

# BJYM MAGAZINE

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75  
Azadi Ka  
Amrit Mahotsav





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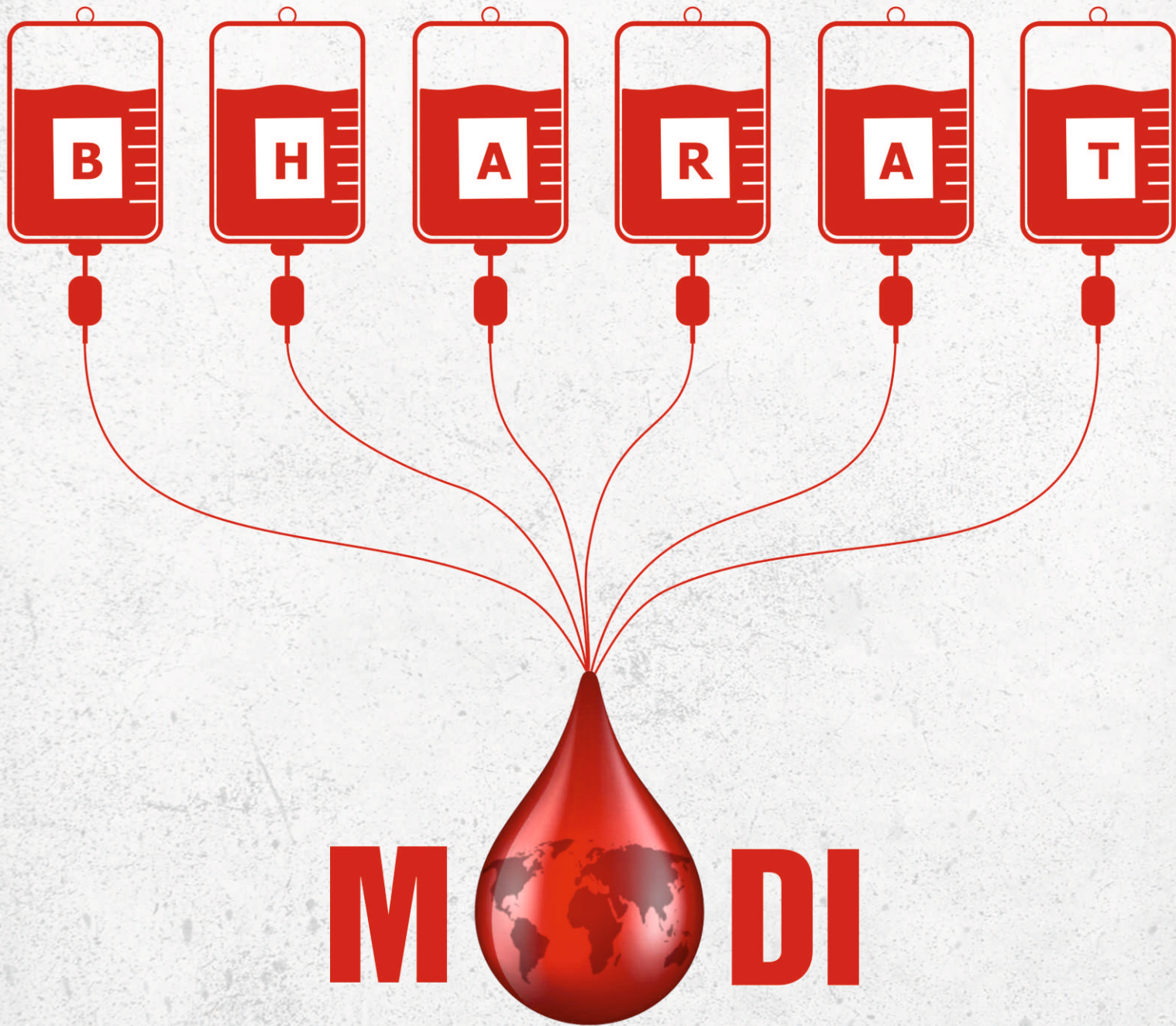
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## CONTENT

- 2** Message from Shri Tejasvi Surya
- 3** Editorial
- 4** Narendra Modi Government Committed to Tribal Welfare  
-Babulal Marandi
- 7** जनजाति समाज के जीवन पद्धति  
-डॉ. आशा लकड़ा
- 9** Geography and Spirituality: Adivasi Paradigm  
-Sandhya Jain
- 11** आदिवासी समाज का समग्र विकास कर रही मोदी सरकार  
-धवल पटेल
- 14** जनजाति समाज और डीलिटिंग का मुद्दा  
-रवि भगत
- 16** The Development of Tribals: From Atal to Modi Era  
-Gourav lama
- 18** Sangh Parivar's Role in the Upliftment of Tribals  
-Animesh Baidya Biswas
- 20** आदिवासी कल्याण के लिए प्रतिबद्ध मोदी सरकार  
-वृंदा काल्हेर
- 23** The Santhals: Balancing the Culture between Profane Modernity and Rituals Tradition  
-Dr. Prashant Barthwal
- 25** Revered Jagdev Ram Jee's Life, Work and Legacy  
-Vivekanand Nartam
- 27** विकास के पथ पर उन्मुख आदिवासी समाज  
-अनुराग गौतम
- 29** Our Culture of Vibrancy  
-Rajarshi Roychowdhury
- 31** BJP and Tribal Welfare  
-Sanjana Sinha
- 32** मोदी सरकार और आदिवासी समाज की विकास यात्रा  
-मनुजम पाण्डेय
- 34** Chakma Tribals of India  
-Paritosh Chakma
- 37** Tribal of India: Concerns and Affirmative Action by the Modi Government  
-Pranjal Chaturvedi
- 39** The Santhal Tribe of India  
-Jyoti Murmu
- 41** Tribal development in India: Protecting Jal-Jangal-Zameen  
-Dr. Pooja Paswan

# 'WORLD RECORD'

Over **100,000** donated blood on PM Modi's Birthday



**HAI TO MUMKIN HAI**

# Message from the BJYM President



Namaskar!

I hope the October edition of the BJYM Magazine finds you in good health. This edition is dedicated to the tribal communities of India who have always played an important role in the civilisational journey of India. It is but a travesty that the role of tribal communities and leaders has been largely ignored in the writings on Indian history and contemporary polity. BJP has always strived to ensure the inclusion, representation, and dignity of the proud tribal communities. It was under the BJP government of late PM Shri Atal Bihari Vajpayee that the Ministry of Tribal Affairs was formed in 1999. In 2003, the National Commission for Scheduled Tribes was established by the 89th Constitutional Amendment.

The commitment is reflected in the election of President Droupadi Murmu as the first president of India from the tribal community and several other landmark policies and initiatives of the government of

Prime Minister Shri Narendra Modi. I am sure this edition will enrich your knowledge about the work done by the BJP government in the last eight years for the betterment of our tribal brothers and sisters.

Friends, recent incidents of heavy rains and flooding in various parts of the country have brought into focus an important challenge facing India of re-imagining our cities and urban planning for the 21st CE. Our urban centres have faced undue neglect after independence due to the hollow politics of socialism. It has led to deficient infrastructure, unplanned growth of cities and proliferation of slums which lowers the quality of life of the citizenry. The problem is getting aggravated by climate change and unpredictable weather patterns. Urban centres will continue to expand in the foreseeable future tilting the demography and balance of political power towards the cities.

It means that urban issues and concerns will acquire more & more political weight. It shall require a new style of politics to connect to urban voters and address their concerns, and only BJYM can pioneer the politics of the 21st CE. Our cities are engines of economic growth, and it is time we accord them the importance they deserve in our polity.

The election of Himanchal Pradesh has been announced, and BJP is all set to break the historical trend by returning to power with a huge majority. But in politics, there is no room for complacency, and I request all Yuva Morcha karyakartas to work harder to ensure that we win the confidence of every voter by sensitising them about the work of the Modi government and BJP state governments. I wish BJYM Himanchal all the very best for the upcoming elections.

Vande Mataram

**Tejasvi Surya**  
**National President**  
**Bharatiya Janata Yuva Morcha**



# Editorial

Since ancient times, the tribal communities have contributed immensely to India's civilisational and national journey. But despite this, they have suffered neglect and innumerable indignities at the hands of Central Asian and European colonialism. And even after independence under socialist and dynastic politics.

After 2014 BJP government, under the leadership of Prime Minister Shri Narendra Modi, has created new landmarks in its quest to improve the lives of tribal communities. Around 36,428 tribal-dominated villages across the country are being developed as 'Adarsh Grams' under the Pradhan Mantri Adarsh Gram Yojna. In the last seven years, more than Rs 1.64 crore was spent on tribals' welfare. About 2,500 Van Dhan Vikas Kendras and 37,000 self-help groups have been formed.

The government is building ten museums to highlight the contributions of tribal icons such as Tantia Bhil, Birsa Munda, Rani Gaidinliu (Manipur), Bhima Nayak and Khajaya Nayak (Madhya Pradesh), Thalakkal Chanthu (Kerala), Alluri Sitarama Raju (Andhra Pradesh), Shaheed Veer Narayan Singh (Chhattisgarh), and Ramji Gond (Telangana).

It has also been decided that the birth anniversary of Bhagwan Birsa Munda on 15th November will be celebrated every year to take his message to all the citizens of India. Janjatiya Gaurav Divas is observed on 15th November 2021 by the Union Cabinet to remember the contribution of tribal freedom fighters as part of the year-long celebration of the 75th anniversary of Indian independence.

One of the flagship efforts of the BJP government has been the 'Eklavya Model School'. It is established to provide better education to the children from the SC and ST communities. Under this scheme, the government will build 452 schools and refurbish 211 existing schools in five years.

The great effort and contribution of tribal communities cannot be covered in a few pages but needs continuous effort, especially from the youth. We need a rediscovery of Indian history and greater awareness of the contemporary issues affecting different sections of society. India has always been a civilisation with strong oral traditions, and much of the local histories of tribal communities have only been preserved in the oral traditions. But there has never been any systematic attempt to record and analyse these narratives.

Students passing out of schools and colleges are largely ignorant of the rich tribal communities of India. They learn hardly anything about the tribal society, polity, spiritual systems, vibrant tribal kingdoms and culture. Indian tribal communities were the ones who continuously resisted western imperialism and paid heavily for the same. This fierce and continuous resistance to western imperialism is one of the most intense and glorious in the annals of the world, which is now being recognised and celebrated under Azadi ka Amrit Mahotsav initiated by Prime Minister Modi.

In this edition of the BJYM magazine various contributors discuss the various issues and policies of the BJP governments for the tribal communities.



# Narendra Modi Government Committed to Tribal Welfare



**T**he intention of democracy is the welfare of the common people and the sections at the last position. See the irony, all the governments showed dreams of development in independent India, democracy was established in our country, but public welfare issues related to social concerns like education, health, food, social justice, roads were included in the government's priorities in the year 2014. . Growth has always meant positive change and this change is visible now. 26th May 2014 became the historic day of the future of the country. When the leadership of the country was

transferred to a great leader who was from the ground, whose relentless and innumerable efforts and works for the betterment of Mother India in every breath had immense commitment towards the country. Prime Minister Narendra Modi has made the dream of "Ek Bharat Shreshtha Bharat" come true by tying the entire country in one thread.

The population of tribal society in the country is 9 percent of the total population i.e. about 11 crores. Tribal societies are spread in large numbers in India from Kashmir to the Northeast, especially in Jharkhand, Madhya Pradesh, Chhattisgarh, Odisha,

Rajasthan and Gujarat. Unfortunately, for a long time after independence, Congress used them only as vote banks. History is witness that the contribution and sacrifice of this society in the freedom movement is unforgettable. But the post-independence governments for a long time did not make proper efforts to integrate the tribal society with the mainstream of development and political representation including their social and economic upliftment. From ancient times, tribal society has been treated as backward society and second class citizens. Despite the important contribution of tribal society in

strengthening the culture of India, the country was kept in the dark. For decades the culture and capabilities of this society were overlooked. No importance was given to their issues, health and education. By not giving due importance, priority to the tribal society, the previous government has committed a political crime. In the name of elections, votes were sought in the name of deprivation, enjoyed the pleasures of power for decades but the tribal society was left helpless. After the coming of the Modi government in 2014, like all the communities, the hopes of the people of tribal society also started to shake, their dreams also got wings. In keeping with Prime Minister Narendra Modi's vision of Sabka Saath, Sabka Vikas, Sabka Vishwas as expected, the Government of India has given priority to the development of tribes and the preservation of their heritage and culture. In the true sense, the tribal society is getting proper participation and share in the development of the country in the Modi government.

Whether it is houses of the poor, toilets, free electricity, gas connections, free treatment, roads or schools, the speed with which all these things are being given to different parts of the country, the tribal communities are provided with the same benefits. Today the Modi government is working day and night for the self-respect of the tribal society.

It is well known that when the NDA government was formed for the first time under the leadership of Atal Bihari Vajpayee, a serious effort was made to understand the hopes and aspirations of this society. A separate ministry was formed by Atal ji in 1999 for the upliftment of tribal society and their development and prosperity. Apart from this, in 2003, the Atal ji's government took the initiative to ensure their interests by establishing the National Commission for Scheduled Tribes by the 89th Constitutional Amendment. The

work started by Atal ji for the upliftment and respect of the tribal society has been carried forward more strongly by Prime Minister Narendra Modi ji in the last 8 years. This seed sown for the betterment of this society during the tenure of Atal ji has turned into a tree today. For the first time in the history of India eight ministers from tribal communities have been included in the cabinet of the Modi government and five as ministers of state. The Prime Minister himself has called for records regarding the contribution of tribals for the independence of the country and their memorials are being built. The Congress consistently neglected the Northeast region which is with a large tribal population, but Prime Minister Narendra Modi emphasized the development of the Northeast under the Act East policy as soon as he came to power. In the last 8 years, connecting the northeastern states with the mainstream of development of the country, making them partners of national progress.

In a country where the tribal society has been neglected in such a way that the country which became independent in 1947 got the first tribal cabinet minister in 1994 as P.A. Sangma, a person from the tribal society who reached the highest office of the country, no one has ever imagined of that to happen. BJP has always been determined for the progress of tribal society and today under the leadership of Narendra Modi ji India got its first tribal president as Draupadi murmu. Draupadi Murmu's election as the President is a historic occasion for Indian democracy. This is the first time after the independence of the country that a person from the tribal community has reached the highest office of the country. Draupadi Murmu ji, comes from the last position of the society and has reached the highest constitutional post of the country today. It is certainly a matter of great pride not only for the tribal society but also for the

entire country. It is also an excellent example of Prime Minister Narendra Modi's resolve for tribal empowerment. BJP has proved that it is the biggest beneficiary of tribal society and the Modi government works for the deprived sections.

The name of bhagwan Birsa does not require any identification. When about 300 major tribes settled in different provinces of India remember the glory story of their sons, a name that emerges is Birsa Munda, who is not only respected with immense reverence by the tribal society but also by the whole country. How happy and proud it is for the tribal community that when the whole country celebrates Gandhi Jayanti, Sardar Patel's birth anniversary every year, in the same way, the birth anniversary of bhagwan Birsa Munda on 15th November is also celebrated every year in the country as "Tribal Pride Day". This is not an ordinary achievement but a unique gift given by the Modi government to the tribal community. Tribal freedom fighter museums are being set up across the country with a budget of 200 crores. All these things show that the Modi government is engaged in every way with mind, word and deed for the development and respect of the tribal society. A few months back when Padma awards were being given, people from tribal society reached Rashtrapati Bhavan, the world was shocked to know that Tribal society has given not one but many gems.

If we see some remarkable work in the direction of tribal society, the Tribal Sub Plan budget run by the Modi government at the Center has been increased 4 times from 21,000 crores to 86,000 crores in 2021-22. Under this, much work has been done like providing tap water to 1.28 crore houses, 1.45 crore toilets, 82 lakh Ayushman cards and 38 lakh houses under Pradhan Mantri Awas Yojana by the Modi



government under Jal Jeevan Mission for tribal society. The budget of Eklavya Model Schools has been increased from Rs 278 crore to Rs 1418 crore and the budget of scholarships for tribal students has been increased from Rs 978 crore to Rs 2546 crore. Apart from this, 3110 Van Dhan Vikas Kendras and 53,000 Van Dhan Self Help Groups have been established with a budget of Rs 327 crore under the new scheme for the purpose of entrepreneurship development. Modi ji has set up the District Mineral Fund and by removing this discrepancy, ensured that 30 percent of the income from mining is to be spent for local development. So far, an amount of more than Rs 57,000 crore has been collected through this fund, which is being used for the development of tribal areas. In addition, the number of TRIFED operated Tribes India outlets for marketing of tribal products has been increased from 29 to 116. At the same time, under the leadership of Prime Minister Modi, a lot of work is being done for the economic development of the tribal community. The youth of the tribal community have been linked to the skill development program of the central government. Tribal people are being trained with modern technology, besides traditional professions like agriculture, horticulture, pisciculture, animal husbandry, they are being made proficient in areas like fridge, AC, mobile repair, beautician, data entry operator, security guard, domestic nurse. Prime Minister Modi's government is working continuously to protect the fundamental rights of lakhs of tribals living in all the states of the country and to uphold their rights on water, forest and land. The Prime Minister has said that use of natural resources is necessary for development, but exploitation of natural resources will not be done at the cost of tribals. Prime Minister Modi has made it clear that tribals will have the right to water, forest and land because they worship it. To speed up the

development of tribals, Prime Minister Modi has also announced the opening of more than 100 development centers in tribal-dominated areas last year, on which work is going on. Modern facilities like education hospitals will also be available in these development centers. Unprecedented work is also being done to link higher education and research. PM Modi has pointed out to a big decision of his government that the children of tribal society face a big problem in studying language, but in the new National Education Policy, now there will be facility to study in the local language. Children will definitely get benefit of this.

If we see in the context of Jharkhand, the creation of a separate Jharkhand is the result of the visionary thinking of Atal Bihari Vajpayee. The Foundation Day of Jharkhand and the birth anniversary of bhagwan Birsa is not a coincidence, but in the year 2000, when the NDA government was formed at the center, then Prime Minister Atal Bihari Vajpayee on 15 November 2000, on the birthday of Dharti Aba Birsa Munda, the dreams of crores of people of South Bihar was turned into reality. In combined Bihar, the people of this area complained that they are lagging behind in the field of development despite being endowed with mineral wealth. The tribals felt deprived and neglected. The Bharatiya Janata Party felt this pain. This spirit of the Bharatiya Janata Party is a symbol of attachment and dedication towards the tribals. However, when Jharkhand was formed, the happiness and endless hopes of the people of Jharkhand were natural. Incidentally, I got the opportunity to become the first Chief Minister of this state. When the NDA government was under my leadership, remarkable work was done for the upliftment of tribal society in a short span of time. Whether it was distribution of cycles among schoolgirls, reinstatement of local youth as para teachers or connecting the tribal

unemployed youths with employment by giving them buses, we have tried as much as possible when it comes to education.

