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**Special Issue of Department of Sociology,
Lokmanya Mahavidyalaya Warora, Dist. Chandrapur (MS)**

Date: 26 June 2021

TRIBAL SOCIETY

IN CONTEMPORARY INDIA : ISSUES , PROBLEMS & REMEDIES

Chief Editor

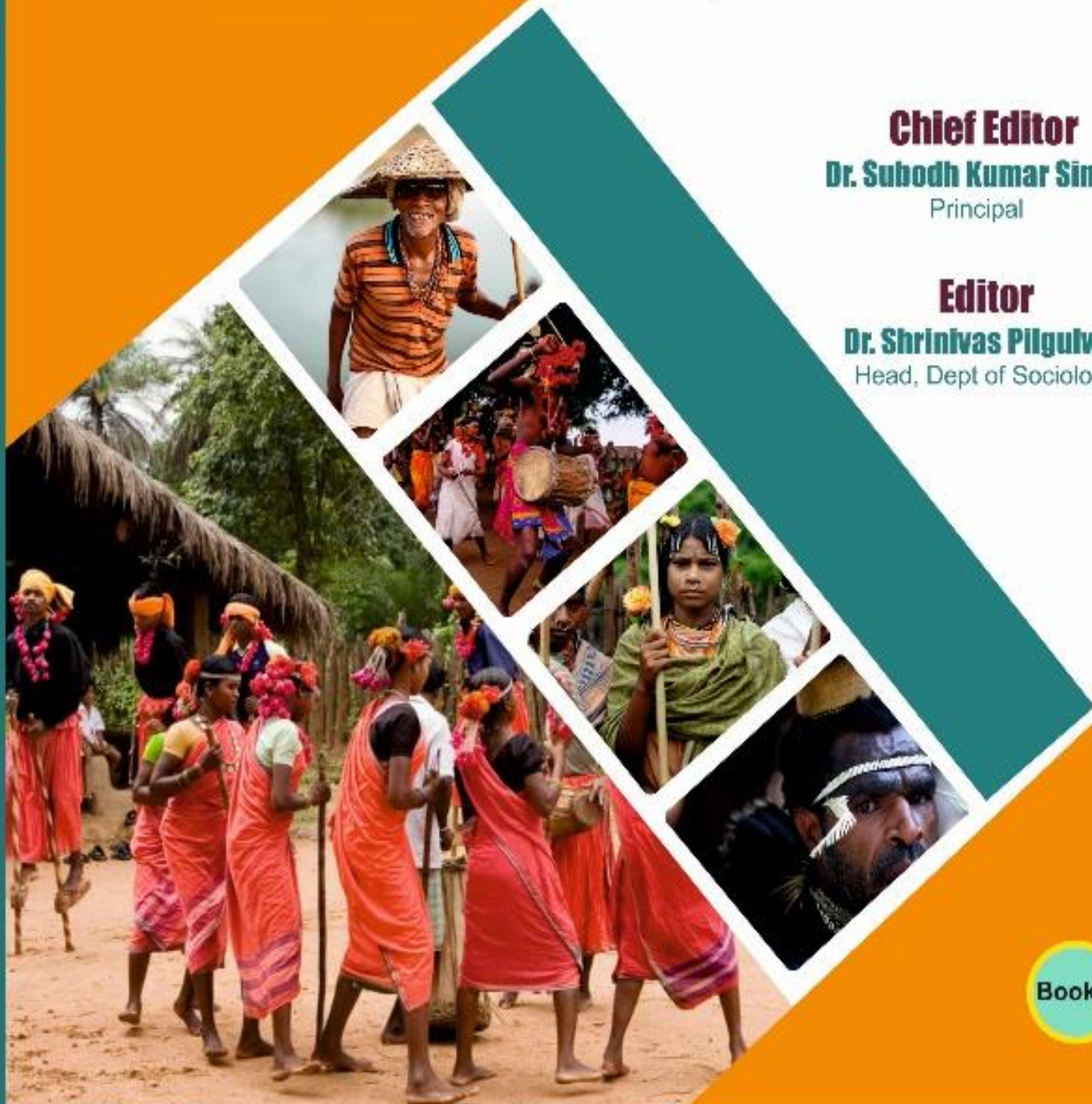
Dr. Subodh Kumar Singh

Principal

Editor

Dr. Shrinivas Pilgulwar

Head, Dept of Sociology



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On

**TRIBAL SOCIETY IN CONTEMPORARY
INDIA: ISSUES, PROBLEMS & REMEDIES**

Chief Editor

Dr. Subodh Kumar Singh
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Dr. Shrinivas Pilgulwar
Head, Department of Sociology

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Principal's Message.....

Lokmanya Mahavidyalay, Warora, Dist. Chandrapur, run by Lok Shikshan Sanstha, Waroda and affiliated to Gondwana University, Gadchiroli faced NAAC and was assessed and accredited with 'C' status in the first cycle in 2010 and 'B' in the second cycle in 2017. The college could do much in such a small period simply because of the unhindered guidance and support from Prof. Shirkant Patil, President, Principal Anil Dongre, Vice-President, the Secretaries Shri Shrikrishnaji Ghadyal Patil and Dr. Milind Despande and honorable members of Lok Shikshan Santha, Waroda. It is only because of their candid and unfailing support that the college could take the shape that it has today. However, the active and enthusiastic support of the faculty and members of administrative staff cannot be down-played. The entire success story of the college has, in fact, been essayed by the teachers, administrative staff, and the students, who leave no stone unturned for the desired output.

Today, education and research are highly interdisciplinary. Research as a careful critical inquiry of examination in seeking facts or principles or new knowledge through a systematic scientific and analytical approach in any branch of knowledge. Lokmanya Mahavidyalaya has constituted a research committee to promote, monitor and address the issue of research.

It is matter of great pleasure to note that the Department of **Sociology** has organized One-Day Multidisciplinary Online National Seminar on June 26, 2021, Saturday, With the academic objective to deliberate upon **“Tribal Society in Contemporary India: Issues, Problems & Remedies”**. Participation of intellectuals and academicians form across the country

with defiantly make the endeavor of the department and those who take pains in making it succeed, fruitful.

Obviously, efforts of the Department of **Sociology** will open up new vistas, and prove to be a step forward in the field of research and new learning. As the chairman of organizing committee, I express satisfaction for the seminar and academic exercised an extend my best wishes to virtual conference. Research Paper are invited form scholars and academicians form the different part of the country. These papers are published in an International Peer Reviewed-Refereed Quarterly, **Scholarly Research Journal for Interdisciplinary Studies** Print. **ISSN 2319-4766, Impact factor- (SJIF) 2021-7.380. (www.srjis.com).**

I am sure the ideas expressed in the research paper will open up new areas of quality enhancement of higher education.

Dr. Subodh Kumar Singh

Principal



Editorial.....

It gives me an immense pleasure that the Sociology Department of Lokmanya Mahavidyalaya, Warora, Dist. Chandrapur (M.S.) has organized One day Multidisciplinary Online National Seminar on “**Tribal Society in Contemporary India: Issues, Problems and Remedies**” on 26 June 2021, Saturday.

On this occasion I would like to put my sincere gratitude towards the college management and the delegates from across India, who sent their research paper for the seminar, which includes Assam, Tripura, Kerala, Tamil Nadu, Karnataka, Uttar Pradesh, Madhya Pradesh, Maharashtra, Gujarat, Odisha etc. We are very glad to receive 141 research papers from research scholars, Students and Professors.

The main purpose of organizing this seminar is that, the tribal communities, scattered in all the states of India, have some problems and characteristics. They have their own culture and lifestyle. After independence, some changes and development have been taking place, but their development till now is not to the expectations. Hence through this multidisciplinary online national seminar we are discussing in details the issues, problems and remedies for the tribal people in India.

It is our privilege to have honourable Prof. Shrikantji Patil (President, Lok Shikshan Sanstha, Waroda, Dist. Chandrapur) as the inaugurator, Dr. Virginius Xaxa (Visiting Professor, IHD, New Delhi) as the Key-Note speaker, Dr. Narayan Kambale (President, Marathi Samajshastra Parishad, Aurangabad) as the chairperson for first technical session, Dr. Baburao Jadhav (Head, Dept. of Sociology, S.R.T.M.U., Nanded) as a chairperson of second

technical session and Dr. Subodh Kumar Singh (Principal, Lokmanya Mahavidyalaya, warora) as a chief organizer of this seminar.

We are thankful to such people for enlightening us through their talks. We are also thankful to the researchers who have presented their papers in this seminar.

Dr. Shrinivas Narhari Pilgulwar

Head of Dept. Sociology

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STUDY OF SCHEMES AND PROGRAMS RELATED TO TRIBAL DEVELOPMENT IN NANDURBAR DISTRICT

Prof. Dilip R. Jagtap

HOD-Business Economics & Banking, Gajmal Trulshiram Patil College, Nandurbar

Abstract

It has been almost 72 years since India gained independence. The country and the state are developing rapidly but Nandurbar district is still lagging behind. The district ranks last in the state in terms of human development. More than 350 schemes and programs are being implemented by the Central and State Governments for the development of tribals. 9.25 per cent of the national and state budgets are allocated for tribal development. Yet it appears to be on the threshold of tribal development. In today's globalization process, tribals seem to have no guardian. Illiteracy, ignorance, exploitation, poverty, superstition, lack of health facilities, malnutrition, maternal and child mortality, maternal mortality, unemployment, migration due to lack of employment, dependence on agriculture, wages are some of the problems faced by the tribals in the state and Nandurbar district. 23 years have passed since the formation of the district. Tribal sub-plans, human development programs, special action programs are being implemented for tribal development. However, the fact that the tribals are still there means that the tribal development plans are not being implemented effectively. He is found to be heavily corrupt. Despite spending crores of rupees, tribals remain poor.

So the presented topic is for research essay.

Key words: Tribal, Indigenous, Tribal Sub Plan, Development, Panchayat Raj, Pada

Introduction

According to Article 46 of the Indian Constitution, the government has a responsibility to develop the poor, the weak and the backward sections of the society and to stop all forms of exploitation. Accordingly, financial provision is made separately by the government. Looking at the results of these schemes, it is seen that other elements except the Tribals / Scheduled Tribes have benefited a lot. This means that the tribals do not know the plan either. Or those who deliver the plan have failed. Observations show that instead of developing the tribals, only the implementers of the scheme are developing.

Tribal society is an important component of Indian social system. According to the Indian Constitution, the government is responsible for the overall upliftment of the tribals. The gap between many advanced societies and tribal tribes is not geographical but cultural and economic. In a democracy, the economic and social gap between tribal and advanced communities needs to be reduced. According to the 2001 census, the tribal population in the state was 85.7 lakh, but according to the 2011 census, it is 100.05 lakh. Of these, 0.53 lakh are males and 0.52 lakh are females. The number of tribals has come down from 47 to 45.

Nandurbar districts were formed on July 1, 1998. When Dhule was a district, the issues of Nandurbar area and tribals were being ignored. As Nandurbar is known as the most backward part of the state, malnutrition was a hot topic not only in the state but across the country. The issues of malnutrition, health, employment, migration, addiction, poverty, roads, transportation, encroachment on forest land, displacement due to various schemes and obstructed rehabilitation,

issues of under-industrialization are still there before the formation of the district. It has been 23 years since the formation of the district. Nandurbar district 100 percent by the state government has been declared a tribal district. But the development of the district is there.

According to the 2011 census, the population of Nandurbar district is 16.48 lakhs and 70 per cent of the population is represented by Scheduled Tribes. The district ranks fourth in the state in terms of Scheduled Tribes population. The poor tribals of this district expected that the district would get special concessions as a backward tribal district. To date, billions of rupees have been spent for the development of the district and the tribals, but the expenditure incurred in the last 21 years and the actual development of the district do not match. The tribal is right there. Apart from the development of education, there is still a backlog of development. It takes time to examine all these things. Researchers believe that development plans need to be evaluated. Whose real due to plans and programs. This was the development of independent research Will be the subject.

Review of Research

Kokate C.N. And Solunke R.S. In his research article The Tribal Development in Maharashtra A Case Study, he evaluates tribal development in the state. According to him, the government spent an average of Rs 13 lakh for each family but there was no development of tribals in Hingoli district.

Yankappa Marlingappa and Sree Ramulu Goaru ui-ft Tribal Development in Karnataka: Implementation of Policies and Programs: A Critical Study ar The research article covers the implementation of government tribal development schemes. According to him, the plans of NGOs have been more effective than those of government agencies, but the role of the government in tribal development is not negligible. The scope of implementation of the schemes should be increased.

khandate Bhimrao In the research article "Government Scheme and Development of Tribals" in scheme The rent of government planners has been removed. The government is implementing various schemes for the development of tribals. But unfortunately they do not reach them and they are not implemented. For this, it is necessary for the government, NGOs and the educated class of the society to take initiative. According to Khandate, 7 per cent of government and semi-government jobs reserved for tribals have been grabbed by so-called bogus tribals.

Pawar B.M. The nature and improvement of the tribals in Akole taluka in Hakara has been studied. The only way for the tribals to earn a living is to work all day long. According to him, the tribal brother is seen having fun on the strength of the tribal sister. Coming home late at night 24 hours a day is always on. Debt, women, alcohol and hardship are the four most important factors in tribal life.

Tiwari Shweta: Analysis in the research essay 'Facilities and Reservation (2010) provided to the tribal community in MP Government Policies. According to him, the administration has to face many difficulties in implementing plans and programs. The main problems are political pressure, lack of awareness among the tribals and improper selection process.

Research Objectives

1. To study government schemes and programs for tribal development.
2. How many government schemes actually reach the tribal's and how many of them remain on paper Find out what percentage of tribal's benefit.
3. To study the problems in the implementation of tribal and government schemes and make recommendations on them

Hypothesis

1. Development schemes are improving the educational status of the tribal's.
2. Tribal development plans do not reach remote areas.
3. Migration of tribal's is increasing due to errors in the implementation of government schemes.

Study method

Primary and secondary materials are used for the presented research. The primary content is analyzed using the tools of interview, schedule and observation. A total of 360 beneficiaries from 6 talukas of the district have been selected as sample for the study and information has been obtained from them with the help of schedule and questionnaire.

Secondary content includes information from a number of websites. Similarly, texts, books, periodicals, government reports, published and unpublished dissertations and literature related to the subject have been used.

Analysis

The research clearly shows that along with the development of the study area, huge expenditure is being made by the government on individual and family as well as community benefit schemes for the tribal's. Although the Center, the state government, the administration and the NGOs, various organizations are making community efforts for the development of the tribal's, the expected changes in the development of the tribal's have not taken place yet. From the study of district and tribal development, it is clear that certain schemes of the government have been successful, but 50 per cent of the schemes are implemented only on paper. Some talukas, villages and tribes in the study area have benefited from government schemes and programs. Dhadgaon (Akrani) and Akkalkuwa talukas, some Jave, Durjam Pade, some tribes are still neglected and underdeveloped. Are deprived of development from the scheme.

Table No. 01 analyzes government schemes and beneficiaries. The reasons for not getting information and benefits of government schemes are explained.

Reasons for not getting government benefits

Sr. No.	Details	Navapur	Shahada	Taloda	Akkal kuva	Nandurbar	Dhad gaon	Total
1	Selected Families	60	60	60	60	60	60	360
2	Not getting Govt. benefits	11	13	07	08	12	06	57
	Percentage	18	21	11.6	13.6	20	10	15.8
Reasons for not getting benefits								
1	Ignorance about the plan	47	38	52	53	42	51	283
2	Incomplete Documentat ion	41	39	50	49	45	50	274
3	Depression of Officers	38	36	31	33	34	42	214
4	Inability to Deposit minimum amount for application	11	13	09	17	11	21	82
5	Debt Bondage	07	05	09	11	06	13	51
6	Delay to availing the benefits of the scheme	06	04	03	02	03	04	22
7	Other reasons	04	05	07	08	03	09	36

Source:- Interview

It is clear from Table No. 01 that out of 360 selected applicants, only 57 applicants have benefited from government schemes, which is about 16 per cent. 79% of the respondents said they were ignorant about the scheme. On the other hand, 76 per cent respondents said that they were not getting the benefit of the schemes due to incomplete documentation. 59% of the respondents stated that the officers are indifferent. While 21 per cent respondents said they were unable to repay the loan, 14 per cent admitted that they were not getting the benefit of the scheme due to arrears. 6% of the beneficiaries state that they are not getting the benefits on time. 10% of the respondents say that they do not get benefit due to other reasons. Corruption is a recurring theme. Illiteracy etc. The reasons are stated.

Conclusion:-

1. It was seen that 16% tribal's in the study area have benefited from the government scheme.
2. The study shows that the beneficiaries of Bhil and Konkani tribes are in the forefront in availing government schemes.

3. The average per capita income of the beneficiary after receiving the benefit of government schemes is Rs. 14000 / -. Beneficiaries' income seems to have increased.
4. Due to government scheme and reservation, 19% of the beneficiaries get jobs in government establishments are done.
5. The number of families below the poverty line appears to have changed. 14.76 per cent of Bhil tribe, Power is 18.68 per cent, Konkani 30.82 per cent, Mavchi 20.78 per cent, Dhanak 21.24 per cent, Gamitan 22.29 per cent, Vasava 22.60 per cent, Valvi 23.43 per cent, Chaudhary 22.80 per cent and Tadvi 22.88 per cent. Percentage of families have come above the poverty line due to government schemes. This is a positive result of government schemes.
6. Due to government schemes and programs, education related schemes for 70% of the families in the study area The benefit seems to have been received.
7. Government schemes are not implemented properly. Many schemes remain on paper. Similarly, for many schemes, applications are not made by the tribal's.

Recommendations:-

1. There should be public awareness about government schemes.
2. The scope of the scheme should be widened.
3. Tribal's need a plan. In fact, the plan should be decided by asking the tribal's.
4. Industry should be increased so that tribal's can get employment,
5. Efforts should be made to reduce corruption in the schemes.
6. Allotment of forest land to tribal's. They should get 7/12 transcript.
7. Agricultural commodity industries should be encouraged in the district. The government provides a subsidy of Rs. 800 crore for making liquor from grains. Accordingly, the property should be allowed to make liquor from mahogany. The economic condition of the tribal's will improve and they will reduce the standard of living.
8. The government should give subsidy and encouragement to Amchoor production.
9. Telecommunication technology should be enhanced in tribal areas.
10. The scope of human development mission should be expanded.

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TRIBAL SOCIETIES IN INDIA: SUFFERING THE LIMITLESS HURDLES

Mr. Suhas Netaji Morey

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Abstract

Tribes are distinctly different from one another, their culture, habits are varied in many ways. Sometimes they are called the representatives of old Indian culture. The central concept of everything attached to the tribes is 'Nature', it is referred as mother by them. Their practicing the own culture as well as traditions which makes them special in social aspects are themselves inspired and drawn out from their connection with Nature and the touch of mother earth. The impact of outer world has extended the margins set by them. Their daily practices like farming, clothing, traditions etc. have been affected by the flow of change which is brought to them by modern world. Tribes have been accepted as the internal and inseparable part of our society. Illiteracy, Poverty, Health issues, Self-identification were the initial and primary problems faced by them but the involvement of outer world creates many Educational, Social, Political, Economic, Religious and Cultural problems of Tribal Society in India. This is merely an attempt to discuss them in general.

Keywords: Tribal people, Problems of tribes, Culture, Challenges

Introduction

Tribal people, as denoted by the word are those who live in small groups. India can be counted next to Africa in being the land of tribes. From the very beginning of Indian Culture, it had been the sacred land of great cultures and traditions; it has got fame for the same also. These tribes are spread all over this land; still they share the same culture which is rich with many traditions, practices. The connection of these tribes with society has indulged them in some problems as well. These problems are being tried by Indian Government to be solved quickly, the efforts are continuously made and for the same these problems are to be discussed necessarily. This is an attempt to make everyone realize the need of our contribution in resolving these issues and helping them out.

Tribal people, as are linked with Nature, the same way they remained aloof from other social groups. If continues the isolation, they won't be mingled with others and find themselves among us and society's progress with their own cannot be stronghold. The following can be distinct categories which could separately be studied in this paper.

Educational Problems: Living in the lap of nature surrounded by hills, mountains, rivers, full of resources of living for limited needs of tribes as such. Change is constant and the need of education captured a stronghold attention of tribes. Educational developments being limited for them continues to produce many hurdles for tribal people but gradual improvement in facilities, infrastructural basis and the varied as well as unique methods of education continues till date. Education brings many threads of development among the people like identifying the opportunities, identifying the benefits and many more, but today tribal people seem to be driven by these thoughts and chances severely. A drastic change has been witnessed by these

communities in previous years, creating the new measures of educational success, change in the plans for their betterment, teachers being trained in the best way possible as it is well known that better educational stronghold development of student lies in the hands of teacher. The Adivasi people are equipped with skills but the education will help nourishing and furnishing it. Indian constitution, always promoting the tribal educational, has implemented various policies in this regard. Formal education could not attract them for many years but in recent past, it has gained sympathy from them. In this regard reservation allocated to them has proved to be dominant, earlier the clerk producing educational system could not attract it, but now many threads like medical education creates interest among them. Awareness in terms of government schemes has been inculcated among them, they are searching for the opportunity to take part in various policies now.

Social Problems: Society, being full of critical issues, sprouting out new problems as the progress able changes occurring and these tribes have always tried to diagnose the problems and cure them on their own, from very beginning. Policies of society affect the tribes in particular way, the approach of wide society to them changes, culture being the inseparable part of their life softens its threads. People outside the tribes lack in seriousness, while implementing government schemes for the tribal people, enthusiastic with sympathetic approach are needed. Medical aids never occupy their thoughts because they don't understand the need of it today even, hence water borne diseases as well as infections are common medical issues faced by them. Children, unable to reach the nutritional level face sever and fatal ends. The issues tried to be controlled are proving of highest accord in tribal people's life, most of the time, they are neglected by others like needless to be attended but the smaller issues being crucial in many situations need to be attended at the primary stage of it.

Political Problems: For the sake of general growth and progress of country, one has to take development to the last person of the country and political opportunities create the same alarming opportunities in tribal area. The approach of political leaders is to be changed while looking at the tribal people, it should be changed from opportunist to the generous. If public leaders also neglect these, downtrodden subject of country, tribal people would never be able to meet their ends. Failure of political leaders working among them is also major problem. Provisions in legal cases like land ownership law had been provisioned to lessen the issues in their life. Media today is generating knowledge, awareness among public and it has become a tool in the hands of so called higher class who mould and use the same for their own purpose and exploit the tribal people in multiple ways. Tribal people, lacking power to influence the system, are driven away by the rules by which this system has been run and they don't come under the roof of legal protection as they don't understand their rights. Their issues are never debated in the public houses, nobody even heed their needs or problems. Corruption increases the vitality of their burning issues as the government schemes, being kept away from their reach and might. NGOs in ample amount, are working for the common good of these tribal people ceaselessly facing many problems along with. They help tribal people think beyond the daily meal and grab the opportunities produced by government for them at the same time use their

skills with crafts and make good fortune. Many a times tribal movements come into being, for the sake of struggle against the suppression, environmental loss of natural resources, culture, own identity, strong assertion of own rights.

Economic Problems: The funds allotment, which is meager for this section, is far away from completing the dreams of our constitution. The tribal people still continue their traditional sources of income like hunting, farming, grazing, search for natural food and much more. Their economic base will not be changed with these practices as profession, they need much constant and solid income sources. Interference of commercial units in their life, as cutting down the trees, buying gems of nature from them for cheap and selling them for multiples, exploiting them in other manners, these being practiced by outer society has shattered their economic base. Commercial touch for the need of iron and salt widened the needs and transformed a self-sufficient group to a dependent group for many goods. Exchange of goods replaced with cash economy and provided opportunity for others to trade.

Religious Problems: Distinct way of living, remaining aloof from mainstream society and being self-sufficient make the tribal people very unique in their own accord. This uniqueness has been able to maintain the richness of their religion till this day. In course of time some changes have occurred, still their beliefs, faith and dignity of thought have managed to keep the pillar strong, on which their very existence is based. Outside world seems to have many wrong assumptions about the tribal culture and religion, no tribe has ever tried to present their culture properly, so outer world interpret the same in their own way. Religious foundation as can be considered being based on the acceptance of divine presence and every ritual trying to connect us with the same, for that we perform the rituals and these connections of rituals as well as presence of almighty can be widely witnessed in tribal culture and beliefs. For us it is a mystery but for tribes it is divine presence which is the root of their existence, they believe the divine spirits are present in trees and forest. Simplicity of lifestyle reflects their acceptance of religious views which dominate their thoughts. Many rituals, causing problems continued till recent past like mental imbalance named as incarnation of gods, traditions like child marriage, widows being refused to live normal life. Belief in divine sacred intervention of God and the signs reflected in the rituals occupy the thoughts of tribal people ex. Natural calamities. British intervention in our country and effects of Christian missionary gave rise to the conversion of tribal people into Christianity to spread the religion and cover most of the terrain under its influence; north-east Himalayan area was affected with this.

Cultural Problems: Famed for simple clothing and sweet hospitality, the nature of tribal people is very delicate, which is the representation of their culture. Though full with variety, it hopes for the simplest fortunes with simplest practices of their own. A pure and dominant culture lost its hold on tribal people who blindly started following the selfish practices of other societies and tribal culture underwent a drastic change. Imitating other culture also includes languages, arts and craft skills of others which loosened the hold of tribal culture over its people. With developments come the opportunities of job and for that other people approach the region and influence the tribal people with their habits. As tribal social life declined the so called normalcy,

its culture even was considered cheap by moderns, hence neglected and opposed many times. Tribal culture does not assign the job on the basis of caste, it is the skill which matters, anyone can be a barber, carpenter, etc. Universal oneness is largely practiced in tribal culture, everyone shares their fortunes and misfortunes with one another, helping hands come in every difficulty of individual. Simplicity is the ornament of tribal people. As the population is increasing, the outer world is entering the territory of tribal people, hence it is difficult to keep the tribes aloof from the flow of modernized scenario and tribal people as well as their culture are very much affected with it.

Conclusion

Tribes cannot be kept aloof from our society but our impact on their life should be constructive and not destructive. Some of these problems are severe and need our attention. In spite of going under a solid change, the tribal culture has maintained its superiority in terms of faith and spiritual touch with nature. Problem facing tribal community is gaining much attention from government officials now because they have started occupying the positions there. Their problems can be solved by influencing them with education; no one would ever deny the possibilities and opportunities of progress offered by education today. Issues discussed in this paper are vital and helpful to take a closer look of their problems. Their freedom of hunting and using the forest from their own accord is lost forgotten and while adjusting with the new normal, they are facing problems. Concept of home, religious believes, connection with god, everything is changing; new concept of togetherness confuses them. Till today the our dreams which have been crafted in our constitution regarding the tribal people have not come to success and we are miles to go before we rest our efforts.

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A STUDY ON SOCIO - ECONOMIC PROBLEMS OF HAKKI – PIKKI TRIBES, HASSAN DISTRICT

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Abstract

The study was conducted to understand the socio economic problems of Hakki-Pikki tribes of Angadihalli, Hassan district, Karnataka. Primary data was collected through structured interview schedule using sample size of 50 tribes based on proportionate sampling techniques. Around 150 Hakki-Pikki families, settled at Angadihalli in Belur taluk, have been struggling hard to get basic needs fulfilled as they had no income for the last one year because of covid -19. Many of them staying put in thatched huts earn their livelihood by selling forest produces with medicinal value and decorative items made of plastic. Majority of them lived in semi pucca type of houses (60). More than half of the respondents belonged to low income group and maintained nuclear family (68%). The social participation and interaction with non-tribal (public) was very poor. They live in poor sanitation conditions and unhygienic routine practices, lack of toilets and sanitary conditions for women in the community with semi-nomadic lifestyle and unhealthy feeding habits. They had a frequent visit to forest areas for fetching some forestry products and part of their traditional practices. The nutrition level of community was poor. The livestock rearing practices was nil with no animals but some respondents had backyard poultry, sheep and goat along with companion animals.

Keywords: Socio - Economic Problems of Hakki- pikki tribes Angadihalli, Hassan district.

Introduction

The HakkiPikki is a diminishing tribe in Karnataka, members were earlier living in forests, hunting animals and birds for their livelihood. These communities were originally residing in the Seegegudda State forest, they moved out of the forests after laws curtailing their right over forest produces were implemented. The population of Angadihalli is 1500, apart from Hakki Pikki, there are members of Sillekyatha, Budubuduke and most of them are nomads and wander from one place to other. Basically, the HakkiPikkis are non-vegetarian. The food habit is almost not completely isolated and independent of nomadic way of life. One of the reasons of HakkiPikki nomadism is said to be their food habit (Mann, 1981) The Hakki-pikki tribes are semi nomadic tribal people, have four clans namely the theGujrathioa, Kaliwala, Mewara and Panwara. They speak many south Indian language such as Kannada, Tamil, Telugu and Malayalam along with Vagribooli which is similar to Gujarati been there locality language. The origin of Hakki-pikki tribal communities have got a rich history and said to be ancestral relation with the legendary Ranapratap Singh. The Hakkipikki tribal community are Kshatriya or warrior tribal community who had to migrate southern India after their defeat with Mughal kings (Guru Prasad et al., 2015). They have unique experience to hunt and capture birds and animals alive without damaging to creature and wounds. They follow seminomadic lifestyle where male person in family go outstation for Labour work, business and extraction of forest products. While women maintain the family in his absence and earn by selling beads, polishing beads, organizing

decorative flowers and vases. The Hakki-pikki tribal have knowledge of ITK for preparation of medicine and massage creams using various medicinal plants. The forest is in a radius of 10-15 kilometers from the tribal location, which favours their frequent visits to forest. The consumption of alcoholic drinks is common among men, women, young and old aged making them habitual drinkers. On festival and ritualistic occasions, they prepare meethakhana or sweet dishes and celebrate in their own way. When the male member of the Hakki-pikki family will be out for part of the year, where woman of the Hakki-pikki tribal community maintains the family. The Hakki-pikki tribal community women also take a trip selling beads in general execute skillful jobs like polishing beads, organizing decorative flowers and vases amongst the tribal communities. Some of the Hakki-pikki tribe use to go abroad for business they have the habit of travelling (Guruprasad et al., 2015).

Materials and Method

study area

Hassan district begins at the bottom of steep Western Ghats and continues into Deccan plateau. It is located between 12° 13' and 13° 33' North latitudes and 75° 33' and 76°38' East longitude. The extreme variations in climatic condition, especially in rainfall, naturally result in a wide range of vegetation. Angadihalli is village on the Hassan-Bellur road and it has been selected for the rehabilitation of members of the HakkiPikki tribe. The village had a population of around 200 houses of Hakki-Pikki tribal with more than 1500 people and other tribal such as Budbudake and Sillekyaatha live in adjacent locality of same village. The village had general population of 1500 people belonging various caste and religions. For the analysis, the primary data was used. A sample of 50 tribes was used. Primary data was personally collected from the respondents through structured interview schedule developed for the purpose and the collected data were tabulated and analyzed.

Results and Discussion

The study provided the following information regarding the socio-economic condition of tribes.

Age

More than half of the respondents are female and above 60 years age at the time of enquiry, followed by 20 percent are below 20 and 20 percent above 40 years old categories (Table. 1).

Gender

The female respondents were 70 per cent and 30 per cent were males. The reason for this might be due to the reason that males were involved more in agriculture than the females (Table. 1).

Literacy

The majority (70%) of the tribes were illiterates followed by 30 per cent can read and write, (Table. 1). The literacy rate among the tribes, was 36.0 per cent in 1991 and been increased to 48.3 percent in 2001 and latest to 53.9 per cent in 2011 (Roy et al., 2015). Hence the overall status of literacy in HP tribe is to improved.

Family size

Family size is majority of families are joint family (72%)& remaining 28 % families are small family .

Type of house owned

Housing pattern of HP tribes above 80 per cent of respondents were residing in katcha type of house. About 20 per cent owned pucca type of house for living (Table. 1).

Social Participation

The HP tribe people found to be shy and conservative with majority (80%) of respondents did not have any social participation. It is evident that only 20 per cent of respondents had social participation (Table. 1).

Occupation

The visit to forest areas is been monitored by forestry department, so much of tribes (20%) were involved in business. About 56 percent were involved in labor work, 20 per cent were involved in agriculture, where rest 4% percent were working government sector (Table. 2).

Land holding

The HP tribes migrated long back to this place and were allotted with some land by government but most of them have lost or sold due to improper guidance and literacy. It is evident that more than half (50%) of the respondents below 1 acre of land, whereas 20 per cent of respondents had 1-2 acres of land, 30% per cent of respondents didn't have land (Table. 2).

Annual Income

The income varies round the year where more than (74%) of the respondents had low level of annual income followed by medium level (20%) and 6 per cent with high income (Table. 2).

Livestock Possession

The poor livestock hoarding been noticed by HP tribes. They revealed that 34 per cent of respondents were rearing backyard poultry followed by 5 per cent of respondents with sheep and goat. But none had cattle/buffalo which is indirectly affecting the nutritional status among the community (Table. 2).

Material possession

The modern technological equipment's made the human life much easier with ease of performing the work. The possession by HP tribes is not less than any other general populations. Most of the respondents had the motorcycle, television and mobile in their houses (Table. 2).

Consumption of Livestock products

All the respondents had the habit of eating non veg and veg and milk was low (Table. 2).

major problems of hakki pikki tribes

The hakki pikki tribes have lot of problems which influence them socially, culturally as well as economically. Their lifestyles have progressively come under strain (Dutt, 2004). The major difficulties of nomadic found. According to National Convention, 2005 and Krätli & Dyer, 2009, extreme poverty, ignorance from outside world, early marriage, homeless and migratory life, illiteracy, superstitions, unemployment, lack of unity and political leadership, scattered groups, alcoholism, drug abuse, lack of civic amenities, social services in the nomadic settlements, harassment by police, loss of traditional occupations, inconvenient present occupation such as working on daily wages in construction group, hotels, and thieves, difficulty in pursuing formal schooling due to nomadic life style of the parents, non availing of the welfare measures schemes,

physical and mental disabilities among the old aged, malnutrition, lack of basic facilities such as safe drinking water, electricity, afraid of government officials, unavailability of birth certificate resulting in difficulties with schooling, identification with citizenship, pressure of private loans, health issues due to life style, malnutrition and hygiene etc. Due to the changing socio-economic face of the current society, many of them have been forced to give up their peripatetic lifestyle and settle down to earn their livelihood. These tribes have found it increasingly difficult to meet their basic requirements of shelter, security, livelihood etc. Further they have found extremely difficult to gain the acceptance of the societies they have chosen to settle down with. This may be due to cultural difference and the way of upbringing. Out of these problems highly complicated is that they are facing is that identity crisis. The wandering tribes are still suffering from the identity crisis because of their wandering life style. This has kept them away from accessibility for ration cards, voter identity cards and are cut off from most State services. The tribes are out of such crucial identity crisis by possessing their ration cards and voters identity cards. But with practice of caste system, are still treated as untouchable by the society

Recommendations

1. create awareness of Education among the hakki pikki tribes because education is key for development of tribes .
2. government should provide housing facilities for needy tribes .
3. Health education of sanitation and hygienic practices.
4. Providing places in local statutory body for social participation and representation.

Conclusion

The social participation of HP tribes is very low, may be the low literacy rate or social domination by other higher hierarchy dominance. More than half of the respondents belonged to middle and old age at the time of enquiry. Majority of them were illiterates. More than half of the respondents belonged to low family income group and maintained joint family (72%) category. Majority of tribes (56%) were involved in Labour . The respondents maintained backyard poultry (20%), sheep and goat (50%). All the respondents were meat consumers, still the nutritional status is low because of unbalanced food ration.

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Table 1: social parameters of Hakki pikki tribes with living status of study population (n: 50)

Variables	Categories	Tribal respondents (per cent) n:50
Age	Above 20	12 (24%)
	Above 40	10 (20%)
	Above 60	28 (56%)
Sex	Female	35 (70%)
	Male	15 (30%)
Literacy	Literate	15 (30%)
	Illiterate	35 (70%)
Family type	Nuclear	14 (28%)
	Joint family	36 (72%)
Type of house owned	Kutchha house	40 (80%)
	Pucca house	10 (20%)
Social participation	Yes	10 (20%)
	No	40 (80%)

Table 2: Economic parameters of Hakki pikki tribes with living status of study population (n:50)

Variables	Categories	Tribal respondents (per cent) n:50
Annual Income	Above 10 -50k	37 (74%)
	Above 50 – 1 lakh	10 (20%)
	1 lakh & above	3 (6%)
Occupation	Labour	28 (56%)
	Agriculture	10 (20%)
	Business	10 (20%)
	Government	2 (4%)
Land holding	Below 1 acres	25 (50%)
	Above 1 &2	10 (20%)
	Nil	15 (30%)
Possession of animals	Cattle	15 (30%)
	Sheep and goat	25 (50%)
	Hen	10 (20%)
Material possession	TV	45 (90%)
	Mobile	40 (80%)
	Motorcycle	30 (60%)
	Fridge	20 (40%)
Consumption of livestock products	Pure Veg	0 (00%)
	Both (veg & non veg)	50 (100%)

THE RIGHT TO SEEK SOLITUDE AS A RIGHT OF TRIBAL COMMUNITIES: A CRITICAL STUDY

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Abstract

Life and personal freedom are inalienable rights. They are rights that are inextricably linked to a dignified human existence. The dignity of the individual, the equality of people and the pursuit of freedom are the cornerstones of the Indian constitution. Life and personal freedom are not creations of the Constitution. These rights are recognized by the Constitution as inherent in each individual as an integral and inseparable part of the human element that inhabits them. The interference of modern man in the so-called self-isolated tribal groups of today does more harm than good. Today's governments are taking away their homes, food, culture and dignity and forcing them to leave the forests that provide them with food, water. These acts of government are a blatant violation of the human rights of these vulnerable groups, and can even be described as cultural and ethnic genocide as defined in various international treaties. The authors discuss how it has been analysed how modern man has deprived tribal people of the right to privacy.

Keywords: *Indian Constitution, Human Rights, Tribal Groups*

I. Introduction

Modern men and women consider themselves civilized; branding themselves as defenders of human rights and freedoms. You will find uneducated and uncivilized tribal communities isolating themselves from the modern world. Tribesmen, the lack of the modern idea of development, and the walls of tribal culture that keep the religion of civilized people from borders are the reasons why this judgment is made. Depriving a free, self-sufficient and happy man of his freedom and making only a few concessions makes no sense from the point of view of modern education.¹In order to improve the conditions of the registered tribe, the Drafters of the indigenous constitution incorporated several important constitutional provisions to promote and protect their culture, traditions, and customs to improve their economic situation to offer advantages to tribal peoples. Tribal peoples make up 6percent of the total population of India, about 104 million people according to the 2011 census (68 million people according to the 1991 census). This is the largest tribal population in the world through Jammu and Kashmir, Himachal Pradesh and Uttar Pradesh in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur and Nagaland in the northeast and so on.² The evolution of the tribes is a very complicated issue for the government as it requires full attention from place to place

¹Xaxa, Virginius. (1999). Tribes as Indigenous people, Economic and political Weekly, 34No.51 December 18-28, Pp. 358.

² Source <https://www.lawyered.in/legal-disrupt/articles/right-seek-solitude>

and from state to state. The problem, however, is that the government only sees that the development of the tribal problem is only influenced by poverty and that most programs and strategies are being implemented for either poverty eradication or economic development. The complex, however, is that there are also other factors with which tribes seek help from the government in order to protect and preserve their ethnic identity, language, culture, norms and practices or beliefs. Etc.³Since independence, the development of tribal peoples in India has always been a major concern, which is why the Indian government has taken on many challenging tasks through the implementation of programs, guidelines and related provisions of the constitution. These initiatives were carried out with the aim of working from the ground up to bring equality and social justice to the people of the disadvantaged or programmed tribe. The main reason and goal of such initiatives is to improve their socio-economic conditions. Even after 70 years of independence from India the conditions of the tribal groups have in most cases not visibly improved and still represent a weaker sector of Indian society. This can be seen from an ecological, economic and educational point of view. It is very unfortunate that the strategies, programs and plans adopted have not penetrated deeply into these disadvantaged sections of society, as they are often wasted by the higher classes of society. He was referring to the authorities.

These invasions can be under the guise of civilizing the tribal barbarians, or they can be under the guise of providing them with better development and sanitation, but the fact is that by doing this you inadvertently commit a crime against these people of worth Your nature and your nature. Therefore, in this day and age, when governments, courts and human rights organizations are looking for new and changing dimensions of human rights, it is very important to respond to the rights of tribal communities, to be left alone and not to interfere with them.

II. Modern Man Conquer

The latest surprising information of an American missionary is been killed on a remote Indian Island have raced colorations and cries everywhere in the global approximately the want for the governments to intervene with reclusive and self removed tribal groups like that of the Sentinels. Debates over this trouble have obtained worldwide attention. The query is whether or not those tribal groups need to be left by myself or not. The perspectives of the professionals and the concept of the Indian Constitution in this regard want to be taken into consideration and analysed cautiously for having a better and balanced know-how of this trouble.

This tragedy should never have happened. Indiana authorities should have enforced the protection of the Sentinels and their island for the safety of the tribe and outsiders. Instead, a few months ago the authorities lifted one of the restrictions that had protected them. The island of the Sentinels tribe of foreign tourists who condemned the false message and may have

³Sumanth Kumar, Tribal Rights in India Challenges and Achievement in 21st Century, Best Publishing House, New Delhi, (pp.117-144)

contributed to this terrible event. Tribes like the Sentinels face disaster if their lands are not protected.

The attempts of modern man to conquer the space of the tribes show nothing more than his selfishness, which in a world in which human rights are unique to each human being cannot be justified in any way, regardless of whether they correspond to it government set standards.⁴Modern formulas developed by the privileged sectors of society. Denying one of your fundamental rights to privacy, even if it does not meet the standard of privilege, can be innovatively justified regardless of the reason for denying the right.

III. Right to be Left Alone

At this stage of human civilization where we advocate and discuss the need to broaden the scope of the idea of the right to life, where the right to life means not only the existence of an animal, but the right to live with dignity includes several other rights, such as the right to privacy and the right to livelihood. Citing the famous Justice Field judgment in *Munn v. Illinois*.⁵

"By the term life as here used something more is meant than mere animal existence. The inhibition against its deprivation extends to all those limbs and faculties by which life is enjoyed. The provision equally prohibits the mutilation of the body or amputation of an arm or leg or the putting out of an eye or the destruction of any other organ of the body through which the soul communicates with the outer world."

This judgment of Justice Field is time and again quoted by the Indian Courts to make it clear that the right to life enshrined under Article 21 of the Indian Constitution⁶ provides for a right to quality life which means the one which is free from the unfair interferences of State or any private parties.

Justice Chandrachud in the landmark and revolutionary judgment of Justice Puttaswamy (Retd.) v. Union of India⁷ clearly held that the concept of right to privacy is no alien to the Indian Constitution:

To live means to live with dignity. The drafters of the constitution defined their vision of the society in which constitutional values are to be achieved by emphasizing, among other things, freedom and dignity. Dignity is the core that unites fundamental rights because fundamental rights seek to achieve them.⁸For each individual the dignity of existence. Privacy and its associated values ensure the dignity of the individual and only when life can be enjoyed with dignity can freedom be of real substance. The drafters of the constitution had a sense of history, both global and national. "While they were trying to translate his vision of freedom in guarantees

⁴Baxi, Upendra. (2002). The future of human rights. New Delhi: Oxford University Press.

⁵94 U.S. 113

⁶Article 21 of Indian Constitution, 1950: No person shall be deprived of his life or personal liberty except according to procedure established by law.

⁷Puttaswamy (Retd.) v. Union of India, (2017) 10 SCC 1

⁸Suresh, H. (2003). Fundamental rights as human rights. Mumbai: Sabrang Communications and Publishing Pvt. Ltd.

against authoritarian behaviour.”The background of human suffering provided a rationale for maintaining a rule of law governing regime that would be subject to democratic Account ability for violations of fundamental freedoms.It would be an injustice for both the constitution's drafters as well as the document they have sanctified by limiting their interpretation to an originality interpretation.

At its core, data protection encompasses the protection of privacy, the sanctity of family life, marriage, procreation, the home and sexual orientation. Data protection also means the right to be alone aspects of his life. The personal choices that determine a way of life are essential to privacy. Data protection protects heterogeneity and recognizes the diversity and diversity of our culture. While legitimate expectations of privacy can vary from intimate to private and private to public, it is important to emphasize that privacy is not lost or abandoned just because the person is in a public place. It is an essential facet of human dignity. Therefore, the tribesmen cannot be compelled to join the idea of the development of modern man, which is based on mathematical equations and computer programs and has no value to the tribesmen. Deprive them of their culture, tradition and skills. Whatever it is, it cannot be justified in any way. A beautiful woman held as a prisoner in someone's house will still be a prisoner even if all facilities and amenities are in place. **Thus freedom and the right to be left alone with one's culture and identity is something that cannot be sold out for development.**⁹

Development cannot be seen simply as the process of increasing inanimate comforts like increasing GNP per capita or promoting industrialization or technological advancement or social modernization. These successes are, of course, valuable and often critical. However, their worth must depend on what they do with the lives and freedoms of those involved. For adults with decision-making responsibility, the ultimate focus must be on whether they have the freedom to do what they can appreciate. In this sense, development consists in expanding human freedom.

IV. Conclusion

In the 74th year of India's independence, the conditions of the tribal groups have in most cases not visibly improved and they continue to form a weaker sector of Indian society. The government and society believe that we must teach them instead of talking about many things. Whether it is customs, traditions, morals, cleanliness, and conservation, we must learn and preserve them so as not to lose their existence. Unfortunately, the policies, programs and plans adopted did not reach these disadvantaged segments of society because they are often wasted by the highest levels of the relevant authorities. The right to remain alone is a very important right of humans and especially that of self-isolated tribal communities like the Sentinels. It is also a recognized right under existing standards of human rights and constitutional values. As a less privileged or less privileged part of society, their right to live in dignity while maintaining their values and culture is no less important or less protected than the rights of modern men. They want to encroach on the rights of these communities, but must instead focus on protecting and defending their rights.

⁹Minz, N. (1993). Cultural Identity of Tribals in India. Social Action, Vol. 43, Jan-March. Pp 32- 40.

THE CULTURAL HERITAGE OF TRIBAL SOCIETIES IN INDIA: A CASE STUDY**Syamili. S**

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Abstract

The tribal culture in India to understand the exceptionality of their culture. Warm hospitality, simple ways of living and sincere judgment of the thoughts some of the traits that mark the tribal cultures of India. Their custom represents their belief in simplicity. Most of the tribes in India have their own gods and goddesses that reflect the requirement of Tribal people on nature. Assume for the few most of the tribes in India is sociable, hospitable, and fun loving along with strong community bonds. Some of the tribes shares patriarchal cultural ties and some of the tribal civilizations are women oriented. They have their own festival and revelries. The tribal people are tightfitting to their identity despite of the external influences that threatened the tribal culture especially after their post-independence turbulent period. However it is seen that Christianity has bought a change that can be termed as a total transformation in the tribal lifestyle and out look mainly in the North Eastern stats of India. Of late it has been exposed that the efforts of the missionaries were not at directed in changing the basic customs of the tribal society. Adivasitraditions and practices saturate all aspects of Indian culture and civilization, yet this awareness is often lacking in popular awareness, and the extent and import of Adivasi contributions to Indian Philosophy, language and custom have often gone unrecognized, or been underrated by historians and social scientists.

Key words: Tribal Culture, Cultural Pluralism, Tribal religions History

INTRODUCTION

The tribal republics remembered many aspects of social equality that can still be found in some *Adivasi* societies that have somehow bolted the ill-effects of commercial plunder and exploitation. *Adivasi* society was built on a foundation of equality with veneration for all life forms including plants and trees. There was a deep recognition of mutual requirement in nature and human society. People were given respect and status according to their contribution to social needs but only while they were execution that particular function. A priest could be treated with great deference during a religious ceremony or a doctor valued during a medical consultation, but once such duties had been performed, the priest or doctor became equal to everyone else. The possession of highly valued skills or knowledge did not lead to a everlasting rise in status. This meant that no individual or small group could engross in over lordship of any kind, or enjoy hereditary rights. Such values system was sustainable as long as the *Adivasi* community was non-acquisitive and all the goods of society were shared. Although division of labour did take place, the work of society was performed on a cooperative and co-equal basis without partiality or disrespect for any form of work.

Tribal Societies came under stress due to several influences. The extension of commerce, military incursions on tribal land, and the resettling of Brahmins amidst tribal populations had an effect, as did ideological coercion or persuasion to attract key members of the tribe into

conventional Hindu Society. This led to many tribal communities becoming assimilated into Hindu Society as *Jaties* or castes while others who resisted were pressed into the hilly or forested areas. In the worst case, defeated *Adivasi* tribes were pushed to the margins of settled society and became differentiated as outcastes and untouchables. But spontaneous differentiation within tribal societies also took place over time, which boosted these now unequal tribal communities into integrating into Hindu society without external violence or intimidation.

In Central India, ruling dynasties occurred from within the defences of tribal society. In any case, the end result was that throughout India, tribal deities and customs, creation myths and assortment of religious rites and ceremonies came too absorbed into the broad stream of Hindu society. In the *Adivasi* traditions, ancestor worship, worship of fertility gods and goddesses, symbolic worship all played a role. And they all found their way into the practice of what is now deliberated Hinduism. The prevalent Indian practice of Keeping *Vratas*, i.e. fasting for wish fulfilment or moral cleansing also has *Adivasi* ancestries. *Adivasi* who developed ancherished knowledge of various plants and their medicinal uses played an invaluable role in the development of *Ayurvedic* medicines.

GLOBALISATION AND TRIBAL IN INDIA

India is a land with numerous cultures, faiths, and ways of life, dress, food habits, traditions and rituals, united like petals of one flower. Its political, economic and socio-cultural contexts ensue under conditions of a multi-structural whole. The national movement and the introduction to the western culture mediated by the colonial rule made Indians very insecure of their cultural identity. The apprehensions about the impact of Globalisation and marketization of economy, media and information systems, the leisure and style of life etc., have today generated concerned debate among the scholars, the people and political parties. Such policy has long been in the making, but today the procedure of Globalisation and its impact on culture, both local and national, give it a new urgency. The word 'tribe' is commonly used for a socially cohesive unit, associated with a territory, the members of which respect them as politically autonomous. Different tribes have their own cultures dialects, life styles, social structures, rituals, values, etc., contradictory somewhat from those of the dominant non-tribal peasant social groups.

The forest inhabits a central position in tribal culture and economy. The tribal way of life is very much verbalized by the forest right from birth to death. It is ironical that the poorest people of India are living in the areas of plush natural resources. Historically, tribals have been pressed to corners owing to economic interests of various dominant groups. Colonisers have always deliberated tribal and indigenous people as a race to be conquered. Individuals groups who do not meet the radicalised standard have their political and cultural rights questions and sometimes desecrated. International indigenous organising activities progressively rely on similar beliefs about there being a global aboriginal race that is monolithically in obstruction to technology and globalization. At risk is reverence for the political authority and distinct cultural practices of indigenous peoples. This realization of tribal and aboriginal peoples inhibits decolonization and political self-determination. The scope of trade and market, which are enhanced by the process of Globalization, poses daunting cultural problems in both the

developed and the developing societies. The economic policy of India up to the 1980's has been that of import-substitution and isolationism in trade and market. The full momentum of the Globalization of economy started from 1990's onwards but many checks and balances endure to persist. This historical modification in policy has impacts upon local cultures deeply in accumulation to having an overall cultural impact on the society.

The new changes have been noticed in the lifestyle, ingesting pattern, production of cultural objects and their movement and usages, in the cultural ecology and habitat and the religious practices, etc. The impact of the Globalization on local culture and the changing role of the nation-state can be examined by witnessing the particularities of the social and cultural patterns and their local, national and transnational appearances in India. These social and cultural authenticities have plural character in terms of language, geography, ethnicity, religion and culture. With partial exemption of the tribal population, the caste system and its related kinship constructions have shaped the profile of the culture, economy and power structures within the local communities and regions.

INDIAN CONSTITUTION AND TRIBAL POLICY

The India Constitution, adopted soon after independence, describes the rights and privileges of castes, minorities, tribal groups and the weaker sections of society. Subject to legislation by Parliament, the power to announce any area as a Scheduled Area is given to the President and the President has made the Scheduled Area Order, 1950, in pursuance of this supremacy. The constitution offers for the appointment of a Commission to report on the administration of the Scheduled areas and the welfare of the Scheduled Tribes in the State. The Scheduled Tribe's constitute 8% of the overall population of the country. In 2001, their number was about 820 lakh persons. They can be separated into two categories, first one is frontier tribes, and second one is non-frontier tribes. The former are populations of the northeast frontier states-Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura. They establish 11% of the total tribal population. The non-frontier tribes, constituting 89% of the total population, are dispersed among most of the States. The tribal policy of the Government has consistently aimed at promising their autonomous growth with protection to their local cultures. To guard their rights in land in and forest resources, etc., the law prohibits outsiders from purchasing estates, which is their preserve. There is an inner line protection policy pursued by the government, which protects tribal from coaching by outsiders from other states or the foreigners. Constitutionally, they enjoy freedoms in running their own educational, cultural and social institutions. These measures have, however, been less successful in preserving the autonomy of the tribal local cultures. Here is indication that outside entrepreneurs, traders and influential people have succeeded in disaffecting the land and natural resources meant for the tribals by surreptitious means. In spite of India, educational standard, economic status and political empowerment of the tribal communities still endured backward in India.

TRIBAL LIFE AND CULTURE

Each of the tribes in Bihar encompasses number clans. Member of a particular clan are said to have inclined from a common ancestor and bear the same surname. Hence sexual relations

between two persons of the same clan are rigorously prohibited. Almost all tribal villages in the state are populated by two or more clans. Rarely does one come across a one clan village. All the tribals attach great deals of reputation to marriages, without marriage, nobody is regarded as a full member of the tribe. Manifold are the systems of marriage predominant among the tribals of Bihar. Sometimes a young woman may interrupt into the house of her beloved and trash to leave it and thus force him to accept her as his bride. This form of marriage is called 'Marriage by intrusion'. There is a marriage by service in which poor youths who have no money to pay bride price serve the beloved's father for a certain period and thus obtain her consensus to their marriage. In record of the tribal areas of the state, adult marriage prevails. In some parts of the state, the age of wedding has gone down under the impact of Hindu Culture. Monogamy is the overall rule, polygamy is not prohibited. The chief unit of social organization among the tribes is the family which is made up of their unmarried children. Descent is reckoned in the male line, daughters being destitute of the right to patrimony. The women in tribal culture do not enjoy the right to landed property. They are entitled to the control of all kinds of moveable property which they can dispose of whenever they like. They also have the right to contribute in the proceedings of tribal councils. Divorce and widow re-marriage are allowable according to the tribal law. They will call for the support of the *Pachayats*.

The staple food of the Aborigines is boiled rice, which they eat with cooled pulse generally known as *dal*. They use pulses of different kinds which they harvest in the kitchen-garden attached to their houses. They all eat goats, sheep, fowls and pigs, but very infrequently do they drink milk. They are enormously fond of liquor and they brew a sort of rice-beer commonly known as *Handia* which is said to be highly refreshing and stimulating and has great importance in their religious rites. Simplicity and plainness are the twin features of the dress of the tribal people. Most of them use a thin piece of cloth tied round the waist. They keep two sets of dresses one for home and the other for outdoor wear. They costume dhotis and saris while going out. Tribal women are unreasonably fond of ornaments. They are famed for possession their hair tidy by applying mustard oil and combing it regularly. Tattooing the forehead arms and legs is a common practice with them and this custom is originated from their age old belief in magic.

TRIBAL RELIGIONS HISTORY

Fashionable tribal communities have a great variety and complexity in their religious beliefs and practices. However, they share one characteristic which binds them by joint understanding as to the ultimate nature and purpose of life. This ultimate resolution is the creation of a meaningful order through imitation of the celestial model, transmitted by myths and celebrated in rituals. Many tribes in India display significant syncretism with Hinduism, from the 2nd Millennium BCE, the tribal peoples have been increasingly dominated by the majority population, with their lands impinged on by peasant farmers. In this century commerce and social planning have made inroads into the tribal lands. The effect is a loss of cultural identity and Hinduisation. Tribal peoples are becoming engrossed into Hindu society at the lowest caste levels. Even the most isolated tribes are pretentious by this process. Among the tribes of eastern and central India,

body tattooing and painting is main. Elaborate female hair combs also look as love-tokens for the *Juang* and symbols of married status among the *Muduva* and others. Certain ornamental Martials have magical significance, such as iron and cowries as a cure for headaches and to defend from lightning. Iron objects are associated with wandering ironworkers and cowries with Lambadi nomads, who have special power due to their marginal status.

FESTIVALS OF INDIAN TRIBES

Myth left thousand dead and yet looking extra. The sentence apprehensions the surprising tribal tradition, where festivals get colourful with animal blood. The ancient indigenous belief of slaughtering innocent animal is heart sprainingthought of tribal festival. The *Sulia* hillock of Orissa holds a popular tribal festival, *SuliaJatra*. Dedicated to God *Sulia*, this festival is conceded out on the second Tuesday of the Hindu *Pousa* Month. Tribal trust that the offering of fresh animal blood to their presiding deity, *Sulia*, will help them to lead a life of success and prosperity. The sacrificing time chiefly stands around noon when the Sun is just overhead. Pilgrims drag the animals in the charming pilgrimage centre hand over them to the priest of the temple. The animals are scattered with holy water and turmeric powder. With execution a short ritual and drum-beats animals are then slaughtered with sharp axes. After squeezing the fresh blood to be offered, the left over body part are accepted by the villagers. It is whispered that each one of the villager should have at least one piece of its cooked meat. The festivals are also greatly famous in the tribal village of Bhubaneswar and Himachal Pradesh in India. Madhya Pradesh is an exotic tribal habitat, in the Central Region of India, Commonly known as the getaways to *Khajuraho*temples, this historic place on the sentiment of the Mother India constitutes about 23% tribes of the total state population. Many of the isolated land in Madhya Pradesh are embellished with the remarkable fairs and festivals. One very unique festival named *Bhagoriya* is sketched with strange facts and beliefs. *Bhagoriya*literary means to elope. This festival is exceedingly celebrated by the *Bhils* populace in the *Jhabua* region of the state.

CONCLUSION

This paper deals with an unstated premise of the twentieth century paradigm for cultural development and features of the tribal society's life. This premise is that civilizations are the legitimate teleology of cultural development and that settlement societies like plantation societies formed from the eighteenth century onwards ought to be considered as resting on the peripheries of developmental progression. On the face of it, there is nothing wrong in this premise; in our quest for legitimacy and ennobling ideals of human development, but the reality of the politicization of culture presents a kind of historical distortion in the myth of civilization. Every civilization evolves certain unique features of its own which, in their entirety and inter-relatedness, constitute its prevailing configuration and differentiate it from other civilization is illustrious from other civilizations of the world in veneration of its continuity and heterogeneity, its accommodating ethos and its composite character. All over the world a sentiment and an apprehension for sustainable development is growing. Increasing numbers of individuals and organisations are becoming conscious of the growing ecological and environmental crisis fashioned by the culture of hedonism and self-gratification built into present-day industrial,

scientific and technological civilization wedded to the search of profit as an end in it. Thinking people are getting disconcerted by the manner in which a sense of history, tradition and purposive long-term action are being given up as of no use by those who occupy the citadels of global power and material riches. A longing for self-reliant, communitarian and unprompted cultural development is being expressed by diverse sections of the world population. Today culture is an important constituent of domination, both of and within developing societies. The ideological contraptions of state and of multinational agencies brought into being by the technological revolution have ushered in this possibility.

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LEGAL FRAMEWORK OF FOREST LAW IN INDIA & ITS IMPLEMENTATION

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Abstract

The first Wild Life Protection law was passed by the British Indian Government in 1887 called the Wild Birds Protection Act, 1887 then The Wildlife (Protection) Act, 1972. Wild Life Protection (Amendment) Act, 2002. Again further amended in 2006.

Indian Constitution: Article 15 states that the state shall not discriminate any citizen on grounds of religion, race, caste, sex, place of birth or any of them. Article 19(5) [13] of the Constitution of India guarantees the tribal people right to own property and enjoy it in any part of the country. There are nearly 200 million tribals and other traditional forest dwellers in India who derive their livelihoods mainly from forest resources. However, in the absence of proper survey, settlement and land record, their customary rights over forest land have always been under threat. They are often considered encroachers of the land on which they live. In the sixty-eight year of Republic of India the act is enacted and may be called the Wild Life (Protection) Amendment Act, 2017.

The analysis of e-green watch data by Bharati Institute of Public Policy shows that plantations by forest agencies are being done on land used by tribal communities and other traditional forest dwellers who are entitled to these lands under FRA. One cannot rule out increased violence and protest by forest dwellers because of such carelessness in the implementation of the Compensatory Afforestation Fund Act, 2016 (CAF).

Conclusion: The ineffective implementation of the Scheduled Tribes and other Forest Dwellers (Recognition of Forest Rights) Act, 2006 made tribal life more miserable. The key reasons for poor implementation of Forest Rights Act includes lack of political commitment; lack of adequate human and financial resources with the Department of Tribal Affairs, which is the nodal agency for implementation of Forest Rights Act.

Keywords: Wild Life, Forest Act, Resources, Encroachers, Discrimination, Tribal Affair.

History of Wildlife Protection Legislation in India (Wild Life (Protection) Act, 1972

The first Wild Life Protection law was passed by the British Indian Government in 1887 called the Wild Birds Protection Act, 1887. The law made the possession and sale of wild birds which were either killed or captured illegal. A second law was enacted in 1912 called the Wild Birds and Animals Protection Act. This was amended in 1935 when the Wild Birds and Animals Protection (Amendment) Act 1935 was passed. During the British Raj, wildlife protection was not accorded a priority. It was only in 1960 that the issue of protection of wildlife and the prevention of certain species from becoming extinct came into the fore.

History of Wildlife Protection Legislation in India (Wild Life (Protection) Act, 1972

The Wildlife (Protection) Act, 1972 it became applicable to all the States of India except Jammu and Kashmir. This was the first comprehensive legislation affording legal measures for the protection of wild animals including birds, reptiles, amphibians, insects, etc. and the endangered species in particular. It also provides for setting up of national parks and wildlife sanctuaries, regulation of trade or commerce in wild animals, products and trophies,

etc. It was amended in 2002 and received the assent of President on 17.01.2003. It came to be known as the Wild Life Protection (Amendment) Act, 2002. The Wildlife Protection Act goes beyond the common understanding of wild animal while defining it in two parts one, where a wild animal is defined to be any animal found wild in nature. Second, where any animal specified in various Schedules, (Schedules I, II, III, IV, V) that have been appended in the Wildlife Protection Act, wherever found. The reason for this broad definition is perhaps aimed to cover wild species more comprehensively, in order to prevent illegal trade or poaching outside the wild.

The Wild Life (Protection) Amendment Bill, 2013 was introduced in the Rajya Sabha on August 5, 2013. The Bill has been referred to the Standing Committee on Environment and Forests. The Bill seeks to amend the Wild Life (Protection) Act, 1972. This Act provides for the protection and conservation of wild animals, birds and plants. It also covers the management of their habitats and regulation and control of trade or commerce linked to wildlife.

In the sixty-eight year of Republic of India the act is enacted and may be called the **Wild Life (Protection) Amendment Act, 2017**. The Bill regarding this act seeks to amend the Wildlife Protection Act 1972 with a view to provide constitution of National Rhino Conservation Authority. Rhinoceros are one of the critically endangered species in the world. Constitutional Provisions for the Wildlife Act it emphasis on indigenous and local communities involvement in conservation, providing benefits of ecotourism to local communities, protecting "*Community Conserved*" habitats and corridors, partnership with NGO's, institution and individuals, integration with sectorial programs.

Constitutional Approach:

Indian Constitution: Article 15 states that the state shall not discriminate any citizen on grounds of religion, race, caste, sex, place of birth or any of them. Article 19(5) [13] of the Constitution of India guarantees the tribal people right to own property and enjoy it in any part of the country.

In India not only to prevent environment pollution but also to protect and improve the environment. Between Stockholm Conference and the Rio Earth Summit in 1992, India developed a stable organizational structure for environment and wildlife protection in the country. India's concerns and commitment towards conservation were reinforced in 1976 by the amendment to the Constitution of India.

Article 48A under the Directive Principles of State Policy and *Article 51A (g)* of the fundamental duties state that

"the State shall endeavor to protect and improve the environment and to safeguard forests and wildlife in the country" and "to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for the living creatures".

The Indian Constitution entails the subject of forest and wildlife in the Concurrent list. The Federal Ministry acts as a guiding torch dealing with policies and planning on wildlife conservation while the State Forest Departments have been vested with the responsibility of

implementation of national policies and plans.

Wildlife Institute of India: WII was established in 1986 as an autonomous institute of the Ministry of Environment, Forest & Climate Change, and Government of India. The Institute has emerged as a premier training and research institution in the field of wildlife and protected area management in South and South East Asia. Its primary mandates are to: (i) carry out scientific and applied research on various issues of wildlife and biodiversity conservation, (ii) develop wildlife science as a discipline through academic activities, (iii) build capacity in the field of wildlife management and conservation planning. The Institute has been generating quality information and knowledge products in the field of wildlife science through research and mainstreaming it in capacity building programmes for various target groups.

The Wildlife Protection Act, 1972 (ii). Schedule: I to IV schedule and part II of schedule provide absolute protection - offences under these are prescribed the highest penalties. Species listed in schedule III and schedule IV are also protected, but the penalties are much lower. Schedule V includes the animals which may be hunted. The specified endemic plants in schedule VI are prohibited from cultivation and planting. The hunting to the Enforcement authorities have the power to compound offences under this Schedule.'

ConservationIndia

CI is a non-profit, non-commercial portal that aims to facilitate nature conservation by providing reliable information, and the tools needed to campaign effectively. We define conservation⁸ as knowledge-driven actions that lead to the effective management and recovery of wildlife. That means giving priority to meeting the ecological needs of wildlife populations in decline, and to the recovery and expansion of their habitats.

Wildlife Crime Control Bureau (WCCB): India is one of the mega bio-diverse countries of the world and is a prime target of organized illegal international trade in wildlife and wildlife parts/derivatives. Wild Life (Protection) Act, 1972, is the umbrella legislation for wildlife conservation and protection in the country. The implementation of the provisions of the Act is done by States mainly through forest & wildlife departments and police department. **National Green Tribunal (NGT):** The National Green Tribunal was set up on 18th October, 2010 under the NGT Act, 2010¹⁶, for the purpose of effective and expeditious disposal of cases relating to environmental protection and conservation of forests and other natural resources including enforcement of any legal right relating to environment and giving relief and compensation for damages to persons and property and for matters connected therewith or incidental thereto. NGT has five places of sitting i.e., the Principal Bench at New Delhi and Zonal Benches at Pune, Kolkata, Bhopal and Chennai. During the period 1.1.2018 to 31.03.2019 a total of 5084 cases were instituted before the National Green Tribunal out of which 4810 cases have been disposed of and 2901 were pending before the various benches of the NGT.

In addition, some recent government decisions affect implementation of the Act, especially: notification of village rules under the Indian Forest Act, 1927 in Maharashtra; guidelines issued by the Ministry of Environment, Forest and Climate Change in August 2015

to lease 40 per cent of the degraded forest in the country to private companies for afforestation; and forced plantation on land under shifting cultivation.

The analysis of e-green watch data by Bharati Institute of Public Policy shows that plantations by forest agencies are being done on land used by tribal communities and other traditional forest dwellers who are entitled to these lands under FRA. One cannot rule out increased violence and protest by forest dwellers because of such carelessness in the implementation of the Compensatory Afforestation Fund Act, 2016 (CAF).

National Action Plan: The Action Plan emphasizes on coordination and cooperation between various Central Government Ministries, State Government Departments, managers of protected areas, Local Communities, Civil Society and Private sector. It gives focus on collective activities to protect the important bird habitats in India. Policy for Eco-tourism in Forest and Wildlife Areas: The Ministry released the 'Policy for Eco-tourism in Forest and Wildlife Areas'. The Eco-tourism policy has been formulated in consultation with the Ministry of Tourism. The Eco-tourism policy will provide livelihood opportunities for the local communities, as well as educate visitors and enhance their understanding of nature. Asiatic Lion Conservation Project: The Ministry of Environment, Forest and Climate Change, **National Wildlife Action Plan, 2002-2016** provides for strategies and action points for wildlife conservation in today's context in order to protect India's long-term ecological security.

Government of India launched the "Asiatic Lion Conservation Project" on 20th December, 2018 with an aim to protect and conserve the world's last ranging free population of Asiatic Lion and its associated ecosystem.

Shedding light on forest laws

Bhargav has trained forest officers, judicial magistrates, police, and customs and media professionals. "From this experience, he gathered that there were gaps in the understanding of the Wildlife (Protection) Act (WPA) and other laws related to wildlife. The Act is important because illegal wildlife trade is huge. Interpol has estimated its worth between \$10 billion and \$20 billion per year."

Judicial Attitude and Wild Life Protection

Man is destroying nature, environment and wild life. We all know that wildlife and wild animals are an essential part of nature. Technological excellence, growth of industries and economical gains had led to depletion of natural resources, irreversibly. This is mainly because of lack of public awareness and foresightedness, lack of concern and indifferent attitude towards the grave consequence of destruction of wildlife. The courts have played an unfortunate role of bending backwards to interpret the laws in favor of the predator and it is only in the course of the last ten years that a citizen movement began to emerge which has achieved results in isolated areas and has received a fair support from the judiciary. The judiciary plays an active role in giving decisions in favor of wildlife preservation. 124 courts are participating in wildlife protection by giving appropriate sentencing and deterrent sentencing in wild life crimes. Procedural delays it has been observed in the court's proceedings

that the accused obtain easy exemption from appearing in the court and thus the evidence stage is prolonged immensely. No Special courts. Despite the large number of cases pending at various stages in different states, there are no special courts that have been assigned to deal with such cases expeditiously. Wildlife cases receive least priority, since there are no special courts relating to wildlife offences; it is often listed at the end along with numerous other cases.

In India, those most deeply affected by environmental deterioration are the poor. Displaced by deforestation and the other natural resource despoliation, and because of this the wildlife of the forest is also affected. Life of animals is also as very important like humans for ecological balance.

Conclusion

The ineffective implementation of the Scheduled Tribes and other Forest Dwellers (Recognition of Forest Rights) Act, 2006 made tribal life more miserable. The key reasons for poor implementation of Forest Rights Act includes lack of political commitment; lack of adequate human and financial resources with the Department of Tribal Affairs, which is the nodal agency for implementation of Forest Rights Act.

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TRIBAL MOVEMENTS IN INDIA: A HISTORICAL PERSPECTIVE

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Abstract

Tribal movements or rebellious or uprising in India were inspired by revolutionary tendencies. They wanted to make use of the situation to fight and eliminate evils and ill tendencies that existed in the contemporary tribal society. After independence, the tribal movements were launched either for maintaining cultural identity or for demanding a separate state or for asserting their status ad caste Hindus through sanskritisation process or on economic issues. Social Movements among tribes aims at collective to alter, reconstitute, reinterpret, restore and protect social structure with a view to improve social, cultural, economic, political conditions of the tribal people. Some movements have asserted their tribal identity and political solidarity. The study tries to understand the origin of tribal movements in India. The study tried to analyze the reasons for the emergence of tribals movement in India. The study also describes the various tribal movements in India. Basically the study is confined in a historical perspective.

Keywords :(Homogeneity, Insurrection ,Alienation, autonomy)

India is known for its tribal or adivasi inhabitants. The term Adivasi connotes that they were the first or original inhabitants of the land having the original habitat or native to the soil. Tribes live in a definite habitat and area, remain unified by a social organization that is based primarily on blood relationship, cultural homogeneity, a common scheme of deities and a common folklore. Their habitat and culture not only provides them a sense of freedom, self respect and respect and it also empowers them to stand united against any kind of exploitation, oppression and harassment by outsiders like zamindars, kings, British and others. Before independence tribal revolts stood primarily against alien rulers. Causes of Tribal Revolts in India.were The tribals' mainstay were shifting agriculture, hunting, fishing and the use of forest produce. With the influx of non-tribals into the traditional regions of the tribals, the practice of settled agriculture was introduced. This led to a loss of land for the tribal population.

Tribal movements made demands for formation of a separate state, greater autonomy, and development of a script and for independent identity. Such movements were related to cultural and political revivalism.

The tribals responded to their exploitation and oppression in the form of reva and movements. they identified their enemies in the outsiders (dikus) - landlords, money-lenders, thekedars and missionaries and European government officials. They launched movements against their oppressors in their respective regions. Their agitations against the outsiders could be called anti-colonial. They revolted against them because of their exploitation in the form of encroachment on their land, eviction from their land, annulment of traditional legal and social rights and customs, against enhancement of rent, 2 for transfer of land to the tiller, abolition of feudal and semi-feudal form of la1 ownership. On the whole, these movements had social and

religious overtone. But they were directed against the issues related to their existence. These 'movements were launched under the leadership of their respective chiefs. Although the movements initially began on social and religious issues and against the oppression of outsiders, in course of time, they merged with the National movement and with the no-tax campaign. The tribals fought against their enemies with their traditional weapons i.e. bows, arrows, lathis and axe! Their movement often took a violent turn resulting in the murder of oppressors and the burning of their houses. Most of the movements were ruthlessly suppressed by the government. The tribals had to comply with British policies which were detrimental to their interests. The government introduced protective administration in tribal areas. The government thought that the normal laws could not be applied in the tribal areas. The government passed I Scheduled District Act (1874) and categorised the tribal areas as excluded area the Govt. of India Act of 1935.

The Kol Revolt : The Kol tribe was the inhabitant of Chotanagpur. They preferred an independent life. The main reason of Kol revolt was imposition of new taxes by the king of Porhat. In 1820, the king of Porhat agreed to support the British and pay them huge taxes annually. In return, he claimed the neighbouring Kol region for collection of taxes. He went on to collect taxes from the Kols. The Kols resented against this kind of taxes and a few officials were killed by them. The British then sent troops in support of the king. The Kols took up traditional arms like bows and arrows to face British troops armed in modern weapons. They revolted very bravely but had to surrender in 1821. In 1831 the Kols rose again because the region of Chotanagpur was leased out to Hindu, Muslim and Sikh money lenders for revenue collection. The oppressive tactics of money lenders, high revenue rates, British judicial and vulnerable revenue policies devastated the traditional socio-cultural framework of the Kols. They gathered under the leadership of Bir Budhu Bhagat, Joa Bhagat, Jhindrai Manki and Sui Munda. In 1831, Munda and Oraon peasants first took up arms against the British. It encouraged the tribals of Singbhum, Manbhum, Hazaribagh and Palamou as well. But, after two years of intense resistance they lost to modern weapons of the British. Thousands of tribal men, women and children were killed and the rebellion was suppressed.

7.3 The Santhal Revolt The Santhals were mainly agriculturalists living in the dens

The Santhal Revolt :

The Santhals were mainly agriculturalists living in the dense forests of Bankura, Midnapur, Birbhum, Manbhum, Chotanagpur and Palamou. The Santhals fled their original land (Bhagalpur and Manbhoom) when the oppressive zamindars brought that land under Company's revenue control. They started living and farming in hill of Rajmahal, calling it Damin-i-Koh. But their oppressors followed them and exploitation started in full swing. Apart from the zamindari and British Company, local moneylenders also cheated them with high interest rates. The simple minded Santals reeled under loans and taxes and had to lose everything. Sidhu and Kanhu, the two brothers, rose against these dreadful activities. Santhals assembled at the Bhagnadihi fields on 30 June 1855 and pledged to establish a free Santhal state. The rebels' ranks swelled and they numbered nearly 50,000 from early 10000. Almost all the postal and rail

services were thoroughly disrupted during this movement. They bravely fought with only bows and arrows with the armed British soldiers. At last, in February 1856, the British could suppress this uprising by slaughtering 23,000 rebels. Overall the Santhal Revolt was essentially a peasant revolt. People from all professions and communities such as potters, blacksmiths, weavers, leather workers and doms also joined in (Chandra 1998). It was distinctly against the policies of colonial rulers in British India.

Koi Revolt :

Koi revolt is an important mass uprising among the tribals of Bastar. The people of the Jamindaris, who were involved in the cutting of trees, were known as Kois, which subsequently became the name of the revolution. The rebellion stood against the autocratic and dominant British rule. A vital revolution among the other tribal rebellions, Koi revolt is considered as a serious uprising that resulted in a considerable change in its aftermath. The tribal people denied the decision of the British, which offered the contracts of cutting of Sal trees to people outside the region of Bastar. The outside contractors who were offered the contract of cutting the trees were also known to exploit the innocent tribal people in many ways. This added to the problem and the tribal men were exploited both economically as well as mentally. When the water rose above their heads, the tribal people of Bastar collectively decided that they would not tolerate the cutting of a single tree. The British wanted to suppress the unrest and used various methods to stop the opposition led by the tribal people. But the tribals were very rigid in their decision. They stated that forest and its trees was their mother and they would not allow the exploitation of their natural resources and forests. Finally, they decided that they would not allow the exploitation of their natural resources and rich forests. After this insurgency, Britishers became alert and modified their rules in order to use their natural resources.

Paralkot Rebellion :

In 1825, the Paralkot rebellion was a symbol of protest against foreign rules by Abujhmarias, who were the inhabitants of the present day state of Chhattisgarh. The anger of Abujhmarias mainly originated against the foreign rulers like the Marathas and the British. Gend Singh led the revolt of Paralkot and the other Abujhmarias supported him. The purpose of this rebellion was to acquire a world that is free from all outsiders. In the time of Maratha Dynasty, Abujhmariyas were levied heavy tax, which was impossible for them to pay. So, they revolted against the injustice by the foreign powers. One thing noteworthy of this movement was the desire of the Abujhmarias to build an independent Bastar, free of foreign intrusion. The Paralkot revolt is one of the important tribal rebellions in the history of the Indian state of Chhattisgarh.

Halba rebellion:

The event of Halba rebellion took place in the Bastar District in Chhattisgarh. The Halba rebellion started against the Marathas and the British in the year 1774 after the decline of the Chalukyas. The governor of Dongar, Ajmer Singh, was the initiator leader of the revolt of Halba. The movement of Halba was aimed at creating a new and independent state in Dongar. The Halbas stood beside Ajmer Singh as the soldiers. Another reason for insurgency was lack of money and food in the hands of the common people. Added to this huge problem, there was the

pressure and fear caused by the Maratha and the British which eventually resulted in the uprising. Many of the Halba tribal people were killed by the British and Maratha armies. Subsequently, the army of Halba was also defeated. The Halba revolt created conditions for the decline of the Chalukya dynasty which in turn significantly altered the history of Bastar. It created circumstances for first bringing the Marathas and then the British to the region.

Maria Rebellion:

The uprising of Maria Tribe was a prolonged rebellion in Bastar; it continued for twenty years from 1842 to 1863. It was apparently fought to preserve the practice of human sacrifice. The AngloMaratha Rule forced the aboriginal tribes to part with their tribal faiths and practices. The British and the Marathas used to enter the temples constantly, which according to the innocent beliefs of the tribal people polluted the sacred atmosphere of the temples. The only way to save the identity of the Marias was to revolt against the invaders. The Maria Rebellion is considered one of the major tribal rebellions for their expression of particular identity and socio-cultural specificity.

Muria Rebellion:

Muria rebellion of 1876 is another revolt that appeared in the region of Bastar. It is a great booster for the ill treated and suppressed people of all ages, all over the country. In the year 1867, Gopinath Kapardas was selected as the Diwan of the state of Bastar. Gopinath Kapardas used to exploit the simple and innocent tribal people. The tribal people appealed to the King to remove the Diwan from the position, but the King did not support their subjects. Being repeatedly neglected by the King, the Murias were left with only one option: to revolt. On second March of the year 1876, the raging tribal people enclosed Jagdalpur, the abode of the King. The Muria people besieged the King and blocked all the ways of exit. Surrounded by all sides, the King faced real inconvenience to inform the British about the unrest that had generated among the tribal people. Much later, the British Army was sent which rescued the king and suppressed the revolution. Despite such suppression, the Muria rebellion encouraged the common people to raise the voi.

Tana Bhagat Movement:

Tana Bhagats is a tribal community of Jharkhand. This community were formed by Oaron saints Jatra Bhagat and Turia Bhagat. In its earlier phase, it was called as Kurukh Dharam. Kurukh is literally the original religion of the Oraons. The movement was against the Zamindars, missionaries and British. Tana Bhagats were followers of Mahatma Gandhi and believes in Non-violence. They opposed the taxes imposed on them by the British and they staged a Satyagraha (civil disobedience movement) even joined Gandhi's satyagraha movement.

Nagas Rebellion:

Nagas were once head hunters, as they used to cut off the heads of the enemies and preserve them as trophies. But with the advent of Christianity and education, the Nagas, comprising more than 30 tribes, have evolved a rich culture and tradition. The Naga national movement is the consequence of the intermingling of ethnicity, geography, history and most significantly the indomitable spirit of the Nagas who belong to Mongoloid race under Tibeto-

Burman category. They have customs and traditions which are very different from those of the plains people. One of the theoretical paradigms of how an ethnic group becomes a nation is when that group faces a common enemy (Fuchs, 1965). This may be said to be true in the case of the Nagas as the emergence of their national movement and simultaneously that of their nation have their moorings in their interaction and contact with the outside world, which is riven with unpleasant exchanges. Oral tradition indicates that the Nagas fought battles with the people of other plains. In order to protect their indigenous culture, they demanded independent homeland for the Nagas. The objective of the NSCN (Nationalist Socialist

Council of Nagaland), that led the movement, was to establish a Sovereign State by unifying all the Naga inhabited areas in the North East of India and Northern Burma which the organisation and the people of the area proposed as Nagalim. Unification of all Naga tribes under one administration and 'liberating' Nagalim from India is listed as one of the supposed main objectives of the organisation. Its manifesto is based on the principle of Socialism for economic development and a Baptist Christian religious outlook. The leaders however had to forgo ce against injustice done against them. many of their demands when the new state of Nagaland was finally formed on 31 January 1980. The name of the Government was called "The People Republic of Nagaland (Nagalim)".

Munda Rebellion:

This rebellion was led by Birsa Munda in the south of Ranchi in the year 1899 against of land alienation. The "Great Tumult" aimed to establish Munda Raj and independence. Traditionally, the Mundas enjoyed a preferential rent rate known as the khuntkattidar, which meant the original clearer of the forest. However, in course of time, the Mundas realized that this system of khuntkattidar is being corroded by the jagirdars and thikadars who came as moneylenders and as traders. After the establishment of the British rule, the movement into the tribal regions by the non-tribals increased. This, in turn, led to increase in the practice of forced labour. The tribal people became more aware of their rights due to the spread of education, which was provided by the missionaries. The social cleavage between the Christian and non-Christian Mundas deepened due to which the solidarity of the tribals got diluted. Therefore, there were two reasons for the revitalization of the movement, one was agrarian discontent and the other was the advent of Christianity. The movement aimed to reconstruct the tribal society from disintegration, which was staring in its face due to the stress and strains of the colonial rule. The tribals especially in central India, had reacted against their exploiters. These movements were directed towards freeing their land from all those who exploited them economically and culturally. At the same time, each of these movements put emphasis on revitalization of their culture, their traditional culture which was swayed under the impact of the outsiders.