A lot of work was done in the field of roads, education, medicine, employment etc in Maoist affected areas, the state witnessed the fog of political instability and suffered a lot. The state was made a political laboratory and exploited. In the year 2014 when BJP formed the stable government, the situation seemed to improve but today the situation in Jharkhand has gone from bad to worse under Hemant Raj. The condition of the tribals of the state is worst under the present Hemant government of Jharkhand. The tribal community is being exploited the most in the Hemant government, which came to power by promising Abua Raj.

Narendra Modi has pulled out all the deprived community including the tribal community with great effort from the political web that was trapped for decades. It is a matter of great pride that we have the strongest democracy in the world. At the same time, the country currently has a strong will and a vision-oriented, globally accepted strong leadership. Now it is not the time to be swayed by hypocrisy and false promises, but there is a need to take lessons from old political wounds and act with the right leadership. Under the leadership of Prime Minister Narendra Modi, the country is progressing at a fast pace with the basic mantra of Sabka Saath, Sabka Vikas, Sabka Vishwas and Sabka Prayas, taking tribal society together. It is a matter of great pleasure that the cultural pride of India is being re-established.

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Leader of the Opposition in the Jharkhand  
Legislative Assembly and former Chief  
Minister of Jharkhand

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The views expressed in the article are his own



# जनजाति समाज के जीवन पद्धति

जनजाति समाज प्राचीन काल से ही अपने जीवन मूल्यों एवं विभिन्न पद्धति जैसे:- पूजा पाठ रहन-सहन या अपने कस्टम और कल्चर पर पूरा विश्वास रखता है। भारतीय संविधान के तहत रूढ़िवादी परंपरा का पालन करते हुए समाज राज्य एवं राष्ट्र में महत्वपूर्ण स्थान रखता है।

यू तो जनजाति भारतवर्ष के विभिन्न राज्यों में जैसे :- झारखंड, मध्य प्रदेश, छत्तीसगढ़ उड़ीसा, पश्चिम बंगाल, आंध्र प्रदेश, तेलंगाना गुजरात, राजस्थान, असम, बिहार और महाराष्ट्र के साथ-साथ पूर्वोत्तर के राज्यों में मूल रूप से पाए जाते हैं।

पूरे देश के कुल जनसंख्या में से 8% जनजातियां हैं उरांव, मुंडा, संथाली, गोंड, बोडो, भील, थारू, भुटिया, नागा, मीना, टोडा, खरवार, कोल, कोरबा, कोड़ा, जौनसारी, सहरिया, बुक्सा, पतरी, बंजारा, लंबाडा, सुजली, कुबी, सवारा, चेंचू, बकला, अगरिया, मुंडिया, बैगा, कोरकु, परजा, परधान, बिजवार, परेशान, ओझा, कोंकना, गारो-खासी, नगेसिया, असुर, मिकिर, नुगुई आदि जनजाति प्रमुख रूप से पाए जाते हैं।

देश भर में सभी जनजाति समाज एक जैसे हैं लेकिन बोली भाषा रहन-सहन सबका अलग अलग है। परिवार में अधिकतर संयुक्त परिवार रहते हैं दादा- दादी, नाना - नानी, मौसा - मौसी, बुआ - फूफा ऐसे संस्कारों से भरा रहता है परिवार के निर्णय में सामूहिक निर्णय प्रक्रिया है, प्रत्येक घर परिवार में कम से कम 5 से 10 सदस्य रहते हैं।

आदिवासी समाज का घर अधिकतर खेतों के बीच नदियों के तट पर पहाड़ी के तराई में या पहाड़ों के ऊपर बने होते हैं और ये विशेष रूप से अपने समूह में रहना पसंद करते हैं और साफ सफाई का विशेष ध्यान रखते हैं। पर्व त्यौहार में मिलकर पूजा करना सामूहिक नृत्य एवं श्रृंगार परिधान अपने अपने जाति के अनुसार सामाजिक रूप से तैयार होते हैं जैसे

:- करमा पूजा सरहुल पूजा व सभी पूजा प्रकृति से जुड़ी होती है। विशेषकर शिव और पार्वती का उपासना करते हैं, प्राकृतिक पूजक होते हैं। इनकी पूजा पद्धति अपने-अपने परंपरागत विधि - विधान के अनुसार निर्धारित है, मुख्यतः मातृ देवी, पितर देवता की पूजा होती है। प्रकृति पूजा में कई पर्व मनाए जाते हैं, जिसमें खासकर साल, पीपल, करम पेड़ व सूर्य - चंद्रमा, नदी, खेत, पहाड़ - पर्वतों की पूजा की जाती है।

जनजातीय संस्कृति में अखड़ा का एक खास महत्व है। वह एक ऐसी जगह है जहां एक साथ मिलकर गांव की लोक नृत्य एवं मनोरंजन करते हैं। खासकर सरहुल और करमा या अन्य त्योहार में ढोल नगाड़े और मांदर व पारंपरिक वाद्य यंत्र के द्वारा नृत्य किया जाता है। गांव में किसी प्रकार का परेशानी होने पर या लड़ाई झगड़ा या विवाद होने पर गांव का पंचायत अखड़ा ही होता है तो वही बैठकर निपटारा किया जाता है।

समाज में धूमकुडिया का भी व्यवस्था होता है। धूमकुडिया में पारंपरिक वाद्य यंत्र, सामाजिक व्यवस्था को बनाए रखने गांव में महिला पुरुष मिलकर संवाद करते हैं। यह स्थान सामाजिक धार्मिक सांस्कृतिक और व्यवसायिक तथा इन सबसे ऊपर जीवित रहने का सबब पूर्वजों से सीखने का केंद्र है।

आदिवासी समाज अपनी पड़हा व्यवस्था को पड़हा पंचायत शासन व्यवस्था के नाम से जानती है। पंचायत व्यवस्था के ऊपर एक व्यवस्था थी जिसे पड़हा पंचायत कहा जाता था। यह 7, 12, 21 और 22 पड़हा इतने गांवों को मिलाकर बनती थी। उसमें पाड़हा राजा पंचायत का प्रमुख होते हैं वह सभी तरह का निपटारा करते हैं।

जनजातीय समाज सदियों से गणतंत्र का पोषक है। वे राजा भी रहे प्रशासक के रूप में प्रसिद्ध रहे परंतु कभी इनका राजतंत्र नहीं रहा। उनका राज्य शासन पंचायती व्यवस्था

पर आधारित रहा चाहे वह ग्राम पंचायत हो या पड़हा हो पीड़ हो या परगना हो यही इनके राजनीतिक संगठन है। गांव में पहान-पुजार, पनभोरा, महतो, कोटवार, यह मानकी सामाजिक व्यवस्था है।

ऐसी शासन व्यवस्था में इनके सभी प्रकार के विवादों का निपटारा होता है, आर्थिक जुर्माना शारीरिक दंड या सामाजिक बहिष्कार की सजा देने का प्रावधान है।

बदलते परिवेश के जीवन पद्धति में बहुत तेजी से बदलाव आया है। अपने रूढ़िवादी परंपरा को बनाए रखते हुए राजनीतिक चेतना तेजी से बढ़ी है। शिक्षा व खेलकूद में बढ़ चढ़कर हिस्सा ले रहे हैं। सभी क्षेत्रों में सामाजिक, राजनीतिक, आर्थिक गतिविधि में शासन प्रशासन के रूप में इस समुदाय का आशातीत वृद्धि हुई है। खेलकूद में आदिवासी युवा युवतियों की विशेष भूमिका है।

वेद काल से ही धर्म दीक्षा देवी देवताओं का पूजा अधिकांश जनजाति में सर्वोच्च देवता सूर्य, सिंगबोंगा, बेरू, सुरजी, देवी, महादेव और पार्वती माता का मूल उपासक रहे हैं।

इनका जीवन यापन मुख्य रूप से खेती तथा वनों पर आधारित है। वह बहुत ही स्वाभिमानी होते हैं। आज भी सच्चाई की जीवन शैली व्यतीत करते हैं तथा एक दूसरे के सहयोग और मदद करने में सबसे आगे रहते हैं। आदिवासी समाज में हर प्रकार के लोग रहते हैं कहीं अमीर तो कहीं गरीब हैं। अधिकतर समाज लोअर मिडिल परिवार (मध्यम वर्ग) से भी नीचे जीवन बसर करते हैं। गांव में आज भी कहीं कच्चा तो कहीं पक्का मकान है, कहीं-कहीं घास फूस के मकान भी मिलते हैं।

जनजाति परिवार में प्रायः संयुक्त परिवार होते हैं, एकल परिवार बहुत कम पाए जाते हैं परिवार पितृसत्तात्मक, पितृवंशीय एवं पितृ





आवासीय होता है। उत्तराधिकारी पुरुष पंक्ति में चलता है, पिता की संपत्ति में पुत्रों को समान हिस्सा मिलता है उसमें लड़की (पुत्री) का हक नहीं होता है।

अनुसूचित जनजाति समाज में अर्थव्यवस्था एकांकी नहीं है, कई कारोबार साथ साथ चलते हैं कृषि अर्थव्यवस्था का मूल आधार है किंतु जीविकोपार्जन के अन्य साधन भी अपनाए जाते हैं, जैसे वनों उत्पाद संग्रह, शिकार करना, मछली पकड़ना, पशुपालन सुवर, मुर्गी, बकरी पालन शिल्पकारी और मजदूरी इत्यादि। इतिहास के लंबे दौर में कृषि और गांव ही सभ्यता की धुरी रही और नदी घाटी एवं मैदानी इलाके उनके केंद्र रहे।

जनजातीय समाज में नर-नारी का सम्मानजनक स्थान है। यह समाज लिंगभेद की इजाजत नहीं देता है, बेटी का जन्म गमगीन नहीं होता है, दहेज प्रथा नहीं होता है, महिलाओं को पूरी स्वतंत्रता है, बाजार हाट या कहीं भी जा आ सकती है।

शिशु जन्म संस्कार पर शक्ति, आदि शक्ति किया जाता है, उसका मिटाया जाता है, नामकरण संस्कार, जन्मदिन, जन्म माया पूर्वजों के नाम पर नामकरण किया जाता है, कहीं 3 वर्ष में मुंडन और कर्ण वेधी का नियम किया जाता है।

विवाह संस्कार में लड़के वाले लड़की ढूँढते हैं। यह आदिवासी समाज की विशेषता है। विवाह में वधू मूल्य देने की प्रथा विश्व की

प्रायः अभी जनजातियों में है। वधू मूल्य को भिन्न-भिन्न जनजाति में अलग अलग नाम से जाने जाते हैं डाली (उराँव, पहाड़िया, किसान), पोन (संथाली करमाली हो), गिनोंग (मुंडा), पोटे (सबर), सुकदाम (केवट), हरजी (बंजारा जनजाति)।

जनजातियों में कई प्रकार के विवाह होते हैं। जिसमें आयोजित विवाह में सेवा विवाह, सामूहिक विवाह, गोलवट विवाह, राजी खुशी विवाह, प्रेम विवाह, पलायन विवाह, दुकु विवाह इत्यादि।

एक जनजाति के अलग-अलग गोत्र से विवाह की परंपरा है। सभी जनजातियां साधारण एक विवाही ही है, विधवा विवाह मान्य है। अपनी जाति के बाहर और सगोत्र विवाह सभी में वर्जित है। एक ही गांव में विवाह करने का भी उचित नहीं माना जाता है।

वैवाहिक रस्में रिवाज से सिंदूर लगाने एवं श्रृंगार करने का प्रथम भी है। आजकल शादी विवाह में खूब जयमाला और फेरा लेने का चलन है। विवाह से पूर्व सगाई सूतबंधनी (कपड़ा पहनाने) का रिवाज है। अधिकांश विवाह अपने पुजारी पहान, नाये, देवरी आदि द्वारा संपन्न कराये जाते हैं। उस जनजातियों में विवाह ब्राह्मण के द्वारा वैदिक रीति रिवाज से भी होता है।

मृत्यु के बाद शव को जमीन में दफनाने और जलाने की दोनों प्रथाएं हैं। श्राद्ध भोज अलग-अलग जनजाति अपने अपने तौर तरीके से

करते हैं।

जनजातियों का भोजन सादा और साधारण होता है। जनजाति समाज शाकाहारी और मांसाहारी दोनों होते हैं चावल दाल सब्जी वनों उत्पाद मूल भोजन है चावल का आटा भी पूजा में अर्पित किया चढ़ाया जाता है।

जनजाति समाज का रहन-सहन अपने आय के अनुसार साधारण और व्यवहार के अनुसार पोशाक का चयन करते हैं। पोशाक में धोती कुर्ता शर्ट पैट कुर्ता पैजामा के साथ पारंपरिक वेशभूषा होता है।

जनजातीय महिलाओं में आभूषण की बड़ी चाह होती है। हंसली, सीकरी, बाजूबंद, छूछी, नकवेसरी, बुलाकी, कनौसी बिछिया, इतुतीया, नथ, पोला, दल्ला, पचडी, मांग टीका कमरबंद, अंगूठी, सिर सितका, खोंगसो साड़ी लहंगा अपने अपने परंपरागत पोशाक खास होता है।

जनजातीय जीवन की धुरी राजनीति नहीं है। बजनजातीय समाज सामाजिक एकता का अभिलाषा रही है। आदिवासी संस्कृति में आज भी ताकत है। दुनिया के बिखराव को रोक सकती है आदिवासी संस्कृति मानवीय गरिमा को एक नया तेवर देख सकती है। यह जीवन शैली का एक हिस्सा है।

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# Geography and Spirituality: Adivasi Paradigm

The British theory of an Aryan Invasion to which India owed its culture and religious traditions was doubted by Indian scholars in the colonial era itself. Sukumar Dutt observed that the conception of India as a distinct entity existed in the minds of the people from primordial times (Problem of Indian Nationality, University of Calcutta, 1926). Tribal place-names mentioned in the Vedas leave a mark on all subsequent literature. The Vedas refer to the king as a non-territorial leader of the Jana or Vis, and allude to the Pancajanah. This, according to Yaska, the oldest Vedic lexicographer, refers to the four varnas with Nishads as the fifth.

Poets of the Vedic tribes expressed a deep love of the soil, linked with pride in the spread of a distinct (Arya, noble, exalted) culture. It was by the spread of this culture through spiritual-cultural linkages and a community of worship, rather than political conquest, that the idea of the nation rose in India. Geography was thus intrinsic to spirituality, and encompassed all tribes and groups, even outsiders, provided they embraced this spiritual unity, “for

here culture and not race or language was the passport for admission”. A common dharma created a social unity and group consciousness.

Through the ages, this spiritual unity permeated all tribal and foreign groups, as also the Jaina, Baudha and other streams that flowed through the land. Caste arose as an agency of integration of diverse groups and a mechanism to resolve mutual conflicts. As ancient customs (Acara) spread, ethnic distinctions melted and tribes and other groups adjusted themselves round the nucleus of caste, which, as Sukumar Dutt noted, proved the sole and sufficient bond of Indian society.

The hereditary principles dominated in practice. Birth and the idea of heredity became important and an ancestry (gotra) became imperative for all Hindus, as the spirits of the ancestors must be invoked in all social sacraments (samskara) as the symbol of the individual's worthiness for the sacrament.

Consciousness of spiritual-geographical unity spread through an elaborate network of shrines and pilgrimages, sanctification of rivers and places

through Puranic literature, and wove the entire land into a cultural unity. Pilgrimages developed the geographical sense in the people, enabling them to think of India as a single living entity.

The concept of tirthas (places of pilgrimage) evolved over the ages. The early form of tirtha as found in Vedic texts attached sanctity to an area or to mountains and rivers in general. The Rig Veda (VIII. 47.49; x. 9.4), Taittiriya Samhita (IV. 5.11.1-2; VI. I.I.-2) and Atharva Veda (VI. 24.1-3; XIX. 10-8) describe rivers such as Saraswati as deities to be worshipped. Water has always been sacred in Indian tradition, as it is believed to wash away all sins. The mountains are also invoked as deities (Rig Veda I.122.3; VIII.6.28; X.9; X.30). By the time of the Dharmasutras and early Smritis, tirtha involved pilgrimage to a particular place held sacred due to association with some natural phenomenon (confluence of two or more rivers, natural tanks, hot-water springs) or a saint.

Tirthas evolved as an institution in the era of the epics and Puranas and by the seventh century AD acquired a pan-India character with the assimilation of tribal and folk elements. The infinite diversity of dharmic practices (locacara, desacara, local custom and tradition) were sanctified and tirthas evolved as an alternative to Vedic yajnas. Puranic tradition laid emphasis on mass participation and integration. Salvation was accessible to all without reservations of caste or sex, simply through pilgrimage to holy tirthas.

Folk customs began to dominate tirtha practices. Tirthas once dominated by Smarta rites such as homa (fire oblations), mantra-snana, sandhya,



tarpana (satiation of gods, sages, ancestors), pinda dana (offering funeral cakes), shraddha (ancestral rites), tapas (austerities), dana (religious gift-making), made way for popular rituals such as puja, kirtana, mahatmiya sravanam (listening to accounts of the religious merit accruing from various tirthas), and yatra (mass procession).

Festivals, a feature of tribal life since early Vedic times, became popular. The Brahma Purana (ch. 66) mentions the seven-day Gundicayatra festival, held on the banks of Indradyumna pool at Puri. Fairs (haats) helped tribals to barter forest produce and iron crafts made by them for other commodities. These interactions facilitated the spread of cultural and technological ideas, especially relating to agriculture. M.N. Srinivas held that tirthas helped in taking Sanskrit tradition to the peasants of the region.

Popular myths linked remote tribes with important gods. The Soligas in Biligiri Rangana hill range of Mysore regard the Vaishnava deity Rangaswamy as their brother-in-law. The story states that a headman, Bomme Gouda, had seven daughters. The youngest, Kusumale, was very beautiful. Rangaswamy saw her while wandering in the forest and fell in love with her.

As Soligas collect roots and tubers from the forest, the god created an illusion, making the night appear as daybreak. That day Kusumale collected an unusually large quantity of roots and could not even carry them. She sought help from an emaciated old man, the god in disguise, who agreed to help her on condition that she married him. She agreed reluctantly and returned home with her roots, where her father berated her for accepting someone outside the community as a husband. The god took the girl away, and when followed by the girl's father, paid him a heap of gold coins and disappeared.

The Soligas perform ritual functions at

the Biligiri Rangana temple, such as pulling the temple car (rathotsava) and float (teppa), carrying the utsava murthi of Rangaswamy and his consorts, decorating the thoroughfares where the rath passes during processions, and performing all work outside the temple. In return, they receive ragi, salt, oil and pulses from the temple. They are respected by the Brahmin priest and enjoy free access to the temple at all times. They fast on Saturday in honour of the god.

Chenchus of Srisailam (Kurnool, Andhra Pradesh) revere Shiva as Mallikarjuna, as mentioned in the Mahabharata (Vana Parva) and Linga Purana. The temple legend states that Shiva once visited Srisailam on a hunting expedition, where he fell in love with and married a beautiful Chenchu woman. She began to accompany the lord on his hunting expeditions in neighbouring forests and the god came to be known as "Chenchu Malliah."

The temple commemorates this legend in a beautiful bas-relief which shows Shiva killing a tiger with his trident, followed by Parvati dressed as a forest woman carrying arrows and accompanied by four dogs. The Chenchus have the right to freely enter the temple, including the garbhagriha. They pull the Lord's ratha during the annual Shivaratri festival and perform minor services within the temple. The temple is principally managed by a Jangam priest with the help of local Chenchus, but during the main festivals from February to May it is managed by the Pushpagiri Math of Cuddapahh district.

Chenchus in the Nallamali hills first considered Shiva of Srisailam as their brother-in-law, but when the Vaishnava sampradaya became dominant in Andhra Pradesh, they began to regard Narasimha as their brother-in-law. A story narrates that Vishnu in his incarnation as Narasimha met a Chenchu girl whom he

mistook for his consort Lakshmi. Though he later realized his mistake, he nevertheless married the tribal girl (Chenchu Laxmi-Narasimha) and took her to his heavenly abode.

Tribal deities such as Kalikadevi, Pipaladev, Alikā Mata, Harsat Mata were linked with the major gods of the Hindu pantheon and tribal shrines grew into important tirthas. Goddess Danteshwari in Bastar is worshipped as Mauli, chief deity of the tribes, but identified with the Puranic Kali and Mahadurga. Similarly, Ganesh and Kartikeya/Skanda evolved from tribal deities into major Puranic gods. Jagannath of Puri is possibly the most famous of India's tribal deities.

Temples in tribal areas helped to integrate tribes into the mainstream from ancient times. The Surpaneshvara temple on the banks of the Narmada attracts tribals, especially Tadvīs and Bhils, from neighbouring areas, besides pilgrims from Gujarat and Maharashtra.

Scholars observe that the Puranas reveal the tribalization of the Smārta tradition. The intake of liquor which is integral to tribal societies is not disdained in the Markandeya Purana, and meat and strong drink are considered acceptable offerings to Lord Dattareya (Markandeya Purana XIX, 4; 10). The tribal custom of collective singing and dancing entered Puranic tradition and is part of tirtha festivals; moreover, professional musicians and dancers are attached to major temples. Kirtan (religious singing) is performed with folk instruments like khol and kartal. In due course, several Puranic gods came to be associated with specific dance-forms, such as Krishna with Rasalila and Shiva with Tandava. Tribals thus contributed to the geographical roots of Indian spirituality and dharma.

**Author: Sandhya Jain**

Adi Deo Arya Devata. A Panoramic View of Tribal-Hindu Cultural Interface



# आदिवासी समाज का समग्र विकास कर रही मोदी सरकार

भारत में जनजातियों की अपनी अलग संस्कृति, त्यौहार और जीवन-शैली है। हालाँकि उन्हें राष्ट्रीय मुख्यधारा के विकास के साथ नहीं मिलाया गया है। देश में स्वतंत्रता के बाद अनुसूचित जनजाति के लोगों के सामाजिक और आर्थिक उत्थान के लिए कुछ खास कार्य नहीं हुआ। बीते सालों में कांग्रेस कार्यकाल में भी जनजातियों के विकास के लिए न के बराबर काम हुआ है।

इस बात का संज्ञान लेते हुए देश के पूर्व प्रधानमंत्री एवं भारतरत्न स्वर्गीय अटल बिहारी वाजपेयी ने 1999 में सामाजिक न्याय और अधिकारिता मंत्रालय का विभाजन करके अलग से जनजातीय कार्य मंत्रालय बनाया ताकि भारतीय समाज के सबसे वंचित अनुसूचित जनजातियों (एसटी) के सामाजिक एवं आर्थिक विकास पर अधिक ध्यान केंद्रित

किया जा सके।

जनजातियों के समग्र विकास को सुगम और तेज़ करने के लिए भारत का संविधान इस क्षेत्र पर विशेष ध्यान देता है। भारत का संविधान छुआछूत से सुरक्षा प्रदान करता है। इसमें अनुसूचित क्षेत्रों के प्रशासन और अनुसूचित जनजाति के कल्याण की देखभाल के लिए राष्ट्रीय अनुसूचित जनजाति आयोग का प्रावधान है। अनुसूचित जनजातियों के संरक्षण, कल्याण, विकास एवं उन्नति के लिए 2004 में राष्ट्रीय अनुसूचित जनजाति आयोग का निर्माण किया गया।

2011 की जनगणना के अनुसार, भारत में 1045.46 लाख आदिवासी जनसंख्या है जो देश की कुल जनसंख्या का 8.6 प्रतिशत है। हाल के समय में जनजाति क्षेत्र में आजीविका

हेतु स्थानांतरण एक मुख्य समस्या बन गया है।

हालाँकि ये स्थानांतरण दो प्रकार के होते हैं - एक जो पढ़ लिखकर नई प्रौद्योगिकी व्यवस्था, शासकीय सेवा में कार्यरत होने के कारण किया गया हो जिसे अपनी इच्छा से किया गया स्थानांतरण कहते हैं और दूसरा वह जिसमें गाँव में काम न होने कारण मजबूरी में कुछ महीनों के लिए गाँव छोड़कर जाना पड़ता है जिसे अनिच्छा से किया गया स्थानांतरण कहते हैं।

आजीविका के लिए जो स्थानांतरण होता है, वह मुख्य तौर पर शहर में या सींचित कृषि क्षेत्र में मजदूरी करते हैं और हम भली-भाँति जानते हैं कि यह लोग कार्य के स्थान पर किस प्रकार से जीवन जीते हैं। इस



स्थानांतरण को रोकने के लिए भारतीय जनता पार्टी (भाजपा) अनुसूचित जनजाति मोर्चा द्वारा संसदीय संकुल विकास परियोजना का कार्यक्रम भी हुआ है।

इसका मुख्य उद्देश्य गाँव के प्राकृतिक संसाधन के आधार पर ग्राम परिसर में रोजगार निर्माण करना है जिसमें कृषि और वन आधारित उत्पादों की उत्पादकता बढ़ाना है, उससे जुड़ी तमाम प्रक्रिया करना और विपणन हेतु नई व्यवस्था तैयार करना आदि शामिल है।

इसके अलावा जलवायु परिवर्तन के परिणाम से कृषि को बचाने के लिए कार्य करना, जल, वन तथा जैव-विविधता संवर्धित करने हेतु कार्य करना और यह सब करने के लिए समाज की अपनी व्यवस्था बनाना भी इसमें सम्मिलित है।

ये सब कार्य करने के लिए ग्राम सभा का चयन करना भी इस कार्यक्रम के अंतर्गत आता है। इसमें जिले में स्थित तकनीकी संस्था, अन्य तकनीकी संस्थाएँ, शासकीय विभाग, स्वयंसेवी संस्थाओं की भागीदारी भी अपेक्षित है।

इस कार्य की अगुवाई अपने क्षेत्र के सांसद कर रहे हैं। इसकी वजह से आने वाले तीन वर्षों में चुनिंदा ग्राम समूह में वहाँ के लोगों की परिषद् सेवा समिति बनाई जाएगी जो तमाम कार्यक्रम साकार करने हेतु कार्य करेगी।

प्रधानमंत्री नरेंद्र मोदी के नेतृत्व में केंद्र सरकार भारत में अनुसूचित जनजातियों के सर्वांगीण विकास के लिए प्रतिबद्ध है। 2014 में पद संभालते ही मोदी ने जनजातियों की बेहतरी के लिए कई पहलें की हैं।

भारत सरकार ने एससी, एसटी और महिला उद्यमियों के लिए ग्रीनफील्ड व्यावसायिक इकाइयों की स्थापना के लिए 'स्टैंड अप इंडिया' योजना शुरू की। इस योजना के तहत 10 लाख से 1 करोड़ रुपये के बीच ऋण की पेशकश की जाती है। सितंबर 2022 तक स्टैंड अप इंडिया के तहत कुल 1.69 लाख आवेदकों के ऋण के आवेदन

आए हुए हैं। इनमें से 1,49,479 आवेदन स्वीकृत किए गए हैं। इस योजना के तहत 33,691 करोड़ से अधिक की राशि आवंटित की जा चुकी है।

1997-98 में ST छात्रों के लिए गुणवत्तापूर्ण शिक्षा प्रदान करने और विकास के विभिन्न रास्ते खोलने के लिए Eklavya Model Residential School (EMRS) एकलव्य आदर्श आवासीय विद्यालय योजना शुरू की गयी थी। इस योजना के अंतर्गत 2022 में 50% से अधिक ST आबादी वाले प्रत्येक ब्लॉक और कम से कम 20,000 जनजाति व्यक्तियों में एकलव्य आदर्श आवासीय विद्यालय होगा। सितंबर 2022 तक ऐसे 681 EMRS को स्वीकृति दी गई है। 2014 में केवल 102 ही EMRS कार्यरत थे जिसके मुकाबले आज देश में 380 EMRS कार्यरत हैं।

एकलव्य आदर्श आवासीय योजना के लिए 2014-15 में केंद्र सरकार द्वारा 278.76 करोड़ का बजट आवंटित किया गया था। जो 2021-22 में बढ़कर 1418 करोड़ हुआ है। छात्रों को दी जानेवाली आवर्ती लागत को भी 2014-15 में 42,000 के मुकाबले 2021-22 में बढ़ाकर 1,09,000 किया गया है। छात्रवृत्ति भी जो 2014-15 में 978 करोड़ था उसे भी बढ़ाकर 2021-22 में 2546 करोड़ किया गया है।

केंद्र सरकार ने जनजातीय मामलों के मंत्रालय के तहत अनुसूचित जनजाति के छात्रों को विभिन्न छात्रवृत्ति के वितरण के लिए प्रत्यक्ष लाभ हस्तांतरण की प्रक्रिया में तेज़ी लाई है। इसने वास्तविक लाभार्थियों की पहचान करने और लीकेज को कम करने में मदद की है। जनजातीय मामलों के मंत्रालय ने 'आईटी सक्षम छात्रवृत्ति योजना के कार्यान्वयन' के लिए 'स्कॉच अवार्ड: डिजिटल इंडिया गोल्ड' प्राप्त किया है।

भारतीय जनजातीय सहकारी विपणन विकास संघ (ट्राइफेड) भारत में जनजातियों के सामाजिक-आर्थिक विकास में महत्वपूर्ण भूमिका निभा रहा है। ट्राइफेड द्वारा कार्यान्वित महत्वपूर्ण योजनाओं में से एक

'प्रधानमंत्री वन धन योजना' है।

इस योजना का उद्देश्य जनजातीय उत्पादों के विकास और विपणन के लिए संस्थागत सहायता प्रदान करना है। योजना के तहत पूरे देश में 50,000 वन धन विकास केंद्र स्थापित किए जाने हैं। वन धन योजना अप्रैल 2018 में शुरू की गई थी। इसने भारत के 270 जिलों में 37,262 वन धन विकास केंद्रों के तहत लघु वन उपज के 6,66,858 संग्रहकर्ताओं को जोड़ा है।

ट्राइफेड ने 'ई ट्राइब्स इंडिया' कार्यक्रम के साथ लघु वनोपज और हस्तशिल्प के खुदरा विपणन को ऑनलाइन कर दिया है। इसने खुदरा विपणन के लिए 'tribesindia.com' वेबसाइट बनाई और समर्पित की है। इसने एमएफपी को वैश्विक स्तर पर ले जाने के लिए अमेज़ॉन, फ्लिपकार्ट, स्नैपडील, पेटीएम जैसी बड़ी ई-कॉमर्स कंपनियों के साथ समझौता ज्ञापन पर हस्ताक्षर किए हैं।

जनजातीय समुदाय के लिए आजीविका हेतु की योजनाएँ केंद्र सरकार द्वारा शुरू की हुई हैं। जिसमें से एक प्रधानमंत्री जनजातीय विकास मिशन (PMJVM) योजना है, इस योजना के तहत समर्थित गतिविधियों में स्थापना कार्य शामिल है। वन धन विकास केंद्र और वन धन निर्माता उद्यम, एमएफपी खरीद, एमएफपी आपूर्ति श्रृंखला में सुधार के लिए बुनयादी ढांचे के निर्माण, जनजातीय कारीगरों की आदि को वित्तीय सहायता और क्षमता निर्माण भी शामिल है। उत्तर-पूर्वी क्षेत्र से जनजातीय उत्पादों को बढ़ावा देने के लिए विपणन और संचारिकी विकास योजना 2021-22 में शुरू की गई है। NSTFDC और STFDC योजना के अंतर्गत NSTFDC चैनलाइजिंग एजेंसियों के माध्यम से जनजातीय उद्यमों को ब्याज की रियायती दरों पर ऋण प्रदान करता है। इस योजना के अंतर्गत जनजातीय समाज के लोगों को 2013-14 में 217.30 करोड़ के मुकाबले 2021-22 में 321 करोड़ का ऋण प्रदान किया गया है।

वन अधिकार अधिनियम अंतर्गत 2013-14 में जनजातीय समुदाय को 22 लाख हेक्टर



जमीन के मुकाबले 2021-22 में 64 लाख हेक्टर से जायद जमीन आवंटित की गयी है। 2013-14 में 25 लाख से ज्यादा आवेदन की स्वीकृति दी गई थी जब की 2021-22 तक 37 लाख से ज्यादा आवेदन को स्वीकृति मिल चुकी है और उन सभी आवेदन का निपटारा हो चुका है।

हर घर नल – हर घर जल योजना अंतर्गत देश के प्रत्येक ग्रामीण इलाकों में हर घर में पीने का स्वच्छ पानी उपलब्ध करवाना है। सरकार द्वारा वर्ष 2024 तक इस योजना के माध्यम से प्रत्येक घर तक पीने के पानी का कनेक्शन उपलब्ध करवाया जाएगा। जल जीवन मिशन अंतर्गत 2021-22 तक 1.28 करोड़ से ज्यादा जनजातीय समाज के घरों में नल से जल उपलब्ध कराया जा चुका है।

स्वच्छ भारत मिशन योजना से स्वच्छ भारत मिशन का संकल्प प्राप्त होगा। घर-घर में शौचालय होने से भारत स्वच्छता की ओर एक और कदम आगे बढ़ेगा। इस योजना के तहत शौचालय निर्माण के लिए 12,000 रुपये सरकार द्वारा दिया जाएगा। अब तक 1.45 करोड़ से ज्यादा जनजातीय समाज के घरों में शौचालय निर्माण हो चुका है।

प्रधानमंत्री आयुष्मान भारत योजना से जनता को मुफ्त में स्वास्थ्य सुविधा मुहैया कराने के लिए सितंबर 2018 में इस योजना की शुरुआत हुई थी। इस योजना के अंतर्गत हर आयुष्मान कार्ड धारक को 5 लाख रुपये तक का मुफ्त इलाज की सुविधा मिलती है। तकरीबन 82 लाख जनजातीय लोगों ने 2021—22 तक अपना आयुष्मान कार्ड बना चुके हैं।

प्रधानमंत्री आवास योजना के अंतर्गत उन शहरी और ग्रामीण लोगों को घर दिए जाते हैं जिनके पास कच्चे मकान हैं। इसमें लोगों को कम कीमत पर लोन दिया जाता है, जिसमें सब्सिडी दी जाती है। वहीं इस लोन को चुकाने के लिए 20 साल तक का समय मिलता है। प्रधानमंत्री आवास योजना के अंतर्गत 2021-22 तक जनजातीय समाज के लोगों को अब तक 38 लाख से ज्यादा घरों को स्वीकृति मिल चुकी है जबकि 27 लाख

से ज्यादा घरों का निर्माण पूर्ण हो चुका है। 3 करोड़ से ज्यादा जनजातीय समाज के लोग प्रधानमंत्री किसान सम्मान निधि योजना का लाभ ले चुके हैं।

भारत सरकार ने वन बंधु कल्याण योजना शुरू की जिसका उद्देश्य आदिवासियों के सर्वांगीण विकास के लिए जनजातीय लोगों के आवश्यकता-आधारित और परिणाम-उन्मुख समग्र विकास हेतु सक्षम वातावरण बनाना है।

यह जनजातीय कल्याण विभाग, एकीकृत जनजातीय विकास एजेंसी, एकीकृत जनजातीय विकास परियोजनाओं जैसे सामानों और सेवाओं के वितरण के लिए संस्थानों को मजबूत करके कार्यान्वित किया गया है।

जनजातीय मामलों का मंत्रालय भारत में अनुसूचित जनजातियों के सर्वांगीण विकास के लिए अथक प्रयास कर रहा है, साथ ही जनजातियों की जातीय संस्कृतियों के संरक्षण पर जोर दे रहा है।

मंत्रालय ने देश में जनजातीय आबादी के स्वास्थ्य मानकों में सुधार की निगरानी और प्रस्तुत करने के लिए 'स्वास्थ्य पोर्टल' लॉन्च किया है। निरंतर प्रयासों और समन्वय से जनजातीय आबादी ने मानव विकास के मानकों- साक्षरता दर, सकल नामांकन, शिशु मृत्यु दर, बाल मृत्यु दर, संस्थागत प्रसव, जीवन प्रत्याशा, आदि में जबरदस्त सुधार दिखाया है।

अभी पिछले साल ही देश के प्रधानमंत्री श्री नरेंद्र मोदी जी ने आजादी के अमृत महोत्सव अंतर्गत महान जनजातीय नायक भगवान बिरसा मुंडा जी की जयंती 15 नवंबर को हर साल "जनजातीय गौरव दिवस" के रूप में मनाने की घोषणा की है। जनजातीय समाज के लिए यह बेहद ही गर्व की बात है। इसके अलावा जनजातीय समाज के गौरव और रक्षण हेतु 10 राज्यों में ट्राइबल म्यूजियम की भी स्वीकृति प्रदान की गई है। जिससे समाज के सभी वर्ग जनजातीय समाज के वीरों के शौर्य और बलिदान से अवगत होंगे। मोदी

सरकार ने आजादी के बाद प्रथम बार केंद्रीय मंत्रिमंडल में अनुसूचित जनजाति समाज के 8 मंत्री को शामिल किया गया है।

देश के राष्ट्रपति के तौर पर देश की प्रथम महिला आदिवासी महिला श्रीमती द्रौपदी मुर्मू जी का निर्वाचन समस्त आदिवासी समुदाय के लिए हर्ष और बेहद ही गौरवपूर्ण क्षण है। मोदी सरकार द्वारा राष्ट्रपति के पद के लिए एक महिला आदिवासी को राष्ट्रपति के पद का उम्मीदवार बनाना यह मोदी सरकार की जनजातीय समुदाय के प्रति प्रतिबद्धता को प्रदर्शित करता है।