Thus, these were some of the major tribal movements. We observe most of the tribal movements had agrarian, religious, political, and economic causes for their emergence. Finally, if tribal aspirations are continuously ignored, their movements are likely to reach enormous proportions, which later become difficult to manage. Most of the time these movements are banned by the government as they have the tendency to create law and order crisis rather than

understanding the genuine political and demo-cratic aspirations of the people. The solution is not suppression but to develop a holistic perspective of the real trouble and make efforts to integrate the tribes into the main-stream, assuring their identityTribal Movement before Independence.It is important to note that a large number of the movements were callously repressed by the government and the tribal community had to conform to British policies.

New legal system was introduced in tribal societies, which was in direct opposition to tribal system of justice. A congregation of classes developed, like the landlords, contractors, traders, money-lenders, and government administrators in the tribal areas. These classes of people did not belong to the tribal communities. They were seen as outcasts (dikus) by the tribal people. The tribals of various areas rebelled against the oppressive moves of these classes of people. Several tribal rebellions have taken place in the history of India, beginning with one in Bihar in 1772, subsequently followed by countless rebellions in Andhra Pradesh, Arunachal Pradesh, Andaman and Nicobar Islands, Assam, Mizoram and Nagaland. It is seen that most of the tribal uprisings had agricultural, religious, political, and economic reasons for their development. It is argued that on several occasions, the British and also the governments of independent India evaded the need to understand the open political and democratic ambitions of the tribal people. The common viewpoints that surface within tribal movements comprise aspects like reiterating of the tribal self, recollecting th control over resources like land and forest, regaining political dominion, redefining development, etc.

After independence, various efforts have been made to improve the socioeconomic conditions of the tribals and to sustain the constitutional safeguard given to them The Central and State Governments have made incessant efforts in the direction of tribal welfare and development. Special programmes for their development have been undertaken in the successive Five Year Plans. The aim was to bring them on par with other developed sections of the society. But the results are not encouraging in all cases with an introduction of development plans, some societies have found themselves disintegrated. At the same time, the country can learn much from the beauty of Advise social practices, their culture of sharing and respect for all their deep humility and love of nature and most of all their deep devotion to social equality and civic harmony.

The emerging perspectives within tribal movements include, reaffirming of the tribal self, recapturing the control over resources, reclaiming political domain and redefining development. This nascent shift from resistance to resurgence, if taken to its logical conclusion, will be synonymous with ethno development. Broadly speaking, ethno development is the practical manifestation of 248 Pradeep Prabhu internal self-determination which is essentially in conformity with the Constitutional provisions. Ethno implies respect for peoples, societies and cultures and their wishes and desires while development refers to a total phenomenon combining economics, politics, and culture in an all encompassing whole defined by the concerned people themselves. Ethno development then means control of the ethnies over its lands, resources, social organisation and culture, it implies that the tribal ethnies have the right to freely negotiate with the state the kind of relationship they individually wish to have. In other

words, it conveys that tribals will choose to confront the challenges posed by the modern world rooted in their traditional institutions and values. This is not a self-imposed isolation or political secession but redefining development and nation building on the basis of the legitimate aspirations of culturally distinct groups. Ethno development should not be confused with romantic tribalism which anthropologists discuss under isolationism, built on conservative resonance theory of cultural relativism. The concept of ethno development does not seek to keep tribals outside the matrix of change or take refuge in the supposedly unadulterated romanticised past. It recognises that the history of the tribal peoples was never still nor can they survive uncontaminated by present or future events, and that the isolationist pattern is paternalistic, anachronistic and discriminatory as it denies tribal peoples the right to elaborate and change, as a strategy of survival, their syncretic complexes. Tribal movements have come a long way. Two hundred years of struggle is a treasure of experience, few communities can boast of. This treasure trove of learning could provide answers to many peoples and nations who are still torn by strife. The tribal ethos, the way of life, the logic of relationship between person/person and person/nature could provide answers to the questions the world is asking. Tribal societies, particularly those who have retained their systems of meaning and traditions of community solidarity, egalitarian relationship, basic honesty and internal integrity, even in the face of a continuous onslaught, may perhaps provide solutions to a troubled planet. Tribal movements, as processes of discovering and articulating synergistic solutions, can probably contribute in a large measure to the learners of tomorrow.

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TRIBAL MOVEMENT IN COTEMPORARY INDIA- WITH SPECIAL REFERENCE TO NAGA MOVEMENT

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Introduction

The Northeast region of India comprises of eight states, namely, Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura covering about 2,66,178 sq. Km. and it covers 7.8% of total areas of India. Northeast India is the homeland of a large number of tribes and there exists near about 145 tribal communities in this part of the country. They constitute around 12% of the total population of India and 25.81% of the total population of Northeast India. There are many tribes in the region which have been scheduled as sub-tribes and also a large number of tribes/sub-tribes are yet to be scheduled. In the North-Eastern states of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland more than 90% of the population is tribal.

The state of Nagaland is situated in the easternmost part of India. The state is bounded by Arunachal Pradesh to the north, Assam to the west, Manipur to the south and Myanmar to the east. It has an area of 16,579 square kilometres. According to 2011 census report, total population of Nagaland is 19,78,502 of which 10,24,649 are male and 9,53,853 are female. Nagaland is the homeland to 16 major tribes namely Angami, Ao, Chakhesang, Chang, Dimasa, Kachari, Khiamniungan, Konyak, Kuki, Lotha, Phom, Pochury, Rengma, Santam, Sumi, Yimchungru and Zeliang. Traditionally, the Nagas wanted to be free from all outside domination. During colonial rule, the Naga tribes offered stiff resistance in several times. In the entire northeast region the Nagas were the first ethnic group to declare their territory as an independent state. Since then, a series of discussions and peace settlements are going on among the Naga political leaders, militants and the Government of India but, the Naga problem remained unsolved till date.

Among many other reasons that led to ethnic movements in Northeast India, historical reason too, plays a crucial role in this respect. Most of them liked to live an isolated life from one community to another. Although a trend of integration was seen during the establishment of colonial rule through market economy but it was not realised even after the end of it. After the establishment of democracy it turned out to be a way of dominance by the larger groups over the smaller ethnic communities. It created a sense of deprivation among the comparatively smaller communities. Moreover, it seemed to be a threat to their existence. As a result they started to demand for separate state for autonomous district councils according to their linguistic and cultural diversity under 'sixth Schedule' and 'Fifth Schedule' of the constitution.

Naga, a major ethnic group of North East India living in Nagaland, confronted some serious problems such as lack of infrastructure, lack of industrialisation and threat to lose of

ethnic identity. Besides, the Nagas feared that the interference by plain people might pose a threat to their cultural autonomy.

Pre-Independence history of the Naga

It was a lasting period when there prevailed head-hunting and warfare among different tribes in the Naga hill areas. This period was the previous one of the pre-independence history of the Naga people. The next period included the advent of the British who brought local warfare, head-hunting and bloodshed to an end. The British ventured to rectify the traditional system of their village ruling and administrative system. They tried to modify the judicial functions of tribal leaders. The British very strategically imposed their own administrative system.

Naga hill areas, in those days were designated as scheduled districts. It meant that it was excluded from the general enforcement of laws that were imposed in the rest of India. In course of time the Naga Hill Districts were declared as excluded area within the Assam Province by the Government of India Act of 1935. On the eve of Indian independence there grew a strong discontentment among the Nagas as they failed to cope up with the emerging socio-political phenomenon of those days. They got frightened that the people of the plains might exploit them and capture their forests, the base of their economy. Besides, being unique regarding their culture and tradition from the plains, the Nagas felt that they might lose their cultural uniqueness.

The formation of the Naga Club in 1918 can be considered to be the first organised Naga Movement. The Naga Club submitted a memorandum to the Simon Commission when the later visited Kohima requesting not to keep Naga Hills inside the scheme of political reforms. It highlights that a sense of consciousness regarding uniqueness and ethnicity developed among the Naga tribes.

Besides, the formation of Naga Hills Districts Tribal Council in 1945 (renamed as Naga National Council in 1946) throws another lights regarding their collective effort to preserve own identity and solidarity. In the mean time the British Govt. in 1946 decided to create a trust territory including Naga Hills as crown colony that would be controlled by London.

Post-Independence Movements of Naga

After annexation of Assam by the British in 1936, they constituted the Naga Hills Districts in the year 1866. Then a policy of non-interference by the plains with the tribes was created. When the British rule ended in 1947, the president of the Naga National Council (NNC), A. Z. Phizo declared independence on August 14, 1947. Although in 1963 Nagaland was declared as a separate state, the state has been facing political turmoil time and again. The Nagas defied the central government and denied the assimilation strategies and policies of the Govt. Although the Indian armed forces thought that the Naga militants could be resisted easily, they failed to do it.

When the Nine Point Agreement was signed in June, 1947, initiated by the leaders like T. Sakhrie and Aliba Imti with Akber Hydari, the then Governor of Assam, it was declared that after ten years of agreement the Naga will get freedom to decide their own future. In the following years this declaration became a cause of political turmoil and controversy between the Naga leaders and the Govt. of India and between the Naga leaders too. In July, 1947 the Naga

delegation met Mahatma Gandhi who assured that he would ask the Indian Govt. not to forcibly integrate The Naga people into Indian Union. When the Indian Govt. neglected it NNC declared independence on August 14, 1947. In the meantime NNC reported the same to the United Nations Organization and to Indian Government.

While going to analyse the Naga Movements after independence we must pay a bird's eye view to the steps of the Central Government to resolve the Naga conflicts. The Indian Govt. reasoned that some people misguided them intentionally to create conflict. It is a fact that the central govt. has been considering the Naga issues with a colonial mindset ignoring their ethnicity and genuine problems. The Indian Government tried to control the conflict by assigning the Nine Point Agreement. But it proved to be a futile one as neither of them was able to understand each other's sentiment cordially. Central Government used to consider the Nagas as a colonial legacy. Similarly, the Nagas failed to understand the demands of the Indian government. Consequently, the Naga nationalists were compelled to take arms as the Naga leaders and Indian Government failed to resolve the problems by initiating peaceful dialogue. It was the early part of 1950s when the Naga tried to attain their dream of freedom.

The constituent Assembly formed a committee making Gopinath Bordoloi, the first Chief Minister of Assam as chairman to find ways and measures relating the demands of the Naga community. But, the NNC did not send any representative to the constitutional sub-committee. Many Naga militant leaders inspired the Nagas to start civil disobedience. They all even did not participate in the assembly and Parliamentary elections held in 1952. Gradually, Naga movement turned more violent and the Naga militant created the Federal Government of Nagaland (FGN) in 1956. At the same time a few of them realised that peace and progress is more necessary than achieving political goals and it led to the first Naga Peoples Convention held in august 1957 at Kohima. The third Naga Peoples Convention held in October 1959 resulted in signing of 16 Point Agreement wherein the Government recognised that the political goal of Nagaland would be a full fledged state within Union of India. In the year 1961 the territory was placed under the Nagaland Transitional Provisions Regulation. Accordingly, Nagaland attained statehood with the enforcement of the state of Nagaland Act in 1962 by the Parliament.

Still rebel activity continued in many Naga inhabited areas both in India and Burma. In 1980 a group of rebellions led Isak Chishi Swe, Muivah and S. S. Khaplang broke away from NNC to form the National Socialist Council of Nagalim (NSCN). Since then they continued secessionist activities to attain their goals. In spite of many peace treaties and a series of talk between the Government of India and NSCN till date, this indigenous

Objectives

Following are the main objectives of our study-

1. To find out the historical background that led to the secessionist tendencies among the Nagas.
2. To examine the various measures taken by the Govt. of India to resolve the Naga problems.

Methodology:

The paper is completely descriptive in nature. Following are the brief sketch of methods and procedures of the study-

1 The Area of the Study: The area of the study is the Naga movement of Northeast region of India, its background that led to the formation of the State of Nagaland and the response shown by the Govt. of India time to time to resolve the Naga problem.

2 Techniques of Data Collection: While preparing this paper, we have taken help from the secondary sources of data that includes books, journals, bulletins and e-books written and published on Naga problems.

Findings

1. Being a hill community the Nagas have quite different culture, unique identity, age-old tradition and beliefs. This ethnicity had been pledged and intimidated to the Government of India after independence many times by the Naga political leaders and rebellions. Unfortunately, the Indian Govt. paid little attention to it or did little effort to preserve this ethnicity. As their sentiments were respected little it paved the way to create Nagaland as a separate state.

2. By the Nine Point Agreement, which was signed in June, 1947 initiated by the leaders like T. Sakhrie and Aliba Imti with Akber Hydari, then Governor of Assam, it was declared that after ten years of agreement the Naga will get freedom to decide their own future. In the following years this declaration became a cause of political turmoil and controversy between the Naga leaders and the Government of India and among the Naga leaders too.

3. There was a perpetual resistance of the Assamese speaking people of Assam against the imposition of Bengali language in Assam in the pre-independence period. It created a threat among the hill tribes thinking that they would lose their ethnic identity such as language, dialect, culture and tradition.

4. In the initial stage after independence, the Government of India paid little heed towards preserving and protecting the tribal communities. As a result, the tribal communities could not make sufficient progress in comparison to other races of the country. It nourished the feelings of separatism in the minds of tribal communities of the country as well as in Nagaland.

5. The Third Naga Peoples Convention held in October, 1959, resulted in signing of 16 Point Agreement wherein the Government recognised that the political goal of Nagaland would be a full fledged state within Union of India.

6. Although Nagaland was declared as a separate state many genuine demands of the Naga community have remained unfulfilled due to various reasons. A prime one among them is that there are some inner conflict between the Naga leaders and the revolutionaries. For instance, the ideology and work procedure of NNC is to some extent different from Naga Federal Army. The former is a political organization and the later is a separatist guerrilla organization. It can be expected that if all Naga organizations and groups resolve their inner conflicts and unitedly pledge their demands to the Govt. of India, then all their age old demands will be fulfilled in near future.

Conclusion

We may conclude that various peace talks and peace agreements have failed to solve the long standing Naga problems of Northeast region. Even after granting a separate state for the Nagas by Government of India in the year 1972, still the demand of NSCN for a sovereign Naga

state 'Nagalim', has plunged the state into political crisis over and again. It can be expected that if all Naga organizations and groups resolve their inner conflicts and unanimously pledge their demands to the Government of India, then all their age old demands will be fulfilled in near future.

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TRIBAL PEOPLE WAY OF LIFE AND THEIR PROBLEMS

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Abstract

Issues of tribal development, integration and autonomy have confronted the Indian society right from the British rule in India. Complexity of Indian tribal population made the task of integration and autonomy even difficult. Ethnic tribal sub nationalism posed serious challenges and hampered the progress of the communities over the time. Autonomy is desired so that development policies are evolved to suit the tribal culture and life style. On the other hand, leaving the tribal in their own state will deepen the developmental divide between the main stream and the tribal even deeper. Post-independence the basic issues is that the integration is largely directed from above and not from below. Integration of tribes has neglected their own needs and desires. Integration has been on the terms of the mainstream society and it is also accused of benefitting the main stream society only. The govt monopoly over forests continued. The exploitation of forests accelerated as most of the mineral resources fall in forest and tribal areas. The policy of capital-intensive industrialization adopted by the Indian govt required mineral resources and power generation capacities that were concentrated in the tribal areas. Tribal lands were rapidly acquired for new mining and infrastructure projects. In the process tribal were displaced without any appropriate compensation or rehabilitation justified in the name of economic growth these policies were often seen subjugating tribal and causing the degradation of the resources upon which they depended.

Key Points:

- *The Tribal way of life; Traditions and customs
; Importance of Tribal culture*
- *Problems of Tribal; Poverty
; Naxalism
; Problem of Separatism*
- *Conclusion*

The Tribal Way of Life; Traditions and Customs: A Kaadar boy living in the Annamalai's sits in a corner with some bamboo and gets to work. He smoothens the reed, creates sharp teeth and polishes it to a shine. Then, he carves out elaborate designs a comb. It is for his beloved. If she accepts the comb, she becomes his.

When the Malayali's go looking for a prospective bride, they swirl a stick in the air to let people know they are coming. If the prospective bride's people take the stick inside their home, it means the proposal is welcome. If the stick is thrown back, the bride groom's party returns without protest. This is how tribal people communicate without many words being spoken said C. Maheswaran, director of Tribal Research Centre, Ooty. He recently delivered a talk on "Lifestyles of Kongunadu Tribes as part of the monthly lecture organised by the Vanavarayar Foundation.

Tribes have influenced the lifestyle of Kongunadu in many ways. While some tribes have learnt to move on with time, others have held fast to a vanishing way of life, he said, which is

why, even today, some tribes follow the ancient practice of ‘KalavuVazhkai’ (living together out of wedlock) before ‘Karpuvazhkai’ (marriage). And, also why when Toda women gets pregnant, her husband takes her a small gift made of shrub and grass blades, shaped like a traditional Toda house. With this, he announces that the child is his and will be born in his clan.

Tribal have adopted a refined communication technique, one that relies less on words more on action. This has prevented wordy duels and argument. For instance, when going to seek a boy’s hand, the elders would say: “We have some seeds, can you give us the land to sow it in?” If all went well” a stick (representing the boy) would be left in front of the girl’s house, letting everyone know she has been spoken for.

Though many tribes live a hand to mouth existence, they have not forgotten about graceful community living. For example, the Pazhiyar have to dig deep into the hard ground for edible tubers. It may take a man well over half a day to find the tuber, but once he does, he will snap off only one bit, and leave the rest for others. En-route to the digging site, if he saw a honey comb, he would mark it with a cross, as if booking it. If another man came to the forest to extract honey and found nothing, he would still not go near the marked honey comb. “That’s the kind of grace they exhibit’s”.

Most traditions have survived because of oral narratives, said they expect on tribes. And, the feeling of community is very strong. “Every occasion, be it building a temple, a wedding or a funeral, sees them get together. And, when it comes to training adolescents, the old tribal – men and women ease them into the ways of their world”.

The welfare of each tribe is paramount to its members which is why, among the AaluKurumbas, once a year, seven people go out into the forest for seven days, without informing anyone. They live off the jungle, in a bid to call upon nature to protect their village. When they return, they cook Pongal in seven pots and feed everyone – a case of the individuals working for social good.

Kongunadu is home to 14 of the 36 tribes in Tamil Nadu. All the six particularly Tribal groups in Tamil Nadu – Toda, Kota, Kurumba, Irula, Paniya and Kadunaickaya – are in the Nilgiris. The Maha Malasar or Mala Malasar in Valaparai can converse with elephants. They work as Mahouts. Kurumbas are known for their painting; Todas for their embroidery; Kotas for their pottery and carpentry; and Kadunaickayas for their expertise in honey collection.

Importance of Tribal Culture: Culture distinguisher human from animals. Preservation of culture is essential for our identity. India is a unity of diversity of culture that is most important feature of Indian society. Tribal culture is one of them which show the unique identity of tribal population in the nation. The cultural aspects of the tribes are very different from other communities. Their beliefs, customs, values are traditional.

Main Problems of Tribal Community: In Indian tribal society concern, the proportion and intensity of the problems are so serious. Each and every step of life there is a chain of problems.

Problems of Tribal’s; Poverty: Poverty is a main disease of tribal. There are various causes behind this problem. Majority of tribal live under poverty line. Primary occupation, lack of resources and industrialisation, derogated social and economic life, illiteracy are the various

factors related to it. Due to poverty malnutrition, high crime and death rate, physical and psychological disorders have been facing by tribal.

Naxalism:After independence this problem has been raised in India tribal. Now a day's tribal caught between two lobbies i.e., police authority and naxal persons. Most of the tribal people getting suffered and psychological disorder. Naxal's directly kill, exploit and threaten for fulfilment of their aims. Another side policemen torture creates doubts to the tribal. In this way the tribal persons totally disturb and confused. There are various causes, effects and remedies about this problem.

Problem of Separatism:The divide and rule policy adopted by the British did a lot of damage to the tribal community of India. The British superimposed their own administrative patterns in the tribal areas and deprived the tribal if their traditional methods of interacting with the people. The criminal tribes act which the British introduced gave impression that the tribal were either criminals or anti socials. The tribal groups such as Kolis, Mundas, Khasis and Santals who fought against the British were branded as dacoits and robbers. The British also promoted missionary activities especially in the central and the north eastern hills. All these activities alienated tribal which continued even in the post independent India.

Conclusion:The second five-year plan (1956-1961) envisaged that the benefits of economic development should accrue more and more to the relatively less privileged classes of society in order to reduce inequalities. As for the Scheduled Tribes, Welfare programs have to be based on respect and understanding of their culture and traditions and an appreciation of the social, psychological and economic problems with which they are faced.

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PROGRESS OF INDIGENOUS TRIBAL WOMEN IN RURAL TRIPURA: A CONCEPTUAL OVERVIEW

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Abstract

This article made an effort to overview the issues involved with women and gender gaps on the basis of prevailing ethnographic reports. Concern over issues of tribal women in sociological studies has been very recent and drew attention to the researcher, academicians and policy makers. The current value system governing larger Indian society has been in the process of change. With this process of change tribal society witnessed changes in the image of tribal women, thus certainly in some respects they enjoy better social status in comparison to other women of the general population. The position of tribal women during the pre independence and post independence can be distinguished in respect to culture, lifestyle and Norms, vast changes was taking place at present scenario that empowers tribal women further. Moreover, some negative changes also found in the case of urban tribal women who have lost their traditional rights most surprisingly, they gained significant results in the spheres of education, employment or personal mobility in comparison rural tribal women. Thus, the present paper attempts to analyze the social life of indigenous tribal women residing in small state Tripura and the variations prevailing between rural and urban, male and female, region to region in regard to lifestyle, work pattern, enrollment in education has been kept as prime criteria in indicating the extent of progress and empowerment. Consequently, we found out in some respects the women of Tripura are experiencing a better life than other north-eastern states of India.

Key Words: *Tribal women, Rural, Social structure, Empowerment, Marginalization, Modernization*

Introduction

Tribal community is integral part of India's socio-political structure and received much concentration in the world's second populated country India. The living conditions of tribes are acknowledged by everyone as living in comparatively geographically isolated, backward territory, hilly and filled with forests and these separations and exclusion leads to their progress comparatively slow. It is worthy to mention here tribal population consists about 8% of the total population in India (Census 2011). Tribal population in India is mostly found in north eastern region, which is also known as homeland of the tribes. Nevertheless, these days' tribes are encountering several challenges due to urbanization, industrialization, deforestation and population imbalances which are badly impacting in their lifestyle, culture, living pattern and so on. However, the development of civilization has brought changes in many spheres of their life like participation in work, educational and occupational expansion, change in transportation, participation in democratically elected bodies and community development.

Since, we are attempting to know the progress of tribal women in the present democratic society, therefore these can be well understood, judged and measured by describing the level of income,

employment, education, health conditions and much more. Besides, the role played by women in family, community and society can be a clear reflection of the level of social justice in the society. One should not forget that the gender issue is always been a key area for sociologists due to its diverse nature across the states, so escape from the important territory like Tripura where tribes are one third of total population and universally recognized women plays pivotal role in the socio-economic development of community and state as well. Various research findings revealed that the influence of modern forces and institutions for tribal women is more noticeable in the urban spaces relative to the rural areas of Tripura. Certainly, such changes are likely to bring some unprecedented changes in social structure which is a common hinder in making egalitarian society for tribes. Moreover, they meets certain challenges in sustaining livelihood like due to environmental degradation, intervening in their works by outsiders even govt. policy also disturbs to continue their existing occupation.

The women of tribal society residing in Tripura enjoys an important position in the respect of decision making, socio-economic improvement and domestic works due to their hardship struggle and historically their main occupation was shifting cultivation. Because of their hardship tribal women are paid respect in comparison to the general population that makes them unique and more empowered. However, the question arises after enjoying that much respect, rights, autonomy, why tribal women are still marginalized and deprived than general population? The causes of gender inequality are unexplored that social scientists must come with solid solutions so as to have more exposure among tribal women and enjoy a harmonious and auspicious life. Especially, the government must come with specific strategy for tribal development, and especially women, needs improvement, betterment, development and upliftment to effect their empowerment. It is a fact, Tribal women have adjusted themselves to live a traditional lifestyle in the local environment and follow occupations based on natural resources. Needless to say, various govt. schemes, policies for empowerment of women and tribal development have succeeded in greater extent to develop the socio-economic conditions and status. Although, in some respects like the right, work pattern, domestic work of tribal women varies one to another. Time has come to assess the impact of different development planning in the respect of desired and unanticipated consequences. Thus, the development process should be perceived as an involvement and reorganization mechanism of socio-economic conditions. Until and unless we succeeded to formulate an advanced mechanism to tackle different social challenges that are hindering to women empowerment, we cannot think about better future and progress of Tripura.

Objectives of the study

1. To explore the progress of tribal women in Tripura.
2. To find out the role of tribal women in the decision making process of Tripura.
3. To explore the constraints to empowerment of tribal women and to make recommendations for effective participation of tribal women in every sphere of society.

Methodology of Research

The present investigation was carried out in descriptive nature. For carrying out the investigation, secondary information has been gathered from the existing literature. The secondary source of data was obtained from the several government offices like integrated tribal development office, block development office, agriculture department, gram panchayat, some relevant research based on books, articles, Annual Reports and some relevant website have been visited for the appreciation of the conceptual issues involved.

The Discussion

Tribal women and Education:

No doubt, women occupy a significant position for the sake of economic growth in tribal territories and education is one of them. Education an important instrument playing pivotal role in the sustainable development of a society and where it lacks the condition become worse than ever which many societies already acknowledged. Below a literacy rate is shown comparing the state Tripura with other north-eastern states.

Table 1.1: Literacy rate of Tribal Population in North-Eastern states

Sl. No	State	Total Population	ST	Male(ST)	Female(ST)
1	Sikkim	81.4	79.7	85	74.3
2	Arunachal Pradesh	65.4	64.6	71.5	58
3	Nagaland	79.6	80	83.1	76.9
4	Manipur	76.9	72.6	77.3	67.8
5	Mizoram	91.3	91.5	93.6	89.5
6	Tripura	87.2	79.1	86.4	71.6
7	Meghalaya	74.4	74.5	75.5	73.5
8	Assam	72.2	72.1	79	65.1

Source: Census 2011, Office of the Registrar General, India

Unfortunately, the tribal women of Tripura are behind than other north-eastern states which must be overlooked and prioritized to bring them in the progress of NE-India. Besides, the causes and hindrances must be identified so as to empower rural women and encourage them to take participate in the economic boost of the state and nation. However, if the scenario compared with another north-eastern state Assam, Tripura stood in good position despite, Assam enjoying a lot of facilities including transportation advancement whereas Tripura lacks such advancements still Assam is behind to Tripura. Therefore, seeing the shortcomings and significances the state should come with some mechanism to prevent the challenges and boost economy.

Table 1.2: Gross Enrollment Ratios of Tribal Women in Higher Education

Sl. No	State	Total Population	ST	Male(ST)	Female(ST)
1	Sikkim	37.4	34.4	29.6	39.0
2	Arunachal Pradesh	29.7	33.1	36.2	30.2
3	Nagaland	17.8	17.2	16.6	17.8
4	Manipur	31.8	22.0	23.0	21.0
5	Mizoram	22.9	23.1	25.0	21.2
6	Tripura	21.2	13.9	16.3	11.7
7	Meghalaya	24.7	19.5	18.4	20.6
8	Assam	18.2	20.8	22.4	19.5
9	All India	25.8	15.9	17.0	14.9

*(Source: AISHE, 2017-18 (*Calculated by author and average is meant by arithmetic mean)*

*** (AISHE 2015- 16))*

From the above table it is apparent that the average gross enrollment ratio of NE states is satisfactory; in fact some states have defeated the all India rates. However, the GER for some NE states like Nagaland, Tripura and Meghalaya has least percentage that seeks admission and enrolls them for attaining higher education. Sikkim and Arunachal Pradesh have better percentage in the respect of GER among Tribal women that is a good sign of the progress of the NE region. It is also depicted from the above table that Tripura has lowest GER in comparison

to other NE states which is clearly signified tribal women are experiencing several challenges that discouraging them to enroll in higher education.

In India, tribal women are known as disadvantaged, isolated group, despite having crises in some respects they enjoy more power and more empowered. So in certain places, certain situations they do not endure lower status. This has been reflected in their higher sex-ratio vis-à-vis the general population (990 as compared to 954 - 2011 census). In the respect of state Tripura, we found they also have better position in comparison to general population (983 as compared to 949 according to 2011 census). However, the ill practices of both mainstream and within tribal population look like to have started percolating to the tribal population as well.

Table 2.1: Sex Ratio of ST population in India

Sl. No	State	ST Population	Non-ST
1	Sikkim	960	856
2	Arunachal Pradesh	1032	759
3	Nagaland	976	687
4	Manipur	1002	987
5	Mizoram	1007	565
6	Tripura	983	949
7	Meghalaya	1013	851
8	Assam	985	851
9	India	990	954

Note: The definition of Sex Ratio is taken as number of females per thousand males.

Source: Census of India, 2011

Table 3.1: Health Indicators

Items	All India	Tripura
Birth rate	20.0	13.0
Death rate	6.2	5.5
Natural growth rate	13.8	7.5
Infant mortality rate	32	27
Total fertility rate	2.2 (NFHS-4)	1.7(NFHS-4)
Sex Ratio (Female for every 1000 males)	991 (NFHS-4)	998 (NFHS-4)

Source: SRS-2018 & NFHS-4.

Work Participation of Tribal women in Tripura:

Table 4.1: Distribution of main and marginal workers by literacy, 1991-2011 (Total):

Sl. No	State name	Female Main Workers						Female Marginal workers					
		Illiterate			Literate			Illiterate			Literate		
1.	Year	1991	2001	2011	1991	2001	2011	1991	2001	2011	1991	2001	2011
2.	A. Pradesh	89.9	77.3	61.1	10.1	22.7	38.9	87.3	68.0	55.0	12.7	32.0	45.0
3.	Meghalaya	67.6	48.0	33.5	32.4	52.0	66.5	68.9	50.7	37.9	31.1	49.3	62.1
4.	Manipur	72.3	52.7	46.6	27.7	47.3	53.4	63.9	47.8	34.1	36.1	52.2	65.9
5.	Mizoram	25.1	13.6	11.3	74.9	86.4	88.7	13.2	14.2	16.4	86.8	85.8	83.6
6.	Nagaland	65.2	56.3	34.6	34.8	43.7	65.4	44.7	39.9	19.3	55.3	60.1	80.7
7.	Tripura	85.6	71.2	36.2	14.4	28.8	63.8	88.6	71.8	38.1	11.4	28.2	61.9

Source: Census 2011, Govt. of India

The above table depicts the division of tribal women's literacy levels by type of work in some North-eastern states since 1991-2011. And it shows tribal women belonging to main and

marginal workers from selected states are higher in the respect of literacy rate. Tribal Women belonging to Mizoram, Meghalaya reported impressive enhancement in the respect of literacy rate, whereas the literacy level of Arunachal Pradesh was low among the main workers.

Participation of tribal Women in Decision making Process:

Table 5.1: Tribal women participation in the Panchayati Raj institutions from 1994 to 2014

Year	Total Seats	ST		ST Total	Percentage	Percentage	
		Male	Female			Male	Female
1994	5427	415	289	704	13	7.64	5.32
1999	5685	157	129	286	5	2.76	2.27
2004	5352	168	123	291	6	3.14	2.30
2009	5259	187	103	290	6	3.56	1.96
2014	6111	181	190	371	6.07	2.96	3.11

Source: Department of Panchayat, Government of Tripura

Tripura Panchayati Raj act was begun to implement in the year 1993 accordingly, the first election took place in the year 1994 at all levels Gram Panchayat, Panchayat samity and Zila Parishad. For sure this one was a milestone in the empowerment of the entire women section regardless community, religion through the participation in three tier election system in Tripura as well as India. The above table represents the participation of tribal women in Panchayati Raj from 1994 to 2014. And here we found the participation of tribal women in three tier election is not increasing since 1994 however the result may be termed as satisfactory for its progressive development in participation of political institutions.

Table 5.2: Participation of Male and Female Members from Different Assembly Constituencies Since 1972 to 2018

Sl. No	Name of the Constituency	Total male Participation	Total Female Participation
1	1-Simna	39	02
2	11- Mandaibazar	41	01
3	12-Takarjala	42	04
4	17- Golaghati	40	02
5	19- Charilam	37	01
6	24- Ramchandraghat	35	01
7	26- Ashrambari	34	04
8	29-Krishnapur	36	01
9	30-Bagma	31	00
10	36-Santirbazar	25	00
11	38-Jolaibari	35	00
12	39-Manu	33	00
13	41-Ampinagar	38	02
14	43-Karbook	12	00
15	44-Raima Valley	27	00
16	47-Ambassa	25	04
17	48-Karamcherra	37	02
18	49-Chawmanu	38	00
19	59-Pecharthal	37	08
20	60-Kanchanpur	42	04
Total		704	36

Source: Election Commission of India, New Delhi

The above table represents the distribution of participation of tribal men and women in the general election held since 1972-2018. It showed altogether 740 candidates had participated in general elections and out of total 740 members 704 male candidates contested the legislative elections from different constituencies whereas only thirty six (36) female candidates contested the elections and success rate is also low. It is to be mentioned here out of 36 tribal women candidates only 04 have been elected or succeeded to win the elections held from 1972 to 2018. Thus, the participation of tribal women in elections for legislative assembly which is the highest law making body of the state is quite discouraging that clearly signifies women rarely get scope to speak against women related issues.

Constraints to Empowerment of Tribal Women:

- Illiteracy

The rapidity of increasing illiteracy is core hinder to the empowerment of tribal women. The illiteracy of tribal women is not only prevailing in Tripura rather it exists in most of the tribal territories which is evident after obtaining literacy rate of entire tribal population of India.

- Lack of recognition of Indigenous tribal women to their land

The constitution of India gives equal right to both son and daughter in respect to right to property, but in tribal society some traditional practices, especially in Tripura tribal women enjoys least rights relating to property.

- Scarcity of accessing natural resources

There was a time when tribal population was fully dependent on forests and natural resources but with the civilization their lifestyle also changed some modifications took place in living patterns. This particular change had brought a setback to their lives, the needy or hunger has less opportunities to meet their daily needs which they used to by accessing natural resources.

- Forced displacement

Tripura has witnessed numerous numbers of forced displacements of tribal population in the name of industrialization, companies, urbanization so for sure this will bring loss to their economy, loss of property, land and so on. This forced displacement is a nightmare for entire tribal community where their willingness, rights are not recognized and addressed. In fact, the fundamental rights are violated in the democratic country certainly; this has forced to live as second class citizen in India.

- Limited access to government services

No doubt, development is reaching in most remotest and isolated parts of India, but in certain situation and places we can clearly see the imbalance in the respect of development. The development in Tripura is urban centric, surprisingly very less number of important institutions are getting places for rural. So, this regional imbalance has snatched the right of attending schools and accessing better medical facilities.

- Loss of traditional rights

Traditionally, the tribal women of Tripura enjoy adequate rights which comparatively other section of people does not enjoy. It is worthy to mention here, there were unique practices in the

respect of marriage conduct where before marriage the groom has to live in law's house for about one year if he qualified to perform different household activities, and then he was allowed to marry the bride. Presently, with the advancement of society and changing socio-economic spheres such kind of traditional knowledge is not practiced.

- Political factor

The political will is the biggest factor to get clearances into Indian politics. Whole country witnessed when the women reservation policy was placed before the parliament, many political parties shown apathy and negligence over supporting this bill. The people in general have forgotten the roles played by women for movement for independent India. The political parties have no place for men and controlled by male. Consequently, nomination and selection process of women in key positions of political parties are biased.

- Economic factor

Economic status of women determines the position of women in society in fact to a greater extent it plays a significant role in enhancing their participation and representation in political decision-making bodies. The financial weakness among tribal women is one of the prime hindrances that exclude women from participating in different important social institutions of society.

Key suggestions to overcome several challenges and enhancing progress of tribal women:

The problems of tribal residing in rural areas, both men and women are mostly common. In the light of above mentioned hindrances, a few suggestions have been drawn to the attention of policy makers, decision makers and law framers to concentrate over this serious issue and address accordingly. The suggestions to strengthen and empower tribal men as well as tribal women are:

- To mitigate the massive increase of illiteracy in different tribal hamlets, Govt. should respond to their cause that forces them to remain illiterate. In this regard govt. can sponsor free education from primary to till higher education for ensuring their attainment of education.
- Govt. can come up with solid mechanisms or formulate strategies for improving the access of medical facilities by tribal population.
- NGO's and community at local level can play a key role to eliminate and prevent blind beliefs and superstitions such as, witchcraft by organizing awareness programs.
- Tribal women are migrating to urban areas in search of low paid, domestic and domestic jobs, this must be discouraged in order to eliminate transfer resource and increase economy at micro level.
- SHG's are working tirelessly in making women self reliant financially; therefore, self help groups should play more active role for the emancipation of tribal women economically.
- Govt. should formulate new laws through constitutional amendment for ensuring the enjoyment of equal rights by tribal women at the socio-political-economic sphere.
- Massive awareness programs to be organized in order to mobilize tribal population, especially women, for their maximum participation in different social institutions.

- For creating job opportunities in agriculture and non-farm sectors, tribal women should receive different training oriented sessions so that they can grab and explore more business opportunities.

Concluding Remarks:

For the welfare and improvement of socio-economic condition of tribal various numbers of central and state sponsored schemes are implemented. Despite, such intervention from government side still imbalances are visualized between rural and urban, poor and rich, men and women. Until and unless these gaps are bridged, we cannot dream of an egalitarian society and bring this underprivileged section to the mainstream of society. One cannot deny that most of the beneficial schemes are comparatively concentrating among educated and urban tribal pockets. The demographic nature in rural areas forces tribal women to live with starvation and unemployment. It is also observed that tribal women living in urban areas have least cultural contact with rural women who still trying hard to preserve indigenous culture. Interestingly, despite the city and other semi urban areas having better living opportunities tribal population from rural areas rarely migrate to these areas. Consequently, tribal living in rural areas fails to improve their socio-economic condition and living as jobless in rural pockets. So, it clearly signifies and become evident that strategy formulated by govt. failed to provide schemes or programs in equal manner and unintentionally favors who are already developed. Moreover, tribal women residing in urban areas to some extent have lost traditional rights and honor which they have been enjoying. Nevertheless, they succeeded to gain in some spheres in comparison rural tribal women like, education, employment, hospitality and much more. However, neither the politics of electoral support nor the ideology of tribalism could provide any relief to the large number of rural tribal inhabitants and particularly tribal women in Tripura. Thus, time has come to have insight and introspect over the prevailing crises that are badly need of immediate solution for the people at the periphery.

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HEALTH RELATED ISSUES OF TRIBAL SOCIETY

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Abstract

Over 104 million tribal people live in India. Spread across 705 tribes they account for 8.6% of the country's Population. More over though tribal health is heavily dependent on socioeconomic and environmental factors due to its specific scope the committee largely focused on health and health care only. Health problems prevalent in tribal areas include endemic infectious diseases like malaria, tuberculosis, and diarrhoeal diseases, apart from malnutrition and anaemia (Swaminathan, 2014). Another factor for health care challenges is a lack of awareness among the tribal communities. Health and Nutrition is an important determinant of the well-being of any community.

Keywords : *Nutrition, Ashramsalas, Communicable disease, Tuberculosis .*

Introduction:

The World Health Organization defines the health “a state of complete physical, mental and social well-being and not merely absence of disease and infirmity.” i.e. health is not just the nonexistence of disease in the body but also a condition in which an individual is physically fit, mentally sound and socially active. In this connection, well-being is defined as a state of the harmonious and congenial environment and the relationship of an individual to it's of physical, biological and socio-cultural environments. The definition of WHO on health conceptualized and emphasized on more in terms of the presence of physical, mental and social well-being and their interrelationship. Health is a pre-requisite condition for any development and growth of human civilization. Some of the common health problems of the tribal population face are deficiency of essential components in diet like energy malnutrition, protein calorie malnutrition and micronutrient deficiencies. Goiter, Gastrointestinal disorders, particularly dysentery and parasitic infections are very common. These are: Malaria, malnutrition, child mortality, maternal health problems, family planning and infertility, addiction and mental health issues, sickle cell disease, animal bites and accidents, low health literacy, and poor health of tribal children in Ashramsalas.

Study Objectives :

The present study has the following objectives, to study the Discussion Health related issues of Tribal Society.

Data Base & Methodology :

The data has been furnished from the related articles, research papers. Some data has furnished the websites & as well as time magazine. For the present research paper the primary and secondary sources have been used. Materials from various libraries have been collected. The articles regarding to it have been read thoroughly. The descriptive and analytical research method has been used for this research paper.

Discussion Health related issues of Tribal Society:

Health is an important determinant of the well-being of any community. Health is considered one of the essential elements of human development and progress. The tribal population is at a higher risk of under nutrition because of their dependence on primitive agricultural practices and also transition of occupation as daily wagers and irregularity of food supply. Insufficient food intake leads protein energy malnutrition (PEM) and chronic energy deficiency (CED).

“**Communicable disease**” means an illness caused by an infectious agent or its toxins that occurs through the direct or indirect transmission of the infectious agent or its products from an infected individual or via an animal, vector or the inanimate environment to a susceptible animal or human host.

Malaria is caused by *Plasmodium* parasites. The parasites are spread to people through the bites of infected female *Anopheles* mosquitoes, called "malaria vectors." There are 5 parasite species that cause malaria in humans, and 2 of these species – *P. falciparum* and *P. vivax* – pose the greatest threat. Clearly this goal cannot be met unless tribal health is prioritized as the majority of malaria cases and death occur in tribal areas.

Tuberculosis is a serious infectious disease that affects someone's lungs and other parts of their body. The abbreviation **TB** is also used.

Leprosy, also known as Hansen's disease, is a chronic infectious disease caused by *Mycobacterium leprae*. The disease mainly affects the skin, the peripheral nerves, mucosal surfaces of the upper respiratory tract and the eyes. Leprosy is known to occur at all ages ranging from early infancy to very old age.

A **non-communicable disease (NCD)** is a disease that is not transmissible directly from one person to another. NCDs include Parkinson's disease, autoimmune diseases, strokes, most heart diseases, most cancers, diabetes, chronic kidney disease, osteoarthritis, osteoporosis, Alzheimer's disease, cataracts, and others.

A **genetic disorder** is a health problem caused by one or more abnormalities in the genome. It can be caused by a mutation in a single gene (monogenic) or multiple genes (polygenic) or by a chromosomal abnormality.

Nutrition - The process of taking in food and using it for growth, metabolism, and repair. Nutritional stages are ingestion, digestion, absorption, transport, assimilation, and excretion. A nourishing substance, such as nutritional solutions delivered to hospitalized patients via an IV or IG tube.

Malnutrition is a condition that results from eating a diet which does not supply a healthy amount of one or more nutrients. This includes diets that have too little nutrients or so many that the diet causes health problems. The nutrients involved can include calories, protein, carbohydrates, fat, vitamins or minerals. A lack of nutrients is called undernutrition or undernourishment while a surplus of nutrients causes overnutrition. Malnutrition is most often used to refer to undernutrition - when an individual is not getting enough calories, protein, or micronutrients. If undernutrition occurs during pregnancy, or before

two years of age, it may result in permanent problems with physical and mental development. Extreme undernourishment, known as starvation or chronic hunger, may have symptoms that include: a short height, thin body, very poor energy levels, and swollen legs and abdomen. Those who are malnourished often get infections and are frequently cold. The symptoms of micronutrient deficiencies depend on the micronutrient that is lacking.

The effects of mixing **tobacco and alcohol** can include a shortened life span, interpersonal problems, and respiratory problems. This is because both substances can be dangerous on their own and because tobacco is a mild stimulant, while alcohol is a depressant.

The **health seeking** behaviour of tribal people is based on the processes by which tribal recognizes sickness and the ways to counteract it. Illnesses are constructs of belief and knowledge, which vary with time and space.

The Government of India (GOI) constituted Expert Committee on Tribal Health has recommended that the government per capita expenditure on tribal health should be substantially enhanced and that 70 per cent of this should be spent on primary health care.

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ISSUES AND OPPORTUNITIES IN HIGHER EDUCATION FOR SCHEDULED TRIBES

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Abstract

Tribes in India mostly live in hilly and forest areas. So they are socially, economically, politically, and educationally backward. According to the Census 2011 the literacy rate is 73% while for STs It is only 59%. Tribals are having very low literacy in India. Very few people pursue higher education. Higher education is the backbone of India. But Tribals are lagging behind in studying higher education. There are many Issues and Opportunities for this. Governments are doing a lot of programs for the development of tribal education.

Keywords: Higher Education, Enrolment, Reservation, Tribes, Universities.

Introduction:

Tribes are also known as Adivasi. The word Adivasi is a modern Sanskrit word. In Hindi Adivasi means Original Inhabitants. Tribals in India mostly live in hilly and forest areas. So they are socially, economically, politically, and educationally backward. They have a significant minority population in India. According to the 2011 census, tribals constitute 8.6% [104.2 million] of India's population. Tribals are predominant in Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, West Bengal, Telangana and north eastern India and the Andaman and Nicobar Islands. According to the Census 2011 the literacy rate is 73% while for STs It is only 59%. Tribals are very low literacy.

The Constitution of India provides for the socio-economic and political protection of all citizens as well as equality and equal opportunities. All nations are based on equality. According Article 15, 15[4] provides special guidance to SCs and STs on social and educational arrangements. According to Article 16[4], reservations are made in jobs for SCs and STs. Prevention of untouchability under Article 17. And Article 46 of the Constitution of India provides for special facilities for vulnerable citizens. Based on this, special facilities were provided for education and employment opportunities for the tribals. Very few people pursue higher education. So Tribal students are demanding for higher education facilities. Higher education in India ranks third in the world. Higher education is the backbone of India. Higher education contributes a lot to the development of the country. But Tribals are lagging behind in studying higher education. There are many Issues and Opportunities for this. Governments are doing a lot of programs for the development of tribal education.

Objectives of the study

- To know about the tribes.
- To know about the higher education with respect to Scheduled Tribes
- To explore the issues and Opportunities in higher education for Scheduled Tribes.

- To explore the present status of the tribals in higher education in India.

Limitations of the study

- This study only about Scheduled Tribes in higher education
- This study is limited to India.
- This study depends on secondary data.

Methodology:

This study is mainly descriptive in nature. For the present study used Secondary data only . Data was collected from various Websites, articles and journals.

Table-1: Number of Universities in India

[As from HIGHER EDUCATION; All India & States Profile 2017-18]

S.No	University	Total Number
1	central universities	46
2	state universities	367
3	Deemed universities	123
4	Private universities	263
5	Institutes Established Under State Legislature Act	3
6	Institutes of national Importance/Other Autonomous Institutes	101
	Total	903

https://www.ugc.ac.in/pdfnews/eUGC_HE%20AIS%20Profile%20.pdf

Table-2: Category Wise- Gender Wise Student Enrolment

[As from HIGHER EDUCATION; All India & States Profile 2017-18]

S.No	Category	Gender		Total Number
		Male	Female	
1	SC	2774933	2505428	5280361[14.41%]
2	ST	1001989	911875	1913864[5.22%]
3	OBC	6688668	6144337	12833005[35.02%]
4	OTHERS	8739085	7876063	16615148[45.34%]
Total				36642378

https://www.ugc.ac.in/pdfnews/eUGC_HE%20AIS%20Profile%20.pdf

Issues in Higher Education for Scheduled Tribes:

Tribals mostly live in the jungle. So it can be said that this is the main hindrance for their development. Lack of proper transportation, lack of proper medical facilities and non-compliance with proper living standards are also obstacles to their development. So they are also lagging behind in getting proper educational facilities. There are many reasons why tribals do not get higher education. They are

Medium of Instruction: Language is a major barrier in higher education for tribals. The principle of three languages is followed in the education system in India. In 1968, the Ministry of Education of the Government of India, in consultation with the States, formulated the principle of three languages. Students who do not learn English are dropping out due to non-implementation of regional language education in higher education. According to the New

Education Policy-2020, education will be provided in English languages as well as in regional languages.

Tribes Enrolment in Higher Education: There are many reasons why students may not enrol. Students should take special care to pursue higher education. Only then can the enrolment level of students be increased. Table 2 indicates that tribes [5.22%] should have less registration than other categories.

Economic Condition: The economic condition of the tribal people is very poor. So prefer to join any work as soon as possible. Thereby failing to pursue higher education.

Attitude of The Parents: Parental encouragement is essential to pursue higher education. But due to the socio-economic situation of the parents they cannot encourage higher education.

Lack of available to universities for tribals: Although there are over 900 universities in India, there are very few tribal universities. Most of these are in urban areas. The first tribal university in India was the Indira Gandhi National Tribal University followed by the Central Tribal University of Andhra Pradesh.

Lack of Awareness about Higher Education: Lack of awareness about higher education is also a factor. Hence the Tribals are not able to avail the opportunities available in higher education.

Opportunities in Higher Education for Scheduled Tribes

Tribals strive in many ways to get higher education. Educational institutions, governments, and NGOs are conducting awareness programs. Many schemes have also been designed for them. The National Organization for Scheduled Tribes operates at the national level for tribals.

Reservation for Education: Reservation in India with the intention of providing representation for backward groups in education, employment and politics. This is one of the historic decision. 7.5% reservation for Scheduled Tribe (ST) students in Centrally Funded Higher Education Institutions. Under the 1950 constitution, the reservation for tribals was increased from 5 per cent to 7.5 per cent in 1970.

Reservation for job: Job reservations are enforced under Article 16 [4] of the Constitution of India. Job opportunities are also being created for tribes in higher education institutions. This will lead to sustainable development among the tribes. Tribes are interested in pursuing higher education.

Scholarships: The Scholarship Division of the Ministry of Tribal Affairs provides financial assistance to states / individual beneficiaries / organizations as per schematic rules. The following scholarship schemes are being implemented by the Ministry of Tribal Affairs for ST students in the country. They are pre-metric, Post metric, National Scholarship, National Fellowship, National Overseas, and DBT. The Scholarship Division of the Ministry of Tribal Affairs is providing financial assistance to about 30 lakh ST students through DBT mode. And ICSSR also given scholarships for SC/ST's.

Vocational education: Vocational education programs are conducted in higher education through which productivity among the tribals is increased.

Conducting special classes: Higher education is largely in English. So special classes should be conducted for language development. This will remove the fear of language and increase interest. The tribals are in dire need of conducting special classes.

Recommendations

- Tribal universities should be set up in areas where Scheduled Tribes are predominant.
- Special programs should be set up so that tribal students can enrol in universities.
- Special classes should be conducted for Scheduled Tribal students as part of language development.
- Preference should be given to career or job oriented courses in higher education institutions for Scheduled Tribes students.
- In higher education institutions for tribal students according to NEP-2020 Provide education for the multidisciplinary, holistic development of children without barriers and boundaries of currents, topics, choices, etc.
- Creativity and technology in higher education for tribal students should provide the education needed to excel in life.
- Establishment of tribal universities providing multidisciplinary and holistic education.
- Encourages creativity and critical thinking, the power of multilingualism and language, life skills, etc. in higher education institutions for tribal students.
- Students should be informed about Higher Education from school level.
- Special plans should be drawn up in the universities for the sustainable development of the Scheduled Tribes.
- Scholarships offered to Scheduled Tribes students should be increased.
- Special facilities should be provided for tribal students in research programs.

Conclusion

Education is the key to any community development. Education promotes a healthy social environment and human energy in the community. But the Scheduled Tribes were given less opportunities in higher education. There is no doubt in the fact that Scheduled Tribes face various challenges in higher education. It is important to face these challenges and get a higher education. It is very necessary to set up various universities for the Scheduled Tribes, to conduct educational programs in them and to increase the quality. Scheduled Tribes should also strive to enrol in greater numbers in universities. Special programs should be organized for this. Special classes should be conducted for tribal students. Scholarships increase for tribal students and special facilities should be provided for research. Finally, tribals can excel in higher education

only when universities, governments and NGO's work together to educate Scheduled Tribes about Higher Education.

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ENFORCEMENT AND EFFECTUATION OF FUNDAMENTAL DUTIES IN CONSTITUTION OF INDIA FOR UPLIFTMENT OF TRIBAL COMMUNITY IN INDIA: A CRITICAL ANALYSIS

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Abstract

The Indian Constitution guarantees all citizens social, economic, and political justice, as well as equality of status and opportunity. To achieve this goal, protections and safety precautions were included in the Constitution for the impoverished, weak, and vulnerable parts to assure their overall growth and integration into the nation's core, on par with the other areas of society. The founding architects of our Constitution believed that unequal influences in the social, economic, and political institutions had produced an asymmetry in society, putting certain groups at a deficit, particularly the Scheduled Castes and Scheduled Tribes. The main aim of this paper is to study the provision related to Fundamental Duties under Article 51-A of the Constitution and its impact, effectuation, and enforcement in the upliftment of tribal community which may also deal with comprehensive issues and remedies provided for them from time to time by the legislature. It aims to create a society free of inequity through discrimination. The basic idea of justice and elucidates on the idea, development, extent, and various components of Social Justice that are present in our Constitution. The researcher concludes that efforts have been made so that these fundamental duties do not only become a piece of paper, but a powerful weapon to improve the position of the Tribes Community. The research method adopted to write this paper is purely doctrinal in nature based on primary and secondary data.

Keywords: *Fundamental Duties, Tribal Community, Enforcement, Effectuation*

*“Every night and every morn, some to misery are born. Every morn
and every night, some are born to sweet delight Some are born to sweet
delight, some are born to endless nights.”*

----- William Blake

In the words of *William Blake*, he describes how a life of few people can be so delightful and how the other can be differentiated to miserable. The Scheduled Castes and Tribes were the offspring of the "Endless Night." Their lineage was a mark of shame; their endowment was a brimming cup of disgrace, their continuous and nearest companion humiliation, the bride of their wedding abject poverty and their only mistake was that they were born to their family. They have forbidden any jobs but the most rudimentary, and they were barred from interacting with other people. And all those wrongdoings were committed against them by those who claimed to be superior. The rationale behind their condition can be found if we examine the Indian social structures from their historical perspective. The prehistoric record of the Hindu culture reveals that social stratification did not exist in ancient times. One still hopes for a cultural revolution to eradicate established behaviours, beliefs, organizations, customs, and positions and replace them with beliefs and values appropriate for contemporary, equitable society. Education must still

dissolve the entrenched detritus of birth-sanctioned supremacy as well as birth-based discrimination, hardship, and abuse. Many impoverished and farmworkers continue to aspire for a shift in governance frameworks that would eliminate their utter reliance on the present political systems in remote regions.

Origin of Tribal Community in India

We can trace back the origin of Scheduled Tribes in our caste-ridden Hindu social system. Although prehistoric man's stone implements have been discovered in numerous sites going back to the Lower Paleolithic period, no skeleton findings have been made of these previous generations. And human fossil findings from subsequent periods are too scarce and insufficient to derive any firm conclusions about India's prehistoric racial origins. However, it is now widely accepted that the aboriginal tribes of India are, in the majority of cases, descendants of later prehistoric people. Due to adversity, certain tribes may have degraded from a higher human level.

The Indian subcontinent's aborigines are not a homogeneous species. They come to India from many routes and places of Asia, and they are of varied races. It has not yet been able to classify India's primitive tribes into distinct racial groups. As a result, further anthropological research is required before the cultural and racial history of the Indian aboriginal people can be portrayed in a clear context. This is only feasible because of the development of the script and the beginning of archival documents.

The growth and downfall of the Indus Valley civilization, as well as the arrival of Aryans on Indian territory, serve as the context for exploring the role of India's oldest known aboriginal tribes. The Indus Valley civilization was most likely not a true gradual development on Indian territory, but rather an infusion by immigrants establishing a colonies in India. The fast, almost rapid creation of this society, as well as its organic expansion, could be attributed to several factors. One of them was the Indus Valley's extremely favourable environment. The Rigvedic period (2000 to 1000 B.C.) Witnessed savage Aryan tribes streaming into the country's northwestern regions, battling not just among themselves but also fighting a war to the death against non-Aryan tribes. Indra, the thunder-wielder armed with his bolt, invoked to shatter the forts of Dasas, cast his dart of Dasyus and increase the Arya's might and glory. Sharma (1961) dwells at length on the social structure of this period. He states that the *Dhamasutra* (600 to 300 B.C.) and the *Manusmriti* (200 BC to 200 AD) proceeded the original merger and conversion phase. Mixed castes is merely a fancy and practical Brahminical explanation for this development. These so-called mixed castes were said to be the offspring of a man from another caste or conceived by a woman from another caste.

The feudal period (400-100 A.D.) Tribal lands and tribal chiefs Hindustan have become more prominent. The governing Brahmin class drove the practice of *Sanskritisation or Brahminisation* of tribal, with Brahmin priests preparing proper Puranic genealogies for them. . Subsequently in the wake of Muslim invasion in the 11th and 12th centuries, the invasion of Rajputs who refused to bow into tribal lands, as well as the annihilation of tribal enclaves, continued.

The Muslim rule (12th to 18th century) was witness to label phenomena. In tribal parts of Central India and Bihar, the Turko Afghan and Mughal monarchs usually obtained a mere formal loyalty of tribal leaders or Hindu kings. Muslim soldiers went into Chotanagpur in 1585 and 1616 A.D. and conquered the Raja of Khukra. Similarly, another Muslim general controlled the tribal areas of Assam.

In the aftermath of the disintegration of tribal governance in tribal territories in the 18th century, the tribals' great endurance and patience were depleted. Paharia uprising towards the end of the 18th century as "Munda uprising (1789-1901), the Santhal insurrection (1855-56), the Bhil rebellion (1879-80), Bastar uprising (1901-11) and Gond rebellion (1940)" are some of the examples of the new awakening among the tribals of India.

The standing of India's three major religions is also an important consideration in this large role in determining said Indian tribals. While Hinduism and Islam remained on the periphery (in most cases), Christianity spread throughout the tribal territories with the help of British overlords. This resulted in the rebirth of tribal groups such as the Kherwar movement (1871-80), the Sardari movement (1881-95), and the Birsa movement (1895-1901).

Meaning of Scheduled Tribes in India

The issue of Scheduled Tribes is unique in that they were exposed to not just social exclusion but also seclusion from the general population. As it is assumed, Scheduled Tribes are people who normally dwell far away from cultured society in jungles and hilly locations, as well as in such regions that are relatively detached from populous areas and the occupants of that region may not want to associate with the cultured society.

In the 1931 census, the term "Primitive Tribes is used to describe the tribal population of India, which was previously referred to as Forest Tribes or Hill Tribes."

The 1941 Census included all "Tribes," and for the first time, all adjectives were omitted to characterize the tribes. Today, under the Indian Constitution. The tribes are Scheduled and are commonly referred to as "Scheduled Tribes." Scheduled Tribes are addressed in Article 342 of the Constitution. It runs as follows:

- (1) "The President may explicitly state, by public notice, the tribes or tribal communities or parts of or groups of tribes or tribal communities which, as the case may be, will be deemed Scheduled Tribes in the relation of such State or Union Territory to any State or Union territory and where it is a State after consulting the governor thereof by public notice, for the Constitution The President may explicitly state, by public notice, the tribes or tribal communities or parts of or groups of tribals or tribal communities which, as the case may be, will be deemed Scheduled Tribes in the relation of such State or Union Territory to any State or Union territory and where it is a State after consulting the governor thereof by public notice, for the Constitution
- (2) By law, Parliament may include any tribal community or part or group within any tribe or tribal community in or excludes from the list of Scheduled Tribes specified in the notice issued under clause (1), but except as aforementioned in the notification provided under that clause, any further notification shall not change."

The term Scheduled Tribes is defined under Article 366(25) as:

"Scheduled Tribes means such tribes or tribal communities or parts of groups within such tribes or tribal communities as are deemed under article 342 to be Scheduled Tribes for this Constitution."

Following Article 342, Article 366(25) has the effect of stating that, as the President can notify, the Scheduled Tribes are the tribes or tribal communities or their sections or groups. Under Article 342(1), by public notice, the President can determine, in respect of each country and territory of the Union, which tribes or tribal communities should be classified as Scheduled Tribes. In the case of the States, after consultation with the governor of the state affected, the President issues the notification.

Following the President's release of these lists, only Parliamentary law, not presidential notice, can be used to make changes or substitution. Because the tribal designation as Scheduled Tribes has not been thoroughly evaluated, it is difficult to determine which tribal groups are included or deleted from the Schedule of Tribes.

Factors Responsible for Degradation of Scheduled Castes and Scheduled Tribes

In imposing numerous disabilities on the Sudras and the Untouchables the old text of the law has played a significant role.

The imposition of impairments and untouching practices have contributed significantly to the terrible life of untouchables. They are further disgraced by their installation of limitations and have become more prone to disgrace and victimization, which has resulted in their impoverished situation. The imposing of disabilities that have made their lives wretched is based on untouchability, but there is some other component too. *Dharmashastra* and Old Law Texts as a part of the idea of pollution, Support to the idea of Karma and Enlightenment becomes a prominence, The caste and its employment relation as a factor of Sudras are of lower origin The Sudra as a cause of its low economic standing are several unpleasant behaviours. As a factor, it is crucial to strengthen society.

Enforcement and Effectuation of Fundamental Duties in Constitution of India For Upliftment of Tribal Community in India

Individual participation is required for any development and progress. Citizens play a significant role in bringing positive social change. The society of the Tribes has been awarded a variety of moral rights and duties. Now and then, we talk about the role of government, but we forget that we, as citizens, also have a duty to one another.

The same can be said of the fundamental duties outlined in Article 51-A of the Indian Constitution. Because the government can only launch programs and plans, but we, the people, must carry them out by following them, one cannot ignore their duty. It's also worth noting that as we go through these eleven fundamental duties we'll notice that each one, whether it's environmental, social, or educational, has proven to be extremely beneficial to the tribal community. If we begin to do our duty by recognizing the obligation of brotherhood, we will begin to respect one another. No aid is better than self-aid. The community of Scheduled Tribes must help in providing their necessary assistance. To achieve the application of the legal rights of the tribal

community, governments need to develop some suitable features to swiftly resolve their complaints and to keep them more secured. Not only can we meet the needs of people, but we can also meet the needs of tribes by carrying out our duties such as teaching them, establishing composite culture, respecting heritage, building scientific temper, and preserving the environment.

The Constitution provides various safeguards and protections on behalf of Scheduled Castes and Scheduled Tribes. In addition to these guidelines, several laws and regulations, programs, and committees have been drafted. Much more must be done to accomplish the mission and vision of our country's ancestors. Despite this, the position of Scheduled Castes and Scheduled Tribes has not altered significantly in the many years since the constitution's enactment. Developing Scheduled Castes and Scheduled Tribes requires a significant amount of time. Time is required since they are not oppressed people, but rather our brothers. To take our nation to greater heights along with our Scheduled Castes and Scheduled Tribes brothers and sisters, we must sincerely attempt to integrate them into the main course of public life. Even when confronted with the fact of the disparity between desire and accomplishment, we can only express our modest appreciation to the Constitution's framers' insight and intelligence in confronting a subject of tremendous importance to rebuilding the country is up to us to take on the mission of attaining global, financial, and educational equality, as mandated by our Constitution. Reservation was meant to be a component of a complete package of economic, educational, and social policies. This all-inclusive plan has not been supplied in its entirety. As a result, the reserve has not yet been able to implement the broad structural transformation that the Constitution mandates for. The majority of Scheduled Tribes continue to live in distant locations and are gradually being stripped of their territories, transforming many of them into agricultural labourers. All categories proceeded to be victims, in different facets of society, of all-around deprivation, discrimination, and disabilities in all spheres – economic, educational, and social – with Scheduled Castes broadening to the extreme of untouchability and Scheduled Tribes extending to the outrageous of seclusion.

True, a few other progresses has been made in splitting the pattern of rising inequality and caste tyranny, as well as in the social and cultural spheres, but there is still a long way to go before we reach equality and fairness, educational equality, liberation from caste injustice, and liberation from economic reliance. The traditional punishment for inequity has been investigated intensively and, to some extent, reduced. The most important aspect is the cultural and intellectual renaissance in communities across the nation, as indicated by their cultural and intellectual output. This is a positive development that gives us optimism for the future.

This assimilation could be accomplished through the efforts of volunteer organizations, tribal councils, and cultural study institutes. It is proposed that the tribal council endeavor gain the trust of various tribal groups and settle their concerns at the community level. The establishment of educational institutions and the dissemination of tribal literature might help to improve their situation. Tribals differ greatly in terms of their social and economic environments, heritage, dialect, and

customs. The tribal social structure necessitates cautious inspection and scientific inquiry during the transitional stage.

Any system of corrective efforts should prioritize the survival of tribal culture. The founding architects of our Constitution considered that unequal influences in social, economic, and political institutions had created an imbalance in society, leaving groups, especially Scheduled Castes and Scheduled Tribes, at a disadvantage. The Indian Constitution ensures social, economic, and political justice for all citizens, as well as equality of opportunity and treatment. To achieve this purpose, the Constitution incorporated safeguards and safeguards for the underprivileged, weak, and susceptible sectors of society to ensure their total growth and incorporation into the nation's heart in line with the other regions of society.

Conclusion and Suggestions

The Indian Constitution is a concise socio-political constitution whose roots may be linked back to our country's independence fight. A new phase in India's socio-political recorded history with the declaration of independence. The Framers of the Constitution not only established an appropriate constitutional structure for the country but also provided solutions to societal issues. The inclusion of clauses linked to the purpose of doing justice to Scheduled Castes and Scheduled Tribes is a magnificent chapter in the Indian Constitution. The imbalance induced by the caste system in society must be remedied by bringing justice to the social, economic, and political backward class of people. This objective of the Constitution finds expression mainly in the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of State Policy. Reforming methods are recommended that can raise public awareness of untouchability in the community. There must be positive measures to reinforce the fraternity between the lower and the upper castes. The government must place education at the heart of all future development for the promotion of Scheduled Castes and Scheduled Tribal communities. A term "return" is relative and can be linked to a variety of interconnected elements. The social, educational, economic, environmental, and habitual elements led to backwardness by chain causes and effects. The government should make all effort to promote its indigenous culture and history. Tribal territory and ecological rights must be honored. Too many foreigners in the tribal area should not be introduced by the Government. To accomplish governance and growth, the government should endeavour to educate and form a team of its people. The government should not manage these places with a wide variety of issues. We can bring to the upliftment of the tribal appropriate social safeguards, educational and economic

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REPRODUCTIVE HEALTH STATUS OF TRIBAL WOMEN'S

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Abstract

Demographic profile of women in reproductive age (15-45) and children (under 15 years) consisting 60% of the Indian women. In this population two thirds of our population are vulnerable to ill health and death while being in the Reproductive cycle of Antenatal and post-natal care period of survival and development. This Research focus on to assess and understanding the problems of reproductive health in tribal women's. This study based on Secondary source of data.

Keyword: *Reproductive Health of tribal women, Reproductive health, antenatal and postnatal care.*

Introduction

India is one of the countries having the largest concentration of tribal population in the whole world. According to the 2011 census, the scheduled tribe population in the country in 8.43 cores, constituting about precept of the total population. Majority of tribal community is concentrated in nine states in India. Andhra Pradesh, Madhya Pradesh, Bihar, Odessa, Gujarat, Rajasthan, Assam, Maharashtra and west Bengal etc.

Demographic profile of women in reproductive age (15-45) and children (under 15 years) consisting 60% of the Indian women. In this population two thirds of our population are vulnerable to ill health and death while being in the Reproductive cycle of Antenatal and post-natal care period of survival and development.

The tribal women's in India are most undisputedly considered as the weakest. Section of the total population.

Reproductive health also represent the overall health condition of a women's population. The reproductive role of women insight from the most attaining menstruation to the post-menopausal period all through the process of gestation, birth, Brest-feeding, and child-rearing places her at the focal point of population's reproductive health (Shankar and thailarasan, 2003)

Health status of tribal population in India is very poor, deficient is sanitary conditions, personal hygiene, and girls children receive less than the desired nutritional intake.

There is need for paper understanding of the different health aspects of tribal women's and their specific health needs so that relevant health measures may be prepared and implemented.

WHO defines "Reproductive health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its functions and processes. (WHO). "

Objective of the study:

To study the reproductive health problems of Tribal women.

Methodology:

The Present study is based on secondary data secondary data is collected from book, e journals, magazines, and websites etc, of any other authentic source.

Reproductive Health Status of Women's:

In India, it is estimated that about 437 women out of every 1, 00,000 women die even year due to pregnancy and its related cause (NHFS: 1992-93). It is also estimated that about 4, 00,000 maternal death occur year in the world out of these. 1, 00,000 deaths occur in India. The major causes. Of maternal deaths are bleeding, severe anaemia of various origin. Puerperal sepsis and obstructed labour and toxemia of pregnancy.

The factor influenced the health status of the tribal women's in general, most important of their health tribal women's in general, most important of their health problems were due to malnutrition. Lack of .hygiene. Not available of safe drinking water, two thirds of population are vulnerable to ill health and death while being in the Reproductive cycle of antenatal and Post-natal care.

Motherhood and childhood were unsafe due to various reasons. Such as super stations. Malnutrition and lack of medical health facilities. The reproductive role of women's all through the process of gestation, birth, breast-feeding and child –rearing Health. (Shankar and thailarasan, 2003)

Importance of Reproductive Health:

Reproductive Health was a main part of overall Health and a central feature of human development. It was a reflection of health during childhood, and crucial during adolescence and adulthood.

Reproductive Health was a particular concern. but was special importance for women particularly during the reproductive years.

Conclusion:

The findings of the study showed the basic needs of health care of tribal women. Mainly relate to nutritional deficiency.

The tribal women's in India suffered from high level of female morbidity and mortality. Lack of general medical facilities from health centre.

Suggestions:

1. Awareness and Education are most important for improving health status.
2. Health services provide to Remote Population.

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EDUCATION AND SOCIAL CHANGES AMONG LAMBADI'S IN VIKARABAD DISTRICT, TELANGANA: A SOCIOLOGICAL STUDY

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Abstract

Education is a condition as well as a tool for social change. Formerly stable societies and less need for formal education. In contrast, current institutions with low or inadequate formal education find it very difficult to bring about the desired dynamism and make a difference. Whether we strive for economic development, modernization or democratic socialist society, any of these changes require infrastructure that only education can build. These problems are not just financial, but mainly social and psychological. A tribe experiencing such trauma and flow in its social life places the anthropologist under the urgent responsibility of studying change-friendly methods of preparing to deal with new environmental conditions. The primary goal of the proposed research work is to look at the Lambadi tribe in its contemporary context. Lambadi tribal society changed due to decisive factors, mainly education, which greatly affected their socio-cultural lives. These changes completely changed the lifestyle of the Lambadi community. From the stone-cutting community, they were forced to adapt to an entirely new way of life. Their social organization, which has evolved and crystallised over the centuries, is adapted to a specific environment and ecology, shaping their economic structure. However, suddenly the economy, which was considered the central pillar of Lambadi society, collapsed, and the whole building of Lambadi life changed. An organization that has undergone such a sudden change must be confronted.

Keywords: *Tribe, Lambadi, Social change, Development, Modernization*

Introduction

Education may not be Catholic for all of our sufferings, but it is a tool of change and a change for the betterment of society. Education is considered a tool of social change at all times. We understand precisely the empowering potential of education created by our Constitution. To fulfil the constitutional commitment and to improve the condition of the oppressed sections of the society, and especially S.C. S and Scheduled Tribes were considered to be granted additional grants under Article 275 of the Constitution; Created special cells for the initial realisation of these goals (Basu D.D. 328-329). But for traditional institutions such as tribal societies, there is confusion regarding the social role of education in social change. Ignoring this confusion, many sociologists today believe that education is a powerful tool of social transformation. In this way, we see that education is a good tool for social change. Education gives a person knowledge regardless of his / her culture. Culture has its limit, and it can not only satisfy the limited desire of its people, but beyond that, it can acquire its complete form with the help of passion education (Mead, 1943). The study revealed that Lambadi sees education as a teaching tool in schools and colleges. They consider reading and writing to be significant feature of education. At least one person in each Lambadi family is educated, but all of these educated people are in the children's section. The maximum age lambada is illiterate. Many see Lambadi education as a tool that gives money, service, prestige and knowledge. However, some people do not consider Lambadi

education a boon because many young people turn to jobs even after getting a good education, so they feel that education is a waste of time and money.

Apart from this difference in their thoughts about education, everyone agrees that education is a good source of happiness and money. For Lambadi, service means government jobs, but they do not want to be a sweeper, goods carrier or servant in the shop. My fieldwork covers almost all of the Lambadi and fourth class employees in government jobs. Poverty and illiteracy are the main reasons for the lack of employment. Lambadi hopes that they can live a good life with good service. Education gives a better understanding, and job opportunities give children and society a promising future. The Lambadi tribes believe that education can change their status in the community and can only obtain that good marriage proposals and respect through education. Although they do not understand the importance of education, as long as the child's education is a priority, most of them seem to be interested in the education of her and his children. Lambadi realises that education and living in neighbouring communities in government jobs is a tool for social change. It provides respect, decision-making power, etc., in the community. It helps to get government jobs. They observed that other communities were making progress in the organisation because of education. Education produces social change and social class, Creates conflict in society (Corwin, 1974). The educated and serving Lambadis tribes communicated with other communities. As education brings modernisation, their children, studying in educational institutions, are exposed to new knowledge and the outside world. This is creating a gap between the educated and the uneducated Lambadi. Education creates a cultural crisis in the working class (Jackson and Marsden, 1962). The ignorant and poor Lambadi group is still associated with the original culture.

On the other side, the wealthy and educated Lambadi is adopting new cultural characteristics from the upper caste group. So in the social structure of Lambadi, there are two cultures, and one of them creates the complexity of dominance and inferiority. Education accelerates social change, but the process is somewhat slower in the Lambadi tribes. However, the social change that has taken place in the Lambadi community, when I look at my field observation, most people in Lambadi see education as a tool for social change and gaining a new life and better government jobs. Lambadi considers that education is good for community development and conducive to relationships with non-tribal people. Social change is influenced by many factors such as historical, cultural, geographical, biological, demographic, political, economic and ideological factors. Education is also an essential tool for social change (Beersted, 1975). The present study was conducted on the Lambadi tribes in the Vikarabad district of Telangana by a group not recognised by the Lambadi educator and researcher. So I planned to study them. It is not agricultural, professional but most of them are engaged in service class group. They are also involved in different retail activities. They are listed in the Scheduled Tribes. Around their place of residence were the Brahmins, Kayastha and Vaish, Kami, Harijan (S.C.). The prevalence of education among them to evaluate the impact of education on the social life of many Lambadi Many Lambadi people who have been educated in their family asked questions about the

importance and benefits of education and the impact of education on their children. Data analysis revealed a lot of facts about them.

Relevance of the Study

The literature review draws us toward the perception that the problem of tribal education is mainly analysed on the macro-level data, which might not speak of the micro-level realities. Therefore, there is a requirement to study the issues from a closer range to the ground realities related to the deep-rooted factors presented to the tribes from entering into the formal education system. The present study assumes significance in the context of radical social changes that are taking place in the tribal society. Accelerated the phenomenon of social change in the tribal after the Indian independence and especially the launching of the community development programme. Sociological studies have been made to assess the impact of community development programme on the social change of the Indian tribes. But specific and detailed analyses of the effects of education, particularly on the various parts of the social change, are scarce. The present study attempts to analysed transparently the multiple changes in the social change of Lambadi tribes of vikarabad, which education has brought in its wake. The importance of the process of teaching and social change need hardly be overemphasised. Social change is a phenomenon that is universal and of for reaching consequences. Although several social changes are not brought about deliberately, the importance of planned social changes has been realised. Lester F. Ward was the first sociologist to have pointed out the significance of education in social changes. In this connection, he came forward with the concept of 'social telesis' by which he meant 'the control of the dynamic forces of nature and society through the adjustment of means to ends. He emphasises the role of purposive factors in civilisation. It is believed that social change if left to take its course, may lead to drastic results.

That is why emphasis is laid on planned social change. Education has a needed role to play in this direction. It is not very easy to bring about social change because of the factor of cultural inertia. To eradicate this inertia, much effort is required, which can best be exerted through education and propoganda. Through education, people can be enlightened and consequently persuaded to abandon the old and accept the new. Therefore, the significance of the present study lies in finding out the extent to which the current educational system has been instrumental in bringing about the desired social change among Lambadi tribes of Vikarabad, in what respects has it failed to penetrate the existing folkways and mores. Since the socio-cultural factors hold a vital position in tribal living, these value-related aspects play an essential role in keeping the tribal away from pursuing formal learning. Hence, a micro-level understanding is required to have a clear, appropriate, realistic and comprehensive view of the problems in a much more meaningful manner; it is, therefore, essential to investigate the problems interim with the Tribal pattern of everyday existences by selecting tribes and studying it through a focused and scientific approach. Thus, the study is an intensive attempt to examine the tribes of Vikarabad within their specific socio-cultural, education and social change context. An in-depth understanding of their existing socio-cultural context is attempted to present a picture of the barriers created for the tribes of Vikarabad in the path of attaining education and social change.

Objective of Study

To put it more precisely, various objectives of the present research work are:

- 1.) To explore the concept of education and social change and between its interlinkages.
- 2.) To focus on the educational status of the Lambadi tribe of Vikarabad district and its impact on the various ways of social change.
- 3.) The Lambadi tribes have settled down in the Vikarabad district from Telangana state. Their way of life has been affected by their migration and contact with other and non-tribes of Vikarabad. Thus the present study tends to analyse the nature of social change among Lambadi tribes due to their interpersonal communication.
- 4.) To examine the role of education in social change Among the Lambadi tribe and analyse the reason for their illiteracy.
- 5.) To analyse the educational levels at which their overall changes take place.
- 6.) To see the impact of education on their traditional social-economic structure.
- 7.) To examine the advantages gained by the Lambadi from different government policies and programmes so far as their educational advancement is concerned.

Hypothesis

This thesis tries to study the various ways in which social change have taken place among the Lambadi Tribes of Vikarabad District in Telangana under the impact of education. The researcher has envisaged the following hypotheses:

- 1) Education plays a vital role in social change in any community.
- 2) Various changes have taken place in the family life of the Lambadi of Vikarabad due to contact with other groups of people.
- 3) The changing educational levels of Lambadi Tribes have led to essential changes in the overall tribal way of life
- 4) Education has also played a crucial role in the changing socio-economic structure among a Lambadi tribe.

The Sample

To minimize bias and ensure accuracy in the measurement, it is essential to employ a proper sampling technique. 100 Households respondents (50 urban and 50 rural) were interviewed in the present study. The respondents were the heads of the families. Adopted a systematic random sampling technique for selecting the respondents. Before selecting sample households, tahsildar, social welfare officers, officially connected with ITDP (Integrated Tribal Development Programme), consulted officials in the Deputy Commissioner, offices, and other persons like local MLA and community leaders Lambadi settlement and village. District Gazetteer and manuals helped us in tracing the Lambadi's settlements.

Tools and Techniques

used interview techniques in this study. The data about their history were obtained through the records maintained by the administrative bodies and through discussion with the elder member of communities.

The Respondents

Thus the primary respondents in the study comprise Lambadi household parents, both male and female. And another respondent is not based on interview schedule but based on local Group interaction with prominent tribal and non-tribal peoples. While interacting with these respondents, the researcher has utilised different perspectives of research methods. The researcher utilised random sampling methods for focus interview, direct face to face close interaction method apart non-participant observation method. The data methods used also have both descriptive and exploratory, using both qualitative and quantitative data analysis. The experimental method is used to establish the relationship between essential variables and indicators as one explores related issues in the focused area of study. While using the above methods of inquiry, the researcher has used a random sampling method of particular units of the universe so that each team of selection can be a potential interviewee. Parents, children, teachers, school constitute 'the universe of study.

Interview Schedule and Group Discussion

Besides collecting data through non - framed participation observation and the interview schedule containing an open-ended question and then administered to the head of the households. Collected the relevant data from the family, director of the village community local, knowledgeable member of the community. The data from the heads of the families contain the attitude, feeling, and awareness of Lambadi's towards recent change that is taking place in various fields and areas such as education, marriage, family .life style, food habit, dress, religious status etc. data enabled the researcher to examine their educational awareness and aspirations collected occupational aspirations, political awareness, about health communication and their attitude towards traditional occupations, religious rituals and practices system of joint family, dress, food habit, the status of women etc. from the elderly member of the community the data relating to their social, economic, cultural and religious matters.

The interview schedule mainly was structured. The program was prepared in English and administered in the local language. i.e. organized Telugu Group discussions to gain collected knowledge about the different aspects of tribal community Group discussions from tribals and non -tribal. In many group discussions, people were frank and open, and their responses were revealing. Took extreme care to record the divergent views of the member of the community. The group discussion had both advantages and disadvantages. On the positive side, in the group discussion, almost all the questions were answered by one respondent participating in the debate. Similarly, if any of the respondents gave any incorrect or vague answer, they were immediately corrected and clarified by other respondents. On the negative side, some respondents were hesitant to express their view freely in the presence of their neighbours and relatives.

The researcher will also collect data from various other sources. consulted the following documents:-

- 1) Literature, book, journals, reports, article, encyclopedias, subject dictionaries, manuals etc.
- 2) Census records
- 3) Records maintained by the social welfare department

4) District Gazetteers

5) Other sources such as dailies, weeklies and monthly publication relevant to the research.

Statistical Techniques

Statistical analysis is a component of data analysis. It involves collecting and scrutinising every data sample in a set of items from which samples can be drawn. Used the following statistical techniques for the description and interpretation of the data.

1. Mean

2. Standard deviation

3. Relevant statistics and Graphical representation

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TRIBAL SOCIETY IN INDIA : ENVIRONMENTAL AND ECOLOGICAL PROBLEMS

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Abstract

The present thesis titled, “**Tribal Society in India : Environmental and Ecological Problems**” is an attempt to understand the problems of tribal communities . A **Tribe** is a group of peoples who live & work together in a shared geographical area. A tribe has a common culture, dialect & religion. They also have a strong sense of unity. A tribal society is a group of tribes organized around kinships. Tribes represent a part of social evolution between bands & nations. There are numbers of tribes living all over India well as various parts in the world. More than 55% of the total tribal Population of India are living in central India & remaining tribal population is concentrated in Himalayan belt, western India, the Dravidian region, Andama-Nicobar and also on Lakshadweep islands. This paper provides existing inter relationship between environmental & ecological issues of tribal peoples. In addition to this, it also discusses about tribal ecology, livelihoods of tribes, issue of shifting cultivation & Deforestation. The climatic change related impacts, such as increased frequency and intensity of wildfires, higher atmosphere. Temperatures, extreme changes to ecosystem process, forest conservation and habitat degradation are threatening tribal access to valued resources. Climate change is and will affect the quantity and quality of resources tribes depend upon to perpetuate their cultures and livelihoods. It has been simply understood that ecology and tribal society have a very core relationship. Tribalism only sustain it ecology sustain. The displacement of tribals in various parts of this universe took place only when disturbances brought in the ecological system in particular tribal settled areas. No tribal can survive without their engagement in forest, rivers, mountains, plants animals & over all ecological system. Tribals feel more comfortable when they live with their ecosystem. The tribes were alienated from their own lands. The landlords & money landers of the plains gradually replaced the tribal landowners since tribal people are with different social, economical, ecological levels of problems & are different from place to place. The paper tries to explaining the situation or the standard position of tribal peoples in India which they faces lots of problems in their life for their survival.