मोदी के नेतृत्व में जनजातीय मामलों का मंत्रालय धन और नवीन विचारों में बढ़े हुए परिव्यय के साथ आदिवासी आबादी के समग्र विकास के लिए काम कर रहा है। निरंतर प्रयास सकारात्मक बदलाव लाएँगे, जातीय संस्कृति को संरक्षित करते हुए जनजातियों का विकास करेंगे।

भारतीय जनता पार्टी अनुसूचित जनजाति मोर्चा अपने संगठन के माध्यम से कार्यकर्ता गाँव गाँव पहुँचकर जनजातीय संस्कृति और भाषा के बारे में लोगों को जागृत कर रहे हैं। जनजातीय समाज मोदी सरकार की योजना के बारे में जाने और उनका लाभ ले उस लिए भाजप अनुसूचित जनजाति मोर्चा पूरी तरह से प्रतिबद्ध है और उस दिशा में सतत कार्यरत है। जनजातीय समुदाय में पनपने वाली सिकल सेल की बीमारी से निजात पाने हेतु एवं उसकी जागृति के लिए मोर्चा द्वारा देश में अलग-अलग जगह मेडिकल कैम्प का भी आयोजन किया है और किया जा रहा है। हमारे कार्यकर्ताओं ने कोरोना काल में गाँव गाँव जाकर लोगों को कोरोना का टीका लगाने के लिए जागृत करने का सराहनीय कार्य किया है। जिसके लिए मोर्चा सभी कार्यकर्ताओं को धन्यवाद देता है। भाजपा अनुसूचित जनजाति मोर्चा न केवल जमीन पर बल्कि डिजिटल माध्यम से भी सक्रिय रहकर अपना योगदान दे रहा है।

लेखक: धवल पटेल,  
राष्ट्रीय सोशल मीडिया प्रभारी,  
भाजपा एसटी मोर्चा



# जनजाति समाज और डीलिटिंग का मुद्दा

आज पूरा देश आजादी के 75 वर्ष में "अमृत महोत्सव" मना रहा है। पूरे देश में विभिन्न रूपों में खुशियाँ मनाई जा रही हैं। शासन, प्रशासन, संस्थाओं, राजनीतिक, सामाजिक संगठनों द्वारा अनेक प्रकार के विविध आयोजन के माध्यम से समाज में देशभक्ति की भावना को प्रबल एवं देश की स्वतंत्रता को अक्षुण्ण बनाए रखने का संकल्प लिया जा रहा है। जनजाति समाज भी राष्ट्र की स्वतंत्रता संग्राम में जनजाति वीरों के बलिदान एवं समाज के सर्वोच्च योगदान को याद कर रहा है, जिससे समाज के स्वाभिमान का जागरण हो रहा है।

अमृत महोत्सव वर्ष में गर्मी के जला देने वाली तेज धूप में देश के 200 से अधिक जिलों में जनजाति सुरक्षा मंच द्वारा डीलिटिंग रैलियों का आयोजन किया गया। देश के सैकड़ों जिलों में आयोजित इन रैलियों से इसकी गंभीरता की ओर पूरे देश का ध्यान गया।

इनमें हजारों - हजारों की संख्या में वनवासी समाज के वृद्ध, माताएं, बहनें, युवा अपने हक और अधिकार के लिए संवैधानिक न्याय की लड़ाई लड़ रहे हैं।

डीलिटिंग आखिर है क्या ? इसकी मांग के लिए जनजाति समाज आज पूरे देश में सड़कों में क्यों उतर आया है ? अनुसूचित जनजाति के जिन लोगों ने अपने समाज की रीति-रिवाज, परंपरा, पूजा - पद्धति को छोड़कर ईसाई या मुस्लिम धर्म को ग्रहण कर लिए हैं, उनके द्वारा अनुसूचित जनजाति समाज को मिलने वाली आरक्षण, संवैधानिक सुविधाओं का लाभ सबसे ज्यादा लिया जा रहा है, जिससे मूल जनजाति समाज को संविधान की मंशा अनुरूप अधिकार एवं सुविधाएँ नहीं मिल रही हैं। इसी संवैधानिक अन्याय के विरुद्ध लड़ाई का नाम डीलिटिंग है। इसे "जात बाहर" भी कहते हैं। देश में 1950 में संविधान लागू हुआ, वनवासी

समाज को अनुसूचित जनजाति एवं महात्मा गांधी द्वारा संबोधित हरिजन समाज को अनुसूचित जाति कहा गया। अनुसूचित जाति समाज को वर्षों से शोषण एवं उपेक्षा के कारण एवं अनुसूचित जनजाति समाज को वैशिष्ट्य वनांचल संस्कृति, बोली भाषा, पूजा पद्धति, सामाजिक आर्थिक पिछड़ेपन, परंपरा एवं रूढ़िगत न्याय व्यवस्था आदि कारणों से आरक्षण एवं संवैधानिक सुविधाएं दी गईं। संविधान लागू करते समय आरक्षण एवं संवैधानिक सुविधाओं के लाभ लेने के लिए कुछ विशेष बातों को जोड़ा गया। अनुच्छेद 341 में अनुसूचित जाति वर्ग के लिए यह स्पष्ट किया गया कि वे हिन्दु हैं, हिन्दु धर्म को छोड़कर सिख या बौद्ध धर्म को स्वीकार करते हैं तो सभी सुविधाएं मिलती रहेंगी लेकिन ईसाई या मुसलमान बनते ही आरक्षण स्वतः खत्म हो जाएगा। अनुच्छेद 342 में अनुसूचित जनजाति के लिए विवरण है, इसमें अनुच्छेद 341 की तरह धार्मिक शर्तों का अभाव है। संविधान की इसी कमी का फायदा आज विदेशी धरती पर जन्में और पले, बढ़े ईसाई और मुसलमान धर्म में धर्मांतरित जनजाति उठा रहे हैं। भारतीय संविधान में ईसाई और मुसलमान अल्पसंख्यक सूची में आते हैं, इसके बावजूद अनुच्छेद 342 की कमियों का फायदा उठाकर इनके द्वारा अल्पसंख्यक होते हुए भी अनुसूचित जनजाति समाज को मिलने वाली सभी सुविधाओं का सबसे ज्यादा उपभोग किया जा रहा है। आखिर अपनी जनजाति पहचान खोने वालों को जनजाति के आरक्षित सुविधाएं क्यों मिलनी चाहिए ?

आज भी जनजाति बहुल क्षेत्रों में जनजाति समाज के लोगों को लोभ, लालच देकर या डरा, धमकाकर बहुत बड़ी संख्या में धर्मांतरण कराया जा रहा है, इस पर अनेक



मामले देश के कोने-कोने में दर्ज हुआ है, समाचार पत्रों में भी रोज छप रहे हैं। अनुसूचित जनजाति वर्ग में आने वाले लोगों को जिन मुख्य विशेषताओं के कारण आरक्षण मिला है, उन्हीं विशेषताओं पूजा पद्धति, रीति रिवाज आदि को छोड़कर ईसाई और मुसलमान बनकर भी जनजाति समाज को मिलने वाली सभी प्रकार के लाभ लिया जा रहा है, जिससे इसके असली हकदार वंचित हो रहे हैं, अनुसूचित जनजाति समाज से धर्मांतरित लोगों की संख्या लगभग 18 प्रतिशत है, लेकिन इनके द्वारा इस वर्ग को मिलने वाले आरक्षण का 80 प्रतिशत लाभ लिया जा रहा है। मूल जनजाति समाज की संख्या 82 प्रतिशत होकर भी केवल 20 प्रतिशत लाभ मिल रहा है। इतने बड़े संवैधानिक अन्याय के विरुद्ध समाज का सब्र अब टूट चुका है। डीलिटिंग के लिए लड़ाई भगवान बिरसा मुंडा जी के नया उलगुलान क्रांति की तरह है। इसे अंतिम परिणाम तक ले जाए बिना यह क्रांति अब रुकने वाली नहीं है।

डीलिटिंग के कानून की मांग नया नहीं है, इसको सबसे पहले लोहरदगा के सांसद रहे एवं सुप्रसिद्ध इंजीनियर बाबा कार्तिक उरांव ने समझा और सन 1967 में इस विषय पर उन्होंने 235 सांसदों का समर्थन लेकर तत्कालीन प्रधानमंत्री इंदिरा गांधी को पत्र लिखकर इसपर कानून बनाने की मांग किए। लोकसभा के पटल पर अनुसूचित जाति एवं जनजाति आदेश ( संशोधन ) विधेयक 1967 प्रस्तुत किया गया, इसी पर 33 सदस्यीय जेपीसी का गठन हुआ, जेपीसी ने अपनी रिपोर्ट 1969 में संसद के पटल पर रखी, रिपोर्ट में एक मत से डीलिटिंग के कानून के पक्ष में मत था। इस रिपोर्ट से ईसाई समुदाय में खलबली मच गई, धर्मांतरित होकर भी जनजाति समाज के आरक्षण को उकारने के अपने मंसूबे को बनाए रखने के लिए उस समय के ईसाई सांसदों एवं मुख्यमंत्रियों ( मेघालय एवं नागालैंड ) ने इंदिरा गांधी पर दबाव बनाया। ईसाइयों के दबाव में आकर तत्कालीन कांग्रेस सरकार ने इसे कानून बनाने से इंकार कर दिया। बाबा कार्तिक



उरांव ने बाद में 348 सांसदों ( 322 लोकसभा एवं 26 राज्यसभा ) के हस्ताक्षर से इसे लागू करने का आग्रह पत्र दिए लेकिन कांग्रेस सरकार ने सैकड़ों सांसदों एवं जेपीसी के रिपोर्ट को दरकिनार कर दिया और कानून नहीं बनने दिया। जनजाति समाज के हक, अधिकार एवं अस्तित्व की लड़ाई 1970 के बाद ठंडी पड़ गई। वर्षों तक इस अन्याय पर किसी ने आवाज नहीं उठाया।

जनजाति सुरक्षा मंच अपने गठन 2006 से लगातार इसको कानून का रूप देने की लड़ाई लड़ रही है। देशभर के विभिन्न स्थानों में आंदोलन हुए, 28 लाख लोगों का हस्ताक्षर अभियान, 288 जिलों में कलेक्टर, 14 राज्यों के राज्यपाल, 7 राज्यों के मुख्यमंत्री से मिलकर राष्ट्रपति, प्रधानमंत्री के नाम ज्ञापन दिया गया। लेकिन कानून में संशोधन की मांग अधूरी रही। इस वर्ष के शुरुवाती महीनों से ही जनजाति समाज द्वारा अपने पारंपरिक वेश भूषा के साथ पारंपरिक वाद्य यंत्रों ढोल, मांदर, नगाड़ा एवं तीर-धनुष को लेकर हजारों की संख्या में जनजाति समाज सड़कों पर उतरकर हुंकार कर रहा है -

जो नहीं भोलेनाथ का, वो नहीं हमारे जात का।

**जनजाति समाज की एक ही माँग - डीलिटिंग डीलिटिंग**

**डीलिटिंग सिर्फ नारा नहीं, आरक्षण अब तुम्हारा नहीं**

**धर्म की रक्षा कौन करेगा- हम करेंगे, हम करेंगे**

..... इन नारों से पूरा देश गूंज उठा। हर गांव, हर गली से जनजाति समाज इन डीलिटिंग रैलियों में शामिल हुआ। हजारों गांवों में पारंपरिक ग्राम सभाओं में डीलिटिंग की मांग का प्रस्ताव पारित हुआ है जो आज भी निरंतर जारी है।

इस कानून के लिए जनजाति समाज "अभी नहीं तो कभी नहीं" की लड़ाई लड़ रहा है। इतने बड़े वर्ग के साथ हो रहे अन्याय को पूरे देश के सभी वर्गों ने देखा है, आज पूरे भारतीय समाज का सहयोग इस अभियान को मिल रहा है। धर्मांतरित ईसाई एवं मुसलमानों द्वारा जनजाति समाज के हक और हिस्सा को 72 सालों से छीना जा रहा है, इसके खिलाफ न्यायप्रिय भारतीय समाज को और बढ़ चढ़कर जनजाति समाज के साथ खड़े होकर इसे परिणाम तक ले जाने की आवश्यकता है, क्योंकि यह समाज भी भारतीय समाज का अभिन्न अंग है। इस वर्ष संसद के अनेक सत्रों में माननीय सांसदों ने इस विषय को गंभीरता के साथ उठाया है, संसद में इसे कानून का रूप देने की मंशा भी दिखाई पड़ती है, आशा है कि संसद अपने माननीय सदस्य बाबा कार्तिक उरांव के जन्म शताब्दी वर्ष 2024 से पहले डीलिटिंग कानून बनाकर उन्हें अपनी सच्ची श्रद्धांजलि अर्पित करके अनुसूचित जनजाति समाज के साथ शत प्रतिशत न्याय करेगा।

लेखक: रवि भगत,  
प्रदेश अध्यक्ष, छत्तीसगढ़ युवा मोर्चा



# The Development of Tribals: From Atal to Modi Era

India's tribal population is around 8.6 percent of its total population i.e. around 11 crores. This is a sizable number and forms the most underdeveloped section of the society. However earlier Government policies that were directed towards the tribals were not so helpful in uplifting or in empowering them however, things have changed with the new Government coming to power led by the BJP party. The NDA Government has focused on the Schedule Tribes since it came to power in 2014. If we look at the efforts and the welfare steps that have been taken by the Government of India since 2014, we can see a progression in terms of the overall development among the tribal populations in India. Even If we go back to the first NDA government back in the early 2000s, the first seeds for the development of tribals were sown then. The first-ever Ministry of Tribal Affairs as a separate department was created by the then BJP-led government under the Prime Ministership of Shri Atal Behari Vajpayee Ji. The National

commission of Scheduled Tribes was also established by the NDA Government in the year 2003. Thus the work started by Atal ji for the upliftment and social development of the tribal society has seen a new era of development under the Prime Minister Narendra Modi ji's vision of Sabka Saath, Sabka Vikas in the last 8 years.

The years prior to 2014 were not very positive when we talk about tribal interests. It is noteworthy to quote Prime Minister Shri Narendra Modi "Those who ruled the country for a long time, never took interest in the development of tribal areas as it requires hard work". All the welfare schemes of the previous governments only made headlines without any outcomes. The tribal population to a larger extent had no proper facilities like water supply, toilets and had no housing scheme as the "Kisan Samman Nidhi" was not accessible to the tribals. Today because of the welfare schemes of the present government there has been an impressive development as under the

Har Ghar Jal Yojana, 1.28 crores tribal households now have access to tap water, 82 lakh tribal families are given health facilities under Ayushman Bharat Schemes, and around 1.45 toilets have been built for tribal households. Therefore in the past 8 years much of these achievements have been made in a well structured way with the help of good policy makers, those who have good knowledge of the livelihoods of the tribals in India.

The tribals also had a glorious past but to a large degree their past was overshadowed by the historians and mainstream media. Therefore, in today's time when we are trying to integrate all the sections of the society, it is also pertinent for the country to remember and acknowledge the role and the contribution of the tribals in the freedom movement and nation building process after Independence. This point has been emphasised by Prime Minister Modi as he said that " for the first time the culture of the tribal society is being



proudly honoured". There are many instances for example, the Manipur Movement, The Mizo Movement, Khasi-Garo movement, the bravery of Rani Kamalavati or of Veer Durgavati, the Government under Shri Narendra Modi has always made a point to create an awareness among the masses and to glorify the rich history of the tribal communities, which were largely ignored before 2014.

The Government also announced to observe and celebrate the Adivasi Pride Day on the birthday of Bhagwan Birsa Munda and to build 10 tribal museums so as to conserve, and preserve the tribal heritage at a cost of 200 crores. This is certainly a substantial change in the attitude of the government from those who ruled the country before the year 2014. The dismal conditions of the tribals was also reflected as they had very little public representation in the major Government offices of the country. The country became independent in 1947 however only in the year 1994 we had the first tribal cabinet minister (P.A. Sangma). He was the only person from the tribal society who reached such a high position, which naturally no one had expected even in the 1990s. BJP has always been determined for the progress of tribal society and today under the leadership of Narendra Modi ji India has got its first tribal president Smt. Draupadi Murmu. Draupadi Murmu's election as the President is a historic occasion for Indian democracy. This is the first time after the independence of the country that a person from the tribal community has reached the highest office of the country. Draupadi Murmu Ji, comes from the last position of the society and has reached the highest constitutional post of the country today. It is certainly a matter of great pride not only for the tribal society but also for the entire country. Today, the highest number of MPs in the Parliament is from the BJP,

the highest number of tribal ministers are from the BJP. Under the Narendra Modi Government there are 8 ministers from the ST community along with 5 others ST Members serving as the ministers of State. This is indeed the achievement of the incumbent Government to include and represent the tribal populations to the highest positions of Governance.

In terms of promoting education and sports among the tribals, the government has made special arrangements in Eklavya Schools which are dedicated to nurturing the young talents in sports. The scholarship provided to the students has also seen a marked increase under the incumbent government thereby facilitating the education especially the higher education among the tribal students. The budget has increased from Rs. 978 crores to now Rs.2,546 crore. In the spheres of advancing the tribals at large the central government for the years 2021-2022 has increased the tribal sub plan budget from 21000 crores to 86000 crores of which 93 percent of the budget has already been spent.

As the tribal population of India is very diverse, a comprehensive plan is required to chart out the policies keeping in mind the context of each community that lives in a particular part of the country. Therefore keeping in mind the heterogeneity and diversity of the population the government policies should be based on proper research so as to create a connecting link among the diverse tribal society in India. Therefore keeping up with this vision the government established the National Tribal Research Institute. Now this is important at two levels: one, to understand the tribal diversities and their livelihoods and secondly to create policies that adhere to their needs and surroundings. For example when Shri Narendra Modi was chief Minister of Gujrat he started a scheme known as

"Vanbandhu Kalyan Yojana", which emphasised the development of the tribal societies and its members. Such schemes are required but with certain alterations and modifications if it's to be implemented in Jharkhand or the tribal areas of North East India. Schemes as such are important and are in need of the hour and a proper blueprint is required which would be the basis of the tribal development for the "Amrit Kaal" i.e. for the next 25 years. The target is of course to integrate the tribal population by preserving their cultural heritage without destroying their indigenous way of lifestyles.

As mentioned earlier the earlier government did not work for the tribal welfare and merely saw them as their vote banks, it was the reason the tribal policies were not inclusive as per the ground reality and did not adhere to the diversities that exists among the tribal populations therefore, they did not represent all the tribal communities of India. In this regard the National Tribal Research Institute has a major task to formulate the policies that would promote data collection, and research on tribal populations. This would also include celebrating the tribal festivals, establishing tribal museums so as to preserve their past and to create a knowledge centre that would aim to protect and promote the tribal heritage. Therefore, the Government of India since 2014 have not only ensured the welfare of the tribal population in India but also have ensured that the future course of action for the benefits of the tribal communities would be directed as per the need of the ground reality and the context that would ensure their overall development adhering to the principles of "Amrit Kaal".

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# Sangh Parivar's Role in the Upliftment of Tribals

Some moments in history create a silent ripple and its results are seen after some time whereas some historical moments are celebrated in current times, and its positivity resonates in the future. Draupadi Murmu ji's governorship was the first moment that created history and the history was seeing her as first tribal female President of India. There are few instances in India's history where the commoner celebrates the presidency.

In my memory, I can only recall two such moments.

One was Dr. Abdul Kalam's election as President ( under the visionary leadership of then Prime Minister Shri Atal Bihari Vajpayee ) and now Smt Draupadi Murmu's election, where the ordinary citizen of India has embraced, celebrated and associated themselves ( under the visionary leadership of our

Prime Minister Narendra Modi ).

There is a sad side or part of these two historical moments, one when Congress denied a second chance to People's President Dr. Abdul Kalam Azad and now a recent one when Congress politician said **"Droupadi Murmu represents Evil Philosophy"** for Draupadi Murmu's nomination. It's primarily a mindset that Congress has always showcased since independence. Prime Minister Modi rightly said that for a very long time, the contribution of our Tribal Heroes was undermined and hidden just because Congress & some political parties had a plan to showcase a narrative, a narrative that freedom was attained due to the efforts of very few.

Indian freedom struggle is full of unsung heroes from the tribal community.

Like Tilka Manjhi (The Manjhi Revolt of 1785 ), Determined to defend his

people and land, Tilka organized the Adivasis into an army trained in the use of bows and arrows. In 1770, there was a severe famine in the Santhal region. With this began his "Santhal Hool" (the revolt of the Santals). He continued to attack the British and their sycophantic allies. From 1771 to 1784, Tilka did not surrender to the colonial authorities.

Names like Budhu Bhagat ( Larka Rebellion of 1832 ) or Pa Togan Sangma ( from Meghalaya in 1872 ) to Narayan Singh ( who is known as the Hero of the first war of independence of Chattisgarh in 1857 ) seemed lost but it has happened the first time that Narendra Modi Government have brought particular focus to such unknown names in Azadi ka Amrit Mahotsav.

Due to the western style of development, which the first government after independence tried to copy (and





miserably failed in doing that, too ), alienated the tribals from their actual need. It just became an extension of the British regime, which only focussed on pushing the tribals out of their villages, forests, and native land with a malicious agenda of religious conversions. It is well known how Britishers looted our natural resources, killed animals for their pleasure, and mistreated Indian tribals in the name of development, destroying our rich natural habitat and environmental system, which bonded the tribals with their land. This was carried out in some missionaries who operated with the objective of religious conversion only.

Maybe it's the first time any federal government kept our tribals and

backward in the core plan of development, development which is development in terms of what the tribals want but not the superimposed western model of development. The Prime Minister has said that using natural resources is necessary for development, but exploitation of natural resources will not be done at the cost of tribals. Prime Minister Modi has clarified that tribals will have the right to water, forest and land because they worship it. The Tribal budget run by the Modi government at the Center has been increased four times from 21,000 crores to 86,000 crores in 2021-22.

Many efforts have been taking place in silence and, since long have brought

positive changes in tribals' lives. One of such effort is known as **Vanvasi Kalyan Ashram**, one of the many Nobel efforts by Sangh Parivar. Although every svyam Sevak is inspired to work positively towards the development of Maa Bharati and its people work of Vanvasi Kalyan Ashram should be made known to every citizen of the world. Vanvasi Kalyan Ashram was started in 1952 and since it has achieved a special place in the lives of the tribals.

The motto of Vanvasi Kalyan Ashram itself defines the soul of the work done by its volunteers, which says "**Tu Main EK Rakt**" which means you and me are the same blood. This is the true philosophy of our Nation, which never discriminates and never bifurcates. From its first work, which started in Jaspur Chattisgarh, till today, there has been a leaps and bounds movement of VKA. As per an estimate, 387 districts have more than 25,000 tribals living in it, and out of those 387 districts, around 323 districts have the presence of Kalyan Ashram. It runs around 225 hostels for Schedule tribe students and 40 hostels for girl students. The list goes on, like about 4500 tribal villages have Kalyan ashram schools.

Our tribal brothers and sisters need our primary effort, which is knowing about the great history of Tribals and their efforts and participating with them in their journey of true development.

Prime Minister Modi rightly said "Vanvasio ke sath bitaye Samay ne Ek Rajkumar ko (Prince Ram) Maryada Purushottam Ram banana me aham yogdan diya "which means that the time spent with Tribals contributed towards making of Maryada Puroshatm Ram. As we move into the 75th year of our freedom, it becomes our onus to contribute our bit to the upliftment of our tribal brothers and sisters.



तू-मैं, एक रक्त !

# Vanvasi Kalyan Ashram

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# आदिवासी कल्याण के लिए प्रतिबद्ध मोदी सरकार



भारत में जनजातीय समुदाय अत्यंत विविध एवं विजातीय है। बोली जाने वाली भाषाओं, जनसंख्या का आकार, रहन-सहन के ढंग को लेकर इनमें बहुत प्रकार की विविधताएँ हैं। भारत में 428 जनजातियाँ अधिसूचित हैं, जबकि इनकी वास्तविक संख्या 642 हैं। जनसंख्या की दृष्टि से एशिया में सबसे ज्यादा आदिवासी भारत में निवास करते हैं। 2011 की जनगणना के अनुसार भारत की कुल जनसंख्या का 8.6 प्रतिशत आदिवासी जातियाँ हैं। ये 19 राज्यों और 6 केन्द्र शासित राज्यों में फैले हुए हैं। पूर्वोत्तर के सात राज्यों- मेघालय, मणिपुर, मिजोरम, असम, अरुणाचल प्रदेश, नागालैण्ड और त्रिपुरा में आदिवासियों का बाहुल्य है। पूर्वोत्तर के सात राज्यों के अलावा झारखण्ड, बिहार, पश्चिमी बंगाल, उड़ीसा, छत्तीसगढ़, मध्यप्रदेश एवं राजस्थान में भी आदिवासी बंधु बसे हुए हैं। इनकी सब जातियों की पूजा पद्धति व धार्मिक मान्यताएँ भी भिन्न-भिन्न हैं। जैसे कि मेघालय में 16 तरह की जनजातियाँ हैं और वे ईसाई धर्म को मानते हैं। त्रिपुरा में 19 जनजातियाँ हैं जो ईसाई, बौद्ध और हिन्दू धर्म

को मानते हैं। इस तरह आदिवासी कई समूहों में बटे हुए हैं। जिनकी अलग अलग परम्पराएँ हैं। इनमें कई समूह ऐसे भी हैं जहाँ अब भी मातृसत्तात्मक परिवार पाए जाते हैं। और लड़की को अपना पति चुनने की उतनी ही स्वतंत्रता होती है, जितनी लड़के को। आदिम समुदायों में स्त्री और पुरुष दोनों समान रूप से श्रम करते हैं। स्त्री घर और बाहर के कामों में बराबर भागीदारी करती है। परिवार और कबीलाई पंचायत के स्तर पर लिए जाने वाले फैसलों में भी स्त्री स्वर का सम्मान किया जाता है।

भारत जैसे पुरुष वर्चस्ववादी गैर-आदिवासी समाज के सामने आज सबसे बड़ी चुनौती है लिंगानुपात के गड़बड़ाने की। भारत के जो प्रदेश भौतिक समृद्धि और शिक्षा के क्षेत्र में सर्वोच्च स्थान रखते हैं, वहाँ के समाज व सरकार के समक्ष यह एक बड़ी गंभीर समस्या है। जबकि इससे भिन्न आदिवासी जनसंख्या में यह अनुपात 1000 : 990 का है। ऐसे ही अगर हम महिलाओं पर किए जाने वाले अपराधों की बात करें तो सबसे कम अपराध उन राज्यों में दर्ज हुए हैं, जहाँ

आदिवासी जनसंख्या की बहुलता है इसलिए आर्थिक व शैक्षिक तौर पर ये लोग पिछड़े हो सकते हैं लेकिन नैतिक तौर पर दुनिया को इनसे सीखने की जरूरत है।

## समस्याएँ :

- जनजातियों में साक्षरता की कमी एक मुख्य समस्या है। परिणाम स्वरूप जनजातियाँ अपने मौलिक, विधिक एवं संवैधानिक अधिकारों से अवगत नहीं रहती। वे अपने कल्याण हेतु सरकार द्वारा चलाये गए कल्याणकारी योजनाओं का ज्ञान भी नहीं रखते और लाभ से वंचित रह जाते हैं।
- भारत को हम भले ही समृद्ध विकासशील देश की श्रेणी में शामिल कर लें लेकिन आदिवासी अब भी समाज की मुख्य धारा से कटे नज़र आते हैं। इसका फायदा उठाकर नक्सली उन्हें अपने से जोड़ लेते हैं। नक्सलवाद हो या अलगाववाद, पहले शिकार आदिवासी ही होते हैं।
- आदिवासियों की मासूमियत का फायदा उठाकर मिशनरियों ने कई इलाकों में धर्म परिवर्तित करवा कर अपने मूल धर्म व संस्कृति से तोड़ दिया है।
- विकास के मापदंड के आंकड़ों पर अगर नज़र डालें तो आदिवासी शिक्षा, स्वास्थ्य, आयु, जन्म के समय मृत्यु दर, सालाना आय आदि कई मापदंडों में नीचे के पायदानों पर पाये जाते हैं। इसके कारण वे बहुत सी बातों में आदिवासी शोषण के सहज ही शिकार बना लिये जाते हैं।
- जहाँ कहीं भी छोटे शहर या कस्बों का दबाव बढ़ने लगता है, वहाँ आदिवासी विभिन्न भूमाफियों द्वारा प्रताड़ित किये



जाते हैं और उन्हें लगातार अपनी जमीन से बेदखल होना पड़ता है। ऐसे कितने ही मामले कोर्ट में पड़े हैं और न्याय की प्रतीक्षा में आदिवासी परिवारों को पलायन कर जाना पड़ता है।

- पी एफ आई संगठन के माध्यम से बांग्लादेशी घुसपैठियों ने आदिवासी लड़कियों से शादी कर उनकी जमीनें हड़प ली व कई जमीनें कब्जा कर औने-पौने दामों पर खरीद ली।
- कुछ राज्य सरकारें आदिवासियों को लाभ पहुँचाने के लिए उनकी संस्कृति और जीवन शैली को समझे बिना ही योजना बना लेती हैं। ऐसी योजनाओं का आदिवासियों को लाभ नहीं होता।
- आदिवासी महिलाएं विशेष कर बच्चियाँ मानव व्यापार के सहज शिकार हो जाते हैं। अपने सीधे स्वभाव के कारण आदिवासी सहज ही दलालों के झांसे में आ जाते हैं। और कई लड़कियों को देह व्यापार के धंधे में धकेल दिया जाता है।
- दूर-दराज के क्षेत्रों में एवं गाँव में जनजातियों की बड़ी संख्या अभी तक डायन प्रथा में विश्वास रखती है।
- उन शिक्षकों को जो जनजातीय बच्चों को

शिक्षा प्रदान करते हैं, उन्हें स्वयं जनजातीय संस्कृति एवं भाषा से अवगत कराये जाने की आवश्यकता है, ताकि शिक्षा प्राप्त करना सरल हो सके।

### आदिवासी नायक:

भारत के स्वतन्त्रता संग्राम में राष्ट्रीय आन्दोलन को खड़ा करने में आदिवासी आन्दोलनों की महत्वपूर्ण भूमिका रही है। भारत के राष्ट्रीय आन्दोलन को आधार आदिवासियों के इन्हीं आन्दोलनों ने दिया।

**आदिवासी वीरों का जब नाम लिया जाता है तो भगवान बिरसा मुंडा का नाम सबसे ऊँचा है।** 19वीं सदी में, 24 वर्ष की आयु में ही ब्रिटिशों के खिलाफ किया गया उनका संघर्ष उन्हें एक अलग पायदान पर खड़ा करता है। साथ-साथ मंगल पाण्डे से भी 70 साल पहले स्वतंत्रता आन्दोलन में तिलका मांझी की शहादत हुई थी। और **1784 में ब्रिटिशों और ज़मींदारों के खिलाफ उनके विरोध और बलिदान को कौन भूल सकता है?** कुमराम भील, राधे जी भांगरे, बुद्धू भगत, तेलंगा खैरा, अल्लूरी सीथाराम राजू ठक्कर बापा, रानी दुर्गावती, तांत्या मामा और रानी गैदिल्यू के अमर बलिदानों की गाथा तरुणाई को प्रेरित व गर्वित करती है।

आजादी के बाद यूं तो भारत में कई आदिवासी राजनैतिक नेता हुए हैं। लेकिन राष्ट्रीय लोकतांत्रिक गठबंधन ने श्रीमती द्रौपदी मुर्मू को राष्ट्रपति बनाकर देश के करीब 11 करोड़ आदिवासियों को सम्मान दिया है। जोकि भारत के लिए एक ऐतिहासिक घटना है।

### आदिवासी कल्याण योजनाएं:

- मोदी सरकार ने अनुसूचित जनजाति के छात्रों के लिए देशभर में 1205 आश्रम स्कूलों के निर्माण के लिए धनराशि उपलब्ध कराई है।
- मोदी सरकार ने पिछले तीन वर्षों में 72 नए ईएमआरएस विद्यालयों की स्वीकृति प्रदान की है।

### आदिवासी शिक्षा ऋण योजना (ASRY)

यह योजना आदिवासी छात्रों को सॉफ्ट लोन प्रदान करती है जो तकनीकी और व्यावसायिक शिक्षा प्राप्त करना चाहते हैं।

### सावधि ऋण योजना (Term Loan Scheme)

इस योजना के तहत व्यावसायिक इकाइयों के लिए 50 लाख रुपए तक सॉफ्ट लोन दिया





जाता है, जिसे 5 से 10 वर्षों के भीतर चुकाना होता है।

#### • आदिवासी महिला सशक्तिकरण योजना (AMSY)

यह अनुसूचित जनजाति की महिलाओं के लिए एक आर्थिक विकास योजना है। इस योजना के तहत स्वयं का रोजगार शुरू करने के लिए न्यूनतम दर पर 2 लाख रुपए का ऋण दिया जाता है।

#### • स्वयं सहायता समूहों के लिए सूक्ष्म ऋण योजनाएं

इस योजना के तहत हर व्यक्ति को 50 हजार रुपए ऋण प्रदान किया जाता है। एसएचजी के लिए अधिकतम 5 लाख रुपए प्रदान किए जाते हैं।

#### • जनजातीय उप-योजना को विशेष केंद्रीय सहायता

यह आदिवासी विकास के प्रयास के तहत भारत सरकार की ओर से 100% अनुदान पर आधारित योजना है। अनुदान का उपयोग एकीकृत जनजातीय विकास परियोजना (ITDP), एकीकृत जनजातीय विकास एजेंसी (ITDA), संशोधित क्षेत्र

विकास दृष्टिकोण (MADA), समूहों, विशेष रूप से कमजोर जनजातीय समूहों (PVTGs) और तितर-बितर जनजातीय आबादी के आर्थिक विकास के लिए दिया जाता है

#### • सहायता अनुदान

यह भारत सरकार की ओर से एक वार्षिक अनुदान योजना है, जिसके तहत भारत के संविधान के अनुच्छेद 275(1) के प्रावधानों के मुताबिक आदिवासी क्षेत्रों में जनजातीय लोगों के कल्याण के लिए अनुदान जारी किया जाता है। शिक्षा, स्वास्थ्य और कृषि आदि जैसे कुछ क्षेत्रों में अंतर को पाटने के उद्देश्य से ये अनुदान राज्यों को समय पर जारी किए जाते हैं।

#### • वन ग्राम का विकास

भारत में लगभग 2474 वन गांव हैं जो इस योजना के तहत आते हैं। इन गांवों में स्वास्थ्य देखभाल, पेयजल, स्वच्छता, प्राथमिक शिक्षा, आजीविका प्रदान करने पर जोर दिया जाता है।

#### • वनबंधु कल्याण योजना

वन बंधु कल्याण योजना का मोटे तौर पर मकसद यह सुनिश्चित करना है कि केंद्रीय

और राज्य सरकारों के विभिन्न कार्यक्रमों/स्कीमों के तहत वस्तुओं और सेवाओं का लाभ तय लक्षित समूहों को मिले।

सदियों से सरकारों द्वारा नज़रअंदाज होते आए आदिवासी समाज के उत्थान और कल्याण के लिए प्रधानमंत्री नरेंद्र मोदी की सरकार लगातार दृढ़ता से काम कर रही है। उपरोक्त विभिन्न योजनाओं के तहत आदिवासी बंधुओं को मुख्यधारा से जोड़ने के लिए हृदय व मन से केंद्र सरकार प्रयासरत है। सरकार ने आदिवासियों के विकास के साथ ही उनकी सामाजिक सांस्कृतिक और राजनीतिक स्वायत्तता की सुरक्षा के लिए कई कदम उठाए हैं। एक आदिवासी महिला श्रीमती द्रौपदी मुर्मू का भारत का राष्ट्रपति बनना मोदी सरकार का भारत के तमाम आदिवासियों को उनका अधिकार व सम्मान देना है। जो कि भारत के लोकतंत्र के लिए गौरव का क्षण है व विश्व को संदेश है कि भारत में कोई भी अपनी काबिलियत से जाति, धर्म, पंथ से ऊपर उठकर शीर्ष तक पहुंच सकता है।

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# The Santhals: Balancing the Culture between Profane Modernity and Rituals Tradition



**T**radition plays a very significant part when determining a person's sense of identity. As a collective group, the Santhals (or Santals) have great pride in their customs and practices. They subscribe to the notion that they are their culture's inheritors of a Great Tradition. In both the political and cultural spheres, there have been intermittent attempts in the name of solidarity to gather all of these organizations under one umbrella. Still, they have not met with a great deal of success.

As is the case with all societies in transition that are undergoing a period of rapid change, the Santhals have one foot in each of the two worlds, i.e., the intuitive supernatural and the matter-of-fact rational, as well as the mythological past of glorious traditions and the actual present with its degradations, ethnic syncretism linked to socio-economic discontinuities, and the dream of a pan-tribal unity that incorporates not only the Santhals but also the related tribal groups. This search for identity attempts at its re-definition in a new and evolving

milieu, and the ambiguities and ambivalences that result from this position are all well-illustrated by the Santhal society, which is numerically one of the largest and culturally very self-conscious. As a result, Santhal society is working toward striking a balance between those two categories of symbols, specifically between ritual and technology, as well as culture and politics.