Keywords: Tribe, Dialect, Kinships, Livelihoods, Religion , Deforestation, Wildfires, Ecosystem, Landlords, Survival, Environment, Climate change.

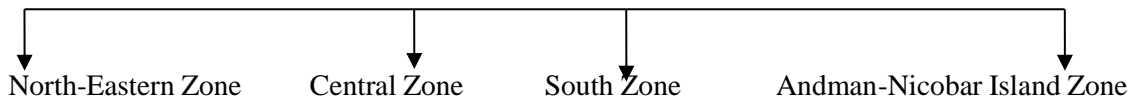
INTRODUCTION

In India aboriginal tribes have lived for 1000 of years in forests & hilly areas without any communication with various centers of civilization. The word ‘**Tribe**’ is taken from the latin word ‘**Tribus**’ means one third . The word originally referred to one of three territorial groups which united to make Rome. After Africa, India has the second largest concentration of tribal population within world. Tribes are generally backward economically as well as educationally. By the mid 19 th century many anthropologists and other scholars were using the term as well as band chiefdom & state to denote particular stages in unilineal cultural evolution. The term ‘tribe’ (Munshi 2013) was used by the colonial government in India to categorize a large number of groups different from different caste. After independence, the term scheduled tribe (ST) came to be used to denote tribes who are scheduled as such under constitution of India. There are several terms used for them like Adivasi (first settler), Vanvasi (inhabitants of forests), Vanyajati

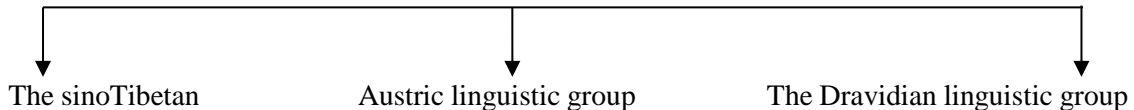
(Primitive people,) Janjati(folk People) and Anusuchit jati (ST) .Approximately there are about 698 ST that constitute 8.5% of Indias Population as 2001 censuses According to anthropological survey of India, there are 461 tribal communities. This community is divided based on geographical location languages & race.

Indian tribal community

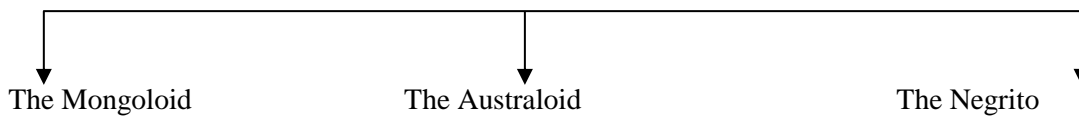
A] Based on Geographical location



B] Based on Language



C] Based on Race



According to 2011 census, the total population of ST in India constitutes 8.6 % of total population of country. 91.7% of them lives in rural areas where as 8.3% inhabit in urban areas. 68% of countries ST population lives in following 7 states only (Census 2011)

Population of ST in differ states in India

Sr.	State names	Population in percentage
1	Madhya Pradesh	14.5%
2	Maharashtra	10.2%
3	Orissa	9.7%
4	Gujrat	8.9%
5	Rajasthan	8.4%
6	Jharkhand	8.4%
7	Chhattisgarh	7.8%

Distinctive concept & definition of Tribe;

1. **W.H.R.Rivers:** ‘Tribe as “a social group of simple kind the members of which speak a common dialect have a single government & act together for such common purposes as warfare.
2. **Munshi :** ‘ The term tribe used by colonial government in India to categorize a large no of groups different from the term caste’.

3. **L.M.Lewis** : ‘He believes that tribal societies are small in scale & restricted within spatial & temporal range .’
4. **Lucy Mair** : ‘Tribe as an independent political division of population with a common culture.’
5. **Gillin & Gillin** : ‘ Tribe as any collection of preliterate local group that occupies a common general territory speaks a common language & practices common culture as tribe.

Characteristics of Indian Tribe

The tribal community in India is known as scheduled tribe (ST) under article 366 of Indian . in India, there are 212 tribes of 14 states. There any new notification or any specification of any tribal region of any parts of India as a ‘ST’ has been made by president of India under article 342 (i)

The following are characteristics of Indian tribes

1. Tribal people practices hunting & gathering .
2. The tribe inhabits & remains within definite & common topography.
3. Tribe is constituted of many clans with laws of mutual reciprocity among its members.
4. They lives in hilly or forest area.
5. Sense of unity
6. Common dialect
7. Ties of blood relationship
8. Social, ecological, political organization
9. They have very simple form of religion .
10. Most tribes divided into exogamous clans & lineages.

REVIEW OF LITERATURE

The present research work is done by different collected data from book, magazines, articles, newspapers, google maps. The research gate articles play vital role in my research work as well as the book of atlas play crucial role for finding the tribal regions location in India. Most of the environmental problems of tribal are taken from direct communication with tribal peoples which where they faced the problems. Some articles of tribal problems are much more helpful for my research work.

Objectives of the study

In view of this the thesis locates the following issues to be studied by researcher .

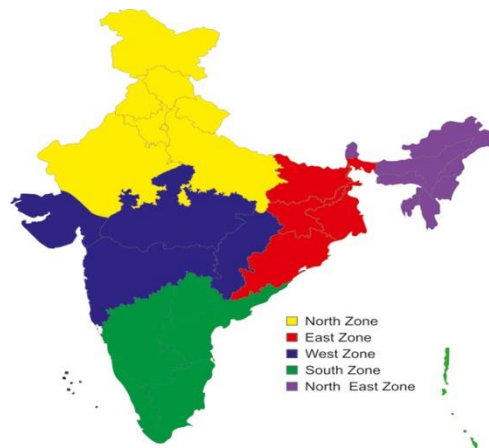
- 1) To study the effect of displacement on social, cultural, economical life of tribe .
- 2) To study the different problems of environment like climatic changes.
- 3) To identify ecological problems & their proper solution .

Purpose

The primary purpose of the research paper is to trace the problems of tribal communities & their sense of ecology in their life. Also trying to solve environmental problems & ecological problems with solutions.

METHODOLOGY:

- 1) **Concept:** The term ‘environment’ defined as the surroundings or conditions in which a person, animal or plant lives or operates (Oxford). The wise management of that environment depends upon an understanding of soil, rock, minerals, waters of its present & potential segmentation. The another term ecology is that deals with relations of organisms to one another & to their physical surrounding (Oxford).
- 2) The study area:



The present research paper is discussed about overall the parts of tribal region in India which has environmental & ecological problems.

Acc to geographical location, the north eastern zone, central zone, south zone, the different problems of environmental & ecological are found from them.

The overall methodological framework is critical, analytical & descriptive. The study is undertaken collecting information from reports, newspapers, maps, records, tribal books some tribal peoples. Besides this many journals, magazines & social networking sites are also to be consulted for the purpose.

DISCUSSION AND RESULTS :

Our environment faces several problems & many of these seem to be worsening with time, bringing us into time of true environmental crisis. It is therefore becoming increasingly important to raise awareness of the existence of these issues as well as what can be done to reduce their negative impact.

There are some main problems which are faced by tribals in India are as follows:

- 1) The tribals need to be protected life away from towns & cities, through a network of road
- 2) About 90% tribals are engaged in cultivation & most of them are landless. They need to be helped in adopting new methods for cultivation
- 3) Ruthless exploitation of tribals in various ways as it favoured the zamindars, landlords, moneylenders, Forest contractors & police officials.
- 4) Climate change will affect temperature & moisture regimes that have implication for tribal society.

- 5) Tribes can prepare for climate threats by carrying out periodic forest assessments that evaluate observed climate change impacts & species climate change vulnerability.
- 6) Climate change will alter the frequency & intensity of environmental events like;
A) Heat events B) Heavy rainfall C) Drought & floods D) To affect agriculture severely E) Influencing Patterns & Productivity of crop F) Disturbances in livestock & fisheries.
- 7) Asset transfer to rural poor & tribal Communities that have been affected by climate stresses is a common coping strategy & can be managed by cash, credits, livestock or poultry.
- 8) Land alienation
- 9) Indebtedness, poverty & unemployment.
- 10) Lack of health care services nutrition
- 11) Lack of educational services
- 12) The struggle of tribe :
 - a) Due to exploitation of outsiders
 - b) Due to economic deprivation
 - c) Due to isolated tendencies.
- 13) The social problems of Indian tribals.
 - a) High incidence of illiteracy & gender gap
 - b) Problems of assimilation with Non-tribal Population
 - c) Erosion of identity
 - d) Drug addiction
- 14) Some economic problems.
 - a) Loss of control over natural resources
 - b) Poverty & exploitation
 - c) Land alienation
 - d) Lack of awareness about government schemes
 - e) Subsistence economy
 - f) Unemployment
 - g) Physical constraints

CONCLUSION

Large majority of tribals in India still facing the problems of poverty, food insecurity due to the forest degradation & scanty of food resources. The conservation of biodiversity is an urgent need in environmental & ecological perspective as well as to ensure sustainability of indigenous people who dwell in forest environment. Forest disruption & changes in species composition resulting from climate change could lead to loss of culturally important resources, negatively impacting tribal subsistence, culture & economy. Strong government-to-government relationships will ensure help that tribes, state & federal agencies & other partners work together to sustain tribal access to culturally important forest resources & habitat. Lastly, the geographically & physically excluded tribes should be brought into mainstream & allow them

to participate in the ongoing development process, in order to elevate their standards of life by themselves. In this way, there is no single article sufficient to discuss their miserable conditions.

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Research gate

Google map

EDUCATIONAL STATUS AND DROP-OUT RATES OF SCHEDULED TRIBE STUDENTS IN KERALA – AN ANALYSIS

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Abstract

Educating the depressed class especially the tribals play an important role in bringing them to the limelight. Scheduled tribes are one of the most diverse group among the population. They have a unique socio-economic culture, language and tradition. They are geographically isolated and are often mentioned as the marginalized section in the society. From the prehistoric time onwards, they are considered as the relegated section of the society. They still remain as the sidelined group due to various factors like cultural uniqueness, lack of education, malnutrition, unique language, lack of political freedom and knowledge etc. Considering these hitches, government is initiating plethora of welfare programmes for their all-round development. This paper tries to analyze the causes of educational backwardness and the trend of dropout rates among the scheduled tribe students in Kerala. The specific objectives of this paper are (i) to analyse the rate of drop-out among the S T students in Kerala and (ii) to evaluate the causes of their drop-out. The present study is descriptive in nature.

Keywords: Scheduled Tribes, Drop out, Welfare Schemes, Plethora

1. INTRODUCTION

India is a country which is famous for its charisma “Unity in Diversity”. We can see people of various culture, language, religion, tradition, caste and creed in India and is often described by many anthropologists and historians as the “melting pot” of races and tribes. Tribals in India are known by different names like “aboriginals” “adivasis”, “vanavasis”, “depressed class” etc. By the 1941 census, these qualifying adjectives were dropped and continued to adopt the notion “scheduled tribes” after independence. Article 366 (25) of Indian Constitution refers Scheduled Tribe as those who are scheduled in accordance with Article 342¹⁰. According to D.N Majumdar “A tribe is a social group with territorial affiliation, endogamous with no specialisation of functions, ruled by tribal officers, hereditary or otherwise united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration.” Tribals owing to their life style and community habits have not been

¹⁰342 (1) The president may with respect to any state or union territory and where it is a state after consultation with Governor thereof, by public notification, specify the tribes or tribal communities or parts or groups within tribes or tribal community which shall for the purposes of this constitution be deemed to be Scheduled Tribes in relation to that State or Union Territory as the case may be.

(2) Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or parts of or groups within any tribe or tribal community, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

able to keep in par with the modern society. More than 89 percent of the tribal communities regard themselves as part of Hindu religion. The infrastructure constraints like lack of transport and communication, education, health facilities etc. limit their opportunity to get access to development progress, technology and credit support extended by the government.

2. TRIBAL POPULATION: AN OVERVIEW

As per 2011 census, total scheduled tribe population accounts for 8.6% of the total population numbering 104.28 million. There is an increase of 0.4% (8.2%) of ST population as compared to 2001 census. Madhya Pradesh is having the highest percentage of tribal population (14.7%) and Meghalaya with the lowest ST population (2.5%) as of 2011 census. During 2001-2011 the decadal growth rate of the ST population was 23.7%. The literacy rate of Scheduled Tribe as per 2001 Census is 47.10 percent which stands much below the national literacy of 64.84 percent. But as per 2011 census their literacy rate has increased to 59% which is still below the national literacy rate of 74 %. The sex ratio of tribals is 990 females for per thousand males. Census data, 2011 portrays that there exists literacy gap among the tribals in India. Male literacy rate is 19% more than the female literacy rate among the tribals in India. The total Scheduled Tribe (ST) population of Kerala is 4, 84,839 constituting 1.45 percent of the total population of the State¹¹ as of 2011 census. Significant part of the ST population is seen in the district of Wayanad followed by Idukki and Palakkad. In Kerala we have 36 tribal communities. Each community is so heterogeneous in terms of culture, belief, livelihood strategies, social organization, economy and developmental perspectives. Five tribal community are recognised as primitive tribal groups¹² in the state. They are Kattunaikans of Wayanad, Koragas of Kasaragod, Cholanaikans of Nilambur Valley and Malappuram district, Kurumbar of Attappady and Palakkad districts and Kadars of Cochin. Tribes residing in Kerala are mainly indulged in agriculture and allied activities for their livelihood. Years back these tribal communities led an isolated life, having a trifling relation to the mainstream society. But nowadays due to the plethora of government initiated socio-economic measure and schemes, they have undergone remarkable changes.

Educating the depressed class especially the tribals play an important role in bringing them to the limelight. Education is often considered as the precondition for the socio-economic development of the weaker sections. Literacy rate of the scheduled tribes in India is having an increasing trend which is a positive factor for their all-round development. Even though the educational system in India is the second largest in the world there still exist the gap between literacy rate of the general population (73%) and that of ST population (59.0%). When we speak about Kerala, "Literacy and Education" are the major factors that emanate the parlance "Kerala's Development Experience" (GOK 2009). Having the opportunity for a meaningful education is

¹¹ Total population of Kerala is 33,406,061 and ST population numbers 484,839 (Rural – 433,092 and Urban – 51,747) as per 2011 Census estimates.

¹² Central Government has initiated four criterions in identifying Primitive Tribal Groups. They are (a) pre-agricultural level of technology and economy, (b) very low rate of literacy, (c) declining or near stagnant population, and (d) a subsistence level of economy

a basic human right. Even if Kerala has been recognised as the first literate state as on April 8 1991, the tribal literacy rate is only 57.22% which is far lower than the state literacy rate of 93.91% as of 2011 Census. Several problems can be cited as the reason for this literacy gap between the general population and the ST population. High rate of drop outs and low enrolment ratio are the significant reasons among them. The drop out ratio of the ST children is high in the educational institutions as compared to the general students and even the SC students.

3. OBJECTIVES AND METHODOLOGY OF THE STUDY

“Of the many poor, marginalized and the oppressed groups in the country the Scheduled Tribes are clearly among the most vulnerable. The main reason for this vulnerability is the lack of education” (Rudolf C Heredia, 1995). In this backdrop the specific objectives of this paper are (i) to analyse the rate of drop-out among the S T students in Kerala and (ii) to evaluate the causes of their drop-out. The present study is descriptive in nature. The study is based on Secondary data. Secondary data is collected from various journals, published articles, government reports, newspaper and online sources. Dropout rates are mainly collected from the Economic Surveys of Kerala of various years.

4. REVIEW OF LITERATURE

A detailed account on each tribal group of Kerala is given by Luiz (1962), the former chairman of Kerala State Tribal Enquiry Committee, His study is a comprehensive research in this field. The author has defined 48 tribal groups in detail, their origin, traditional occupation, beliefs, customs and other socio-cultural traits. Though the approach of the work is sociological in nature, it is different from previous works done on tribal folk of Kerala. The researcher does exploratory research but fails to come up with issues faced by the tribes. **Prajina et.al, (2014)** in their study pointed out that the literacy rate among the scheduled tribes is very low while compared to the general population and high rate of dropout is of the major reason. Poverty is one of the main causes for high rates drop out. Untrained teachers, family environment such as educated parents, employed parents etc. influence the rate of drop outs (**Rupon Basumatary,2012**). Low socio-economic status, linguistic problems, psychological problems, parental attitude, poverty, health issues etc are the main reasons for their high rate of drop outs among the tribal students, **Hassena VA & Ajmis. P. Mohammed (2014)**. A study on dropouts' students of Wayanad district by **Mathew (2002)** points out that the tribal parents have less concern on their children's education. The absence of proper immersion by the parents is regarded as a very important factor for the dropout of students, as parents can contribute and influence their children's studies. **Kakkoth (2012)** observes subjective experience of Ashram school dropout children from an anthropological and sociological perspective. School dropout reasons were analysed from the perspectives of headmaster, teachers and staff by carrying out a Case study on Indira Gandhi Memorial Model Residential School, Nilambur. The researcher observes that the percentage of students coming back after vacation/holidays to the school is very low, nearly 30 percent comes back and rest 70 percent returns weeks or months of reopening of the school, gradually leading to dropout. Thus, from the available literature it is evident that one of the pioneering reasons for the socio-economic backwardness of the tribals in Kerala is

their lack of education and illiteracy. They are often unaware of the policies and programmes initiated by the government due to their ignorance and analphabetism.

5. DROP OUT RATES AMONG THE SCHEDULED TRIBES IN KERALA

“Dropout Rate is defined as 'the percentage of students who drop out from a given grade or cycle or level of education in a given school year’”.

Kerala’s achievements in social and economic development and quality of life are rousing and hopeful. In case of human development index, the recital of Kerala is comparable to the developed countries. Literacy is considered as the building block of a country’s human capital. Kerala has achieved the distinction of having the lowest dropout rate of school students among the Indian States. In the year 2019-20, dropout ratio among school students in Kerala was 0.11 per cent (Economic Survey, 2021). Dropout rate among the tribals is high compared to scheduled caste and general population. Drop out is often considered as one of the major reasons for their educational backwardness. This is because ongoing dropout rates in the school level will leads to leads to low attainment of higher education among them as only a few students will be eligible for higher education. Hence low level of enrolment in higher education will leads to the low capital formation and hereafter will leads to poor socio-economic conditions.

Kerala has achieved the distinction of having the lowest dropout rate of school students among the Indian States. In the year 2019-20, dropout ratio among school students in Kerala was 0.11 % (Economic Survey,2020). Discontinuing the studies by the tribal students is a major worry in their field of education and human development. Data on dropouts shows that there exists high-rate of dropouts among the students belonging to Scheduled Tribes of Kerala compared to that of other communities. The dropout rate among the SC students has been less than one percent over the last ten years (Table 1). compared to this the dropout rate ST students ranged more than 2.5% over years and have even reached 3.71% for the year 2011-2012. The dropout rate may be even higher if we count the actual number of dropouts as there exists wide underreporting of dropouts in tribal areas in order to safeguard the schools and employees. The government has executed several policies and programmes for improving the school attendance among the tribal students but the continuing high dropout rate at school levels requires either alteration of existing policies or development of new strategies. From the year 2010 to 2015 the dropout rate among the ST students were fluctuating. But since 2016 the dropout rate had been decreasing slightly. The dropout rate of ST students is highest in Malappuram District (2.32 %) followed by Wayanad District (1.77 %) for the year 2019-2020. School dropout is high among the ST students. This often have a negative effect on higher education. Percentage of ST students seeking higher education is considerably low when compared to other communities. Only 1.16 percent of tribal population located in Kerala have attained graduation and above qualification (Census of India, 2001).

Table 1: Dropout Rate of ST & SC Students

Year	% of Drop Out (ST)	% of Drop Out (SC)
2010-2011	2.52	0.55
2011-2012	3.71	0.61
2012-2013	3.50	0.54
2013-2014	2.63	0.28
2014-2015	2.79	0.38
2015-2016	3.04	0.28
2016-2017	2.28	0.26
2017-2018	1.42	0.13
2018-2019	1.29	0.12
2019-2020	1.16	0.13

Source: Compiled from Economic Survey, GOK

6. REASONS FOR THE DROPOUT

“Education is an important parameter for any inclusive growth in an economy” (Abdulraheem, 2011). Educational level of ST students had found to be very deprived in India as well as in Kerala. Plethora of factors can be traced as the reason for the educational backwardness and dropout rate among the tribals. Financial constraints, failure/detention, family problems, inaccessibility to institutions, sense of alienation etc are the reasons attributed for the huge dropout of tribal students (Economic Survey, 2020).

Tribals are mostly engaged in agriculture and allied activities for their livelihood. They often lack permanent income and hence face difficulty in meeting the financial requirements of their children’s education. It should be noted that the impoverished economic status of tribals makes even the small amount of private expenditure involved in procuring writing material, clothing, etc a serious burden on the family (K. Sujatha, 2013). Tribal children are forced to engage in household activities to meet the two ends. They are forced to engage in crucial family work such as cattle rearing, labour on work sites, collecting fire wood and other minor forest products, stone quarrying, mining (John Leeson, 2015). Children use to contribute to the family income either directly or indirectly by engaging in these allied works. This results in the discontinuance of their education. Language barrier is another important constrain of tribal children in pursuing and continuing their education. Most of the tribals have their local dialect and are not familiar with the regional languages used in educational institutions. They often find it difficult in following the curriculum in regional language. The Constitution of India allows the use of tribal dialect (mother tongue) as the medium of instruction in case the population of the said tribe is more than one lakh. But this has not been adopted on the grounds of feasibility and viability of introducing and sustaining such a change (K. Sujatha, 2013). Accessibility to the nearby schools is every so often a hindrance to their educational attainments. Nearby schools will be in other villages or will be in the distant settlements.

Another issue among the teachers is that they don’t know the tribal dialect and find it difficult to communicate with the students. Students feel hesitant to interact freely with the teachers. In the remote tribal areas, the teacher absenteeism is a regular phenomenon and this affects largely the quality of education (Jayalekshmi, 2016). To prevent teacher absenteeism in tribal areas, preference must be given to the appointment of teachers belonging to the tribal community or

from the same panchayats. The major health problems found among the tribal students are scabies/ itching. Unclean surroundings and lack of potable clean drinking water are the major reasons for these diseases. Moreover, tribal students are anaemic and physically weak due to the lack of food and nutrition. Besides, factors like helping household activities, playing or hanging out with friends etc. also contribute to the dropout of students.

7. CONCLUDING REMARKS AND POLICY SUGGESTIONS

Tribals are isolated from the mainstream society and are hesitant to come to the limelight. Education is the building block for human development. Improving the literacy rate and education is the only way to bring the tribals in par with the mainstream society. Poverty, inability to afford the necessities of education, inadequacy of financial assistance etc. are some of the economic hindrances of education. Language barrier, teacher absenteeism, alcoholic parents, health issues, accessibility to the nearby schools, lack of motivation from the parents, lack of transport and communication facilities etc are major hindrance in their path to attain education. Keeping in view the hardships faced by the tribals in their socio-economic life, plethora of programmes had been initiated by both governments during the plan period. However, the major issues faced by this community remain unaddressed. Therefore, it is high time that the Government should give due importance in establishing more Ashram schools and Residential schools to encourage the school attitude of the tribal students. Vocational training institutes should be instigated to improve their technical skills. Teachers appointed in tribal hamlets should be oriented about the socio-economic background, ethnic culture and their tribal dialect. Higher officials should be appointed to evaluate the proper working of the schools, working hours, teaching methods, availability of the teachers, prevailing curriculum etc. Similarly, teachers must be provided with residential facilities and other amenities to encourage them to work in the remote tribal hamlets.

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CRIMES AGAINST TRIBAL WOMEN IN INDIA

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According to a global poll conducted by Thomson Reuters, India is the "**fourth most dangerous country**" in the world for women and the worst country for women among the G20 countries.

Abstract

*The status of **women in India** has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have held high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and Leader of the Opposition. However, women in India continue to face atrocities such as rape, acid throwing, dowry killings, and forced prostitution of young girls*

*Key Terms: crimes, exploitation, **Key Words: Women, Crimes, Violence***

INTRODUCTION

The semantic meaning of 'crime against women' is direct or indirect physical or mental cruelty to women. Various kinds of violence against women are eve-teasing, molestation, bigamy, fraudulent marriage, adultery and enticement of married women abduction and kidnapping, rape, harassment to women at working place, wife beating, dowry death, female child abuse and abuse of elderly female etc.

The most effective strategies are likely to be those that support women to organize peer groups and mobilize community resources and public services, including women's health services. Such approaches enable women to overcome resignation to the legitimacy of the established order are important factor in the perpetuation of imbalances of power between women and men. If women are to implement their reproductive preferences, then it is essential that their empowerment occur not only within their personal spheres, but also in the broader spheres of the community and the state."

Police records in India show a **high incidence of crimes against women**. The National Crime Records Bureau reported in 1998 that by 2010 growth in the **rate of crimes against women would exceed the population growth rate**. Earlier, many crimes against women were not reported to police due to the social stigma attached to rape and molestation. Official statistics show a dramatic increase in the number of reported crimes against women.

TYPES OF CRIMES AGAINST TRIBAL WOMEN

CHILD MARRIAGE

Child marriage has been **traditionally prevalent in India and continues to this day**. Historically, child brides would live with their parents until they reached puberty. In the past,

child widows were condemned to a life of great agony, shaved heads, living in isolation, and being shunned by society. Although child marriage was outlawed in 1860, it is still a common practice.

According to UNICEF's "State of the World's Children-2009" report, 47 per cent of India's women aged 20–24 were married before the legal age of 18, rising to 56 per cent in rural areas. The report also showed that 40 per cent of the world's child marriages occur in India.

DOMESTIC VIOLENCE

The number of incidents of domestic violence is higher among the lower Socio-Economic Classes (SECs). The Protection of Women from Domestic Violence Act, 2005 came into force on 26 October 2006.

DOWRY

In 1961, the Government of India passed the Dowry Prohibition Act, making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported. In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bridegroom) Rules were framed. According to these rules, a signed list should be maintained of presents given at the time of the marriage to the bride and the bridegroom. The list should contain a brief description of each present, its approximate value, the name of who has given the present, and relationship to the recipient. However, such rules are rarely enforced.

A 1997 report claimed that each year at least 5,000 women in India die dowry-related deaths, and at least a dozen die each day in 'kitchen fires' thought to be intentional. The term for this is "bride burning" and is criticized within India itself. Amongst the urban educated, such dowry abuse has reduced considerably.

FEMALE INFANTICIDE AND SEX-SELECTIVE ABORTION

In India, the male-female **sex ratio is skewed dramatically in favor of males**, the chief reason being the high number of females who die before reaching adulthood. Tribal societies in India have a less skewed sex ratio than other caste groups. This is in spite of the fact that tribal communities have far lower income levels, lower literacy rates, and less adequate health facilities. Many experts suggest the higher number of males in India can be attributed to female infanticides and sex-selective abortions.

Ultrasound scanning constitutes a major leap forward in providing for the care of mother and baby, and with scanners becoming portable; these advantages have spread to rural populations. However, ultrasound scans often reveal the sex of the baby, allowing pregnant women to decide to abort female fetuses and try again later for a male child. This practice is usually considered the main reason for the change in the ratio of male to female children being born.

In 1994 the Indian government passed a law forbidding women or their families from asking about the sex of the baby after an ultrasound scan (or any other test which would yield that information) and also expressly forbade doctors or any other persons from providing that information. However, in practice this law (like the law forbidding dowries) is widely ignored,

and levels of abortion on female fetuses remain high and the sex ratio at birth keeps getting more skewed.

Female infanticide (killing of girl infants) is still prevalent in some rural areas. Sometimes this is infanticide by neglect, for example families may not spend money on critical medicines or withhold care from a sick girl.

Continuing abuse of the dowry tradition has been one of the main reasons for sex-selective abortions and female infanticides in India.

RAPE

Rape in India has been described by Radha Kumar as one of **India's most common crimes against women and by the UN's human-rights chief as a "national problem"**.

In the 1980s, women's rights groups lobbied for **marital rape to be declared unlawful**, as until 1983, the criminal law (amendment) act stated that "sexual intercourse by a man with his own wife, the wife not being under fifteen years of age is not rape". Marital rape is still not a criminal offence. While per-capita reported incidents are quite low compared to other countries, even developed countries, a new case is reported every 20 minutes.

Sources show that **rape cases in India have doubled between 1990 and 2008**. According to the National Crime Records Bureau, **24,206 rape cases were registered in India in 2011**, although experts agree that the cases of unreported sexual assault are higher.

SEXUAL HARASSMENT

Eve teasing is a euphemism used for sexual harassment or molestation of women by men. Many activists blame the rising incidents of sexual harassment against women on the influence of "Western culture". In 1987, The Indecent Representation of Women (Prohibition) Act was passed to prohibit indecent representation of women through advertisements or in publications, writings, paintings or in any other manner.

Of the total number of crimes against women reported in 1990, half related to molestation and harassment in the workplace. In 1997, in a landmark judgment the Supreme Court of India took a strong stand against sexual harassment of women in the workplace. The Court also laid down detailed guidelines for prevention and redressal of grievances. The National Commission for Women subsequently elaborated these guidelines into a Code of Conduct for employers.

TRAFFICKING

The Immoral Traffic (Prevention) Act was passed in 1956. However many cases of trafficking of young girls and women have been reported. These women are either forced into prostitution, domestic work or child labour.

OTHER CONCERNS

SOCIAL OPINIONS

In the wake of several brutal rape attacks in the capital city of Delhi, debates held in other cities revealed that men believed women who dressed provocatively deserved to get raped; many of the correspondents stated women incited men to rape them.

HEALTH

The average female life expectancy today in India is low compared to many countries, but it has shown gradual improvement over the years. In many families, especially rural ones, girls and women face nutritional discrimination within the family, and are anaemic and malnourished. The maternal mortality in India is the 56th highest in the world. 42% of births in the country are supervised in Medical Institution. In rural areas, most of women deliver with the help of women in the family, contradictory to the fact that unprofessional or unskilled deliverer lacks the knowledge about pregnancy.

FAMILY PLANNING

The average woman living in a rural area in India has little or no control over becoming pregnant. Women, particularly women in rural areas, do not have access to safe and self-controlled methods of contraception. The public health system emphasizes permanent methods like sterilization, or long-term methods like IUDs that do not need follow-up. Sterilization accounts for more than 75% of total contraception, with female sterilization accounting for almost 95% of all sterilizations.

SEX RATIOS

India has a highly skewed sex ratio, which is attributed to sex-selective abortion and female infanticide affecting approximately one million female babies per year. In, 2011, government stated India was missing three million girls and there are now 48 less girls per 1,000 boys. Despite this, the government has taken further steps to improve the ration, and the ration is reported to have been improved in recent years.

SANITATION

In 2011 a "Right to Pee" (as called by the media) campaign began in Mumbai, India's largest city. **Women, but not men, have to pay to urinate in Mumbai, despite regulations against this practice.** Women have also been sexually assaulted while urinating in fields. Thus, activists have collected more than 50,000 signatures supporting their demands that the local government stop charging women to urinate, build more toilets, keep them clean, provide sanitary napkins and a trash can, and hire female attendants. In response, city officials have agreed to build hundreds of public toilets for women in Mumbai, and some local legislators are now promising to build toilets for women in every one of their districts.

HISTORICAL BACKGROUND

Scholars believe that in ancient India, women enjoyed equal status with men in all aspects of life. However, some have contrary views. Works by ancient Indian grammarians such as Patanjali and Katyayana suggest that women were educated in the early Vedic period. Rigvedic verses suggest that women married at a mature age and were probably free to select their own husbands. Scriptures such as the Rig Veda and Upanishads mention several women sages and seers, notably Gargi and Maitreyi.

Some kingdoms in ancient India had traditions such as nagarvadhu ("bride of the city"). Women competed to win the coveted title of nagarvadhu. Amrapali is the most famous example of a nagarvadhu.

According to studies, women enjoyed equal status and rights during the early Vedic period. However in approximately 500 B.C., the status of women began to decline with the Smritis (esp. Manusmriti), and with the Islamic invasion of Babur and the Mughal empire and Christianity later curtailing women's freedom and rights

Although reform movements such as Jainism allowed women to be admitted to religious orders, by and large women in India faced confinement and restrictions. The practice of child marriages is believed to have started around the sixth century.

MEDIEVAL PERIOD

Indian women's position in society further deteriorated during the medieval period, when Sati, child marriages and a ban on remarriage by widows became part of social life in some communities in India. The Muslim conquest in the Indian subcontinent brought purdah to Indian society. Among the Rajputs of Rajasthan, the Jauhar was practised. In some parts of India, the Devadasis or temple women were sexually exploited. Polygamy was widely practised, especially among Hindu Kshatriya rulers. In many Muslim families, women were restricted to Zenana areas of the house.

In spite of these conditions, some women became prominent in the fields of politics, literature, education and religion. Razia Sultana became the only woman monarch to have ever ruled Delhi. The Gond queen Durgavati ruled for fifteen years before losing her life in a battle with Mughal emperor Akbar's general Asaf Khan in 1564. Chand Bibi defended Ahmednagar against the powerful Mughal forces of Akbar in the 1590s. Jehangir's wife Nur Jehan effectively wielded imperial power, and was recognized as the real power behind the Mughal throne. The Mughal princesses Jahanara and Zebunnissa were well-known poets, and also influenced the ruling powers. Shivaji's mother, Jijabai, was queen regent because of her ability as a warrior and an administrator. In South India, many women administered villages, towns, and divisions, and ushered in new social and religious institutions.

The Bhakti movements tried to restore women's status and questioned certain forms of oppression. Mirabai, a female saint-poet, was one of the most important Bhakti movement figures. Other female saint-poets from this period included Akka Mahadevi, Rami Janabai and Lal Ded. Bhakti sects within Hinduism such as the Mahanubhav, Varkari and many others were principle movements within the Hindu fold openly advocating social justice and equality between men and women.

Immediately following the Bhakti movements, Guru Nanak, the first Guru of Sikhs, preached equality between men and women. He advocated that women be allowed to lead religious assemblies; to lead congregational hymn singing called Kirtan or Bhajan; to become members of religious management committees; to lead armies on the battlefield; to have equality in marriage, and to have equality in Amrit (Baptism). Other Sikh Gurus also preached against the discrimination against women.

HISTORICAL PRACTICES

Traditions such as sati, jauhar, and devadasi among some communities have been banned and are largely defunct in modern India. However, some instances of these practices are still found in remote parts of India. The purdah is still practised by Indian women in some communities, and child marriage remains prevalent despite it being illegal under current Indian law.

Sati

Sati is an old, almost completely defunct custom among some communities, in which the widow was immolated alive on her husband's funeral pyre. Although the act was supposed to be voluntary on the widow's part. It's practice is forbidden by the Hindu scriptures in Kali yuga, the current age. However during the islamic invasion of Indian subcontinent, this practice revived, as rapes, abduction were commonly carried out by the Islamic invaders. It was abolished by the British in 1829. There have been around forty reported cases of sati since independence. In 1987, the Roop Kanwar case in Rajasthan led to The Commission of Sati (Prevention) Act.

Jauhar

Jauhar refers to the practice of voluntary immolation by wives and daughters of defeated warriors, in order to avoid capture and consequent molestation by the enemy. The practice was followed by the wives of defeated Rajput rulers, who are known to place a high premium on honour. Evidently such practice took place, during the the Islamic invasions of India.

Purdah

Purdah is the practice among some communities of requiring women to cover their bodies so as to conceal their skin and form. It imposes restrictions on the mobility of women, curtails their right to interact freely, and is a symbol of the subordination of women. It is noted that Indian women had to purdah in the Islamic Kingdoms in Indian Subcontinent, as result of fear, that they would be kidnapped by the Muslims invaders.

Devadasis

Devadasi is often misunderstood as religious practice, it was carried in some parts of southern India, in which women are "married" to a deity or temple. The ritual was well-established by the 10th century A.D. By 1988, the practice was outlawed in the country.

BRITISH RULE

European scholars observed in the 19th century that Hindu women are "naturally chaste" and "more virtuous" than other women. During the British Raj, many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar, Jyotirao Phule, etc., fought for the betterment of women. Peary Charan Sarkar, a former student of Hindu College, Calcutta and a member of "Young Bengal", set up the first free school for girls in India in 1847 in Barasat, a suburb of Calcutta (later the school was named Kalikrishna Girls' High School).

While this might suggest that there was no positive British contribution during the Raj era, that is not entirely the case. Missionaries' wives such as Martha Mault née Mead and her daughter Eliza Caldwell née Mault are rightly remembered for pioneering the education and training of girls in south India. This practise initially met with local resistance, as it flew in the face of tradition. Raja Rammohan Roy's efforts led to the abolition of Sati under Governor-General

William Cavendish-Bentinck in 1829. Ishwar Chandra Vidyasagar's crusade for improvement in the situation of widows led to the Widow Remarriage Act of 1856. Many women reformers such as Pandita Ramabai also helped the cause of women.

Kittur Chennamma, queen of the princely state Kittur in Karnataka, led an armed rebellion against the British in response to the Doctrine of lapse. Abbakka Rani, queen of coastal Karnataka, led the defense against invading European armies, notably the Portuguese in the 16th century. Rani Lakshmi Bai, the Queen of Jhansi, led the Indian Rebellion of 1857 against the British. She is now widely considered as a national hero. Begum Hazrat Mahal, the co-ruler of Awadh, was another ruler who led the revolt of 1857. She refused deals with the British and later retreated to Nepal. The Begums of Bhopal were also considered notable female rulers during this period. They did not observe purdah and were trained in martial arts.

Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal Joshi were some of the earliest Indian women to obtain a degree.

In 1917, the first women's delegation met the Secretary of State to demand women's political rights, supported by the Indian National Congress. The All India Women's Education Conference was held in Pune in 1927. In 1929, through the efforts of Mahomed Ali Jinnah, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl. Though Mahatma Gandhi himself married at the age of thirteen, he later urged people to boycott child marriages and called upon young men to marry child widows.

Women played an important part in India's independence struggle. Some famous freedom fighters include Bhikaji Cama, Dr. Annie Besant, Pritilata Waddedar, Vijayalakshmi Pandit, Rajkumari Amrit Kaur, Aruna Asaf Ali, Sucheta Kriplani and Kasturba Gandhi. Other notable names include Muthulakshmi Reddy and Durgabai Deshmukh. The Rani of Jhansi Regiment of Subhas Chandra Bose's Indian National Army consisted entirely of women, including Captain Lakshmi Sahgal. Sarojini Naidu, a poet and freedom fighter, was the first Indian woman to become President of the Indian National Congress and the first woman to become the governor of a state in India.

FINDINGS

Women in India now participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. Indira Gandhi, who served as Prime Minister of India for an aggregate period of fifteen years, is the world's longest serving woman Prime Minister.

The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), and equal pay for equal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3)), renounces practices derogatory to the dignity of women (Article 51(A) (e)), and also allows for provisions to be made by the State for securing just and humane conditions of work and for maternity relief. (Article 42).

Feminist activism in India gained momentum in the late 1970s. One of the first national-level issues that brought women's groups together was the Mathura rape case. The acquittal of

policemen accused of raping a young girl Mathura in a police station led to country-wide protests in 1979-1980. The protests, widely covered by the national media, forced the Government to amend the Evidence Act, the Criminal Procedure Code, and the Indian Penal Code; and created a new offence, custodial rape. Female activists also united over issues such as female infanticide, gender bias, women's health, and women's literacy.

Since alcoholism is often associated with violence against women in India, many women groups launched anti-liquor campaigns in Andhra Pradesh, Himachal Pradesh, Haryana, Odisha, Madhya Pradesh and other states. Many Indian Muslim women have questioned the fundamental leaders' interpretation of women's rights under the Shariat law and have criticized the triple talaq system.

In 1990s, grants from foreign donor agencies enabled the formation of new women-oriented NGOs. Self-help groups and NGOs such as Self Employed Women's Association (SEWA) have played a major role in the advancement of women's rights in India. Many women have emerged as leaders of local movements; for example, Medha Patkar of the Narmada Bachao Andolan. The Government of India declared 2001 as the Year of Women's Empowerment (Swashakti). The National Policy For The Empowerment Of Women came was passed in 2001.

In 2006, the case of Imrana, a Muslim rape victim, was highlighted by the media. Imrana was raped by her father-in-law. The pronouncement of some Muslim clerics that Imrana should marry her father-in-law led to widespread protests, and finally Imrana's father-in-law was sentenced to 10 years in prison. The verdict was welcomed by many women's groups and the All India Muslim Personal Law Board.

In 2010 March 9, one day after International Women's day, Rajya Sabha passed the Women's Reservation Bill requiring that 33% of seats in India's Parliament and state legislative bodies be reserved for women.

CONCLUSION

The tribal women, constitute like any other social group, about half of the total population. The tribal women, as women in all social groups, are more illiterate than men. Like others social groups, the tribal women share problems related to reproductive health. When primary and secondary subsistence activities are counted, women work more than men. Status of women varies in different societies. The conceptual framework to analyse women's status comprise the seven roles women play in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual. In order to appraise the social status of women in these diverse ecological areas, the findings have been divided in to subsequent categories: - (a) a girl; daughter; a unmarried woman; (b) a married woman; (c) a widow; (d) divorcee; and (e) a barren woman. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. The tribal women work very hard, in some cases even more than the men. All the tribal societies in the study area are patriarchal in which men dominate in public sector. However, in their own world women have a freedom, and a self-expression.

With the onset of development programmes economic changes are taking place but tribal women remain traditional in their dress, language, tools and resources, because they grow food crops rather than cash crops. Modernisation is bringing changes, which affect men and women differently. India as a whole is characterised by sharp gender disparities, although women's status varies considerably by region. On virtually all frontiers of human societal pursuits-economic, educational, scientific, legal, political, official, political and religious sphere Indian women suffer profoundly. For all time there are socio-cultural factors, which validate for the status of women in particular society. It is always culture (a set of collective experiences of ideas, norms, values and beliefs associated with a people) with its gender role inequalities and socialisation (the intricate process through which culture is transmitted from one generation to another) determines the position of women in a society. Gender roles are socially constructed. The family structure in India is patriarchal, patrilocal and patrilineal. Patriarchy denotes a culture of power relationship that promotes man's supremacy and women subjugation. It encompasses institutional endorsement of man's ascendancy within the family and other social structures. It justifies the normative process pertaining to the recognition and sustainability of his dominance in society. Consequently a boy is looked upon as the perpetuator of the family line, and a girl 'a bird of passage'.

The Indian family organisation makes discrimination between the sexes. It promotes a hierarchy of classification in which man centred issues take dominance where as women derive their personalities from their fathers', husbands', brothers' and sons. With a secondary status, women play but a submissive role in social life. Despite several economic, political and social changes, women, are still far behind. One of the most unflattering statistics concerning India's girl child shows that the preference for a son runs across rich as well as poor households, educated as well as illiterate families. Widespread use of modern technology, a joint failure of medical ethics and failure to shed concept of a male heir has pushed female foeticide to high proportions. Female foeticide is just one side of the vast anti-women behavioural range in India. The tragedy is that even women, who have the choice, option for a male child. They feel that only with a birth of a son, they will achieve higher status.

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THE ISSUES OF TRIBAL WOMEN EDUCATION IN INDIA – A CRITICAL ANALYSIS

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Abstract

Women has assumed a steady and characterized part in the general public, from little girl, sister, spouse and mother. The genuine assessment of their commitment to the family, society and the nation is hardly done or checked till date. In this extreme changing society and the world, ladies need to get mindful about themselves, obligations, and their privileges. At present occasions the job of ladies is consider in all parts of social fibre. The means will support to establish an instructive climate in the spaces just as expansive the attitude of ancestral guardians. This paper is addressing the issues and critical issues of tribal women education, Government Policies and Programs for the Education of Tribal Women, suggestions and Openings and Challenges of Tribal Women Education in India. Most of the ancestral networks possess in the timberlands in a dissipated way. Consequently, it gets difficult to open separate schools in every town where the necessary understudy's solidarity isn't accessible. On other land, ancestral residences stay isolated from one another by some actual boundaries like streams, slopes, nasal and woods. In the far off ancestral regions the instructor nonattendance is a normal event and it generally influences the nature of training. In ancestral towns, there is essentially no connection with the instructors of the townspeople. It is emphatically recommended for the utilization of the native language or home language as the mechanism of guidance in beginning phases of training. From the point of view of language, it is attractive to be a neighbourhood educator from similar ancestral networks, all investigation materials ought to be provided in nearby dialects of the clans. It is recommended to designate more ancestral instructors and female educators in the ancestral regions.

Key Words: *Tribal Women Education, Literacy Rate, School Education, School Curriculum*

Introduction

Education is the way to progress. The also is valid for women. Women are the focuses of creation in this world. Women's don't know themselves for which they have made. Women has assumed a steady and characterized part in the general public, from little girl, sister, spouse and mother. The genuine assessment of their commitment to the family, society and the nation is hardly done or checked till date. In this extreme changing society and the world, ladies need to get mindful about themselves, obligations, and their privileges. At present occasions the job of ladies is consider in all parts of social fibre. Numerous investigations in the past have demonstrated that they are assuming an imaginative part in country building. Training of ladies,

which is about portion of the country's populace, in this way, without a doubt is the significant for non-industrial nation like India.

Ladies are the primary instructor of the youngster in the entire world. Thusly, schooling of ladies is surely viewed as the main piece of the improvement of the general public. Napoleon was asked once, what was the incredible need of France. They answered, "progress of the country is unthinkable without taught mother .if the ladies of my nation are not instructed the about portion of individuals will be unskilled. Ladies instruction can help tackle their issues, for example, conception prevention, drug, neediness, share framework, connect consuming case, imbalance of ladies in the public eye and youngster work and so forth India is home to enormous assortment of native individuals. Booked clan populace addresses quite possibly the most monetarily poor and underestimated local area in India. With a populace of more than 10.2 million, India has the biggest ancestral populace on the planet. It is 8.2 percent of the all-out populace of the country. Most preliminary's kin are occupant in poor, ignorant and blocked off woods and rocky regions. They all lie behind everyday issue contrasted with other segment of the populace .Government of India has begun numerous plans for the advancement of schooling and government assistance in ancestral and specifically. Notwithstanding these endeavours, Literacy rate there is no improvement. On account of crude clans, it is poor and among the ladies, it is low. Proficiency is the way in to the financial improvement of any class or area, and this is the reason ancestral networks across India are under separation from various kinds of denied, like detachment from land and different assets. Particularly ancestral ladies they are far the standard of public life.

Statement of the Problem

There are in excess of 500 clans as advised under article 342 of the Constitution of India, in different States and Union Territories of the country, the biggest number of ancestral networks being in the State of Uttar Pradesh. Albeit Scheduled Tribes are a minority, they are about 8.2 % of the complete populace of India. About 93% of the ancestral individuals live in country regions and are occupied with rural pursuits. In Ten States like Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Uttar Pradesh and West Bengal which together record for more than four-fifths of the complete ancestral populace in India. The primary focal point of this paper is on ruled areas might be start work on a need premise to educated the ancestral. Over half of dropouts occur in grade school .to managing the issues the office has made a group which will go to the ancestral regions spreading mindfulness about different plans offered by the public authority to urge individuals to send their little girl to class. However function as an intention in numerous young ladies in the spaces where they need training. To diminish the effects of destitution on little girl' training, offering payment to selected young ladies is a decent arrangement. Since there isn't tracked down any solid break in Families perspectives for their young ladies' schooling, the examination support the assessment of giving an instrument of value and simple agreeable instruction for young ladies in the spaces. The means will support to establish an instructive climate in the spaces just as expansive the attitude of ancestral guardians. This paper is addressing the issues and critical issues of tribal women

education, Government Policies and Programs for the Education of Tribal Women, suggestions and Openings and Challenges of Tribal Women Education in India

Issues and Critical Issues of Tribal Women Education:

There are numerous basic issues and issues in the field of ancestral ladies instruction. They are as per the following:

Area of the Village: Most of the ancestral networks possess in the timberlands in a dissipated way. Consequently, it gets difficult to open separate schools in every town where the necessary understudy's solidarity isn't accessible. On other land, ancestral residences stay isolated from one another by some actual boundaries like streams, slopes, nasal and woods. So these actual obstructions produce a deterrent for the young ladies of an ancestral town to go to the school in an adjoining town. In the present circumstance, guardians don't permit their young lady kid to go to schools. More private schools ought to be set up in each states and regions and ought to be reached out up to PG level in ancestral regions.

Mentality of the Parents: Most of the exited young ladies are living with their family. According to the investigation implies, greater parts of their folks don't have appropriate training and they are early dropouts. Ancestral guardians are generally unskilled. They generally show an extremely uninterested demeanour towards the schooling of their young ladies. They are keen on giving family duties to their young ladies a beginning phase of their schooling. "The guardians of these young ladies don't have any relationship with the general public outside and are ignorant of the significance of instruction. Instructing such young ladies is an enormous undertaking.

Negative Attitude towards School Education: Many of the dropouts are having an in favour demeanour towards instruction, they think about training as an exhausting interaction. They actually are not persuaded of the need of training for their job. They know about the public authority's stipends for their schooling. Be that as it may, a negative demeanour towards training makes them stay back in their province climate than go to class.

Monetary Condition: The clans rely upon timberlands for a very long time and on horticulture for a very long time. The young ladies of the age bunch 4 to 6 are discovered to help their folks in assortment of backwoods items. In the present circumstance, guardians don't permit to save their young ladies or their workforce and permit them to go to schools. At the point when a family not monetarily secure, focusing on a young lady kid instruction take a backseat. Post class V separation from school additionally will in general increment and guardians likewise feel it dangerous for young lady kid to go far.

Arrangement of Local Teachers: In the far off ancestral regions the instructor nonattendance is a normal event and it generally influences the nature of training. In ancestral towns, there is essentially no connection with the instructors of the townspeople. Educators don't get any lodging office in the town, which makes them unpredictable which represses the typical daily schedule of the school. Aside from this, the aloof demeanour of the locals and the arrangement of undeveloped instructors in ancestral regions diminish the upsides of training.

Absence of Proper Prohibition: Due to terrible coordination between the ancestral government assistance division and the school instruction office, appropriate checking is restrained.

Government Policies and Programs for the Education of Tribal Women

Following autonomy, efficient and Constitutional for courses of action were put forth for nothing and arranged attempts in our country, necessary training for youngsters up to satisfy the public responsibility of the age of 14 years. Endeavours were made cherished under article 45 of the through progressive long term intends to accomplish the objective of 100% proficiency through obligatory and let loose schooling for the youngsters to 14 years. The National Policy on Education 1986 and 1992 are given top dominance for the achievement of objectives of Universal Elementary Education (UEE). Diverse projects and motivations were start for Universalizing and improve the nature of rudimentary instruction in India. Regardless of, even 62 years of freedom the point of widespread rudimentary instruction has not yet been accomplished. Almost 10 million young ladies of school going ages are not going to grade schools because of different reasons like destitution, no admittance to schools. Legislature of India began a plan; known as Sarva Shiksha Abhiyan (SSA) in the year 2001-2002 in association with the neighbourhood self-governments and state Governments. It is a broad and incorporated significant program of administration of India to accomplish all inclusive rudimentary training cover the entire country in a mission mode. Coming up next are the primary targets of the plan:

- Enrolment of all youngsters in school, Education Guarantee Centre, Alternate Schools, Back-to-School camp by 2003;
- All youngsters complete five years of grade school 2007;
- All youngsters complete eight years of grade school by 2010;
- Focus on rudimentary instruction of fulfilling quality with importance on training forever;
- To connect all sex and social class stretch at essential level by 2007 and at rudimentary schooling level by 2010;
- Universal maintenance by 2010. Other than this, Government of India began numerous other support plans to keep up the kids in the schools which are given below:(1) Free course books, Stationary, school sacks and so forth; (2) Free regalia, (3) Mid-day feast conspire, (4) Attendance grant for young ladies and so on

The PESA (The Panchayats Extension to Scheduled Areas) Act, 1996 truth be told, has been made it required for the States having planned regions to make uncommon arrangements for giving wide powers to the clans on the issue identifying with dynamic and improvement of their local area. A midway supported government program of ashram schools only for ST kids from rudimentary to higher optional levels

Suggestions

A few suggestions for development of ancestral training are as per the following:

The Relevant Study Material in the Local Language: It is emphatically recommended for the utilization of the native language or home language as the mechanism of guidance in beginning phases of training. From the point of view of language, it is attractive to be a neighbourhood

educator from similar ancestral networks, all investigation materials ought to be provided in nearby dialects of the clans.

Proficiency Campaign: A legitimate mindfulness mission ought to be coordinated to make the mindfulness about the significance of instruction. Broad education crusade in the ancestral ruled areas might be start work on a need premise to educated the ancestral. Over half of dropouts occur in grade school .to managing the issues the office has made a group which will go to the ancestral regions spreading mindfulness about different plans offered by the public authority to urge individuals to send their little girl to class.

Mentality of the Tribal Parents: The disposition of the ancestral guardians toward schooling ought to be improved through appropriate advising and direction.

Payments and Various Scholarships: Since advanced education is less in the clans, extraordinary ST grants ought to be given to the ancestral young ladies contemplating advanced education, particularly in designing, clinical, and other professional streams.

The Appointment of Local Teachers and Female Teachers: It is recommended to designate more ancestral instructors and female educators in the ancestral regions. Environmental, social, mental qualities of ancestral youngsters ought to be painstakingly considered by instructors in ancestral regions.

Private Schools: More private schools ought to be set up in each states and locale and ought to be reached out to PG level in ancestral regions.

Legitimate Monitoring: High level authorities ought to frequently inspect the working of schools identified with showing strategies, working hours and participation registers

Federal retirement aide: Social security of understudies, particularly of juvenile young ladies involves incredible worry in private schools

School Curriculum: The improvement of the School Curriculum Medium and need for extreme improvement through the occasion design in ancestral overwhelmed regions.

Openings and Challenges of Tribal Women Education

Training framework ought to give another culture of work ethos and a variety of youthful capable, gifted and exceptional objective gathering who will actually want to bear the formative obligations. It should improve an individual fit to the requirements of the always changing unique world. The situation with any gathering of people is controlled by its degrees of proficiency, training, way of life and wellbeing sustenance. The ancestral ladies comprise like some other gathering of people, about portion of the complete populace, ancestral ladies work more enthusiastically and family economy and the executives rely upon them. It has been accounted for that lack of education, in ancestral just as non-0tribal populace, is emphatically associated wellbeing. As ladies in all gathering of people, they are more uneducated than men. As a rule, their lower proficiency rate, lower enrolment rate and their essence in the school. Joined countries has characterized the situation with ladies as the "combination of position a ladies involves as a specialist, understudy, spouse, mother5... ... of the force and eminence appended to these positions, and of the privilege and obligations she is relied upon to work out". Schooling gives them dynamic, financial status and strengthening consistently go inseparably.

To days ancestral ladies society wishes that their future would be acceptable. They don't need their youngsters to endure as they have endured.

They request great instructive and occupation offices for their kids. Gradually instructive status of ladies and their kids, availability to a wide range of infrastructural exercises improved dynamic limit in exceedingly significant angles is apparent in status like Gujarat. Article of the constitution of India sets out that the state will advance with exceptional consideration the instructive and economy interests of the more vulnerable segments of individuals and specifically of the booked ancestral and will shield them from social shamefulness and all types of abuse. An enormous number of ancestral ladies have missed schooling at various stages and to enable them there is an extraordinary need of giving freedoms in order to empower them to expect administration characteristics for financial confidence and surprisingly friendly change.

Conclusion

Schooling is the lone most significant instrument by which people and society can improve singular gifts, construct a degree of limit, defeat hindrances, and grow openings for nonstop improvement in their government assistance. It isn't just appropriate yet additionally for ancestral ladies. With regards to the instruction of ancestral ladies, the mentalities of ancestral families ought to be positive and the public authority to be updated to get a harmony among man and ladies. Different advances ought to be taken to guarantee the accomplishment of ancestral ladies in standard schools. Instructors ought to be allot undertaking to propel guardians can select their little girls in schools, particularly guardians, who are reluctant to do as such because of ignorance, frail monetary status and obliviousness.. To diminish the effects of destitution on little girl' training, offering payment to selected young ladies is a decent arrangement. Since there isn't tracked down any solid break in Families perspectives for their young ladies' schooling, the examination support the assessment of giving an instrument of value and simple agreeable instruction for young ladies in the spaces. The means will support to establish an instructive climate in the spaces just as expansive the attitude of ancestral guardians.

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AWARENESS OF TRIBAL DEVELOPMENT PROGRAMMES AMONG TRIBAL COMMUNITIES... A STUDY ON THE EFFECTIVENESS OF TDPS IN KERALA

Sachin Shaji & Sharon Jose

Abstract

Tribal development is one of the most critical agenda of policymaking. Though there are multiple projects and programmes for tribal development, socio-economics issues of tribal communities remain unsolved. The condition of tribals is not different in Kerala, a state famous for achieving higher standards of living. They are pushed out of the margins and persisting under low per capita income. They endure poverty, malnutrition, unemployment and health issues. To solve these problems, effectiveness of existing programmes should be analysed. The article studies the effectiveness of development schemes provided by the government. And it also attempts to study the awareness of the benefits provided to tribal people based on primary data collected from two Block Panchayats in Wayanad District. This study is both descriptive and analytical. The required data has been collected using random sampling from the respondents with interview schedule. Statistical methods have also been employed. From the results, it became evident that awareness about tribal development programmes and the effectiveness of such programmes are directly related. The socio-economic condition varies from tribe to tribe and region to region. We understand that the condition of tribal people in Sulthan Bathery Block is better than that of Mananthavady Block. Yet, most of them are not aware of the benefits they are eligible for.

Keywords: Tribal Development Programme (TDP), Kerala, Wayanad, Awareness, Sulthan Bathery, Mananthavady.

INTRODUCTION

In India, tribals are generally called *Adivasis*, which means initial inhabitants or original inhabitants. The Constitution of India recognises them as Scheduled Tribes (S.T.). Immediately after independence, in 1949, particular articles were included in the constitution regarding the protection of scheduled tribes (along with scheduled castes) identified as historically disadvantaged. Article 366 (25) of the Constitution refers to Scheduled Tribes as those scheduled under article 342 of the constitution. In India, the number of individual communities or ethnic groups notified as Scheduled Tribes is 705. Around 10.43 crore people, i.e. 8.6 % of the total population, are tribal - the most significant tribal population in the world.

When we compare with the general society, the lifestyle and habits of tribal communities are different. Hence their economic structure is primitive, varying from the mainstream. However, their condition is pathetic. Exploitation and lack of basic facilities such as drinking water, shelter, sanitation, transportation, and health care make their lives miserable (Basumatary, 2020). Nevertheless, there are many government programs and schemes for the welfare and development of tribal communities. A considerable amount is spent in every budget for the activities and measures of tribal development. They have reservation in education and employment opportunities. However, they continue to be disadvantaged. (Buragohain, 2015) This issue should be appropriately analysed and solved for tribal communities to have a commendable standard of living.

In Kerala, around 1% of the total population belongs to various tribal communities. Majority of them are inhabited across the hill ranges and forests of Western Ghats and a significant portion of the tribal population is settled in the Wayanad district. Idukki, Palakkad, Kasaragod, Malappuram and Kannur are the other prominent districts inhabited by tribals.

STATEMENT OF THE PROBLEM

There are many schemes and programs under various levels of governments and departments, which are specially meant for tribal communities' benefits, but their condition remains deplorable. There could be a gap between planning and execution of these schemes for the tribal communities, to not achieve success. Thus, it is essential to analyse the effectiveness of tribal development programs. It will be significant to analyse the impacts of such programmes through studies conducted in districts like Wayanad, where the tribal population is relatively high.

OBJECTIVES OF THE STUDY

1. To study the effectiveness of development schemes provided by the governments.
2. To study the awareness of the benefits among tribal people.

SIGNIFICANCE OF THE STUDY

The budget outlay for Scheduled Tribe Sub Plan in 2019 was 663 Crore Rupees. While we go through the conditions of tribal communities nowadays, it is clear that the actual effects of Tribal Development Plans are much less than the expected benefits. To solve their problems, the effectiveness of such programmes and schemes should be analysed. This study is undertaken considering the need and importance of tribal development in our society and economy.

METHODOLOGY

The study is both descriptive and analytical. Although both primary and secondary data are employed, the study is mainly based on primary data collected from randomly selected 60 households. Wayanad is the district where most of Kerala's tribal population resides. Therefore, this is an appropriate site to study the topic. Four tribal colonies were selected from two Block Panchayats. Two tribal communities were studied. 30 households were randomly selected from each Block. The required data has been collected from the respondents using an interview schedule. Secondary data includes data regarding various Tribal Development Programmes and Welfare Schemes from various journals, reports, websites of various government departments. Statistical methods such as arithmetic mean and coefficient of variation is used.

SCOPE AND COVERAGE OF THE STUDY

This paper aims to study the economic conditions of tribal communities and the effectiveness of TDPs for which they are eligible. Economic and social life and pattern of community life is observed. Income, life standards, benefits enjoyed etc. are analysed using statistical tools. Data are collected from the Wayanad district. Two Block Panchayats, Sulthan Bathery and Mananthavady, comes under the study. 30 households are randomly chosen from each Block. Demographic statistics, profile and details of the two blocks are accounted for.

PROFILE

Mananthavady block

Mananthavady is a rural region situated in the northern part of the Wayanad District. Mananthavady Block Panchayat includes 6 Gramapanchayats, namely Edavaka, Panamaram, Thavinhal, Thirunelly, Thondarnadu and Vellamunda and Mananthavady Municipality. The

area covered in the block is 780.44 square kilometre. Major crops cultivated are paddy, coconut, pepper, coffee and rubber. The major Tribes in Mananthavady block are Kurumas, Paniyas, Ooralis, and Kattunaikkans etc. Sample for Mananthavady Block is collected from Adiya Tribe.

Sulthan Bathery Block

Sulthan Bathery is a rural region situated in the western part of the Wayanad District. Sulthan Bathery Block Panchayat includes 8 Gramapanchayats. The area covered in the block is 803.11 square kilometre. Major crops cultivated are paddy, coconut, pepper, coffee etc. The major Tribes in Sulthan Bathery Block are Paniyas, Adiyas, and Kattunaikkans etc. Sample for Sulthan Bathery Block is collected from Paniya Tribe.

ECONOMIC CONDITION AND LIVELIHOOD

Variables like income, employment, land ownership, other economic activities such as farming were analysed. 60 % of the sample population owns the land (36.66% from Mananthavady block and 83.33% from Sulthan Bathery Block). Maximum area of land owned by an individual or a household is 50 cents. Most of the people (60%) own the land below 10 cents. 55% of people engage in farming on their land. Major crops include coffee, pepper, coconut, arecanut and vegetables. People are employed in agriculture and allied jobs, handicrafts, MGNREGS, construction allied work and home service. Half of the respondents (50%) engage in farming and allied jobs. The number of employment days varies due to different reasons. Most of the respondents (53.33%) go for work between 10 to 15 days a month. Wages are Rs.500 for a man and Rs.300 for a woman per day. Monthly income is calculated from the number of employment days and daily income. Most of the respondents are having a monthly income between Rs.4000 and Rs.6000. A majority of respondents from Mananthavady Block (60%) have no Savings Bank Account, whereas most respondents from Sulthan Bathery Block (73.33%) have Savings Bank Account. During emergencies such as hospital expenses, most respondents (64.33%) borrow from private individuals and money lenders. Bank credit is used by none.

DEVELOPMENT PROGRAMMES

Pensions

People receive various kinds of pensions such as old-age pension and widow pension. A few people receive some other pensions, but the beneficiaries themselves are not clear about the category. 35 Of the respondents receive various pensions. Most pension recipients receive old-age pension (18.5%) and widow pension (11.5%).

Housing Programmes

There are numerous housing programmes under various government bodies. People, especially tribal people who have no secure home, are eligible for the benefits of such programmes. 65% enjoy the benefits of various housing programmes. Most of the respondents (66.67%) have a vague awareness of various housing programmes. Only 11.67% are fully aware of housing programmes.

MGNREGS

Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) plays a vital role in employment generation and poverty eradication in rural pockets, especially in tribal areas.

35% of the respondents access the benefits of MGNREGS. 40% of the respondents are aware of MGNREG Scheme. 20 % are not aware of the scheme.

Public Distribution System

Public Distribution System is a significant remedy to poverty and malnutrition among backward communities, especially among tribals. But only 63.33% of sample population receive the benefits. (40% from Mananthavady block and 63.33% from Sulthan Bathery Block). Only half of the respondents (50%) are aware about different schemes of PDS. 10% are not at all aware about the schemes.

Education Grants and Aids

Some families have three children (9 families in Mananthavady Block and 12 Families in Sulthan Bathery Block). The government provides many grants and aids both in cash and in-kind. All the children who are going to the school receive such benefits. 73.47% of children between the age of 6 and 14 go to school.

SGSY

Rural youth between the age of 18 years and 35 years are eligible for the benefits provided by the SGSY programme (Swarnajayanthi Gram Swarozgar Yojana), especially for the benefits of TRYSEM (Training of Rural Youth for Self-Employment), which is merged with SGSY. However, in both the Block Panchayats, none of the eligible people receive the benefits. No one is aware of the programme.

STATISTICAL ANALYSIS: INCOME AND LAND DISTRIBUTION

The coefficient of variation of income in the Mananthavady block (47.62) is greater than the coefficient of variation Sulthan Bathery Block (43.99). Therefore, variability in income distribution is more in the Mananthavady block, and income distribution is relatively consistent in Sulthan Bathery Block.

The coefficient of variation of land area in Mananthavady block (89.43) is greater than the coefficient of variation Sulthan Bathery Block (71.1). Therefore, variability in land area distribution is more in Mananthavady block, and land area distribution is relatively consistent in Sulthan Bathery Block.

SOME IMPORTANT FINDINGS

1. Most of the respondents (53.33%) are indifferent towards their conditions. 11.67% are satisfied, and 33.33% are not satisfied.
2. Most of the benefits are accessed only by less than 50% of the respondents in the Mananthavady Block. However, most of the benefits are accessed by more than 50% of Sulthan Bathery Block.
3. Awareness among the tribals about the benefits they are eligible for, is directly related to the accessibility of benefits and the effectiveness of development programmes. People in Sulthan Bathery Block are more aware of the benefits provided, and as a result, most of the benefits are accessed by more than 50% of respondents in Sulthan Bathery Block.
4. The economic condition of tribal people in Sulthan Bathery Block is better compared to that of Mananthavady Block. Higher rate of education could be a factor.

5. Socio-economic conditions of tribals vary from region to region and tribe to tribe.

SUGGESTIONS FROM RESPONDENTS

Some significant suggestions respondents put forward are listed below:

- ◆ Proper awareness should be given about the benefits they are eligible for. Awareness programmes or campaigns should be conducted in each colony.
- ◆ Public representatives should visit the colonies regularly to know the problems faced by the tribal people.
- ◆ Adequate drinking water facility should be provided (Sulthan Bathery Block)
- ◆ Popular platforms should be given to raise their issues.
- ◆ Facilities should be provided to enhance the production of handicrafts.
- ◆ Proper marketing facilities should be arranged for agricultural as well as handicraft products.
- ◆ Roads and public wells should be maintained regularly.
- ◆ Facilities should be provided for getting cheap credit for meeting emergencies.
- ◆ More employment should be generated.

RECOMMENDATIONS

The article will be incomplete without putting forward some recommendations based on the findings:

- Awareness among the tribals is directly related to the accessibility of benefits and the effectiveness of development programmes. So proper awareness should be given to tribal people to enhance the effectiveness of Tribal Development Programmes. Awareness can be provided either from schools or by conducting awareness classes or campaigns in each colony.
- The socio-economic conditions of tribals vary from region to region and tribe to tribe. So, the role of local self-government is very significant to implement development programmes at the Panchayat level or Block level according to regional needs.
- Surveys should be conducted in Gramapanchayat or Block level to recognise the people eligible for the benefits of various development programmes and to ensure the benefits are accessible to them.
- The suggestions from the tribal communities must be considered before implementing development programmes.
- Many people do not have essential documents such as Aadhar Card and Ration Card. Lack of such documents causes non-accessibility of multiple benefits. Authorities should ensure that such primary documents are distributed among tribal people with special care.
- Training should be provided among youth to impart skills for various jobs. Enhanced skills will increase employment opportunities and income, raising the standard of living.
- Measures should be taken to increase employment opportunities
- Various jobs such as garment making, production of pickles should be introduced among women. Subsidies and loans should be provided for such economic activities.

- It has been found that most of the respondents depend on local money lenders and private individuals to meet emergency expenses. Facilities should be enabled in tribal areas to avail cheap credit for various purposes. Institutions like Primary Agricultural Credit Societies should be introduced in tribal areas to pool their savings and avail adequate credit. Projects similar to “Lead Banking” should be introduced in tribal areas.
- Measures should be implemented to enhance saving habit among tribal people.
- Facilities for cooperative farming and cooperative marketing should be introduced among tribal communities.
- Tribals excel in sustainable farming. Training for organic farming should be given to them. Subsidies have to be provided, and proper facilities need to be arranged for marketing.
- Proper recognition should be given to production of handicrafts. Programmes for promoting handicrafts production can be implemented. Cottage industries can be promoted in tribal areas.
- Tribals have an excellent knowledge of natural medicine, which should be recognised and promoted in the mainstream.
- Activities of Kudumbasree and Janasree should be extended to tribal areas. More subsidies and benefits require to be provided to such groups operating in tribal areas
- Proper and regular platforms should be provided to raise their complaints and issues. Institutions like Gramasabha are significant here. Public representatives and bureaucrats should visit tribal areas regularly to address their problems.
- Concerned authorities should be appointed in each colony to address their problems and maintain a constant connection with the authorities. It is better if such an authorized individual belongs to the same colony and tribe.
- Regular and proper maintenance of roads, public wells and dwelling houses should be ensured.
- Immediate measures should be taken to send all the children between the age of 6 years and 14 years to school. Squads, including teachers and students, should be formed in each school to prevent absenteeism and school dropout.
- Residential schools should be started in tribal areas to enhance the quality of education. Students having various talents should be recognised and promoted.
- Measures should be taken to promote higher education among tribal students.
- Measures should be taken to control alcoholism. Many men, as well as women, are addicted to alcoholism. Alcohol consumption is a significant reason for income drain and health issues.
- Government should take steps to conduct medical camps in all areas to improve the health situations.

The most important recommendation is that proper awareness should be imparted among the general public to show empathy to tribal people. They should be treated equally. It is the attitude of the ordinary people that the tribal people are somehow inferior, which leads to many issues such as the murder of a tribal man, Madhu, as we witnessed recently.

CONCLUSION

This study was intended to enquire into the socio-economic condition of tribal communities and the effectiveness of various Tribal Development Programmes. It was evident that the socio-economic condition varies from tribe to tribe and region to region. From the data collected, we can understand that the condition of tribal people in Sulthan Bathery Block is better than that of Mananthavady Block. Their issues are also different in different regions. So, care should be given at the local level to address and solve their problems. Local bodies such as Gramapanchayats and Blocks are significant in the scenario of tribal development

Various governments implement many Tribal Development Programmes. These programmes cover housing, food distribution, employment generation, education and health care. Nevertheless, the tribal people remain backward. Its reason is nothing but most of them are not aware of the benefits they are eligible for. Awareness about Tribal Development Programmes and the effectiveness of such programmes are directly related.

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EDUCATIONAL PROGRESS AMONG TRIBAL STUDENTS IN KERALA: A STUDY OF WAYANAD DISTRICT

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Abstract

A country will develop only when every distinct group of society prosper both socially and economically. Tribes are one of society's most vulnerable groups. It is critical to raise their living standards, which can be accomplished through education. Residential schools are established with the goal of providing tribal students with a high-quality education. It is necessary to comprehend tribal educational attainment and the role of residential schools in this process. As a result, the paper focuses on the significance of residential schools and educational attainment of tribal community. The paper attempts to provide insight into the educational fulfillment of this community by using firsthand data from residential schools. It demonstrated that, despite the positive role of residential schools, tribal students face a variety of challenges in higher education. It is also found out that government's various schemes and policies are not reaching the tribes because of severe problem of information asymmetry.

Keywords: *Scheduled Tribe, Residential Schools, educational attainment, Kerala, Wayanad*

Introduction

Education is a significant factor in human resource development and management. It improves the quality of people and ultimately makes a positive impact on society. In an economic sense, it also promotes the productivity of people, which encourages entrepreneurship and technological progress. Education has the power to lift a poor from poverty. In the words of Nelson Mandela, "Education is the greatest tool which can change the world." It also influences the power balance of the society.

Tribes are the vulnerable class in the society. The basic facilities such as hospitals, schools, banks and other such amenities are inaccessible to tribal communities as they live in remote places. Such factors contribute to the socioeconomic backwardness of tribal communities. Most of the tribes are isolated from society and live in a community with common language and culture. Planners see education as important to help tribal people cope with national integration. According to the 2011 Census, scheduled tribes in India have a literacy rate of 58.96 percent, whereas that of the general population is 72.99 percent.

The education of tribal is still a big problem. The government implemented several schemes for their uplift. But it is not reached at the grass-root level. The majority of schools in the tribal areas are functioning without necessary infrastructural facilities. That's why these schools are working with minimum facilities. The private expenditure for tribal students such as procuring writing material, cloths, etc. are the severe burden of tribal family due to their impoverished economic status.

Recommendation of National Policy on Education (NPE) in 1986 was very important when considering education of tribal. The recommendations give priority to opening primary schools in tribal areas. This recommendation which promotes youth from scheduled tribe would be encouraging to take up teaching in tribal areas. Further, it is pointing the needs of Model residential schools or Ashram schools, and it will be established on the tribal area on a large scale. This policy underlines the instructions for incorporating locally relevant content and curriculum.

The scheduled tribe students engaged in research was insignificant. Enrolment of scheduled tribes' students is lower than scheduled caste students in India (Chanana, 1993). But tribal women suffer from more acute handicaps. Students enrolment in higher education institutions in India increased rapidly over the past half-century from less than 200000 in 1950 to almost seven million by the year 2000(Weisskopf, 2004). The proportionate representation of scheduled tribe population enrolment in higher education slowly rises from 1.6 percent to 2.7 percent during that period. ST Students enrolment in prestigious programs like engineering, law, and medicines are much lower than admission in other courses. Unfortunately, their representation in the master's degree and Ph.D. programs are underrepresented than bachelor's degrees. Reservation seats for ST will set below the general qualifying cut off in all time. Even so, some of the ST seats were unfilled in some colleges due to enough application getting from these categories. Who may be either not having enough qualifications or having any financial problems? The reservation policy gives age relaxation to the particular groups for enrolling higher education than the general community.

Objectives

1. To identify educational attainment among tribal students in Kerala
2. To determine the impact of residential schools on tribal education in Wayanad Districts

Methodology

Theoretical Background

The study of educational progress among scheduled tribes is closely connected with Critical Race Theory (CRT). The term Critical Race Theory was coined by a legal scholar Kimberle Crenshaw in the late 1980s. This theory is a theoretical framework in social science used to examine society and culture. CRT theory advises that white supremacy and racial power are maintained over time and the law plays a significant role in this process. The tribal community is closely related to this theory.

The study combines both primary and secondary data. Primary data is collected from Wayanad District. Wayanad has the highest number of tribal population (1,36,062). Model Residential schools in Wayanad district is selected for collecting data. For getting higher education progress among tribal students, details of students passed the course before five years from now (2014-15) collected from Model residential schools. There are five model residential schools in Wayanad district. Out of these five MRS, two schools were selected purposively, as the other three schools do not have either higher secondary or five-year service experience. Stratified random sampling method was followed. Out of 103 students, 18 students were failed in their course, and 2 were drop outs and 1 expired. 5 students were not identified. Remaining 73 passed

students' details were selected as sample students for interview. A well-prepared interview schedule was used for collecting data.

News reports, articles, government reports especially on Economic Review Government of Kerala in a various year, and other publications were used as secondary data for completing this work.

Results and Discussions

Tribal people are considered marginalized when it comes to education. Numerous studies have been done regarding the education of tribal people in Kerala. However, there are only limited studies focusing on higher education among tribal people. The study focuses on higher education among tribal students in Kerala.

Status of proportion of ST students and their dropout ratio

The strength of educational attainment can be understood only through analyzing the proportion of students enrolled and their dropout ratio. It becomes quite necessary to understand the difference in initial enrollment and dropout.

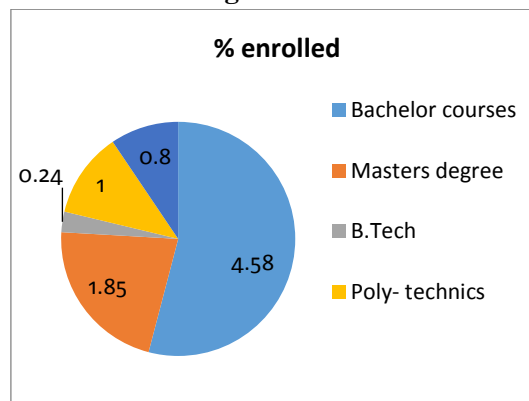
Table 1: Proportion of ST in schools and their dropout ratio:

Managements		School	Drop out
Government	%	3.70 %	1.34
	N	43206	579
Private Aided	%	1.32 %	0.96
	N	28414	273
Private Unaided	%	0.47 %	0.06
	N	1814	1
Total	%	1.98 %	1.16
	N	73434	853

Source: State Planning Board, Economic Review,2020

ST students account for 1.98 percent of total school enrollment in 2019-20. In 2019-20, the proportion of ST students in government schools, private aided schools, and private unaided schools is 3.70 percent, 1.32 percent, and 0.47 percent, respectively. The dropout rate among ST students has decreased slightly, from 1.29 percent in 2018-19 to 1.16 percent this year. 2019-20. The dropout ratio of ST students in Government schools, private aided schools and private unaided schools are 1.34%, 0.96% and 0.06% respectively in 2019-20.

Fig 1: Status of ST enrolled in various higher education courses:



Source: State Planning Board, Economic Review,2020

The enrollment ratio of ST students in Bachelor, Masters, B.tech, Poly-technics and Technical high schools are 4.58%, 1.85%, 0.24%, 1.00% and 0.8% respectively.

Model Residential Schools:

Residential schools are established with the goal of providing tribal students with a high-quality education. To provide quality education to ST students, there are 20 Model Residential Schools/Ashram Schools in operation, two of which follow the CBSE Syllabus. Such institutions also provide additional academic facilities. Extra academic facilities are also being provided in such institutions. Model Residential schools operated by the ST department are centres of excellence achieving impressive results in SSLC and +2 examinations consistently over the years. About 5500 students are studying in these institutions. Following extra academic facilities are being provided in all MRS,

1. Medical and engineering entrance coaching in 7 MRS Science Batch.
2. Motivation classes for all students.
3. Co-curricular Activities such as student police cadet, NCC, NSS, Band Troupe, Kalari, and so on.
4. Remedial classes for students in the fifth grade All students will take spoken English classes.

It is necessary to understand that how far these model schools help in the upliftment of schedule tribes. Educational attainment of each community due to these schools needs to be assessed.

Education wise categorization of students in ST communities

Currently, there are more than 37 scheduled tribes in Kerala. The sample contains students from 7 scheduled tribes in Wayanad district, Kerala. Table2 shows distribution of students among different communities and their educational qualification.

Table 2: Education wise categorization of students in ST communities

		Educational qualification					Total
		Plus Two	Degree or Equivalent	PG or Equivalent	Diploma	TTC	
Community	Kuruma	3	4	0	1	0	8
	Kurichya	2	9	1	2	0	14
	Irulan	0	1	0	3	0	4
	Oorali	1	2	0	1	0	4
	Kattunaika	16	10	0	4	5	35
	Paniya	0	2	0	1	1	4
	Muthuka	3	1	0	0	0	4
Total		25	25	1	10	6	67

Source: Primary data

More than half of the students are from Kattunaika community, which is considered as one of the five ancient tribal groups in Kerala. Kurichiya and Kuruma are the other major communities. 37 % of students have higher secondary qualification and 37% of students have a maximum qualification of degree or equivalent. 14 % of students possess a diploma only. Only a single person went for post-graduation.

Factors which retarded educational growth:

Even though 54 students continued education after higher secondary, we can see that some of them dropped from the courses they were admitted to. There are other reasons that hinder their academic performance which is analyzed in Table 3

Table 3: Factors which retarded educational growth

Factors	Yes	No
Discrimination from classmates	2	71
Assimilation problem	12	61
Insufficient materials from schools/colleges	12	61
Family problem	29	44
Alcohol Addition	2	71
Life style	1	72
Health Issues	3	70
Beliefs	0	73
Lack of facilities in schools/colleges	12	61
Lack of facilities in home	24	49
Lack of money	16	57

Source: Primary data

It can be seen that, lack of facilities at home, financial issues and family problem the major reasons which hinder the attainment of higher education among tribal students. However, the lack of facilities at schools and insufficient materials provided are also mentioned as major reasons which retard the educational growth.

Educational Aspiration

A student with no aim will never know what to achieve. Aspirations are what drive a student forward. Educational aspiration of the tribal students was considered as a factor their educational progress. Aspiration helps them to overcome their family issues

Table 4: Educational Aspiration of Tribal students

Course	Frequency	Percentage
No aspiration	40	54.8
Degree or equivalent	18	24.7
PG or equivalent	12	16.4
Others	3	4.1
Total	73	100.0

Source: Primary data

Table 4 shows that that majority of tribal students (54%) have no higher educational aspiration. They prefer jobs to studies because of family problems and financial issues. And 24.7 percent of students had a qualification of plus two or equivalent having an aspiration of degree or equivalent. Only 16 percent having an aspiration for PG or equivalent would prove educational progress among tribal students were lowering where the level of higher education increases.

Outlook on ST facilities provided by Government

Government plays a very important role in providing educational facilities to tribes. In this scenario it is also necessary to analyse the facilities provided by government.

Table5: Outlook on ST facilities provided by Government

	Frequency	Percentage
Sufficient	49	67.1
Moderate	13	17.8
Insufficient	11	15.1
Total	73	100

Source: Primary data

Majority of the students were enjoyed government assistance which specially provided for ST students. Consequently, they were satisfied with the assistance or grants provided by the government. Around 15 per cent of the tribal students was not satisfied with the facilities provided by the government. According to them, they were not aware about the facilities provided by government for them. As a result, information asymmetry regarding government schemes would also affect their academic progress. Only 17 per cent were enjoy the benefits of government schemes but also, they were arguing to need more assistant from government for their upliftment.

Findings:

- ST enrollment ratios are higher in Bachelors and Masters degrees and lower in B.tech, Polytechnic, and Technical high schools.
- Although the dropout rate of ST students has decreased significantly over time, it remains higher than that of other student groups.
- It has been observed that the percentage of ST students in government schools is higher than that of private aided and unaided schools.
- More than half of the students would drop out of their plus two or degree programmes. Their decision to discontinue further education has sounded an alarm in our society. Financial and family problems were identified as significant issues for tribal students
- When compared to other communities, the Kattunaika community performed better in terms of higher education status. It is critical to comprehend why other communities lag behind.
- The study habits of tribal students were found to be indirectly related to the facilities at both schools and homes. Otherwise, it has no significant impact on their progress. At the same time, 79% of students have a positive outlook on their future. As a result, students' socioeconomic circumstances were limiting their future achievement.
- Aspiration for higher education is viewed as a motivator for academic excellence. It may occasionally assist them in overcoming family issues in order to achieve educational improvements. Unfortunately, the majority of tribal students do not have any type of higher educational aspiration, preferring to work in a hurry.
- Approximately 15% of students are dissatisfied with the government's facilities. This is due to asymmetric information about government schemes being available at the right time. It is signed that officials from 106 schools or colleges failed to provide tribal students with accurate information about the schemes at the appropriate time.

Suggestions:

- It is necessary to inform tribal students about additional opportunities, both academic and vocational, outside of school.
- Ensuring that the government's educational facilities and assistance reach the right people at the right time.
- It is fundamental to provide personal development programmes, skill development, and counselling in order to boost their self-esteem.
- Institutions should facilitate interaction with resource persons for students. It will provide students with exposure.

Conclusion:

Tribes are the most impoverished and vulnerable segments of our society. Education is the only way to uplift a tribal community. Model Residential Schools are one such effort to educate tribes. It has been observed that, despite the fact that MRS and government facilities are expanding, they are not having a significant impact on tribal students' educational aspirations. Various socioeconomic factors hamper their ability to learn. Only if the government is able to improve their socioeconomic conditions will the community be able to rise. The community can only be uplifted if government is able to improve their socio-economic conditions.

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A STUDY ON DRINKABLE WATER PROBLEMS AND TRIBAL WOMEN AT DAHISAR PADA IN THANE DISTRICT

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Abstract

From ancient times, Indian tribal population gets good sources of naturally occurring water. However, India has the highest volume of groundwater overuse as well as misconduct in the world (Barlow and Clarke, 2004). In addition, many substances get mixed with water, some of them float in the water, and some substances dissolve in water. Consequently, water looks unclean, impure and muddy which create water polluted, harmful and unhygienic.

Through the ecological way, nature herself is the experiment and women as agriculturalists, water resource managers and traditional natural scientists. As a result, women and nature's connections are the backbones of eco-feminism (Vandana Shiva, 1988). In addition, as women's birth, monthly cycle, pregnancy and women's consciousness brings women close to nature.

This research paper highlights and study has been undertaken in one of the tribal regions of western ghat from Thane district in Maharashtra. The basic aim of this study is to realize the different challenges in the social life of tribal women due to scarcity of water. Both quantitative as well as qualitative data was used. Besides this probability sampling techniques were used.

The area under study receives a lot of water but it is salty, therefore there is shortage of drinkable water. They have to manage their home with small quantity of water, have to fetch water from several miles and have suffered a lot which affect their daily routine lives. Lack of family support to women and male dominance factor further noticed.

Key words: *Eco-feminism, Ecological, Agriculturalist, Managers, Scientist*

Introduction

Eco-feminism is the social and political movement that observes the drive of women and nature as interconnected. Vandana Shiva in her book, 'Eco feminism' says that, nature and women are first sustainers of every community. Thus eco-feminism school of thought attempts to highlight that, whenever nature is destroyed women get affected. Women have given this evidence of their self-assurance in protecting forest, land, tree, water resources and environment through *Chipko* movement, *Appiko* movement, *Chilika* movement, *Bhopal gas* tragedy, *Narmada valley* movement, *Sardar Sarovar* movement and *Pepsi* movement in Kerala.

The drying up of India is like Africa, is a man-made rather than a natural calamity. Approximately all states in India unlike Uttar Pradesh, Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Andhra Pradesh, Tamil Nadu and Maharashtra's largely villages are facing water scarcities created by maldevelopment and a reductionist science (Vandana Shiva, 1998).

Research study area as a Dahisar Pada is situated at the foot hills of *Vaitarna* dam. This village has hills with huge density of forest to its West and North. Majority of population from this village are of *Agri* and *Koli* tribal community. The majority populations are uneducated,

unemployed, unconscious and reluctant but having the ability to defending every problem and issues in their daily life. They are economically poor, lack specialization in their life and unaware about new developed technology and governments different schemes entirely for us.

Drinking water is a distress in this area. Various schemes and plans are introduced by the State and Central Government for tribal community in all over the India, but still the question of drinkable water remains unsolved. Eventually, these peoples are struggling for getting enough food, besides water, is equally as severe for them.

The problem of drinking water is an alarm in this region because of unnecessary additional sand extraction form Dam. The *Vaitarna* dam approximately one kilometre from Dahisar Pada where an average of 1,500 trucks of sand is being extracted from this dam regularly for construct the buildings in Mumbai region. This results in the coherence of water level of ocean decreased by some meters. The decline sea level shows its impact in surrounding soil by spreading its salty water in the nearby lands which is replacing drinking water sources in to salty water. This creates the issue of scarcity of drinking water.

Traditionally women are the water experts, pace-makers for water purification, source of knowledge and skills for providing safe water. Thus water is the lifeline in kitchen for women and disappearing water sources meant new burdens and new drudgery for them.

Therefore, women have to manage their home with small quantity of water, have to fetch water from several miles and have endured a lot. It affects not only their daily routine lives but also social life.

Review of Literature:

The present research is grounded in a series of observations and assumptions made by multiple scholarly critics and experts. The review of these observations is a necessary part of beginning the inquiry into central issues of this research paper. Thus selective list of such critics' observations is provided here for reference.

1. Vandana Shiva :

Vanadan Shiva in her famous book "*Staying Alive*" focused on women, water and new development policies for tribal people. She holds a very important point of Women's intimacy with the nature for her family's survival. So as for them nature is most important valuable as it's not only worshiped but they know the importance of water at the true large scale. Many of the development schemes are been upcoming or had been started from earlier has made the resources that's the natural resource deepen to a very great extent. Ultimately women are as the water saver, providers and manager, but due to disappearing water sources new burden and new drudgery for them in the form of physical, economical, psychological and etc.

2. Amita Baviskar:

Amita Baviskar in her book "*In the Belly of the River*" stated that, rain is the only life - giving water source to fields. It also hold major importance of water, because of it the forest are accessible and tribal people gain major benefit in the form of fodder, fuel, fibre, fruit, house-building material, medicine and edible gums. It plays a major role to build up their social and economic status.

3. Shekhar Pathak

As per the Shekhar Pathak in his book "*The Chipko Movement*" assured that, Chipko movement protest forest as well as the water scarcity. It clearly notifies as the technology of dry pipe is not recommended when the water supply scarcity is faced a huge. The people aren't accessible enough pure water in those mere zones or particular area. It needs a deep understanding of water management planning a lot because it's a live spring and it doesn't hold any rule.

4. Neera Burra

Neera Burra in her Cultural Survival Quarterly Magazine "*Tribal Woman's struggle for water in India*" (2005) has stated that, the tribal women of Naupada tells us that the women can hear the nature voice so as they started with natural process of grassroots efforts to make way for not just a community to be fulfilled with water but also the nature. It is a true saying that if we protect nature so as nature will protect us from the upcoming disasters.

5. Ramaswamy R. Iyer

Ramaswamy Iyer in his book "*Water perspectives, Issues, Concerns*" observed that, apart from the Union and State, a third tier governance bodies in the constitutional structure, created by the 73rd and 74th amendments. It includes primary focus on drinking water, water management, watershed development, sanitation and accountability afford to gram *panchayat* and *nagarpalika* through village and town respectively. It seems likely that, in future this third tier governance will come to play an important role in relation to water resources and its development. However, the processes of decentralization and devolution are still evolving, and the role of the third tier is yet to emerge fully.

6. Uma Shankar and Esha Shah

Through the book "*Water Management Traditions in India*" Uma Shankar and Esha Shah pointed out water management traditions of India thoroughly. There are many rules, regulations, norms, values, beliefs, ideas, emotions, perceptions, stereotypes in the villages to distribute the water. Distribution of available water from every village is differing from another village. There is no a single universe or fixed rule of water distribution in villages all over the Nation. The water management system is top to tail formula wise.

7. K.V.Rao, P.K.Mishra, G.R.Korwar, Kate B.Venkateswarlu

In this article "*Myths about Small Water Harvesting Systems*" historical and holistic approach of water management is define *methodically*. A long history of sustaining water harvest approach of India which has been neglected after the creation of large storage structures and popularization of bore well technology and development policy. By the end of the decade, it was becoming clear that, development itself was the problem. So as said by Gustavo Esteva has called, development is a permanent war waged by its promoters and suffered by its victims.

8. Jayanta Bandyopadhyay

In his "*Water System management*" book, author determined on a universe problem of potable water in India. Eventually, we have high skilled many people's but here technology doesn't works out more such where the nature voice has the deep bonding with the

people who stay live their life there. That is the importance of water and how to improvise water scarcity can with the help of their views, ideas and modern thoughts too will soon lead to many successful upcoming projects ahead. Since its purity should also be major taken in to an account safe water safe life, but before that proper management and so as respective with the sociologists and authors concerned their ideas too. Also hold the huge part into it most but the role of women plays major not just in books but in reality too.

Research methodology

1. Objectives

1. To understand the scarcity of drinking water at Dahisar Pada in Thane District.
2. To know the impact of water scarcity in women's social life of Dahisar Pada.

2. Hypothesis or Research Questions

Research questions are as follows.

1. What is the profile of Dahisar Pada tribal women?
2. What are the familial, educational and economical profiles of these tribal women?
3. How does these women perceive to water scarcity?
4. What problems have they faced in family due to water scarcity?
5. What are the main challenges faced by women in daily life?
6. How does the social life of women is affected by water scarcity at Dahisar Pada?

3. Need and Importance of study

These studies make public social, economical, educational, political, psychological and spiritual status of women in this region. The prime victim in the deceased family is women because woman is the main care taker of water in majority family. Therefore, the major thirst to concentrate on women and water and its challenges due to scarcity of water. The coping mechanism of women with water is highly considerable for the post traumatic condition. This study will throw a macro light to design water policies in Indian village to successful implement.

4. Theoretical Perspective

This study is very close to gender and functional approach.

As a gender perspective-water is the basic fundamental need which maintains, sustains the equilibrium of family and entire society by the women especially.

As a Function perspective- we can't predict the lives without water and as a result, scarcity of water impact on daily routine life of women and particularly on physical, economical and psychological health of family.

5. Tools of Data Collection

Following decisions or strategies are to be included under the design of research. Mixed methods (qualitative and quantitative) of social research and interview schedule having a set of questions are used as effective tools of data collection. In addition, observation method is used whenever required.

6. Data Processing and Analysis

The data of the present study has been processed both manually and electronically. By using the Statistical Package in Social Sciences (SPSS), the variables are analyzed individually and statistical procedures such as single and Bi-variate frequency table, percentage are used to analyze the data.

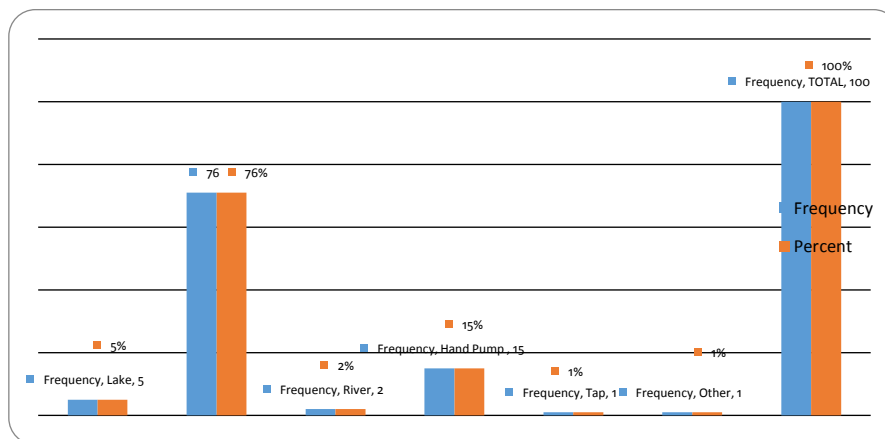
7. Universe and Sample

Samples of hundred women are selected by probability sampling techniques from Dahisar pada on random basis after the list was taken from the gram panchayat. Primary and secondary sources are used to complete the study.

Discussion, interpretations and Analysis

The scarcity of drinking water forces people to travel 2-3 kilometre for one hour daily to fetch water. Majority family skip the school of girls and send them to obtain water from long distance for their daily needs. Hence there is high drop rate of girls in school. The village *Panchayat* is not providing water purification antidote like *jeevan drop* enough to every family on regular basis. Therefore these women are continuously using unclean, muddy, polluted and unhygienic water for their family. As a result their physical and psychological health gets affected. In short, water is one significant issue which impact on entire life of women and their survival. The table no.1 explains the available drinkable water sources in this Dahisar pada.

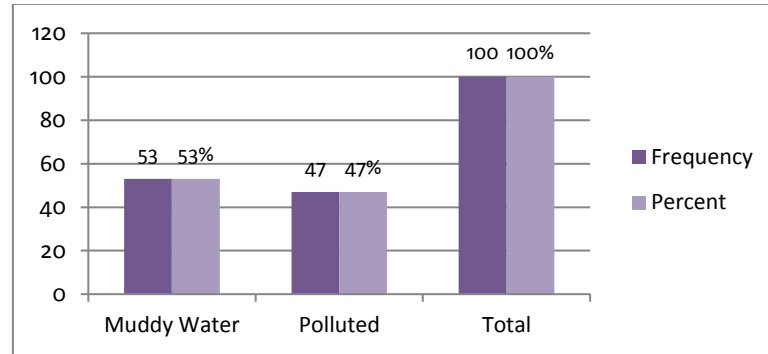
TABLE NO.1
Available drinkable water sources



Twenty nine percent respondents have understood that sources of drinking water are available in village but raised question of its qualities. On the other hand 71percent respondents have rejected the availability of drinkable sources in village. Eventually, 76 (76%) wells are available in village but in very poor and critical in position. Fifteen (15%) hand pumps, small 5 lakes are available surround the village, 2 rivers and 1 water tap are the main available source for water in village. Only hand pump is the more hygienic resource comparatively out of available other water sources. Out of 5 hand pumps, 3 had broke down and not yet maintained, one is not working properly and one hand pump is working well but continuously long queue

for it in entire day and night. Table no. 2 highlights the quality of the drinking water in the area of concern.

Table No. 2 Quality of available water



It has been noticed that, 50 percent of the respondents are suffer water problem from month March to June in yearly basis. Majority of respondent somehow deal with reachable sources of water for 8 to 9 months. Large numbers of the respondents walk for more than hour and walk 3-4 kilometres to deal with or to fetch water daily. Fifty three percent of the respondent believe that, the available sources of potable water are very short, thirty percent respondents agreed to say imperfect and 17 percent of respondents have said availability of water sources are more in number but drinkable source are quiet insufficient. Sixty percent of the respondent agreed that water scarcity is their daily routine problem. In addition to, 53 percent respondents' opinion that water contains muddy and 47 percent respondent are agreed that water quality is polluted. The table no.3 explains very clearly the perceptions of water scarcity among the respondents.

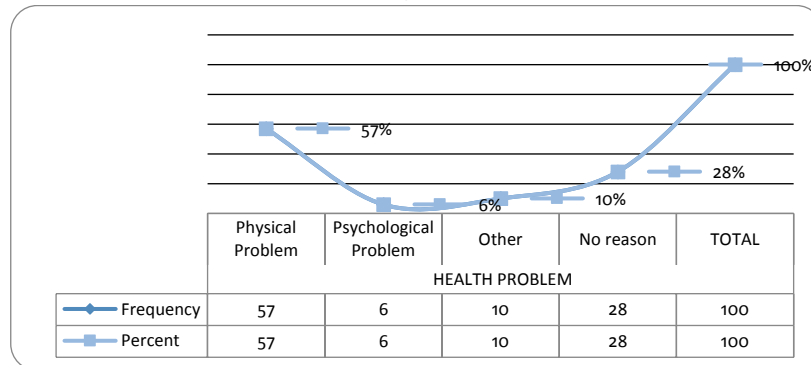
Table No. 3 Perceptions in favour of water scarcity



In the table, sixty eight respondents (68%) have accepted that the scarcity of water is a routine problem for them from a long time. Hence they consciously ignore that, water as issue in their daily life due to enough food dilemmas. It means that, they have lack of awareness, knowledge and illiteracy of pure water and its utility to physical and psychological health and great effort to enough daily food. Sixteen (16%) respondents are serious and same respondents

are very serious about scarcity of water problem although they failed to do any major preventative measures to overcome this problem. Table no. 4 highlights the dilemma faced by the respondents.

Table No. 4 Facing dilemma condition



Women have to manage to keep water in their families in all possible ways. Thirty two percent of the women have to suffer on their daily wages. It has been noticed that major time has to spend to fetch the water which affects their work and wages too. Thirty three percent of the respondent has strong opinion that due to water problem they have to suffer family problem. In many families women spend a lot of time to fetch the water physically in a day and can't give enough time to their children which affects low literacy rate among their children. Only eleven percent of the respondents said that water problem is affected on farming occupation.

It has been found that, 57(57%) women have to suffer health related problems like as pain in knee joint, elbow, legs, spine and shoulder etc. due to recurring manage to go fetch water many times in a day. Due to hectic entire daily schedule for water has enormous impact on women's social life as a result, six percent women faced the psychological problem like stress, strain, over workload and role conflict in family, at work place and in community.

Conclusion

Water scarcity is an emerging social issue which impacts on women's entire social life. Development model of modern India is being enforced by the West. It is acquiring such technology and strategy which oppose to our diversity, dominating and create pressure on nature's destruction and women's defeat. It has been found that, majority women are suffering health related problems because of to fetch water many times in a day from long distance. Low literacy rate of girl children are created here for the reason that many girl children are giving their almost time in a day to bring and store water for their home. Many women are losing their daily wages due to shortage of water. Many women are psychologically depressed caused by stand and wait continuously in long queue for water. In short, Woman's entire social life is facing physical, spiritual, economical, educational and psychological challenge due to water scarcity at Dahisar pada in Thane District.

Recommendations

- i. Government should encourage to “community participation approach” awareness campaign in village.
- ii. It should be very regular check up of water quality and centre of attention of villagers.
- iii. Rapid local provision should be adopted to provide sufficient drinkable water to every house.
- iv. Water storage, water distribution and water testing provision should be healthy and it should be vigorous motto of Indian village.

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A STUDY OF THE RELATIONSHIP OF TRIBAL CULTURE, LIFESTYLE AND TRADITIONAL SPORTS IN KHANDESH

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Introduction

About 30 to 40 lakh tribals live in Maharashtra. They do not have a specific regional division. About 40 tribes live in Maharashtra. Their settlements are scattered in ten to eleven districts of Maharashtra. These include Bhil, Mahadev Koli, Warli, Kokani, Thakar, Katkari, and Gavit tribes with a population of more than one lakh. These eight tribes constitute about 83% of the tribal population of Maharashtra. These tribes are mainly found in Nashik, Dhule, Nandurbar, Jalgaon, Thane, Gadchiroli, Chandrapur, Bhandara, and Amravati districts.

Tribal problem is not just an economic or political problem, it is a cultural problem. There are many social issues involved. Tribal culture is different from others. Their living customs. Dev Devaski Entertainment. Compared to the tribals of the tribes like NEFA, Madhya Pradesh, Orissa, Bihar, etc., the tribals of Maharashtra are on the verge of becoming a form of intermingling with the external community. The above is not the case with all the tribals in Maharashtra. But it is getting rid of that difference.

Their remnants are removed in today's tribal society. They have a different outlook on life. Why money has no place in their lives? Land Cattle Goats Chickens Understands happy animals.

Tribal religious rites are formed from traditional nature worship. Sweet things in nature. Lightning in the sky. Lightning in the sky. Moon, sun, stars, huge trees, tigers, lions. They consider their ancestors as gods. Ghosts and vampires also look like gods to them. The gods of their paintings are seen on wooden streams near the gates outside the village.

Research Objectives: -

- 1) To study the culture of the tribal community in Khandesh.
- 2) To explore the cultural and social life of the tribal community in Khandesh.
- 3) Tribal society, culture, lifestyle, and physical education in Khandesh.
- 4) To study the correlation between traditional games.

Assumptions:

- 1) The economic condition of the tribal community seems to be poor.
- 2) Festivals are also important in tribal society.
- 3) Due to the geographical features of the tribal society, they live in mountain valleys and forests, so physical strength is maintained.

Research Methods: -

The primary source for writing the presented research article is Introduction, Interview, Schedule, Observation, and Survey. The second source references, government reports, newspapers, etc. are used and the descriptive research method is used.

Descriptive and survey research methodology has been used for this research

Scope and limitations of research: -

This research is limited to the districts inhabited by the tribal community in Khandesi.

Tribal lifestyle and traditional sports: -

The majority of the tribal tribes are found in the hilly areas. The economic condition of the tribals living on the banks of Tapi, Narmada River near the foot of Satpuda seems to be very poor. Due to deforestation due to large-scale deforestation, the tribals get employment in the local area for a few months, and then they have to migrate for employment.

1) The farming:

The farming that is done in the tribal community is migrant. This means that the land is leveled by cutting down trees on the hill slopes and burning the trees and mulch. By throwing seeds in the field, modern machinery yields without using fertilizers. Eventually, they find another place to farm. So the economic situation of the tribal community seems to be normal as their income from agriculture is limited. Since modern machinery is not in use, more physical labor is required, so the body becomes stronger and stronger.

2) Fruits collection:

Due to the availability of tubers in nature, fruits, leaves of trees, flowers, tubers, vegetables, etc., along with the food available in the forest, mango trees, mangoes, yams, vegetables, they make a living by growing.

Wandering in the wilderness to collect food leads to physical exertion and aerobic activity. Eating low-calorie foods does not increase excess body fat.

3) Animal Husbandry and Hunting: -

Animal husbandry is more advanced than food collection. So the people of the tribal community raise goats, cows, and buffaloes and sell milk. As well as hunting animals, fishing, pigeon hunting, etc. that is beyond our habitat.

Animal husbandry and hunting strengthen the body by eating protein-rich foods from the diet.

4) Tribal fair, festivals:

Since the tribals live in the forest, the fields and forests look green after the arrival of the monsoon season. Then all the deities are worshiped. It is called Neichari Pooja, the worship of all the agricultural implements that are useful for farming is celebrated as Ola Pujatala. The tribal tiger living in the forest is worshiped as Vagdev as it is considered a god. Also, the farm from which you get the grain comes from the labor of the oxen so to get rid of their god, the festival of a hive is celebrated. Agricultural implements are worshiped. For the bulls, fodder and wheat are given on the day of the hive festival. They worship by celebrating festivals. A festival called Indal Pooja is celebrated to fulfill the vows of God. After the harvest season, Diwali, Holi, Songadya party for entertainment, as well as Dongaryadev festival, Nandi dance are also organized. The biggest tribal festival is Holi. It is a festival of tribal dances, costumes, and catering. In this way, the tribal community has tried to preserve the deities, worship, and traditions in the cultural life of the tribals.

The following example proves that the tribal community in Khandesi will find it more convenient to look for community sports and physical education instead of traditional sports and physical education as common people need sports and physical education for better health but they do not feel the need for separate sports exercises were.

1) Javelin throw: Although javelin throwing is considered to be a major sport in athletics globally, the distance between the pot and the distance for a player is for a prize, but for the tribal's, the distance between the pot and the distance is for the hunter's livelihood.

2) Boating: Although high-quality boats are not available to the tribal community for sailing, they fish for hours in large circular boats created by their handicrafts.

Also, due to the unavailability of means of transportation, boats are used to cross the river from one place to another. So sailing is easy to do.

3) Archery: Tribal people hunt wild animals and birds using arrowheads. This predator is used as a non-vegetarian food for subsistence. As a result, the skills of archery of the tribal community are gradually developed in this sport.

4) Van Sanchar Cross Country: In the running race, the forest race is a race, just as the tribal community travels in the jungle for hunting, crossing some distance on flat land, some distance through valleys, some distance through mud, bushes, ten to fifteen kilometers. These are the criteria we find in this race.

5) Zumba, aerobics: Zumba, aerobics, is seen as a form of exercise in urban life and in the upper class, in which the overall development of your body can be achieved through a rhythmic dance. In the same way, tribal men and women come together and perform rhythmic dance inventions hand in hand.

The place of dance in tribal life is not found in any other society. Their dances are always community. The practice of individual acts is not found in this society. The Konkani people of Sakri taluka in the Dhule district perform different types of dances while celebrating mountain gods, Holi, wedding ceremonies.

The people of Pavara Samaj perform Pavari dance by playing a special instrument Pavari during the wedding ceremony.

Men are not round holding hands. Generally, the tallest person is first and foremost. The women and children are arranged according to their height. The first one or two tall men in the dancer's line have curled sticks in their hands. While dancing, one or two of the sticks fall to the ground.

6) Swimming: Swimming is an integral part of tribal life. To satisfy their desire to swim, the tribals enjoy the pleasure of swimming in the dam for two or four hours. The indescribable pleasure of diving into the water to catch fish.

7) Climbing, Trekking: Many foreigners as well as Indians are doing mountaineering in the Himalayas by wearing warm clothes to protect themselves from the cold air using the materials available on the high snow-capped mountains. We can call this a daring sport. Similarly, the tribal brothers in Khandesh are living their lives in the hills. The tribal brothers of Khandesi have likened the area of Dongar Parvat in Sakri taluka of Nandurbar, Jalgaon, Dhule district at the foot of Satpuda to God. On the Kartiki Pournima, tribal people live on the hill at Shendwad hill

in Sakri taluka for seven to eight days and dance every night from eight to twelve o'clock. Also, the ascent and descent of this fort is a physical activity that makes the tribal brothers enjoy trekking.

8) Sagargote / Gajage: - It is considered as a girl's, boys game. Two or more girls, boys can play this game. This takes a lot of effort. They come to a tree. The oak tree has thorns. So bring it ready from the market. (If not, round sand-shaped stones like sand will work.) At least 5 lumps in the air. The two of them used to sit face to face and play this game.

9) Pidwani: - This game is mainly played in the rainy season. If it is raining, you can't play other games in the yard, but if it rains a little, you can play this game. The soil should be moist. Two or more children walk for it. I used to take a small iron stick 6 to 9 inches long. A small piece of yard or a small stick of a small umbrella will work. But it needs to be strict. One was ruled over and the other was thrown into the mud in the wet soil so that it should be buried in the ground. If he fell, he would throw away the stick that was gone. If there are too many children, there is a long period of shortness of breath, so it is called Pidwani.

10) Lagorya:- Lagorya is a traditional game in India also known as 'Lingorcher'. The instruction of this game is found in the saga of Saint Eknath. It is also mentioned in Peshwa that it is being played. There are two teams in this game. The purpose of the game is to keep the logarithms in it one on top of the other. Disruption (i.e. bursting) by that ball and dismissal of the team forming the lagoon with the same ball by which the team on the opposite side has broken the lagoon. Without a knockout, the team that wields the broken logarithm more often wins.

11) Box aspace:-Dabba Aspas is a game of hide and seek. However, this concealed box and (if not a box, coconut shells) are used. Five-six or more players can play this game. In this game, the state is decided first. Then a circular arena is drawn on the ground. Then one throws a box or a caravan long. The one who has the state has to bring it from there and put it in the arena. Until then all the players hide.

12) Lapandav: An easy, fun game for kids. The game does not have special rules, controllers, competitions, etc. technical matters. Familiar children from a house or a neighbouring house play this game in the yard, in the yard or in the open space.

The state of the game depends on whom. Taste is used to decide who wants to rule. The three children stand together with their hands clasped. They say 'one, two, three' or 'ramrai sai suddatyo' and at the same time everyone claps their hands on each other. One is the one whose palms are on top of each other and the other is the one whose palms are facing each other like clapping. This escaped Gaddy is considered to be 'I escaped', so even if he touches his chest easily, he is considered 'burnt'. He has to come back and take part in the chakna. It is customary to remove both hands underfoot to prevent burns. What is left can be returned to others.

13) Viti-Dandu: The game Viti-Dandu consists of two things, Viti and Dandu. The game can be played both individually and as a team. The state is decided by tossing. Olisuki is done by spitting on one side of a flat khapri. The one who wins the olisuki blows bricks for the first time. A hole in the ground for this game was to make a little long pit. Viti was placed horizontally on this neck. This brick placed in the throat was blown with the help of a rod. If she is caught by

the opposing players standing in front of her while she is flying this wicket, she is dismissed. If Viti could not be caught, then the pole would be placed horizontally on the neck. Then the rival players try to hit him with a wicket. If Dandu gets hit, the player is dismissed. If he didn't get knocked out, then he would get points with VT.

14) Lame (lagadi): A sport in which some players run around a particular field and one of them balances on one of his legs, lifting the other leg back, chasing the runner and touching him; So the gross nature of the game is to keep trying so that you don't get knocked out by the runner. In short, it is a simple game of playing Shivashivi with a limp, and since it is based on basic human movements and the stages of a child's development, the principle that the game is a tribal, the best invention of human culture comes to the fore. A man who is limping on one leg cannot catch a man who is running on two legs. But in this game, the lame wearer seems to have caught five or six players.

Conclusion:

We can expect the tribal community in Khandesi to make a name for themselves in the field of sports and win medals if the right direction is given to folk dance and traditional sports. In the same way that the runners from Nasik district have reached the international level, the tribal youth of Khandesi can also gain fame in the field of physical education at the international level.

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MALNUTRITION IN TRIBALS – A SOCIOLOGICAL STUDY

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Abstract

According to Oxford Dictionary of sociology 'tribe' is defined as a social group bound together by kin and duly associated with a particular territory; members of the tribe share the social cohesion and associated with the family together with the sense of political autonomy of the nation. Tribal people in India are known as Adivasis or Janajatis. They comprise 8.6% of India's population according to the 2011 census. Tribal people are scattered all over the India. Health is an important factor in social development. The health of tribal communities is very poor. Even with the efforts of the government and non-governmental organizations. In addition to malnutrition and anaemia, common health problems in tribal areas include endemic diseases such as malaria, tuberculosis, and diarrhoea (Swaminathan, 2014). Another factor in the health care challenge is the lack of awareness in tribal communities. Malnutrition is a lack of proper nutrition, caused by not eating enough, eating incorrectly, or not being able to use the food you eat. The latest available data reveals that 4.7 million tribal children of India suffer from chronic nutrition deprivation affecting their survival, growth, learning, performance in school and productivity as adults. This paper focuses on the socio-economic causes of malnutrition among tribal children.

Keywords: Tribes, Malnutrition, Socioeconomic status, Nutritional, Health, Poverty

Introduction

Article 366 (25) of the Indian Constitution defines Scheduled Tribes as "such tribes or tribal communities or such tribes or tribal communities that are regarded as scheduled tribes under section 342 Part or group of ". According to the "Oxford English Dictionary", the word "tribe" is derived from the Latin "tribus", which applies to the three sectors of the early Roman people. Tribes are social divisions in traditional societies, consisting of families linked together through religion, society, blood, economy, common culture, and dialects. The tribe is also called "Adivasis". In India, there are about 645 different tribes. The tribal population in India according to the 2011 census is 104 million or 8.6% of the total population. According to Census-2011, the number of scheduled tribes in India is 10, 42, 81,034. It is 8.6% of the total population of India. A total of 9, 38, 19,162 people belonging to scheduled tribes reside in rural areas whereas 1, 04, 61,872 people in urban areas.

Methodology and Objective of the study

The paper is based on information obtained from second-hand sources, such as books, articles, journals, online resources, etc. The objectives of the paper is,

- To Understand why malnutrition is common in tribes
- To Study the socio-economic factors of tribal malnutrition.

Tribes in the view of a Sociologists

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes.

Gillin and Gillin considers any collection of pre-literate local group that occupies a common general territory speaks a common language and practices a common culture as a tribe.

According to **Ralph Linton** tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and worldview of corresponding dimensions. Characteristically too tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow. At the same time tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

T.B Naik has given the following features of tribes in Indian context :

- A tribe should have least functional interdependence within the community.
- It should be economically backward (i.e. primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage and it should have multifarious economic pursuits).
- There should be a comparative geographical isolation of its people.
- They should have a common dialect.
- Tribes should be politically organized and community panchayat should be influential.
- A tribe should have customary laws.

Health problems of the tribes

- Malaria.
- Malnutrition.
- Child mortality.
- Maternal health problems.
- Family planning and infertility.
- Addiction and mental health issues.
- Low health literacy.
- Tuberculosis.
- Anaemia.
- Skin infections.

A common health problem in the tribe is malnutrition

When the body does not get enough nutrition, malnutrition occurs. According to W. H. O Malnutrition refers to deficiencies, excesses or imbalances in a person's intake of energy and/or nutrients. Malnutrition is when a person's diet does not provide sufficient nutrition or the correct nutritional balance to achieve optimal health. Malnutrition is most often used to refer to undernutrition - when an individual is not getting enough calories, protein, or micronutrients.

Undernutrition: This type of malnutrition results from not getting enough protein, calories or micronutrients. It leads to low weight-for-height (wasting), height-for-age (stunting) and weight-for-age (underweight).

Overnutrition: Overconsumption of certain nutrients, such as protein, calories or fat, can also lead to malnutrition. This usually results in overweight or obesity.

There are 4 broad subtypes of malnutrition: weight loss, stunted growth, underweight, and vitamin and mineral deficiencies. Malnutrition makes children particularly vulnerable to disease and death.

Symptoms of malnutrition

- Weight loss
- Loss of fat and muscle mass
- Hollow cheeks and sunken eyes
- A swollen stomach
- Dry hair and skin
- Delayed wound healing
- Fatigue
- Difficulty concentrating
- Irritability
- Depression and anxiety

Common Causes for malnutrition

- Food insecurity or a lack of access to sufficient and affordable food
- Digestive problems and issues with nutrient absorption
- Excessive alcohol consumption
- Mental health disorders
- Inability to obtain and prepare foods
- inappropriate dietary choices
- difficulty obtaining food
- low income
- Poverty
- Lack of health awareness

Malnutrition among Tribals

Malnutrition as expected is the most common health problem among Tribals. In India, most tribal populations face malnutrition. The latest available data reveals that 4.7 million tribal children of India suffer from chronic nutrition deprivation affecting their survival, growth, learning, performance in school and productivity as adults.

SOCIO-ECONOMIC FACTORS

Socioeconomic status

Socioeconomic status is a comprehensive economic and sociological measurement of a person's work experience and the economic and social status of the individual or family relative to others. When the family's socioeconomic status, the family's income, the income earner's education and occupation are checked, when we discuss about socio economic status of Tribals their socio economic status can be classified on the basis of their Occupation in the following way: 1.

Foragers, 2. Pastoral, 3. Handicraft makers, 4. Agriculturists, 5. Shifting hill cultivators, 6. Labourers, 7. Business pursuits. All these professions are basically low income sources.

Tribal People with low socioeconomic status are most vulnerable to food insecurity, because purchasing power is the main determinant of the ability to purchase nutritious food sources. Families that do not have access to nutritious food due to income poverty are most often related to insufficient diet and diseases that cause malnutrition.

Poverty

Most of the tribes live below the poverty lines. The National Family Health Survey 2015-16 (NFHS-4) shows the following: 45.9% of scheduled tribe members were in the lowest wealth bracket compared to 26.6% of scheduled castes, 18.3% of other backward caste, 9.7% of other castes and 25.3% of those whose caste is unknown. Scheduled tribes comprise 8% of India's population—104 million as per the 2011 Censuses yet, they account for one-fourth of its population living in the poorest wealth quintile, according to a World Bank brief, India's Adivasis. Despite a decline of one-third in their poverty rate between 1983 and 2011, poverty rates remain high because of their low starting point, the brief further noted. Poverty and several factors such as lack of access to suitable food, iron, protein and micronutrient deficiencies are the main causes of malnutrition among tribal people.

Social beliefs and Cultural practices

Tribes have their own various cultural and religious customs, occupation and other social systems will affect their lifestyle and eating habits. Because of the traditional socio-economic practices adopted by the tribes, their employment and livelihood opportunities are limited and Hard living conditions these all affect their eating habits which makes them more vulnerable to the diseases children was characterised by almost zero intake of leafy vegetables, fruits, milk and milk products, flesh food, fish and eggs. . Infant malnutrition is related to adult short stature, low education level, low adult income, traditional family customs and culture.

Lack of education

Education is such an essential ingredient for the overall development of human life. There is a relationship between female education and childhood malnutrition. Female Education impacts childhood malnutrition because the more educated mother take appropriate actions to ensure sanitary conditions and the health of her family. Low levels of maternal education are related to poor feeding practices, leading to malnutrition. Educated mothers are more likely to ensure that their children receive adequate nutrition and treatment. As per Census 2011, literacy rate of Scheduled Tribes (STs) was 59% whereas the overall literacy rate was 73% at all India level. Due to lack of female education, tribal children are malnourished.

Gender inequality

We see gender discrimination in every social community, as well as gender inequality among adivasis. Tribal women face micronutrient deficiencies, infections, heavy manual labour and other nutritional and health threats throughout their lives. Gender inequality also leads to malnutrition and food insecurity for women and children. Gender inequality in the tribe leads to malnutrition and food insecurity for women and children.

Lack of health awareness

The health indicators of poor Indian tribesmen are much worse than those of the general population because without being aware of health issues, most tribal populations tend to get sick more frequently and wait too long before seeking medical help. Lack of understanding of nutrition is one of the reasons for the malnutrition among tribal people. They lack knowledge about nutritious foods, vitamins, minerals, fiber and water. And They do not take any preventive measures for any type of health problems. Modern health care awareness is very poor among the tribal population. They use traditional methods for treatment.

Suggestions: Tribal health should be prioritized and Basic health-related work should be carried out in tribal areas. The modern health care system, especially the primary health care center, should be equipped with all modern facilities, and health personnel should be appointed in tribal areas in accordance with the minimum standards of the national health policy and provide services for them on a regular basis. The government should carry out plans in tribal areas with the help of non-governmental organizations, such as distributing some nutritious food to tribal children, medical inspection camps, etc...

Conclusion – Governments, non-governmental organizations and other social workers must formulate health and development plans for tribal areas. Education is the key to reducing personal poverty and ending the cycle of illiteracy, poor health and underemployment. It is important to provide correct education to tribal people to raise their awareness of health.

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INDIA VIEW OF TRIBES AND COMMUNITIES OF TAMILNADU

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Abstract

It is proved that education is the sole means to establish peace and brotherhood in the world. India is a land of a multitude of culture, religion, language and races. Tribal communities in India constitute a small portion of the total population with their indigenous culture, language and their unique lifestyle. Tribal people in India are marginalized, underprivileged and deprived in some way or the other. They are still not able to relish the fruits of modernization and technological development. Only education could enable them to cast off their mold of oppression of centuries and bask in the sunshine of socio-economic development. With the help of education they can empower themselves and build confidence and courage to overcome the barriers of their day to day life.

Key words: *India, Tamilnadu, Education, Tribal communities.*

Introduction

The greatest challenge that the Government of India has been facing since independence is the proper provisions of social justice to the scheduled tribe people, by ameliorating their socio-economic conditions. Scheduled tribes, Scheduled Castes and denitrified tribes constitute the weakest section of India's population, from the ecological, economic and educational angles. They constitute the matrix of India's poverty. According to 2001 census, the population of STs in the country was 84.3 million, consisting about 8.19% of the total Indian population. There are 533 tribes (with many overlapping types in more than one State) as per notified Schedule under Article 342 of the Constitution of India in different States and Union Territories of the country with the largest number of 62 being in the State of Orissa. "There are 573 STs living in different parts of the country. Most of the tribal communities have their own languages different from the language spoken in the state where they are located. There are more than 270 such languages. The tribal languages in India belong to all major language families among which the Austric, the Dravidian, Tibeto-Chinese, and Indo European families are the dominant ones" (Sujatha, 2002). From the historical point of view, they have been subjected to the worst type of exploitation. They are practically deprived of many civic facilities and isolated from modern and civilized way of living since so many centuries. There is a need to make a review of the tribal situation particularly in terms of education.

Indian Tribal People

Indian tribal people play a key part in constructing the cultural heritage of India. They occupy a major part in the history of India as they are considered as the true habitants of India. The tribal people are scattered in different parts of India and they form a considerable number

of the population of India. The traditional and cultural distinction of each tribal community has made them distinguishable from each other and their cultural and traditional heritage add Color and variation to the Indian culture as a whole and form a compact culture. Indian tribal people reside in approximately fifteen percent of the country's area. They primarily live in various ecological and geoclimatic conditions ranging from plains, forests, hills and inaccessible areas that perhaps lie dotted in the panoramic Indian terrain.

According to Article 342 of the Indian Constitution, at present, there exist six hundred and ninety seven tribes as notified by the Central Government. These Indian tribal groups of people have been notified to reside in more than one State. More than half of the Indian tribal population is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Orissa, Jharkhand and Gujarat, whereas in Haryana, Punjab, Delhi, Pondicherry and Chandigarh no community has been notified as a specific tribal group. Though the tribal people in the earlier eras were not much forward but in recent times they are seen in some sectors of economical, educational and social development.

Tribes of East India

East Indian tribes come to a significant numbering count under the vast section of Indian tribes. Tribes of West Bengal with their incredible talents and improvisations have elevated Bengali tribes into a prestigious hold. Just like customary Bengal tradition, festivals and ceremonies are an integral part of this East Indian tribe. Tribes of Orissa reflect an unusualness right from the infantry stage. Known to have deep-rooted faith in their aboriginal God and animism, tribal people of Orissa have their own set of faiths when it comes to marriage and holy union. Classified into four primary groups of hunter gatherers, shifting agriculture, basic artisans and settled agriculturists, tribes of Jharkhand are diversified through their handiwork and religious customs. East Indian tribes mostly make themselves noticeable in every sphere of day today life, commencing from levelheaded past times in culture and entertainment, coupled with rugged outlook in cultivation.

Tribes of North East India

In the north eastern part of India, there is a concentration of a number of tribes. Meghalaya is the abode of a number of tribal communities who have settled down in large numbers. The tribal people of Meghalaya are categorized in two major groups namely the Garos and Hynniewtrep. The Garo tribal community occupies a major part of tribal communities of Meghalaya. Some of the Mizoram tribes are Chakma tribes which is one of the important tribes of Mizoram. The Pawi Tribes of Mizoram are named not after the name of the clan but after the name of the place where there are residing. Another important tribe of Mizoram is Ralte tribes. Manipur houses quite a number of tribes. The tribes of Manipur are as follows Aimol, Anal, Angami, Chiru, Chothe, Gangte, Hmar, Kabui, Kacha Naga, Koirao, Koirang, Kom, Lamgang, Mao, Maram, Maring, Lushai tribes, Monsang, Moyon, Paite, Purum, Ralte, Sema, Simte, Sukte, Tangkhul, Thadou, Vaiphei and Zou. The largest population in Assam is that of the Tibeto Burmese descent known as the Bodo tribe and Mishing tribe. Major tribes of Assam make out their livelihood through agriculture and by selling their handicrafts.

Tribes of West India

West India, comprising the states of Rajasthan, Gujarat, Maharashtra and Goa house sufficient section of Indian tribes. West Indian tribes have been pocketed in several faraway areas, living a life of their own. Tribals of Gujarat today have divided themselves into several places of dwelling by the sea, amidst the Western Ghats and the plains. Agriculture and harvesting seem to be Gujarat tribals` basic occupations since olden times. Tribes of Rajasthan have been involved with rest of the Rajasthani population since ancient times, with their unique customs and culture spreading each other day. The touch of modernization has wholly caught up with the tribes of this West Indian bunch, paving way for novel ways of occupation and popularity. Tribes of Maharashtra are primarily classified in the groups of nomadic tribes and scheduled tribes. West Indian tribes are truly elevated to escalating heights when Maharashtra aboriginal men and women are concerned.

Tribes of Central India

Tribal life in Central India is an excellent instance of the blending of rural and urbanity. Central Indian tribes can bravely be designated with their exquisite stretch of flora and fauna, which is always coupled with ancient richness in cultural heritage. Tribes of Madhya Pradesh is basically classified under the group of scheduled tribes, with other subgroups of tribes also making their presence felt. Cultivating and farming being a basic tribal occupation the men and women from Madhya Pradesh like to concentrate wholly upon their festivities and celebrations. Tribes of Chhattisgarh primarily consist of a significant number that even surpasses the urban population. Central Indian tribes amount to an overwhelming number, with prestigious lineage and trying to govern themselves in a strict aboriginal manner.

Tribes of North India

North India also encompasses many tribes. Tribes of Jammu and Kashmir have strictly descended from the Indo-Aryan group of people, which can be credited for the sublime beauty of this exceptional north Indian tribe. With normal Indian food being their staple diet, these north Indian tribes believe in both Hinduism and Islam. Tribes of Uttar Pradesh and Uttarakhand comprise a colossal portion under the north Indian tribal section, with variety speaking out from every section and every sphere of daily life.

Tribes in Haryana basically are consisted of nomadic and semi nomadic individuals, with a somewhat decaying condition of their social and economic condition. There are approximately twenty five nomadic tribes, with their total count exceeding fifteen lakh. Tribes of Himachal Pradesh can be singled out for their looks, good conduct and religious behaviour towards every kind of situations and places.

Tribes of South India

The numbers of South India tribes are perhaps unlimited with their miscellaneous existence, which has now gained popularity throughout the country. The tribes of Tamil Nadu comprise significant number of population ranging from dwindling to massive. These Tribes are engaged in intellectual activity like tea or coffee cultivation, or mass milk producing. Tribes in Karnataka are astoundingly enormous in number, with the count exceeding a bare minimum.

With Hinduism being the most prevalent religion, other religions are also seen to have their existence. Kannada being the most spoken language, Malayalam and Hindi also find place in this south Indian tribe. Tribes of Kerala are perhaps the most unique among all the south Indian tribes discussed. Residing basically in the mountainous terrains of the state, they have been striving to uphold their indigenous traditions and customs from any foreign influence.

The interesting and novel mode of lifestyle that such Indian tribal people lead, accounts for a vast section of Indian travelogue. Be it in the sphere of much-retold Indian tribes or yet-to-be-known tribes, various styles of eating, drinking, working, singing, dancing, clothing, accessorizing, or religious customs, Indian tribal people lead a life of their own.

Tribal Setting in Tamil Nadu

Tamil Nadu can be broadly classified into three geographical regions, namely, the Eastern coast line region, the central plain area and North and west mountains regions where the majority of the tribal people are living. The important hills of Tamil Nadu are the Jawadhu hills and Elagiri hills of North Arcot district, the Kalrayan hills of south Arcot district, the Pachamalai, the Kollimalai and Yergadu hills of Salem district, the Anamalai of Coimbatore district, the Sitteri hills of Dharmabari district, the Palanimalai of Dindigul district, Elumalai (cardamom hills) hills and Varshanad hills of Theni district. According to 2011 Census, out of the total population of 721.47 lakhs, in Tamil Nadu, the population of Adi Dravidars is 144.38 lakhs and Tribal population is 7.95 lakhs. Therefore the Adi Dravidars constitute 20.01% and Tribals constitute 1.10% of the total population in Tamil Nadu. The majority of the Adi Dravidars / Tribal population are economically backward and socially marginalized. Most of the families lack resources and access to education, these are 36 tribal groups in the state.

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TRIBAL MOVEMENTS IN CONTEMPORARY INDIA

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Abstract

From 1991 India, following the discursive principles of globalization, systematically started liberalising its economy by adopting the primary policy instrument of the neo-liberal economic agenda, i.e., structural adjustment programme. Consequently, important domestic regulatory measures in India were either removed or slackened in the name of liberalization or economic reforms accompanied by an encouragement for free trade, technology imports and foreign direct investment. The process of economic reforms has in fact brought about a massive displacement of tribal people from their homeland and deep crisis in their livelihood measures and consequently augmented the vulnerable and insecure condition of tribal men, women and children in India. This paper, based on published studies and facts, attempts to substantiate this observation by reflecting on the contemporary tribal movements which have taken place or are taking place in the areas allotted to big or multinational companies for mining purposes. The paper tries to bring out the suffering of tribal male and females which are taking place during the post-economic reform phase.

Keywords : *Economic Reforms, Tribal people, Contemporary Tribal movements*

INTRODUCTION

India's population includes nearly one hundred million tribal people.' These numbers are matched only by the remarkable diversity of India's tribes. The two main regions of tribal settlement are the country's northeastern states bordering China and Burma, and the highlands and plains of its central and southern regions. The latter is home to more than 80 per cent of the tribes, which differ from the northeastern tribes in ethnicity and in having experienced greater "intrusion of the Indian mainstream and of the pan Indian model of the state, society, economy and culture." There are also differences in the extent to which the tribes interact with non-tribal communities. While the northeastern tribes are usually isolated communities, the tribes in peninsular India may at times coexist with non-tribal people. Despite some regional variation, the tribes share many traits, including living "in relative geographical isolation," and being "relatively more homo gen[e]ous" and "more self-contained than the non-tribal social groups.

MOVEMENTS IN RECENT INDIA

In the recent past, the state of Orissa negotiated with big companies including MNCs to mine bauxite and to set up alumina industries in the state. Koraput, Bolangir, Kalahandi, and Rayagada districts in Orissa carry huge bauxite deposits. Besides, they have nearly a thousand perennial streams and considerable forest coverage. The streams and forests of the region has enabled its inhabitants, who are mostly the tribals, to avoid starvation or struggle for food even during times of adversity or natural calamities such as droughts. However, the self-sustaining livelihood of the tribals is now at stake. The land inhabited by them is increasingly being encroached upon by the mining and industrial companies to exploit the large bauxite deposits in the region. The notable among all the MNCs and large Indian private companies vying for the bauxite deposits of the region are UAIL (Utkal Alumina International Limited), Vedanta Alumina Limited and

Aditya Aluminium Limited. The UAIL bauxite extraction project proposes to mine the hills inhabited by tribals for bauxite and transport the mined ore to a nearby refinery. According to its own admission, the project will affect around 30 villages of the region. The company has started its operations notwithstanding several protests and resistance (Dash and Samal, 2008; TARU, 1996). Vedanta Alumina Limited has been proceeding with its plan to exploit the Niyamgiri bauxite reserve located on top of the Niyamgiri Hills in the Lanjigarh Tehsil area of Kalahandi district in Orissa. As per the agreement with the state, Vedanta Alumina Limited has to set up an Alumina Complex, which includes a 1 MTPA (million tonne per annum) Alumina Refinery Plant, 3 MTPA of bauxite mining and a 75 Megawatt (MW) Captive Power Plant at Lanjigarh (Samantara, 2006).

Similarly, the Aditya Aluminium Project has planned to mine 3 MTPA bauxite at Kodingamali in Koraput district and to set up 1 MTPA Alumina Refinery at the Kansariguda village of Kashipur Tehsil in Rayagada district. Added to that, the company has a plan to set up 5 x 130 MW Captive Power Plant and 260,000 TPA aluminium smelter plant at Lapanga in the Sambalpur district of Orissa. This project is going to displace all the families of Kansariguda village including their cultivable land. Besides, two other villages of Rayagada district and four villages of Koraput district will be affected due to acquisition of land for the project (VIMTA Labs, 2004).

It should be noted that the region where the bauxite is to be mined by three big companies are predominantly inhabited by tribal people. The region is densely forested. People inhabit the region for ages and are able to meet their basic needs adequately by depending upon its rich natural resources and by cultivating crops watered by the streams which flow down from the hills. The region has many perennial streams that serve the irrigation needs of agriculture in case of drought or inadequate rainfall. People get adequate sustainable resources including food materials from the forest. Now they feel threatened with losing their livelihoods based on agriculture and forest if the projects go through. Since majority of tribal people are either illiterates or namesake literates, they do not possess any technical training or skills to be absorbed by the modern mines and industrial complexes which are coming up. Therefore, the protests by the tribal people facing involuntary displacement due to mining projects have been going on for a long time in the region. The protest has resulted into clash between police and protesters. A number of tribals have lost their lives because of police firing (such as deaths of three tribals in the village Maikanch in the Kashipur block of Raigada district in December 2000). The anti-mining movement is led by organizations of the local people known as Prakritik Suraksha Sampada Parishad (A Collective to protect Nature and Natural Resources) and Bisthapan Birodhi Manch (Displacement Opposition Front).

The movement leaders including women activists question the government that has done almost nothing for their development in terms of education, health or other basic infrastructures. They say that the state has no moral right asking them to sacrifice their traditional pattern of livelihood for the kind of development that would benefit only outsiders and industrial conglomerates led by the MNCs. The tribals resent the fact that in spite of the area being governed by the Fifth

Schedule of the Constitution of India the government has gone ahead without taking us into confidence and without devising any concrete Rehabilitation and resettlement policy. Even a number of intellectuals and civil society organizations have supported tribals and voiced their concern over the present model of industrial development. In recent years, the protest movements by the tribals in different parts of the state have often culminated in extreme violence in the form of bloodshed and killings of the innocent tribals by police bullets. The killing of 13 tribal protesters by the police in the Kalinganagar industrial area of Jajpur district on 2 January 2006, intensified the protests by tribal and civil society groups

The resentment vis-a-vis compensation package has continued among the displaced tribals. They demand a higher price for their land, since the market price of the land has gone up almost 25 times the amount of the compensation price. So far all efforts of the government to appease the tribal people have failed. Even thousands of tribal women are organizing rallies and road blockade against the government policies and measures.

There has been differential impact of displacement on tribal people. Women, children and the elderly are particularly more vulnerable groups among the tribal communities. Impact of displacement on women has been particularly much more devastating. Out migration of men for jobs and, therefore, increase in the workload for women, loss of livelihood leading to malnutrition and ill-health take a heavy toll on women (Menon, 1992). In several cases displacement, resulting anxiety, idleness and insecurity has caused an increase in drinking of locally made liquor by men that result into wife-beating or domestic violence (Fernandes, 1998). State also ignores women in its scheme of things vis-a-vis the rehabilitation packages. Rehabilitation packages do not give equal status or partnership to women. Compensation or cash for land is given only in the name of men. Thus, there has been further marginalization of women in the process of displacement (Thukral, 1996). The disruption of social or kinship networks due to displacement has adversely affected women more than men. Tribal women are feeling more alienated, isolated and solitude. Earlier easy access to their natal homes or parents home gave them a sense of security and belongingness that is now missing. The resettlement sites are closer to roads and bus routes but women do not like to commute by buses because they cannot pay for it and they fear sexual harassment in the buses. It has been observed that like non-tribal societies most of the tribal communities are patriarchal and patrilocal but they have traditionally allowed greater freedom to women. Bride-price instead of dowry is one indication of the fact that women and their labour are respected and sought after. Widow remarriage is allowed and women do not observe as many social taboos (for example on smoking) as found in non-tribal societies. After displacement the condition of women in this respect deteriorated in tribal societies. The system of dowry is replacing bride price slowly but gradually. Taboos are now imposed on tribal women. There has been migration of tribals in urban areas due to displacement and they are residing in slums. While migration to an urban slum has affected everyone, it was the tribal women who are suffering most in terms of deterioration of their life conditions (Fernandes, 1995). Due to loss of social cohesion and resulting insecurity the tribal women standing in their

society has gone down drastically. The tribal women have left many freedoms that they were enjoying in their native place. They are not only suffering in terms of health and nutrition due to displacement, they also lose the capacity to provide a secure future for their children. By resorting to seasonal migration they have unwittingly denied their children access to school, health care, child welfare, and other welfare services (Parasuraman 1999: 226). The tribal regions in Orissa show how quickly the division of society on the issue of displacement can descend to the extreme level of violence. In India, there has been Naxalite or Maoist movement for the last many decades. It is a violent movement and always contests the legitimacy of state and its system of governance and traditional socio-cultural and economic arrangements. The leadership of the movement derives doctrinal support from Marxism-Leninism and strategic inspiration from Mao Zedong. In framing its agenda and practices, the movement has drawn heavily upon the iniquitous land tenure system and exploitation of the poor peasants and agricultural labour by landlords and displacement of the tribes or adivasis from their own homeland and their exploitation by the capitalists/industrialists. When the process of displacement started happening the Naxalite or Maoist movement entered into the tribal regions and attracted a number of tribals into its fold. Now the movement is widely spread in the tribal areas and it is supporting the tribals in their opposition to the process of displacement. The entry of the Naxalite or Maoist movement in the tribal regions which are in the process of displacement has resulted into violent struggle between tribals and government agencies such as police causing a number of deaths. The Indian government and state have launched a full-scale war against the movement and try to prevent Maoists from increasing their power and presence. The forced relocation is being carried out in a way to cut the Maoists' support base among the tribals. There are reports of police or army burning tribal villages suspected of supporting the Maoists. There have been a number of gruesome cold-blooded killings by both Maoists and police or army. This development is more pronounced in Bastar region of Chhatisgarh, a state in central India

CONCLUSION

The tribes of India since time immemorial have been engaged in protecting their land and culture from the outsiders including powerful rulers like the British. Their potential, strength and energy for holding their fort till the last person is alive had always been a matter of great inspiration for common man and activists. Interestingly, the spirit of their revolutionary action has not shown any marked signs of abatement in independent India. It is because of these movements that the Indian state today recognises the rights of tribal to live and manage forests. In recent times, the transnational corporate companies are invited by the state to take control over the mineral rich landmass in the tribal areas. A feeling of lack of empowerment and lack of effective governance, compounded with appalling poverty has given rise to belligerence amongst tribal population in India. It is also a major cause of the rise of Maoist influence in the hilly regions domesticated by the tribals. It appears that when the government and its machinery fail to protect the tribals, they are forced to take up arms against their exploiters. The instances of tribal movement therefore remain a source of inspiration for all those who are exploited and marginalised.

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PROBLEMS OF TRIBAL SOCIETY IN THE TRIBAL SUB PLAN AREA OF MARATHWADA

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Abstract

This research paper explores the various socio-cultural and economical problems of tribal society in the tribal sub plan area of Marathwada, a backward region of the Maharashtra state. This study was conducted in the five tribal villages of tribal belt of the Kinwat block of Nanded district of the same region. This tribal belt comprises Kolam, Gond, Pardhan, Andh and Bhil communities. Onwards 1970s under the Tribal Sub Plan (TSP), special schemes, programmes and funds were allotted for the overall development of the tribal societies of this region. Even today, the priority is given to the tribal regions, but the results and impacts of these welfare and developmental programmes, policies and projects are not impressive and brought out expected changes in the life of tribal people. Still, the tribal communities of this region have to face many issues, problems and challenges. These issues, problems and challenges are associated with their livelihood systems. Study comes to know that in the entire process of development, indigenous knowledge of the local people, their experiences, culture and way of life are kept sidelined and undermined. As result of this, impacts of these developmental programmes had not left positive impacts on the life of the tribal people. Study finds that tribal people are facing problems to access the forest resources and facing problems to regularize the patta of lands. Their indigenous knowledge is also kept sidelined in the entire process of forest, water and land management.

Key Words: Tribal Society, Tribal Development, Problems and Tribal Sub-Plan

Introduction

As we know that there are forty-five tribes in Maharashtra. However, all these tribes are heterogeneous and diverse in nature. They are differs in sense of culture, economy and way of life. According to 2011 census, the tribal population of the state was 10,510,213 (9.35%). The majority of the tribes are in districts likes Chandrapur, Thane, Nashik, Dhule, Nandurbar and Yavatmal. The principal tribes are Bhil, Mahadeo-Koli, Gond, Warli, Kokna (Kokni), Katkari, Korku, Kolam, Gamit, Thakar, Pardhi, Andh, Malhar-Koli, Pardhan, Dhanka, Dhor-Koli etc. The inhabited area of tribal is divided into mainly two regions: Sahyadri region and Gondwana region. The former region comprises 31 blocks in seven districts and the latter region covers 16 blocks in seven districts of the state. The Government of India has recognized some tribal groups as being 'primitive tribes' and special provisions and grants are sanctioned for their development. Three tribal groups, out of 45 tribes are recognized as 'primitive tribes of Maharashtra namely, Media-Gonds from Gadchiroli district, kolams from Yavatmal district and Kinwat block of Nanded district and Katkaris from Thane district. In case of tribal problems, it is found out that there are some problems which are common to all tribes, such as illiteracy, poverty, health issues, migration, the issues of community rights and tribal identity and so on. However, some problems are specific to local tribal communities. However, historical, geographical, socio-cultural, economical and political factors are determined and gave shape to

the local communities. Thus, to know any community, we have to understand the socio-economical context of the same society or studied society in the specific context. To remove backwardness, poverty, generate employments, state and its agencies had adopted welfare, developmental approaches and made special provisions and funds for the cause of tribal development, such as Integrated Tribal Development Agencies (ITDAs), Modified Area Development Approach (MADA), Dispersed Tribal Development Programme (DTDP), Micro-projects for the development of Primitive Tribal Groups, PESA Panchayats (Extension to the Scheduled Areas) Act, 1996 and Forest Right Act, 2006, are implemented in this area for the overall development of the tribal society. Irrespective of these efforts, still tribal societies of the state is facing many problems. However, the problems of these societies are varied across the regions. However, this study is made attempt to explore the problems of the five tribal communities such as; Kolam, Gond, Pardhan, Andh and Bhil of the Kinwat block of the Nanded district, a backward region of the Marathwada. However, this study has its own limitation to focus on the only five tribal communities of this region.

Review of Literatures

There are plenty of studies which were carried out on the different parts of the country on the different social problems of the tribal communities. However the efforts are not made to systematically document to review the literatures on the specific problems of the tribal societies of Marathwada region. However, this study would attempt to explore the issues, challenges and problems of the tribal societies of TSP. The Census report of 2011 indicates that the literacy of ST is 58.96 percent which is around 14.03 per cent less than in the total population of India. The Parliamentary Standing Committee on Welfare of Scheduled Castes and Scheduled highlighted the overall representation of tribes in Groups A, B, C and D posts in the government of India services among the STs was 4.3 per cent, 4.5 per cent, 6.5 per cent and 6.9 per cent respectively that as of 1 January, 2005. According to Planning Commission, 45 per cent were cultivators and 37 per cent were agricultural labourers. Thus, about 78 per cent of the main workers from these communities were engaged in primary sector activities. Tribal representation in the secondary and tertiary sectors is restricted to around 28 per cent. Even in the agricultural sector tribal communities are not beneficiaries of the Green Revolution. Their holdings are small and mostly in dry lands. Dhebar Commission (1961) observed that the schemes of land reforms were based upon land lords-tenant system and the tribal areas did not customarily have such a practice on a significant scale. The total quantum of land declared surplus in the entire country was 73.36 lakhs acres out of which about 64.97 lakh acres have been taken possession of by Government and 54.03 lakhs acres have been distributed to 57.46 lakh beneficiaries of whom 15% belong to Scheduled Tribes, the number of ST beneficiaries being 8.30 lakhs Tribal land has been alienated on a large scale. However, there are some studies which is focused on the socio-economical development of tribal societies. Vidyarthi (1981) was associated with tribal development at various levels, such as planning, implementing and reviewing. He was of the opinion of that the concept of development has to be defined and operationalized in terms of the cultural background of the community. P.K. Bhowmick (1981) in his opinion, for the overall

development, plan must be region based with slant towards ethnicity and plans should be such that socio-economic barriers and carriers will be focused to have desired change within a limited period. N.K.Bose, (1959) also advocated an interdisciplinary approach to tribal development.

Theoretical Perspectives

The existing literature on the tribal studies pointed out various approaches and perspectives on the tribal development. The policy maker and planners considered that development means mainly the improvement in infrastructure (roads, electricity and water) and increase in commerce and trade and they assumed that infrastructural development (basic structure lead to super structure of the society. However, the economic growth model was given by the economists focus on the increase in Gross Domestic Product and the per capita income that considered that growth model or trickle down to the grass root levels. Sociologists explain development as the increased use of rationality and specialized division of labour. Social Anthropologists and Sociologists argued that social scientists and researcher has to understand the tradition, culture and indigenous knowledge of the tribal communities. However, the reviews over the tribal development pointed out three major prominent approaches of tribal development; such as G.S.Ghurye's (1963) Assimilative Approach, Verrier Elwin's Isolated Approach and The Panchheel and Integrated Approach adopted by Pandit Nehru. Verrier Elwin. Elwin's study on Baiga (1939) made him realize that exploitation of these tribes was severe and this community hopes to have a *Baiga Raj*, where they have their own ruler and no interference and exploitation by the others. This study led Elwin to adopt 'leave them alone', 'national park approach' or 'isolation approach' Thus, the sociologists and social anthropologists gave direction to adopt nature –man-spirit complex model to understand the interlinkages, relationships between nature, culture and society. However, in the case of post- development era; the alternative models of development are identified such as ethno-development, indigenous model of development and people's participatory approaches. Thus, it is argued that there is no one a single approach is suitable for the entire tribal communities of the country. The tribes are heterogeneous social groups. Each and every tribal community has their own different life worlds and they have different issues, challenges and problems. Hence, need to incorporate multidisciplinary approach in the local context of the community.

Methodology

This study was conducted in the five tribal villages of the Kinwat block of the Nanded district a backward Marathwada region of the state. Kinwat and Mahur blocks of this district are falls under the Tribal Sub-Plan (TSP). The selections of the villages are based upon the set of study objective settings. This study has major objectives to explore the problems of tribal society of this TSP. This study adopted mixed method approach to gather both quantitative as well as qualitative information. Keeping in the view, study made attempt to use purposive sampling method for the selection of both tribal villages as well as tribal households. The lists of tribal villages were prepared on the basis of the tribal community representation of this region. This region has dwellings of Gond, Kolam, Pardhan, Andh and Bhil. Thus, the list of tribal village is identified on the basis of the tribal community wise. After identifying the list of villages, one

tribal village is selected from the list of identified representative tribal villages of this region. Further, in addition to, from each selected village, 20 samples of households are selected that added up to 100 sample households from the five villages. Thus, 100 samples are selected as representatives of this region. The Interview Schedule is prepared as major tool for the collection of data from the households of five tribal communities. In-depth interviews and focus group discussion are also conducted to gather the personal and collective views and experiences of the tribal people about their problems. Thus, the interpretation of the data and analytical scheme is developed on the basis of study objective. The quantitative data is presented in the table and graphs and qualitative data is presented in the descriptive forms.

The Profile of the Studied Villages

This section reflects upon the brief profile of studied villages of this region. The socio-economical background of these five villages are not equal, however, there are some equalities and also some differences in their life styles, customs and traditions. Out of these five tribal societies, Kolam is identified as primitive tribal group. Kolam is given more facilities comparatively to other four tribal societies. It was observed during the field work that Kolams are staying in the Kolam pods nearby to the Gond, Andh, Pardhan and Bhil. Kolams are bamboo artisan community. They harvested bamboo from the forest and prepared bamboo artisans for sale. They have to walk seven to ten km distance for harvesting bamboo and for sale the bamboo articles. Gond, Pardhan, Andh and Bhil are cultivating land. Agriculture is the main occupation of these tribal communities. These all five tribal communities harvested forest resources during the season. Under the TSP, the special schemes, welfare programmes and policies are implemented in this region for the cause of tribal development. During these time period of 70 years, the more focus was given to improve the infrastructural faculties of this region. It was planned to provide pucca houses, roads, and water and power facilities. In next phase, agriculture was centered and irrigation facilities are provided through construction of dams, canals and water tanks. Under the PESA Panchayats (Extension to the Scheduled Areas) Act, 1996 special powers are given to the village Panchayats. Under the Forest Land Right Act, 2006, land is allotted to the forest dwelling communities which were depended upon the traditionally land. Despite these initiatives of governmental agencies, still the issues, challenges and problems are not resolved related to forest and land. It is found out that still tribal society are facing basic problems such as water, pucca houses, roads, electric power, employments and quality education.

Infrastructural Facilities

It was seen in these villages that out of five villages, three villages are not still connected with the pucca roads such as Nakhatewadi, Bhandarwadi and Sivskatinagar of the Ghogarwadi. Nakhatewadi was not still covered under the PESA. All these five villages have not potable water facilities. However, the people of the both villages Bhandarwadi and Ghogarwadi have to walk 2 to 3 KM distance for fetching water in winter and 4 to 5 KM in summer season. Ghogarwadi people demanded for pucca roads and village tanks to near their settlements. Under the Pardhanmantree Sadak Yojana, road constructions are undertaken to connect the small

towns, tandas and villages to the highways. In this entire process, the people's opinions and views are not taken into considerations. Local people wanted infrastructural development facilities as per their demands. But, their demands are still pending. However, these villages are connected with electricity, but they face problems of continuity of electric power. Presently, Bellow Poverty Line (BPL) Households are allotted funds for house construction under the Pardhan Mantri Awas Yojana and Sabarimata Ghakul Yojana.

Table No: 1
Physical Structure of the Houses

Physical Structure of the Houses					
Sr. No.	Name of the Tribes	Pucca/RCC	Semi-Pucca	Kuchha	Total
1	Gond	5	45	50	100
2	Kolam	15	60	25	100
3	Bhil	5	20	75	100
4	Pardhan	45	55	0	100
5	Aandh	0	10	90	100
	Total	14	38	48	100

It was observed in the field that still most of the houses are semi-pucca and kuchhas. Still, tribes are staying in the kuchha houses. The community wise data shows that out of 100 household samples study finds that there are still 48% tribal people are staying in the Kuchha houses. Other 38% people are staying in semi-pucca houses and the rest 14 % of them are staying in only pucca houses. Further, study shows variations in the physical structure of the community houses. Study finds that Pardhan community have 45% of Pucca houses, 60% Kolam have Semi-Pucca houses and 90% Andh have Kuchha houses. The gathered data in the above table shows that there is no single household from the Andh community who is staying in the Pucca houses. Study shows that there are 10% households of Andhs are staying in the semi-pucca houses. In the case of Pardhan community, data shows that, 45% of them have pucca houses and the rest 55% of them have semi-pucca houses. The single household is not under the Kuccha houses.

The Economical Condition of the Tribes

The economical condition of any society is depended upon the livelihood and income sources of the same community. In the case of these five tribal communities, study finds that these societies are depended upon the four major sources such as; agriculture, forest resources, physical labour and migration. In the case of landholding pattern, study finds variations among the communities in terms of land holding ownership pattern, Study finds that under the forest land right act, 2006, some tribal families are allotted patta of the land under certain rules and conditions. However, most of the tribes are not still issued the ownership of the landholding under this act, still some cases are pending.

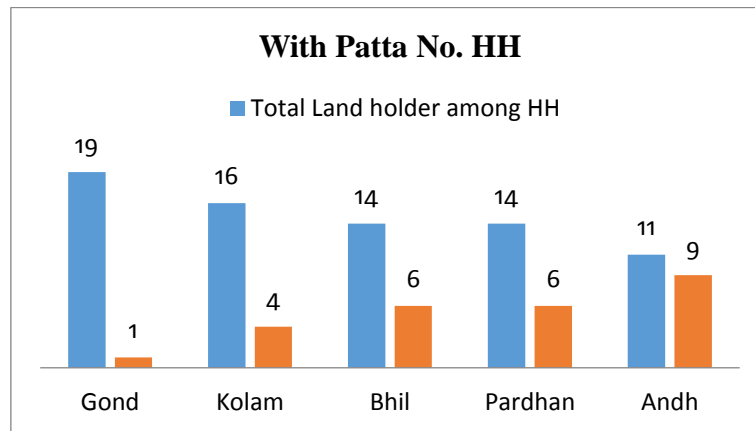
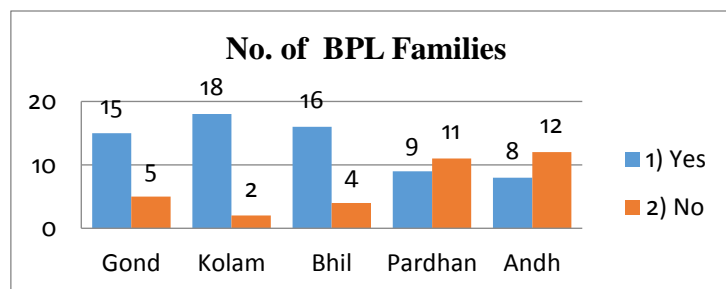


Figure No: 1

This chart reveals the landholding ownerships patterns of the tribal communities of this region. Out of these 100 households, this chart shows that Gond are cultivators, out of 20 sample households, it indicates that 19 households members have ownerships of the landholding. Sixteen households of the Kolam, have ownership of the landholding; out of 20 households and 14 Bhil have ownerships of the land, Fourteen Pardhan have patta of the land ownership out of 20 each of them. Eleven Andhs have patta of the land. The rest households are struggling to regularize the patta of the land. They had applied for the ownerships of the patta under the forest land right act, 2006. Thus, the many cases of the claims of the land holders are not materialized and most of the cases are pending at the different levels. It is told by the tribal people that the claims are pending between the clash of forest and agricultural departments. So, most of the tribal went in the court for their rights to be materialized. Thus, still many cases are pending from the Kazipod, Ghogarwadi, Darsangavi, Bhandarwadi and Nakhatewadi and other villages of this region.



Figures No: 2: Number of BPL Families

It is found out that instead of having special provisions and special schemes for tribal development in India, still tribes are not out of poverty. Out of these sample households, this figure shows that there are 66 households below poverty line. Further community wise, study finds variations. The figure shows that out of 20 households of the Kolam, 18 families are under the BPL categories. In case of the Gond Community, study finds that there are 15 families are under BPL categories. In case of Bhil Community, study shows that 16 households are under

BPL families out of 20 families. In case of the Pardhan community, 9 families are under BPL category out of 20 families. In case of the Andh community, study finds that 8 families are under the BPL category.

Major Findings

On the basis of the data analysis and interpretation, the major issues, challenges and problems are identified from this region are related to their livelihood patterns, social-cultural and economical systems. Despite this, study made attempt to conduct in-depth interviews and focus group discussion with the tribal people in their respective villages. Study comes to know the different stories, narratives and experiences of tribal people in the discussion and interviews; such as their indigenous knowledge of forest managements, water managements and land management's are not taken into consideration. In the present context, tribes are facing problems of wild animal attacks in their lands, regularizing patta on the names, water facilities to the land as well as drinking purposes and rights issues over the forest resources and so on.

- 1) In the case of infrastructural facilities, study found out that out of these five tribal societies, two societies are not well connected with the metal roads or pucca roads. It was seen in the field that women have to fetch water from the 2 to 3 km distance in winter and 4 to 5 km away far in summer. People of Nikhatewadi and Shivskatinagar of Ghogarwadi faced problems of travelling due to the kuchha roads. Tribes of Kazipod village demanded regular power supply. All tribes demanded more money for house construction under the Gharkul Yojana. They are not getting adequate money in time. Thus, these tribes are still struggling for achieving basic infrastructural needs.
- 2) It is found out that agriculture and forest resources are major sources of income in this region. Under the forest land right act, 2006, still 26 % of the households are not getting entitlements or ownership of the patta of the land. However, 64% of the households received ownership of the forest land under this act; they are facing other problems for cultivating the same land. This land is very close to forest covered and as result of the same, it was under threat of the wild animal attack on the crops. Tribes demanded for fencing, but still their demands are pending.
- 3) Under the TSP, lot of schemes and developmental programmes and policies are implemented in this region to overcome to the tribes above the poverty line, but still, 66% of the tribes are under Bellow Poverty Line.
- 4) Despite these major issues and problems, other issues are identified by conducting focus group discussions and in-depth interviews with the local people in their respective villages, the identified issues are related to the governmental agencies, however, various departments are working for the cause of the tribal development, but, the local knowledge, experiences and wisdom of the tribe people are undermined.
- 5) In the case of forest management, tribes have indigenous knowledge about the wild animals and forest resources. They know detail about the forest, but in managerial process, local people's participation is not taken into consideration. People's local and indigenous knowledge are sidelined by the forest department.

- 6) It is found out that tribes have different demands, wish and need, but as per their opinion, they are given and supplied unwanted things and articles. As per views of the tribal people that, their views are views and needs are not considered. It is seen in the tribal villages that tribes are provided modern agricultural technology, but they are not given training how to operate these technology.

Conclusion

It is concluded that still the tribal societies which are under the tribal sub plan region, are living below poverty line. However, special provisions, funds, schemes, and programmes were implemented in this specific region for the cause of their development. Still, they are facing problems to access the basic needs such as water, electric power, employments and forest land and resources. Study concludes that in the entire process of implementation of developmental programs, policies and projects, tribal views, opinions, knowledge and demands are kept sidelined.

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TRIBAL DEVELOPMENT IN INDIA - A DISTANT CALL

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Abstract

The tribes of any land are the indigenous people of that land, not like the migrants who have come from another place and settled. The tribes of India are the true citizens of the land. This paper is introspection about the development in this regard. This study is conducted using the reports from the government websites, showcasing the various schemes and plans the government of India has for the tribal citizens. This paper deals with, Programmes for promotion of education, National scheduled tribes finance and Development Corporation, and Marketing support for tribal produce. Point of concern is for states of Orissa and Jharkhand where the ratio of sanctioned and functional seems to be very large. Of 70 sanctioned only 19 are functional, and Jharkhand of the 71 sanctioned, 13 are functional. The reasons can be many. It must manage properly to be optimistic about the future of tribe's welfare. But the development of these Indians still is a distant call as lot of work must be done. It has been observed from the given data that even though many schools are sanctioned, apart from a few states' others are lagging. States like Orissa, Chhattisgarh, and Jharkhand need a lot of push from the central government. Other than government, the Corporates can take up this responsibility at least a part of it. Other than concentrating in few states and areas, Government can direct the corporates to take up areas which have been neglected.

Key words: Tribal of India, Tribal education, Schemes for tribal development, Marketing of tribal produce.

Introduction

The tribes of any land are the indigenous people of that land, not like the migrants who have come from another place and settled. The history of India shows the intermingling of various races like the Dravidian, Aryan Mughals and the English a little of all. The tribes of India are the true citizens of the land. This paper is introspection about the development in this regard. Being the native of the land they are very vulnerable and according to the norms set by the society or the developed ... need to be developed. Development in this matter is with respect to education, health and financial Development.

Mandar (2020) discussed the state of tribes in India being about eight per cent of the total population of India, they are among the most vulnerable groups in the country. Apart from economic deprivation, they also face continuous and serious threats to their cultural integrity and socio-political freedoms.

Vidyarthi (1972) in his study stated that the tribal population in India, is poor in many fields such as child mortality, infant mortality, malnutrition of women etc. The majority are engaged in agricultural labour. It lags compared to other social groups on various social parameters

Methodology

This study is conducted using the reports from the government websites, showcasing the various schemes and plans the government of India has for the tribal citizens. It is a matter of fact that lot must be done to uplift the tribes from ignorance, exploitation, and poverty.

Scope

In the scope of the paper three schemes are discussed of the many schemes government has for them.

- Programmes for promotion of education
- National scheduled tribes finance and Development Corporation
- Marketing support for tribal produce

Vidyarthi (1972) discussed about education as an employment source, and modernisation So, lot of importance is given to tribal education in India However, drop-outs in tribal education are far higher. Therefore, the benefits are reaped by a very few, only by such sections of the tribes who were prepared to take advantage from this program

The reason of the dropout can be explained as children are made to work by the families for economic purposes. The provision of residential schools, supply of mid-day meals, and ashram schools, etc., have solved the problem of a small section of tribal boys.

Tribal developments in India- select initiatives by the government

Programmes for promotion of education

According to the tribal report 2020-21 the government of India has sanctioned Eklavya Model Residential School (EMRS) with the capacity of 480 students in each school; these schools are set up in the States / UTs with an objective to provide quality education to tribal students in remote areas. The government wants them to access the best opportunities in education and to bring them at par with the general population.

Table 8.1: No. of EMRSs sanctioned and functional (as on 31.12.2020)

Sl. No.	State / UT	Schools Sanctioned	Functional Schools
1	Andhra Pradesh	26	19
2	Arunachal Pradesh	10	2
3	Assam	10	1
4	Bihar	3	0
5	Chhattisgarh	71	42
6	Dadra & Nagar Haveli and Daman & Diu	1	0
7	Gujarat	35	35
8	Himachal Pradesh	4	4
9	Jammu & Kashmir	6	0
10	Jharkhand	79	13
11	Karnataka	12	10
12	Kerala	4	2
13	Ladakh	2	0
14	Madhya Pradesh	63	45
15	Maharashtra	30	24
16	Manipur	15	3
17	Meghalaya	15	0
18	Mizoram	17	2
19	Nagaland	19	3
20	Odisha	70	19
21	Rajasthan	30	18
22	Sikkim	4	4
23	Tamil Nadu	8	8
24	Telangana	23	16
25	Tripura	16	5
26	Uttar Pradesh	4	2
27	Uttarakhand	3	1
28	West Bengal	8	7
	Grand Total	588	285

Total of 588 schools are been sanctioned in the year 2020. Of them only 285 are functional. The maximum schools functional are based on the tribal population. Chhattisgarh leads the lot by 42 functional schools that is 80 per cent. Followed by Madhya Pradesh, The state fulfilling its sanctioned quota is Gujarat with total 35 that are 100% of the sanctioned. Point of concern is for states of Orissa and Jharkhand where the ratio of sanctioned and functional seems to be very large. Of 70 sanctioned only 19 are functional, and Jharkhand of the 71 sanctioned, 13 are functional. The reasons can be many. It has to manage properly to be optimistic about the future of tribe's welfare.

Economic development of Scheduled Tribes

For the economic development of Scheduled Tribes National Scheduled Tribes Finance and Development Corporation (NSTFDC) was set up on 10.04.2001, This corporation was incorporated as a Govt. Company under Ministry of Tribal Affairs and granted license under Section 8 of the Companies Act, 2013. The Board of Directors constitute Central Govt., State Channelizing Agencies (SCAs), Industrial Development Bank of India (IDBI), Tribal Co-operative Marketing Development Federation of India Ltd. (TRIFED) and eminent persons representing Scheduled Tribes, etc. It provides financial assistance at concessional rates of interest for the economic up-lifting of Scheduled Tribes

S. No.	Type of Assistance	Unit cost upto	NSTFDC's share upto	Interest payable per annum	
				By SCAs	By Beneficiaries
1.	Term Loan Scheme	₹50.00 lakh	90% of unit cost	3%	6%
				(Upto ₹5.00 lakh per unit as NSTFDC share)	
				5%	8%
				(Upto ₹10.00 lakh per unit as NSTFDC share)	
				7%	10%
				(Above ₹10.00 lakh per unit as NSTFDC share) (The above rates of interest are not on slab basis.)	
2.	Adivasi Mahila Sashaktikaran Yojana (AMSY)	₹2.00 lakh	90% of unit cost	2%	4%
3.	Micro Credit Scheme for Self Help Groups (MCF)	₹50,000/- per member and ₹5 Lakh per SHG	100%	3%	6% (payable by SHGs)
4.	Adivasi Shiksha Rinna Yojana (ASRY)	₹10 Lakh	90% of loan amount	3%	6%
5.	Tribal Forest Dwellers Empowerment Scheme	₹2 Lakh	90% of loan amount	2%	4%

The various schemes are term loan scheme, aadivasi mahila Yojana for the women, tribal forest dwellers empowerment scheme and micro credit scheme for self-help groups.