The history of indigenous identity in India can be interpreted in various ways

depending on the perspective used. It is connected to a wide variety of problems that affect the Adivasis' way of life regarding their socioeconomic status. Another approach to investigating identity is to think about it in terms of long-term continuities. Colonial and early postcolonial discourse on the Adivasi identity in India has centred around crucial problems of assimilation, integration, and independent development in the framework of a rising nation. These issues can be seen as central to the debate. As a form of protest against the theft of their land by colonial authorities, Adivasi uprisings frequently shook the land whenever their fundamental identity was in jeopardy. In recent years, the environmental impact that contemporary civilization has had on their culture and the social structures that make up their society has also been a significant factor in constructing their identity. Therefore, the study needs to cover various topics to understand the Santal identity's fundamental aspects. These topics include the following: the expansion of the caste system in Hindu society in India at the expense of an indigenous, colonial understanding of the tribal world; the missionary activity among Santals in the 19th century; agrarian changes in Singhbhum as a result of colonialism; recruitment of Santals even for tea plantations in

Assam; the memory of insurgencies as a form.

The remarks of T. Hembrom are crucial here to add while discussing a brief history of the Santals' socio-political life under the glance of Munda life - "The history of the Santals during these previous two thousand years, while they were dwelling in and around Chhotanagpur, is similarly hazy." We suppose they had comparable experiences to the Mundas and others of the time. A brief history of the Mundas from 600 B.C. to 1800 A.D. may shed light on the Santals. Santals' socio-political organization helps them maintain their indigenous identity. Santals love their social and political structure through their village's administrative system. Santals still follow this colonial administration system. The Santals' socio-political governance separates them from other tribal or mainstream societies. The socio-political administrative system is well-knit and resistant to change.

Santals' socio-political organization reflects their beliefs and expectations from society. Santals are village-dwellers. Each Santal village has its own government. The Santal are apolitically autonomous since they have administrative and judicial systems to handle disputes, violations, and social concerns. Unwritten customary rules are

formed, updated, and enforced democratically by a panel of village officials under a Manjhi's presidency. It investigates social, cultural, and moral village issues. It protects Santal folkways, mores, morale, etc. This study also fills a gap in postcolonial or indigenous perspectives on tribe growth and identity formation. It aims to address the overreliance on colonial depictions of tribal cultures in India, most of which are in political opposition to Adivasis. The reference range is confined to Santal folk narratives because it's impossible to include political economy and shifts in resource mobilization. Instead, the focus is on identification, representation, tribal identity and survival.

Land issues disrupted the Santals' traditional agrarian framework. Santals lost everything. In addition, the Santals' financial situation and the socio-political structure collapsed. Santal community identity was in jeopardy. Non-tribal individuals, or dekos, exploited the Santals and took their land. In various regions of Santal Pargana and Jangalmahal, non-tribals dispossessed Santals of land. Santals faced a social and financial crisis. Santals' insurrection couldn't fix the problem. Santal folklore and other literary genres are activities of an agricultural system, a pastoral society. Traditional, fixed in time, and irrelevant to the present. Such systems haven't evolved continuously throughout history. It also shows that Santal modernism coexists alongside non-modern, pre-modern, and traditional structures. This simultaneous presence does not fuse modern and traditional cultures. The output of Santali literature requires a new reading to understand the radicalized and resistive process of identity creation for one of the largest indigenous communities, the Santhals.

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# Revered Jagdev Ram Jee's Life, Work and Legacy



**R**evered Jagdev Ram Uroan Jee, the former president of Akhil Bhartiya Vanvasi Kalyan Ashram (ABVKA) is the embodiment of *Bhartiya* values. His life and work that spanned for around seventy one years touched many thousand lives of our brethren living in forests and hills like very few others' did. He was born on 8 October 1949 and left for heavenly abode on 15 July 2020 at ABVKA's National Office at Jashpur, his workplace for at least a half century.

Jagdev Ram Uroan Jee was born to Aghnu Ram and Buchhubai. He was the eldest of four daughters and three sons

of his parents. He started attending RSS Shakhas, the morning and evening gatherings of swayamsevaks (volunteers) at his early age. He did his Master of Arts (M.A.) and acquired a degree in Physical Education. Having come from the *janjati* community himself, it was quite easy for him to get a government job in those days and start a normal family life but he chose to live the life of a hermit.

He remained National President of ABVKA for twenty five years after inheriting the mantle from his master, revered Vanvyogi Balasaheb Deshpande Jee. He truly lived up to the trust and

confidence with which the baton was passed on to him by his master. Though he belonged to a poor *janjati* family in Komdo village in Jashpur Nagar district of today's Chhattisgarh state, he did not confine himself to the worries of hearth and home. He remained unmarried and dedicated all his life for the cause of *janjati* communities of *Bharat*.

The far-flung and inaccessible areas of today's Chhattisgarh and Jharkhand primarily inhabited by *janjatis* had remained much underdeveloped. Poverty, illiteracy due to lack of schools and immense scarcity of health facilities were all pervasive in the region. The

situation was rendered a fertile ground for evangelical missions who were fervently carrying on with their activities of converting *janjatis* into Christian fold taking advantage of their poverty and innocence. It was in this backdrop that Pt. Ravi Shankar Shukla, the then Chief Minister of Central Provinces (today's Madhya Pradesh and Chhattisgarh) visited the region in the late 1940s.

In this visit, he was welcomed everywhere but was shown black flags and asked to go back when he reached Jashpur. His experiences in this visit exposed him to unimaginable backwardness and massive conversion so prevalent among people. This made him think to assuage sufferings and anguish of people by coordinating with revered Thakkar Bappa, a well known Gandhian who had extensively worked in the *janjati* areas. A social welfare department was established and Balasaheb Deshpande Jee joined the same in 1948. After Thakkar Bappa's death in January 1951, Balasaheb found it difficult to carry on with *janjati* development activities due to administrative pulls and pressures. This made him think that there was a need to carry on with his developmental projects for *janjati* communities in the area independently leading to the establishment of Vanvasi Kalyan Ashram on 26 December 1952.

In 1977 at the Surat Meet of Vanvasi Kalyan Ashram, Babasaheb Deshpande Jee decided to expand the organization's activities all over Bharat. Thus Vanvasi Kalyan Ashram became Akhil Bharatiya Vanvasi Kalyan Ashram. Since then Shri Jagdev Ram Jee started traveling with his mentor. In 1985, he was made a member of ABVKA's National Committee and further in 1987 Vice-President, Babasaheb being the President. Two years before passing away in 1995, Balasaheb nominated Jagdev Ram Jee as the National Working President of ABVKA at its Cuttack

National Convention in 1993. The relationship between Balasaheb and Jagdev Ram Jee is embodied in the Guru-Shishya tradition of Bharat like that of Swami Ramkrishna Paramhans and Swami Vivekananda.

Since the time Jagdev Ram ji became president of ABVKA, he played an important role in developing the plant of Vanvasi Kalyan Ashram sown by his master Balasaheb into a banyan tree. At present ABVKA is the largest organization in Bharat working for the overall development of *janjatis* that covers aspects such as education, health, sports, village development, skill development, youth development, women empowerment, self help groups, protecting *janjatis'* constitutional rights and so on all over Bharat. The organization that was started with its first project having only 13 *janjati* children enrolled to be educated with hostel facilities, presently has 20,000 projects in 323 districts with footprints in more than 52,000 villages.

His life was one devoted to the cause of *janjatis* of Bharat and he lived to see that happen. He was a staunch believer that the *janjatis* are very much an integral part of Bharat's socio-cultural fabric since time immemorial. Therefore, he traveled tirelessly from north to south and east to west invoking the thought that we all are one and our destinies are intrinsically interwoven. His contributions in the successful organization of Shabri Kumbh in the Dang District of Gujarat in 2006 in which hundreds and thousands of *janjatis* from all over Bharat participated are immense. Similarly, he exuberantly participated along with the ocean of *janjati* people from all over the country in Ardh Kumbh Mela at Ujjain and Mahakumbh Mela at Prayag.

Jagdev Ram Jee was equally concerned about reinvigorating the cultural heritage of *janjatis*. For example; he started the Rohtas fort pilgrimage located in the

Son River Valley, in the small town of Rohtas in Bihar. The Oraon *janjati* owes their origin to this fort and surroundings. People from Assam, Chhattisgarh, Jharkhand, Madhya Pradesh, Uttar Pradesh, Maharashtra, Bengal etc. have been participating in this pilgrimage for many years now. It was in his leadership that ABVKA made rapid strides and became more vocal in the public discourse by bringing in 'Vision Document' for socio-economic-cultural development in 2015. He was very crucial in bringing the final draft of the document in consultation with activists, policy makers and academicians from across the country. All his life, he remained at the forefront in bringing various aspects of *janjati* issues to the notice of constitutional authorities and policy makers and insisted on their timely resolution.

Despite being such a man of stature, his demeanor was that of simplicity, care, affection and compassion towards everyone he met. It's because of these traits of his personality, he could easily connect with thousands karyakartas, men, women and children alike. He certainly is the strongest pillar of ABVKA that has grown leaps and bounds in every nook and corner of the country.

He lived and dedicated all his life for the cause of *janjatis* but his legacy is not confined to a particular community. Moreover, thoughts and deeds of great men must not be kept limited to a particular segment of society. The impact of their life's work is pan national, across all communities. Therefore, their legacy must be re-invoked and presented to this and coming generations so that we learn to trade the path that men like Jagdev Ram Jee have created for us to follow.

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केंद्र सरकार ने महिलाओं द्वारा परिवार का पेट पालने के संघर्ष को ध्यान में रखकर मई 2016 में गरीबी रेखा से नीचे जीवन यापन करने वाले परिवारों के लिए मुफ्त गैस सिलेंडर कनेक्शन देने की योजना चलाई है। यह योजना महिला सशक्तिकरण से जोड़कर देखी गई है। उद्देश्य था की महिलाओं को गैस सिलेंडर देने से उनका परिवार के लिए समय बचेगा, साथ ही बाहर ईंधन खोजने की समस्या नहीं रहेगी जिससे महिलाओं के खिलाफ होने वाले अपराधों को भी कम किया जा सकेगा। जिसके तहत लाखों आदिवासी महिलाओं को मुफ्त गैस कनेक्शन मिलें हैं। नरेंद्र मोदी जी के नेतृत्व वाली सरकार ने देश में निर्मित वस्तुओं को प्राथमिकता दी है। जिसके तरह देशज निर्मित वस्तुओं का सरकारी स्तर पर प्रचार-प्रसार किया जा रहा है तथा उनका व्यापार किया जा रहा हैं। इसमें अनेक देशज कारीगरों और शिल्पकारों को पहचान मिली है तथा उनके व्यापार में वृद्धि हुई है, इसमें





अनेक आदिवासी उत्पाद तथा औषधियां शामिल हैं जिसको सरकार की इस नीति से पहचान मिली है। इसके साथ ही आदिवासी क्षेत्रों की विशिष्ट कलाएं व चित्रकारी होती है, इसमें आदिवासी महिलाएं विशेष रूप से जुड़ी होती है। ऐसी कलाओं को उनके क्षेत्रों से बाहर पहचान मिली है तथा उनके जुड़े कलाकारों को राष्ट्रीय पुरस्कारों से सम्मानित किया गया है। इससे न सिर्फ लुप्त होती कलाओं को बचाने में मदद मिली है बल्कि इसने आदिवासी समाज के सशक्तिकरण में भी महत्वपूर्ण भूमिका निभाई है।

आदरणीय नरेंद्र मोदी जी के नेतृत्व वाली सरकार हमेशा आदिवासियों के हितों की रक्षा के मामले में प्रहरी बन कर खड़ी प्रतीत हुई है। वर्ष 2018 में जब आदिवासी समुदाय को सामाजिक सुरक्षा प्रदान करने वाले अनुसूचित जाति/जनजाति अत्याचार निवारण अधिनियम 1989 पर जब प्रहार हुये तो सरकार ने ढाल बनकर इस कानून की रक्षा की तथा 3 अगस्त 2018 को अनुसूचित जाति/जनजाति अत्याचार निवारण अधिनियम को संसद के दोनों सदनों में पास कराकर आदिवासी समाज की अत्याचारों से रक्षा की।

आदिवासी समुदाय को मिल रही विशेष सुविधाओं व कानूनी सुरक्षा कवच के कारण देश के अनेक पिछड़े जातीय समूहों ने अपनी जाति को अनुसूचित जनजाति समूह में शामिल करने की मांग की है। इन जातियों

में पहाड़ी इलाकों की जनजातीय जैसे हिमाचल प्रदेश की हाटी जनजाति व उत्तर पूर्वी भारत की कुछ जातियां शामिल है, जिन्होंने ऐसी मांग की है। पिछली सरकारों ने अपने राजनीतिक फ़ायदे के लिए लंबे समय तक ऐसी मांगों को अनदेखा है, लेकिन वर्तमान मोदी सरकार ने इस मामले में महत्वपूर्ण कदम उठाये हैं। तथा इस मामले में सरकारी जाँच पड़ताल के बाद ऐसे समुदायों जिनकी स्थिति वास्तव में पिछड़ी है तथा उन्हें कानूनी सुरक्षा कवच की आवश्यकता है इसी उद्देश्य से अनुसूचित जनजाति की सूची में शामिल किया है। जिससे सरकार की सामाजिक सशक्तिकरण की नीतियों को ज़्यादा से ज़्यादा समुदायों तक पहुँचाया जा सके तथा पिछड़े समुदाय के युवा सरकारी नीतियों का लाभ उठाकर अपने जीवन से अंधेरे को दूर कर प्रगति के पथ पर अग्रसर हो सकें।

सामाजिक-आर्थिक क्षेत्र के साथ-साथ आदरणीय नरेंद्र मोदी जी के नेतृत्व वाली केंद्र सरकार ने आदिवासी समुदाय की राजनीतिक महत्वाकांक्षाओं को पूरा करने का काम किया है। पूर्व में केंद्र में सरकार बनाने वाली कांग्रेस पार्टी ने लंबे समय तक आदिवासी समाज के वोट लिए है लेकिन उन्हें राजनीतिक प्रतिनिधित्व नहीं दिया है। कांग्रेस की सरकारों ने आदिवासी नेताओं को अधिक से अधिक जनजातीय मंत्रालयों के मंत्री पद तक सीमित रखा है व आदिवासी

समाज में राजनीतिक जागरूकता पैदा ही नहीं होने दी। लेकिन मोदी सरकार ने इस चली आ रही परंपरा का समूल नाश कर दिया व आदिवासी समुदाय से आने वाले नेताओं को सरकार के उच्च पदों के साथ साथ उन्हें विभिन्न राज्यों के राज्यपाल के पदों पर नियुक्त किया तथा देश में पहली बार आदिवासी समुदाय से संबंध रखने वाली श्रीमती द्रौपदी मुर्मू जी को राष्ट्रपति पद तक पहुंचा कर इस समुदाय को सर्वोच्च नेतृत्व के आत्मविश्वास से भर दिया। देश को आज़ाद हुए 75 वर्ष हो चुके हैं लेकिन इन 75 वर्षों में किसी भी आदिवासी नेतृत्व को राष्ट्रपति के रूप में नहीं बनाया गया था। आदरणीय नरेंद्र मोदी जी ने भारत को पहली महिला आदिवासी राष्ट्रपति देकर इतिहास रचा है तथा आदिवासी समुदाय की राजनीतिक महत्वाकांक्षाओं को पूरा करने का काम किया है।

अतः आदरणीय नरेंद्र मोदी जी के नेतृत्व वाली सरकार की नीतियों ने आदिवासी समुदाय के लोगों के जीवन में प्रकाश लाने का काम किया है। इन योजनाओं से आदिवासी समुदाय के लोगों को तरक्की के नये पायदान में खड़ा होने का मौका मिला है, तथा उनके उज्ज्वल भविष्य की उम्मीदें सफल हुई है।

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# Our Culture of Vibrancy

From Jarwa to Mishmi & from Shompen to Angami, from the Sino-Tibetan family to the Austronesian family of languages. From the specs of land forming the Nicobar Island chains in the Bay of Bengal to the rugged Pir Panjal ranges in South Kashmir; India's the natural home showcasing the highest diversity of tribes in the world. The tribals of India are our showcase of resilience through history. They have preserved their culture & heritage despite exploitation & encroachments into their villages & way of life which started in the colonial era & continues till date (albeit almost eliminated since 2014).

Tribals of India had been on the receiving end of social injustice. However, the arc of the moral universe is long & it bends towards justice; said Martin Luther King Jr. The arc of justice bent towards our tribal brethren slowly but surely when the late Bharat Ratna Shri Atal Behari Vajpayee formed the ministry of tribal affairs in 1999 & gave recognition under the 8th schedule to Bodo, Maithili & Santhali (written in Olchiki script) used primarily by tribals. The pace of bringing incremental social change to our Tribals stalled in the name of vote bank politics in India's lost decade during the UPA era. In the authors home state of West Bengal; the government of the day led by CM Mamata Bannerjee continues on with blatantly anti tribal policies like throwing all PESA (Panchayat Extension in Scheduled Areas) norms to the wind & attempting to acquire tribal inhabited land in the Deocha Pachami belt of Birbhum district for coal block allocation. This blatantly anti tribal mindset of the honorable Chief Minister was on display when the district administration forced tribal women to wear gloves whilst holding the chief

ministers' hand during her recent visit to Alipurduars district. It is always the darkest hour before dawn & the greatest harbinger of social justice since Dr Ambedkar: PM Narendra Modi took charge in 2014 & since then upliftment of tribals has been a primary area of focus for the BJP led NDA government.

Education is the foundation of an empowered society & remote settlements remain backward due to lack of any functional institution for basic learning. Ekal Vidyalayas or single teacher schools have strived hard for many decades to bring education to remote tribal communities. The union government has taken up the task of strengthening the Ekal Vidyalaya foundation by aiming to launch more than 400 Eklavya model residential schools by the end of 2022. Tribes

across the length & breadth of India are excellent artisans & also make 100% organic products using environmentally friendly practices. Tribes India the retail arm of TRIFED (Tribal Cooperative Marketing Development Federation of India Limited) started by the 1st NDA government with a single store has grown to over 140 stores today & is bringing to consumers the finest of tribal products from longpi pottery of the Tangkhul Naga tribe of Manipur to angora wool shawls woven by the Bhutia tribe of Uttarakhand.

In the days & age of consumerism; value addition is the game changer. With this in mind PM Modi under the aegis of TRIFED launched the PM Van Dhan Yojana which aims to add value to produce of Tribal origin & also form SHG's (Self Help Group) of tribals to





better manage value addition at community level. Over 33000 Van Dhan Vikas Kendra's are helping Tribals becoming self-sufficient by offering financial assistance to set up SHGs & also rewarding better performance with added benefits like warehousing facilities. The government also took the revolutionary step of announcing MSP (Minimum Support Price) for minor forest produce thus ensuring the protection of tribal producers against price fluctuations in primary markets. Vote bank politics have adversely affected Tribal rights for decades in the erstwhile state & present-day union territory of Jammu & Kashmir. Decades of humiliation were reversed when the J&K administration announced reservations for the Bakerwal & Gujjar tribal communities of the union territory. Our tribal communities have a rich

history & a richer legacy spanning centuries. This legacy has often been overlooked for there is a saying 'out of sight-out of mind; aptly practiced by many dispensations of the past. Bhagwan Birsa Munda, a young man of just 24 stuck fear into the heart of the colonial government by his call for "Ulgulan" or revolt against unfair land grabbing & active proselytization of tribals by outsiders. Bhagwan Birsa Munda is an inspiration for all Indians & keeping in mind the deep reverence he commands the government decided to celebrate his birthanniversary; the 15th November as Janajatiya Gaurav Diwas in memory of our brave tribal heroes who sacrificed their all in service of the motherland.