Marketing support for tribal produce

Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP)

Minimum Support Price (MSP); Development of Value Chain for MFP' is to give social safety for MFP gatherers, who are primarily members of Scheduled Tribes

The scheme seeks to establish a system to ensure fair monetary returns for their efforts in collection, primary processing, storage, packing, transportation, etc. It also seeks to get them share of revenue from sale proceeds with cost deducted. It also aims to address other issues for sustainability. for fixation and declaration of MSP for the selected MFP. Designated State Agencies will undertake the Procurement and Marketing operation at pre-fixed MSP in at all the prevailing market price of the MFP item falling below the stipulated MSP

Term issues like sustainable collection, value addition, infrastructure development, knowledge base expansion of MFP, market intelligence development and strengthening the bargaining power of Gram Sabha/ Panchayat. Will be taken care of; the Scheme currently covers 73 items from the tribal produce.

Conclusion

It is a fact that the people of the land need to be protected. We as a government are inclined to prosper the tribes of this land. The various surveys, and reports are a fact of this initiative. But the development of these Indians still is a distant call as lot of work must be done. The various opportunities of education will pave way for the tribes themselves will take up this responsibility. For the economic sustenance various bodies are created with well management members, and many schemes are formulated for their betterment. Apart from that a conscious effort is taken up to protect the rights of their produce. Around 73 products have been identified for the minimum selling price along with other assistance. The government has come up with the help to market these produces.

It has been observed from the given data that even though many schools are sanctioned, apart from a few states' others are lagging. States like Orissa, Chhattisgarh, and Jharkhand need a lot of push from the central government.

Other than government, the Corporates can take up this responsibility at least a part of it. Other than concentrating in few states and areas, Government can direct the corporates to take up areas which have been neglected.

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TRIBAL HEALTH: A NEED FOR HEALTH SERVICES TO REACH EVERY TRIBE**Dr. Narhari Govindrao Patil**

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Introduction:

Health is an important component of the well-being of any person or community. It is very essential and significant element of human overall development as well as progress. India has the largest tribal population in the world. In general, tribals in India are geographically and culturally isolated and depict varied social as well as economic development. Several programmes have been launched to remove these stumbling blocks to benefit the tribal population beginning from the first five year plan. In spite of these efforts, the tribes show a great variation in their economic, social, political, educational and health spheres.

Tribal health is one of the important and essential components of tribal lives and way of living. Tribal health is considered a very surface. Most of the tribals live in a hilly or forest area where illiteracy tough, physical environments, malnutrition, inadequate access to potable water, lack of personal hygiene and sanitation make them more vulnerable to diseases and as result of they have worse health indicators than the general population (shah& shah, 2018). One of the key reason identified for poorly designed and poorly managed health service in tribal areas, by a special committee on tribal issues constituted by GOI was “near complete absence of participation of people from the Scheduled Tribes or their representatives in shaping policies, making plans, or implementing services in the health sector”. Tribal health is further compromised by social issues such as excessive consumption of alcohol and some areas, tobacco consumption is rapidly increasing as well. The lack of health infrastructure, roads, and extreme poverty has further compelled many to ignore their health problems. Thus, understanding the dynamics of poor tribal health is a challenge as well as a means of understanding the public health in the tribal context.

Tribal people have far worse health indicators than the general population. Most tribal people live in remote rural hamlets in hilly, forested or desert areas where illiteracy, trying physical environments, malnutrition, inadequate access to potable water, and lack of personal hygiene and sanitation make them more vulnerable to disease.

Magnitude of Health problems in Tribal Area:

- . Decadal growth rate is higher than that of the total population.
- . Girls marrying below 18 years is up to 60%.
- . 43% of tribal pregnant women do not receive any antenatal check-up, 38% do not receive any Tetanus toxoid injections and only 51% do not receive Iron and Folic acid tablets.
- . 81% tribal pregnant women deliver at home, 44% of all deliveries are attended by TBA and 32% by other untrained persons. Only 5% are attended by health care professionals.
- . 42% of currently married women have any reproductive health problems.

- . Only 26% of children receive all vaccines.
- . 44% of tribal children under five years of age are stunted.
- . 45% of children are underweight and 27% are wasted.
- . About 40% of under-five tribal children in India are stunted and 16% of them are severely stunted.

Barriers to utilizing healthcare services to tribal Population:

- Poor quality of interpersonal care.
- Lack of medicines and other medical equipment's.
- More dependence on traditional medicine.
- Low level of education and ignorance.
- Distance to the health facility.
- Overburdening of health facilities.
- Lack of education and patients non-compliance.
- Poor transport and communication.
- Lack of maternal and child health services among the hilly tribal areas.
- Superstitions particularly related to health problems.
- Extreme poverty among tribal.
- Lack of awareness about and access to health care.
- Lack of both professional and paraprofessional manpower.
- 65% of tribal women in the 15-49 years age group suffer from anaemia.
- IMR for ST population in 2014 was 44.4
- Among total deaths due to Malaria, 50% of deaths are from the tribal population.
- Only about 25% pregnant and lactating women and 29-32% children had adequate intakes of both protein and calories.
- The estimated prevalence of Pulmonary Tuberculosis in the tribal community is significantly higher than the rest of the country- 703 against 256 per 100,000
- The rate of institutional delivery is the lowest among tribal women (70.1%).

Issues ailing Tribal Health in India:

Report by an expert committee on tribal health in India (Drishti), the aim of the committee was to find the present status of health and health care in tribal areas and the roadmap for future to solve the issues. The report notes the ten burdens ailing tribal health. It includes:

- Communicable diseases and malnutrition.
- Non-communicable disease including mental health.
- Animal and snake bites and violent conflicts.
- Worse socio-economic determinants especially in housing, education and sanitation.
- Difficult natural conditions arising out of geographic terrains.
- Poor quality and inappropriate health care services.
- Constraints in the availability of health human resource at all levels.
- Lack of funds or allotted funds not utilized properly.

- Lack of data for evaluation and monitoring of schemes and their impact.
- Political dis-empowerment of tribal people from individual to the national level.
- Lack of participation from tribal people in planning, priority setting and execution.

Approaches to reach health services to tribal population

Health care and practices among the tribal population are in the stage to be imperilled especially awareness campaign and programmes should be conducted. An innovative approaches are required to improve tribal population's access to health care and raise the quality of health services.

1. Health Awareness and Education

Raising awareness of health issues is the first step towards improving health services to every tribe. For health education programme, they can take the help of local human resources. To create health awareness in the tribal community about the prevailing health problems. Through health education, educate the tribal people about common disease, causes of these disease, to educate the people about methods of prevention of common diseases. Aware the tribal people about various precautions such as hand washing, regular ante-natal check-ups, immunization etc.

2. Reach the Health services to remote population

With the co-ordination of NGO, medical colleges should organize medical camps and health services will be reach in tribal areas. Mobile clinics is one of the best option to reach the health services to remote tribal areas. So that the delivery of services remain assured and consisted. Provide emergency transportation to take pregnant tribal women to health facilities for obstetric care. The local youth's and community health workers participation will be also useful for the services of tribal people.

3. Improvement in Health status of Tribal

The government both centre and state must recognize improvement in the health status of the tribal population as among the topmost priorities from policy point of view and ensure adequate budget allocations including under the National Tribal plan. Government should focus on infrastructure development and ensuring service delivery in an efficient manner will make difference, government should consider establishing the National Institute for tribal Health with field station at different locations in tribal areas. By co-ordinating and networking with all existing institutions working in tribal health, this institutions should facilitate information exchange and assist in conducting action research and policy dialogue. Within the Ministry of Tribal welfare a health section/ department should be established to co-ordinate with other agencies.

4. Participation of Expertsbelonging to Tribal

It is also important to have experts belonging to tribal community in health policy-making bodies including those leading with health. The problem of non-representation has been high lightened by the special committee on tribal issues constituted by the GOI, stating that one of the key reasons for poor health service in tribal areas. There is need of participation of people from ST

or their representatives in shaping policies, making plans or implementing services in the health sector.

5. Higher Healthcare Investment

In India a small proportion budget provision for rural and tribal healthcare or facilities. There is need to increase budgetary allocations to healthcare improvement in tribal area so that the optimal improvement will possible in overall health of tribal population. For that, political and bureaucratic willpower is necessary. The better outcomes of health improvement will occurred in tribal areas, if the state or central government spend higher proportion of their budget on healthcare.

6. Training of Tribal Healthcare Professionals

Global evidence suggest that if doctors, nurses, healthcare worker, who are working in the tribal community should be trained to practice comprehensive healthcare and should mentally prepare to offer a full scope of services to the tribal constituency. For effective and proper implementation of health programmes or services, regular training to health professionals is essential.

Conclusion

The problem of lower health status of tribal people is very serious issue in all over India as well as global. The tribal people in India form a heterogeneous group with a huge diversity. Yet, the one commonality among tribal communication in India is that they have poorer health indicators, greater burden of morbidity and very limited access to health care services.

Moreover, despite the high reliance of the tribal people on the public health care system in scheduled areas, it continuous to be characterized by low output, low quality and low outcome delivery system. Therefore there is need to reconstruct, strengthen of public health care system, in accordance with the needs and aspirations should be the highest priority. It is need of hour for urgent action to address the issues related to health of tribal in the country.

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**EFFECT OF COVID 19 PANDEMIC ON SALE OF PRODUCTS MADE BY TRIBES
(A case study analysis of ITWWS-NGO, Chengalpattu, Tamilnadu.)**

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Abstract

Irula Tribal Women Welfare Society (ITWWS) is a Non-Governmental Organisation (NGO) located at Thandarai village, Chengalpattu. The working of the NGO is managed by the representatives of the tribe and it focuses on the tribal women empowerment. Tribal women associated with this NGO are involved in collecting, cleaning and selling of medicines made from herbs collected from forest and saplings of medicinal plants. They trek the forest and collect the medicinal plants braving all difficulties of the forest. Later plant saplings are nourished in the nursery and herbs are made into medicines which are sold in the medicine center located at the NGO. Herbs collected from the forest are dried, processed, powdered to make it as a medicine for certain ailments. Some medicines require mixing of herbs and hence the collected herbs are value-added. General public visit the place to meet the 'Vaidiyar' (herbal doctors) who belong to the tribe and has knowledge about the use of medicinal plants. She treats the patient by prescribing herbal medicines prepared in the center itself. The nursery is popular among the locals and even people from nearby districts like Chennai purchases from the nursery. This paper attempts to find the difficulties faced by the tribe in selling their products especially during this COVID 19 pandemic.

Key words: *Irula tribe, medicinal plants, non-government organization, sales.*

INTRODUCTION

Tribals live in various locations ranging from hills, forests and interior areas. Forests are the habitat of the tribal people and form the basis for their development. Forests and tribals are culturally and traditionally linked to each other (SK Verma and SK Paul 2015). The forest being a permanent abode for the tribal, it is linked as the ancestral home of the tribal and there exists an emotional attachment between tribal and the forest landscape (Sinha B.K 1998; SK Verma and SK Paul 2015). The tribal people often procure their food (tuber, root, leave, fruit, meat from birds and other animals and medicines) from the forest in which they live (Peter 1989; SK Verma and SK Paul 2015).

One of the Primitive tribal communities of the State of Tamilnadu is the Irula community. This community in transition is classified under Scheduled Tribes. For generations, Irula men were involved in Snake catching and skinning for livelihood while women are fine 'vaidyars' (herbal doctors). They personally get involved in collecting herbs from forest and prepare medicines risking their lives. They have a great knowledge about uses and values of medicinal plants and it is passed traditionally from one generation to another by word-of-mouth

and also by practice. Many parts of the plants namely stem, leaf, flowers, fruits, bark of trees and sometimes roots are used as medicines to cure ailments. Tribals worship forest and hence they avoid cutting from roots and this leads to sustainability of forest. Wherever possible they cut the stem part alone and if root has to be used, they grow new plants so that species are not endangered. After the medicinal plants are collected, they are cleaned and powdered to be used as oral medicine to cure diseases like jaundice, common cold & cough and skin diseases like psoriasis, knee pain, joint pains etc.,

Women belonging to Irula community living in and around Chengalpattu district, have formed a Non-government Organisation (NGO) called, Irula Tribal Women's Welfare Society – ITWWS. It is wholly managed by people belonging to Irula community. The main motto of the formation of NGO is tribal women empowerment by creating awareness on various issues faced by the community. They have premises at Thandarai village wherein production process of medicines, packaging and selling are done. They have an herbal garden wherein saplings are sold. This paper attempts to find the marketing difficulties faced by these women in selling their products due to COVID 19 pandemic.

LITERATURE REVIEW

Vernkatasamy M (2011) researched on the empowerment of tribal women through self-help groups in Krishnagiri district with 350 SHG women. One way ANOVA and t-test revealed that proper training was required to bring development among tribal women and they found it difficult to market products due to social stigma. SHGs have proved to be instrumental in poverty alleviation among tribal women.

Murali (2014) studied the impact of self-help group on income and employment of tribal women by contacting 600 SHG respondents in Pachamalai and Kollimalai hills. Various statistical tests like chi-square, t-test, ANOVA and F test revealed that adequate training and employment should be given to tribals to create more income. Promotion activities should be undertaken to increase marketing of the products by tribals.

Bharathi P.L. et al., (2015) observed the role of traditional medicine in tribal communities of Andaman and Nicobar Islands. They focused on identifying plants parts and their uses as medicines their method, dose, duration etc., 22 valuable medicinal plants were identified during the study which was helpful in treating 17 different ailments. It was found that important part of the medicinal plant used to treat human ailment was leaf which ensured sustainability of the plants. The inputs of various medicinal plants and its uses on ailments would be beneficial to researchers and pharma industries in India can find new uses of these plants.

Chitra Devi (2018) examined the tribal development of Malayali tribes in Vellore district by contacting 360 respondents. Percentage analysis revealed that 52.5% of respondents were benefitted by development schemes for tribals. They should operate effectively through marketing societies to sell minor forest products.

Gopalakrishnan (2021) found that self-lockdown by tribals of various villages at Idukki district had helped them beat COVID-19. Tribes settled at Oonjampara settlement, who

cultivate tapiaco, ginger, and beans sold their major produce lemon grass oil through forest officials and earned even during the pandemic period.

OBJECTIVES OF THE STUDY

- To determine various products sold by the tribal community at ITWWS
- To understand the effect of COVID 19 pandemic on sale of their products.

LIMITATIONS OF THE STUDY

This is a case study of only ITWWS. Only the representatives of the tribal community could be contacted due to pandemic.

RESEARCH METHODOLOGY

Primary data was obtained by interviewing the representatives of the NGO and information about the products prepared and sold were obtained. The effect of COVID 19 on the sales of herbal medicines was found. Secondary data was collected from various journal articles, newspapers, thesis etc.,

PRODUCTS MADE AT THE CENTRE

The centre has a 'Vaidyar' who has acquired the knowledge of medicinal plants from his ancestors. All the herbal medicines are available in powdered form. At times customized herbal products are also available for the customers. For eg., if the customer requirement is powdered seed of the fruit Jamun (Naval in tamil), it is being prepared and sold. Similarly dried flowers of Tanner's Cassia (avaram poo in tamil), hibiscus is provided for edible purpose. Herbal oil that improves hair growth is made from 27 herbs and oil made from 64 herbs that cures knee pain and body pain are also available at the centre. Certified Siddha medicines are also sold. Medicines for diabetes, skin diseases, indigestion, breathing difficulties are also prepared and sold. Medicinal plants are also grown in herbal garden. Cuttings taken from forest are grown in the nursery as saplings. Herbal plants that used for various ailments are grown in the nursery and sold. But there are very few buyers who visit the herbal garden and few people who are aware about health benefits come and purchase.

A Self-help group (SHG) formed with 12 tribal women are involved in the production of sanitary napkins which is made from wood pulp, increases the socio-economic empowerment of the community. This NGO had purchased the production machinery from the grant given by 'Padman' Mr. Arunachalam Muruganatham, and few tribals were also trained by him. Using wood pulp as the base and packed with degradable raw materials, sanitary napkins produced are sold to their own women as well as outsiders with minimum profit. Before COVID, production was regular as products were procured by Rotary club at subsidized rate and was given to schools.

EFFECT OF COVID 19 ON SALES

COVID 19 pandemic has created an adverse effect on the sales of this NGO. There were very few visitors due to lock-down. The centre has less visitors at the medicine unit. Due to lack of maintenance herbal garden is not flourishing. Production of sanitary napkins is totally closed due to lack of orders. The main orders were for school children and due to the closure of schools, production is completely stopped.

SUGGESTIONS

The website of ITWWS can be loaded with information about various activities of the tribes. The world is going digital and hence awareness can be created via social media apps to reach the masses. Sales centres can be opened at important places of Chengalpattu, Tambaram etc., which will create awareness about various products produced by the community. As the centre is located in a remote village, transportation is the biggest problem. Regular bus facility would facilitate movement of consumers and it would be beneficial as for the tribal community.

CONCLUSION

Creating awareness about ITWWS would lead to tribal empowerment and increase the sales of the products sold by the NGO. Promoting the products through various social media apps would help to increase the income generation activities of the tribals thereby improve the livelihood of the dependent communities and pave way for growth of tribal women.

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LAND LAWS, LIVELIHOOD AND HUMAN SECURITY OF TRIBES IN INDIA

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Abstract

In every stages of history there were challenges upon the tribal communities. Land, livelihood and human security of the tribes in India have been the most sensitive problem since they came under the dispossession of both personal and community sovereignty over the land and resources. They are on the breadline of their social and economic conditions that is questioning their culture and identity. New industries and intermediaries have insinuated into the tribal area and initiated deforestation and encroachment of forest. This paper is trying to analyse the background of tribal land alienation and the major hurdles they have gone through the past years. The paper also highlights how the laws, policies and Acts are influencing the tribal land issues and their rights over forest and forest products, and to what extent the government can address the issue.

Keywords: Land Laws, Livelihood, Human Security, Tribes, India

Introduction

The term „scheduled tribes“ used to identify ethnic minorities who are distinct and uncertain group consists 8.6% of India 's ethnic minorities. Article 342 of the constitution recognizes over 700 tribal groups in India, they are also called as *Adivasis*. After India's independence in 1947, the categorization of tribal communities was formalized through a detailed separate statutory list of the Scheduled Tribes Order of 1950 that came into force following the reorganization of the Indian states (Ghurye, 1963).

The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes are 1) indications of primitive traits; 2) distinctive culture; 3) shyness of contact with the community at large; 4) geographical isolation; and 5) backwardness.

Land, Livelihood and Human Security

Land and Livelihood are connected to each other because the tribal livelihood history comes from the natural and ethnic factors. The predominant livelihood options of the tribals based on agriculture, animal rearing and forest, apart from temporary migration and wage engagement has already been reported by other workers also (Singh and Sadangi, 2012). A livelihood is 'sustainable' when it can cope with, and recover from stresses and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities to the next generation: and which contributes net benefit to other livelihoods at the local and global levels and in the short and long term" (Chamber and Conway, 1992).

Empirical data on human security analysis of the tribals in India has chronically designated unsatisfactory conditions compared with the other communities of the state. The major Human security problem facing by the tribe today is homogenous in character. Gender bias and oppression are very common in the tribal area means that Adivasi women are worst affected alone with Poverty and deprivation which are making the situation severe in the area. State's withdrawal from the basic medical health facilities is reflected in the malnutrition of children and women. Thousands of infant deaths due to malnutrition reported in the several states of India.

The people should not get the basic necessities of life such as shelter, food, water, medicine, education and employment and more than half of the people don't have land. . Crores of rupees spending in the name of tribal development fail to reach in the hands of the tribal people.

Tribes in India

In accordance with the 2011 census Indian tribal population are 10.43 crore that is 8.6 % of the total population living in 15% of total land. Having sex ratio of 990 females per thousand males while in general 940 females per 1000 males in India. States of Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Gujarat, Jharkhand and Chhattisgarh are contributing 23.66% ST population in India (Tribal Welfare and Development Annual Report 2014-15:58). And more than half of the tribal populations are seen in Central part of the India. While some tribes are adopted mainstream way of life, there are some of 72 groups will come under the category of Particularly Vulnerable Tribal Groups (earlier termed as Primitive Tribal Groups), those who have special characteristic that are a pre-agriculture level of technology; a stagnant or declining population; extremely low literacy; and a subsistence level of economy.

Table 1.1: Distribution of ST Population in Different States/ UTs		
Sl. No.	State	% of STs to total ST population
1	Madhya Pradesh	14.69
2	Maharashtra	10.08
3	Orissa	9.20
4	Rajasthan	8.86
5	Gujarat	8.55
6	Jharkhand	8.29
7	Chhattisgarh	7.50
8	Andhra Pradesh	5.68
9	West Bengal	5.08
10	Karnataka	4.07
11	Assam	3.72
12	Meghalaya	2.45
13	Nagaland	1.64
14	J&K	1.43
15	Bihar	1.28
16	Tripura	1.12
17	Uttar Pradesh	1.09
18	Mizoram	0.99
19	Arunachal Pradesh	0.91
20	Manipur	0.87
21	Tamil Nadu	0.76
22	Kerala	0.46
23	Himachal Pradesh	0.38
24	Uttarakhand	0.28
25	Sikkim	0.20
26	Dadra & Nagar Haveli	0.17
27	Goa	0.14

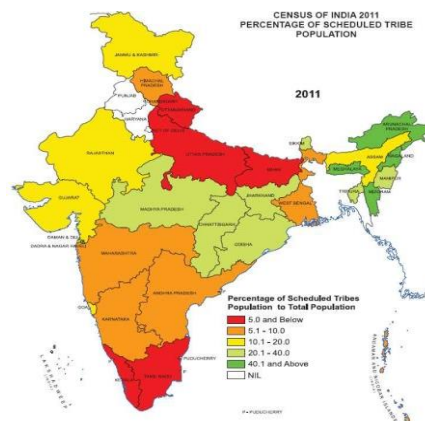
Source: Tribal Welfare and Development Annual Report 2018-19.

There are 3 states and 2 Union territories in India where Scheduled Tribes are not notified that is National Capital Territory Delhi, Punjab and Haryana and Puducherry and Chandigarh. Mizoram has the highest proportion and UP have the lowest proportion of scheduled tribes among the states. The States/UTs total tribal population in percentage is indicated in Fig. 1(a). In accordance with the census 2010– 2011 the decadal growth of the Scheduled Tribes in the rural area increased from 10.4 to 11.3.

Colonial and Postcolonial Tribal Laws

Before the British rule the forest preservation was executed through the local customs and beliefs. For the British forest was a great treasure. Policies and laws are framed in accordance with their colonial agenda of extracting the maximum profit from its colonies. The beginning of first forest policy was with the Dalhousie memorandum of forest conservation in 1855 named “Charter of Indian Forest”, decisively renewed the forest land as government property. In 1861 the Department of Forest was created. In 1856 the government appointed an officer Inspector General of Forest (Kulkarni, Sharad 1987:2143). This incident led to the enactment of first Forest Act in 1865. With a stroke, common property resources became a thing of the past. A succession of laws was then passed with the sole purpose of curtailing the traditional rights of tribal people in forests (Mohan Mathur Hari 2009:173). New Forest Act passed in 1878 to strengthen control over the forest. The scientific forestry and centralized regulation adopted by the British Government entangled the forest dependant and forest inhabiting tribal people.

Figure: 1(a) STs in States/UTs as a percentage of the total State/UT population, 2011 census



Source: *Tribal Welfare and Development Annual Report 2014-15.*

The Forest Right Act of 1927 also comes into being for the regulation of the people benefit over the forest and produces and it helped the British and their requirement of timber. The title says “An Act to consolidate the law relating to forests, the transit of forest produce and the duty leviable on timber and other forest produce”. Even if the state control over the forest but they deprived them of the introducing the way of subsistence of the forest. Simply the meaning of the Act is that government has right acquired forest and generates revenue from it. Moreover the

Forest Settlement Officer after reaching the higher single authority stand for the rights of the powerful communities and forget the tribes.

National Forest Policy of 1952

The newly introduced policy has made more hurdles in front of the tribes. The new national policy of government was declared in 1952 India Resolution. The new policy barred cultivation and required a paid permit for grazing, which was difficult to obtain (Mohan Mathur Hari 2009:173). Even though policy initiated to increase the tree cover with 33 percentage of total geographical area. But it did not mention anything about the composition of the forest. It means, it has given consent to the national interest to override above the tribal rights. Adivasi living near forests were discouraged from using the forests. The government tried to obtain more and more revenue from the forest (Kulkarni, Sharad 1987:2144). The 1894 policy spoke about the „rights“ of the rural communities over forest produce. Slowly it became „rights and privileges“, which was given a legal status to the Indian Forest Act 1927. One would have expected the post-independence government to might do this damage. But the 1952 policy turned the phraseology to “rights and concessions.” It means that there is no further amendment is made to the Basic Act of 1878 (Kumar, Hazra Arnab 2002:30). In 1960 Scheduled Tribes commission appointed by the president in accordance with the provision of 339 under the chairmanship of U N Dhebar. The commission was pointed out the forest officials negative attitude towards the tribal rights in relation to forest produce for their lively hood and also mentioned that the government is failed to implement the Act 1952 in full spirit.

Draft of Policy of 1988

Basic Objectives: The basic objectives of the forest policy are stated to be

- *Maintenance of environmental stability through preservation and necessary restoration of the disturbed ecological balance.*
- *Conservation of the natural heritage of the country by preservation of the remaining natural forests.*
- *Checking soil erosion and denudation.*
- *Increasing substantially the forest/ tree cover in the country through massive afforestation and social forestry programmes.*
- *Meeting the requirements of fuel wood, fodder, minor forest produce and small timber of the rural and tribal populations.*
- *Increasing the productivity of forests to meet essential national needs.*
- *Encouraging efficient utilisation of forest produce and maximising substitution of wood.*
- *Creating a massive people's movement with the involvement of women for achieving these objectives and to minimise pressure on existing forests.*

This is the policy has made the forest a drastic change in 1988. It was a significant beginning in the matters of forest conservation and forest rights of the dwellers. The role of the village community in the conservation and management are being taken into consideration, it initiated the historical Joint Forest Management. It changed the centralized to participatory and local need

based planning and conservation. In practice JFM are limited to other forms of welfare forestry and the protective activity. Lack of clear definition and lack of knowledge of the social and economic development at the bottom level was the reason for the failure of the policy. The forest policy of 1988 remains a non-statutory and advisory statement issued by the government of India and is not backed by law. Therecommendation was similar to the 1952 resolution.

The Forest Rights Act of 2006

Indian tribes have a larger history of conservation and using of forest resources as livelihood since the ages. The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, enacted in 2007 for the upliftment of tribals as well as to eradicate the human security threats they are currently facing. The forest Rights Acts of the 2006 helped to restore the forest-dwelling communities" rights to land and other forest resources during the continuance of colonial forest laws in post-colonial India. Political activists, political parties, civil society organizations and a section of the State represented by the bureaucracy perceive the FRA as a milestone in the history of tribal social movements. It has won for the tribal forest people their long overdue rights over "forest land" . Before this forest Rights Act the forest dwellers were mostly excluded from the decision making. Now they are considering us as the protectors and preservers rather than encroachers. The major important factor of this act is that no one can move the dwellers from the critical area without their prior consent .The act further clarifies that these areas that have been demarcated as core areas cannot be used for any other purposes in the future, except for wild life conservation(Sharma Rama: 2015:100).

There were several draw backs in relation to the practicability of the Acts, it is related to the governance that the fund distributing was mainly by the joint forest management committees for afforestation and is controlled by the forest department, it override the power of the Grama Sabha and Grama Panchayath, by implementing the monocrops and afforestation that will adversely affect their livelihood, biodiversity, practices. Sanjoy Patnaik has pointed out that, one of the most contentious issues influencing the realisationof the forest rights within a protected area has been the declaration and demarcation of the "critical wildlife habitat" (CWLH), a crucial aspect of the Forest Rights Act. Further, the tribes got privilege under the Act only if they are bona fide dwellers of the forest and livelihood find their from the forest since year 1930. Through the implementation of this provision people belongs to nomadic tribal community and other forest dwellers, will not get their rights and better consideration. Government afforestation programme and tribal rights of using the forest for their livelihood (Section 3 (1) of FRA 2006), will not go smooth because the afforestation led displacement of tribes from their land, culture and biodiversity. The process of enclosing these commons, and pushing adivasi and other forest dwellers out of the forests, has been going on for the past 200 years and continues unabated (De Debasree2011).

Tribes –the biggest victims of development

Due to the globalization and market forces tribal life has begun to face severe problem in relation to their property. Industrialization seriously affected the life of forest dwellers socially and spiritually. The tribal communities were not able to stop the market forces, due to their system

of communal land tradition. They slowly responded to the private ownership and that made changes in the community with division. Instead of conquistadors armed with weapons of destruction and war, the new assault is disguised as “economic development” promoted by entrepreneurs pushing poisonous technologies (Angel, Bradley 1991). The people were pushed to another place which they are not acquainted with. Displacement sometimes happens only through force, the places where tribal people involved in project are sometimes faced with ruthless displacement.

The Forest Act of 1865 and 1927 took away the centuries old cultural practices of the indigenous people and the government extended its hegemony over the forest. Alienation is inherent in exploitative relations of production and its nature varies with that of exploitation. Hence it is also different among societies based on slavery and serfdom (Satya Deva 1981: 126-127). Land alienation is happening in two ways narrow and broad. In the narrow sense, it could mean the alienation of individual landholdings and means of livelihood. In the broader sense, alienation includes the loss of common property and rural commons (Sharan Ramesh 2005:4443). Almost 75% of the tribes are directly and indirectly influenced by their livelihood from the forest. But the laws and regulations of the government kept the tribals out of their forest territory and it negatively impacted their customary rights and privilege of using forest. Referring to Foucault's notion of governmentality, argue that, through the colonial and post-colonial histories of categorization, recent efforts by the national government to recognize traditional forest tenure rights have reinforced political control over the scheduled tribes through new forms of authority, and rules for inclusion and exclusion (Bose Purabi 2013:72).

There is a high degree of land alienation going on in Chhattisgarh. In Bastar alone, MoUs for an investment of Rs 17000 crores were signed in 2005 for the proposed Tata and Essar Steel Plants (PUCL Bulletin, 16 November 2005). There are about 195 industries and 127425 small industries are functioning (Tete 2006). In the North Eastern region of India this change has accelerated the emergence of private land. Private property, leasing, and market reforms are begun to come into existence. Because of the privatization in and of the forest there are many farmers who had acquired the forest land in Khasi Hills. In India during the last 50 years more than 50 million people have been uprooted from their homes and huts, displaced from their farms, jungles and rivers and sacrificed at the altar of „National Interest (Ray, Parshuram 2000:33). Taneja and Thakkar (2000) has pointed out that estimates on displacement in India from dam projects alone range from 21 million to 40 million. Most of the projects are being undertaken in the tribal land could not be benefitted to the indigenous.

Conclusion

Despite numerous laws, policies and Acts are passed by the government, the problems of land alienation plaguing the tribal areas for almost two centuries. The framers of the resolution have not been able to solve the issues of encroachment on the forest. The alienation can solve only through the effective restoring, and the alienated land to the tribal and the government also should take immediate action on the pending illegal cases against the tribal on forest management. In addition, tribal people have little or no experience in handling large amount of

cash. As a result, compensation paid in cash rarely helps them regain their previous standard of living. It quickly slips through their fingers for weddings and other festivities or ill-planned business enterprises (Mohan Mathur Hari 2009:182). Best settlement way to solve the rehabilitation of tribe is the replacement of the land that lost. Despite there is enough land to be disbursed legally to the tribals, disagreement from the part of the government regarding the distribution remaining as an obstacle to the resolvment. Moreover fresh approach should adapt to public initiatives because of its helps the tribes to take part in the process of development rather than the victim.

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SCHEDULED TRIBES IN INDIA: PROBLEMS AND SOLUTIONS

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INTRODUCTION

Tribals are 'Adivasi' or original dwellers, living in the subcontinent from time immemorial and forbidden to the forests by more aggressive settlers - Aryans being the earliest one to socially subjugate them. In order to resist complete domination, tribals evolved their distinct identity through endogamy, their cropping pattern, hunting and food gathering. Above all, in their intensely personal relationship with the forest around them, they formed perfectly balanced rhythms which can best be described as symbiotic. According to Vidyarthi, the tribe is a social group with definite territory, common name, common district, common culture, behaviour of an endogamous group, common taboos, existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy.

The term 'Scheduled Tribes' for the tribals first appeared in the Constitution of India. Article 366 (25) defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". Article 342 prescribes procedure to be followed in the matter of specification of scheduled tribes. The President may, with respect to any State or Union territory, and where it is a state, after consultation with the Governor there of 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 in relation to that state or Union Territory, as the case may be. Parliament may by law include in or exclude from the list of Scheduled tribes specified in a notification issued under clause(1) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid, a notification issued under the said clause shall not be varied by any subsequent notification.

Thus, the first specification of Scheduled Tribes in relation to a particular State/ Union Territory is by a notified order of the President, after consultation with the State governments concerned. These orders can be modified subsequently only through an Act of Parliament. The above Article also provides for listing of scheduled tribes State/Union Territory wise and not on an all-India basis. The list of Scheduled Tribes is State/UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State. The inclusion of a community as a Scheduled Tribe is an ongoing process.

The essential characteristics of these communities are: Primitive Traits, Geographical isolation, Distinct culture and Shy of contact with community at large. Tribal communities live, in various ecological and geo-climatic conditions ranging from plains and forests to hills and inaccessible areas. Tribal groups are at different stages of social, economic and educational development. While some tribal communities have adopted a mainstream way of life, at the other end of the

spectrum, there are certain Scheduled Tribes, known as Particularly Vulnerable Tribal Groups (PVTGs), who are characterised by pre-agriculture level of technology, stagnant or declining population, extremely low literacy, subsistence level of economy.

PROBLEMS OF SCHEDULED TRIBES

S.C. Dube's five-fold classification of the Indian tribes provides a clear picture of the problem of tribes in India.

- (1) Aboriginals living in seclusion;
- (2) Tribal groups having an association with the neighbouring non-tribal society and also maintaining their distinctiveness;
- (3) Tribals living in villages along with caste groups, sects and religious groups and maintaining their identity;
- (4) Tribals who have been degraded to the status of untouchables; and
- (5) Tribals who enjoy high social, economic and political status. Such a classification is based on the nature of cultural contacts of tribals with non-tribals.

Economic Problems

The tribal people had a strong sense of community life before the British rulers and Hindu zamindars and moneylenders intruded into their lives. Exchange of goods and transactions at weekly markets and fairs was the basic mode of economic relations. However, the British took over the forests on which they depended for their livelihood. The moneylenders brought them under their control by extending loans at exorbitant interest rates and then by mortgaging their lands, alienating them from land they cultivated. Indebtedness led to exploitation and pauperisation of the tribal people. Hinduisation has also contributed to indebtedness and exploitation, as the tribals adopted Hindu ways of life and rituals which forced them to spend as the Hindus did. Tribals occupied a very low rank in Hindu society after they copied Hinduism.

At some places, the tribals have been made to serve as bonded labourers. The Doms and Koltas in Uttar Pradesh serve the upper caste families even today. In Rajasthan, the Sagri system, in Andhra the Vetti system, in Orissa the Gothi system, in Karnataka the Jetha system and in Chhattisgarh (earlier part of Madhya Pradesh) the Naukrinama system are the examples of the bondedness of the tribals. They have borrowed money from the moneylenders, but have not been able to pay back and are therefore bound to work till they return the loan. A situation of emancipation does not arise as the tribal is not able to repay the loan completely and quickly.

Per capita landholding has decreased among the tribals due to three reasons: Alienation of land due to indebtedness and socio-economic backwardness, increase in tribal population and takeover of tribal lands by the government for establishing industries.

The institutions of untouchability, pollution-purity and high and low status have also made inroads into tribal life. The tribals have become to a large extent a 'caste' or 'pseudo-caste' by this process of cultural contact. Ignorance, illiteracy, superstition and poverty are the major problems of the tribal people in the Indian sub-continent.

Loss of Control over Natural Resources

Before the coming of the British, the tribals enjoyed unhindered rights of ownership and management over natural resources like land, forests, wildlife, water, soil, fish, etc. With the

advent of industrialisation in India and the discovery of mineral and other resources in tribal inhabited areas, these pockets were thrown open to outsiders and state control replaced tribal control. With the impetus to the development process after independence, pressure on land and forests increased. This resulted in loss of ownership rights over land, owing to chronic indebtedness, unscrupulous landlords, moneylenders, contractors and officials. With the concepts of protected forests and national forests gaining currency, the tribals felt themselves uprooted from their cultural moorings and with no secure means of livelihood.

Lack of Education

According to the 1991 Census, nearly 70 per cent of the tribals are illiterates. Certain factors which inhibit the tribals from taking to education include tribal superstitions and prejudices, extreme poverty, nomadic lifestyle of certain tribes, lack of interest in alien subjects taught through an alien language and a lack of suitable teachers and other facilities in the tribal areas.

Displacement and Rehabilitation

After independence, the focus of the development process was on heavy industries and the core sector. As a result huge steel plants, power projects and large dams came up—most of them in the tribal inhabited areas. The mining activities were also accelerated in these areas. Acquisition of tribal land by the government for these projects led to large scale displacement of the tribal population. The tribal pockets of Chhotanagpur region, Orissa, West Bengal and Madhya Pradesh suffered the most. The cash compensation provided by the government was frittered away on wasteful expenditure. No settlements were provided for the displaced tribals within the industrial areas, who were forced to live in peripheries in slums or to migrate to adjoining states to work as unskilled workers in conditions of poverty. The migration of these tribals to the urban areas causes psychological problems for them as they are not able to adjust well to the urban lifestyle and values.

Problems of Health and Nutrition

Because of economic backwardness and insecure livelihood, the tribals face health problems, such as prevalence of disease, like malaria, cholera, tuberculosis, diarrhoea and jaundice, problems associated with malnutrition like iron deficiency and anaemia, high infant mortality rates, low levels of life expectancy, etc.

Gender Issues

The degradation of the natural environment, particularly through the destruction of forests and a rapidly shrinking resource base, has had its impact on the status of women. The opening of the tribal belts to mining, industries and commercialisation has exposed tribal men and women to the ruthless operations of the market economy, giving rise to consumerism and to commoditisation of women.

Erosion of Identity

Increasingly, the traditional institutions and laws of tribals are coming into conflict with modern institutions which create apprehensions among the tribals about preserving their identity. Extinction of tribal dialects and languages is another cause of concern as it indicates an erosion of tribal identity in certain areas.

Naxalism

After independence this problem has been raised in Indian tribals. Now a day's tribal's caught between two lobbies i.e. police authority and naxal persons. Most of the tribal peoples getting

suffered and psychological disorder. Naxals directly kill, exploit and threaten for fulfillment of their aims. Another side policemen torture creates doubts to the tribal's. In this way the tribal persons totally disturb and confused. There are various causes, effects and remedies about this problem.

Poverty

Poverty is a main disease of tribal's. There are various causes behind this problem. Majority of tribes live under poverty line. Primary occupations, lack of resources and industrialization, derogated social and economic life, illiteracy are the various factors related to it. Due to poverty malnutrition, high crime and death rate, physical and psychological disorders have been facing by tribal's.

Cultural and Religious Problems

Like other culture, tribal communities also gives place to ethnocentrism concept. Interactions with other culture have spoiled their own culture. Due to influence of Christian missionaries the problem of bilingualism has developed which led to indifference towards tribal language. Also, the religious problems create the daily hassles for them. Unnecessary cultural and religious activities disturb tribals and pulls them towards emptiness. Therefore, suicide cases, tension, stress, familiar disturbance takes place in these communities.

Exploitation of Children

Child abuse and exploitation are very common in tribal communities. Due to the concept 'kids are the natural gifts of god' the number of children are more among the tribal's. Children are neglected and devoid from their basic human rights. In place of getting education they involve in various types of works with their parents.

Problems of Administration and Governance

After independence Government of India has been started various schemes and plans for the upliftment and development of tribal status. But expected success could not be achieved. It is noticed that very few officers, employees are interested to go to remote tribal region for service due to fear of naxalites, familiar problems, interior area, transportation problems etc.

Lack of Efforts of Ngo's, Social Reformers and Workers

Generally, we have been seen in urban and rural society many NGOs and social workers are actively involved in all the sphere of activities. But about tribal society this situation is not favourable and suitable also. Therefore, still tribal's are living in under developed state.

MEASURES REGARDING TRIBAL DEVELOPMENT IN INDIA

The chief measures regarding tribal development are as follows:

Constitutional Provisions and Safeguards

The Constitution of India provides for the special provisions relating to Scheduled Tribes. Article 342 lays down that the President may by public notification, specify the tribes or tribal communities or part of or groups within tribes or tribal communities or parts which shall for the purpose of this Constitution deemed to be Scheduled Tribes....".According to this provision, President of India has specified these communities through Constitution (Scheduled Tribes) order, 1950 S.R.O.570. Article 164 provides for a Ministry of Tribal Welfare in each of the State of Bihar, Madhya Pradesh and Orissa which have large concentration of Scheduled Tribes

population. These Ministries are required to look after the welfare of the Scheduled Tribes in their respective States. Article 244 provides for the inclusion of a Fifth Schedule in the Constitution for incorporating provisions for the administration of Scheduled Areas and Tribes of the States which have sizeable tribal population (other than those of Assam). Article 275 provides for the grant of special funds by the Union Government to State Government for promoting the welfare of Scheduled Tribes and providing them with a better administration. The Constitution of India provides for a number of safeguards for the ST mainly to facilitate the implementation of the 'Directive principles' contained in Article 46 of the X Constitution. The important safeguards provided in the Constitution include Article 46 {promotion of Educational and Economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections, 330 (Reservation of seats for SCs and STs in the House of people, 332 (Reservation of seats for SCs and STs in the legislative Assemblies of the states, 335 (claims of the SCs and STs to service and posts etc.

Representation in Legislatures and Panchayats

The Constitution of India prescribes protection and safeguards for Scheduled Tribes with the object of promoting their educational and economic interests. Under Article 330 and 332 of the Indian Constitution, seats have been reserved for Scheduled Tribes in Lok Sabha and state Vidhan Sabhas. Following the introduction of Panchayati Raj, suitable safeguards have been provided for proper representation of the members of the Scheduled Tribes by reserving seats for them in the Gram Panchayats, Block Panchayats, District Panchayats etc.

Reservation in the Service

Government has made provisions for their adequate representation in the services. To facilitate their adequate representation certain concessions have been provided, such as exemption in age limits, relaxation in the standard of suitability, inclusion at least in the lower category for purpose of promotion is otherwise than through qualifying examinations.

Administration of Scheduled and Tribal Areas

'Scheduled Areas' have been declared in the States of Andhra Pradesh, Bihar, Gujarat, Madhya Pradesh, Maharashtra, Orissa, Himachal Pradesh and Rajasthan. The scheme of administration of Scheduled Areas under the Fifth Schedule visualises a division of responsibility between the State and Union Governments. The State Governments have been given the responsibility of screening the legislations which are unsuitable for extension to the tribal areas. They are also responsible for framing rules for the prevention of exploitation of the tribals by the money-lenders. They implement schemes for the welfare of the tribals living within its boundary. The Union Government provides guidelines in regard to the administration of Scheduled Areas. It also provides necessary funds that are required to raise the standard of administration and for the improvement in the quality of life of the tribal communities. The Union Government also has the power to give directions to the State Governments about matters relating to the welfare of the Scheduled Tribes.

Tribes' Advisory council

The Fifth Schedule of the Constitution provides for the setting up a Tribes' Advisory Council in each of the States having Scheduled Areas. According to this provision, Tribes' Advisory

Councils have been set up so far in the states of Andhra Pradesh, Bihar, Madhya Pradesh, Orissa, Punjab, Rajasthan and West Bengal. The duty of these Councils is to advise the Government on such matters concerning the welfare of Scheduled Tribes and development of Scheduled Areas. Advisory Boards for the Scheduled Tribes have been set up in Assam, Kerala and Mysore to advise the State Governments. Tribes' Advisory Committees have also been formed in the Union Territories of Andaman and Nicobar Island, Himachal Pradesh, Manipur and Tripura.

Commissioner for the Scheduled Castes and Tribes

Under Article 338 of Indian Constitution a commissioner has been appointed by the President of India. The main duty of the Commissioner is to investigate all matters relating to the safeguards for Scheduled Castes and Scheduled Tribes under the Constitution and to report the President on working of these safeguards.

Welfare Department in the States

Under Article 164 (i) of the Constitution there is a provision of Welfare Department in the States of Indian Union. In Bihar, Madhya Pradesh and Orissa, Welfare Departments in the charge of a Minister have been set up. Welfare Departments have been set up in these States as well as in Andhra Pradesh, Assam, Kerala; Tamil Nadu, Karnataka, Punjab, Rajasthan, Uttar Pradesh, West Bengal, Himachal Pradesh, Manipur and Tripura.

Educational Facilities

Measures to provide educational facilities have been taken by the Government. Emphasis is being laid on vocational and technical training. According to these measures, concessions, stipends, scholarships, books, stationery and other equipments are provided. Residential schools have been set up for them.

Scholarships

The Central Government awards scholarships to deserving students for higher studies in foreign countries. Seventeen and half per cent of the merit scholarships are granted by the Centre, to deserving students of lower income groups.

Economic Opportunities

A large number of tribal people practice shifting cultivation. This problem is in acute form in the States of Andhra Pradesh, Assam, Bihar, Madhya Pradesh, Orissa, Manipur and Tripura. A scheme to control shifting cultivation has been started. Besides this, Andhra Pradesh, Bihar, Tamil Nadu, Orissa, Uttar Pradesh have launched schemes to improve irrigation facilities to reclaim waste land and to distribute it among members of the Scheduled Castes and Tribes. In addition, facilities for the purchase of livestock, fertilizer, agricultural equipment, better seeds are also provided to them. Cattle breeding and poultry farming are also being encouraged among these people. The Governments of different States are encouraging the development of cottage industries by providing loans and subsidies through various schemes. Multipurpose co-operative societies which provide credit in cash and kind to the Scheduled Castes and Scheduled Tribes have been established in various States such as Andhra Pradesh, Bihar, Tamil Nadu and Orissa etc.

Tribal Research Institute

Tribal and Harijan Research Institutes, which undertake intensive studies of tribal arts, culture and customs have been set up in Bihar, Madhya Pradesh, Orissa, Rajasthan and West Bengal.

The Indian Constitution has made important provisions for the welfare of Scheduled Tribes. The Central Government and State Governments have made incessant effort in the direction of tribal welfare.

Special programmes in Five-Year Plans

Special programmes for their welfare and development have been undertaken in the successive Five-Year Plans. The Tribal Development Blocks were introduced for the developments of tribal areas. These Tribal Development Blocks were expected to have their role in matters of economic developments, education, health and communication. In the Fourth Five Year Plans, a series of programme such as Small Farmers Development Agencies (SFDA), Marginal Farmers and Agricultural Development Agencies were conceived and implemented.

To tackle the complex and diverse tribal problems effectively, a comprehensive programme of development known as Tribal Sub-Plan was prepared under the Fifth Five Year Plan. Accordingly, all areas with more than 50 per cent tribal population were treated as Sub-Plan areas. A development block was taken as the smallest unit of development under this new strategy. This unit is known as the Integrated Tribal Development Project (ITDP). The Seventh Plan period witnessed the extension of TSP benefits to all the tribals beyond the ambit of ITDPs, MADA cluster groups or Primitive Groups. During this period ITD pattern was allowed to continue. Better coordination was sought between various agencies and social services were accorded priority. Large Scale Agricultural Societies (LAMPS) in tribal areas were strengthened through widening the base. The Eighth Plan began with the realisation that the resource base and the socio-cultural heritage of STs is being eroded through a combination development intervention, commercial exploitation and ineffective legal and administrative system. The Eighth Plan envisaged effective tackling of exploitative practices in the tribal areas such as alienation of land, right to collection of forest products, ensuring full rehabilitation of tribals displaced due establishment of projects, special focus of programmes to deal with education and health needs of tribal women. Right from the inception of the Integrated Rural Development Programme in 1978-79, special emphasis was laid on coverage of ST and SC families. Efforts have been made for wage employment expansion under various programmes, for example, JRY. The guideline of Jawahar Gram Samridhi Yojana provides special safeguards for SCs and STs. Increasing the welfare of the socially and economically disadvantaged groups, including the Scheduled Castes, Scheduled Tribes, backward classes, handicapped and disabled, women and children is one of the objectives of Ninth Plan. Programmes for which Central assistance is given can be divided into three groups namely education, economic upliftment and health. The services provided to tribals under these programmes are free education, provision for educational equipment, Ashram schools, scholarship etc.

CONCLUSION

Tribal communities are scattered all the states of India. All tribals are having same characteristics and problems. They have their own culture and lifestyle. After independence some changes and development have been taking place but still expected success could not cover by them. The industrialization, urbanization, modernization and globalization have also effected the tribal community. The role of tribal commission, implementation of Constitutional provisions, political reservation , provision of special fund in the budget etc are the have played a crucial role in tribal development and empowerment. However, lot more needs to be done. There is a need of time to frame the various plans for tribals and strictly implement the plans for overall development. Government should be serious about the development of tribal communities. All the plans establish by government should be corruption less and highly motivated by officers and employees. From all the levels everyone has to participate in development strategy of tribals.

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TRIBAL WOMEN AND EDUCATION: ISSUES AND INTERVENTION

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Abstract

According to the 1991 Census, nearly 70 percent of the tribes are illiterates and in 2011 census shows that only 59 percent of tribes are literate. But, the tribal women's literacy rate is only 49.4 percent. Although it cannot be denied that education can act as the instrument for the betterment of the tribal women ensuring greater participation for them in the development process and bring them into center stage, still certain factors inhibit the tribal women from taking to education. These factors include tribal superstitions and prejudices, extreme poverty, nomadic lifestyle of certain tribes, lack of interest in alien subjects taught through an alien language and a lack of suitable teachers and other facilities in the tribal areas. The objective of the paper was to analyze the educational status and issues of tribal women. The present paper is based entirely on secondary sources of information, mainly drawn from various research studies, census data and reports. The results show that the major issues in the area of tribal women education such as socio-economic conditions, schools/colleges in far places, teaching mode of language, traditional norms of the parents, irregularity of teachers, lack of infrastructure, monitoring and trained human resources availability in schools of tribal areas.

Keywords: *Scheduled Tribes, Tribal Women, Education, Literacy rate.*

Introduction

Education is the major instrument in which individuals, groups and communities can empower, build their inner potentialities, overcome obstacles, and receiving equal opportunities for continuous development. It is equally applicable for tribal women. In this context, educating the tribal girl child is essential to ensure to bring them into the mainstream. According to the Census of India 2011, the literacy rate in India is 72.99% where as the literacy rate of scheduled tribes is 59%. The tribal female education rate is 49.4 percent compare to their counterpart tribal male which is 68.5 percent. Against this backdrop, the study has been taken.

The objective of the paper is to analyse the educational status and issues related to educational tribal women.

Review of Literature

“A large number of tribal women in rural areas might have missed educational opportunities at different stages and to empower them varieties of skill training programmes have to be designed and organised. The skill could be for assuming political leadership or for economic self-reliance or even social transformation,” (G. Sandhya Rani, 2011). “There are many reasons for the low level of education among the tribal people: formal education is not considered necessary to discharge their social obligations. Superstitions and myths play an important role in rejecting education. Most tribes live in abject poverty. It is not easy for them to send their children to school. As they are considered extra helping hands. The formal schools do not hold any special interest for the children. Most of the tribes are located in the interior and remote areas where teachers would not like to go from outside” (Mahadevappa, 2016).

“The main causes of slow progress in literacy of tribal women are Poverty and unconsciousness of parents, Contents of education, inadequate educational institutions and

supporting service, Medium of instruction and lack of interest in education. Tribal women need to provide education so that they can change their way of life and they can play a more responsible role in society and play a leading role in the betterment of society. For the last few years, we have seen that the literacy rate in the urban area, as well as rural area's tribal women, gradually increasing. It is generally seen that in rural areas the tribal women are deprived of educational opportunities for various reasons", (Barik, 2020). "Even today in most of the States the tribal women are suffering due to blind beliefs, superstitions, orthodoxy and ignorance, though Scheduled tribe women and Girls are guaranteed Constitutional rights as well as rights under specific laws constituted by Parliament, especially for PESA (Panchayats Extension to Scheduled areas) areas. (Mohapatra, 2020)

Method

The data for the present study has been based on secondary sources. Henceforth, it is based on historic research design. The information on Women's, Census of India, 1991, 2001, 2011, Ministry of Human Resource Development, Government of India, New Delhi, 2007.

Operational definitions

Tribal Woman: In this paper, A woman who belongs to an Indian tribe under Article 342 of the Indian Constitution.

Women's Education: In this paper, Women's education refers "to every form of education that aims at improving the knowledge and skills of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education, etc. Women education encompasses both literary and non-literary education." (DiscoverIndia, 2015)

Scheduled Tribes (ST's): In this paper, Scheduled Tribes imply Article 342 of the Constitution of India.

Literacy Rate: The literacy rate is defined by the percentage of the population of a given age group that can read and write. (UNESCO)

Observation and Data Analysis

Education plays a vital role in the progress and development of any country. Through women's education can bring significant change in women's empowerment. Education enables self-confidence and esteem to tackle obstacles and challenges among women. Women's education is a need of the hour, especially among tribal women. They are more vulnerable to various social issues such as gender discrimination, exploitation, and human trafficking due to lack of education. Even after women work far more than a man both at domestic and workplace but still faced gender inequality due to the male dominating society.

Gradually, In India, the women's literacy rate is increased, but tribal women are lag behind compared to the national women's literacy. "The progress of educational system of tribal society will be a magnificent step not only towards the social development and the path of prosperity rather the overall development of society and blessing for the whole mankind."

A tribal woman holds a vital position in the socio-economic pattern of her community. Tribal women being a major socio-economic contributor, need to fulfill all the domestic and family responsibilities like any other woman. "Though the tribal women are away from the mainstream of national life, they are not kept away from the impact of socioeconomic changes affecting the neighborhood or society in general." (G. Sandhya Rani, 2011). These tribal women are bounded by certain traditional norms which restrict their freedom. These restrictions make

an impact on tribal women and they limit themselves to what they have. Henceforth, to improve their ambitions, sufficient educational opportunities are required.

Educational Status Of Tribal Women

The education status among tribal women is considered very low. Table - 1 gives the state and union territory-wise literacy rates of Scheduled Tribes (both males and females).

State/ UT wise Literacy Rates of Scheduled Tribes (Census 2011) (Figures in percentage)										
S. No	State/UTs	Total			Rural			Urban		
		Person	Male	Female	Person	Male	Female	Person	Male	Female
1	Andhra Pradesh	49.2	58.3	40.1	46.9	56.1	37.7	66.8	74.7	58.7
2	Arunachal Pradesh	64.6	71.5	58.0	60.4	67.7	53.3	84.6	90.3	79.4
3	Assam	72.1	79.0	65.1	70.9	78.0	63.8	90.0	93.7	86.3
4	Bihar	51.1	61.3	40.4	50.3	60.7	39.5	65.3	72.5	57.6
5	Chhattisgarh	59.1	69.7	48.8	57.6	68.4	47.1	76.9	84.9	69.0
6	Goa	79.1	87.2	71.5	78.4	86.4	70.7	80.2	88.3	72.7
7	Gujarat	62.5	71.7	53.2	61.3	70.7	51.8	72.7	80.0	65.1
8	Haryana*	-	-	-	-	-	-	-	-	-
9	Himachal Pradesh	73.6	83.2	64.2	73.0	82.7	63.4	87.4	92.5	81.9
10	Jammu & Kashmir	50.6	60.6	39.7	49.1	59.3	38.3	71.7	79.6	62.6
11	Jharkhand	57.1	68.2	46.2	55.2	66.6	43.9	75.4	83.2	67.8
12	Karnataka	62.1	71.1	53.0	59.0	68.5	49.4	74.8	81.9	67.7
13	Kerala	75.8	80.8	71.1	74.0	79.3	69.0	90.4	92.7	88.2
14	Madhya Pradesh	50.6	59.6	41.5	49.3	58.4	40.1	66.7	74.0	59.2
15	Maharashtra	65.7	74.3	57.0	63.2	72.2	54.1	80.3	86.1	74.1
16	Manipur	77.4	82.1	72.7	75.9	80.8	71.1	87.7	91.6	83.9
17	Meghalaya	74.5	75.5	73.5	71.0	72.2	69.8	91.3	92.3	90.3
18	Mizoram	91.5	93.6	89.5	84.5	88.6	80.2	97.9	98.4	97.5
19	Nagaland	80.0	83.1	76.9	76.0	79.5	72.4	92.6	94.6	90.6
20	Orissa	52.2	63.7	41.2	51.1	62.7	39.9	69.1	77.7	60.5
21	Punjab*	-	-	-	-	-	-	-	-	-
22	Rajasthan	52.8	67.6	37.3	51.7	66.7	36.1	69.0	81.0	55.6
23	Sikkim	79.7	85.0	74.3	77.5	83.2	71.4	89.2	92.9	85.6
24	Tamil Nadu	54.3	61.8	46.8	51.3	59.0	43.6	69.1	75.4	62.7
25	Tripura	79.1	86.4	71.6	78.4	86.0	70.7	92.2	94.8	89.7
26	Uttar Pradesh	55.7	67.1	43.7	54.5	66.2	42.3	67.0	74.8	58.0
27	Uttarakhand	73.9	83.6	63.9	72.4	82.5	62.0	88.3	93.7	82.6
28	West Bengal	57.9	68.2	47.7	56.7	67.2	46.2	71.2	78.4	64.0
29	A & N Islands	75.6	80.9	69.9	74.2	79.8	68.2	95.2	98.0	92.6
30	Chandigarh*	-	-	-	-	-	-	-	-	-
31	Dadra & Nagar Haveli	61.9	73.6	50.3	58.5	70.8	46.3	79.5	88.0	71.1
32	Daman & Diu	78.8	86.2	71.2	79.6	87.5	71.7	78.0	85.0	70.7
33	Delhi*	-	-	-	-	-	-	-	-	-
34	Lakshadweep	91.7	95.7	87.8	91.5	94.7	88.3	91.8	96.0	87.6
35	Puducherry*	-	-	-	-	-	-	-	-	-
	India	59.0	68.5	49.4	56.9	66.8	46.9	76.8	83.2	70.3

Source: (Registrar General of India, 2011)

Despite government efforts to promote education among the Scheduled Tribes (STs), their literacy rates as compared to the national average have remained low. The total population of Scheduled Tribes is 84,326,240 as per the Census 2001 which accounts for 8.2% of the total population of the country. The majority of the Scheduled tribe population live in rural areas and their population is 10.4 % of the total rural population of the country.

Literacy Rates Of ST's Gender Wise and Urban/Rural from 1991 to 2011 Table II.

Sl. No.	Year				
			Male	Female	Persons
1	1991	Rural	38.45	16.02	27.38
		Urban	66.5	45.66	56.60
		Total	40.65	18.19	29.60
2	2001	Rural	57.39	32.44	45.02
		Urban	77.77	59.87	69.09
		Total	59.17	34.76	47.10
3	2011	Rural	66.8	46.9	56.9
		Urban	83.2	70.3	76.8
		Total	68.5	49.4	59.0

Source: Government of India, Ministry of Human Resources, Statistics Division 2007.
(Ministry of Human Resource, 2007)

Graphical Representation

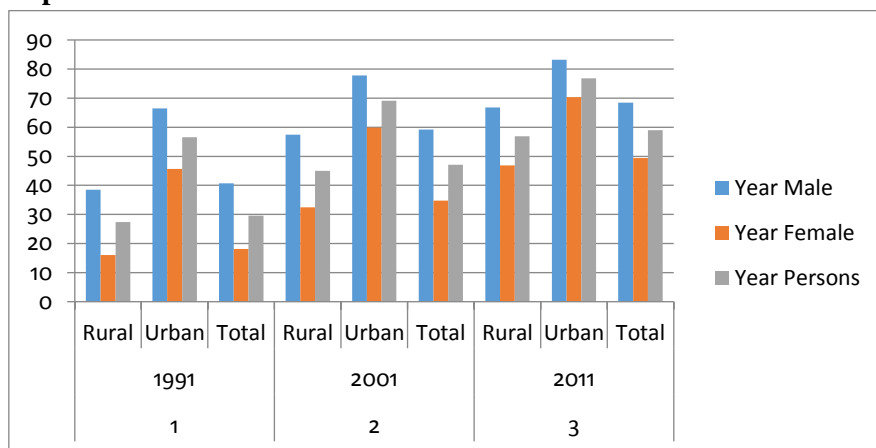


Figure 1. Literacy Rates of Scheduled Tribes

Table-1 shows the Statewise Scheduled Tribes literacy rate according to the 2011 census. As per table-1, the states like Jammu & Kashmir, Rajasthan, Uttar Pradesh, Odisha, Chhattisgarh, Madhya Pradesh, Gujarat, Andhra Pradesh, Karnataka are having a very low ST's literacy rate as per the census of 2011. Table-2 shows the percentages of literacy rates of STs by gender and urban/rural from 1991 to 2011. It is evident from the above table-2 that there has been a considerable increase in the literacy rates of tribals from 1991 to 2001 from 47.10 to 59.0. During this period the Literacy rates of tribal females increased. Table-3 shows tribal girl's school dropout rate is higher compare to other groups of girls.

The dropout rate of ST girl children is higher as compared to all children in India.

Table-3 Drop out rate among ST boys and girls

Class	Girls(ST)	Girls (others)
Class I-V	33.9	25.1
Class I-VIII	55.4	41.0
Class I-X	71.3	47.9

Source-Statistics of School Children, 2010-2011, (KabitaKumariSahu, 2014)

Issues of Tribal Women Education:

There are various major issues in the area of tribal education such as socio-economic conditions, Schools in far places, teaching mode of language, traditional norms of the parents, irregularity of teachers, lack of infrastructure, monitoring and trained human resources availability in schools of tribal areas.

1. Socio-economic status: The socio-economic conditions of tribal parents are very low. Henceforth they prefer to send them to domestic or labour work instead of school/colleges.
2. Schools and Colleges in distance: Tribals are majorly living in remote areas. For higher school education parents need to send their female children to nearby villages to attend schools. Due to distance, lack of transportation facility tribal girls drop-out rate is increasing.
3. Mode of language used: The language used in teaching is becoming one of the barriers for tribal children to leave schools because the spoken language of tribals is entirely different from that of so-called civilized society.
4. Traditional norms of the parents: The tribal parents are strongly bound by traditional and community norms. These norms restricted them from changing their attitudes towards female education.
5. Lack of facilities: lack of trained human resources in the form of teachers, infrastructure facilities such as proper toilets and so on were not available in the schools of remote areas and nearby villages.

Intervention Strargies

Some interventions for the development of tribal women education are as follows

1. Applying the social work method such as community organization to create awareness about the importance of higher education of women and its linkage to community development.
2. Utilizing the social group work method to bring change in the thought process of the tribal parents towards education.
3. With the help of group counselling can boost self-esteem, confidence and can motivate to fulfil their aspirations of tribal adolescent girls to pursue education.
4. Empowerment of tribal women can be possible through getting adequate education and becoming economically self-sufficient. Encouraging self-employment training and loan facility exclusively for tribal women would help them to enter into the mainstream of society.
5. The higher education among the tribes is low, especially among tribal women. The tribals having less or no information available of stipends and scholarships for their education. The government should take an appropriate action plan to communicate the message about stipends and scholarships.

Conclusion

Education is equally important to both men and women. It motivates women to become empowered. In India, till today, the tribal women living in ignorance, unaware of their rights, and economic dependency. To overcome such a situation, the main key is getting educated and empowered. The objective of education to bring required changes in cultural norms and patterns of life. Ultimately, Education leads tribal women to become economically empowered, aware of their rights, roles, and responsibilities by contributing in productive activities and nation development. The tribal female literacy rates were gradually increased in the last three decades.

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**ROLE OF CASTE BASED OCCUPATION OF TRIBAL WOMEN IN INDIAN
ECONOMY-SPECIAL REFERENCE TO LAMBANI TRIBAL COMMUNITY
IN UTTARAKANNADA DISTRICT**

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Abstract

The Lambani's have a unique culture of their own, and it occupies an important role in Indian culture, their life style is unique which does not have anything in common either with the population of plain areas or with the local tribes who are popularly called as Banjaras or Lambdas or Sugali or Lambhani are different names used for the same community, in different parts of the country. The paper focuses socio, cultural and economic conditions of present day scenario of banjara tribes in the globalization era. The paper focuses socio, cultural and economic conditions of present day scenario of banjara tribes in the globalization era. It is examine various adverse impact of globalization on Banjara's culture, dressing patterns, working and living conditions.

The number of people in the grip of the novel coronavirus pandemic is rising every day in India and most parts of the world. It is also clear now that till an effective vaccine reaches from the lab to the masses, the situation will not improve a lot. Both the virus and the impact of the disease appear to be transforming progressively, reaching new areas of our lives. Much has been written about the crisis and many more studies, reports and research papers are in the pipeline. This article will deal with only some visible challenges being faced by Indian tribals and why this social group needs more support at different levels in these trying times.

Keywords: *Socio-Economic Development, Education, Unique culture, sustainability. Covid Situation*

INTRODUCTION

The Lambani's have a unique culture of their own, and it occupies an important role in Indian culture, their life style is unique which does not have anything in common either with the population of plain areas or with the local tribes who are popularly called as Banjaras or Lambdas or Sugali or Lambhani are different names used for the same community, in different parts of the country. The paper focuses socio, cultural and economic conditions of present day scenario of banjara tribes in the globalization era. It is examine various adverse impact of globalization on Banjara's culture, dressing patterns, working and living conditions. More than 90 percent of Banjaras are now following the non-banjaras traditions for marriages. They are paying dowry as compared to non-banjars, reasons are education, employment and they would like to away from discrimination from non-banjaras. Majority people of this community are now vicious cycle of poverty, it results debt trap and it leads to sale of baby girls, migration. 85 percent of the people are consuming alcohol at early age, 67 percent are under malnutrition, frequently exposing to waterborne diseases. Banjaras culture, social system, administration system and economic system and their societal values are getting eroded in the globalisation era.

Under condition of globalization, the social justice norms of recognition, and redistribution respect for human dignity are now entailed in the discussion of IPR'S legitimacy in the extended social domains in which Intellectual Property Right's now figure. Nonetheless it seems clear that IP is one means by which societies have historically attempted to protect and safeguard the cultural rights found in Article 15 of the International covenant on Economic, social and cultural rights.

Indigenous women often face double discrimination, based on gender and ethnicity and find themselves at the bottom of the Socio economic ladder. Marginalized from policy and decision making processes and from training programs. Yet in many communities women are the principal or sole producers or traditional crafts as well as custodians of cultural heritage.

For the reason, awareness raising and capacity building programs aimed at preserving, protecting and managing traditional knowledge and arts are likely to fail if they do not place indigenous women at the centre both as actors and as a target group. Teaching indigenous women to use IP tools to protect and increase the income generating potential of their product also make sense if IP is to contribute to wider efforts to the feminization of poverty . So in this study of research we have considered the "Lambani tribal community of Uttara Kannada district".

The Lambani's speak Gor Boli also called Lambadi, which belongs to the Indo Aryan group of languages. Linguists have so far failed to unravel the origins of their language. However in practice they are multilingual having picked up the predominant languages of the regions they live in. The Lambani women are a colourful lot and wear baggy skirts called Ghager or Phetiya that is usually paired with a short sleeved blouse called Kanchali which is tied at the back . They also wear an apron tied around their waists. Their clothes have mystic and cryptic symbols and designs embroidered onto them together with beads , glass mirrors, coins and shells. This kind of embroidery is called "Lepo".

Jewellery is an important part of their attire and is characterized by heavy anklets, large nose – rings, braided hair ornaments and colourful necklaces. Tattooing is an important part of them and they sport them on foreheads, arms, cheeks and chins.

The 'poorest of the poor', who were already at the receiving end of the community failed development policies, have drowned so deep it will take them years to catch a breath. The nomadic tribe Lambani is one such marginalised group that has been unable to process the events over the past few months.

INDIAN HANDICRAFTS [SABALA]

SABALA: Crafting exports of Indian Handicrafts

Sabala is a Non –profit Organisation established in the year 1986. It is registered under Karnataka societies Registration Act 1960. Sabala governed by governing council which provides policy guidelines. Sabala is operating 60 villages , 3 Taluks, 9 Thandas of Bijapur district. It has trained 800 Lambani Women in Handicrafts work by developing Self Help Group. But still this community in some other part of Uttara Kannada like nearby Sirsi, Shimoga, Dharwar, Yellapur , Sagar, Siddapur we find this community mostly underdeveloped due to illiteracy and discouragement.

The number of people in the grip of the novel coronavirus pandemic is rising every day in India and most parts of the world. It is also clear now that till an effective vaccine reaches from the lab to the masses, the situation will not improve a lot. Both the virus and the impact of the disease appear to be transforming progressively, reaching new areas of our lives. Much has been written about the crisis and many more studies, reports and research papers are in the pipeline. This article will deal with only some visible challenges being faced by Indian tribals and why this social group needs more support at different levels in these trying times.

OBJECTIVES

- To study the caste based occupations during Covid situation.
- To focus the significance of their arts, occupation.
- To suggest appropriate measures to renovate their culture.
- To provide self employment and awareness about their values in the market.
- To build their own societies for the sustainable development.
- To educate women on social and economic issues and creates awareness .

These people sell blankets, clothes, spices, and dry fruits by migrating from one place to another. The traditional arrangement is that they lend these items to reliable customers during the first visit, and recover the money in the next. The women in the community stay back and work as labourers under the MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) scheme.

These nomads have been historically poor and face discrimination on the basis of their caste. This year has been unusually harsh on them. Some of this community would earn money by putting up circus on the streets and use monkeys and bears. But, with the implementation of stricter laws banning animal cruelty, they were forced to stop. Clueless, they trained their children, especially girls, to perform acrobatic acts on the streets and earned a living. In the process, they pushed kids into child labour and snatched from them their right to education. This has stopped too, with the pandemic. They are now forced to beg to survive. So there is a need to create awareness among them and make them to get education. But now this pandemic situation has made many of them leaving the school. This why, because of their deficiency in income.

But now this present situation The lockdown, which was announced during the time members of the community leave for different states to recover the money for the goods was sold last year, Unaware of the spread of the virus, many of them had already left and had to return due to the sudden chaos. Others could not leave at all. The meagre profit these nomads make from this occupation is the only major source of income that helps them survive the entire year. With strict restrictions on movement and quarantine rules, they are finding it difficult to make their ends meet. There is neither an alternate source of employment nor do they have savings to rely on. It wasn't a flourishing business anyway, but it helped them to survive. Since this model required people to invest money first and a long wait to recover it, only a few could indulge. The rest of them accompanied them as labourers. But today, by the survey it comes to know that each member of the community is facing similar challenges .

Their socio-economic growth has been far from the agenda of the country's social-welfare programmes. Today, their literacy rates are abysmal, they have no life-skills, and are discriminated against on the basis of caste and language. The situation is so bad that despite being in the business of selling commodities on loan, they are unable to manage accounts. They are often cheated.

With the help of the government and some social organisations, these people have managed to survive these last few months. But what next?", that is the question arises in the mind.

"Even though the lockdown has been lifted, they are now skeptical of traveling to other locations fearing the rapid spread of the coronavirus. They tell that they need employment opportunities right in their region.

The members of the nomadic communities believe they will be able to survive if they are provided with work opportunities at home, in which both men and women can participate. Women in the family can prepare the raw material while men can go out and sell it in the market. For example, doing handwork on saris, preparing and selling spices, making toys or any other such work. The fear of being left out of the schemes and services of the government aimed at supporting the poor and the disadvantaged looms large over the nomadic tribes. In this chaos, all they want is that their voices to be heard and demands be acted on by the administration.

STUDY DESIGN AND METHODOLOGY

The universe of the study before lock down, in places of Uttara Kannada like Sirsi, Shimoga, Siddapura, Yellapur, Sagar etc., To have a fairly representative sampling.

100 respondents were randomly selected from these areas. The study has been conducted using the primary data which was collected such as interviews with elders and the Naiks of the Thanda. To gain an in-depth knowledge about the study, survey method is adopted. Along with this the secondary data has been collected from various published sources like books, newspapers and internet.

Limitations of the study:

- The sample size may not be very large to generalize.
- The sample may not be the true representative of entire population.
- It is limited to information.

DATA ANALYSIS AND INTERPRETATION

Table Showing Age respondents:

Age	Frequency	Percentage
25 years below	32	32
26-35	20	20
36-45	32	32
Above 45	16	16
Total	100	100

Interpretation: Here majority of respondents are of an age below 25 years and 36-45 years.

Table showing Marital Status

Awareness	Frequency	Percentage
Unmarried	40	40
Married	60	60
Total	100	100

Interpretation: Here many of the respondents are married is 60%.

Table showing Awareness

Awareness	Frequency	Percentage
Training	4	4
Newspaper	24	24
Friends and relatives	72	72
Total	100	100

Interpretation: Here majority are aware about business from friends and relatives.

Table showing Qualifications

Qualification	Frequency	Percentage
SSLC and below	20	20
PUC	16	16
Degree	4	4
Illiterate	60	60
Total	100	100

Interpretation: Here, majority of respondents are Illiterates.

Table showing Occupation

Occupation	Frequency	Percentage
Agriculture	50	50
housewife	10	10
labour	20	20
business	20	20
Total	100	100

Interpretation: Hence more of them are agriculturists.

FINDINGS:

- This study shows that majority of respondents are married and illiterates.
- Most of the community people are unaware of the value of Intellectual property and export growth.
- Hidden talent in society and to push them in business world.
- To train them and make them professional and provide their children proper education.
- To develop this unorganised sector in their occupation in the present market world.

SUGGESTIONS:

- Embroidery should be encouraged as small scale industry. So that culture can be sustained and provide employment.
- Need to improve productivity which leads to increase in agricultural productivity.
- The Government should encourage and provide appropriate financial support.
- Educate the tribal community.
- Remove untouchability.
- To Train and develop this unorganised sector in their occupation in the present market world.

CONCLUSION:

From this study we conclude that rules should apply to traditional handicrafts and agriculture occupations to be developed by external finance availability, training and institutionalised credit facilities should be provided to them so that they must be free from their burden of debt and need not rush up for migration. And thus our unorganised sector be developed specially our women tribal community for sustainable development.

Provide them with work opportunities at home, in which both men and women can participate in this present pandemic situation and so that they can earn income and be able to survive.

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IPR POLICY AND PROTECTION OF TRIBAL TRADITIONAL KNOWLEDGE IN INDIA

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Abstract

Intellectual property is the product of human intellect. Human community has generated and refined on knowledge from generation to generation, which is known as 'traditional knowledge' in these days. Traditional knowledge played a vital role in daily lives of the vast majority of people. Traditional knowledge includes agricultural, scientific, technical, medicinal, and ecological and biodiversity related knowledge. Traditional knowledge considered as a part of IPR. The monopoly rights over the traditional knowledge ignoring the local people, who are the real bearer, such knowledge. The tribal's are being ignored and no shares of benefit. The interest of the tribal community, such knowledge should be protected, preserved and safeguarded.

The traditional knowledge plays a key role in supporting sustainable development. The Convention on Biological Diversity in 1992 adopts to receive attention on protection of indigenous and traditional knowledge under intellectual property rights (IPRs). The UN Environmental Convention provides the protection of traditional knowledge in sharing benefits from any commercial utilization of the traditional knowledge.

This paper will focus on the problems and protection of tribal traditional knowledge and IPR policy in India.

Key words: Protection, Policy, Intellectual, Traditional and Knowledge.

Introduction

Traditional and Indigenous knowledge is the back bone of cultural heritage. Traditional knowledge is the knowledge of people in a given society. The knowledge related to agriculture, medicine, traditional festivals and cultural expression forms part of TK. The knowledge which is used by people is carried forward because of the value embodied in it. The protection of cultural and intellectual property is connected fundamentally with the realization of the territorial rights and self determination of indigenous people. Traditional knowledge of values, autonomy, social organisation, managing ecosystem, maintain harmony among peoples and respecting the land is embodied in the arts, song, property and literature, which must be learned and renewed by each succeeding generation of indigenous children¹³.

Human communities have generated, refined and passed on knowledge from generation to generation. Such "traditional" knowledge" is often an important part of their cultural identities. Traditional knowledge has played, and still plays, a vital role in the daily lives of the vast majority of people. Traditional knowledge is essential to the food security and health of millions of people in the developing world. In many countries, traditional medicines provide the only affordable treatment available to poor people. In developing countries, up to 80% of the population depends on traditional medicines to help meet their healthcare needs¹⁴.

¹³ A.Veena, 2007, Traditional knowledge and Indigenous Knowledge: IP Perspective. ICFAI, Hyd.P.7

¹⁴ WHO fact sheet No. 271, June 2002

Traditional knowledge is commonly called as indigenous knowledge and which referred to the established traditions and practices of certain regional and indigenous communities. Traditional knowledge is a vital part of the indigenous community, which is associated with environment and nature. It includes tribal way of life, ethics and practices followed by the indigenous people not related to any scientific analysis¹⁵.

Traditional knowledge is not remains, but the way it is acquired and used. The social process of learning and sharing knowledge, which is unique to each indigenous culture, lies at the very heart of its tradition. Traditional knowledge is quite new, but it has a social meaning and legal character. The knowledge of indigenous people acquire from modern and industrialised societies¹⁶. Traditional knowledge includes the knowledge held by both indigenous peoples and non-indigenous peoples or local communities living within a geographical boundary or region¹⁷. Intellectual property rights for traditional knowledge have been justified from a natural right based perspective on the basis of a system of prerogative theory, and theories of self-development¹⁸.

The tribal communities consider traditional knowledge as gift of God. The insight of intellectual property is different one, which has more industrial orientation and believes in the protection of intellectual property with the idea that it will benefit the public. The indigenous and traditional societies hold traditional knowledge strongly believe in sharing knowledge and consider it a part of the public sphere¹⁹.

The nature of the knowledge covers literary, artistic or scientific works, song, dance, medical treatments and practices and agricultural technologies and techniques. Traditional knowledge and tradition have been put forward. Traditional knowledge has confused the debate and also some confusion about exactly what is meant by “protection” and its purpose²⁰.

International Declaration

Indigenous peoples are concerned about the misuse of their traditional knowledge by outsiders without their permission and without respect of their customary laws. Indigenous peoples have called for approaches for protection of their rights on indigenous heritage, including knowledge, expressions of culture, biodiversity and traditional territories as whole. Protection of rights over culture is not seen as separate from territorial rights and the right to

¹⁵ JHA. A, 2009, *Introduction, in* Traditional Knowledge System in India,

¹⁶ D. Graham, 2004, Traditional Knowledge and the Intellectual Property System, Intellectual Property, Biogenetic Resources and Traditional knowledge. P. 91- 94

¹⁷ Mugabe, Intellectual Property Protection and Traditional Knowledge: An Exploration in International Policy Discourse, Nairobi, Kenya, ACTS Press, 1999, p. 3. Also, see WIPO,

¹⁸ Anthony J. Stenson and Tim S. Gray, *The Politics of Genetic resource Control*, Macmillan Press Ltd., London, 1999

¹⁹ N. Roht-Arriaza, 1996 “Of Seeds and Shamans: The Appropriation of the Scientific and Technical Knowledge of Indigenous and Local Communities,” *MICH. J. INT’L L.*, Vol. 17, p. 926

²⁰ WIPO (1999) “Intellectual property Needs and Expectations of traditional knowledge Holders Holders”, WIPO Report on Fact-Finding Missions 1998-1999, WIPO, Geneva (Publication Number 768E).

self-determination. Indigenous peoples need for human rights based approach to traditional knowledge protection, recognising that the right of indigenous peoples' control and management of their traditional knowledge and right to land and natural resources. Protection of their collective rights, traditional knowledge tends to be owned collectively; as opposed to using IPRs that often protect individual rights²¹.

UNESCO has developed a number of international conventions relating to the protection of cultural and intellectual heritage of indigenous people. In April 2006, the Convention for the Safeguarding of Intangible Cultural Heritage came into force. It aims to safeguard oral traditions and expressions, performing arts, language, rituals social practices and knowledge concerning nature and the universe.

UN Conference on Trade and Development is primarily concerned with the trade and development of its member states. It facilitated on traditional knowledge protection for its member states, including workshops involving indigenous experts and the development towards policy options. It also participates in the traditional knowledge policy processes of other UN agencies (e.g. WIPO, CBD). UNCTAD seeks to promote an integrated approach to 'protect, promote and preserve' traditional knowledge²².

World Intellectual Property Organization (WIPO) directive includes intellectual property protection and persistent on IP forms of traditional knowledge protection. WIPO referred to traditional knowledge as "tradition-based literary, artistic or scientific works; performances; inventions; scientific discoveries; designs; marks, names and symbols; undisclosed information; and all other tradition based innovations and creations resulting from intellectual activity in the industrial, scientific, literary or artistic fields".

Indigenous peoples have the right to maintain, protect, control, and develop their cultural heritage, traditional cultural expressions and traditional knowledge, as well manifestations of their sciences, technologies, and cultures, including human and genetic resources, seeds, medicines, oral traditions, literatures and knowledge of arts. They also have the right to maintain, protect, control, and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions²³.

Protection of Indigenous Knowledge and IPR Policy in India

India has not only updated some earlier legislation's but has also enacted new laws aimed at protection of IPRs at national level. India has a number of legislations on IPR protection. The Acts which have been enacted and are in force are: the Trademarks Act, 1999, The Patents Act, 1970 (as amended in 2005), The Copyright Act, 1957, the Designs

²¹ Indigenous Perspectives, "Traditional Knowledge, Biodiversity and Indigenous Peoples", Journal of Tebtebba Foundation, Volume VI, Nos 1 & 2

²² UN Permanent Forum on Indigenous Issues, 15-26 May 2006, New York

²³ Article 31, United Nations Declaration on the Rights of Indigenous Peoples, September 2007

Act, 2000, The Geographical Indications of Goods (Registration and Protection) Act, 1999, The Biological Diversity Act, 2002. and Protection of Plant Varieties and Farmer's Right Act, 2001.