Shaheed Lance Naik Albert Ekka (Param Vir Chakra) continued the brave traditions of Bhagwan Birsa Munda &

became the first tribal to be awarded India's highest war time gallantry award for his gallant action against the entrenched Pakistani occupation forces in the 1971 Bangladesh liberation war. We must never forget the sacrifices of some of the most deprived communities of our great nation. It was earlier an unstated fact that a member of a tribal community can only head the Ministry of Tribal affairs in the union cabinet but today there are numerous tribal ministers including 2 cabinet ministers of Tribal origins from North East India alone.

Performance over tokenism is the hallmark of PM Modi's style of governance. Destiny completed a full circle when a lady of humble tribal origin rose up to occupy the highest constitutional office of this land. A lady who was far removed from the corridors of power. She throughout her life did what millions of our tribal brethren do every day: Strive silently but purposefully towards a better tomorrow while protecting customs & traditions handed over from yesterday. Many anti national forces with covert foreign funding have relentlessly strived to create artificial barriers between Tribals & non Tribals, sometimes in the name of language & often in the name of religion. These unholy attempts have seldom succeeded for non-Tribals & Tribals are like a tree & its root, where one nourishes the other. Maharana Pratap could never have fought on gallantly had it not been for the steadfast support of the Bhil tribes & nor could Sarbananda Sonowal in recent times become the 1st tribal CM of Assam without the support of non-Tribal people of Assam. Distance makes the heart grow fonder & may the artificial distance between the Tribals & non Tribals reduce for we are both the inheritors of the same common legacy that is the Idea of India.

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# BJP and Tribal Welfare



The establishment of democracy in our country was done in 1950 where democracy meant “Power of the People”. In the largest democracy of the world, dreams of development related to social concerns like tribal development, social justice, their protection, participation and alienation were always in talks but were prioritized by the government in the year 2014. “Ek Bharat Shreshtha Bharat” by our Prime Minister Narendra Modi which aims to actively enhance interaction between people of diverse cultures living in different States.

From Birsa Munda To Rani Gaidhinliu, history is witness to the unforgettable contribution of tribals in our freedom struggle. In keeping with Prime Minister Narendra Modi's vision of *Sabka Saath, Sabka Vikas, Sabka Vishwas* as expected, the Government of India has given priority to the development of tribes and the preservation of their heritage and culture. Unquestionably, the tribal society is getting proper participation and share in the development of the country under the Modi government. Keeping in mind the upliftment of their

socio-economic backgrounds, the government is working on the due self-respect of the tribal society.

A myriad of schemes launched by The Modi government has started developing particular emphasis on the weaker sections. 36,428 tribal-dominated villages as “*Adarsh Grams*” under the Pradhan Mantri Adarsh Gram Yojana where they will be provided all basic facilities by the Union government. An amount of Rs 7,300 crore has been allocated by the government for this purpose.

The “*Eklavya Model School*” which aims to provide better education to the children from the SC and ST communities. Under this scheme, the government will build 452 schools and refurbish 211 existing schools in five years. In the Union budget, the government has increased from Rs 1,100 crore to Rs 6,000 crore the allocation for education of children from the SC and ST communities. The PM also laid the foundation of 50 Eklavya Model Residential Schools across various states and UTs, including Andhra Pradesh, Chhattisgarh, Jharkhand, Madhya

Pradesh, Maharashtra, Odisha, Tripura and Dadra & Nagar Haveli and Daman & Diu.

The Prime Minister Shri Narendra Modi also launched multiple key initiatives for the welfare of Janjatiya community at Janjatiya Gaurav Diwas Mahasammelan. Under which, schemes like “*Ration Aapke Gram*” in Madhya Pradesh were launched which focuses at delivering the monthly quota of PDS ration to beneficiaries from janjatiya community in their own villages every month, so that they don't have to travel to the Fair Price Shop to collect their ration.

The Madhya Pradesh Sickle Cell Mission has been developed to screen and manage patients suffering from sickle cell anemia, thalassemia and other hemoglobinopathies. Moreover, to increase public awareness about these diseases, whose impact is seen to be more profound on the janjatiya community of Madhya Pradesh.

The Modi Government aims to work for the poor, scheduled tribes, Dalits and Backward classes by increasing funds to construct houses for the needy. Initiatives like “interacting with Minorities”, “Birsa Munda Vishwas Rally”, “Tribal Mela”, “Prabhat pheri” and “Vikas Tirath”.

It has also decided that the birth anniversary of Bhagwan Birsa Munda will be celebrated every November to create a feeling in the tribal society that the revered persons of their society are special to all, including the government. The BJP is underlining its unwavering commitment to the poor with emphasis on Seva, that is, service for the people.

Later in the coming years, 26th May 2014 will be remembered as the historic day of India.

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# मोदी सरकार और आदिवासी समाज की विकास यात्रा

मई 2014 में मात्र सत्ता का ही नहीं बल्कि व्यवस्था परिवर्तन की नींव भी भारत की जनता ने रख दी थी. प्रधानमंत्री के रूप में शपथ लेने के बाद नरेंद्र मोदी के नेतृत्व वाली सरकार ने पिछले 8 वर्षों में हर क्षेत्र में आमूलचूल परिवर्तन लाने का सराहनीय

प्रयास किया है. इस सरकार की एक बड़ी विशिष्टता यह है कि जो मुद्दे, जो वर्ग, जो समुदाय, जो क्षेत्र वर्षों से उपेक्षित था उसे मुख्यधारा से जोड़ने का कार्य मोदी सरकार ने किया है. अनुच्छेद 370 को हटाना हो, पूर्वोत्तर को मुख्यधारा में लाना हो, ऐसे ही

आदिवासी कल्याण को नीति और नीयत के आधार पर इस सरकार ने प्राथमिकता दी है.

यह सही है कि आज आदिवासी गौरव की बात होती है, जन-जातीय गौरव दिवस हम मनाने लगे हैं, लेकिन एक समय ऐसा भी था जब लोगों को यह विश्वास ही नहीं होता था कि भारत की संस्कृति को मजबूत करने में जनजातीय समाज का कितना बड़ा हाथ है.

इसकी वजह है कि जनजातीय समाज के योगदान के बारे में देश को या तो बताया नहीं गया या फिर ऐसे तमाम नायकों व महापुरुषों को अँधेरे में रखने की कोशिश की गई, कहीं कोई उल्लेख किया भी गया तो वह सीमित दायरे में किया गया. ऐसा इसीलिए किया गया क्योंकि देश में लम्बे समय तक शासन करने वाले दल ने अपनी स्वार्थ भरी राजनीति को प्राथमिकता दी.

यह कितनी बड़ी विडंबना है कि देश की आबादी का करीब 10 फीसदी होने के बाद भी आदिवासी समाज को, उनकी संस्कृतियों को, उनके सामर्थ्य को भी नजरअंदाज कर के रखा गया. आदिवासियों का दुःख, उनकी तकलीफें, बच्चों की शिक्षा, उनके स्वास्थ्य को लेकर कोई ठोस पहल नहीं की गई थी.

आदिवासी क्षेत्र भौगोलिक रूप से बहुत कठिन होते हैं, ऐसा बहाना बनाकर कहा जाता था कि वहां सुविधाएं पहुँचाना मुश्किल है. दरअसल यह कोई समस्या नहीं बल्कि अपनी जवाबदेही से बचने का एक शार्टकट तरीका था. यह बहाना कर के आदिवासी समाज की सुविधाओं को प्राथमिकता नहीं दी गई. उन्हें उनके भाग्य पर छोड़ दिया गया.

हालांकि मई 2014 में अपनी सरकार के गठन के दौरान प्रधानमंत्री नरेंद्र मोदी ने कहा था कि हमारी सरकार गरीबों, दलितों, पिछड़ों और आदिवासियों की सरकार है





जिसके मूल में गरीब कल्याण समाहित है। ऐसे बहुत से महत्वपूर्ण और तथ्यपरक बिंदु हैं जिनके अध्ययन से यह स्थापित होता है कि मोदी सरकार ने आदिवासियों के कल्याण के लिए, उनके जीवन में व्यापक रूप से सकारात्मक परिवर्तन के लिए निरंतर प्रयास किए जिनमें सफलताएं प्राप्त हो रही हैं।

### आदिवासी मामलों के मंत्रालय के बजट में लगातार बढ़ोत्तरी

केंद्र की कांग्रेस और भाजपा की सरकारों की यदि तथ्यात्मक रूप से तुलना की जाए तो हमें एक बड़ा अंतर देखने को मिलता है। एक तरफ जहाँ यूपीए सरकार के कार्यकाल में आदिवासियों के लिए वार्षिक बजट 4,295 करोड़ का था वहीं प्रधानमंत्री मोदी के नेतृत्व वाली सरकार में इस वर्ष 2022-23 के लिए 8,451 करोड़ से भी अधिक का प्रावधान किया है।

### विकास की मुख्य धारा में आदिवासी समाज

मोदी सरकार ने सही मायनों में आदिवासी

समाज को देश के विकास की यात्रा का सहयात्री भी बनाया है और हिस्सेदारी भी दी जा रही है। आज चाहे गरीबों के घर हों, मुफ्त बिजली और गैस कनेक्शन हों, स्कूल हो, सड़क हो, मुफ्त इलाज हो, यह साड़ी सुविधाएं जिस प्रकार देश के अन्य हिस्सों तक पहुँच रही हैं उसी के अनुरूप हमारा आदिवासी समाज भी लाभान्वित हो रहा है।

आज वनधन योजना हो या फिर वनोपज को एमएसपी के दायरे में लाना हो, ऐसी अनेक योजनाएं आदिवासी क्षेत्रों में अभूतपूर्व अवसर पैदा कर रही हैं। यदि हम पिछली सरकारों की तुलना करें तब 8 या 10 वन उपज पर एमएसपी दिया जाता था, लेकिन आज 90 वन उपज पर एमएसपी दिया जा रहा है।

इसी क्रम में मोदी सरकार ने आदिवासी युवाओं की शिक्षा और उनके कौशल विकास पर भी ध्यान दिया है। आज एकलव्य मॉडल रेजिडेंशियल स्कूल आदिवासी क्षेत्रों में शिक्षा की नई मशाल को जलाए हुए हैं।

आंकड़े बताते हैं कि 7 वर्ष पहले तक प्रत्येक छात्र पर सरकार 40 हजार खर्च करती थी वहीं आज एक लाख रूपए से भी अधिक

खर्च कर रही है। इसके अलावा 30 लाख आदिवासी युवाओं को स्कॉलरशिप भी दिया जा रहा है। आजादी के बाद जहाँ देश में सिर्फ 18 ट्राइबल रिसर्च इंस्टीट्यूट बनें वहीं पिछले सात साल में 9 नए संस्थानों की स्थापना हो चुकी है।

नई राष्ट्रीय शिक्षा नीति में भी स्थानीय भाषा में पढ़ाई पर जोर देकर मोदी सरकार ने यह तय किया है कि आजादी के अमृत काल में आदिवासी समाज को विकास की मुख्य धारा में शामिल करने का लक्ष्य प्राप्त करना है।

पिछले वर्ष देश ने भगवान बिरसा मुंडा के जन्मदिन पर अपना पहला जनजातीय गौरव दिवस मनाया था। आजादी के बाद देश में पहली बार इतने बड़े पैमाने पर देश के जनजातीय समाज की कला-संस्कृति, स्वतंत्रता और राष्ट्र निर्माण में उनके योगदान को याद किया जा रहा है। यह एक सुखद और स्वागतयोग्य पहल है जो प्रधानमंत्री नरेंद्र मोदी की संकल्पना एक भारत श्रेष्ठ भारत को अवश्य ही मजबूत करेंगे।

लेखक: मनुजम पाण्डेय,  
स्वतंत्र टिप्पणीकार

# Chakma Tribals of India



(Credits: bengalisofnewyork.com)

**C**hakmas are a tribal community living in the Northeast namely Mizoram, Tripura, Arunachal Pradesh, Assam and Meghalaya. In a country of 130 Crore population, Chakmas are a microscopic community with a combined population of about 2.2 lakh. As per Census 2011, there were 96,972 Chakmas in Mizoram, 79,813 in Tripura, 47,073 in Arunachal Pradesh, 2,032 in Assam, 466 in West Bengal, and 106 in Meghalaya. Apart from India, Chakmas are also found in Chittagong Hill Tracts (CHT) of Bangladesh, and Rakhine state (formerly Arakan) of Myanmar. Except Arunachal Pradesh, the Chakmas have Scheduled Tribe (ST) status in Mizoram, Tripura, Assam,

Meghalaya and West Bengal under the Constitution (Scheduled Tribes) Order, 1950.

From time immemorial the Chakmas have been Buddhists. They follow Theravada Buddhism. It is widely believed that they are descendants of the great Sakya race to which the Lord Buddha belonged. The Burmese called them *Tsak or Thek* (pronounced as Sak/Sek). The Tsaks came to be called *Saksa* - the combination of "sak" (short form of Sakya) and "sa" (son, in Burmese) - which means, children of Sakya. In a later period, *Saksa* got corrupted into *Sakma*. The modern name "Chakma" is the anglicized version of "Sakma". Chakmas still identify

themselves as Sakma/Sagma/Changmah.

Chakmas are divided into three major groups, i.e. Anakya Chakma, Doinakya Chakma and Tongchangya Chakma. Each of them is further divided into several kinship groups called *goza* (sept) and each *goza* is sub-divided into several *gutti* (clan). Chakmas initially had only 12 *gozas* but with the multiplication of population many other *gozas* sprang up. According to Lakshmi Bhusan Chakma, at present there are more than forty *gozas* among the Anakya Chakma and twelve *gozas* each among Doinakya Chakma and Tongchangya Chakma. The *goza* and *gutti* system of the Chakma come from the father's line and hence, children will take the *goza* and *gutti* of

the father.

Irrespective of their goza, Chakmas uniformly use their tribe's name "Chakma" as their title (some however prefer to use titles as Talukdar, Dewan, Khisa, Roy etc but their number is miniscule). Through the use of the "Chakma" suffix to their names, this tiny tribal community has kept their identity alive.

Chakmas have unique cultural practices and traditions, language and dress - all of which make them a distinct tribal community. While the males do not have any fixed dress as such, the Chakma women can be identified easily by their traditional colourful attire called Pinon-Haadi. The Chakma women wear an ankle length cloth around the waist which is called a "Pinon". A pinon must have a "saabugih" which is an intricately designed pattern running across the length when worn, failing which the cloth cannot be called a Pinon. They also drape a much more intricately designed cloth above the waist called a Haadi. The Chakma women also wear traditional silver ornaments.

Chakma women are excellent weavers and creative designers, who weave their own traditional dresses, using the traditional handloom called Bein. The equipment that make up the Chakma traditional handlooms is collectively known as Sozpodor. Chakma women design a number of intricate patterns on a piece of cloth which is called Aalam and this is then used as a reference to create beautiful designs on their traditional dresses.

In his 1885 famed book "A Fly on The Wheel, Or I helped to Govern India", Captain T.H. Lewin, former Deputy Commissioner of CHT, described the Chakmas as "the jolliest folk imaginable, always laughing and merry." Chakmas are extremely hospitable people and very often will go out of their way to delight their guests. The Chakmas brew their traditional rice beer called Hanji and Jogorah. This may further be distilled (sometimes twice

called Dwo-Chuni) using traditional distillation methods and equipment to further purify the alcohol. Liquor is served during the Bijhu and special occasions.

Rice is the staple food of the Chakmas. They employ various traditional methods of cooking including Goran (cooked slowly in a bamboo internodal tube on embers), Pebang (cooked on leaves on red embers), Pujchya (roasted) and Gudiye (cooked and ground in a bamboo internodal tube), Horbo (raw vegetables mixed in chilli paste) etc. Integral part of the Chakma cuisine is the Cidol, a pungent smelling paste prepared from fish and shrimps. Cidol is added to almost all vegetable dishes.

Bijhu is the main social festival of the Chakmas, celebrated in the month of April to bid farewell to the previous year and to welcome the new year. Bijhu is celebrated for three days namely, Phool Bijhu, Mool Bijhu, and Gojya-Pojya Din. The Chakmas visit each other during the festival and wish each other good luck for the year ahead. The hosts will mandatorily serve a special dish on the occasion called Pajon-Twon, which must be prepared from at least seven vegetable ingredients. The Buddha Purnima and the Kathina Chivara Dana are two main religious festivals.

The Chakmas have their own traditional dance form and music. Chakmas perform dances on special occasions and social events. The Chakmas have a number of traditional musical instruments such as the Hengorong, Singha and Dhudhuk etc. The Chakma traditional ballads are called Geingkhuli sung by select people to recount the history of the Chakma people. A Geingkhuli performance can easily run into days, however it usually runs from evening to dawn.

Bamboo is an integral part of Chakmas' living. Traditional Chakma houses are made almost entirely of bamboo. The Chakma men are excellent craftsmen, creating their items of everyday use mostly out of bamboo and sometimes

from wood. Bamboo pieces are sliced into thin long slices called Beth, which are made into a number of household objects including Toloi (mat), Bareng, Hallowng, Ahri (different types of baskets), Mezang, Huro-Bah, Odhok, Ludhung etc.

The Chakmas had always aspired for freedom and ethnic pride. They fought with the Mughals and the British to protect their sovereignty. The British administrators described them as "the most prominent enemies" of the British Empire. However, the Chakmas' resistance against British rule has gone unnoticed. The British tried to subjugate the Chakmas with several new rules but, as W.B. Oldham, Commissioner of the Chittagong Division, remarked "the Chakmas are too intelligent and civilised to be bound by such rules". The Chakmas were a complete nation, and the British did not deem it necessary to 'civilise' them by converting them into Christianity!