The Union Cabinet on the 12th of May 2016 approved the National Intellectual Property Rights (IPR) Policy that seeks to lay the future road-map for intellectual property in India. The objectives lay down by the policy are: to create awareness among all sections of society about the economic, social, and cultural benefits of IPR. Knowledge on IPR is slated to be made a compulsory part of the curriculum in major institutions. The policy identifies the need to reach out to the less-visible IP generators and holders, especially in rural and remote areas. India has a large talent pool of scientific and technological talent spread over R&D institutions, enterprises, universities and technical institutes to change and balance India's growing foreign dependence, India needs to develop indigenous products.

The policy seeks to strengthen the existing IP Laws along with various judicial decisions provide a stable and effective legal framework for protection and promotion of IPRs. By 2017, the government aims to lower the average time for pending Patent applications to 18 months (down from 5-7 years) and trademark registration to one month (down from 13 months). The important change includes the administration of the Copyright Act, 1957 and the Semiconductor Integrated Circuits Layout-Design Act, 2000. The policy aims to enable Indian companies to get value for IPRs through commercialization, that Entrepreneurship should be encouraged so that the financial value of IPRs may be captured. Incubators and Accelerators set up to promote entrepreneurship should be strengthened with IP-oriented services. In this light, the policy identifies that efforts have to be made for the creation of a public platform to function as a common database of IPRs.

The Protecting intellectual property with trademarks, copyrights and patents plays an essential role in monetizing innovation. Therefore the need for ensuring legal remedies to IPR owners seeking enforcement of their rights in the matters of infringement has been highlighted under this objective of the policy. The policy recommends that measures to check counterfeiting and piracy be identified and undertaken. It also notes those regular IPR workshops at judicial academies and other effective adjudication of IPR disputes. Specialized commercial courts have been suggested to adjudicate on IPR disputes.

Protecting traditional knowledge as Patents under the Indian Patents Law

Traditional Knowledge is community owned knowledge and not by an individual. The World Intellectual Property Organization (WIPO) defines the traditional knowledge as indigenous cultural and intellectual property, indigenous heritage and customary heritage rights.²⁴ Traditional knowledge is naturally owned knowledge and not an innovation, therefore no patent protection can be granted to it. Traditional knowledge is an integral part of the community members only and therefore, it can be protected as trade secret.²⁵

²⁴ WIPO "Intellectual Property Needs & Expectation of Traditional Knowledge Holders" WIPO Report on Fact-Finding Missions on Intellectual Property & Traditional Knowledge (1998- 1999) pg.25.

²⁵ N. Zoya, 2015. Protecting Indian Traditional Knowledge As Intellectual Property, Retrieved from

Conclusion and suggestion

The Knowledge based of the community remains any legal protection, where as the creators of new knowledge based on it using modern science were afforded protection by the formal system. . The provisions in the TRIPS Agreement are a clear indication in this direction. This calls for a different jurisprudential approach for the protection of Traditional knowledge.

The International communities have sought to identify and protect the traditional knowledge. India has been taking initiatives to protect the traditional knowledge. The objective of the IPR policy is on IP education and enforcement of IPRs, to strengthening India's improvement system in the formal and informal sectors. IPR Policy does not propose a road map to fix the missing links in the innovation ecosystem, especially the low spending on R&D. Traditional knowledge has been recognised by a number of countries as being the cultural patrimony of indigenous peoples. The development of legislative, administrative and policy measures to secure the rights of indigenous peoples and local communities should be carried out with view to the adoption of systems of protection which accord due respect for the nature of cultural patrimony. The development of any TK system must be guided by the customary law and policy of indigenous peoples and local communities.

There is a need for sustained work by and with indigenous communities and peoples on local knowledge management systems and governance processes. The development of traditional knowledge system must be guided by the customary law and policy of indigenous peoples and local communities. The traditional knowledge which already recorded in database is made familiar with these resources. Database should only disclose traditional knowledge for public sphere or traditional knowledge with prior inform. National and International organisations should review existing law and policy.

PROBLEMS OF KODUGU TRIBES: A SOCIOLOGICAL STUDY IN KODUGU DISTRICT OF KARNATAKA

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Abstract

Kodugu is a small district in Karnataka, many small tribe groups are residing around the district. They are Jenukuruba, Erava, Soliga, Pale, Kadukuruba or Bettakuruba, Peniya, Badaga, Yerava, Panjari, Pale etc. They are residing in dense forest of Kodagu. They are living without basic amenities. They are suppressed by dominant Kodava caste. Tribes are working in coffee plantations as casual and residential and contract labourers. They depend on coffee plantation for their livelihood. Since their ancestral time they are doing plantation works. They not know other works skills. Non-Government organizations (NGO) are not working properly for the development because the tribes are illiterates not know their rights, government programmes. Tribe leaders are also misguiding to them.

Majority of the tribes are working in these coffee plantation and coffee based industries. Tribe are residing in remote dense forest Hadies (Tribal village). Some are residing in labour line or quarters provided coffee plantation owner. They are living as semi-bonded labour. The Hadi (Tribe village called as Hadi) is surrounded by forest. They are exposed to wild animals like tiger, elephant, tiger, leopard, bear, and a host of other wild animals. These animals rooming around the Hadies even 6 PM onwards. Due this tribes reach home within 5PM, after not come out from their houses. They are not attending to any activities during night. In some places Elephant attack is common. Snake bites also not uncommon during work situation and night. If any medical emergency occurs, it is indeed very difficult to reach places where medical care is available. They are getting free food grains from Govt. under Integrated tribe development Programme (ITDP). Free land, housing drinking water but these services not reached properly to them due to this their situation remain unchanged.

Key words: Tribes, Hadi, plantation works, Habits, ITDP, NGO

Introduction

Kodugu is one of the small district of Karnataka. It comprises of different communities and tribes. The majority of the population is tribes. They are staying in dense forest ranges. They are struggling for their livelihood since immemorial time. But their problems are unchanged. In Kodagu so many small tribe groups are residing in Virajpete and Somavarapete taluks of Kodagu. The main tribes are Jenukuruba, Erava, Soliga, Pale, Kadukuruba or Bettakuruba, Peniya, , Yerava, Panjari, Pale, etc., communities. They are suppressed by dominant castes. Their main occupation is coffee plantation work. They are depending on coffee plantation for their livelihood since ancestral time they are doing plantation works. Apart this work they do not know other skills. Non-Government organizations (NGO) are not working properly for their development.

Majority of the tribes are working in coffee plantation and coffee based industries. Tribes are residing in remote dense forest Hadies (Tribal village). Some are residing within coffee plantation, quarters provided by coffee plantation owner. They are living as semi boded labour. The Hadi (tribal village) is surrounded by forest. They are exposed to wild animals like

tiger, elephant, leopard, bear, and a host of other wild animals. These animals roaming around the Hadies even 6 PM onwards. Due to this troubles, they reach home within 5 o'clock every day, not come out from their houses. They are not attending to any activities during night. Wild animals attack on human beings, domestic animals like cow, dog, goats, and sheep is common factor. In some places Elephant attack is common. Snake bites also not uncommon during work situation and night. If any medical emergency occurs, it is indeed very difficult to reach places where medical care is available.

Dominated communities are Kodava and Amakodavas are socially, economically and politically dominant and they are planters (owner of the coffee plantation). The other communities also residing in Kodugu they are, Kodava, Vokkaliga, Agasa, Adiyaru, Ammakodavaru (priests), Iedigas, Uppara, Kaniya, Kudiya, Kumba, Kembatte Holey, Koyava etc. The landowners of Kodagu are Kodavas, Ammakodavas, Heggades, Airies, Koyavas, Gowdas, Brahmins, Mapilles, Mohammedans, Keralite, Konkan, Christians, Lingayatha etc., communities. Kodava is the dominated caste based group in the district.

Methodology Used: This is purely on primary data based study. Collected data from main tribes of Kodagu district

Collected primary data through interview schedule. Data was analyzed through SPSS Method. The study area was three taluks of Kodagu district. Sample size was three hundred (300) with the age group of the respondent is 13 to 65 year.

Statement of the problem: The main tribes of the Kodugu are Erave Kadukuruba, Bettakuruba pale and Soliga. They are indigenous to Kodagu. They less amenities, illiterate and ignorance. Till no comprehensive sociological study was carried out to know their problems. This research put honest effort to finding their problems.

Objectives: To know the problems of Kodugu tribes.

1. Housing problem:



Type of house reflects the status of individual. Tribes are do not having good conditioned and ventilated houses. No basic amenities in the houses. Most of the houses are Kachcha. Measurement of the houses is about 10X20 feet to 15X30 feet's. Tribes are live in bamboo wall or mud tiles, Dry straw, Roof tiles, Cement sheets and the roof tiles, Roof covered with plastic paper for protection during rainy season. The flooring is not plaster with mud some are cement. Most of the houses are built in forest (Govt.) land (Paisari jaga). Most of the houses are not have electricity connection, no proper road connectivity, safe drinking water, not have

proper bath room. Bathrooms are made with the support of old cloth and wooden sticks are hardly adequate to convert the shame. Houses are very narrow, small and unhealthy. Most of the houses are do not have single room and few are having 1 to 2 rooms. No house has three rooms and above. This shows living area is highly congested. 82 percent of the houses are not having separate rooms; all family members are sleeping together. Kitchen is separated by using old cloth or plastic cover. Everything is hidden or stored in tiny place of small house. 18 percent are having 01 or 02 rooms. Rooms are not ventilated and have less hygiene.

2.Details of facilities in respondents' house Total -300

Facilities In House	Response	Frequency	Percent
Electricity	No	218	72.7
	Yes	82	27.3
Chair or Table	No	192	64.0
	Yes	108	36.0
Fan	No	283	94.3
	Yes	17	05.3
Radio	No	275	91.7
	Yes	25	8.3
Tele Vision	No	241	80.3
	Yes	59	19.7
Steel Vessels	No	09	03.0
	Yes	291	97.0
Cycle	No	255	85.0
	Yes	45	15.0
Mobile	No	93	31.0
	Yes	207	69.0
Bike	No	259	86.3
	Yes	41	13.7
Safe Drinking Water	No	214	71.3
	Yes	86	28.7
Bathing Room	No	267	89.0
	Yes	33	11.0
Individual Tap	No	265	88.3
	Yes	35	11.7
Cot And Bed	No	214	71.3
	Yes	86	28.7
Gas Connection(Free)	No	225	75.0
	Yes	75	25.0
Solar Battery And Lamp	No	219	73.0
	Yes	81	27.0
Toilet	No	264	89.0
	Yes	36	12.9

Tribes are leading very simple life. They are having very least materials and house-hold articles. Majority of households are not having minimum basic facilities. Govt. refuses to provide electricity connection due to lack of security, houses are built with dry straw. Majority are not having electricity. During night they use solar battery lamp (courtesy forest department) but most of the batteries go frequently out of order. During rainy season continuous rain to 5 to 6 days is very common. Due to this dark cloudy conditions provide solar energy is hard to come and they depend upon and actually use of kerosene and winter or cloudy conditions solar has not working, they using Kerosene lights. Tribes who have electricity connection are not required to pay electricity charges. No street lights, as houses are scattered. The forest department officials raised objection for their own reasons to erect electricity poles, hardly have road connectivity. Some Hadies (Tribe village) have not proper roads, if they want come to main road, to walk hardly five to six Kilo meters to reach main road. Depending upon existences people walk up to 05 to 15 kilometer to reach their village or Hadi. The main mode of transport is jeep, auto, motor bike etc the bicycles, and were given to school going children free. Some treble pockets have tar roads but of very poor quality. Women have no bath and rest rooms and thus are vulnerable. Drinking water not available and people bring it from far off places. As house-hold are scattered it has been reported and it is unviable to provide safe drinking water. Under Integrated Tribe Development Programme (ITDP) the government installed drinking water tanks, bore wells and hand pumps. At some places government dig open wells. But these open wells go dry during summer. Recently government provided gas connection to tribe free of cost. But refiling cost must be borne by the beneficiaries. Due to low earning tribes can't afford to refill to the empty cylinders. As a result, they keep empty gas cylinder aside. In south Coorg area government provides free goober gas and rainwater harvesting facilities. But trebles do not maintain properly. Some have already gone or out of order. Most of them do not have toilet. Some are having but are not maintained it properly, they prefer open defecting. Even teen age and adult women do the same with no electricity having TV set, fan, radio, is out of equation. During free time or weekly off, (Santhe day labourers do not go to work) young tribes play cricket, volleyball and carom with Hadi adults.

3.Cultural Change: Changes in Material Culture.

Erava, Kadukuruba, Soliga tribes of Kodagu are having their own culture. Due to modernization, influence of Kodava culture their food, cloth, celebration of festival is changed

now they are using steel vessels in their kitchen, some are using maxi for grinding, using plastic mate and chairs. Dress code also changed. They wear modern cloths, men are found wearing pant or night pant and T- shirt and women started wearing choodidar's and nighties as casual wear. Their food habit also changed. For morning breakfast, they prepare idly, Dosa, Chitranna, Chapatti etc.

4. Alcoholic Addiction: Drinking or Alcohol habit Total-300

Have drinking or alcohol habit	Frequency	Percent
No	26	08.7
Yes	274	91.3
Total	300	100.0

Alcohol addiction. It is a social, economic and cultural disease. It effects on individual, family and community. In the case Kodagu tribale majority of both men and some women are addict to alcohol. Major part of their wages earned goes to their alcohol addiction. Men are found spending almost all their wage on alcohol. This family is run with the women wage earnings. Due to drinking addiction, some tribal men not go until the money earned is totally spent. (Majority is working in coffee plantations and coffee curing industries, Saturday is weekly payment day, Sunday weekly off). If they have money take alcohol early in the morning. During shade cutting works in coffee plantation (Mara Kafattu) many men fell from tall tree due alcohol effect and such either they become disabled or die due to such mishaps tribes who are addicted borrow money as wage advance from Mestries and planters. This advance they deduct form weekly or daily wage payment. Tribal children start taking alcohol at the age of 10 to 12 years, in the company. Because of culture, friends and parents using alcohol. Sometime wife and children supply alcohol to husband who found and vice –versa. Most of the families have been founded ruined due to this social malaise. Majority of the men are died early age due to alcohol and other addiction De-addiction center is required to set-up in all Hadies (Tribal villages). I the researcher had to encounter lot of attentions and nuisance of the time of collecting data from the respondents. In addition to this Men do Smoking Beedi, tobacco chewing, Hans, Panparag etc. Women chewing tobacco (Kaddipudi)with betel nut is very common. Some men have founded chewing betel nuts.

One incident is worth narrating, when I went to collect data from plantation labour in Hebbal palya Hadi of Virajpete taluk many women requested me, in this Hadi all men and some women, adults and children are addict to alcohol. Even small children (10 to 12 years) start drinking alcohol. Adult children also addicted. Some adult children after take alcohol beat their parents without reason. Every day, during night men take alcohol and made because nuisance to family members. Lot of quarrels break-out between drunkards on street. Small physical fights also happened. Women said that they are very disturbed due this problem. Kindly report to higher officers and free our Hadi from alcohol. Women mistaking for an officer requested me to see that shops and out lets who sell liquor including illicit preparation are shut immediately. I returned helplessly.

The above table shows that 91.3 percent of labourers are addicted to drinking habit. And only 08.7 percent not using alcohol.

5. Unemployment and occupational issue:

Tribes most of the time they get work 3-5 days a week, out of total wages they are often required to repay the debts, advance money if any received to meet unexpected contingencies like health maintenance of children, old people, household items, etc.

6. Landless and small un-Economic Holdings: Land holding of tribes Total- 300

You have own land	Frequency	Percent
No land	211	70.3
Yes land	89	29.7

Majority of tribes are landless dispossessed persons. They are known to put number of struggles to avoid getting evicted and acquire legal rights over the land on which they build a roof over their head. Recently one struggle happened between forest department and tribes.

Recently Karnataka government enacted Land Reform Act, which promise that those who are in position the land shall provide property right. (Saguvali pathra). The line labourers Ancash it they started construct huts in forest land near Diddahally (Maldare area of Virajpete taluk Kodagu) area, most of them are line residential labour who do not have own house, land anywhere. About 500 line labourers were to construct huts in forest land in Diddahally. Forest department forcefully demolished their huts and kicked them out. Fixed boundary according their record. It became a big issue, all tribal went on saying they need to be strike at Diddahally provided shelter. To clear this issues Ministers and officers visited and conducted meeting to convenience them to call off, but they were not convinced They demanded property rights. Only some do have own land, but only tiny plots.

Sociologically, defined, land has been the source of power, prestige, wealth and income. in the case of lower caste land no matter how much they hold provides livelihood. As the forest land is under the control of the forest department it has been totally impossible for the landless tribes to acquire even a small piece of land in Kodugu district. The struggle between tribal people versus other powerful landholding sections and the forest department has been endless. Only few tribes are having tiny size holding. It is an economical not able to do any development.

Conclusion

Kodugu is a small district of Karnataka state. So many small tribal groups are scaterly residing in Kodugu district. Socio- economic and demographic data shows the main problems they facing .majority are coffee plantation unorganized workers. They work without any security. They don't have any other source of income except the wages It has been founded that tribal children have a tendency to drop out of school at a very early stage after their admission inspire of the government providing everything free. Those who go beyond high school after go back to village by discontinuing studies. It means present education is no lager interesting to them or they are unable, unwilling to adjust to static regiment that prevails in to the formal educational institutions. Majority of the sample are landless and small peasants, who reported laving land find them unproductive, unviable due to lack of capital to buy various agricultural articles like bore wells to drew water, fertilizer and seeds lack of storage facilities for fresh vegetables and fruits, forced to under sell their products.

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PROBLEM OF TRIBAL WOMEN IN INDIA – A SOCIOLOGICAL STUDY

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Abstract

The Scheduled tribes form a small proportion of the total population of the country and they are marginalized from the society in many regards. Provisions made in the Constitution have brought about changes in their position but still they are faced with a number of challenges. Though tribal women in India more laborious than tribal men and they contribute significantly towards their family income, their income generating sources are limited. Low income needs more hands in labour because they are not willing to send their children to formal schools. Further more because of general low level of education their consciousness level is also low and so they are liable to pay no attention to the basic conditions of health. Status of tribal women in terms of education, employment and health is low not just compared to tribal men but also in comparison to women belonging to the general population. The purpose of this theoretical paper is to find out the challenges faced by tribal women.

Key Words: *Scheduled Tribes, Challenges, Tribal women in India, Status of tribal women, general population etc.*

Introduction

The tribal population in India mathematically comprises a small section of the total population of the country but is an important part of the population. According to 2001 census data¹, total population of Scheduled Tribes comprises 8.2% of the total population of the country. Most of the Scheduled tribe people lives in rural areas and their population encompass 10.4 % of the total rural population of the country. The term ‘scheduled tribes’ first appeared in the Constitution of India, to grant certain constitutional opportunities and protection to a group of people who are considered underprivileged and backward. In the Constitution of India, Article 366 (25) defines Scheduled Tribes as “such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed under Article 342 to be the scheduled Tribes (STs) for the purposes of this Constitution”^{2,3}

The Scheduled Tribes, who are also referred to as ‘Adivasis’, meant original inhabitants. For long periods of history, they were always socially and geographically isolated⁴. They fit in different races with diverse cultural features, speaking diverse languages, following a variety of religions and disseminate across various ecological zones. Process of transforming into Sanskrit has affected them culturally, and other processes of disarticulation have made them an underprivileged segment of the society⁵. Since independence, various measurements have been taken up at the national level for defending the interests of the scheduled tribes of the country and particular attention has been given to tribal development in the different plan periods⁶. Out of the total tribal population, tribal women adjoin up to almost half. Like all other communities, development of status of tribal communities also to a large extent depends on the prosperity of the status of tribal women. The popular discernment of the tribal women designates two differing

views⁷. Some researchers are opine that the tribal women enjoy higher social status in comparison to their non-tribal counterparts and some other studies indicate a low status for the tribal women⁹. In fact, provisions made by the Constitution over the years have not made much dissimilarity to the status of tribal women. Their status is found to be lower than that of women belonging to the general population, Scheduled caste women and also lower than that of the status of Tribal men.

Objectives

The main objectives of this paper are –

- (1) To discover the social and economic status of tribal women in India.
- (2) To examine the challenges faced by tribal women.

Methodology

This is a theoretical research paper, where secondary information given by different writers and researchers has been used. For obtaining necessary information, various books, journals as well as websites have been applied by the researcher which has been mentioned in the reference section.

Discussions:

Social and economic status of tribal women in India

The word status implies position of a person in a society. According to R.Linton (1936) status is defined as a position in a social system¹⁰. The term role is closely concurrent to the idea of status. It consigns to the behaviour anticipated by people in a status. The status of a person or a group in a society is established mostly by the educational status, health status, employment status and decision making ability. All these issues are closely connected to each other. The higher level of education will produce health consciousness, employment opportunities and decision making ability among these groups.

The status of women in a society relies on a large amount on the social structure and the kind of the society. In Indian social context, there has been a predominance of patriarchal family structure where males dominated settings prevails in the society. Nevertheless, among many tribal communities, female dominated matriarchal families could be found. Divergent to patriarchal societies, status of women is found to be higher in matriarchal families. Various studies (Mitra, 2007; Burman Roy, 2012) have suggested that the Garo and Khasi tribes of the North East India assign relatively higher position to women due to the system of matrilineal descent, matriarchal residence and inheritance of property through the female line^{11, 12}. But other tribal communities which follow patriarchal norms, the status of women is not as elevated as it is in matriarchal societies. For some other tribes, such as, Ho, Gond, the husband does not always benefit from a dominant role. Gond woman enjoys equivalent status with their male complements in many features of their social life. A study on the Naga women by Hutton (1921) designated that they have substantial freedom and higher social status¹³. This shows that the status of tribal women are not same in all places, rather they vary according to the tribal group and the social structure. However, in tribal societies, tribal women are more significant than the women in any other social groups because tribal women are very laborious and in almost all the tribal communities

they contribute in economic activities almost uniformly with men or works harder than men and the family economy and income also depend on women¹⁴. Status is also dependant on health conditions. The tribal groups' health status is inferiorly compared to that of the common population. They have high baby mortality rate, higher fertility rate, lack of understanding regarding diseases and health care, drinking water prerequisites, hygiene. In many parts of India tribal population endures many chronic infections and water borne diseases, deficiency diseases. Occurrence of infant mortality was observed to be very high among some of the tribes. Malnutrition is a common factor among them and it has influenced the general health of the tribal children. It increases vulnerability to infection, and leads to chronic illness which sometimes may affect brain¹⁵. Their health status is also related to economic and educational aspects. Their lack of ability to participate in the industrial economic activities of modern societies has depreciated their living conditions. The tribal communities are mostly involved in occupations which do not produce much income such as hunting, crafts making, and agriculture. Industrialization and urbanization has brought about a change in the life and living of the tribal people by deracinating them from their day to day activities and making them dependent on the vagaries of non tribal communities.

The education status of the tribal population is low and formal education has made very little influence on tribal groups. The level of literacy among the tribal communities in most states in India is very low. Reservation policy of the Government has made some transformations in the educational status. One of the major reasons for low level of literacy is their transmission to relatively less significance on formal schooling. The school curriculum and education system do not generate much interest in them, rather a much more practical based curriculum would be helpful for them. Additionally, since the tribes live in poverty they do not afford to send their children to schools as they are thought to be superfluous helping hands for increasing income. Chowdhari (1988) endeavoured to check up the socio – economic condition of the Scheduled tribe women in West Bengal in a comparative setting with scheduled caste and non scheduled caste women. The main conclusions were that only 5.01 per cent of Scheduled Tribe females were noted as literate in comparison to Scheduled Caste women who were 13.70 per cent and non scheduled population was 37.43 per cent. This level was quite low as compared to the overall rate of females who are literate. This study was mainly based on the data collected from Census office and from different studies conducted by the Cultural Research Institute, Calcutta. Various reasons have been attributed for low level of literacy among the scheduled tribe girls¹⁶.

Work involvement rate among scheduled tribe women were higher in percentage as compared to others. Poor economic condition exercises a direct effect on the degree of involvement. Scheduled tribe workers are employed in agricultural sector and in non-income occupations. Pondering the education, economic and health of the tribal women, their situations were not at all satisfactory. A study by Singh and Rajyalaxmi (1993), status of tribal women in terms of their demography, health, education and employment have been examined. Since independence, various protections have been given to the tribal population by the Constitution of India. The study emphasized some features of tribal work; tribal women work in the same

ways their male counterparts with lower pay, sexual exploitation. Tribal women don't have property rights, they have lower literacy rate than scheduled caste and general population. Tribal women are not healthy and suffer from malnutrition and various diseases. The study highlighted the need to improve the status of tribal girl, to bring about change in the status of tribal woman¹⁷.

Problems faced by tribal women

Most tribal communities confront a number of challenges which they are required to outwit in order to ameliorate their status in society. The researcher intends to mention here the issues confronted by tribal women specifically.

Absence of any guarantee of livelihood: Various literature studies express that even if work participation among tribal women is higher compared to scheduled caste and general population, the livelihoods of the tribal people are not fixed. As most of them lack a regular source of income, they struggle to live below the poverty level. Tribal people residing in the rural areas pursue diverse low level activities for fulfilling their basic needs. Mostly they are involved in agricultural activities. Apart from that, they are involved in pastoral, handicrafts and at times as industrial labourers. Tribal women are mainly not engaged in any kind of incessant work and much like their male counterparts are found to work in agriculture. A scanty number of tribal men and women are employed in government services. Economic conditions of households are concerned with other facets of their life.

Lack of access to education: On the whole, the tribal women work outside their homes and are involved in various activities. They work in order to earn money for their family. The women's work comprises daily labour, agricultural work. Even young children and girls accompany with their mothers. Most of the time they turn back to school regularly or become drop outs from school. Even the parents in very poor families are always reluctant to send the children to school because they need helping hands so that the work would be reduced. Consequence of patriarchy could be powerfully observed in most tribal groups and so whatever money women earn from their work they transfer it to their husband and the husband very often misuses the money for intoxication through drinking. Usually household works are carried out by the wives of the family. Household work consists of cooking, cleaning, washing utensils and clothes, collecting fuel for cooking. The young girls who are studying in primary level in schools do not get any opportunity to learn anything in school and even they don't study at home also. The government has proclaimed free and compulsory education to all children below the age of 14 years, which nowadays gives confidence to parents to send their children to schools with the expectation that if their children receive proper education, then their conditions will improve. The children are distributed with free school uniforms, books and mid day meals. But still, the girls seem to be reluctant to continue to go to school at a stretch. Sometimes they go to school, some other times they do not go to school and stay at home and go to work with their mothers and help their mothers at household work. As a result, they tend to forget what they have learned in school. After the girl child attains teenage the parents stop sending them to schools.

Poor condition of health: Lack of consciousness about nutritional prerequisites mostly the tribal women are left weak, anaemic and they begin to suffer from various diseases. During

pregnancy, no required special attention is paid to women otherwise that will affect adversely on the health of both the mother and child.

Educational status, employment status, health status and decision making ability helps to determine the status of women in society. Women's education has to be duly passed on to the employment opportunities. This in turn, will enhance the decision making ability of women. Women's ability to communicate with other family members and to be able to persuade them indicates a decision making ability of women. When the decision making ability is strong, women can carry a higher status in the household.

Conclusion

Not with standing there has been various constitutional provisions and policies for the tribal communities, it is a inflexible reality that the tribal women still are lagging behind in many regards and they have to confront many challenges. The study focussed the need for tribal development in India. Their low level of economic activities, social backwardness, low level of literacy, poor health conditions makes it very important for a organized process of tribal development. Even if they work very laboriously and add significantly towards the economic condition of the family, they live still in poverty mostly because no proper endeavours are oriented towards them. During the plan periods, various programmes are taken up for the development of the Scheduled Tribe population and a lot of improvement has been already done, but still, a lot more needed to be done. The families is required to have a adequate income to enable them to cross the poverty levels. Since economic status determines other aspects of life and living conditions, it is of utmost importance. Education for tribal women is a necessaryfeature of development. Education is a very important instrument to bring about a change in the cultural norms and patterns of life of the tribal women and to change their viewpoint and make them economically independent. It would assist them to organize themselves to analyze their situations and living conditions and be aware of their rights and responsibilities. Education will enable them to take up jobs so that they can improve their situation. Social and economic status of the scheduled tribe to a large extent depends on the educational attainment. Educated women will be able to face the present day society better than earlier times. In the present context, no one can remain completely isolated, but they are influenced by the growth of modern society and culture. Government is providing a lot of support and grant for the education of Tribal students. This will help to increase the literacy rate and it will lead to the right way to development. The health status of the tribal communities is explored to assess their awareness regarding their health. Sometimes they lack the essential nutrients. Many times they suffer from various diseases as there is a lack of health and hygiene awareness. Thus increasing the literacy rate and providing opportunities for gainful employment for tribal women will be instrumental in bringing about a change in the status of tribal women in India and to handle to challenges successfully.

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RELOCATION OF FOREST DWELLERS FROM PROTECTED AREAS

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Abstract

Pench National Park and Tiger Reserve (Maharashtra) is situated along the Northern boundary of Nagpur District, adjoining Seoni and Chhindwara district of Madhya Pradesh and extends over an area of 257.26 sq.km. It was declared as National park in 1975 by the Government of Maharashtra to conserve its rich diversity and catchment values. It is acquired the status of the 25th Tiger Reserve of India by Government Order dated 11th February 1999 and subsequently by Government Resolution dated 20/06/2000. It is the first inter-state Tiger reserve linking Maharashtra and Madhya Pradesh. This National Park provides many values such as ecological, floral and faunal, conservational, watershed or catchment educational, recreational, archaeological and cultural values. In order to achieve this goal the Tiger reserve area needs to be free human habitation. The existing village inside the Protected Area (PA) needs to be rehabilitated. It has been recommended by the enquiry officer that the village Fulzari be shifted outside the Protected Area. This is in accordance with the principle of Wildlife management and policy. The present paper is a modest attempt to examine the issues related to the problem of displacement and rehabilitation issues faced by the villagers who are predominantly tribals.

Key words: *Displacement, Rehabilitation and Protected Areas.*

Introduction

Pench National Park and Tiger Reserve (Maharashtra) is situated along the Northern boundary of Nagpur District, adjoining Seoni and Chhindwara district of Madhya Pradesh and extends over an area of 257.26 sq.km. It was declared as National park in 1975 by the Govt of Maharashtra to conserve its rich diversity and catchment values. It is acquired the status of the 25th Tiger Reserve of India by Government Order dated 11th February 1999 and subsequently by Government Resolution dated 20/06/2000. It derives its name from the Pench river which divides the park areas into East Pench and West Pench. The park areas is rich in flora and fauna, aquatic life and avi-fauna. It is the first inter-state Tiger reserve linking Maharashtra and Madhya Pradesh and known for unique natural scenic beauty, religious and cultural significance for local people as well as for the sites and places of distinctive bio-geographical, geomorphologic, wildlife and biodiversity significance. In order to achieve this goal the Tiger reserve area needs to be free human habitation. The existing village inside the Protected Area (PA) needs to be rehabilitated. In accordance with the principle of wildlife management and policy it has been recommended by the enquiry officer that the village Fulzari be shifted outside the Protected Area.

Several studies conducted by social scientists highlights the process and pattern of conservation induced displacement and the resultant impoverishment of cultures and livelihoods. It is seen revolving around people as actors with nature as a mere backdrop (Worster 1996). The focus of the present study is on the issue of rehabilitation. The study aims at knowing mainly the willingness of the project affected villagers mainly represented by scheduled tribes for their rehabilitation and the scope for a sustainable development and continuing progress in the newly

proposed site. The methodology adopted was mostly by interviewing the head of the household from the families in Fulzari village. With this background after consultation with the local people and establishing a constant liaison with concerned revenue officials the majority of the population vehemently insisted on having their rehabilitation in Deolapar range of Nagpur Forest Division and hence this site was selected and proposal was submitted for approval under section 2 of Forest Conservation Act of 1980 Khidki village in Deolapar forest range has been selected and consent obtained from the Fulzari villagers. This site is also exceedingly suited for rehabilitation and cultivation purposes. Proposed site is also close to Nagpur-Jabalpur National Highway No.7 thereby facilitating speedy communication.

The natural habitation and expansion of wildlife with the Protected Area pose a possible threat to the life of the habitats and their means of sustenance. The habitat is susceptible to the interference chiefly due to irrigation colonies located in the National park since 1975. It is observed that relocation has remained as a political reality and several studies conducted point out that big cats and human populations cannot continue to coexist within India's protected areas (Harihareet.al. 2014)

Another conspicuous intervention is caused by illegal fishing activities in Totladoh reservoir. Outsiders are chiefly instrumental in interfering with local ecosystem. Illegal grazing of cattle of particularly Fulzari village inside the peripheral area of the National park and thereby cause disturbance to the natural habitat have become rather a regular phenomena. It is because of these reasons the Government took decision of vacating the villages from the (PAs) and rehabilitate them in suitable place outside the park area. It has been widely accepted that the human interference in the (PA) affects the natural habitat and spontaneous growth of the fauna. Thus in order to lead the natural way of life for the wildlife without any disturbance, it is imperative to minimize the human interference. Fearless wildlife can exist only if human interference is not there and they can healthily breed.

Grazing is another crucial factor contributing to degradation of grassland ecosystems which are considerably affected by human interference. Illegal cattle grazing can be regarded as a burning issue in forest conservation. As per Indian Forest Act (1927), cattle-trespass is prohibited in the reserve forest throughout the country. This practice continues unabated due to inadequate field staff in the forest department. Due to grazing the wild animals suffer shortage from food and water and there is a possible threat of the spread of Foot and Mouth Diseases and Anthrax by domesticated cattle to wild animals. There is increased risk of habitat degradation and mounting conflicts between wild and domestic animals. There is an urgent need to have policy initiative on livestock grazing which needs to be restrictive, rational and based on scientific principles (Acharjee 2018).

Problems faced by human beings are frequent cattle depredation by leopards and tiger, crop raiding by the ungulates causing severe economic losses, water scarcity during summer, road and transport is severely affected during rainy season and human being always pose a threat on the existence and growth of the flora and fauna of the Protected Area. Disturbance caused to wild animals are settlement of fire resulting in the irreparable losses to the habitats, water-hole

poisoning, deliberate poisoning of the tiger, leopards kill to take the revenge of the death of their cattle, unrestricted grazing causes a severe competition for fodder and grasses, frequent trespassing of the cattle of different palatable grass species. Resettlement of human habitations along with their livestock to a convenient place is one of the most important operations. After their evacuation the agricultural fields would transform into beautiful meadow and other habitation sites into a good habitat in favor of various wild animals.

The National Resettlement and Rehabilitation policy (2007) includes voluntary resettlement of households with monetary compensation, an option that is most common in practice in National Parks and especially in Protected Areas (PAs). The proposed rehabilitation site is located in Deolapar Range of Nagpur Forest Division. Total area of about 85 hectare is essential for rehabilitation of Fulzari village. In accordance with the provisions contained in Govt of Maharashtra rehabilitation policy has spelt out regarding villages in National Parks and sanctuaries in the State. Accordingly such rehabilitation has to be done as per will of the local villagers. The provisions contained in Maharashtra Project Affected Peoples Rehabilitation Act 1999 are now applicable for rehabilitation of villages in Protected Areas. Basic civil amenities numbering 18 are to provided as per section 10 of the aforesaid Act for which necessary financial provision will be made by the State Government. The affected families to be rehabilitated will be given land to the same proportion as was previously held in the existing village subject to a minimum of 1 Ha. Per cultivated family. For landless families as per schedule part (3) one acre irrigated land is proposed to be given as 1Ha. Non irrigated land can be allotted. Each family will be provided financial assistance for transport of household goods. Affected family under the rehabilitation programs is entitled to a financial assistance of Rs.1.00 lakh.

Continuous motivation and frequent dialogues with the Fulzari villages in Pench National park on various issues have generated willingness among them for rehabilitation together with livestock to proposed site. Since agricultural being the main source of income of the villagers a provision has been made to provide land for cultivation equivalent to the original land in existing village to land holder families and one hectare of cultivated land to the landless families has been made to earn their livelihood. Besides this, basic civic amenities are also proposed. With various development programs various activities of the relocation and resettlement of 52 families involving total expenditure of about 52 lakhs under beneficiary oriented scheme of Central Government. Additional funds will have to be provided as provisions of Maharashtra Project Affected Persons Rehabilitation Act.

The salient features of the rehabilitation proposal for relocation and settlement of Fulzari villagers in Pench National park district Nagpur is to relocate the villagers in friendly environment with no hardship to any villagers at new site. Each agricultural land holder family will be provided of the agricultural land in the existing village and each land less family will be provided 1 acre of agricultural land. Construction plot and transportation expenses to be arranged to relocation site and land development to be done at government expenses. The other provisions like fuel reserve, fodder plantation and rehabilitation grant will be provided to the villagers.

Findings and conclusion

The findings of the present study in Fulzari village situated in core area of Pench National park indicate that the villagers live pitiable life with meager facilities. The communication system is unbelievably poor and there are no means of transportation facilities. There is no electricity and illiteracy is more particularly among women. Agricultural practices are backward with little irrigation facility medical aid is inadequate. The process of rehabilitation focused on land development, construction of houses, provisions has been made to allot equal size plots of land for construction of houses at new site settlement. For the labour and house building material worth Rs 46,800/- would be provided to construct the houses suitable to them. Transportation of household materials and disbursement of cash while shifting will be ensured. The other initiatives to be taken under this project was open wells, electric supply, fuel reserve and fodder plantation

To conclude relocation of Fulzari village is a boon in disguise to the villagers. The initiatives proposed ensures more sustainable, smooth and dynamic development in varied dimensions and facets of their existence. Relocation of the village will definitely free the presence of human factor and their disturbances in Pench National park thereby conserving biodiversity and maintaining ecological balance of all ecosystems.

Table representing the facts and figures

Village name	No of families	Population	Cattle	Land required	Funds Allotted
Fulzari	Total = 52	Total = 239	Total = 250	85.00 hectares	212.46
	ST - 42	197			
	SC - 7	32			
	Others - 3	10			

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THE EFFECT OF COVID-19 ON THE TRIBALS DURING LOCKDOWN
(A case study of Dongaria Kondh during lockdown)

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Abstract

As everyone knows when a pandemic situation enters into the globe it changes all the systematic process which has been running before very smoothly. Covid-19 or the novel Corona virus which was detected from Wuhan(City of China) and gradually spread over the entire globe. There is not a second opinion that we as human have reached at the pinnacle point of every sectors such as in the field of Science and technology, Education, Agriculture, Industry, Service sector etc but when this pandemic hits in society we are somehow manage and adopt the changes that takes place and aware of the maintaing the social distance but what about the marginalization section of society who doesn't aware of this situation. They live far from reality. From this marginalization sections, the tribals are more sufferer one. Odisha which is efflorescent with rich tribal social array and around 62 tribal groups are found and as well as 13 out of these 62 tribes include are known as "Particularly Vulnerable Tribal Groups" (PTGs) are faces many problems due to lockdown. This paper analysis Covid 19's situation and its impact upon DongariaKondh's life. The main aim of this paper are- to understand impact of covid 19 on overall all tribals in Odisha as well as to understand the problems that faces byDongariaKondhs during lockdown, to explore the means and methods of adaptability followed by Kondh people during lockdown, and to analysis of Govt initiatives for tribals during lockdown. The secondary data has been collected for this purpose.

Keywords: Covid 19 / tribes/ DongariaKondh / Odisha /

Introduction

As everyone knows when a pandemic situation enters into the globe it changes all the systematic process which has been running before very smoothly. Covid-19 or the novel Corona virus which was detected from Wuhan(City of China) and gradually spread over the entire globe. The Coronavirus pandemic has prompted an emotional loss of human existence worldwide and presents a phenomenal test to general wellbeing, food frameworks and the universe of work. The financial and social disturbance brought about by the pandemic is destroying: a huge number of individuals are in danger of falling into outrageous neediness, while the quantity of undernourished individuals, presently assessed at almost 690 million, could increment by up to 132 million before the year's over. A huge number of enterprises face an existential danger. Almost 50% of the world's 3.3 billion worldwide labor force are in danger of losing their jobs. Informal economy workers are particularly vulnerable because the majority lack social protection and access to quality health care and have lost access to productive assets. Without the means to earn an income during lockdowns, many are unable to feed themselves and their families. That as well as in light of its wild spread nations had to stop worldwide going just as secured themselves. Likewise, the lockdown has been perceived as the solitary strategy to control the spread of the pandemic and pretty much every nation has received this

technique. Amidst of the lockdown in Indian culture, various issues identified with social, cultural, political, rural, mental levels and a lot more have been seen which devastatingly affects the existences of individuals. The vulnerable sections are more sufferer one.

Review of Literature-

- 1) Barik.S(2021)- in his article 'Save Odisha's DongariaKondh, Bondas from Covid 19' defines that the dongaria and Bonda families must be provided with special livelihood relief package as compensation for their agriculture and minor forest produce(MFP) by govt of Odisha, This article reveal that how the tribals are sufferer more when lockdown started and how the social and economic life are hamper by the Covid 19 situation.
- 2) Mohanty. A(2020)- in his article 'lockdown has pushed tribes in Odisha's Niyamgiri hills to the brink of Strvation' defines that how DongariaKondh of Odisha have been struggling to sustain their livelihood after the lockdown occur. The DongariaKondh faces many problems like low value for their products so that they are difficult to buy essential agro inputs , including seeds and fertilizers for their upcoming season. This article tells about how the state government has failed to ensure MSP for produce sold by forest- dependent communities and suggest that to take some major initiatives to protect these vulnerable tribes like Kondh.

Objectives of Research-

- To understand impact of covid 19 on overall all tribals in Odisha.
- To understand the problems that faces by Dongaria Kondhs during lockdown
- To explore the means and methods of adaptability followed by Kondh people during lockdown,
- To analysis of Government initiatives for tribals during lockdown.

Covid 19 and Indigenous community

The waves of the Coronavirus has seriously influenced the occupation of the world's more than 476 million native and tribals(ILO 2020b). India contains practically 10.4 million tribes, that is, 8.6% of its population spread more than 15% of its topographical region (Government of India 2011).India is home to 104 million indigenous community, gathered in 10 distinct states. Spread across 705 tribes, they represent 8.6% of the national population. Indigenous group rank the most minimal for different wellbeing, instructive, cultural point of view. The lockdown measures have drastically affected an enormous population of poor and underestimated networks as it's anything but a deficiency of vocations, actual difficulties, absence of food and cover, and financial trouble. There are reports from the nation over of serious difficulties being looked by tribal specialists, including deficiency or absence of supply of apportion to these networks, joined with a deficiency of pay. Shockingly, the absence of a designated medical services plan set up for the tribals to battle Coronavirus crisis raises genuine worries about spreading of the infection in preliminary networks. Here the researcher puts her interest on the peripherals where the impact of Covid 19 brought a drastically change on Odisha tribal community

The Covid 19 and Odisha tribal Community

Odissa is efflorescent with rich tribal social array. In Odisha around 8,145,081 are indigenous of total population. 62 tribal groups are found in Odisha, 13 out of these 62 tribes include are known as "Particularly Vulnerable Tribal Groups" (PTGs). Officially known as "tribals" or

"adibasi" they constitute more than 22.5% of the state's total population (**8,145,081** totally) and 9.7% of the nation's total tribal population. There are some major indigenous population or schedule tribes that found in Odisha. The Kandha are the largest tribe among of the state in terms of population, They have a population of around 1,000,000 and are based mostly in the Kandhamal and connecting local specifically Rayagada, Koraput, Balangir and Boudh. The Santals with a population more than 500,000, possess the Mayurbhanj locality. The Ho individuals with a population more than 100,000 possess in Mayurbhanj, Keonjhar, Jajpur, Balasore, Bhadrak, Sambalpur, Jharsuguda, Sonapur, Deogarh, Dhenkanal, Anugul, Jharsuguda, Sundergarh, Kandhamal region. The Saura, with a population more than 300,000, are found essentially in the unified Ganjam and Puri area. The Bonda, are known as 'the Naked People', and have a population of around 5,000 and live in Malkangiri area once in the past piece of unified Koraput. The Kisans are the principle inhabitants of Sundergarh, Sambalpur and Keonjhar. This paper only focus on DongariaKondh's lifestyle during Covid-19 situation.

DongariaKondh- A situational Analsis

The dongariaKondh tribes inspired millions when they won the battle against the minning giant Vedanta group. They save their Niyamgiri hill as well and their way of life . They are the largest tribal groups in Odisha. They also known as kui tribe by locals. All the Kondhs identify by their clan and usually held large tract of fertile land but still practice hunting gathering and slash and burn agriculture in the forests. Generally they have subsistence economy based on hunting and gathering but they now primarily depends upon subsitenance agriculture. They adopted to horticulture and grow pineapple , oranges , turmic, ginger, papaya in plenty and sell them to their local Hata(market). They also sell Mahua leaves which generally make mahula. The dongariaKondhs are inhabit the steep slopes of the Niyamagiri range of Koraput district and over the border of Kalahandi .Past investigations have shown that Odisha's STs have the most minimal wages among STs in every single Indian state, and as numerous as 75.6% of Odisha's STs live beneath the neediness line

The situation of DongariaKondh during lockdown

The DongariaKondh's who are living across Rayagada and Kalahandi districts in Southern Odisha have been struggling to sustain their livelihood after lockdown. The large tribal population in Odisha was untouched by the Coronavirus pandemic as its remarkable standard practices and customs during first wave. But due to poor immunity and lack of nourishment and secluded way of life the first case of Corona virus infection have been reported among DongariaKondh during the Second waves. Most likely the tribal members were infected due to visiting markets in nearby villages. Generally they are selling their products in Hata (market) but due to lockdown , the Hatas are abruptly closed. Due to market closed, the DongariaKondhs are facing lots of problem. Generally their economic are based on collecting kendu leaves for rolling beddies as well as its fruit also collected for sales. Around 4000 to 5000 they generally income but due to lockdown and market closed they are struggling and cannot have money for their survival. They worked day and night to collect forest produce, but don't get a fair price for their hard work. They are now forced to sell their produce at a throw way price to private traders during the lockdown. Tragically, the lockdown is coinciding with dry season and this time is

the peak season for collection and sale products. The situation getting much worsen that they have to sell their domestic animals for their survival. Lack of state procurement and meagre market price for MFP due to lockdown has worsened the financial situation of the DongariaKondh. If quick action is not taken by Odisha's forest-dependent tribal communities' and Government of Odisha then crisis of hunger in Niyamgiri would happen.

The Government Initiatives and Strategies for DongariaKondh during Pandemic Situation

During this pandemic the union govt along with the state province took the charge of vaccination for all these tribal people but unfortunately due to lack of literacy and hegetancy become a major issues to cover vaccination . The govt. of Odisha takes an initiates to protect the DongariaKondh. The administration had initiated a door-to-door survey in tribal villages specifically. The administration has also stepped up awareness programmes. The group of tribal people have a strong believe on superstitious that the corona virus won't do any harm as there king(Pahada Raja) will protect them from this kind of infections or contagious diseases. And finally Odisha Governement trying his best to cover up the vaccination programme for all the classes of tribal people.

Conclusion

This not interestingly we are largely going through on the off chance that we take the examples of past pandemic circumstance Corona Virus brought a clever changes not in a job but rather in each vector of society. Some way or another the govt took some essential drives to beat this sort of circumstance yet in the event that we addressed ourselves by taking the assistance of this individuals that have we truly felt the ground level issues of the ancestral individuals for their job, wellbeing concern and so on This moment this is the opportunity to protect the local area and their social legacy and pride not for just the purpose of for their work yet they are genuine diamond of Odisha land. Maybe bringing them into social contention, policy centered issues, we ought to an establish a solid climate for their prosperity and the place that is known for Odisha should be appreciative for their reality and legacy.

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TRIBAL WOMEN PROBLEMS IN MAHARASHTRA

Mayuri Mukundrao Wakodkar

S.R.T.M.U Nanded

Abstract

The Scheduled tribes shares only 9.35% of total population of Maharashtra State, that too tribe women have share of nearly 5% of the total population and they are suffering from many issues and problems. Tribal women development has been in the centre stage of the Government since independence. There have been challenges in achieving desired pace of development among tribal women. This is mainly on account of health, economic and education. Tribal women are traditionally engaged in forest produced collection, agriculture, and infrastructure related activities for living. The income from the activities is low, resulting the children especially girls not to join schools to support family needs, unawareness of basic health conditions.

The purpose of this theoretical paper is to find out the problems faced by tribal women, and to discuss the suggestions that they may be considered to improve the status of tribal women.

Introduction

Adivasi is the collective term for the Tribes of India, who are the indigenous people of India. It refers to "any of various ethnic groups considered to be the original inhabitants of the Indian subcontinent. The constitution of India grouped these ethnic groups together "as targets for social and economic development. Since that time, the Adivasi of India have been known officially as Scheduled Tribes. There are over 700 Scheduled Tribes notified. Scheduled Tribe communities live in about 15% of the country's areas.

The major tribal tribes in Maharashtra are Bhill, Gond, Mahadev Koli, Pavara, Thakur and Warli.

Kolam (Yavatmal district), Katkari (mainly Raigad and Thane districts) and Madia Gond (Gadchiroli district) are three such tribes notified by the Central Government as aboriginal tribes. There are a total of 35 districts in the state.

The number of tribals is mainly in the eastern forested districts of Dhule, Nandurbar, Jalgaon, Nashik and Thane (Sahyadri region), Chandrapur, Gadchiroli, Bhandara, Gondia, Nagpur, Amravati and Yavatmal (Gondwan region).

The economy of most tribes is based on agriculture produce, collection of minor forest produces from forest and hunting of birds/ wild animals. In Maharashtra, nearly 85 percent of the tribal population is engaged in Agriculture. Most of the tribal women works in forest, agriculture, and infrastructure related activities. Tribal women are the least educationally developed. They work to earn money for their family as the family has low income. The children and girls accompany them to support the family. Lack of awareness about health requirements the tribal women suffer from health-related issues.

Objectives

The main objectives of this paper are –

1. To find out problems of tribal women in Maharashtra.

2. To discuss the challenges faced by tribal women.
3. To provide suggestions to address educational, and health issues faced by tribal women in Maharashtra.

Methodology

This is a theoretical research paper, where secondary information produced by different authors and researchers has been used. For obtaining necessary information, various books, journals as well as websites have been explored by the researcher which has been mentioned in the reference section.

Discussions:

Tribals have their own ways of life, cultural identities, and customary modes of living. For centuries, they have lived in isolation, far away from the national mainstream. They have worshipped their deity whom they identified with their landscape and nature. Their isolation has kept them socially, economically, and politically alienated, with accompanying impediments of poverty, malnutrition, ignorance, and exploitation.

Economy:

Tribal women are hardworking and willing to help their family. Mostly they involved labour work related to agriculture and forest produces.

Agriculture is the main source of livelihood of the tribals. But agriculture is difficult in the hilly terrain for, cultivation is practised without terracing the slopes. As a result, only a small part of the available land that is relatively plain has capability of retaining moisture and exploiting its yield potential. Also, the demographic pressure resulted rapid fragmentation of agriculture land to lead poverty and economical imbalance.

The tribes depend on forests for 8 months and on agriculture for 4 months. The children especially girls are found to be helping their parents in collection of forest products as the low income of the family. As most tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance; however, land was often viewed as a common resource, free to whoever needed it.

They do tokri making, jewellery making painting and pet animal living jobs and selling. Some women are guide for the forest. Some tribal groups earned their livelihood by hunting animals and gathering forest produce. They saw the forests as essential for their survival.

Tribal women marginalisation has a role to impact on economy and poverty.

In the post-Independence period land reform laws and scheduled area regulations have been in force to protect tribal land, prevent its alienation to non-tribals, and restore the alienated lands.

Percentage of ST Population Below Poverty Line during 2009-10 and 2011-12(Tendulkar Methodology)

	Rural		Urban	
	2009-10	2011-12	2009-10	2011-12
Maharashtra	51.7	61.6	32.4	23.3
India	47.4	45.3	30.4	24.1

The schemes of Women and Child Welfare Department of Maharashtra government under the heading of Social Welfare are as under

- Providing free sewing machines to the economically weaker sections
- To provide training to women representatives in this regard
- Providing sarees to women from economically weaker sections
- To provide financial assistance to needy women for purchasing cows / buffaloes / goats etc. (for self employment)
- To provide financial assistance up to Rs.2000 / - for marriage of economically weaker section girls
- To provide financial assistance to women's circles / voluntary organizations for the purpose of industrial training
- To provide financial assistance for technical education to children from economically weaker sections
- Provide financial assistance for childcare to women from economically weaker sections
- Providing household items to needy women from economically weaker sections
- Giving bulk grants to students for education in other districts
- Provide financial assistance to widows and divorced women from economically weaker sections to purchase agricultural implements and
 - The above programs for financial assistance to abandoned women are carried out under the auspices of Women and Child Welfare Committee. For this, a total outlay of Rs. 1071.55 lakhs has been set aside in the Tribal Sub Plan for the year 2014-15.

Health:

They lack nutrition. Due to Water problem , they have to face so many diseases. During the pregnancy they don't have nutrient included in their daily food. They are unaware of hygienic importance due to that they face skin diseases. The face drug problems.

State wise and District wise information on very low ST literacy rate(where Female LR below 35 %

	Literacy Rate (%)		
	parsons	male	female
India	59.0	68.5	49.4
Maharastra	65.7	74.3	57.0

- Arranging diagnostic camps for rural women and children
- Construction of latrines for rural women
- Rehabilitation of disabled children / women and implantation of artificial limbs

Education:

Challenging Issues of Tribal Education in India www.iosrjournals.org 51 | Page
 Problems of Tribal Education There are many critical issues and problems in the field of tribal education. They are as follows:
 I. Medium of language–Language is one of the important constraints of tribal

children which prevents them access to education. II.The Location of the Village -The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighboring village.III.Economic Condition-The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.IV.Attitude of the parents-As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.V.Teacher Related Problems -In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education. VI.Lack of Proper monitoring-Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department.

Government Policies and Programmes for Tribal Education

?????

- Giving bicycles to students studying from 5th to 10th standard
- Starting new kindergartens
- To run libraries and adult education camps by women's groups
- To give awards to the workers of Adarsh Anganwada / Balwada
- To provide tools / materials to Anganwadas / Balwadas
- To organize various competitions at village level to encourage women and children
- To provide training to women representatives in this regard
- Procurement of educational and sports equipment for kindergarten students run by Women and Child Welfare Committee
- Conducting study tours for women delegates
- Providing uniforms to students
- Giving bulk grants to students for education in other districts

Some suggestions for improvement of tribal education are as follows-a)Literacy campaign-Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal. b)Attitude of the tribal parents-The attitude of the tribal parents toward education should be improved through proper counseling and guidance.c)Relevant study materials in local languages -All study materials should be supplied in local languages of tribes. d)Appointment of Local teachers and female teachers -It is suggested to appoint more tribal teachers and female teachers in the tribal areas.The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.e)Stipends and various scholarships -Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students pursuing higher education, particularly in medical, engineering, and other vocational streams.f)Residential schools -More residential schools should be established in each states and districts and extended up to PG level in tribal areas.g)Social security-Social security of students, especially of adolescent girls is of great concern in residential schools. h)Proper Monitoring-Higher level officials should check

the functioning of schools frequently relating to the teaching methods, working hours, and attendance register

The women's work involves daily labour, agricultural work. Even young children and girls go for work along with their mothers. Most of the time they do not go to school regularly or become drop outs from school. Even the parents in very poor families don't always want to send the children to school because then their helping hands in work would be reduced. Effect of patriarchy could be strongly seen in most tribal groups and so whatever money women get from their work they give it to their husband and the husband very often spends the money on activities like drinking. Household works are done by the female members of the family. Household work involves cooking, cleaning, washing utensils and clothes, collecting fuel for cooking. The young girls who are studying in primary level in schools hardly learn anything in school and they don't study at home also. The government has announced free and compulsory education to all children up to the age of 14 years, which nowadays encourage parents to send their children to schools with the hope that if their children receive proper education, then their conditions will improve. The children are given free school uniforms, books and mid day meals. However, the girls don't continue school at a stretch. Sometimes they go to school, some other times they do not go to school and stay at home and go to work with their mothers and help their mothers at household work. As a result, they tend to forget what they have learned in school. After the girl child attains teenage the parents stop sending them to schools.

Lack of awareness about nutritional requirements mostly leaves the tribal women weak, anaemic and they suffer from various diseases. During pregnancy, special attention is required to be given to women otherwise that will affect the health of both the mother and child. Educational level, employment status, health status and decision-making ability helps to measure the status of women in society. Women's education must be channelized to employment opportunities. This in turn, will increase the decision-making ability of women. Women's ability to communicate with other family members and to be able to convince them indicates a decision-making ability of women. When the decision-making ability is higher, women can have a higher status in the household.

tribal women is higher compared to scheduled caste and general population but the livelihoods of the tribal people are neither permanent nor fixed. Most of them do not have a regular source of income, and they live below the poverty level.

Lack of awareness about nutritional requirements mostly leaves the tribal women weak, anaemic and they suffer from various diseases. During pregnancy, special attention is required to be given to women otherwise that will affect the health of both the mother and child.

Conclusion:

Education is the key to tribal development. Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, but the pace of development has been rather slow. If govt. will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent

need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development

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THE WARLI'S : AN INDIGENOUS TRIBE FROM THE WESTERN PART OF INDIA AND THEIR JOURNEY TO FAME THROUGH THEIR ART

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Abstract

The Adivasis or tribes are an integral part of India and can be described as the original inhabitants of our country. The word Adivasi comes from a word 'Adi' meaning original, so we can say that the tribes are the original inhabitants or Indigenous groups, the natives of our land and an integral part of Indian society. The census of 2011, states that there are 550 tribes in India and contribute to 8.6 percentage, roughly about 104.2 million (people) of India's Population. About 11.3 per cent of tribal population live in rural areas while 2.8 per cent live in urban areas and the rest live in tribal or forest areas. The origin of most tribes can be traced as hunters and food gatherers and its roots located after the decline of the Indus Valley Civilization. The word indigenous have been used here as it means natives of a place or an area and therefore, we consider the tribes as indigenous or natives of India.

The paper will focus on the Warli or Varli tribe found in the western part of India, living in the mountainous and coastal region of the Maharashtra and Gujarat border and their surrounding region. The paper will describe their socio-economic-cultural life with their problems as well as their journey to fame through their art.

Keywords: *Adivasis, Anthropology, Indigenous, Culture, Dialects.....*

Introduction

The Tribals are the indigenous groups and natives of India and contribute roughly to 8.6 percent of Indian population. Most of the tribes are found in the central part of India and most of the North east population is tribal, around ninety percent of them. The tribes are named as Khasis, Gonds, Mundas, Kolis, Oraons, Ho, Bhils, Garos, Warlis, Santhals, Kuki, Lepcha, Meena, Chakma, Bora, Miri, Aka, and many more to name, speaking various dialects. Among them many still indulge in hunting, food gathering and inhabit in very remote areas using rudimentary tools for survival. The government records state that 75 among them are very vulnerable and in dire state away from the benefits provided by the administration and due to their backward state not able to adapt to new ways of life. Their population is also declining as they are very primitive and are reluctant to mingle with nearby communities as well as places as they live in isolation. As there is no contact with civilization, they have a hand to mouth existence and therefore economically very backward.

Objectives

- a). To study the socio-economic and cultural changes in the Warlis
- b). To highlight the journey of Warlis from cultivators to great Artists

Methodology

The study is based on the secondary data available in books, research paper, online resources as well as self-experience with the tribe.

Historical Background

There are about 5,653 distinct communities in India, and 635 of them are considered to be tribes or Adivasis. The Adivasi communities are classed under the administrative category of "scheduled tribes" (STs), a category which is neither comprehensive nor sociologically valid. In all there are 577 ST communities with population of 84.32 million as per the 2001 census. According to the census of 2011, tribes comprise 8.6 % of the total population of India with a total number of 10,42,81,034 making the Indian subcontinent home to more than a quarter of the world's 350 million indigenous people. They (tribes) are found in all states except Punjab, Haryana, Delhi, and the UTs of Pondicherry and Chandigarh. They inhabit forests, hills, remote terrains, plateau in areas rich in natural resources. The population in each tribe varies ranging from only 18 (Great Andamanese) to 5,000,000 (Gonds). They have roots in several races and speak different dialects like the tribes from the south speak dialects of Austro-Dravidian language family, the tribes from central parts speak the Mundari language of Austro-Asiatic language family. Tribes of Northeast of Mongoloid stock speak the Tibeto-Burman language group and Mon Khmer. Most of them are independent and self-governing leading to preservation of their culture, through social norms, religious customs and the varied dialects. There are around 7000 languages in the world and around 3000 of them are declared as endangered. In India about 197 languages are on the verge of extinction out of the 19569 (languages and dialects). As per the census of 1961, we have 1100 languages and 1652 are our mother tongues with only 22 official languages. In 1999, Bhasha Research and Publication Centre was started in Gujarat to preserve the rich heritage of our languages.

Anthropology has close connection with tribes as it gathers data from the archaeologists and provides information about the various tribes, preserves their way of life useful for national heritage. A very well-known Anthropologist, Andre Beteille, describes tribes as no more very isolated, they are very much influenced by the impact of civilizations in nearby areas. As anthropology is a scientific study of humanity and is concerned with human behaviour, human biology and societies of the past and present, it studies man's social life, culture with norms, values along with languages which influence his social life along with the physical development of human beings. Therefore, only tribal society is included in the Anthropological studies as it deals with the past of man and the transition from Homo habilis, Homo erectus, Homo neanderthalensis to Homo sapiens. Anthropology thus is a science which preserves our culture and contributes in keeping our National Heritage alive. The tribes actually are torchbearers of our culture and all that represents culture. The Warli art today is a well - known art due to the efforts of many who have helped in its popularity and brought it on world map for its uniqueness and detailed simplicity.

The Warlis or Varli

The Warli or Varli are an indigenous tribe inhabiting in western part of India, residing in the mountainous and the coastal areas of the Maharashtra-Gujarat border and its surrounding areas. They are found in Jawahar, Vikramgad, Mokhada, Dahanu and Talasari talukas of the northern Palghar district, parts of Nashik and Dhule districts of Maharashtra, Valsad, Dangs,

Navsari and Surat districts of Gujarat and the union territory of Dadra and Nagar Haveli and Daman and Diu.

They believe in animism, and are nature worshipers, follow customs and traditions as per their beliefs having adopted several Hindu customs and beliefs as part of acculturation and assimilation, speak the Varli language, classified as Konkani, with some degree of influence from Marathi. Varli is classified under the Marathi language by Grierson (Grierson's Linguistic Survey of India) as well as A.M. Ghatage (Warli of Thana, vol. VII of A Survey of Marathi dialects) which is from the family of Indo-Aryan languages. They are small cultivators and cultivate rice, pulses and vegetables. The area is full of toddy trees and thus sell toddy, mahua and firewood to their tribesmen and neighbouring communities for a living. They are traditionally seen as semi-nomadic living in small groups with a headman per group. Marriage is a common custom with women wearing toe-ring and neck piece and sometimes practicing polygyny too. Life is difficult as they live on meagre means, doing cultivation in small plots of lands and most men indulging in alcohol and other vices making them dependent on money lenders and landlords for work and income for survival.

Warli art stems from their belief system, and centuries-old subsistence on forest land and preserving and protecting nature. They did not have a written word until recent times and their art was a powerful medium of transmitting their belief systems from one generation to the next and the art depicts their community tradition, the tools they use and their association with nature. The Warli art or paintings are done mostly on the walls of their houses using rice powder paste and drawn against a brown background using mud and cow dung mixture or geru which highlights the white drawings. Today, as the art is well known the world over, the warli art can be seen on buses, greeting cards, dress designs and on walls of famous places as well as homes of people.

In the book, 'The Painted World of the Warlis', Yashodhara Dalmia claimed that the Warli tradition dates from 2500 or 3000 BCE. Their mural paintings are similar to those done between 500 and 10,000 BCE in the Rock Shelters of Bhimbetka, in Madhya Pradesh. The Warli also follow a tradition of passing knowledge orally from one generation to another through songs and folk tales. Their distinctive narrative paintings form an intrinsic part of their storytelling, with scenes that tell us about their beliefs, legends as well as their daily life, cycle of seasons with joys and sorrows.

It is a language beyond words, communicating visually, making it a tool for telling stories to spread across communities as well as generations. Their rudimentary wall paintings use a basic circle, a triangle and a square. The circle and triangle come from nature, the circle representing the sun and the moon, the triangle is related to mountains and pointed trees. The square indicates a sacred enclosure or a piece of land. So, every painting is the square, known as the "chauk" or "chaukat", mostly of two types, Dev-chauk and Lagna-chauk. Inside a Dev-chauk, we find Palaghata, the mother goddess, symbolizing fertility. Significantly, male gods are unusual among the Warli and are mostly related to spirits, having taken human shape. The theme in these paintings is hunting, fishing, farming, festivals, dances, trees and animals. Human and animal bodies are represented by two triangles joined at the tip; the upper triangle depicts the

trunk and the lower one the pelvis. Their distinctive use symbolizes the balance of the universe, of the couple, and has an advantage of animating the bodies. The ritual paintings are usually done inside the walls of huts with a mixture of branches, earth and cow dung, making a Red Ochre background for the wall paintings. The Warlis use white pigment made of rice paste and water with gum and use a bamboo stick chewed at the end to make it supple as a paintbrush. The wall paintings are done only for special occasions such as weddings and harvest season by women up until the late 1970s. Since the 1970s this ritual art took a radical turn, when Jivya Soma Mashe. His talent was noted, and was awarded by Jawaharlal Nehru and Indira Gandhi, internationally by Magiciens de la terre, Centre Pompidou, bringing unprecedented recognition, which prompted many other young men to follow suit. His son Balu Mashe started to paint, not for any special ritual, but because of their artistic pursuits, talent with interest. After this he represented his art through a few local NGOs in exhibitions and Galleries, and the journey began for this humble art which is now world famous. He has travelled to many countries for his exhibitions and his first one was at the Gallery Chemould, Jehangir Art Gallery in 1975 under the guidance of Bhaskar Kulkarni who introduced his art in the open. His first exhibition outside India was at the Palais de Menton, France in 1976 followed by a joint exhibition with Richard Long at Museum Kunst Palast in Düsseldorf, Germany, in 2003 and in 2004 at Padiglione d'Arte Contemporanea, Milano, Italy. These were followed by several more exhibitions at Shippensburg University, United States in 2006 and at Halle Saint Pierre, Paris (jointly with Nek Chand) in 2007. In July, 2007 another exhibition of his paintings was held at the Gallery Chemould, Mumbai (some paintings are attached to the document).

In 1976, he was the recipient of the National Award for the Tribal Art and followed by Shilp Guru award in 2002. In 2009, he was received the Prince Claus Award for his Warli painting and last but not the least in 2011, he received the Padma Shri for his contribution towards Warli painting, recently on the 14th May, 2018, he has left for his heavenly abode. He is survived by his two sons Sadahiv and Balu who are both well-known exponents of this art form and continue his work and legacy ahead.

Today, in several districts of Palghar, Jawahar, Makhada, Vikramgad and in some parts of Gujarat many small-scale enterprises have been set up to tap the local talent. The NGOs have also been helping the local women to be employed and earn their livelihood. The Warli painting also featured in Coca-Cola's 'Come home on Diwali' ad campaign in 2010 which was a tribute to the spirit of India's youth and a recognition of the distinct lifestyle of the Warli tribe of Western India.



Jivya Soma Mashe and his paintings

Warli Women

The Warli have been the torchbearers of the warli art of painting but have also played a major role in the crisis that arose in the period before Independence. The Warli women have led a revolt movement against the landlords and money lenders in 1945, in Zari village, Talasari taluka (Maharashtra). The tribals gathered in a large number, around 5000 tribals gathered and refused to work till they were paid 12 annas a day in wages. This resistance has been the one of its kind and has been a motivating incidence to the indigenous communities in nearby areas to fight for their rights. Women played a major role in the revolt and helped the men in all possible aspects. The movement was supported by the Kisan Sabha leader, Godavari Parulekar, also known as Godutai (elder sister) by the Adivasis and motivated women to fight the oppression they faced and encouraged other women to join the struggle through her speeches and meetings.

Tribal Cultural Intellectual Property

Warli Painting is the cultural intellectual property of this tribal community and needs to be preserved through traditional knowledge in tribal communities across the globe. Understanding the need for intellectual property rights, the tribal non-profit organisation "Adivasi YuvaSeva Sangh" had initiated efforts to start a registration process in 2011. Now, Warli Painting is registered with a Geographical Indication under the intellectual property rights act. With the use of technology and the concept of social entrepreneurship, Tribals established the Warli Art Foundation, a non-profit company dedicated to Warli art and related activities.

In December 2014, a group of 3 children at Redlands Primary School were engaged in a visual dialogue with twenty-five children at Ramesh Hengadi's home village school in Bapugoan, Thane, India. They shared stories about their lives in pictures, paintings in postcards, photographs, that gave glimpse into their distinct world. This recent incidence of tribal children having worked with Ramesh Hengadi and Lokesh Ghai, painting their environment, school, home, work and play helped them to grasp the intricacies of the art and convert it into modern ways of life. These incidents depict about the spread of Warli painting in other urban communities and create an interest in this tribal art. A few animated characters and scenes from Warli art are seen in some ads and cartoon, tells us about its spreading popularity.

Conclusion

The Warlis have taken their art internationally through the work of Jivya Soma Mashe and continue to do so through his children and work of other artists. The tribal areas inhabited by Warlis have started to explore this art form for their survival and income, it not only helps them to earn their livelihood but also helps in preserving the heritage. The culture of India has been very rich with vibrant heritage with contributions from all communities, religious groups as well as regions and the tribes certainly add colour to it with its dance, music, knowledge, and make our heritage richer with traditional values and customs and therefore the tribes being an integral part of our country and heritage, need to be saved from extinction, their dwindling

number as well as their mixing with other cultures. They need to be saved and protected for our own existence as well as culture and heritage of India to be preserved for future generations.

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ISSUES AND CHALLENGES OF TRIBAL PEOPLE IN INDIA

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Abstract

The public authority restraining infrastructure over timberlands proceeded. The misuse of woods sped up as the vast majority of the mineral assets fall in backwoods and ancestral regions. The strategy of capital serious industrialization received by the Indian government required mineral assets and force age limits that were moved in the ancestral regions. Ancestral grounds were quickly gained for new mining and foundation projects. In the process tribal were uprooted with no fitting pay or restoration advocated for the sake of financial development. These strategies were frequently seen oppressing tribal and causing the debasement of the assets whereupon they depended. This paper features the principle issues of the ancestral local area people groups in India. The innovation they use for these reasons have a place with the most crude kind. There is no benefit and excess making in such economy. Consequently there per capita pay is small a lot lesser than the Indian normal. The vast majority of them live under miserable neediness and are owing debtors in the possession of nearby moneylenders and Zamindars. To reimburse the obligation they regularly home loan or offer their property to the moneylenders. Obligation is practically inescapable since weighty premium is to be paid to these moneylenders. Banking offices in the ancestral regions are as lacking that the tribal have been compelled to depend on moneylenders. Like other society, ancestral show the division of work. The arrangement of works has been split among male and female. For the most part hard and weighty works done by male and optional works perform by females. Basally according to the idea of sex imbalance ancestral ladies put on optional spots. Misuse by spouse, exorbitant heap of youngsters, significant weight and heap of work hamper straightforwardly to the ancestral ladies.

Key Words: Tribal People, Land Problems, Health Problems, Zamindars, Social Problems

Introduction

Clan is a human gathering having same attributes and files of the ancestral life. The normal language, region, normal culture and way of life are the essential characteristics of tribal. Tribal have same economy and standards in day by day schedule life all over India. Madhypradesh, Uttarpradesh, Zarkhand and Maharashtra are the principle states having most extreme number of ancestral local area in India. Assam, Meghalaya, Arunachal Pradesh, agaland, Manipur, Mizoram, Tripura regions are the fundamental tapes of tribal. 55% ancestral populace found in Bihar, West Bengal, Orissa, and Madhya Pradesh. In the all states ancestral networks having useful relationship, financially in reverse, Primitive recourses, diverse monetary pursuits and geographic detachment with territorial varieties. Khasi, Gond, Bhil and Agaria are the major ancestral networks in India. Social development and expansionism are the primary variables of ancestral networks. According to the protected idea of India booked clan is a primary perceived individual locally for political portrayal and getting the advantages from government. Likewise we can say that social evolution start from tribal. Essentially friendly

political framework and construction have been begun by tribal. According to the anthropologist tribal are the fundamental of individuals.

Statement of the Problem

Issues of ancestral turn of events, mix and self-rule have gone up against the Indian culture directly from the British principle in India. Intricacy of Indian ancestral populace made the errand of mix and self-governance even troublesome. Ethnic ancestral sub patriotism presented genuine difficulties and hampered the advancement of the networks throughout the time. Independence is wanted with the goal that improvement strategies are advanced to suit the ancestral culture and way of life. Then again leaving the ancestral in their own state will extend the formative split between the standard and the tribal much more profound. Post freedom the essential issue is that the incorporation is generally coordinated from a higher place and not from underneath. Mix of clans has disregarded their own requirements and wants. Joining has been on the particulars of the standard society and it is additionally blamed for profiting the standard society as it were. The public authority restraining infrastructure over timberlands proceeded. The misuse of woods sped up as the vast majority of the mineral assets fall in backwoods and ancestral regions. The strategy of capital serious industrialization received by the Indian government required mineral assets and force age limits that were moved in the ancestral regions. Ancestral grounds were quickly gained for new mining and foundation projects. In the process tribal were uprooted with no fitting pay or restoration advocated for the sake of financial development. These strategies were frequently seen oppressing tribal and causing the debasement of the assets whereupon they depended. This paper features the principle issues of the ancestral local area people groups in India.

Naxalism

After autonomy this issue has been brought up in Indian tribal. Presently a day's ancestral gotten between two anterooms for example police authority and Naxal people. The majority of the ancestral people groups getting endured and mental confusion. Naxals straightforwardly kill, misuse and compromise for satisfaction of their points. Another side cops torment makes questions to the tribal'. In this manner the ancestral people thoroughly upset and befuddled. There are different causes, impacts and cures about this issue.

Destitution

Destitution is a primary infection of tribal. There are different causes behind this issue. Larger part of clans live under destitution line. Essential occupations, absence of assets and industrialization, criticized social and monetary life, ignorance are the different elements identified with it. Because of neediness ailing health, horror and passing rate, physical and mental problems have been looking by tribal.

Larger part clans live under destitution line

The clans follow numerous straightforward occupations dependent on basic innovation. The majority of the occupation falls into the essential occupations like chasing, social occasion, and agribusiness. The innovation they use for these reasons have a place with the most crude kind. There is no benefit and excess making in such economy. Consequently there per capita

pay is small a lot lesser than the Indian normal. The vast majority of them live under miserable neediness and are owing debtors in the possession of nearby moneylenders and Zamindars. To reimburse the obligation they regularly home loan or offer their property to the moneylenders. Obligation is practically inescapable since weighty premium is to be paid to these moneylenders. Banking offices in the ancestral regions are as lacking that the tribal have been compelled to depend on moneylenders.

Wellbeing related issues

Ancestral populace endures ongoing infection like water and air conceived, hunger, lack of iodine and calcium. Tuberculosis, because of liquor abuse liver brokenness, sickness and so forth are the normal illnesses present among the tribal. Absence of clinical offices mindfulness still following 65 years of autonomy ancestral are utilizing their customary techniques, existing superstitions and old sickness medicinal practices which hamper on their social and natural life and annihilate the social development.

Land Problems

Ancestral thoroughly rely upon agribusiness and strengthening essential occupations. Ancestral set of experiences is brimming with land distance and imperialism. Moneylenders Zamindars and brokers are misused to the ancestral in different points. With the idea of industrialization and urbanization the proportion of backwoods decrease rapidly. After that ancestral begun to look through the positions at better places like mining, enterprises and tertiary areas. Again according to the hypothesis of Karl Marks ancestral which considered in have not bunches were misused by have gatherings. The greater part of the occupation falls into the essential occupations like chasing, social occasion, and horticulture. The innovation they use for these reasons have a place with the most crude kind. Consequently when outcasts misuse the clan's territory and its assets the regular life pattern of ancestral environment and ancestral life is incredibly upset. The historical backdrop of land distance among the clans started during British expansionism in India when the British meddled in the ancestral district to abuse the ancestral regular assets. Combined with this ancestral terrains were involved by moneylenders, zamindars and dealers by propelling them advances and so forth Opening of mines in the heart of ancestral living space and surprisingly a couple of industrial facilities gave wage work just as promising circumstances for processing plant business.

However, this brought expanding desperation and uprooting. After the British came to control, the Forest strategy of the British Government was more disposed towards business contemplations as opposed to human. A few timberlands were announced as held ones where just approved workers for hire were permitted to cut the wood and the backwoods - occupants were kept secluded purposely inside their environment with no push to enhance their financial and instructive norms. The development of rail line in India vigorously crushed the timberland assets in India. The Government began holding teak, Sal and deodar backwoods for the production of railroad sleepers. Woodland land and its assets give the best methods for work for the ancestral individuals and numerous clans incorporating the ladies participate in agribusiness, food assembling and chasing they are intensely reliant upon the results of the backwoods. In this

manner when pariahs abuse the clan's territory and its assets the normal life pattern of ancestral biology and ancestral life is incredibly upset

Instructive Problems

Training is extremely long to tribal. Absence of transport offices, old mind-set, attraction of organization and government, accessibility of customary experience and information and so forth are the different reasons are answerable for the debased instructive circumstance. Fears of naxal people the representatives are not all set there and play out their obligations in far off and ancestral networks. Instructively the ancestral populace is at various degrees of development yet by and large the conventional schooling little affects ancestral gatherings. Formal instruction is not thought about important to release their social commitments. Odd notions and fantasies assume a significant part in dismissing instruction.

Social and Religious Problems

Like other culture, in ancestral networks additionally offers spot to ethnocentromocisem idea. Associations with other culture, the ancestral will ruin to their own way of life. Because of impact of Christian preachers the issue of bilingualism has created which prompted lack of interest towards ancestral language. Same circumstance likewise for strict issues which make the everyday bothers in transit of tribal. Superfluous social and strict exercises upset to ancestral and pulls towards uncouthness. Hence self-destruction cases, pressure, stress, recognizable aggravation happens in these networks

Ladies related issues

Like other society, ancestral show the division of work. The arrangement of works has been split among male and female. For the most part hard and weighty works done by male and optional works perform by females. Basally according to the idea of sex imbalance ancestral ladies put on optional spots. Misuse by spouse, exorbitant heap of youngsters, significant weight and heap of work hamper straightforwardly to the ancestral ladies.

Issues and abuse of Childs

Youngster misuse and abuse are normal in ancestral networks. Because of the idea 'kids are the regular blessings of god' the quantity of youngster is more among the tribal. Childs are dismissed and stayed away from their essential basic liberties. Disregarding training they include in different sorts of works with their folks .In that way they degenerate their youth just as entire life.

Issues of Administration and Government

After autonomy Government of India has been begun different plans and plans for the upliftment and advancement of ancestral status. In any case, expected achievement couldn't get and still there is need of time to outline formative strategies for them. While scrutinizing the investigation it is seen that not very many officials, workers are intrigued to give their administrations in far off ancestral area. It has different causes like dread of naxals people, natural issues, inside region, transportation issues and so on

Absence of endeavours of NGOs, Social reformers and Workers

By and large we have been seen in metropolitan and provincial society numerous NGOs and social labourers are effectively engaged with all the circle of exercises. Yet, about ancestral society the present circumstance isn't positive and appropriate moreover. Hence still ancestral are living in non-foster stage.

Wellbeing and Nutrition

In numerous pieces of India ancestral populace experiences constant contaminations and infections out of which water borne sicknesses are hazardous. They additionally experience the ill effects of lack sicknesses. The Himalayan clans experience the ill effects of goitre because of absence of iodine. Infection and tuberculosis are additionally normal among them. Baby mortality was discovered to be exceptionally high among a portion of the clans. Hunger is normal and has influenced the overall strength of the ancestral youngsters as it brings the capacity down to oppose disease, prompts constant sickness and in some cases prompts mind hindrance. The environmental unevenness like cutting of trees have expanded the distances among towns and the woods regions accordingly driving ancestral ladies to walk longer distances looking for woodland produce and kindling.

Schooling

Instructively the ancestral populace is at various degrees of improvement however generally the conventional training little affects ancestral gatherings. Prior Government had no immediate program for their schooling. Be that as it may, in the resulting years the booking strategy has rolled out certain improvements. There are numerous purposes behind low degree of instruction among the ancestral individuals: Formal schooling isn't viewed as important to release their social commitments. Odd notions and legends assume a significant part in dismissing instruction. Most clans live in miserable destitution. It's difficult for them to send their kids to schools, as they are viewed as additional assistance. The proper schools don't hold any uncommon interest for the youngsters. The majority of the clans are situated in inside and far off regions where instructors might not want to go from outside.

Social Problems

Because of contact with different societies, the ancestral culture is going through a progressive change. Because of impact of Christian preachers the issue of bilingualism has created which prompted detachment towards ancestral language. The ancestral individuals are mimicking western culture in various parts of their public activity and leaving their own way of life. It has prompted degeneration of ancestral life and ancestral expressions like dance, music and various sorts of art.

In Migration

Numerous ancestral fixation districts and states have likewise been encountering the issue of substantial in relocation of non-tribal because of the pressing factors of improvement. The mechanical spaces of Jharkhand have endured weakening of the ancestral portion of populace. These cycles proceed to win and have gotten much more remarkable since the 1990s when the nation was opened up for progression. The immense tumults in Maharashtra against

Jaitapur Nuclear Power Plant and Mining monster Vedanta in Niyamgiri in Orissa are the instances of traditionalist developments against strategy of distance and misuse of the tribals.

Issue of dissidence

The gap and rule strategy received by the British did a great deal of harm to the ancestral local area of India. The British superimposed their own managerial examples in the ancestral regions and denied the tribal of their customary techniques for associating with individuals. The Criminal Tribes Act which the British presented gave a feeling that the tribal were either lawbreakers or enemies of socials. The ancestral gatherings, for example, Kolis, Mundas, Khasis, and Santals who battled against the British were marked as dacoits and burglars. The British additionally advanced evangelist exercises particularly in the Central and North Eastern slopes. This load of exercises distanced tribal which proceeded even in the post free India.

Conclusion

According to different Article of Indian Constitution like Article 15(4) and 29 for training, work arrangement according to Articles 16(4), 320(4) and 333, economic matter Article 19, against fortified work article 23 and social equity for ancestral article 46 and so forth In political shield are likewise significant like Article 330,332,164 which present the political security to Tribal. Administration of India consistently centre on advancing the instructive and anomic interests of the Scheduled Tribes. Some significant plans began by focal and different state government in separate state like agreeable social orders, value backing to played, town grain bank, instructive plans, ancestral warning council,20 focuses programs and so on There is a need of time to outline the different designs for ancestral and strictly execute the designs for generally speaking turn of events. Destruction of the multitude of fundamental issues of ancestral and provides the arrangements on it. From every one of the levels everybody needs to take part being developed methodology of tribal. Government ought to be not kidding about the advancement of ancestral networks. Every one of the plans build up by government ought to be defilement less and exceptionally energetic by officials and representatives.

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DAMS AND DISPLACEMENT OF TRIBALS SOCIETY IN INDIA

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Abstract

Worldwide displacement has become a result of current development processes. People are displaced from their homes in nearly every country as a result of infrastructure, public utilities, hydropower complexes, irrigation canals, mineral extraction, and so on. Various development projects have been a key source of population relocation in numerous situations. Development projects, particularly dams, have historically been a significant source of displacement. In this paper discussion has been made to understand tribes of India; displacement of people due to construction of dams in general has been discussed; dams and displacement of tribals people in India has been analysed with empirical information; attempt has been made to discussed human consequences of construction of large dams in India in general and negative impact of displacement on the tribal people of India in particular; at the end of the article alternative solutions available as an alternate to construction of dams has been discussed.

Introduction

All over the world Displacement has become a result of current development processes. People are displaced from their homes in nearly every country as a result of infrastructure, public utilities, hydropower complexes, irrigation canals, mineral extraction, and so on. Various development projects have been a key source of population relocation in numerous situations. Development projects, particularly dams, have historically been a significant source of displacement. The global degree of physical displacement might vary between 40 and 80 million individuals.

Many countries planned and built huge dams on key rivers in the name of development. By the end of the twentieth century, over 45,000 major dams had been built in over 140 nations (ICOLD, 1998). Large dams promised to alleviate the problem of famine and malnutrition by providing irrigation and increasing food production, as well as managing floods and supplying much-needed energy for industrial growth. One of the unavoidable consequences has been enormous environmental damage and "people displacement." Large dams account for 63 percent of displacement in World Bank-funded projects involving displacement. People who are displaced from their customary habitations suffer a great deal of trauma. Compulsory purchase of land for dam and road building, quarrying and mining activities, industrial placement, and forest reservation for National Parks and environmental reasons causes tribal people to abandon their customary abodes and land - their primary source of income.

India is one of the world's leading practitioners of large-scale irrigation. During the post-independence period, the country spent heavily in big and minor irrigation projects. In many situations, development projects have been a major source of population relocation (Mathur, 1995). Many development projects have been established in tribal regions and on tribal grounds.

It has been noted that the vast majority of people displaced are tribals and members of the lower socioeconomic strata. Dams and reservoirs are believed to have displaced 21 million to 42 million people in India alone.

Tribes in India

Tribes in India, constituting 8.6 per cent of India's total population, and classified into about seven hundred communities, including both 'major tribes' and their 'sub-tribes', inhabit all parts of the country except the States of Punjab, Haryana, and Delhi, and the Union Territories of Chandigarh and Puducherry (Srivastava, 2010). Our country has the largest number of tribes as compared to any other country. There are a variety of groups of tribes. According to the Anthropological Survey of India, there are 461 tribal communities, out of which 174 were identify as sub-groups. 212 tribes are found in different parts of India. This community is divided based on geographical location, languages, and race.

After the African continent, India has the second highest proportion of tribal population. Tribals are commonly referred to as 'Adivasis,' which means 'original inhabitants of the country.' Except for the states and union territories of Chandigarh, Delhi, Haryana, Pondicherry, and Punjab, the country is home to 698 Scheduled Tribes. Orissa has the most, with 68 Scheduled Tribes. The President of India, in accordance with Article 342 of the Constitution, notifies them as Scheduled Tribes (STs).

Following are the characteristics of Indian tribes: -

- i. They are confined to a certain geographical and social region.
- ii. Resides in a hilly or forested location.
- iii. A unified social organisation based mainly on blood connections.
- iv. The fundamental trait of tribal communities is cultural homogeneity.
- v. They share a similar Dialect as well as folklore.
- vi. There is no hierarchy among men or groups. Kinship is a social bonding tool used by tribes. • Lack of a strong, sophisticated, formal organisation.
- vii. Land ownership is based on a communal basis.
- viii. Character with a segmented personality.
- ix. There is little benefit in increased capital accumulation, capital usage, and market trading.
- x. Lack of separation between religion's forms and content
- xi. A different psychological perspective on living life to the fullest.

Displacement of people due to construction of dams in India

Over the last century, large dams erected for hydropower, agriculture, water storage, and/or flood control have resulted in the involuntary displacement of millions of people. Dams are regarded as development indicators due to their multifunctional usage and contribution to human wellbeing. However, forced displacement induced by dams has generated serious concerns of social justice and equality. Governments and foreign donors alike have created policies and measures to protect human rights, compensate victims, and restore livelihoods. Dam building forces individuals into new physical settings that are alien social worlds that operate on

unknown systems, and they arrive at a structural disadvantage, with little educational, cultural, or financial capital. India is one of the world's major dam-building nations. Since India's independence in 1947, there have been 4,291 dams built, and big dams are the single largest source of displacement in the country.

India is the world's third greatest dam builder, with over 4050 major dams and over 475 more under construction as of April 2002. India's development plans and goals have emphasised the importance of irrigation as an essential agricultural input. Large-scale irrigation projects, as well as the construction of businesses and power plants, are critical for increased agricultural expansion.

Dams and Displacement of Tribals People in India

When a dam is constructed in India, tribal people, Scheduled Castes, the poor, and the vulnerable suffer the most. Their homes and ancestral sites are drowned, their livelihoods are ruined, and they are denied free access to common resources such as rivers, meadows, woods, and wetlands. Displaced persons are never fairly paid. They have no resources to fall back on. They are subjected to severe trauma. They are threatened by malnutrition, illness, and death. For them, impoverishment is the norm.

In India, the impact of relocation on tribal people affected by major dams has been largely negative. In almost all of the resettlement operations for which reliable data is available, the majority of outsees have ended up with lower incomes, less land than before, fewer job opportunities, inferior housing, less access to commons resources such as fuel wood and fodder, and poorer nutrition, physical and mental health. So far, proper relocation and rehabilitation of these project-affected individuals in India has been a badly neglected issue.

Facts of Tribal Displacement due to construction of large dams.

India has one of the highest development-induced displacements in the world. Studies show that a total of about 60 million people were displaced between 1947 and 2000 (Fernandes, 2006). As the tribals live in the forest and hilly areas, construction of dams immediately submerged the tribal villages. Obviously, a large number of tribals were displaced consequent upon the construction of dams and irrigation projects. The percentage of tribal displacement to total displacement in some of the major dam projects in India is presented in Table 3. It is revealed from the table that in some of the projects like Bodhghat dam project in Madhya Pradesh, Icha, Chandil and Koelkaro in Bihar, Mahi Bajaj Sagar in Rajastjan, Inchampalli in Andhra Pradesh and Maharashtra etc the percentage of tribal displacement was more than 70 percent. The Narmada Valley Development Project affected as many as 25 million people, majority of which were tribals.

Table 1: Dams and Displacement of Tribal People in India

Name of the Project	State	Population facing displacement	Tribal People as percent age of displaced
Karjan	Gujarat	11,600	100
Sardar Sarovar	Gujarat	200,000	57.6
Maheswar	Madhya Pradesh	20,000	60
Bodhghat	Madhya Pradesh	12,700	73.91
Icha	Bihar	30,800	80
Chandil	Bihar	37,600	87.92
Koel karo	Bihar	66,600	88
Mahi Bajaj Sagar	Rajasthan	38,400	76.28
Polavaram	Andhra Pradesh	150,000	52.90
Maithon&Panchet	Bihar	93, 874	56.46
Upper Indravati	Odisha	18,500	89.20
Pong	Himachal Pradesh	80,000	56.25
Inchampalli	A.P. , Maharashtra	38,100	76.28
Tultuli	Maharashtra	13,600	51.61
Daman Ganga	Gujarat	8,700	48.70
Bhakra	H.P.	36,000	34.76
Masan Reservoir	Bihar	3,700	31.00
Ukai Reservoir	Gujarat	52,000	18.92

Source: Singh, Satyajit. 1997. Taming the Waters: The Political Economy of Large Dams in

Human Consequences of Construction of Large Dams in India

India is a developing country with a huge number of development projects underway each year. Millions of people have been forcibly displaced from their ancestral lands as a result of displacement, particularly involuntary displacement. Inadequate planning and implementation of major developmental projects frequently results in a slew of environmental issues, which wreak havoc on the lives of millions of people. Landlessness, homelessness, joblessness marginalisation, poverty and food shortages, increased illness, loss of access to common property resources, and social disarticulation are all consequences of displacement.

India is one of the largest dam building nations in the world. There are 4291 dams in India. 3596 have been built and 695 are under construction. Major and medium irrigation projects have consumed almost all the irrigation budget of independent India which is over Rs. 80,000 crores (Kothari & Thakkar, 1998).

Though estimates vary significantly, there is an agreement that dams are the single largest cause of displacement accounting for about 75 to 80 % of the total displacement. This means about one lakh 64 thousand to 4 crores persons have been displaced by dams since independence (Patwardhan 2000). Only 25 % of those displaced by development projects have been rehabilitated which leaves a huge backlog of millions (3 out of 4) who have not been rehabilitated (Fernandes & Chaterji, 1995).

One of the most prominent and evident unintended consequences of dam developments is the displacement of people from their natural environment. This means that people living in and around dam sites are not only being asked to leave their homes and relocate, but they are also being asked to give up their land, their homes that they have nurtured their entire lives, and the surroundings they have grown accustomed to in order for the dam to be built for the anonymous beneficiaries. It is difficult for the oppressed to grasp the benefits of dams and how they might potentially provide wealth and well-being. Infectious illnesses such as malaria, TB, and influenza are highly prevalent on construction sites. When the dam construction is completed, the residents are frequently forcefully evicted from the site.

Impact of displacement on the tribal people of India:

India is one of the largest dam building nations in the world. There are 4291 dams in India. 3596 dams have been built and 695 dams are under construction (Patwardhan, 2000). Displacement is often regarded as a onetime phenomenon by which a person is forced to leave his/ her original place and go elsewhere. It has been seen that a person whose land or other means of livelihood are destroyed in the process of displacement, is entitled to get just cash compensation under the land acquisition act (Kothari 1996). According to World Bank report, dam cause the largest dislocation. Approximately 66% population are displaced by dams and it submerges vast areas of agricultural lands. It tigers un-employment and hence, leads to social pressure among the oustees in villages (Das and Tewari, 2014). It has also been observed that displacement of human population has always been traumatic, dismantling the agricultural production system, loss of employment, disorganisation of social systems and breakdown of associations.

The majority of those displaced and impacted by the project are members of the disadvantaged and powerless classes, as well as landless labourers and tiny marginal farmers with no resources. Apart from the sheer number of people displaced by dam construction, it is important noting that the vast majority of those relocated are members of tribes or rural poor with little or no land. According to Scheduled Tribe and Scheduled Caste Commission report (1990), almost forty percent of the displaced population belongs to the scheduled tribe category. The Sardar Sarovar Dam project in Gujarat, Koel-Karo Dam project, Subernarekha and the Kujum Dam project in Jharkhand, Balimela project and the Hirakud and Machkunda Dam in Orissa are some of the better-known instances where tribal rights to land and forests have been disregarded to fulfil the larger interests of the State and the general population.

Displacement drove tribal women and young tribal girls to relocate to urban slums, where they could only find the lowest-paying professions. Employers who are conditioned by the caste idea of 'untouchables' doing menial work sometimes regard them as 'low caste.' They absorb a caste mindset and acquire a negative self-image of their own community over time. Mining operations have a significant detrimental influence on the livelihood security, job prospects, and rights of adivasi women (Debasree2015).

The following are some of the major impacts of displacement on the tribal people of India:

- i. Landlessness: - Many tribal people were relocated, landlessness due to displacement.
- ii. Loss of means of subsistence: When people are displaced from their homes, they lose their means of subsistence.
- iii. Homelessness: For the majority of the displaced, the loss of a home and shelter may be just temporary during the transition phase.
- iv. Food insecurity: The indigenous tribes whose land has been taken are therefore bereft of all means of subsistence.
- v. Loss of access to common property: Loss of access to common property is a major issue for the poor, particularly those who are landless or otherwise have little assets (forest lands, water bodies, grazing land, etc.)
- vi. Social Fragmentation: Forced relocation shatters the oustees' social fabric.
- vii. Increased Morbidity and Mortality: The loss of ancestral and homestead land, the lack of access to health care facilities, the psychological stress produced by this, and food poverty all contribute to major illnesses.

Alternative Solutions Available as an Alternate to constructions of Large Dams

Most of the displacement in India is due to the construction of large dams. The lives and livelihoods of millions of displaced people across the country have been destroyed, but the governments are still not interested in addressing basic issues related to the displaced. There are various cheap and effective solutions available as an alternate to dams. These alternative models, which includes: -

1. Recycling Reuse of water
2. Ground water recharge
3. Reworking on the existing dams
4. Flood management alternatives
5. Energy production alternatives

Conclusion:

Worldwide displacement has become a result of current development processes. People are displaced from their homes in nearly every country as a result of infrastructure, public utilities, hydropower complexes, irrigation canals, mineral extraction, and so on. Various development projects have been a key source of population relocation in numerous situations. In India many peoples are displaced due to constructions of dams. Development projects have frequently become a serious threat to the people who are deprived of their conventional means of subsistence and have no other options. Because most development projects, like as dams and factories, are located in remote tribal regions, tribals are the hardest affected. The planners, governments must think about the displaced peoples' alternative arrangements and also must exercise the effective solutions available as an alternate to construction of large dams.

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**HEALTH AND NUTRITION STATUS OF CHILDREN IN TRIBAL AREA
(With special reference to Complementary feeding practices in Tribal Districts
of Madhya-Pradesh)**

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Abstract

Under nutrition among children continues to be un-acceptably high in the state of Madhya Pradesh. According to recently released CNNS (2016-17), State of MP has 38.7% children under-five who are underweight, while 39.5% are stunted and 19.6% are wasted. This means 3.1 million children are still stunted while half a million are severely wasted. Further, anemia continues to affect more than 50% of the population in any age group. State of MP also exhibits high under five mortality rate with 56 children per 1000 live births are not able to reach their fifth birthday (SRS 2018), which means more than 100,000 under five children die every year and global evidence suggests that nearly half of them would have under-nutrition as an underlying factor. Key areas of focus to prevent under-nutrition remains the first 1000 days of life i.e. 270 days of pregnancy and 730 days of first two years of life. This is the period of rapid growth especially length / height and brain development with 80% brain development is complete by the end of two years. Nutrition deprivation during this period has an irreversible effect on the growth and development of the child through out life.

Keywords: *Breastfeeding, Infant feeding practices, Exclusive breastfeeding, Complementary feeding, Nutrition status of children.*

Introduction

Evidence based interventions are implemented primarily by the Government with strong support from development partners. These include promotion of infant and young child feeding especially initiation of breast feeding within an hour of birth, exclusive breast feeding for first six months of life, initiation of complementary feeding at completion of six months and continue breast feeding at least till two years of life, provision of diverse and good quality high impact cost-effective interventions are being implemented complementary foods in appropriate quantity, consistency and frequency, micronutrient supplementation like IFA and Vitamin A, immunization of children, provision of safe drinking water, sanitation and promotion of hygiene inclusive of hand hygiene. However, coverage, intensity and quality of these interventions needs to be enhanced further to accelerate the progress and sustain the gains. As per NFHS-4, state of MP has witnessed exceptional increase (132%) in early initiation of breast feeding over the past ten years, however it still remains low at 34.5% especially when 80% pregnant women deliver in institutes. Similarly exclusive breast feeding rates have doubled but remain low at 58.2% and initiation of complementary feeding (38.1%) has declined (by 17%). Children (6 – 23 months) receiving adequate diet as per complementary feeding guidelines is very low at 6.6%.

It is quite evident that improving complementary feeding practices is critical to improve the nutritional status of young children. Govt of India has also accorded highest priority to improving IYCF indicators. MoHFW initiated MAA and HBYC programmes with specific focus on addressing breast feeding and complementary feeding components through health

system frontline functionaries like ANM and ASHAs. MoWCD launched POSHAN Abhiyaan which too has strong focus on these components through ICDS system. NITI Aayog has also emphasized on the same through its monitoring of progress in Aspirational Districts. All the programmes have an aim to improve IYCF indicators using platforms of home visits,

Rational of the survey study: Reason behind conduction of the study was to understand the health and nutrition status of children, especially complementary feeding practices in different districts of Madhya -Pradesh. Whether mothers' aware about complementary feeding, their importance or not. How AWWs, ASHAs practicing complementary feeding in these districts. What are the problems associated with complementary feeding practices. All these queries bring out through the survey.

Objectives of the study

1. To know the status of 6-23 months children
2. To know mothers' awareness regarding Complementary feeding practices
3. To know the AWWs and ASHAs role in providing complementary feeding services.
4. To understand peoples' perception on AWWs and ASHAs role in complementary feeding practices.
5. To analyse the shortcoming and problems in complementary feeding practices.

Hypothesis

1. There may be an association between type of district and awareness of beneficiaries regarding complementary feeding practices.
2. There may be an association between skills of AWWs ,ASHAs and types of practices of complementary feeding practices.

Research Methods

A .**Type of research method:** Here, Descriptive research method applied in the survey study. Because many variables selected and then information collected through the survey. After this, details of these variables described. Thus we can say that the type of research used here is descriptive research.

B. Sampling method

Probability sampling method: Random method was chosen to select the sample from the list of beneficiaries. Random method is a type of probability sampling method.

Universe area: Universe area is the whole area of the study. Here Madhya Pradesh is the universe area. In Madhya Pradesh, total no. of districts are 51 districts

Sample design: Out of total 51 district, 7 districts were selected on random basis i.e random method of sampling design was used in the study. Names of the seven districts were Alirajpur, Jhabua, Badwani, khandwa, Rajgarh, Guna, Shyampur
Sampling units and sample size is given below-.

Beneficiaries (Parents of children)-5874, Aanganwadi workers -146, ASHA - 146. All this units selected by random sample method..

C. **Sources of data collection:** Following sources of data collection were used in the survey study. **Kobo tool** : Kobo tool which is mobile application for data collection , was used in the

study. Questions framed in this tool and then information collected through this kobo tool. Three tools framed for beneficiaries (Mothers of 6-23 month old children) ,for Anganwadi workers and for ASHAs.

Tables and analysis

Table-1 Place of Delivery

Place of delivery	Frequency	Percent
Home	348	5.9
Institutional	5526	94.1
Total	5874	100.0

Table-2 Mother's Education

Mother's education	Frequency	Percent
1 to 12 Grade	3358	57.2
Graduate	200	3.4
Postgraduate	45	.8
Illiterate	2271	38.6
Total	5874	100.0

Table-3 Height for Age

Height for age	Frequency	Percent
Severe stunted	1191	24.2%
Moderate stunted	969	19.7%
Normal height for age	2744	55.9%
Total	4904	100

Table-4 Growth record on MCP card

Growth record on MCP card	Frequency	Percent
Yes	2340	48.9%
NO	2440	51.1%
Total	4780	100

Table-5 Pre-lacteal feeds in first 3 days

Pre-lacteal feeds in first 3 days	Frequency	Percent
Yes	537	9.1
No	5337	90.9
Total	5874	100.0

Table-6 Any function organized for initiation Of CF (Annprashan)

Any function organized for initiation of CF	Frequency	Percent
Yes	1330	22.6
No	4544	77.4
Total	5874	100.0

Table-7 Any other food given before initiating semi-solid food

Any other food given before initiating semi-solid food	Frequency	Percent
Only Mother's milk	4967	84.55
cow and other milk	516	8.78
milk powder	24	.40
Tea	104	1.77
Biscuit and packet food	157	2.67
Water	42	.71
Dal ka pani	11	.18
Etc.	53	.90
Total	5874	100.0

Table8 Number of food groups consumed in last 24 hours

Number of food groups consumed in last 24 hours	Frequency	Percent
0	310	5.3
1	4419	75.2
2	891	15.2
3	222	3.8
4	30	.5
5	2	.0
Total	5874	100.0

Table-9 Other foods consumed in last 24 hours

Other foods consumed in last 24 hours	Frequency	Percent
Commercial food	165	9.90
Dry fruits	41	2.42
Junk food (choc, biscuit, etc)	1012	60.78
THR	447	26.8
Total	1665	100

Major findings

Mothers' education, in which 38% mothers' found illiterate. This is one of the Hypothesis that if mothers' education will less then less uses of complementary feeding. Both these are associated to each other. It shows that children's food practices very much depends on Mother's education.

THR (take home ration) received by 94% of total beneficiaries. This is the good point that most of them were receiving THR.

10.4% children belong severe under weight and 19.4% belongs to moderate under weight. Among all, severe stunned found 24.2% while 19.7 % found moderate stunned. Their weight and height is low that will affect development of their body and create many problems in their future

17.4% of total beneficiaries not having MCP card. while in 51.1% found, where growth on MCP card was not recorded..Even in 64.4% cases development milestone not marked on MCP cards.

All these things MCP card, growth record, development milestone are very essential for recording of children's health status. If it is not recorded properly then further actions in dealing with children's health become very difficult task.

Foods consumed in last 24 hours and in the reply it was found that most of them were sing Junk food i.e biscuits, chips and packet food.. Number of food groups consumed in last 24 hours, in the answer, it was found that most of them were using 1or 2 food groups. Food at the time of birth in which people are giving honey, shishu formula etc to children, which is a wrong practice. This practice affects the children's foundation growth

Any function organized for initiation of CF(Complementary feeding) against this response 77.4% said no. Not any function performed for initiation of Complementary Feeding. Annprashan is to start children's food in the of form semi solid ,liquid, which is require in addition to mother's milk. But it is not in a good status in the villages. People either don't know

about it or they don't use it properly for their children, this shows a big lacuna in caring of a child.

27% were saying that ASHA workers are not visiting at home after the birth of child. 41.6 % saying that AWWs are not going for home visit. Such types of practices create gaps and unawareness of parents regarding children's health and nutrition. This is may be due to lack of skill or capacities of ASHA and anganwadi workers.

Recommendations:

Few problems found in children's health and nutrition through the data, which indicates obstacles in health and nutrition, especially in Complementary feeding practices. However, it is not very difficult to overcome these obstacles. With proper planning and strategies, we can channelize the complementary feeding practices and make our children healthy and happy.

We can start this work by selecting few AWCs as model site. Following activities can be performed in selected model sites and then apply it to all centers.

Awareness: Awareness regarding CF among mothers and care- takers through AWWs and ASHAs. Many ways ,like nukkad natak, film show etc can be used to create awareness regarding complementary feeding practices in the village. Here AWWs and ASHA can take help of villagers and NGOs for conduction of the above activities of awareness.

Counseling: In case of problematic issues, where mother and care- takers of the children are facing any health related problems Their problems can be resolved by providing Counseling. Counseling can be provided by the AWWs, ASHAs or they will take help from any other experts in the field.

Demonstrations: It is important component in case of complementary feeding. We can help, support and motivate AWWs, and other workers can do the demonstrations of food, utensils, consistency etc for explaining about the uses and importance of complementary feeding.

Advocacy: Advocacy for the uses of CF guidelines, MCP card, growth record and other IEC material. In advocacy of all these, many NGOs, GOs and other stakeholders can play a good role.

Way forward:

On the basis of above study, few anganwadi centres can be developed as model anganwadi sites. These anganwadi centres in future can be used to show for best practices to other Anganwadi centres. Following action is required to make it model anganwadi centre-

1. Demonstration of quality CBE and home visits to promote complementary feeding and growth monitoring by AWWs in select model sites
2. Demonstration of quality home visits (under HBNC & HBYC) in by ASHAs in select model site
3. System supervisors' capacity built to strengthen supportive supervision.

4 .Field learning/experiences documented, and recommendations shared at district and state level.

5. Strengthening of linkages for children identified with malnutrition through CSAM (in collaboration with COE)

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SOCIAL, ECONOMIC, POLITICAL AND RELIGIOUS CONDITION OF TRIBAL WOMAN IN INDIA

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Abstract

The tribal women compose like any other societal group, about partly of the total people. The tribal women, as women in all community groups, are more uneducated than men. Like others community groups, the tribal women share difficulty related to reproductive wellbeing. When major and secondary life behaviors are count, women employment more than man. Position of women varies in diverse societies. The theoretical structure to analyze women's position comprises the seven roles women have fun in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual. In order to appraise the community position of women in these diverse ecological areas, the findings have been separated in two subsequent categories. Role of women is not only of significance in financial activities, but her role in non-economic activities is equally significant. The tribal women job very solid, in some luggage even further than the men. All the tribal society in the learning area is patriarchal in which men direct in public segment. Though, in their own world women have a liberty, and a self-expression. Innovation is bring change, which form men and women another way. India as a whole is characterized by sharp sexual group disparity, while women's position varies significantly by area. On almost all frontiers of human society pursuits-economic, instructive, technical, lawful, biased, official, political and religious area Indian women stand really. For all time present are socio-cultural factor, which confirm for the position of women in exacting society. It is always civilization (a set of collective experience of thoughts, norm, ethics and beliefs linked with a public) with its femininity role inequality and socialization (the intricate method during which culture is transmits from one age group to a different) determines the situation of women in humanity.

Introduction

The status of any social group is strong-minded by its level of health-nutrition, literacy education and normal of living. The tribal women, as women in all social groups, are more uneducated than men. The low educational status is reflecting in their minor literacy pace, minor enrolment pace and their attendance in the school. United Nations has defined the status of women as the combination of situation a women occupy as a employee, student, wife, mother of the power and status fond of to these position, and of the correct and duty she is likely to work out To what degree, do women, compare with men, have additional to information, to financial wealth and to supporting power, and to what degree of individual independence do these wealth authorize in the perform of executive and choice at critical points in the lifecycle? Women create up only six percent of India's employment power and the numbers get tilted as you go up the commercial ladder. Only four percent women are at the senior administration level and almost none in a headship role. Position of women is generally measured using three needle education, employment status and intra-household executive power.

Large amount tribal women have sets of skills which are mostly ignored, marginalized and finally concealed by the normal instructive scheme. These include detailed normal

information of the forest and other ecosystem cultural civilization around natural store organization and collective choice making kind of technique of traditional sustainable farming, wildlife organization etc.

Financial position of Tribal Woman

In the traditional societies which lack market system, the business of everyday living is usually carried on gender division of labor (Illich, 1982). In the learning area, the separation of labor is mostly between herding and cultivation. In all other tasks worried with life in the township, such as craft, house building, watermills and work on border walls, there is division amid men's work and women's work. Among Gaddis and Bhatia's theme are shepherds and women grow crops for foodstuff. It is evenly valid for Bhils and Bodhs, there too men are out on different duties and women raise crops for food.

Though the borders are not so clearly marked, as there is overlapping and deviations from the regulation. There are as well bags where the rule is unbendable and times when vary is potential

Societal condition of Tribal Woman

Role of tribal women in the study area is not only of consequence in the financial behavior, rather role in non- financial activities is equally significant. Configuration and continuity of family unit fireside and home is the area of the .Women's part as wives, mothers, and organizer and as basic groundwork of other dimension of social life is of great weapons. Amongst tribe, as men are out for rural duties, the socialization kids routinely become there's big business, in the early years of life at least. The tribe family unit assumes mother centeredness by the family and some vital decisions falling to the sphere of women's intrusion. The role of women in child birth, funeral and fairs and steal is a vital part of township life.

In the tribal area, women are carrier of customary in sequence in deficiency of item account. They are vital actor in the protection and diffusion of such information. They are not only helpless food producers and dwelling maker but are also the transmitters of rich confined oral civilization.

Political condition of Tribal Woman

The role of women's empowerment for a just civilization was tinted in the Beijing Conference (1995). In all the four society under study, women power does not expand to community or political sphere. The financial authority of the women in the family is not translated in to resultant society power. They are not unseen at family level but are not given due glory and substance at authorized level. Women primacy is limited within the family area and does not expand to community or political spheres. It is attractive to note that even though by convention every township Panchayat has a female member, the lady never bothers to go to the meeting or to take any active notice in the events of Panchayat. Sikkim has a tradition of joint choice making by community through the institution of *Dzumsha*. Though traditional institutions do not witness a major role for women and *Dzumsha* is constitute of males only.

In the lack of a male member, a female can stand for her family part. If a male head is gone from *Dzumsha* gathering, he is fined, though if represent by female head, she is responsible

to pay half the total for her absence. This shows that women have a less significance in community affairs and society executive. Women are generally by pass and marginalized either they lack the essential skills, or because women's severe and endless family farm duties makes attendance meetings and participating indecision making complex. It always happen those men take over the more gainful behavior.

Religious condition of Tribal Woman

All the four society under study show male domination in ritual sphere. Three well-known religions Buddhism, Hinduism and Traditional that are supposed by the tribal under study function with tenets that are warning of women's contribution in their rituals. Gender is a major slip up in Buddhist societies, as in Hindu or Islamic ones. Buddhist basic practices return the community hierarchies that the Budha had disparage. Nuns and their nunneries are totally unseen. Nuns remain subject to the power and inspection of monks all through a religious life that is in theory devoted to rise above gender and other community hierarchies. In Buddhist community, monasticism is as controlled around a gender division of labor and the dualities of gender as are the lay community. Nuns are illustrious from female denunciates who live at home and do not carry out any public ritual. Buddhist women can never become monks or be intended due to the philosophy of clarity and contamination. Among Bodhs of Ladakh, the lay and simple realms are not irregular, as the monks play an innermost role in politico-economic process.

Into Ladakh, Buddhist monasteries are well-off, as the monasteries are major land own agency and act as reserves. The lay support which sustains Buddhist monasticism is the Buddhist thinking of learning value. Equally Buddhist nun's face many hardships first in establish and afterwards maintaining these nunneries. To become a nun, women reject her amenity and parenthood and dedicate her to religious life in nunnery to learn rituals and Buddhist sermons even then she is not free of her economic responsibilities towards the family and the township.

She performs her farming duties on the family farms and monastic estates. Families allow their daughters to join nunneries in sort to earn merit and at the same time build sure the declaration of their prolific services. Buddhist nuns play an significant arbitrate role fixed between the monastery and the laity by the plays ritual armed services and serving monks and the social order, thus earning merit for their family and community while ongoing to carry out labor in the field. Both nuns and monks take vows to withdraw from worldly pursuit, but nuns end up running as family facilitate.

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TRIBAL SOCIETY IN CONTEMPORARY INDIA: ISSUES AND PROBLEMS**Dr. Vinodkumar Dhondiram Kumbhar***Assistant Professor & Head, Department of Sociology, P.D.V.P. Mahavidyalaya, Tasgaon
vinodkumarkumbhar9@gmail.com Mob-09975564622.***• Introduction**

In India after independence most of the efforts made by government and other organizations for the development of tribal society through various developmental policies and schemes, various awareness programs etc. but still there are many problems and issues remain related to the tribal community which have to be studied and research have to do on these issues and problems.

In this research paper researcher have found some of the issues and problems related to the tribes such as educational, economic, environmental, political, health related, women related, social problems etc.

Indian society have diversity in various forms such as, economic, social, religious, geographical, language etc. Some issues are remain to be in society which should be studied i.e. poverty, backwardness, indebtedness etc.

• Objectives

- To understand tribal community in India.
- To find out the problems and issues of tribal Community in contemporary India.

• Methodology

In this present study researcher has used secondary resources for this particular study, such as internet, research papers, reference books, journals, articles etc.

• Tribal Issues and Problems**Social Problems**

There is an difference between various tribal communities in India in forms of race, language, religion, its rituals, various cultural patterns, name of the tribes, tradition, organization, methods of marriage, selection of leader, concept of God, types of Magic, etc. due to this cause assimilation of tribes in mainstream is difficult and it takes more time to assimilation and the development also.

Economic problems

The tribal lives were changed after introduction of British and various zamindars. Tribes introduced various things after independence also. Tribes were fully depend on the forest, but after British period and after independence, they introduced many things related with developmental societies with this changing life they facing many problems, such as alienation, indebtedness, poverty, exploitation etc.

Poverty

There are some basic things which should be very important for livelihood, such as clean drinking water, health facilities, clothing, well nutrition, shelter etc. most of tribes are doing work as an worker in various farms, Industries, construction work etc.

Problems related with the Natural Resources

At primary level tribes were depends only on forest, but after introduction with developmental societies and British period their life were changed. For farming purpose forest were cut in large amount. Government also controlled the forest and natural resources after independence. so the control of tribes on natural resources, such as forests, water, soil, lands were Limited in this situation the rights have been changed with the law and order. The policies also changed for forest also.

Lack of awareness

In India most of tribal societies are not aware with the various developmental schemes introduced by various organizations for tribal educational, economic, social, health related development. Because most of tribes are below poverty line and lack of awareness due to illiteracy most of tribal people can't take an advantage of various developmental policies and schemes.

Health related Problems

Personal health and Public Health also depends on the fulfillment of basic needs of human for livelihood. Most of diseases are introduced in tribal communities because of lack of awareness and lack of information regarding various new diseases. It is needful to know to women and children.

Environmental Issues

The surroundings atmosphere and environment plays very important role behind the good health. Fresh Food, clean water, comes from environment for tribes. Lacks of nutrition food, Lack of clean water are the main problems related to environmental Issues In some tribal communities.

Educational Problems

Education is the main changing tool for any society and teacher is the main changing agent. In 1961 the rate of literacy in Indian tribe was 8.54. In 1971 it raised 11.29 and in 1981 the rates of literacy in Indian tribes were 21.38.

As per census report 2011 India have 8.6% tribal population and 58.96 % tribal population are literate. So the main issue in the tribal society or community is the illiteracy. There are some difference between tribal languages and state languages

Conclusion: Still there are many issues and problems should be studied such as Displacement and rehabilitation of Tribes, Problems of tribal women, Problems related with instructor in Schools, exploitation, water forest and land related issues, cultural problems, tribal movements, infrastructural problems, Gender issues, migration etc. Tribal issues and problems should be studied and solve in priority for the assimilation in mainstream with original culture of tribal communities.

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IMPACT OF COVID -19 ON TRIBAL SOCIETY IN INDIA

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Abstract

Tribal and other forest-dwelling communities are inevitably getting affected by COVID-19 and the lockdown. The COVID-19 hotspots identified by the government include 19 scheduled districts, while positive cases have been reported from other tribal areas as well. The lockdown measures have had a drastic effect on a large population of poor and marginalized communities as it has caused a loss of livelihoods, physical hardships, lack of food and shelter, and economic distress. There are reports from across the country of severe hardships being faced by tribal workers, including shortage or lack of supply of ration to these communities, combined with a loss of income. Unfortunately, the lack of a targeted healthcare plan in place for the tribal's to combat COVID-19 emergency raises serious concerns about spreading of the virus in tribal communities. This article is an attempt to critically analyze the impact of COVID-19 on tribal people. Tribal people already experience poor access to basic needs such as healthcare, safe and pure water, sanitation, education, etc. Now they are facing difficulties in obtaining immediate support from the government for healthcare facilities and emergency services for livelihood and survival. This pandemic has created food insecurity and these people have lost their homes and means of livelihood. Hence, this article highlights the consequences of COVID-19 and the struggle of tribal people in this difficult situation.

Keywords: COVID-19, Minor Forest Produce, Non Timber Forest Produce

INTRODUCTION

The COVID-19 epidemic has changed people's lives globally in 2020 and it has been the subject of intense discussion in academia. It is assumed to affect all sections of people equally but, in reality, it has affected people differently depending on social, economic, and geographical locations.

Indigenous people are becoming even more vulnerable during this global pandemic. As these people experience a high degree of socio-economic marginalization and are at disproportionate risk in public health emergencies, owing to factors such as their lack of access to effective monitoring and early-warning systems, and adequate health and social services. In April 2020, the Chair of the United Nations Permanent Forum on Indigenous Issues, Anne Nuorgam, issued a statement to ensure that indigenous people are informed, protected and prioritized during the global COVID-19 pandemic. She urged member states and the international community to include the specific needs and priorities of indigenous peoples in addressing the global outbreak of COVID-19. She stressed the need to make information available in indigenous languages, protect indigenous elders (as keepers of history, tradition and culture), and respect the right to self-determination of indigenous people living in voluntary isolation and initial contact (UNPFII 2020).

The tribal communities in India have always been neglected, and have suffered and struggled for basic rights and survival needs due to structural marginalization and the development paradigm. Now, the lockdown has created havoc in their lives. Brinda Karat has pointed out that the lockdown has caused more suffering to Adivasis than the virus. Most Adivasi habitats have so far been free of the virus. But what happens to Adivasi migrants when they get home is a major concern as the health infrastructure in these areas is extremely poor (Karat 2020). They were left with no option than to return home. (Using the word home is also not suitable for everyone because there is no home for all; it is just a place which is considered as an origin.) The migrants tried their best to go back home either by walking or by any other available means, because they were left with no hope of livelihood in the cities. While travelling back home, women and children were the ones who faced greater difficulties. There were pregnant women, menstruating young girls, and infants who had to walk for miles with no food and water. They travelled for many days without worrying for their physical and mental wellbeing; they were more concerned for their economic difficulties.

TRIBAL COMMUNITY AND COVID-19 PANDEMIC

Every tribal group has their own unique identity on the basis of their geographical location, ethnicity, language and socio-economic subsistence. But the growth of capitalism, globalization, and development process affected the social, cultural and economic life and identities of tribal people in India. It pushed them towards urban and industrial areas for working in the informal sector on low wages.

After independence, three crucial approaches were introduced regarding the policies and programs for tribal welfare and development, that is, assimilation, isolation and integration. Indian sociologist G.S.Ghurye advocated an “assimilationist approach” and suggested that the assimilation process would help the tribal community get absorbed into the mainstream society, but tribal people are left with discrimination and exploitation. Anthropologist Verrier Elwin advocated the “isolationist approach” but the mainstream society interrupted and interfered in the community affairs and did not allow them to live their lives peacefully with full freedom.

Jawaharlal Nehru attributed “integration theory” and introduced the five fundamental principles "panchsheel" as a protective and promotional measure to integrate the tribes into the national mainstream. But this pandemic situation has proven that the tribal population was considered only for the labor requirement of capital and the global market. They were thrown out of the mainstream society during the lockdown period. Tribes are experiencing the adverse effects of the failure of all these measures taken up by mainstream society. COVID-19 isolation has made tribal people more vulnerable and left them without government facilities and support.

LACK OF ACCESS TO LOCKDOWN RELIEF AND FOOD AID

The 2011 census data shows that 40.6% of India’s tribal population lived below poverty line, compared to 20.5% of the non-tribal population. Thus, it is not surprising that tribal’s are among the worst-hit by the lockdown. The Covid-19 pandemic exacerbated the food crisis among tribal communities. The Government of India provided free grain (wheat or rice) to all the ration card holders for the months of April, May and June under the Pradhan Mantri Garib

Kalyan Anna Yojana (PMGKAY), but data released by the Centre showed that 200 million ration card holders did not receive the free grain in April and around 144.5 million beneficiaries did not get their entitlement for the month of May. Furthermore, on 14 May 2020, Finance Minister Nirmala Sitharaman announced free rations for two months (May and June) for 8 crore (80 million) migrant workers who do not have ration cards under the Aatma Nirbhar Bharat package.⁷⁸ However, official data of the Ministry of Consumer Affairs, Food and Public Distribution stated that only 13% migrant workers received free food grain. On 30 June, Prime Minister Narendra Modi extended the free ration program for over 80 crore people by five more months till end of November.

However, those without ration cards, including tens of thousands of tribals, will remain excluded. Tribals have been facing starvation across the country. In May 2020, a report by forest rights groups, researchers and experts submitted to the Ministry of Tribal Affairs highlighted the poor access to the Public Distribution System (PDS) among tribal people and other traditional forest dwellers during the lockdown.

On 30 April 2020, the Bombay High Court directed the Maharashtra government to initiate the process of issuing ration cards to eligible people in tribal areas in Thane, Palghar, Raigad, Nashik, Dhule, Nandurbar, Jalgaon, Chandrapur, Gadchiroli, Bhandara, Gondia, Nagpur, Yavatmal and Amravati districts after the government informed it that it is supplying food to those holding ration cards. The petitioner stated that the extremely impoverished Adivasis and others in these areas were not receiving adequate supplies of essential food. On 15 May, the Bombay High Court further directed the Maharashtra government and civic authorities to ensure that food and basic necessities reach the tribal communities across the state amid the COVID-19 lockdown. But the Maharashtra government showed its reluctance and on 28 May 2020, case was filed against more than 250 tribals under sections 188 (disobedience), 269 (spread of infection) of the Indian Penal Code and relevant sections of the Epidemic Diseases Act, 1897 and the National Disaster Management Act, 2005 for staging a sit-in protest in front of the tehsil (sub-division) offices in Palghar demanding ration cards.

On 13 May 2020, a division bench of the Telangana High Court directed the State Civil Supplies Commissioner to supply 12 kg of rice to stranded migrant workers and tribals without insisting on biometrics and identity particulars during the lockdown. A bench comprising Justice MS Ramachandra Rao and Justice K Lakshman stated, "The poor beneficiaries should be exempted from the biometric scanning during the lockdown period. Tribals work in extreme conditions and going by their age and other factors, their fingerprints get erased. Given this, insisting on biometric scanning will deprive them of the essentials that they badly need now."

The Telangana High Court also directed the authorities to provide one-time financial assistance of 1,500 Rupees (20 USD) to all white ration card holders irrespective of whether or not they had drawn rice in the last three months. Two petitions were filed before the High Court by activists alleging that the state government of Telangana had deactivated lakhs of white ration cards during the lockdown on a false premise that many of them did not need financial assistance because they were well off or ration cards were fake.

The lack of access to food resulted in starvation deaths and hunger among the tribal communities. On 24 June 2020, 46-year-old tribal woman allegedly died of starvation in Nayagarh district of Odisha. Reportedly, the deceased went without food for three days and collapsed after she went into the forest. A fact-finding team from Odisha Khadya Adhikar Abhiyan, an NGO, visited her village after the death was reported and found that she did not have access to food for three days before she died. Sameet Panda one of the members of the forum on food rights stated that the deceased was depended on collection of non-timber forest produce from nearby jungles as she had no other source of income. Her access to subsidised food grain supplies from the PDS was limited and irregular. It was also reported that the tribal woman didn't have a job card under the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), which could have provided her unskilled work. She also did not get any support provided by the central government under the Pradhan Mantri Jan Dhan Yojana (PMJDY, Prime Minister's People's Wealth Scheme) as assistance during the lockdown. She didn't get the rice and dal (lentils) either that is offered under the Pradhan Mantri Garib Kalyan Yojana (Prime Minister's Poor Welfare Scheme).

KEY ISSUES OF TRIBAL COMMUNITIES

1. LACK OF HEALTHCARE FACILITIES, COVID-19 INFORMATION AND TESTING KITS

Lack of information and awareness among the tribal's about the pandemic and required protective measures is a major issue in tribal areas. Tribal settlements are remotely located, making it particularly difficult for information to reach these areas. The absence of healthcare facilities can severely limit the capacity to deal with a major COVID-19 outbreak in tribal areas, posing a serious threat to the tribal population.

It is a well-known fact that COVID-19 impacts people with compromised health conditions and low immunity. This further increases the risk of widespread infection to tribal population, many of whom are living in deprivation. Allocation and monitoring of testing equipment in tribal areas is a major challenge, as testing is mostly limited in tribal areas.

2. FOOD INSECURITY, LOSS OF LIVELIHOOD AND UNEMPLOYMENT

Food insecurity, accompanied by malnutrition and micronutrient deficiencies, is a major cause of concern. Access to Public Distribution System (PDS) is poor as the tribal's and OTFD (Other Tribal Forest Dwellers) reside remotely. Even if they are able to reach their nearby PDS centers, they are denied their share of the food material as they are not registered under the PDS center, or don't have ration cards or Aadhaar cards.

However, the story doesn't end here. The much publicized 'Direct Benefit Transfer' scheme of the government doesn't cover this community. Most of the tribal people either don't have a bank account or, due to their remote location, their bank accounts are not accessible to them, making the situation all the more difficult for them.

3. LOSS OF LIVELIHOODS FROM MINOR FOREST PRODUCE (MFP) AND NON TIMBER FOREST PRODUCE (NTFP)

The MFP collection season begins from April and lasts until June, accounting for 60% of the annual collection. Unfortunately, this time, it has coincided with the lockdown period, affecting collection and the sale of these products. Research suggests that approximately 100

million forest dwellers and tribal's depend on MFP for food, shelter, medicines and sustainable income. Unfortunately, the lockdown will result in ripple effects on the general health of women forest dwellers and resilience of their family members who are actively involved in collection and sale of NTFP products including bamboo, cane, fodder, leaves, gums and waxes.

4. TENURIAL INSECURITY AND NON RECOGNITION OF FOREST RIGHTS

Due to a lack of awareness, education and resources, most of the tribal's and forest dwellers don't have recorded legal rights over forest land and resources. The tenure security of tribal's and forest dwellers is key to ensuring their livelihoods and food security. The Forest Right Act has the potential to secure forest rights of at least 20 crore tribal's and other traditional forest dwellers over 40 million ha (50% of India's forest land), covering 177,000 villages.

There are now several examples of empowered Gram Sabhas with Community Forest Resource (CFR) rights under the Forest Right Act, who have improved the productivity of their respective CFRs and are sustainably managing them. Many of these Gram Sabhas, working in the Vidharba region of Maharashtra, have generated higher revenue from the collection and sale of NTFPs, benefiting tribal collectors, while also retaining some funds for village development activities. These funds are now being utilised in a number of cases to deal with the situation created by the lockdown.

FOCAL POINTS OF ACTION FOR TRIBAL COMMUNITIES

1. A COVID-19 response plan for the tribal community must be designed by the Ministry of Tribal Affairs. Comprehensive guidelines must be framed by the central and State governments to address the issues of this section of population. These guidelines must converge the benefits of PDS and Direct Benefit Transfer scheme for the tribal's.
2. With the help of mobile health units and vans, adequate testing and healthcare facilities must be ensured. COVID-19 care centers must be set up in tribal locations.
3. Both the central and State governments must devise strategies to engage with forest produce traders to ensure purchase of MFPs. The tribal community collectors must connect with online buyers and sellers for their products.
4. To prevent the violation of rights of tribal communities and forest dwellers, the environment ministry must withdraw the forest clearance decision and other such guidelines issued during the lockdown.
5. Compensatory Aforestation Fund Management and Planning Authority (CAMPA) should release funds to Gram Sabhas established with the tribal community for management of forest resources and livelihood activities to address the economic crisis due to COVID-19 lockdown. Post the lockdown, CAMPA should release job opportunities for tribal community members.
6. Effective implementation needs of the Forest Right Act needs to be in place to ensure tenurial security and recognition of forest rights of tribal people.

CONCLUSIONS

In this article, an attempt was made to reflect upon the issues of tribal and nomadic people from India during the COVID-19 lockdown period. In the context of the Indian society, Adivasi from

the very beginning, have suffered atrocities, oppression, economic vulnerability and social exploitation. They are overburdened with household chores and livelihood struggles, leading them to suffer, both inside as well as outside the domestic settings. Since 1991, globalization has attracted/pushed many people, including the tribal population, towards the urban and industrial sector, but this pandemic made them realize that there is no socio-economic security for their life. This pandemic left them stranded without their traditional way of life with nature and without life security in this new global economic structure. The tribal people from migrant families thought earlier that working in modern society with a modern economy would make their life easier and improve their standard of living. Now, they have lost their faith in this uncertain city life. Those who have an alternative will now not return to urban and industrial sectors. Those who have nothing except their labor to survive will return to serve the modern global capitalists.

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OBSTACLES IN TRIBAL DEVELOPMENT

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Abstract

The group of tribal people in India is the weakest local taboo. Their crucial common freedoms are disregarded in each progression of life. Tribals are in reverse condition and poor, living in normally segregated territorial occupant. Tribals in far off regions are as yet without normal framework offices of street and correspondence, well being and instruction and safe drinking water and disinfection, which don't permit them to assimilate mechanical and monetary assistance provided by government. Planned clans indicate crude attributes particular culture, topographical seclusion, modesty of contact with the local area everywhere, and backwardness. The ancestral populace of the nation is 10.43 crore, comprising 8.61% of the complete populace. The paper attempts to comprehend the various issues and conditions of Indian Tribal life, similar to circulation of clans in India, history of clans, and so on. The paper featured the significant issues like social, strict, instructive, well being related concern and many more. The analyst additionally suggested a few ideas in regards to the issues or difficulties of clans.

Keywords: Indian tribes, health, education, understanding tribes, tribal issues, India.

Introduction:

The Tribals of India have faced the number of issues as it was evident in the assessment. The researcher has made an undertaking to understand the components of tribal neighborhood India and in the overall population with everything taken into account. For study reason research was coordinated on five tribal neighborhood in different areas of Mumbai and near space of Thane. During the assessment, point of the investigator was to recognize the impulse of issues faced by the tribals of today's society and to see where their improvement is getting frustrated.

The issues of the tribals are intricate and slender. The British provincial debates have their issues in light of the fact that the Britishers didn't treat the tribals appropriately. At whatever point there were unfamiliar intrusions on India, these tribals, out of dread, removed the woodland occupants who were living in their spot in the obtained conditions. Their territories were usurped by the landlords. The British secured the moneylender landowners without ensuring the tribals. As science and innovation advanced, the financial geological hole between the ancestral society and the high level mandibular cell society widened. The issues made by the customary lifestyle of the ancestral local area from one point of view and the issues created by the cooperation of the high level racial oppressor society have made a particularly peculiar way of life. So through this examination the researcher has given and endeavored to determine all of the issues of the hereditary neighborhood with money related, social, political, cultural, educational, prosperity, natural and family gives which has been clarified and given underneath.

Objective of The Paper:-

The fundamental target of the paper is to understand tribal life and the major problems and issues being faced by tribes in India. The researcher has also given some suggestions for the betterment of tribal community.

Economic Problem

The Tribal publics are financially the most deplorable people of India. Much of it stays below the desperate line. The Tribal economy depends upon agribusiness. The Tribals follow moving improvement which is significantly uneconomic. Most of the tribal people live without. Together they sell as often as possible or advance their assets to banks. Nonappearance of care among the Tribals of the chamber game plan limiting trade of land has also made them lose their property. This forces them to take up various positions that are open anytime and anywhere in the country. Moneylenders, project laborers and pretty monetary experts misuse them according to numerous perspectives. Variables like low convenience of land, the unrefined technique for agribusiness and continued with abuse of the Tribals by others, and non-improvement of the Tribals by others and non-diversification of Tribal economy have annihilated their circumstance. Besides routinely people migrating from other state surrender to occupations which are work genuine and low wages. This doesn't require astoundingly talented individual or significantly instructed person. They are constrained to pay unique brain to step by step remuneration work or autonomously utilized situations, for instance, rope selling, ear cleaning which again doesn't give more money. It was seen that fiscally the familial neighborhood in invert and is engaging to stay alive. This is one of the huge clarifications that we are finding this neighborhood bit by bit and steadily diminishing.

The Tribal networks in India have been put on misuse by the non-tribals like the woodland project workers. Still this sort of misuse has been going on which is noticeable from their mass neediness, education, low degree of urbanization, modernization, helpless correspondence and their outrageous destitution conditions. There are such countless Tribal plans and plans which have been intended for their turn of events. It appears from our investigation, nothing has been done both at region and town level.

Social Problems

The Tribals have their own social issues also. These are standard and custom bound issues. They have become the over comers of offbeat feelings antiquated seeks after and dangerous schedules. At this point, young person marriage, youngster murder, homicide, animal repentance, exchange of companions, and dull divination are found among them. They trust in phantoms and spirits. They need to keep up this heap of practices with everything taken into account and their individual Tribal character. Being firm believers of functions and norms followed by their factions and less guidance is truly hampering their improvement in today's society. In addition, in today's significantly robotized presence where machine accomplishes practically everything their standard capacities are getting lost and they have confidence in defending the same. Hence it is said that the 'Tribals are the Tribesmen first, the tribesmen last and the Tribesmen continually'.

Cultural Problems

The Tribal Culture isn't equivalent to the way of life of non-Tribal people. They stick continually to their practices and customs. The effect of non-Tribal religions, customs, food and lifestyles have incited social weakening of 'Tribal Culture' fairly.

Educational and Health Problems

More than 85% of the Tribals are confused. Schooling among them has extended from 0.7% in 1931 to not more than 14% in 1981. This shows just around one-tenth of the Tribals are capable. They believe in traditional guidance. An enormous number of them are ignorant about preparing, schools, colleges, courses of study, callings; etc setting up schools in the Tribal areas is furthermore problematic due to the obvious vernaculars spoken by Tribal people. The Tribals don't have the high level thought of prosperity and disinfection. They don't take a great deal of care identifying with their own prosperity. They believe that sicknesses are achieved by opposing spirits and ghosts. They have their own custom strategies for finding and fix. Huge quantities of them capitulate to skin afflictions, typhoid, Tuberculosis, dengue, contamination, wilderness fever, actually imparted disease which prompts loss of lives in the Tribal social class. Most of the children are affected by Malaria, jaundice, Polio. Enormous quantities of the familial women don't think about the food and medications that should be taken when they are pregnant. Even today age-old treatment and procedures are used by these tribes. Going to an apparent expert is significantly uneconomical and costly and moreover is against their lifestyle. Subsequently even today dull charm and superstitious feelings are a great deal of alive in these tribes.

Environmental Imbalance

Nature has basically ceaseless impact on presence of the Tribals. Without a doubt, sorts of Tribal economy have progressed out of ordinary resources around. In any case, on account of a collection of factors, natural balance has been disturbed in numerous forest area regions. This has been horribly impacted their standard of prosperity and pleasant strategy for living in their standard surroundings. This is similarly a result of development in metropolitan area and moreover cutting package of trees for development. It has quite recently added to the tortures of tribals.

Problems with barter

Not far before, it was not unexpected to trade merchandise for products, yet now with the approach of the money economy. It was hard for them to decide the worth of merchandise. Exchanges don't exist a lot. The economy of cash has gotten familiar with them.

Addiction

Liquor is a vital piece of ancestral society. Furthermore, it is additionally devoured during any occasion. In any case, commonly, it is seen by numerous individuals as unnecessary and prompts compulsion. Liquor is an option in contrast to liquor and its sort makes the issue more genuine. There is a lot of trend of alcohol, bidi, tobacco etc. in the intoxicated tribes. It has become their habit to intoxicate them. There is a tradition among the people of the tribes to offer country liquor to the gods as Prasad and accepting it as a Prasad. Among the tribal, not only men but women also consume alcohol.

Issues of False Tribes

The more concessions, the more maltreatment is there. Because of the sacred arrangements given to the tribal, the non-tribal have begun announcing that they are tribal and getting

concessions. As these things unfurled, so did the standing arrangement of ancestral society. For this, the technique of anthropological examination is used. Even however the names and family names of the tribal are their greatest homicide, the name is changed to Tribal by changing the last name. Thus, their clans can be checked by considering their group or tribe framework, marriage framework, divinities, customs. Albeit numerous lords of Hindus are acknowledged by tribal today, they have unique divine beings. These are only theirs. These divine beings are enveloped by a red material in a pot. Likewise, their marriage practices, ceremonies, and the assortment of data about them uncover the underlying foundations of crude culture and are utilized to recognize its validness. Most tribal have an act of entombment in the afterlife.

Different Problems

Various issues like tolerating what isn't veritable like exceptionally intrinsic powers. This is similarly a significant issue considering the way that Tribal people acknowledge that all of the customary fiascoes occur considering the way that the nature is gloomy and has accumulated to repel them. So the Tribal public thinks that to fulfill them they give atonement of animals and in ludicrous cases retribution human furthermore to fulfill divine creatures or to avoid standard calamities.

Research method

The present research paper has been prepared using a collection of reference books, magazines, newspapers, information on media and information on the website.

Conclusion

The tribal people are very sensitive; their problems are in some respect complex. Tribal possess variety of culture and tradition related with nature which is the need of the hour to preserve and retain for beneficial use in future in the human society. The tribal of dooars are conveying such countless issues from the provincial time frame to the present time. The previous conversation mirrors that the most of the part of the tribal is living in terrible circumstances and minimized conditions and an extremely irrelevant part arising with some palatable degree of prosperity. Neediness, ignorance, non-accessibility of drinking water, lacking fundamental foundation offices like street and correspondence, tutoring offices, and so on are the normal highlights of ancestral towns. We find here practically all ancestral towns, excepting a not very many, were blasted with destitution and accordingly incapable to have availability to wellbeing, training, better business, food, and so on.

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TRIBAL HIGHER EDUCATION IN INDIA**Prof. Sudhir Vaijanathrao Panchagalle****Dr. Ravindra Dadarao Gaikwad***Dept. of Commerce Shri Madhavrao Patil Mahavidyalaya, Murum, Tq. Omerga
Dist. Osmanabad***Abstract**

The significance of instruction within the handle of financial, political and social alter has been broadly perceived and well reported all over the world. The changes within the instructive framework ought to decrease the social crevices by empowering appropriate acknowledgment to anything degree one is able to seek after or obtain an expertise. The tribal community all over India have been subjected to different shapes of hardship such as estrangement from arrive and other assets. In spite of the fact that certain protected shields are given, there has been no financial, social and political versatility over this community. The Planned Tribes stay horrifyingly in reverse and socially avoided, still living in cruel environs. Instruction is one of the foremost important means to progress tribal individual blessings, construct capabilities, overcome limitations and within the handle, extend accessible set of openings and choices for a supported advancement in well-being. As per Article 45 of the Structure of India, Universalization of tribal education.

Key words: Tribal Education, advancement, Employment.

Introduction

India may be a domestic to a huge assortment of innate individuals. The Scheduled Tribe populace speaks to one of the foremost financially ruined and marginalized bunches in India. With a populace of more than 10.2 crores, India has the single biggest tribal population within the world. This constitutes 8.6 per cent of the whole populace of the nation (Census of India, 2011). Education is one of the essential operators of change towards improvement. Instruction is in truth, an input not as it were for financial improvement of tribes but too for inward quality of the tribal communities which makes a difference them in assembly the unused challenges of life. It is an action, or an arrangement of exercises, or a prepare which may either make strides the prompt living conditions or increment the potential for future living. It is the single most critical means by which people and society can make strides individual blessings, construct capacity levels, overcome obstructions, and grow openings for a supported enhancement within the country. This difference is indeed more stamped among Planned Tribe ladies, who have the most reduced education rates within the nation. The male-female crevice in proficiency and instructive achievement among the planned tribes is noteworthy. Instruction, particularly in its basic shape, is considered of most extreme significance to the tribal because it's vital for add up to advancement of tribal communities and is especially supportive to construct certainty among the tribes to bargain with untouchables on break even with terms. In spite of the true and concerted endeavors by the government for the general improvement of the planned tribes, they are still distant behind in nearly all the standard parameters of improvement. They are not able

to take an interest within the handle of advancement, as they are not mindful of most of the programs and approaches made for their up-liftment.

Issues of Tribal Education

There are numerous basic issues and issues within the field of tribal instruction. They are as follows after:

- I. Medium of language – Dialect is one of the critical limitations of tribal children which avoids them get to education.

- II. The Area of the Town - The physical obstructions makes a prevention for the children of a tribal town to go to the school in a neighboring town.

- III. Economic Condition - The financial condition of tribal individuals is so poor that they don't crave to save their children or their work control and permit them to go to schools.

- IV. Attitude of the parents - As instruction does not surrender any prompt financial return, the tribal guardians incline toward to lock in their children in gainful work which supplements the family income.

- V. Educator Related Issues - In the remote tribal zones the instructor non-appearance may be a normal marvel and this influences to a great extent the quality of instruction.

- VI. Lack of Proper monitoring - Proper the Tribal Welfare Office and School Instruction Department.

Government Approaches and Programs For Tribal Education

Beginning from the Primary Five Year Arrange Period I (1951-1956) the government is relentlessly designating monetary assets for the reason of tribal advancement. Towards the conclusion of the arrange (1954), 43 Extraordinary Multipurpose Tribal Advancement Ventures (MTDPs) were made. Amid the Third Five Year Arrange Period (1961-1966), the government of India embraced the procedure of changing over zones with more than 66 per cent tribal concentration into Tribal Improvement Pieces (TBDs). By the conclusion of Fourth Five Year Arrange (1969-1974), the number of TBDs within the nation rose to 504. Moreover, in 1972 the Tribal Sub - Plan Technique (TSP) was actualized by the Service of Instruction and Social Welfare. TSP was based on twin goals of socio - economic advancement and protection against misuse.

Suggestions :

Some proposals for advancement of tribal instruction are as follows after-

- a) Literacy campaign - Legitimate mindfulness campaign ought to be organized to form the mindfulness approximately the significance of education. Broad proficiency campaign within the tribal overwhelmed areas may be embraced on a need premise to proficient the tribal.

- b) Attitude of the tribal parents - The state of mind of the tribal guardians toward instruction ought to be moved forward through appropriate counseling and guidance.

- c) Significant consider materials in neighborhood dialects - All ponder materials ought to be provided in neighborhood dialects of tribes.

- d) Appointment of nearby instructors and female instructors - It is suggested to name more tribal instructors and female instructors within the tribal areas.

Recommendations

Recommendations for moving forward quality of higher education there are a few recommendations and Desires from Government, Industry, Instructive Teach, Guardians and Understudies for making strides quality of higher instruction-

1. Towards a Learning Society- As we move towards a learning society, each human action will require commitments from specialists, and this will put the whole segment of higher instruction in sharp center. In spite of the fact that the needs, which are being relegated nowadays to the assignment of Instruction for All, will proceed to be preponderant, the nation will have to beget ready itself to invest increasingly on higher instruction and, at the same time, measures will get to be taken to refine, expand and overhaul higher instruction and inquire about programs.

2. Industry and The scholarly community Association- Industry and The scholarly world interface fundamental to guarantee educational programs and aptitudes in line with necessities. Aptitude building is truly exceptionally significant to guarantee employability of the scholarly world to get it and make beyond any doubt great.

3. Inventive Hones- The unused innovations offer endless openings for advance in all strolls of life. It offers openings for financial development, made strides well being, superior benefit conveyance, moved forward learning and socio-cultural progresses. In spite of the fact that endeavors are required to move forward the country's imaginative capacity, however the endeavor sought to be to construct on the existing qualities in light of unused understanding of the research innovation- development linkage.

4. To mobilize assets- The decay in open financing within the final two arrange periods has brought about in genuine impacts on measures due to expanding costs on non-salary things and payments of staff, on the one hand, and declining assets, on the other. Effective measures will have to be received to mobilize assets for higher education. There's moreover a got to relate the charge structure to the student's capacity to pay for the taken a toll. So that, understudies at lower financial levels can be given profoundly financed and completely sponsored instruction.

Conclusion

Instruction is the key to tribal improvement. Tribal children have exceptionally low levels of cooperation. In spite of the fact that the improvement of the tribes is taking put in India, but the pace of advancement has been or may be moderate. In the event that govt. will not take a few extreme steps for the advancement of tribal instruction, the status of instruction among tribes will be a story of trouble, lose hope and passing. Subsequently time has come to think it genuinely almost tribal instruction and comprehensive development. So, there's an pressing require for different govt. mediations, organizers and approach creators to address this issue and allocate more reserves within the central and state budgets for tribal instruction. Simple get to and more openings sought to be given to the tribal children in arrange to bring them to the standard of financial advancement.

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TRIBAL ENTREPRENEURSHIP IN INDIA**Dr. Prakash Ratanlal Rodiya**

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Abstract

The entrepreneurial advancement leads to mechanical advancement thus financial improvement by inconceivable business era, accessibility of more products and administrations, development in GDP, and development within there currence of speculation etc. The enterprise gives enchanted devices to financial improvement. Presently the business enterprise has ended upon strum for advancement worldwide economy as well as creating nation like India. So the improvement of entrepreneurial competencies and advancement of enterprise is require of the hours. Business enterprise is work as a business creator within the economy. Within the most of the created nation business contribute more than 60 % of work. It is encouraging in making strides the quality of life of the individuals in nation. It can be utilize as an instrument to break the movement of rustic individuals to mechanical city by making them business person so they can create business in a few degree. Presently the Tribal business posses' great potential for venture.

Key Words: *Entrepreneur, Micro income, Tribal Society.*

Introduction

Generally, the tribal society could be a casualty of exploitation through land-lords and money lenders. They dwell within their accessible corners of each state within the nation confined from the common stream of the society. Customarily, their implies of vocation has been timberland collections and chasing. In any case of the locale, their sub castes and the neighborhood tongues they talk, all the tribes live in extraordinary destitution with small assets to drop back upon. Of course, a few remedial measures are presently being received to make strides the socio-economic condition of tribal population but much more is however to be done. display consider is an endeavor to get it possibility and the hurdle of tribal business person. The word 'entrepreneur' is determined from French word 'entrepreneur'. In prior 16th century, it was connected to those who were locked in in military undertaking. In 17th century, the word business person was utilized for respectful building exercises such as development and fortification. It was connected to trade for the primary time in 18th century, to assign a merchant who buys and sells products at dubious prices Smith and Digger (1983) have classified business visionaries in a special way. They have identified business visionaries into two sorts (i) Skilled workers business person are those who are characterized by restriction of education and preparing, moo social mindfulness and association a feeling of ineptitude in dealing with the social natural and have a restricted time skyline. (ii) Astute Business people are those characterized by a certain degree of education and preparing, tall social mindfulness and association certainty in their capacity to deal with society. Tribe In verifiable settings the word tribe is broadly acknowledged but in modern settings it is tricky when utilized to allude to a community living inside a conventional society. It is emphatically related with past states of

mind of white colonialists towards so-called primitive or uncivilized people groups living in inaccessible undeveloped places. For this reason it is for the most part ideal to utilize elective terms such as community or individuals. The most tribes of the area are Sidhi, Kunabi, Halakki Vokkaliga, Gonda and Gouli. Siddis are said to have been brought by the Portuguese from Africa as slaves some four hundred a long time back. Their populace is around ten thousand and are generally found in Haliyal, Yellapur and Ankolataluks. Presently their culture is totally Indian. Siddis: The Siddis of Karnataka are an ethnic gather occupying India. Individuals are descended from Bantu people groups from Southeast Africa that were brought to the Indian subcontinent as slaves by Portuguese shippers. There's a 50,000 solid Siddhi population over India, of which more than a third lives in Karnataka.

Objectives

- To discover out the components which energize tribes to gotten to be business visionaries
- To study the bolster given by the government to tribal business people.
- To look at the problems and challenges before tribal entrepreneur.
- To draw conclusions and offer recommendations.

Research Methodology

The secondary sources has been used for this research study. The required information has been collected from books, internet and libraries of Colleges and universities.

Challenges of Tribal Entrepreneurship

Money related Challenges Finance is life blood of endeavor so Tribal undertaking confronting the life blood issue. The Tribal has no source of speculation. They can as it were contribute their labor and aptitudes. The other government and non- government sources of support which are shaped for Tribal financial welfare are no working in such way. Most of the Tribal are not knowing around how can rise the finance by government sources. In casesome person knows, at that point they are confronting complexities of rules & direction of borrowing of finance. The Tribal business visionaries are exceptionally destitute but having great chance taking capacity. They completely depended upon government subsidizing or exterior financial specialist. In the event that any how they begin any undertaking by organizing startup financeat that point they confront in gissue of working capital. There's no any course of action for working capital for Tribal business visionary. In the event that any how they organize working capital by private medium, their undertaking will be obtained by private bank. Tribal entrepreneurship. Persistentalter within the policy by change within the government isn't simple to get it by less taught Tribal business visionary. There's no any reasonable media to straight forwardly communicate them about changes and existing fashion of arousing them around approach changes presently stay incapable. There's no any extraordinary and steady policy for Tribal business person and the execution and execution of Tribal advancement arrangement is until result less otherwise you can say that not palatable. It is centralized to as it were rich Tribal business visionary implies out of reach to destitute Tribal entrepreneur there's no any separation

on financial premise. Hence arrangement isn't center ing destitute Tribal business person which are poor rather than wealthy Tribal business visionary.

2. Need of specialized know how

The Tribal business visionary is absent from specialized instruction. They have the possess aptitude for create the item but they do not know which innovation will utilize in their undertaking. Their innate fashion of generation is exceptionally expensive. They create Liquor and Pharmaceutical by conventional method.

3. Mooinspiration level

The Tribal business person has exceptionally moo in spiration since of less instructive preparing and condense. They have great aptitude for running endeavor but they are not bold for their endeavor improvement and taking hazard. Most of them do not know money related esteem of their conventional skill.

4. Showcasing of Product

The Tribal business person create the merchandise but they do not know how advertise them. So the showcasing capacity of Tribal item is exceptionally moo that's lead to income era and reinvestment. Tribal business visionary until do not know fundamental concepts of showcasing and not utilizing the advanced strategies of showcasing. They offer their item in neighbor advertise. They completely unlinked with online promoting. They are not utilizing any special, promoting and barding procedure for their item. The dialect issue is additionally ruin the deal of item since most of Tribal business person communicating with client by neighbour hoodlingos they do not know English and not efficient in Hindi. The deal of the item of Tribal business visionary is completely depending upon agents who take more cash than entrepreneur.

5. Need of infrastructure

The accessibility of foundation for Tribal business person is exceptionally destitute. The Tribal business people are continuously confronting the challenges of foundation. At any rate it has progress to a few degree but not palatable. Until the web offices for Tribal business visionary isn't accessible so by fine exchange it is incomprehensible to extend showcase share and showcase scope. The transport offices in Tribal locale are not quick and associated to railway except a few degree so their dispersion isn't fast.

6. Creating the Vision and Commerce idea

The improvement of vision and unused trade thought from existing way of trade is definitely a challenges to Tribal business visionary. Most of the Tribal business visionaries are comfortable with display fashion of doing business movement. They are not envisioning and determining the longer termsince they are not able to does this. They are not ahead of his time so that their significance is destitute within the showcase.

Other challenges

- Capacity utilization.
- Overestimating success.
- Conventional organization structure.

- Need of support.
- Insecurity stress.
- Negative mindset.
- Need of overhaul skills.
- Gathering commerce team
- Finding right commerce location.
- Finding great employee.
- Fear of taxes.
- Insufficient stock or inventory.
- Steady with mechanical alter and patterns.
- Keeping up biological balance.
- Out of date quality of innate technology.
- Collecting of crude fabric etc.

Opportunity of Tribal Entrepreneurship

1. **Home grown Product**- The major accessibility of crude fabric of home grown items guarantees the cheapest generation of the item. Tribal of this zone are more over master in deliver such sort of item. So there are a shining openings to set up home grown fabricating units. The Indian home grown residential advertise can be broadly classified into two categories. The first one is showcase of crude fabric required for fabricating unit and moment is showcase of finished products like medications, wellbeing supplements etc. concurring to report of ASSOCHAM the Indian home grown industry is likely to be twice from 7,500 crore to 15,00 crore by 2015. It is anticipated to climb compound development rate of 20%.
2. **Agriculture**-Farming is the most base of job of Tribal. Most extreme of Tribal are lock in within the horticulture but they don't know almost the Agri-preneurship. Hence major openings are of Agri-preneurship in tribal area.
3. **Tourism Business**- So numerous sanctuary and other open gathering places are situated within the Tribal region. There's a tall have to becreate them the as traveler spot. Presently days the tourism trade is account for *% of world exchange and 20 % of add up to benefit division of the world. The tourism trade in India is developing significantly. Agreeing to world travel & tourism chamber it is producing 8.31% Lakh crore or it is contributing 6.3% of add up to GDP by 2015 in India. The tourism industry in corporates agreat commitment in business era. It is accounted for 8.7% of add up to work by producing 37.315 million employments. It is anticipated to develop at the rate of 7.5% by 2025. India door positioned 52 out 141 nations by travel & tourism competitiveness report 2015.
4. **Minor Woodland Item Commerce** - The unorganized digger timberland item advertise in India, witness the less utilization of such sort of assets. There's an opportunity to

investigate them in an organized shape. Adjacent to over clarify a few other openings of Tribal business enterprise is following.

- Cooperation in Make in India program.
- Participation in startup India program
- Free section into world trade.
- Dairy business
- Mineral mining.
- Horticulture.
- Refreshment & Alcohols
- Ware housing, cold stockpiles, bundling units.
- Instruction sector.
- Support of advancement and inventions.
- Upgrade approach and program for Tribal development.
- Social and social development.
- Benefit of specialization in innate production.
- R & D center for Tribal generation.

Conclusion

The Tribal business visionaries confronting a few challenges to outlive or being exist within the advertise of competitions. They have not infrastructural offices to fluid their trade thought or grow existing endeavor. They are confronting financial challenges to start or circulate their generation prepare. The Tribal business visionaries have conventional aptitude and ability that ought to be overhaul by modern imaginative method of generation. They ceaselessly are confronting showcasing & administration challenge. To advertise their generation and oversee for conventional organization structure employments own principle but for development of endeavor they need to know advanced apparatuses & strategies of promoting and administration. Presently the adhar connected arrange of financing May well be supportive to financing Tribal business visionary essence prior to this arrange they were confronting complexities of customs by financial institution to profit the financial help for starting or proceeding their venture. Tribal business people need to prepare web stamp.

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AN IMPACT OF FINANCIAL INCLUSION ON FAMILIES OF TRIBAL COMMUNITY

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Abstracts

The Financial exclusion is a big question along with the various problems of the tribal community and that is why in a developing country like India, in recent years has been to establish the basic right of every person to have access to a bank account. This approach is based on the fundamental principle of 5A's of ensuring Adequacy and Availability of financial services to all sections of the society through the formal financial system covering savings, credit, remittance, insurance, etc. and, at the same time, increasing Awareness of such services and ensuring Affordability and Accessibility of the appropriate financial products through a combination of conventional and alternative delivery channels and technology enabled services and processes.

Introduction:

India is one of the fastest growing countries in the world. Most of the population in India lives in rural areas. According to the 2011 census, there are 6,40,867 villages in India; Where 68.84% of the total population of India lives. an important group in the rural community of the country is the tribal, who make up 8.6% of the total population of the country. In order to reduce socio-economic inequalities in the society with the aim of developing a large section of the society considering the problems of poverty, unemployment, hunger, health, education in the Scheduled Tribes living in the country, the framers and policy makers of the Constitution of India Arrangements, periodically initiated programs for the development of various tribal communities; In which schemes like Tribal Area Development Program (TADP-1972), Tribal Sub Plan (TSP-1976), Van Bandhu Kalyan Yojana (VKY-2007) were started and efforts were also made for the tribal community to get a prominent place in the society and move forward on the path of development.

Although financial exclusion is a big question along with the various problems of the tribal community and that is why in a developing country like India, in recent years has been to establish the basic right of every person to have access to a bank account. This approach is based on the fundamental principle of 5A's of ensuring Adequacy and Availability of financial services to all sections of the society through the formal financial system covering savings, credit, remittance, insurance, etc. and, at the same time, increasing Awareness of such services and ensuring Affordability and Accessibility of the appropriate financial products through a combination of conventional and alternative delivery channels and technology enabled services and processes. Against this background, we can see large variance in the level of financial inclusion across the country. The Reserve Bank has therefore been pursuing a multi-pronged strategy for enhancing the outreach of financial services including the delivery channels across all sections. The entire spectrum of the financial system which comprises commercial banks, regional rural banks (RRBs), urban co-operative banks (UCBs), primary agricultural credit

societies (PACS) and post offices is, therefore, geared for this purpose. Besides, self-help groups (SHGs) and Micro Finance Institutions (MFIs) also meet the financial service requirements of the poorer segments.

The concept of Financial Inclusion:

The concept of financial inclusion has a special significance for a growing economy like India as bringing the large segment of the productive sectors of the economy under formal financial network could unleash their creative capacities besides augmenting domestic demand on a sustainable basis driven by income and consumption growth from such sectors.

According to the Government of India's Committee on Financial Inclusion, the definition of financial inclusion is "financial inclusion is a process by which the weaker sections of society and the poor are provided with timely access to financial services and credit at affordable rates" (Rangarajan Committee: 2008).

The financial inclusion process ensures the bank accounts of every household and the benefits of banking services. (Ready: 2007)

Financial inclusion provides banking services to the weaker sections of the society at affordable rates. (Government of India: 2008)

Financial inclusion raises income opportunities by empowering the poor with access to affordable financial services, especially savings, loans, and insurance policies. Such empowerment contributes to public and political stability. (Thorat: 2007).

Financial inclusion efforts do have multiplier effect on the economy as a whole through higher savings pooled from the vast segment of the bottom of the pyramid (BoP) population by providing access to formal savings arrangement resulting in expansion in credit and investment by banks. Deeper engagements of the BoP/ under-banked population in the economy through the formal financial system could lead to improvement of their financial conditions and living standards, enabling them to create financial assets, generate income and build resilience to meet macro-economic and livelihood shocks. Government also immensely benefits by way of efficient and leakage-proof transfer of vast amounts of welfare benefits to the targeted, disadvantaged groups of population. From the perspective of the Reserve Bank of India, greater participation by all the economic agents in the financial system makes monetary policy more effective and, thereby, enhancing the prospects of non inflationary growth. It also reduces reliance on the informal sector which tends to dent the impact of monetary policy decisions.

While inclusive banking began, in spirit, with the nationalization of banks in 1969 and 1980 in India, the real thrust on financial inclusion (FI) came in 2005 when the Reserve Bank of India (RBI) highlighted its significance in its annual policy statement of 2005-06. FI as a policy initiative entered the banking lexicon only after the recommendations of the Rangarajan committee in 2008. It began to attract the attention of stakeholders when banks realized the significance of connecting with more people for business growth. The span of financial services included provision of basic savings accounts, and access to adequate credit at affordable costs to vulnerable groups such as the excluded sections of the society and low-income households. The experience of microfinance units in India and abroad shows that vulnerable groups who pay usurious interest rates to local moneylenders, can also be worthy borrowers of banks. One of the broader objectives of FI is to pull the poor community out of the net of exploitative moneylenders. But despite such emphasis, the penetration of banking services was initially mostly confined to urban areas and major cities, after which they started spreading to the hinterland. FI thus became an integral part of the business domain of banks, with RBI advising

all public and private banks to submit a board-approved, three-year Financial Inclusion plan (FIP) starting from April 2010. These plans broadly included self-set targets in terms of bricks-and-mortar branches in rural areas, clearly indicating coverage of unbanked villages with population above 2,000 and those with population below 2,000; deployment of Business Correspondents¹ (BCs) and use of electronic/kiosk modes for provision of financial services; opening of no-frills accounts; and so on. For the dispensation of credit, Kisan Credit Cards (KCC), General Credit Cards (GCC), and other specific products designed to cater to the financially excluded segments, were introduced. Such accelerated microcredit was part of priority sector lending schemes of banks. Further, banks were advised to integrate FIPs with their business plans and to include the criteria on FI as a parameter in the performance evaluation metrics of their staff. Among associated developments, RuPay – an Indian domestic debit card – was introduced on 26 March 2012 by the National Payments Corporation of India (NPCI). It has been a game changer in creating better digital infrastructure and enabled faster penetration of debit card culture.

In the year 2014, N.D.A. The government took the initiative to include people from all over the country in the banking sector at the national level after being elected as the central government in the country; In the effort of which Pradhan Mantri Jan Dhan Yojana was started. Under this scheme to develop the spirit of saving among the weaker sections of the society such as Scheduled Castes, Scheduled Tribes, Other Backward Classes as well as economically weaker sections of farmers, laborers, artisans, widows, school children, old and women in banking services. beneficiaries can avail of various financial assistance provided by the government for the purpose of alleviating poverty and eradicating corruption directly into their bank accounts. With Rs. 1 lakh for accident insurance on account RUPPY debit card of the account started by Pradhan Mantri Jan Dhan Yojana (this amount was increased to Rs. 2 lakh after 28/08/2018) and insurance of Rs. 30 thousand for life insurance. (If the account is opened by January 2, 2015) Pradhan Mantri Suraksha Vima Yojana, Pradhan Mantri Jeevan Jyoti Vima Yojana was started with this scheme. So that in case of an accident, the weaker sections of the society and the deprived sections get insurance facility. So that in case of any untoward incident, the family of that person can get financial assistance.

As of 2014, 54% of people in the country had access to financial services (Assocham Report). By 2014, 46% of the country's population was deprived of financial services. So in the year 2014 "Pradhan Mantri Jan Dhan Yojana" was started by the government and during the same year "Sansad Adarsh Gram Yojana" was started by the government for development work. Under which every MP should adopt a village and develop it and an Ideal village where development work is fast and that village is a source of inspiration for other villages. Therefore it is natural to conducted with the focus on five MP ideal villages in South Gujarat a systematic scientific investigation of “ financial Inclusion on tribal community family”. There is research method used of exploratory and descriptive manner. So Here I would like to clarify that I used the field data from M.Phil study.

Findings of the research:

(1) Examining the overall financial inclusion situation in the tribal respondent families selected for research in the research study, about 45.91% of the tribal respondent families are mainly involved in financial inclusion due to opening a bank account under PM Jan-Dhan Yojana.

Respondent families are reported to have been financially incorporated through a Basic Savings Bank Deposit Account.

(2) Considering the extent of financial inclusion of tribal families in the selected villages under the present study under Pradhan Mantri Jan Dhan Yojana, the highest financial inclusion of 50% of tribal families was found in Avidha village of Bharuch district. While Chikhli of Navsari district, Goima of Valsad district and Haripura and Saras village of Surat district have 48.82%, 45.29%, 42.85% and 41.76% of tribal respondent families financially included respectively.

(3) In the selected villages under the present study, considering the proportion of financial inclusion under the Basic Savings Bank Deposit Account of the families of the tribal community, the highest financial inclusion of 23.52% of the tribal family was found in Saras village of Surat district. While Avidha of Bharuch district, Chikhli of Navsari district, Haripura of Surat district and Goima village of Valsad district have 21.73%, 18.60%, 16.60% and 14.11% tribal respondent families financially included respectively.

(4) Under the present study, 71.91% of respondent families were required to open a bank account for various reasons for the purpose of availing direct benefit transfer of various schemes for financial inclusion in tribal respondent families in the villages under study. It may be noted here that among the various schemes of the government, the highest number of 76.73% tribal respondent families joined the bank for gas subsidy. while 60% of tribal families have been found to have opened bank accounts for the benefit of their children through educational schemes such as scholarships and food bills. Apart from this, 40.25%, 14.78%, 13.84% and 11% of the tribal respondent families have opened bank accounts for direct benefit transfer in the process of financial inclusion. This was found out on the basis of the information received.

(5) The families of the tribal communities of the villages adopted under the MP Adarsh Gram Yojana are required to open an account through Pradhan Mantri Jan-Dhan Yojana and the account holders need to have general awareness about the various benefits available with a bank account with financial security. . An inquiry into this information revealed that 87.1% of the respondents in the tribal respondent families had the information to open an account with zero fee. While only 21.38% of respondent households had knowledge of debit card services. It is important to note that due to inadequate knowledge of accident insurance and life insurance for the safety of the account holders, the tribal respondent families of all the study villages have been informed of the benefits.

(6) 21.38% of the tribal respondent households in the study villages had this information in their inquiry regarding the information provided by the bank on the debit card service provided by the selected tribal respondent families; Out of the total villages under study, 34.78% were in tribal respondent families of Avidha village; While in Haripura, Chikhli, Goima and Saras villages, 23.8%, 18.6%, 18.23% and 17.65% of the tribal respondent families were aware of the debit card service respectively. The low level of education is responsible for the low level of knowledge about debit cards as the uneducated or non-signed account holder is not eligible for a debit card.