Behind their jolly, hospitable living, Chakmas have a very tragic past. During the partition of India, the Chakmas of Chittagong Hill Tracts wanted to be part of India. But the Bengal Boundary Commission headed by Sir C. Radcliffe arbitrarily and unjustly awarded CHT to East Bengal (or East Pakistan) against the desire of the Chakmas and other inhabitants. On 15 August 1947, thousands of Chakmas led by Sneha Kumar Chakma hoisted the Indian national flag in the presence of Deputy Commissioner Col. G.L. Hyde at Rangamati, the headquarters of CHT. Two days later, they heard the news in the radio that their homeland was given away to Islamic Pakistan despite the CHT having over 97% non-Muslim population who wanted to go to India. The Indian National Congress did not protest but the Chakmas did. They formed various resistance groups with indigenous weapons to resist the Pakistani regime. Their leader Sneha Kumar Chakma rushed to Delhi to seek "arms and ammunition" but Prime



Minister Jawaharlal Nehru turned him away. On 21 August 1947, Pakistani army marched up to Rangamati and annexed the CHT and India did nothing. Thus, the partition ended up dividing the tiny Chakma community into Indians (those living in Assam, Tripura & Mizoram) and Pakistanis (those living CHT) and India's Northeastern region had lost its “ninth sister”. The Chakmas became the worst victim of partition leading to policies of ethnic annihilation in the CHT and today, 65,000 Chakmas

who were victims of persecutions in East Pakistan are living in Arunachal Pradesh without civil and political rights.

The Congress tried to rectify some of the mistakes by creating the “Chakma Autonomous District Council” (CADC) under the Sixth Schedule to the Constitution in Lawngtlai district in south Mizoram in 1972, along with ADCs for Lai and Mara ethnic communities. But the Chakmas living in Mamit and Lunglei districts have been, again unjustly, excluded from the

Chakma Autonomous District Council. The recommendation of the Rajya Sabha Committee on Petitions in its 105th report (14 August 1997) to expand the area of the CADC has not been materialised. In 2018, the Chakmas have given the Bharatiya Janata Party (BJP) its first ever MLA by electing veteran leader Dr Buddha Dhan Chakma from 36-Tuichawng constituency (CADC). In neighbouring Tripura, there are two MLAs from Chakma community, and both of them are from BJP. Of them, Smt Santana Chakma is a Cabinet Minister. Hence, the Chakmas have reposed a lot of hope in Prime Minister Shri Narendra Modi and BJP for their upliftment and protection of their constitutional rights.

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# Tribal of India: Concerns and Affirmative Action by the Modi Government

**T**he Term Scheduled Tribes has been attempted to be defined in Article – 366 (25) of the Indian Constitution stating that “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 this constitution”. Article – 342 in its clause (1) states “The President may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or groups within tribes or

*tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes”* and in Clause (2) it has been stated that Parliament may by law include or exclude any tribe or tribal community from the list of Scheduled Tribes. By this, it can be inferred that No Precise definition has been laid defining what constitutes the Tribal Population of This Country. To an extent, it provides flexibility to the government of the day to include new communities and excludes enough developed communities to benefit those who are still underdeveloped and

marginalized.

The tribal population has been in the most disadvantaged position after Independence. On the one hand, tribes are losing their forests, culture and civilization to unplanned urbanisation and industrialization on the other hand they have not been able to be part of the mainstream in the last 75 years of Independence.

After Independence efforts have been made but not enough. As per the 2011 census literacy rate in Tribal is 59%, 50% is dropout ratio while moving from



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primary education to secondary education and only 20% of Children appear for Higher Secondary Examination, as per estimation by Erstwhile Planning Commission in (2011- 12). Tribal's living Below Poverty Line in Rural Areas is 45.3% and in Urban Areas, 24.1%, as per reports of UNICEF about 40 percent of under five years tribal children in India are stunted, and 16 per cent of them are severely stunted, with an average life expectancy of 63.9 Years below national average that is 67 years for the general population. The statistics can go on reflecting the dismal condition of scheduled tribes.

One of the reformative measures was adopted by the then Prime Minister Late. Shri Atal Bihari Vajpayee when he created a separate Ministry of Tribal Affairs from the Ministry of Social Justice and Empowerment in the year 1999 to take care of the development of the Tribal Population.

Now the government is taking active measures to bring Tribal populations into the mainstream and for their overall development. The government is formulating a Five Year Vision plan for the overall development of the tribals for

the next five years. To increase literacy and level of education in tribals government is facilitating Tribal Education with Scholarship Programmes such as Pre - Matric, Post – Matric and National Overseas Scholarship Scheme for ST students, National Fellowships and Scholarships for Higher Education of Tribal Students, Grant In – Aid to Tribal Research Institute, Strengthening Education among ST Girls in Low Literacy Districts.

For social inclusion of the tribal population, the government is taking measures like providing Grants-in-aid to voluntary organisations working for the welfare of Scheduled Tribes, Development of Particularly Vulnerable Tribal Groups (PVTGs), Research Information & Mass Education, Tribal Festivals and several other measures are being adopted, village tourism, Eco-tourism, etc.

For economic upliftment of tribal population the measures being adopted by the government are Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Mechanism of marketing of Development of Value Chain for MFP, Financial support to National/State Scheduled Tribe Finance

and Development Corporations, Institutional Support for development and marketing of tribal Products/Produce, the establishment of Agro/Forest/Natural Resource-based micro/village industries through training of tribal cooperatives, Self Help Groups and individual entrepreneurs, promotion and skill development in traditional tribal culture areas like tribal jewellery, painting, dance forms, music and culinary art, The government has taken vow to expand the coverage of its Pradhan Mantri Van Dhan Yojana from the current 18,000 Self Help Groups to 50,000 Van Dhan Self Help Groups, according to a government release.

The wonderful thing is the affirmative measures adopted by the government are not against the tribal Identity. These measures work for tribal betterment sustaining their identity and preserving their culture and tradition. India got its First Tribal President as the 15th Hon'ble President of India Smt. Draupadi Murmu. This has brought a ray of hope for the improvement of the tribal Community. But as of now the more we do the lesser it would be.

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# The Santhal Tribe of India



Santhal tribe tradition and culture has been considered one of the oldest and most unique among others. It has its own way of life and living and has a sacred place in human mankind as well as in history. Numerous studies and journals show its distinction. Starting from food to rituals to customs and so on. They have their own rich language which is very beautiful and Bharat Ratna and former Prime Minister late Atal Bihari Vajpayee recognised it and with the help of his Govt it got into the 8th schedule of the Indian constitution. It was the first Tribal language to get such recognition. Recently elected Honourable President of India Smt. Draupadi Murmu also hails from the same community.

From the time immemorial Santhal have been living in remote areas of greater Jharkhand which includes Jharkhand, West Bengal, Odisha, Bihar and Assam. They had their own social system called Majhi Pargana (Self-rule) system. It is a

kind of village level panchayat where they discuss various issues and problems of the village and the residing villagers. The issues and problems include marriage, customs, festivals etc. In the Majhi pargana system, a Majhi (Village Chieftain) and Nayke (Pujari) lead the village and look after all the matters. It should be noted that they are all hereditary.

Having elaborated such accomplishments and uniqueness, the Santhal tribe does have its own drawbacks and shortcomings which have gone pretty much unnoticed. Since independence, Democracy has been adopted by our constitution makers and India is doing pretty well in this regard. Not only India but most of the countries have adopted the same and it is considered the best form of Govt till date and still evolving. However the age-old Tribal Self-rule System (TSRS) has not been able to democratize itself like the rest of the world. The village

Chieftain (Majhi) who heads the TSRS is neither selected or elected by the villages and it's a hereditary position. Over the period of time due to not having any selection or election process by the village people the TSRS have been facing many issues.

Santhal Village society is still under the age-old TSRS. They are headed by Majhis, who is the Chieftain, are mostly corrupt, uneducated, don't understand the constitution and law of the land etc. They never take interest in eradicating alcoholism, superstition, hatred and jealousy, witchcraft, selling their votes on Handiya (Traditional Liquor), Daru and Chakna and vote for bribes like very sensitive issues which are within their society. They neither promoted the adoption of qualitative improvement by democratizing the TSRS. Santhals and tribals at large are still facing the problems like displacement, language, education, identity, religion(Sarna), dwindling population, employment,

agriculture which don't have any place in the agendas of TSRS. The so called Chieftains are acting as goons in the village and even the educated villagers are not able to stand in front of them due to their influence and terror. The following are some of the very specific problems being faced by almost all the Santhal Villages of the country.

**Dayan (Witchcraft)** - As per the govt reports and journals and many other studies, Jharkhand and neighbouring states having the tribal population top the list of witchcraft cases across India. It has to be understood that there is no witch as such but it is the TSRS which is actually branding and promoting Witchcraft hunting in the village. Many have died in the name of Dayan in these states and are still counting. Everyday there are incidents of brutal killings of women and mob lynchings being published in local dailies. The Government is trying its level best to address this issue but the problem lies within the TSRS. However, it is gradually grabbing the attention of the police as well as the bureaucrats.

**Dandon (Social Penalty/Fine)** - On the name of TSRS the Majhis and their goons are exploiting the innocent and poor villagers by imposing illegal and illogical Social Penalty upon them. The penalty or fine amount starts from thousands of rupees and at times it goes upto lakhs as well. Once a lady being the only child of his parents was imposed with a fine of rupees 5 lakhs just because she did the funeral of his father. The money received on the name of Dandom then being used to do parties and fun of the Majhis and there is no account whatsoever that it has been spent on the development of the society.

**Baron (Social Boycott)** - Social Boycott is another weapon of TSRS to harass innocent villagers. Many times these Majhi on various issues give one sided and illogical decisions. When the victims try to seek the help of the police

and administration, Majhis and their associates inflict Baron or Social Boycott upon them. In this way they try to keep the matters under their control and punish those who try to break this unjust TSRS. They would stop others, including the relatives to meet those who are boycotted by them, restrict them to use public utilities including taking water from wells and tabs, don't invite them in religious and social functions and festivals etc. They make their life so miserable and isolated that they indirectly surrender at last or leave the village itself.

**Anti-Women Mentality** - "Marginalised among marginalized" is a term being used quite often these days and the condition of the women in Santhals very much suits the phrase. Majhis often don't allow women to enter the religious place (Jaherthan) of Santhals and as per them it is prohibited. Women are also restricted to take part in the social gathering or Darbar in the village where they usually discuss and take decisions. Hence there's zero participation of women in the decision-making of the village. Our constitution says that there shouldn't be any discrimination on the name of gender but due to lack of proper education and vested interest, they are side-lined by TSRS and hence half of the population is deprived of their rights.

Tribal Self-rule System (TSRS) has in a way become a kind of self-imposed slavery. Tribals from top to bottom are trapped in this vicious cycle. It won't be wrong to consider it a system where there's no place for the constitution, rule of law, human-rights, democratic values and so on and so forth. It is the need of the hour that the system must go through a radical change by democratizing itself for a better good. Attention must be drawn in this regard because the problems like Naxalism, Pithalgada Movement, sedition, Anti-PESA Act Movement, Kolhan Separate Country movement are also being supported by

them from time to time. The TSRS system which was supposed to promote the cause of tribals is not only destroying the whole Tribal society but also obstructing the development as well.

This system is a self-imposed slavery of Santhal tribe. It should be compared with the "Sati-System" of the Hindu society. Raja Ram Mohan Roy started a movement against the system and despite being logical and rational, no Indian supported him. It was the British who came to the rescue and made law in 1829 to tackle this practice and eventually it was uprooted. Today, the government of India and the police and administration including the media could play the role of the British. They need to help out the people from this corrupt and vicious social system by sensitizing themselves with this prevailing situation and maintain law and order. There have been incidents where the officials too refrained from taking action and distanced themselves by considering it to be a social matter rather than a matter of law and order. This is unfortunate. If the government really wants to put a stop to these kinds of activities then they need to hit at the right spot.

The Santhal people are living under the shadow of fear and terror. They don't know how and when the Majhis and their goons are going to come for them. Even the educated ones don't dare to speak out. It is not new for them as they've already accepted the fact that they have to live this way only. The whole society is in a way helpless and has nowhere to go. The self-destructive mode has already begun on the name TSRS. The police and bureaucracy must come into play. Media too shall play its part. The matter is in need of urgent intervention or it could cause extinction of not only a culture and tradition but an entire race.

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# Tribal development in India: Protecting Jal-Jangal-Zameen



India has the second largest concentration of tribal population within the world. Approximately there are about 698 Scheduled Tribes that constitute 8.5% of the India's population as per the 2001 censuses. Tribal communities in India are geographically isolated, economically weak, socially ignorant, politically indifferent, culturally rich, behaviourally simple, trust worthy and leading their life in the lap of nature. They encounter difficulties in the context of socio-economic, cultural and political development. They are considered as weaker sections of the society and lead a life at bare subsistence level. The land occupied by tribals constitutes about 20 percent of the area of the country. The availability of precious minerals in different tribal regions causes exploitation of tribal land for commercial purposes leading to

serious repercussions for socio-economic organization of tribal communities.

In keeping with Prime Minister Narendra Modi's vision of Sabka Saath, Sabka Vikas, Sabka Vishwas, the Government of India has given priority to the development of tribes and the preservation of their heritage and culture. In the true sense, the tribal society is getting proper participation and share in the development of the country in the Modi government. Whether it is houses of the poor, toilets, free electricity, gas connections, free treatment, roads or schools, the speed with which all these things are being given to different parts of the country, the tribal communities are provided with the same benefits.

## Special Central Assistance to Tribal

### Sub Scheme (SCA To TSS)

The prime objective of the scheme is to enhance the reach of welfare schemes of Government and fill the gaps in service deficient tribal areas, in the sectors such as education, health, drinking water, agro-horticultural productivity, social security etc. through the efforts of voluntary organizations, and to provide an environment for socio-economic upliftment and overall development of the Scheduled Tribes (STs). Any other innovative activity having direct impact on the socio-economic development or livelihood generation of STs may also be considered through voluntary efforts.

Special Central Assistance to Tribal Sub Scheme (SCA to TSS) is part of the Umbrella Scheme for Development of Scheduled Tribes which is now a Core of the Core Scheme. It supplements the efforts of State Governments for

development and welfare of tribal people by extending Special Central Assistance as an additive to the State Tribal Sub-Plan (TSP).

Under the special area programme of the Special Central Assistance to Tribal Sub-Scheme (SCA to TSS), Grants are released to 27 States, having notified STs for development and welfare of tribal people.

### **Objectives of the Scheme (SCA To TSS)**

- Human resource development by enhancing their access to education and health services.
- Enhanced quality of life by providing basic amenities in tribal areas / localities including housing (mostly to be covered under PMAY/ State Schemes).
- Substantial reduction in poverty and unemployment, creation of productive assets and income generating opportunities.
- Enhanced capacity to avail opportunities, gain rights and entitlements and improved facilities at par with other areas
- Protection against exploitation and oppression

### **Scheme for Development of PVTG (Particularly Vulnerable Tribal Groups)**

The Ministry of Tribal Affairs (MoTA) is the nodal Ministry for the overall policy, planning and coordination of the programmes for the development of STs and PVTGs. The dedicated Scheme of Development of Particularly Vulnerable Tribal Groups is implemented by the MoTA through State Governments and UT Administrations covering all the 75 PVTGs. The scheme aims at planning for the socio-economic development of the PVTGs in a comprehensive manner while retaining the culture and heritage of the community by adopting habitat development approach and intervening

in all spheres of their social and economic life, so that a visible impact is made in improvement of the quality of life of PVTGs.

The scheme follows the strategic approach which is need-based and strives to optimize utilization of resources available under various programmes and aims at specific outcomes. The scheme covers funding for activities like housing, enhancement of education and health infrastructure, land distribution, land development, agricultural development, animal husbandry, construction of link roads and installation of non-conventional sources of energy for lighting purpose, irrigation, social security (including Janshree Bima Yojana), skill development and upgradation, conservation of culture or any other innovative activity meant for inclusive development of PVTGs.

### **Objectives of Particularly Vulnerable Tribal Groups (PVTG)**

PVTGs constitute the most vulnerable section among tribals and largely reside in isolated, remote and difficult areas in small and scattered hamlets/ habitats. The scheme aims at planning their socio-economic development in a comprehensive manner while retaining the culture and heritage of the community by adopting habitat level development approach and intervening in all spheres of their socio-cultural and economic life, so that a visible impact is made in improvement of the quality of life of PVTGs.

### **Ministry of Tribal Affairs and Microsoft sign MoU on Joint initiative for Digital Transformation of Tribal Schools.**

The collaboration seeks to skill educators and students in next-generation digital technologies, including Artificial Intelligence. With a vision to build an inclusive, skills-based economy, the Ministry of Tribal Affairs (MoTA) linked a Memorandum of

Understanding (MOU) with Microsoft to support the digital transformation of schools such as Eklavya Model Residential Schools (EMRS) and Ashram Schools, among others under the Ministry, at an online event 'Empowering Youth for Success'. Under affirmative action initiative, Microsoft will make AI curriculum available to tribal students in both English and Hindi at all EMRS schools under the Ministry to skill educators and students in next-generation technologies, including Artificial Intelligence.

Under this programme in the first phase, 250 EMRS schools were adopted by Microsoft, out of which 50 EMRS schools were given intensive training, and 500 master trainers were trained, in the first phase.

### **Union Home Minister Shri Amit Shah lays foundation stone for Rani Gaidinliu Tribal Freedom Fighters Museum at Luangkao village in Manipur**

The Union Minister of Home Affairs and Minister of Cooperation, Shri Amit Shah, laid the foundation stone of the 'Rani Gaidinliu Tribal Freedom Fighters Museum' at Luangkao village, in Manipur's Tamenglong district. The museum will inspire the youth of the country in dedicating their service to the nation apart from realizing the spirit of the freedom struggle.

Addressing on the occasion the Union Home Minister Shri Amit Shah said that "It has been 75 years since the country achieved independence from the British, and the country has a strong commitment to become a superpower of the globe while celebrating its 100th year of independence 25 years later,".

The Union Home Minister also remembered the life and sacrifices made by Rani Gaidinliu, whose struggle to free her people from the British began from an early age. Mentioning the freedom fighters of Manipur and others





from the northeast region, the Union minister also reminded the gathering of the Central government's decision to rename Mount Harriet, the third-highest island peak in Andaman and Nicobar Islands, where Manipur's Maharaja, Kulchandra Singh, and 22 other freedom fighters were imprisoned after the Anglo-Manipur war (1891).

**Prime minister Shri Narendra Modi laid foundation stone of 50 new Eklavya Model Residential Schools on**

**occasion of Janjatiya Gaurav Divas as part of Azadi Ka Amrit Mahotsav**

On the occasion of Janjatiya Garav Divas Prime Minister Shri Narendra Modi laid the foundation stone for the construction of **50 new Eklavya Model Residential Schools (EMRSs) in 27 districts of 7 States and 1 UT** through virtual mode from Bhopal at an event to commemorate Azadi ka Amrit Mahotsav (India @ 75). The Ministry of Tribal Affairs has been making continuous

efforts in the direction of welfares of the tribal community; education being one of its key areas of intervention. The presently held stately stone laying foundation event marks the indomitable spirit of the Ministry aiming to niche education as a powerful driver for tribal students to pave the roads for future success and accomplishments.

The new India is committed to social cohesion and an overall inclusive development. Through continuous and persistent effort of the Modi government, the long and arduous journey will be done.

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