(7) Bank insurance services are also available to the account holders under Pradhan Mantri Jan-Dhan Yojana along with the bank account. In which along with the debit card (RUPAY debit card) available in Pradhan Mantri Jan-Dhan Yojana, the account holder is entitled to accident insurance and life insurance (on the account started from 15/08/2018 to 31/01/2018). In the present study, the tribal respondent families in each of the villages under study did not have this information. Studies have shown that account holders cannot apply for such benefits in the event of an accident or death, resulting in deprivation of such benefits.

(8) An account holder who has a bank account under Pradhan Mantri Jan-Dhan Yojana will have an overdraft service of Rs. 5,000 / - to the account holder who conducts regular financial transactions during 6 months. Overdraft service up to Rs. 10,000 / - is available. The present study examines the relevant information in the tribal respondent families and finds that the tribal respondent families in the study villages are not aware of this matter and as a result cannot avail such benefits.

(9) Out of the insurance services in the respondent families of the tribal community of the villages adopted under the MP Adarsh Gram Yojana, a total of 39.62% of the tribal respondent families have been registered under the insurance service under the Pradhan Mantri Suraksha Vima Yojana. The highest number of 66.67% of the respondent families of Haripura village were registered under the insurance service. While 44.11% tribal respondent families of Goima village were registered under Pradhan Mantri Suraksha Vima Yojana. The work of local representatives and business correspondents was responsible for this. In the remaining villages like Saras, Chikhli and Avidha, 23.52%, 23.25% and 19.56% of the tribal respondent families were found to have insurance cover under Pradhan Mantri Suraksha Vima Yojana.

(10) The present study is about the financial inclusion of tribal community families and its implications. Therefore, in order to examine the impact of financial inclusion on women socio-economic life in particular by the self-help group organized by the self-help group of the tribal community, one self-help group was selected from each of the five villages under the case study. The active role of the transaction was observed.

(11) Economic empowerment has increased due to increased economic participation and activism in the self-help groups by women members through savings and internal lending activities. At the same time, their role in financial inclusion has been seen through self-help groups. Regular internal lending activity was reported to occur in all the groups covered under the study. Self-help groups are reported to have obtained loans for wedding occasions, purchase of household necessities, children's educational expenses and other socio-economic activities.

(12) Considering the situation regarding bank lending by SHGs in the villages of the present study, it is known that all SHGs except "Shri Hari SHG" of Avidha village have obtained bank loan for the purpose of purchasing milk cattle, sewing machine, catering equipment etc. But in the study villages "Ekta Sakhi Mandal", Chikhli and "Jai Ambe Sakhi Mandal" in the nice village, the self-help group did not use the loan for the purpose for which it had obtained the loan from the bank for its intended benefit. Study) has been found to have used bank lending in the past. As a result, the true heart of the self-help group does not seem to be revealed.

(13) In the present study, while getting information about the repayment of internal and bank loans obtained by the self-help groups of the villages, it was found that the repayment of internal loans was regular. Is. While in other village self-help groups, internal lending has been found to be non-repayable knowingly the funds raised through group member's savings. Out of the self-help groups in the study, which received information on repayment of bank loans, only "Ektasakhi Mandal", self-help groups other than Chikhli village self-help groups were found to have regular repayments of bank loans. The self-help group in Chikhli village is said to have not repaid the loan as the bank loan was for personal needs.

(14) Examining the situation of loan / credit obtained from banks on an individual basis as part of financial inclusion of tribal community in the villages under study under the present study, it has been found that only 12.58% tribal respondent families in Goima village have availed the benefit of Kisan Credit Card. While other villages of study like Saras, Avidha, Haripura and Chikhli villages have not got the benefit of Kisan Credit Card as the commercial tribal families are mainly involved in animal husbandry, farm labor, jobs and other economic activities.

(15) In the present study, only 12.58% of the respondent families in Goimagam have benefited from Kisan Credit Card among the respondent families of the tribal community in the villages selected for research. Is known to have been used for. Therefore, the use of Kisan Credit Card has not been spent on farming or its ancillary activities, according to the study.

(16) In the study villages the tribal family respondents got benefit from the bank under Kisan Credit Card Scheme. Among them, bank loans ranging from Rs 50,000 to Rs 3 lakh were obtained at 4% interest for 6 months and 3% for one year. But an inquiry into the repayment of this amount found that 67.5% of the tribal family respondents were repaying the loan according to their financial capacity. While 32.5% of tribal family respondents could not repay the loan obtained through Kisan Credit Card. This is because such families could not repay due to spending on non-productive activities rather than using the money for the intended purpose.

(17) Examining the benefits of Pradhan Mantri Mudra Yojana and its usefulness as well as repayment status by tribal respondent families in the field of study as part of the impact of financial inclusion, it was found that only one tribal respondent family in Haripura village of Surat district conducted puncture business.

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TRIBAL SOCIETY IN CONTEMPORARY INDIA: A CASE STUDY OF VAGHARI COMMUNITY

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Abstract

India is a country with many unique social systems, culture, economic condition, and of various ethnic/castes and communities. The socio-economic status of a community shows the living condition of people in that community. In India, many communities are still backward and little known. They are still found suppressed, exploited, neglected and forced to live insecure lives because of illiteracy, ill health, poverty and exclusion. With the great change in the fields of education, technology, communication, transport etc. and their interaction with different cultures, caste and communities, they must have undergone certain transformation.

Various national and international scholars have done a lot of research on the ethnic groups and communities, but they have not done in-depth study and research on the Vaghri community. The present study will try to explore the present socio-economic status of the Vaghri community of Mumbai, and its occupation of dealing in second hand clothes in the city and will try to give them visibility in academic literature.

Key: *Neglected Tribe, Vaghari, Cloth-dealer, Problems and Suggestions*

1. INTRODUCTION

In developing countries, a high proportion of surplus labourers have been generally absorbed by the urban informal economy. No attention was given by economists to economic activities carried out in the informal sector of the economy. Sociologists and anthropologists were the only ones who seemed to consider the existence of such activities. Keith Hart (1971, 1973)¹, a social anthropologist, was the first one to bring the term 'informal sector' (in a Third World context) into the academic literature. He introduced the concept of the 'informal sector' as a part of the urban labour force, which takes place outside of the formal labour market. Hart's original notion of the 'informal sector' is limited to the 'self-employed'. Hart considered the 'informal sector' as almost synonymous for the categories of small self-employed.

The workers in the informal sector can be divided into two major categories:

- The Wage Workers
- Self-employed Workers.

The share of self-employed is higher in the informal sector.

The various occupations that fall under self-employment are Handloom Weavers, Chikan Workers, Street Vendors, Food Processors, Rag Pickers, Beedi Rollers, Agarbatti Makers.

In the view of understanding workers in the sphere of self-employment, it is interesting to explore the specific category of workers, who are their own account workers. This specific

category does not have a definite employer or definite job and wage structure, forms the most invisible group of workers. Vaghri community is one of such types of invisible workers contributing to the cause of recycling of cloth. Their business is selling utensils and plastic wares in exchange for old clothes. They are also called 'bartanwale' or 'bhandiwale'.

Vaghri live in Ahmedabad, Kaira and Kathiawar districts of Gujarat. Some of them have migrated to nearby states like Madhya Pradesh, Maharashtra and Rajasthan. According to **Enthoven (1922)** the name Vaghri means 'tiger-like'. However, it is more likely that the name is derived from 'vadags' meaning the sand hills of Rajputana desert. It may have also been derived from 'vaghurs' or 'gaghars' meaning net, in which case, Vaghri would mean a tribe that traps animals in nets. Sometimes Baghri is used as a synonym for Vaghri. The Baghri tribe inhabits the Bagar country in the old United Provinces. He mentioned that the Vaghri of Gujarat probably belonged to the Bagri tribe.

Vaghri did not fit easily into the category of caste or tribe as these categories became more rigidly codified during the colonial era. At the same time, their ambiguous marginality was picked up by a regime that articulated a fantasy of occult criminality. This resulted in the Criminal Tribes Act (CTA) (1871) through which the social marginalization of the Vaghri community was greatly extended and stigma attached that persists into the present day even after the De-notification of criminal tribes in 1952 (**McNaughton, Darlene Ann, 2003**).

The constitutional status for the Vaghri in Maharashtra is *VimuktaJati* i.e., denotified tribe. There are quite a few sub-groups of the Vaghri; one group is called the Kathiawad Vaghri or the Vedus who sell *masala* (spices) in the cities. The second group is *Chunarias* who are lime burners or cultivators. The third group is Dantaniyas who sell twig toothbrushes, and the fourth group comprises Vaghri pursuing different professions other than said above. All these are endogamous groups and do not intermarry. These sub-groups cannot be placed in any definite hierarchical order. Vaghri of the fourth category have followed different occupations for their survival after they migrated to the adjoining state of Gujarat. Some have adopted the occupation of selling utensils for exchange of old clothes. The Vaghri under study are also pursuing the same occupation in Maharashtra (**Bhanu, B.V. 2004**).

2. OBJECTIVES OF THE STUDY

With the aim of studying the tribal communities in the contemporary society, the main objective of the present study is to analyze the present socio-economic status of the Vaghri community, focusing on their problems and recommending certain solutions.

3. REVIEW OF LITERATURE

Not much literature is available on Vaghri Community. However, an attempt was made to review whatever literature was available.

The term Vaghri is also spelt as Waghri, Waghari, Vaghari and Vagri. They are listed as Scheduled tribes in the Kutch district of Gujarat. At home, they speak Sarhadi, which belongs to the Indo-Aryan family of languages and they use the Gujarati language and script to communicate with the neighboring communities. They are non-vegetarians and eat pork and buffalo meat and consume locally available alcoholic beverages. (**Tribes, the Art and Soul of India**).

B.V. Bhanu (2004) stated that Vaghri lives in Ahmedabad, Kaira and Kathiawar districts of Gujarat. Some of them have migrated to nearby states like Madhya Pradesh, Maharashtra and Rajasthan. **Takashi Shinoda (2002)** stated that the Vaghri community is notorious for criminal tendencies. The burden of earning bread is usually borne by women who practice petty itinerant trade on the streets. The men generally laze around and indulge in all types of vices. They spend much of their time in acts of petty violence, theft and as gangsters. **Lucy Norris (2004)** stated that the *bartanwale* Vaghri people from Gujarat suffer from an extremely poor reputation, as expected for dealers in waste, whose moral character is often identified with the materiality of their trade. In this book she pointed out that Vaghri are considered to be dangerous people, untrustworthy, and that allowing them into one's home was unthinkable.

JM Malkan (1993) a researcher and former bureaucrat has studied the roots of Vaghri community in his article titled '**Vaghri of Gujarat an ancient tribe: Facing crucial change and anti-historical process**', says that the Vaghri were treated as Shudras (untouchables) and given lower status in the society. At the same time, they were also called 'Devipujak'. **Sarthak (2016)**, in a project report and research study noted that women among Vaghri community suffer the most. Their literacy rate is very low. They do not have access to health care facilities. They bear a number of atrocities not only by people of other communities but within their own families. Vaghri are victims of stigma, social neglect and exploitation for centuries and even after so many decades of Independence, they lack the most basic amenities of life.

Vaghri are local people whose name is almost a synonym for personal dirtiness and extreme lowliness of caste. The word Vaghri has been used to show contempt against a person even in common conversation. **Bhut Lalita (2011)** in his study noted that to protect the self-respect of this community from being hurt and dissatisfaction from spreading, the Gujarat Government's 'Social Justice and Rights Department' has tried, vide its Order No: 112001 M-148 A dated 01/09/2001, to present this community as '*Devipujak*' (the devotee of the goddess).

4. WORK CULTURE AND PROBLEMS ASSOCIATED

Men and women belonging to Vaghri community in Mumbai collect discarded clothing from households in exchange for kitchen utensils and plastic wares. They are called 'bhandivale' or 'bartanvale'. This unique door-to-door job earns them a livelihood. The objective was to understand the socio-economic background of the 'bhandivale' in the city of Mumbai.

Working pattern of Vaghri involves the entire pattern in which the clothes are reused and recycled. It follows set steps of functioning-

The three stages that observed are-

1. Procuring the clothes
2. Processing
3. Marketing

They procure the clothes solely from various households, wandering door to door to gather used old clothing. The mode of travelling used is solely through the railways consisting of both Local and Express. They also travel through Auto rickshaws, and Buses. What is unique in this trade is that Vaghri do not follow the mode of monetary exchange for the old clothes. They in turn

barter the clothes for new utensils and plastic wares. Their effort is to try to ensure that the barter mode of exchange enables the recyclers to gain profit behind each type of cloth. Hence, they put in maximum bargaining skills with the women of the households through negotiations.

Vaghri going to Chor Bazaar have to get up long before dawn to take old clothing to the marketplace to sell, arriving from 3.00 a.m., and staying until 9.00 a.m. or 10.00 a.m. until they are all sold. They then return home to prepare for the pheriya, travelling via the bartan shops to negotiate for more stock. By mid-day they clamber into rickshaws or take a bus, often suffering abuse from city bus drivers who refuse to allow them with their overfilled baskets of bartan carried over their shoulders. Many complain of police harassment for having no license to trade and are forced to bribe them Rs. 20 or 30 on some days. The women were often suspected by residents of tipping off their husbands resulting in local robberies and kidnapping. Suspicion of their past as a criminal tribe haunts them and in the psychology of the society they remain permanently excluded.

The clothes that the Vaghri are not able to sell are sold to rag merchants called 'chindiwale'. There are over a hundred wholesale rag dealers who visit the areas where Vaghri reside. They often act as middlemen themselves, selling on to others who have large godowns (warehouses) stocked to fill larger contracts in the international rag market.

5. OTHER PROBLEMS ASSOCIATED WITH VAGHARI COMMUNITY

5.1 Lack of Education: Education is considered as a very important attribute and an asset for an individual to achieve productive, remunerative and gainful employment. This occupation of selling utensils for exchange of old clothes does not necessarily require a higher level of skill and education. Thus, most of the young men and women of the Vaghari Community are found to have no or very less formal education.

5.2 Lack of Political Participation: Political participation is one of the most important parts of the social life of the citizens. Similarly, all the people of the society should have the right and responsibility to handle and manage the local resources. This is significantly lacking among the Vaghari.

5.3 Social Exclusion: Vaghri belong to denotified tribes and are always looked down in suspicion by other people due to their ex-criminal tribe status. Vaghri respondents mentioned that they are treated badly by police and municipal authorities. Even locals do not treat them in respectable manner. Normally they are referred as 'vagads' or 'vagaras'. These words are referred to dirty, unclean and of low category. It is found that relation of Vaghri with other communities is not that satisfactory. They feel excluded from the larger society.

5.4 Low Daily Wages: Vaghri have a hand to mouth existence. Their daily earnings are around 100-500 Rupees. Since their job is not secure their income is not fixed. Their earning depends on the quantity of clothes they are able to collect. At the same time, they have to climb stairs, over bridges with loads of clothes and utensils. In certain localities, their entry is restricted. They have to sit outside the locality. In certain housing if they are allowed to enter, they are not allowed to use escalators.

5.5 Lack of Health-Care Facilities: It was observed that the workers in the unorganized sector have reported that the incidence of diseases is relatively more in comparison to the workers in the organized sector. The workers involved in informal activities are deprived of the basic facilities like safe drinking water, toilets and sufficient health care facilities. Home treatment is still a common practice. Men respondents were found suffering from fatigue and tiredness. Women were found suffering from body pain, back ache, pain in legs, and tiredness. Birth related disability among the children was found. In some accident cases conditions have worsened due to inappropriate care.

6. SUGGESTIONS TO OVERCOME THE PROBLEMS

It is the role and responsibility of policy-makers, social institutions, civil society, and the private sector to address the issues to achieve an 'inclusive society' or "society for all'. The stakeholders should examine and map the concept of social exclusion and inclusion, consider marginalized Vaghri community and women group in mind and redress each exclusive force, which includes:

6.1 Transforming the mind-set of people - Visual publicity through public hoardings or documentary/feature films is to be promoted acknowledging the fact that the Vaghri are invisible social garbage recyclers. They are spreading happiness to those who deal with them, without charging anybody. People should be inspired to accept them without discrimination, intolerance, stigma, stereo-typing, sexism, racism and homophobia or any fear and psychological insecurity as they are living on their own labour.

6.2 Discriminatory laws and practices - Policies and legislation may be formulated providing them access to basic services, including education, health care, clean water, sanitation and transportation. The social security network of Maharashtra Government is quite strong. The families of the Vaghri women in the business should be covered with all the social security networks currently in operation. Few models on the line of Annapurna in Mumbai, SEWA in Ahmedabad and Sanghamitra in Bangalore can be replicated enumerating measures for welfare of Vaghri community and their women.

6.3 In order to have an access to decent work and employment and adequate resources to sustain livelihood, they should have access to institutional credit, either by SHG (Self-Help Group) type cluster financial arrangements on Community Based Savings Groups (CBSGs), or easy individual loans in differential rate of interest (DRI) schemes or Urban Micro Finance Schemes.

6.4 Freedom from Stigma- Indian Penal Code sections 153A, 295 and 295A punish culprits for social boycott or caste ostracizing that violates basic human rights. The offences are cognizable and should be instructed to officials to ensure that offences are booked and punished. This may save Vaghri who are offended from physical insecurity, segregation, violence and abuse. A vigilance team can be constituted under the leadership of the City police Commissioner to prevent the harassment of members of Vaghri community.

Above objectives are aimed at providing our subjects firm footholds in social, economic, legal and strengthening welfare measures. In the fast-changing market scenario, the women's 'niche' businesses are under threats from market forces. We cannot neglect these people in the invisible

hand of the market economy. Government should work towards measures that will enable the Vaghri community to sustain this traditionally practiced novel occupation of selling utensils and plastic wares for exchange of old clothes. Their occupations should be protected and reserved and for this certain steps directly to resolve the major challenges faced by Vaghri should be undertaken. The multinational companies, business malls, rag importers and giant companies from India should be prevented from entering into this business. The Government of India in 2008 banned import of old clothes and non-mutilated clothes. Surreptitiously second-hand mutilated clothes are brought into the country, damaging the level of the business and loosening the hold of this monopolistic community business, which has 'female expertise' with 'ethnic push'. The duty of the authority concerned with social welfare here is to see that this business is gainfully synchronized with the malls, trading and recyclers concern and private corporate dealing with used clothes, eliminating the risk of joblessness.

7. ANTICIPATED MEASURES ARE RECOMMENDED AS UNDER:

- i. Education is a panacea to many of the social evils. Therefore, the literacy rate and the level of education need to be raised among the Vaghri on a war footing. Most of the people receiving education will be the first generation. Education institutions and non-formal education centers may be established at appropriate locations.
- ii. The state-run housing board can allocate low cost houses to Vaghri with proper toilet, water and drainage facilities. Growing incidents of smoking, alcoholism and drug addiction need to be addressed by raising social awareness among the Vaghri community. Health workers should motivate the Vaghri community to create hygienic environments both at the personal and community level and explain to them the importance of personal hygiene. Pension schemes can be implemented and to protect the aged Vaghri premium can be paid by the Government.
- iii. The philanthropist, the NGO's, religious institutional and charitable trusts must come forward to care for the needy Vaghri. The government can create a separate ministry or a special cell under the Ministry of Labour to look after the welfare of the workers in the unorganized sector. The secretaries of the housing complexes should be sensitized regarding the working conditions of the women and their significance at macro/micro level. These women would negotiate with housing complexes to fix up a date and time for business disposal.
- iv. Political participation of the Vaghri community in the administrative and political bodies at the national and local levels should be promoted. They should be made to participate in the elections of the parliament and local bodies. Special focus should be given to the women to participate in these elections and to make their presence felt through political participation. They should be empowered in such a way that they could bargain for their rights.
- v. Inclusion of this trade in the lists of central documents of unorganized occupations in the unorganised sector Workers Bill and Street Vendors Policy can stand as a major

intervention. This will generate a database that would reflect the number of old cloth recyclers at city level.

- vi. In order to ensure visibility, mobilization of the community establishment of trade unions is a key strategy to help them acquire their existence and social security measures. Trade Union can help organize the Vaghri Community members and can provide them a platform to raise their issues and demands. Vaghri communities can also be organized by forming their co-operative societies. This could be done through unions or with the help of NGOs.
- vii. Their markets are never a part of the urban planning programs and hence are often uprooted in the city's beautification processes. Suitable public space should be allotted for their market that will be free from local goons and harassments from law enforcing agents. A vigilance team can be constituted under the Leadership of the City Police Commissioner to prevent the harassment. This issue could be addressed at the municipal level to build up infrastructure for these markets.

The story of the Vaghri is one of struggle, prejudice and victimization. It is also a story of adaptation and resilience that provides an ethnographic account of the history and contemporary practices of a depressed community. Majority of Vaghri are reeling under acute poverty and deprivation. Vaghri have "the problem of problems" and for generations, are in the 'culture of poverty' - a concept in social theory that expands on the idea of a cycle of poverty. It attracted academic and policy attention in the 1970s, survived harsh academic criticism and made a comeback at the beginning of the 21st century. It offers one way to explain why poverty exists despite anti-poverty programs. People in a culture of poverty produce little wealth and receive little in return and fail to come out of the vicious circle.

8. CONCLUSION

The informal economy has its positive and negative characteristics and the contribution of the informal economy in creating jobs cannot be ignored. However, negative aspects in them cannot be simply eradicated overnight. It will be a complex and arduous process. There has been not a single organizing attempt to empower this community, to entrench in social moorings. It is no use suggesting revolutionary change. By creating basic structural changes, a little transformation may succeed in alleviating 'culture of poverty' for this lowest-income populace. It is incumbent that the government formulates tailor made programmes to suit and address the specific socio-economic needs of the Vaghri. Any blanket approach may not solve the generic problems of the Vaghri.

The absence in the higher levels of old clothes trade, absolute stigmatization on part of the residential authorities and the non-inclusive urban planning policies have led them to identify their own professions as '*chindi*' - an old and rejected rag. Eventually, these innovative urban entrepreneurs providing affordable second-hand clothes to India's poor for decades remain invisible and unaccounted for in India.

For Vaghri who live on pavement have a very tough life. Since they carry a stigma of ex-criminal tribes, they become targets of police and ruthlessness from the members of society. Despite the discrimination faced from urban residents, municipal planners, police officials and residential authorities, the vaghri have constantly evolved in their occupation. Moving away from exchanging utensils and plastic wares for old clothes, few of the Vaghri have now set up shops to directly collect old clothes from the customers in lieu of cash.

The only solution to all the problems of the Vaghri community is that the Government should take some war footing measures and implement policies adequately. Traits of social exclusion are historically and starkly evident when they stay in cities. Access to better life is denied due to their inability to acquire share in education, health, political social opportunities and trade related advantages in commercial cities. Their migratory character, dependence on women earning and social vulnerability keep the community out of the mainstream society. Inclusive measures are insufficient and their search for their identity remains elusive.

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ENTREPRENEURSHIP DEVELOPMENT: CHALLENGES AND MEASURES BEFORE TRIBAL SOCIETY

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INTRODUCTION : Entrepreneurship is the act of being an entrepreneur or “one who undertakes innovations. Finance and Business acumen in an effort to transform innovations into economic goods”. Entrepreneurship is the activity done by a person called entrepreneur who assumes the risk in expectation of future profit or benefit. Entrepreneurship relates with new ventures., emerging ventures or established ventures. Innovation and entrepreneurship is most important requirement of the country. Entrepreneurship is the engine that consumes all of factor of production in expectation of desire growth as output.

Type of the organizations and area, background also determines a challenging factor for the activities of entrepreneurship. Entrepreneurship does not depend upon the size of the enterprise, neither it depends upon the capital requirement for enterprise. It all requires is the idea, support, skill , risk and proper and appropriate guidance, support and the direction towards a successful entrepreneurship.

Entrepreneurship is the very useful tool for the economic development of the country, but the lack of managerial and administrative skill , guidance and support may become the challenge for the development.

Objectives

- 1) To Study the Role and Relevance of Tribal Entrepreneurship Development Program.
- 2) To Study the Difficulties observed in Entrepreneurship Development Programs (EDP's) in Tribal area.
- 3) To Study the challenges faced by Entrepreneurs in Tribal Area.

Methodology: This paper is prepared on the basis of Primary and Secondary data. The observation of the author and discussions held with some expertise and authorities in handling Tribal Development Program and Schemes. Discussions with the Academics also proved useful in the preparation of this paper. This paper serves and focuses on the Entrepreneurship Development among the Tribal People, opportunities, Challenges, Measures implementation, to uplift and bring improvements.

Rationale and Scenario:

Tribal Development

Development is a wide concept and evolves capital and technical knowledge, mobilization of natural resources, augmentation of trained manpower, and their utilization for attainment of constantly multiplying national goals, higher living standards and the change over from a traditional to a modern society the essence of development is generally perceived as industrialization and modernization development is multidimensional and multi linear process.

The primary objective of the development is to develop the nation, per capita income. To maintain social justice in the society, freedom, spirit of equality and better standard of living of the people

Observing the weakness of policies, Pandit Jawaharlal Nehru, in his forward to the first edition of Elwin's volume (1958), Philosophy of NEFA, outlined Five Fundamental Principles to approach tribal development known as "Panchasheel"

The Nehru's Panchsheel (five point) are

1. People should develop along lines of their own genius and we should avoid imposing anything on them. We should try to encourage their, own traditional art and culture.
2. Tribal right in land and forests should be respected.
3. We should try to train and build up a team of their own people to do the work of administration and development. Some technical people from outside will no doubt be need, especially I the beginning. But we should avoid introducing too many outsiders into tribal territory.
4. We should not over administer these areas or overwhelm them with multiplicity of schemes we should rather work through and not in rivalry to their own genius and their won social and cultural instructions.
5. We should guide results not by statistics or the amount of money spends but by the quality of human character that is involved.

Important Landmarks in Tribal Development.

From the very beginning of the Plan Era, problems of tribals and special needs get recognition and a special benefits were accorded for tribal development in the country's Development Agenda. Following are some important achievements in Tribal development are as below:

1. Panchasheel adoption- the process of Tribal Development (1956) the five guiding principles.
2. To ensure expansion of infrastructural facilities in tribal areas, and for atleast 50 percent tribal families to cross poverty line, poverty alleviation Programmes.
3. Setting up of Ministry of tribal Affairs (1999) and also setting up of National Scheduled Tribes Finance and Development and to Empowerment of Tribals (1997)

A: Role and Relevance of Tribal Entrepreneurial Development Program.

Enterprise Development Programme helps in developing the skills of entrepreneurs at various level. To discriminate the roles and relevance of EDP between normal citizens and tribal is difficult task. Normal entrepreneur facing many problems while tribal entrepreneur faces all the problems faced by normal entrepreneurs in addition to that he has to face some peculiar problems about the geographical location as well as economic searching of market for their products. Entrepreneurship Development programme helps the entrepreneur to tackle those problems.

Relevance of Entrepreneurship Development Program for Tribal community is as follows,

- 1) Enhancing the income level of the Tribal
- 2) Reducing the unemployment amongst the Tribal People
- 3) Promoting the overall development of the region.

- 4) Exploring the local natural resources.
- 5) Educating the people about the socio-economic activities
- 6) Inducing the people for searching for additional income source.
- 7) Promoting the people for economic independence
- 8) Improving the standard of living.
- 9) Improving the knowledge about business Practices
- 10) Creating and explaining the awareness to effective utilization of funds.

B: Difficulties observed in Entrepreneurship Development Programs (EDP's) in Tribal area.

- 1) **No Direction of National Policy:** A strong support and will of the Political persona is necessary for bringing Schedule Tribes to the main stream of the country. A Path breaking national policy should be framed and followed.
- 2) **Pre-Planning Phase:** Needs of the Scheduled Tribes should be thoroughly understood and there representative should make involved and planning and implementation stage at village level.
- 3) **Vulnerability of No to Trainees:** Continuous daily Presently of Trainees during the continuous of training period is also the concern.
- 4) **EDP Program Duration:** Limitation on the duration of the program is also a constraint.
- 5) **Inadequate Infrastructure Facility:** Infrastructure facility is not available at the root level.
- 6) **Specific Course Structure not available as per specific area limitation:** Each region is having its peculiar feature and EDP Program should be designed with taking care of the region
- 7) **Beneficiaries selection criteria:** A need base survey should be conducted for selecting the beneficiaries for the program.
- 8) **Financial Institution attitude and reluctance to give response:** Financial Institution are reluctant to Provide correct and timely information to the beneficiaries. Subsidies received not credited by banks in beneficiaries account and most bank is having un reconciled subsidy accounts from many years.

C: Challenges of Entrepreneurs in Tribal Area :

- 1) **Scarcity of own funds:** Scheduled Tribe doesn't have the financial discipline. For every business the initial capital investment is very important and financial institution also insist to brought the initial capital. And as far Scheduled Tribes are concerned those peoples fails to provide the own fund contribution.
- 2) **Non Availability of markets :**Entrepreneur belongs to Scheduled Tribes is not having access to the end users. A mechanism or a facility should be provided so the entrepreneur should have direct communication with end users. DRDA is running a pilot project with the brand name of Godai in this direction, such project should be introduced a every Tehsil and Brand should be created for them.
- 3) **Non- Availability of Raw Market :** Raw material is not available very easily. Transportation facility and its cost is the major Problem.
- 4) **Lack of Managerial Skills :** Scheduled Tribes Entrepreneurs depends upon there inherited skills and knowledge. They are not aware about the modern management techniques and skills.

5) **Risk taking ability is limited** : These peoples doesn't have much financial support hence there risk taking ability is very low.

7) **Lack of Education** : Education facilities is not available in appropriate manner in remote villages and the facility available is also up to the Matric or Higher Secondary level of education.

8) **Lack of Communication Skills** : Schedule Tribes lacks the self Confidence and motivation to gear up and get attached with the main stream of the population and hence they face this, but presently they have geared up themselves and moving ahead with the times.

Measures : To overcome the challenges against the Entrepreneurship Development among the Tribal peoples, the following measures can be adopted and suggested within the Tribal people and can create awareness.

1) Making known and creating awareness of Implementation of certain schemes designed for Tribal people such as: Prime Minister Employment Generation Program (PMEGP), Swarojgar Yojna (SGSY), Mahila Sabilikaran Yojna, Skill Development Program etc.

2) Involving maximum population of Tribal People and their Positive response in the training program.

3) Strong Financial, Moral support, guidance, and direction from the Government.

4) Provisions of funds by the Government to the Schemes.

Conclusion: This study is based on studying the various schemes introduced by the Government, discussions with the personnel. The schemes for the Tribal Development are being implemented by the Central Government and state Government Departments. Tribal community is the most resourceful people in the development of the region, state and country. Also the special attention and the guidance received and provided by the Ministry of Tribal Development proves the fuel to boost the energy and confidence. A National Policy to uplift the growth and development of the Tribal community is being incorporated to uplift the socio-economic status of this people and the society. This will also help to develop and raise the standard of living of the Tribes and thereby uplift the region.

This Paper suggests the various alternatives, Challenges and measures in Entrepreneurship Development among the Tribal People and bring social justice and equality.

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LIFELONG LEARNING OPPORTUNITIES FOR TRIBAL YOUTH

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Introduction

Human beings have the innate capacity to learn. Investment in human resources is of great value but somehow tribal people always remained out of this. *Report of Indian Education Commission, 1966 had mentioned that "Education does not end with schooling, but is a lifelong process.*

The report of Indian Education Commission (1964-1966) mostly known as Kothari Commission had mentioned that Government has to give priority to the program of universalization of elementary education with an emphasis on programs for the weaker sections including girls, scheduled castes, scheduled tribes, etc. The report mentions that *adult needs an understanding of the rapidly changing world and the growing complexities of society. Even those who had the most sophisticated education must continue to learn; the alternative is obsolescence...*

There are three types of education namely informal, non-formal, and formal education. Informal education or incidental education means one learns through day-to-day activities of life. Non-formal education is the organized provision of learning outside the formal system of education. Formal education is taught in schools, institutions and academic agencies. It is planned for the modification of the behaviour of human beings with certain objectives in view. The concept of lifelong learning was given impetus by European Commission. In 1996 UNESCO published *Learning: the Treasures Within*. The officials of UNESCO made systematic attempts to promote lifelong learning through Indian universities. They also met the senior officials of the University Grants Commission (UGC) – the highest statutory body of higher education in the country and the Association of Indian Universities and persuaded them to formulate lifelong learning policies and programs in Indian universities (Shah S.Y.). During 2005-2007, several European specialists visited Indian universities and made presentations on the Erasmus Mundus Program especially the European Masters in Lifelong Learning (MALLL) with a view to publicizing it and recruiting potential students. The officials of the UNESCO ensured that The Indian government would give *maximum priority to lifelong learning with a view to meeting the demands of the emerging knowledge society and facilitate the process of developing a learning society* (University Grants Commission, 2010). UNESCO tried to ensure that Universities will integrate formal and non-formal education and provide learning opportunities to adult learners. But, still universities have to go a long way to reach out to all sections of society. To a large extent, universities have tried to reach out to the marginalized sections of urban and rural areas but it has not yet done much to meet the educational and learning needs of the tribal areas of India.

Prof. S.Y. Shah has mentioned that “ in order to promote lifelong learning UNESCO and European Commission tried to influence government policy. They did systematic efforts to ensure that lifelong learning programmes will get introduced in India”. European Commission in 2005-2006 did presentations on their Erasmus Mundus Programme for publicizing the European Masters in Lifelong Learning. European Specialist tried to formulate policy and programmes for lifelong learning in the universities for which they met the senior officials of University Grants Commission (UGC)- the statutory body of highest education in India and Association of Indian Universities and convinced them.

In the world, the tribal population consists of various tribes. The number of indigenous people in the world is more than 370 million who live across 90 countries and that they belong to 5000 different groups speaking around 4000 languages. As per the 2011 Census of India 104 million people that is 8.6 percent of India’s population is tribal. In Maharashtra too there are various types of tribes like Bhil, Gond, Mahadev Koli, Varli, Kokna, and Thaku tribes, etc. As per Tribal Profile at a Glance: 2014 tribal population of Maharashtra consists of 10,510,213.

It is worth noting that every tribe has different issues and concerns. Their problems are complex. For example, Tribal education problems are associated mainly with low enrolment, high drop-out rate and low level of learning.

Present paper is based on a research study of tribal youth’ undertaken by the author of this paper. Following are the findings of the same:

The title of the present research was ‘**Lifelong learning opportunities for tribal youth**’. This study was an online study of 31 youth belonging to mainly Mahadev Koli tribe. All of them belonged to tribal area of the Pune district of Maharashtra. The objective of the present study was to understand the profile of tribal youth regarding online learning. Following were the major findings of the study:

- The age of the tribal youth covered under the present study ranged from 18-45 years of age. Most i.e. 71% of them were from 18-24 years of age and about 20.8% were from 25-31 years of age. And remaining 7.2% were from 32-45 years of age.
- The gender of the respondents showed that 71% were females and that 29% were males. All the respondents had smartphones and email ID of their own.
- A very large number (80%) of tribal youth belonged to *Mahadev Koli* tribe and the remaining 20% were of different types of tribes.
- Marital status is a major determinants of fertility and growth of population. The data shows that the number of un-married tribal youth had constituted high in number (75%) than married persons 25% were married and were un-married.
- A very large number of respondents 83.9% had owned land in their family and 16.1% had no land of their own.
- Half of the tribal youth respondents i.e. 50.6% had 3 to 5 members in their family and that 29% had six to seven members in their family. 6.5% had 9 members in their family and that 3.2% each had 11 and 12 members residing in their family.

- When efforts were made to find which skills tribal youth possess it was realized that around 35.5% could do farming. 25.8% knew dairy work, 16.1% were into rural enterprises and 12.5% were doing some kind of art and craftwork and some other work.
- The occupation of tribal youth showed that 87.5% were students and that 4.2% each were either farmers, homemakers, or rural entrepreneurs. The fact that many of the tribal youth are trying to complete their education is a laudable.
- Education is one of the indicators of development as it contributes to the improvement of hygiene, health, and economic life of people. Hence, efforts were made to know the educational background of the tribal youth. Most of them were pursuing graduation. And remaining were studying in the first/second year of graduation. One of them had enrolled for Ph.D.
- When the tribal youth were asked what would they like to learn in future 38% mentioned that they want to learn computer related courses. About one fourth 25.8% wanted to complete their education and 9.7% each wanted to do courses related to health, art and craft.
- A very large number 80.6% of tribal youth had access to an internet facility and remaining 19.4% had no access to internet facility. In the COVID-19 time, 51.6% had learned through the online education system and 49.4% could not learn on-line due to some or the other problem.
- It was mentioned by mostly all that is 93.5% would like to learn through online education. As 33.3% wanted to pursue their education.

Suggestions:

There is no single strategy or solution to solve the issues related to the life of tribal people and especially with reference to their educational advancement. Hence, the multidisciplinary approach needs to be utilized to solve their issues, concerns, and problems related to their learning and education.

It is worth noting that every tribe has different issues and concerns. Their problems are complex. For example, Tribal education problems are associated with, namely, low enrolment, high drop-out rate and low level of learning. If we have to think about the progress of tribal we have to also think about the education system. There is a need to think about education system in relation to the progress of tribal youth.

The educational programs did help to improve the literacy rate of the tribal but overall education level of tribal could be improved to a large extent. For this purpose academicians can adopt innovative approaches to lifelong learning. Some of them could be:

- The tribal youth can be taught about how could they get best out of the land their family own
- Family planning programmes need to be implemented in tribal areas
- Encouraging self-directed learning at home or community learning using radio/ tapes/ slides/ books or films
- On-line learning by using computers with internet facility with mediated conversations

- Learning contracts- the mutual negotiation between an educational facilitator-expert and a learner on some specified learning activity
- Offering short courses which could be completed in a short span of time
- e-learning,
- School-to-work transitions,
- Community college learning

There is an urgent need to have Lifelong Learning Centres to support lifelong learners. These Lifelong Learning Centres need to be there in every part of the country to perform following functions:

- **Need for motivating people to engage in lifelong learning**
- To test prior learning of learners to enable them to give certificate
- To support learning interest of learners and provide them with what they wanted to learn
- Examination centres for online learning
- Organize various awareness and skill based programmes for the community people to develop their knowledge and skill.
- For ensuring that people will keep learning one needs to change the mindset of people and inculcate the value of learning in them by mentioning that yes they can learn at any-time in their learning and efforts need to be ensure that online education reaches to all tribal youth.
- In order to create a learning society material needs to be produced in local dialect / spoken language of the people
- Bridge courses and material required for tribal in their local dialect / spoken language need to be prepared and distributed to them to ensure that the learners will complete their education. This could be possible if Open schools and universities try to reach out to the tribal people.

Conclusion

There is no one strategy or solution to solve issues of tribal youth and especially with reference to their educational advancement. Hence, the multidisciplinary approach needs to be utilized to solve their issues, concerns, and problems related to their learning and education.

The National Education Policy has mentioned the need of improving quality of education and has given emphasis on 'Early Childhood Care and Education'. Schedule tribes need to come forward to improve their own situation. Like in some parts of Maharashtra people are coming forward to ensure that their area develops in every respect. Tribal people have to be made aware of their life and they need to be motivated to ensure that they make their life liveable. For this purpose, the tribal community people need to be encouraged to take benefit of learning opportunities by enrolling themselves in distance education, online learning, and hybrid learning. Gandhiji had mentioned in his Basic Education that Craft can be used for the teaching-learning process hence, it can be used for teaching tribal communities in their vernacular language. Still, about 25% of the youth have no access to the internet, such unequal access to learning and new knowledge and skills will lead to learning loss and in the future it will lead to

a loss in earnings. Hence, efforts need to be made to ensure that digital learning is encouraged till the problem of COVID-19 goes off.

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THE ABORIGINES: EVERY HUMAN HAS THE RIGHT TO LIVE!**Asst. Prof. Dr. Nita Rameshwar Kalaskar**

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Abstract

The aboriginal tribes of India are the oldest inhabitants of our country. Tribals are closely related with nature. Tribal's adaptive and tenderness to nature led isolated them from other social groups. If you remove tribes from the forest, the forest will not survive! Scheduled Tribes are known for their knowledge and wisdom of ethnic origin. For millennia, tribal peoples have been dominated by more recently arrived groups, their land was taken away, they were pushed further into the hilly gorges and wilds. They were forced to work for their oppressors often without payment. Today tribal groups, which number more than 40 million, require special attention from the government even though they live largely isolated from the national culture. In the past, many tribal groups were forced to assimilate into the dominant culture of the country. But some groups, such as the Gonds, Santals, Bhils, Mundas, Nagas, Khonds, Oraons, Mizos, and Khasis resisted change and assimilation to maintain their cultural identities and languages. Under the banner of national unity, the government is now bringing these minority groups into the national mainstream. The tribal people have the right to live like every human being. The main question is whether tribal societies can enter the national mainstream while preserving their distinct cultural, social and political beliefs. Some common problems of the tribal people are like Socio-cultural handicaps, Poverty and exploitation, economic and technological backwardness, Problems of assimilation with the non-tribal population. The tribal women are backward in the educational and socio-economic status. So this paper topic was "The Aborigines: Every human has the right to live!" was relevant for the issues of tribal men and women.

Keywords: - Aborigines, Scheduled Tribes, Tribal women, Education, Literacy, Poverty, exploitation.

Introduction:-

Tribal's have distinct culture, custom, language and social values. Mainland India is more or less based on patriarchal mindset but often in many tribal regions they are following matriarchal system. Eg: In Kerala, one tribe follows matriarchal system. The current popular meaning of 'tribe' in India refers to a category of people involved in the list of Scheduled Tribes. It has different meanings in different countries. Development and forest conservation projects are displacing tribal societies. The Tribal men and women faced different set of problems ranging from health, education, to civil and social rights.

Methodology:-

"The Aborigines: Every human has the right to live!" this study focused on a social issue of tribal society in India. This study has been conducted using descriptive and diagnostic research method and 'Secondary data collection method' is used to carry out the research. The study covers the reference period from Pre-independence to 2020. The researcher selected and collected data by secondary sources. The purpose of the study is to analyse issues and problems of tribal society in India. The tribal people have the right to live like every human being.

Review of Literature:-

In this context the author of this article studies certain review of literature as follows:-

1. **“Social and Economic status of tribal women in India – The challenges and the Road Ahead”** Pujasree Chatterjee, Department of Sociology, Vidyasagar University, Midnapore, West Bengal, India. In spite of various constitutional provisions and policies for the tribals, it is a hard reality that the tribal women still are lagging behind in many respects and they have to face many challenges. The study emphasized the need for tribal development in India. Their low level of economic activities, social backwardness, low level of literacy, poor health conditions makes it vital for a systematic process of tribal development.
2. **“A Research Study On Migrant Tribal Women Girls in Ten Cities : A Study of Their Socio-Cultural and Economic Reference to Social Intervention”** Submitted To Planning Commission Government Of India, New Delhi, By Tirpude College of Social Work, Civil Lines, Sadar. The analysis leads us to conclude that the migrant tribal women and girls in cities could not draw many benefits from the programmes launched by the Central and State Governments for the empowerment of women and girls.

Objectives of the study:-

This study is undertaken with the following objectives in view:

1. To study the social issue of tribal society in India.
2. To explain Ghurye's concept of Aborigine.
3. To examine the ill-effect of Indian society on tribal's.
4. To find out conclusion for social problems of tribal men and women in India.
5. To make recommendations for the social issue of tribal men and women in India.
6. To find out the educational and socio-economic status of tribal women in India.
7. To analyze the challenges faced by tribal society in India.
8. To suggest some strategies for handling the challenges faced by tribal society in India.

Hypothesis of the Study:-

The following hypotheses have been formulated using the objectives of the study and they are tested with research techniques.

1. The Aborigines: Every human has the right to live!
2. The poverty is main cause of a social issue of tribal society in India.
3. Tribal women face different set of problems ranging from education, health to civil and social rights.
4. There is a need for Indian law to be more aware in cases related to tribal society in India.

Tribal Society in India:-

The word 'tribe' is derived from the Latin word 'tribus'. Earlier, the Romans used the term to designate division in society. This meant that tribal's are poor people. During the expansion of colonialism in Asia and Africa, the current popular meaning was achieved in the English language.

Table showing State / Union Territory wise overall population, Scheduled Tribes population, percentage of Scheduled Tribes in India / State to total population of India / State and percentage of Scheduled Tribes in the State to total Scheduled Tribes population

Sr. No.	India / State	Total Population	Scheduled Tribes Population	% Scheduled Tribes in India/ State to total population of India/ State	% Scheduled Tribes in the State to total Scheduled Tribes population in India
		In Lakhs		In Lakhs	
	India	12108.55	1045.46	8.6	-
1	Andhra Pradesh	493.87	26.31	5.3	2.5
2	Arunachal Pradesh	13.84	9.52	68.8	0.9
3	Assam	312.06	38.84	12.4	3.7
4	Bihar	1040.99	13.37	1.3	1.3
5	Chhattisgarh	255.45	78.23	30.6	7.5
6	Goa	14.59	1.49	10.2	0.1
7	Gujarat	604.40	89.17	14.8	8.5
8	Haryana	253.51	NST	NA	NA
9	Himachal Pradesh	68.65	6.92	5.7	0.4
10	J&K	125.41	14.93	11.9	1.4
11	Jharkhand	329.88	86.45	26.2	8.3
12	Karnataka	610.95	42.49	7.0	4.1
13	Kerala	334.06	4.85	1.5	0.5
14	Madhya Pradesh	726.27	153.17	21.1	14.7
15	Maharashtra	1123.74	105.1	9.4	10.1
16	Manipur	28.56	11.67	40.9	1.1
17	Meghalaya	29.67	25.56	86.4	2.1
18	Mizoram	10.97	10.36	94.4	1.0
19	Nagaland	19.79	17.11	86.5	1.6
20	Orissa	419.74	95.91	22.8	9.2
21	Punjab	277.43	NST	NA	NA
22	Rajasthan	685.48	92.39	13.5	8.8
23	Sikkim	6.11	2.6	33.8	0.2
24	Tamil Nadu	721.47	7.95	1.1	0.8
25	Telangana	351.94	32.87	9.3	3.1
26	Tripura	36.74	11.67	31.8	1.1
27	Uttarakhand	100.86	2.92	2.9	0.3
28	Uttar Pradesh	1998.12	11.34	0.6	1.1
29	West Bengal	912.76	52.97	5.8	5.1
30	A & N Islands	3.81	0.29	7.5	0.0
31	Chandigarh	10.55	NST	NA	NA
32	D & N Haveli	3.44	1.79	52.0	0.2
33	Daman & Diu.	2.43	0.15	6.3	0.0
34	Delhi	167.88	NST	NA	NA
35	Lakshadweep	0.64	0.61	94.8	0.1
36	Puducherry	12.48	NST	NA	NA

Source: Census 2011, Office of the Registrar General, India, NST: No notified Scheduled Tribes (as in 2011), NA: Not Applicable

Above table shows overall population and Scheduled Tribes population in India. There are many tribes in India, which are spread over different parts of socio-economic development at different levels. They live across the country from the foothills of the Himalayas to the tip of the land of Lakshadweep and to the hills in the north-east of the Gujarat plains. According to the 1991 census, the numerical strength of scheduled tribes in India was 52.03 million. In relation to tribal population Bihar leads to all other states. Then there are Maharashtra and Orissa. The approaches to the development of the tribal people in India can be divided into three categories such as (1) Isolationist Approach, (2) Assimilation Approach, (3) Integration Approach.

Dr. G. S. Ghurye's Approach on Aboriginals or Tribal Society:-

An Indian Anthropo-Sociologist Dr. G. S. Ghurye wrote "The aborigines -"so-called" – and their future-1943" on the culture of Tribal Society. "The Scheduled Tribes of India" One of the major themes that G. S. Ghurye worked on was that of 'tribal' or 'aboriginal' cultures. In fact, it was Ghurye's writings on this subject, and specially his debate with 'Verrier Elwin' which first made him known outside sociology and the academic world. Ghurye was critical to Elwin's approach of '**Isolationism**', indicating that forced isolation of the tribes from the larger society will accelerate suspicion leading to secessionist movement. In the '1930s and 1940s' there was much debate on the place of 'tribal societies within India' and how the state should respond to them. Many British administrator-anthropologists were especially interested in 'the tribes of India' and believed them to be primitive peoples with a distinctive culture far from mainstream Hinduism. They assumed that attempts to preserve tribal culture were misguided and resulted in maintaining tribals in a backward state as 'Museums' of primitive culture. Ghurye became the best-known exponent of the nationalist view and insisted on characterizing the tribes of India as 'backward Hindus' rather than distinct cultural groups. He cited detailed evidence from a wide variety of tribal cultures to show that they had been involved in constant interactions with Hinduism over a long period. In conclusion one can advocate that Ghurye understands of tribes and their problems largely manifest his nationalist appeal as he considers cultural unity between tribes and caste can only promote integration in Indian society.

Issues of Tribal Women:-

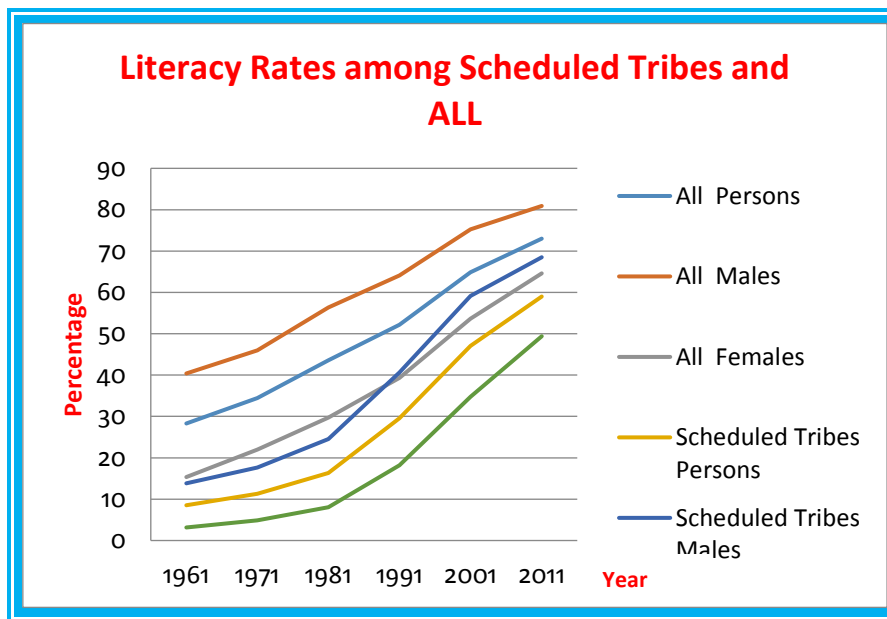
Woman has played a stable role in the society as of daughter, sister, wife and mother. The true evaluation of their involvement to the family, society and the country is hardly counted till now. There are many issues and problems of tribal women. Tribal women was being sexually exploited by fake godmen, forest contractors & security forces, armed groups & in cities in prostitution & as domestic help. For tribal migrants-Low wages , bad work conditions , malnutrition , unhygienic sanitation , cramped housing, anaemia, lack of access to healthcare & proper medicines , lack of literacy & education opportunities , low empowerment & sense of independence. Women are the first teacher of the child in the entire world. Therefore, education of women is positively considered the most important part of the development of the tribal society. According to the **Pandit Jawaharlal Nehru** "If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered". The problems faced by tribal's are illiteracy, identity crisis

etc. Below table and graph shows the literacy rate of tribal women is very low. The tribal women and girls are backward in all respects.

Table Showing Literacy Rates among Scheduled Tribes and ALL

Year	All			Scheduled Tribes		
	Persons	Males	Females	Persons	Males	Females
1961	28.30	40.40	15.35	8.53	13.83	3.16
1971	34.45	45.96	21.97	11.30	17.63	4.85
1981	43.57	56.38	29.76	16.35	24.52	8.04
1991	52.21	64.13	39.29	29.60	40.65	18.19
2001	64.84	75.26	53.67	47.10	59.17	34.76
2011	73.00	80.90	64.60	59.00	68.50	49.40

Source: Office of the Registrar General, India



Source: Office of the Registrar General, India

The situation of **tribal women and girls** in India remains very worrying, as they are clearly deprived of their rights. The NCRB in its latest report stated that 974 tribal women were raped during 2016. The tribal women are backward in the educational and socio-economic status.

Government Policies and Programs for the Tribal men and women in India:-

For the first time after the country became Independent, the Government of India is proposing the formulation of a National Policy on Scheduled Tribes. The policy seeks to bring Scheduled Tribes into the mainstream of society through a multipronged approach for their all-round development without disturbing their distinct culture.

Realizing that the **Nehruvian Panchasheel** was long on generalities and short on specifics, the Government of India created a **Ministry of Tribal Affairs** for the first time in October 1999 to step up tribal development. The Ministry of Tribal Affairs is now coming out with the draft National Policy on Tribal's. Based on the feedback from tribal leaders, the concerned States, individuals, organizations in the public and the private sectors, and NGOs, the Ministry will finalize the policy.

1. The National Policy enlist and encourage NGOs in tribal development activities. They can play a main role in the opening of residential and non-residential schools, dispensaries, hostels, hospitals and vocational training centre's, promotion of awareness programs and capacity building.
2. The National Policy for Tribal's proposes that the existing Tribal Research Institutes located in different States shall be further strengthened for carrying out purposeful research and evaluation studies and work towards the preservation of the rich tribal cultural heritage. It also envisages the establishment of a national-level research institution.
3. The 'distinct culture' of the tribes reflected in their folk literature, folk art, traditional crafts and ethos shall be preserved. Their oral traditions shall be documented and art promoted.
4. Tribals geographical isolation shall be minimized through development of roads, transport and means of communication and provision of concessional travel facility.
5. Tribal's are included in the national programme of Sarva Shiksha Abhiyan run by the Ministry of Human Resource Development.
6. For tribals emphasis is laid on vocational/professional education. Polytechnics are set up for studies in subjects like forestry, horticulture, dairying, veterinary sciences, and polytechnics.
7. Strengthen the allopathy system of medicine in tribal areas with the extension of the three-tier system of village health workers, auxiliary nurse mid-wife and primary health centre's.

Conclusion:-

As per the above discussion, we can conclude by saying that the tribal's are now in the way of development but they are carrying so many problems from the colonial period to the present era. They have been feeling cries of losing their ethnicity, lands, cultural heritage and freedom of identity for centuries. Economic oppression, subjugation and deprivation threaten the tribal's every time. Several times, the tribes are cheated by the middle man or civilized people. The tradition is going on and there is no positive sign of development. Different political leaders in different regimes use them as vote banks, even the tribal political leaders are there for their ethnic origin and identity, but not known among the tribal's. No single article is satisfactory to discuss their miserable conditions.

Recommendations:-

Today, looking at the facts, figures and graphs we can still claim that the situation hasn't improved much in spite of strict enforcement of law and the judicial grounds. Some of the possible steps that help in creating improved awareness about the development of tribal society. It is discussed in following recommendations for eradicate a social issues and problems of aborigines.

1. The tribal people firstly started to their own socio-economic development by their well-being and should be focus on poverty alleviation.
2. There is a need for Indian law to be more aware in cases related to tribal society in India.
3. The attitude of the tribal parents toward education should be improved through proper counselling and guidance.
4. There is a need for creating awareness about the importance of literacy for better understanding of life situations.
5. Social security of tribal students, especially of adolescent girls is a matter of great concern in residential schools.
6. The government policies and schemes are improving living standard of tribal people. But these policies and schemes are not yet reached in desired destination.
7. Language is also one of the barriers for the promotion of education among tribal society.
8. There is a need to terminate or revise outdated tribal policies and programmes.
9. A tribal community needs a special health plan.
10. Folk dance and music are a central part of tribal life. Therefore, theatre, painting, storytelling, music and dance performances should be promoted.
11. In sports such as Rifle Shooting, Running Marathon, football, archery and other popular local sports are extremely beneficial and therapeutic for tribal children, and should be promoted.
12. Some tribes of Himalayas the culture of Polyandry and polygamy are still found. Such practices are not really tolerable in this modern world. Child marriage, Infanticide, black magic, homicide, animal sacrifice, exchange of wives and other harmful practices are still found among tribes. So there is a need to change the mindset of tribal people to prohibit this type of culture.
13. There is a need of proper implementation of the various government schemes for tribal society.

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**Special Issue of Department of Sociology,
Lokmanya Mahavidyalaya Warora,
Dist. Chandrapur**

On

**TRIBAL SOCIETY IN CONTEMPORARY
INDIA: ISSUES, PROBLEMS & REMEDIES**

Chief Editor

Dr. Subodh Kumar Singh
Principal

Editor

Dr. Shrinivas Pilgulwar
Head, Department of Sociology

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Principal's Message.....

Lokmanya Mahavidyalay, Warora, Dist. Chandrapur, run by Lok Shikshan Sanstha, Waroda and affiliated to Gondwana University, Gadchiroli faced NAAC and was assessed and accredited with 'C' status in the first cycle in 2010 and 'B' in the second cycle in 2017. The college could do much in such a small period simply because of the unhindered guidance and support from Prof. Shirkant Patil, President, Principal Anil Dongre, Vice-President, the Secretaries Shri Shrikrishnaji Ghadyal Patil and Dr. Milind Despande and honorable members of Lok Shikshan Santha, Waroda. It is only because of their candid and unfailing support that the college could take the shape that it has today. However, the active and enthusiastic support of the faculty and members of administrative staff cannot be down-played. The entire success story of the college has, in fact, been essayed by the teachers, administrative staff, and the students, who leave no stone unturned for the desired output.

Today, education and research are highly interdisciplinary. Research as a careful critical inquiry of examination in seeking facts or principles or new knowledge through a systematic scientific and analytical approach in any branch of knowledge. Lokmanya Mahavidyalaya has constituted a research committee to promote, monitor and address the issue of research.

It is matter of great pleasure to note that the Department of **Sociology** has organized One-Day Multidisciplinary Online National Seminar on June 26, 2021, Saturday, With the academic objective to deliberate upon **“Tribal Society in Contemporary India: Issues, Problems & Remedies”**. Participation of intellectuals and academicians form across the country

with defiantly make the endeavor of the department and those who take pains in making it succeed, fruitful.

Obviously, efforts of the Department of **Sociology** will open up new vistas, and prove to be a step forward in the field of research and new learning. As the chairman of organizing committee, I express satisfaction for the seminar and academic exercised an extend my best wishes to virtual conference. Research Paper are invited form scholars and academicians form the different part of the country. These papers are published in an International Peer Reviewed-Refereed Quarterly, **Scholarly Research Journal for Interdisciplinary Studies** Print. **ISSN 2319-4766, Impact factor- (SJIF) 2021-7.380. (www.srjis.com).**

I am sure the ideas expressed in the research paper will open up new areas of quality enhancement of higher education.

Dr. Subodh Kumar Singh

Principal



Editorial.....

It gives me an immense pleasure that the Sociology Department of Lokmanya Mahavidyalaya, Warora, Dist. Chandrapur (M.S.) has organized One day Multidisciplinary Online National Seminar on “**Tribal Society in Contemporary India: Issues, Problems and Remedies**” on 26 June 2021, Saturday.

On this occasion I would like to put my sincere gratitude towards the college management and the delegates from across India, who sent their research paper for the seminar, which includes Assam, Tripura, Kerala, Tamil Nadu, Karnataka, Uttar Pradesh, Madhya Pradesh, Maharashtra, Gujarat, Odisha etc. We are very glad to receive 141 research papers from research scholars, Students and Professors.

The main purpose of organizing this seminar is that, the tribal communities, scattered in all the states of India, have some problems and characteristics. They have their own culture and lifestyle. After independence, some changes and development have been taking place, but their development till now is not to the expectations. Hence through this multidisciplinary online national seminar we are discussing in details the issues, problems and remedies for the tribal people in India.

It is our privilege to have honourable Prof. Shrikantji Patil (President, Lok Shikshan Sanstha, Waroda, Dist. Chandrapur) as the inaugurator, Dr. Virginius Xaxa (Visiting Professor, IHD, New Delhi) as the Key-Note speaker, Dr. Narayan Kambale (President, Marathi Samajshastra Parishad, Aurangabad) as the chairperson for first technical session, Dr. Baburao Jadhav (Head, Dept. of Sociology, S.R.T.M.U., Nanded) as a chairperson of second

technical session and Dr. Subodh Kumar Singh (Principal, Lokmanya Mahavidyalaya, warora) as a chief organizer of this seminar.

We are thankful to such people for enlightening us through their talks. We are also thankful to the researchers who have presented their papers in this seminar.

Dr. Shrinivas Narhari Pilgulwar

Head of Dept. Sociology

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83	महाराष्ट्रातील आदिवासी स्त्रियांची आर्थिक व सामाजिक स्थिती मनिषा धुपचंद लघाने	484-487
84	भारतातील आदिवासी चळवळीचे समाजशास्त्रीय अध्ययन प्रा. महेंद्र एन. कुंभारे	488-493
85	आदिवासी महिलांच्या समस्या प्रा. लता बी. जांभूळकर	494-498
86	आदिवासी कल्याण कार्यक्रम व त्यावरील मर्यादा प्रा. मनिषा नि. अवगान	499-505
87	जंगल कामगार सहकार संस्थेची जंगल संवर्धनाबाबतची भूमिका — एक भौगोलिक अभ्यास डॉ. विठ्ठल मारूती पाटील	506-515
88	भारतातील आदिवासींच्या चळवळी प्रा. डॉ. विठ्ठल गोपा चव्हाण	516-524
89	पेसा अंतर्गत झालेल्या विकासकार्याचा ग्रामस्थांच्या सामाजिक, शैक्षणिक व सांस्कृतिक जीवनावर झालेल्या परिणामाचे अध्ययन. परिक्षेत्र: पिंप्री ता. त्र्यंबकेश्वर जि. नाशिक प्रा. डॉ. विलास देशमुख	525-537
90	भारतीय राज्यघटनेतील आदिवासी कल्याणासंदर्भात घटनात्मक तरतूदी—एक विश्लेषणात्मक आढावा प्रा. डॉ. देवडे संजय मारूतराव व प्रा. डॉ. विजय लक्ष्मण तरोडे	538-540

91	शिक्षणापासून वंचित आदिवासी जमातीसाठी शासनाने केलेल्या विविध शैक्षणिक योजनांच्या सद्यस्थितीचा अभ्यास डॉ. पांढरे विद्युलता झा.	541-544
92	आदिवासी समाजाच्या शैक्षणिक विकासापुढील आव्हाने : एक समाजशास्त्रीय अभ्यास प्रा. डॉ. टी. आर. फिसफिसे	545-551
93	आदिवासी महिलांच्या समस्या प्रा. डॉ. सुरेश एम. डोहणे	552-558
94	आदिवासीचे आर्थिक जीवन : एक अभ्यास प्रा. डॉ. सुरेश बन्सपाल	559-562
95	गडचिरोली जिल्ह्यातील चातगांव गावातील आदिवासी जमातीच्या आर्थिक व सामाजिक समस्या — एक समाजशास्त्रीय अध्ययन प्रा. डॉ. संजय श्रीहरी कुंभारे	563-568
96	आदिवासींसाठीच्या संवैधानिक तरतुदींचे अध्ययन प्रा. डॉ. शेकोबा परशुराम ढोले	569-578
97	तंदूपत्ता व्यवस्थापन - आदिवासी समुदायातील सामाजिक व आर्थिक शाश्वत विकासाचे माध्यम डॉ. रुपेंद्रकुमार आय. गौर	579-585
98	आदिवासी समाजातील बिरसा मुंडा चळवळ : एक सामाजिक अध्ययन प्रा. डॉ. राजेंद्र यादवराव बारसागडे	586-590
99	गडचिरोली जिल्ह्यातील गोंड, माडिया या आदिवासी जमातीतील सांस्कृतीक लोकगीते व परंपरा: एक समाजशास्त्रीय अध्ययन प्रा. पितांबर विठोबाजी पिसे	591-597
100	भारतातील आदिवासी चळवळींचा आढावा डॉ. डी. जी. म्हशाखेत्री	598-604

आदिवासी विकासाकरीता पेसा कायदा १९९६ — एक सामाजिक अध्ययन

प्रा. डॉ. पी. एन. वाघ

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सारांश

आपल्या भारत देशाच्या संविधानातील अनुच्छेद ३३९ मध्ये अनुसूचित जमातीच्या हिताचे संरक्षण करण्यासाठी खास तरतुद करण्यात आली आहे. या तरतुदीच्या आधारे केंद्र शासनाने पंचायत विस्तार कायदा २४ डिसेंबर १९९६ रोजी पारित केला. भारताच्या संविधानातील अनुच्छेद २४४ मधील क्लॉज (१) मध्ये नमूद केलेल्या अनुसूचित क्षेत्रासाठी हा कायदा लागू होतो. या कायद्यातील बाब ४ नुसार राज्य शासनाला आदिवासींच्या समाजाविरूद्ध कोणताही कायदा पारित करता येणार नाही.परंतु आदिवासी समाजामध्ये चालत आलेले परंपरागत कायदे, धार्मिक व सामाजिक प्रथा आणि त्यांच्या सामुहिक मालकीच्या संसाधनाबाबत जी व्यवस्था असेल त्याला पुरक कायदे बनवता येतील. अनुसूचित क्षेत्रातील आपआपले रितीरीवाज, रूढी प्रथेप्रमाणे चालणारे गाव, वस्त्या, वस्त्यांचा समूह, पाडा किंवा पाड्यांचा समूह असे गाव असेल. अशा प्रकारची तरतुद या कायद्यात करून ठेवण्यात आली आहे. परंतु संशोधनाअंती असे दिसून येते की, या कायद्याने आदिवासींच्या विकासांमध्ये अनेक प्रकारच्या अडचणी निर्माण होण्याची शक्यता दिसून येते. कारण या कायद्यामध्ये असे नमूद केले की, आदिवासींच्या प्रथा परंपरांचे जतण व संवर्धन करण्यात यावे. त्यांच्या धार्मिक प्रथेला कुठेही ठेच पोहचता कामा नये. परंतु आदिवासींचा प्रगत समाजाशी संबंध आल्याशिवाय आदिवासी समाज आपला विकास साधू शकत नाही. कारण प्रगत समाजाच्या प्रभावानेच या समाजामध्ये विकास होवू शकतो हे माझ्या संशोधनाअंती दिसून आले. म्हणून आदिवासींच्या प्रथा परंपरांमध्ये परिवर्तन होणे व प्रगत समाजाच्या प्रथा परंपरा आत्मसात करणे व त्यानुसार वर्तन करणे आवश्यक वाटते, तेंव्हाच आदिवासी समाजात विकास झालेला दिसून येईल.

विज संज्ञा (key words):— पंचायत क्षेत्र विस्तार कायदा १९९६ नुसार आदिवासींच्या प्रथा परंपरांचे जतन व संवर्धन आणि विकास तसेच शासकीय विकास योजनांमधून आदिवासींचा विकास.

पंचायतक्षेत्र विस्तार कायदा १९९६ अस्तित्वात का आला व या पुर्वी आदिवासींच्या विकासाची काय स्थिती होती? ही माहिती घेतल्याशिवाय या कायद्याची गरज का भासली हे समजणार नाही. २००१ च्या जनगणनेनुसार भारताची एकूण लोकसंख्या १०२.७ कोटी इतकी होती. व त्यामध्ये एकूण आदिवासींची लोकसंख्या ८.४५ टक्के इतकी होती. व त्याचे एकूण लोकसंख्येशी प्रमाण ८.२ टक्के एतके होते. एवढी मोठी लोकसंख्या असलेल्या लोकांना विकासापासून वंचित ठेवून देशाचा विकास साध्य करणे अशक्यप्राय होते. दुसरी महत्वाची बाब म्हणजे आदिवासी समाजाची विशिष्ट जीवनपध्दती आदिवासी समाजाची एक विशिष्ट संस्कृती आहे. त्यांच्या वेगवेगळ्या गटांच्या वेगवेगळ्या भाषा आहेत. प्रत्येक समाजाचे विशिष्ट रितीरीवाज आहेत. प्रगत समाजामध्ये जे कायद्याला स्थान असते तेच स्थान आदिवासी समाजामध्ये रूढी, प्रथा, परंपरांना असते. आदिवासी समाजामध्ये स्वतंत्र न्याय व्यवस्था असून त्यांच्या आधारेच आदिवासी एकमेकांचे तटे विवाद सोडवितात. भारताला स्वातंत्र्य मीळाल्यानंतर

आदिवासींना वेगळे न ठेवता त्यांचा मुख्य प्रवाहामध्ये कसे समाविष्ट करता येईल व त्यायोगे भारताची एकात्मता कशी साधता येईल या दृष्टीने विचार सुरु झाला. पंचायत क्षेत्र विस्तार कायदा १९९६ अंतर्गत येणारी राज्य व जिल्हे, भारतातील एकूण ९ राज्यांमध्ये पेसा कायदा लागू करण्यात आला.तर महाराष्ट्रातील एकूण १३ जिल्हांमध्ये हा कायदा लागू आहे. राज्यातील ५९ तालुक्यातील २८३५ ग्रामपंचायती व ५९०५ गावे पेसा क्षेत्रामध्ये येतात.

भारताचे पहिले पंतप्रधान पंडित जवाहरलाल नेहरू यांनी १९५२ साली आदिवासींच्या विकासाची पंचसूत्री जाहीर केली. नेहरूंची पंचशील तत्वे या नावाने प्रसिध्द झाली. ती तत्वे अशी – १) आदिवासींचा विकास त्यांच्या प्रतीमा व क्षमतेप्रमाणे व्हावा. २) आदिवासींचा जंगल व जमिनीवरील हक्क माण्य करण्यात यावा. ३) आदिवासींना प्रशिक्षण देवून त्यांच्यामार्फत आदिवासींच्या विकासाला गती यावी व बाह्य लोकांचा हस्तक्षेप कमी करावा. ४) आदिवासी विकास त्यांच्या सांस्कृतिक व सामाजिक परंपरांना बाधा न आणता साधण्यात यावा. ५) आदिवासींच्या विकासाचा निकष हा त्यांच्यावर झालेला खर्च न मानता त्यांचे जीवन मान किती उंचावले असा ठरवीण्यात यावा. या पंचसूत्रीच्या आधारे आदिवासी विकासाची धोरणे आखण्यात यावी.

सन १९९३ साली ७३ वी घटना दुरुस्ती करण्यात आली . या घटना दुरुस्तीने पंचायत राज संस्थांना काही घटनात्मक अधिकार देण्यात आले. त्यामध्ये सर्वात महत्वाची बाब म्हणजे पंचायतराज संस्थेकडे एकूण २९ विषय वर्ग करण्यात आले. व त्यांचा समावेश अकराव्या अनुसूचीमध्ये करण्यात आला या सुचीमध्ये ज्या विषयांचा समावेश करण्यात आला ते ग्रामीन विकासासी अत्यंत निगडीत असल्याने त्यांची यादी खालील प्रमाणे.

१. कृषी विस्तारासह २. जमीन सुधारणा, जून सुधारण्याचे कार्यान्वयन , जमीनीचे एकीकरण, मृदसंधारण. ३. लहान पाटबंधारे, पाण्याचे व्यवस्थापन व पाणलोट क्षेत्र विकास. ४. पशुसंवर्धन , दुग्धव्यवसाय व कुक्कट पालन ५. मत्स्य व्यवसाय .६. सामाजिक वनीकरण व वनीकरण क्षेत्र . ७. गौन वन. उत्पादन ८. अन्नप्रक्रिया उद्योगासह लघुउद्योग ९. खादी ग्रामोद्योग व कुटीरउद्योग १०. पिण्याचे पाणी ११. इंधन व वैरण १२. रस्ते नाले,पूल, तटी, जलमार्ग व दळणरवळणाची अन्य साधने. १३. ग्रामीन गृहनिर्माण १४. विद्युत वितरणासह ग्रामिण विद्युतीकरण १५. अपारंपारीक उर्जासाधने १६. गरिबी हटाव कार्यक्रम १७. प्राथमिक व माध्यमिक शाळांसह शिक्षण १८. तंत्र शिक्षण व व्यवसाय शिक्षण १९. प्रौढ व अनौपचारिक शिक्षण २०. ग्रंथालये २१. सांस्कृतिक कार्य २२. बाजार व जत्रा २३. रूग्नालये, प्राथमिक आरोग्य केंद्रे, दवाखाने यांसह आरोग्यव स्वच्छता २४. कुटुंब कल्याण २५. महिला व बाल शिक्षण २६. अपंग व मानसीक वाढ खंडलेल्यांच्या कल्याणासह समाज कल्याण २७. दुर्बल घटकांचे कल्याण व विशेषताह अनुसूचित जाती, अनुसूचित जमाती यांचे कल्याण २८. सार्वजनिक वितरण पद्धती २९. सामाजिक मनांचे परीक्षण.

वरील विषय पंचायत राज संस्थांकडे आवश्यक त्या प्राधिकारासह व या अधिकारासह वर्ग करावयाचे आहेत भारतातील केरळ, पश्चिम बंगाल व कर्नाटक या राज्य सरकारांनी वरील सर्वच्या वर्स विषय पंचायत राज संस्थांकडे वर्ग केले आहेत. परंतु काही राज्यांनी पंचायत राज संस्थांकडे वर्ग केलेले नाही. ग्रामसभेला कायदेशीर अधिष्ठान प्राप्त व्हावे व तिच्या अधिकाराखाली आदिवासी विकासाचे निर्णय घ्यावेत. आदिवासींचा जमिनी व जंगलातील हक्क मान्य करण्यात यावा आणि आदिवासींच्या अंतर्गत व्यवहारामध्ये बाह्य हस्तक्षेप कमी करावा अशा शिफारशी केल्या. शिफारशींच्या आधारे केंद्रशासनाने २४ डिसेंबर १९९६ रोजी पंचायत क्षेत्र विस्तार कायदा पारित केला. व त्यायोगे आदिवासींना स्व.शासनाचा अधिकार प्राप्त झाला.

महाराष्ट्र शासनाने देखील आपल्या राज्यासाठी पंचायत क्षेत्र कायदा १९९६ ची अंमलबजावणी योग्य रीतीने करण्यासाठी ग्रामसभा व्यवहार संहिता तयार करण्याची गरज आहे. सध्या मुंबई ग्रामपंचायत अधिनियम १९५८ च्या कलम ५४ मध्ये जी तरतुद केली आहे ती पुरेशी नाही. बी. डी. शर्मा समितीने ज्या बाबी निदर्शनास आणून दिल्या आहेत त्या अत्यंत महत्वाच्या असून त्यावर पेसा १९९६ चे यश व त्यायोगे आदिवासींच्या विकासाचे व आदिवासींच्या स्वशासनाचे भवितव्य अवलंबून आहे. त्या समितीच्या अहवालामध्ये पेसा १९९६ कायद्यामध्ये गावाची जी व्याख्या केली आहे ती महत्वाची माणली आहे. पेसामधील गाव आदिवासी समुहाचे व त्यांच्या रूढी, प्रथा, परंपरेने चालणारे गाव आहे. अशा गावाची एक ग्राम सभा असणार आहेव त्या ग्रामसभेने पेसा १९९६ अन्वय प्राप्त झालेल्या अधिकाराची अंमलबजावणी करावयाची आहे. या कायद्यात असे अभीप्रेत आहे की आदिवासींच्या रूढी, परंपरा, प्रथा व त्यांची विवाद व तंटे सोडविण्यासाठी पद्धत यांच्याशी विसंगत कायदे राज्य शासन पारित करणार नाही. मानवाचा विकास, मानवाची प्रतिष्ठा, प्रचलित घटनेचे सार्वभौमत्व हे सर्वच घटक आपआपल्या ठिकानी महत्वाचे आहेत.

अभ्यासाचे महत्व :- पंचायत राजचा लाभ आदिवासी क्षेत्रांना मिळावा म्हणून भारत शासनाच्या पंचायतराज मंत्रालयाने पंचायत कायदा अनुसूचित क्षेत्राकरीता लागू करण्यासाठी “पंचायत विस्तार (अनुसूचित क्षेत्र) कायदा, १९९६” (पेसा) तयार करण्यात आला. या कायद्याचे विशेष महत्व आहे. या कायद्याच्या प्रभावी अंमलबजावणीमुळे विकास तर घडून येईल. त्याचप्रमाणे आदिवासी क्षेत्रामध्ये लोकशाही अधिक बळकट होईल. त्याबरोबरच आदिवासींच्या संस्कृतीची जोपासना करण्याचा प्रयत्न यातून होत असलेला दिसून येतो. एवढेच नाही तर अनुसूचित क्षेत्रा मध्ये आदिवासींना रोजगाराचे साधनेही उपलब्ध होईल. ग्रामसभेचे अधिकार, गावातील तंटे, सावकार, ठेकेदारांचे वर्चस्व हे देखील या अभ्यासाच्या माध्यमातून तपासून पाहता येईल. त्याबरोबरच आदिवासींच्या जमिनीचे हस्तांतरन कमी प्रमानात होईल. आदिवासींना आपले क्षेत्र सोडून ईतर ठिकानी रोजगारासाठी जाण्याची गरज भासणार

नाही. सर्वा महत्वाचे म्हणजे पेसा कायद्याच्या अंमलबजावणीमुळे या समाजावर काय परीणाम झालेला आहे हेही या अभ्यासातून दिसून येईल. असे वेगवेगळे उद्देश समोर ठेवून मी हा विषय अभ्यासाकरीता घेतलेला आहे. हेच महत्त्व डोळ्यासमोर ठेवून आदिवासी समाजाचा अभ्यास करण्याचा प्रयत्न आहे.

संशोधनाचे उद्देश :- अभ्यासकाने आपल्या संशोधन निबंधाकरीता खालील उद्देशांची मांडणी केलेली आहे.

१. पेसा १९९६च्या काद्याने आदिवासी समाज विकासाच्या दिशेने वाटचाल करित आहे ते अभ्यासणे.
२. पेसा कायद्याने आदिवासी संस्कृतीची प्रथा, परंपरांची जोपासना होत आहे का ते अभ्यासणे.
३. पेसा कायद्याच्या प्रभावाने सावकार, ठेकेदारांचे वर्चस्व कमी होत आहे का ते जाणून घेणे.
४. पेसा कायद्याच्या प्रभावाने आदिवासींच्या उत्पादनात भर पडत आहे का ते अभ्यासणे .

संशोधनाची गृहितकृत्ये :- संशोधकाने आपल्या संशोधना करिता खालिल गृहितकृत्यांची मांडणी केलेली आहे.

१. पेसा कायद्याच्या प्रभावाने आदिवासी समाजात विकास होत असलेला दिसून येतो.
२. पेसा कायद्यामुळे आदिवासी समाज परंपरागत संस्कृतीची जोपासना करित असलेला दिसून येतो.
३. पेसा कायद्याच्या प्रभावाने आदिवासी लोक सावकार, ठेकेदार यांच्या प्रभावातून बाहेर आले.
४. या कायद्याच्या अंमलबजावणीमुळे आदिवासींची आर्थिकबाजू मजबूत होत आहे.

संशोधन पद्धती :- प्रस्तुत संशोधनासाठी संशोधकाने वर्णनात्मक संशोधन आराखड्याचा उपयोग केलेला आहे. हा आराखडा निवडण्या मागचा उद्देश असा आहे की समस्येशी संबंधित असलेल्या वास्तविक तथ्यांच्या आध्याारे वर्णनात्मक विवेचन करणे हा आहे. संशोधकाने आपल्या अध्ययनाकरीता आदिवासी विकासा करिता पेसा कायदा असा विषय निवडलेला आहे. त्यामुळे आदिवासी समाजात प्रत्यक्ष या कायद्याचा काय परीणाम झालेला आहे याचे वर्णन करण्यासाठी हा संशोधन आराखडा महत्वाचा वाटला म्हणून या आराखडाची निवड करण्यात आली आहे. तसेच प्राथमीक स्रोत म्हणून गडचिरोली जिल्ह्यातील आदिवासी समाजासोबत प्रत्यक्ष जाणून घेतलेले त्यांचे विचार दुय्यम स्रोत म्हणून संदर्भ ग्रंथ, प्रकाशीत शासकीय जी. आर., आणि इंटरनेटचा उपयोग करण्यात आला.

पेसा कायद्याची अंमलबजावणी करण्यासाठी करावयाच्या उपाययोजना :- महाराष्ट्रा राज्यामध्ये एकूण १३ जिल्ह्यांमध्ये पेसा कायदा लागू करण्यात आला आहे . या क्षेत्रा मध्ये आदिवासींची संख्या मोठ्या प्रमाणात असल्यामुळेच या तेरा जिल्ह्यात हा कायदा लागू आहे. या कायद्याची अंमलबजावणी कितपत होत आहे हे जाणून घेण्याचा हा प्रयत्न. या कायद्याचा

वापर सद्यस्थितीत सर्व सामान्य आदिवासी हितासाठी करता येईल याचा विचार लोकप्रतिनिधींनी , सामाजिक कार्यकर्त्यांनी , अंमलबजावणी करणाऱ्या यंत्रणेतील अधिकाऱ्यांनी , आदिवासी क्षेत्रात काम करणाऱ्या स्वयंसेवी संघटनांनी व सर्वात महत्वाचे म्हणजे ज्याला या कायद्याचा लाभ घ्यावयाचा आहे त्या सर्वांनी एकत्रीत बसून विचार—विनिमय करणे आवश्यक आहे. जोपर्यंत या कायद्याच्या अंमलबजावणी मध्ये समाजातील सर्व संबंधित घटकांचा आपण सहयोग घेत नाही तोपर्यंत आदिवासी आपल्या हक्कांपासून दुरच राहणार आहेत. आदिवासींना केंद्र शासनाने पारित केलेल्या कायद्याचा अधिकाधिक लाभ कसा घेता येईल याची थेटक्यात माहिती पुढील प्रमाणे —

१. पेसा १९९६ साठी नियम तयार करणे :- या कायद्याची अंमलबजावणी करण्यासाठी शासनाने त्यासंबंधी नियम तयार करणे गरजेचे आहे. नियम तयार केल्याने कायद्याची अंमलबजावणी कशी करायची याची स्पष्टता येत असते.

२. पेसा १९९६ ला सुसंगत नसलेल्या कायद्यामध्ये बदल करणे :- केंद्र शासनाने पंचायत क्षेत्र विस्तार कायदा १९९६ पारित केल्यानंतर , या कायद्याची अंमलबजावणी योग्य रितीने होण्यासाठी संबंधित कायद्यामध्ये सुसंगत बदल करणे आवश्यक आहे.

३. आदिवासी गावाचे एकात्मिक विकास आराखडे :- शहराचा विकास कसा व्हावा याकरीता विकास आराखडे तयार केले जातात. त्याच प्रमाणे प्रत्येक गावाचा शास्त्रोक्त पद्धतीने विकास आराखडा तयार करण्याची नितांत आवश्यकता आहे. म्हणून आदिवासी गावाचा विकास करण्यासाठी एकात्मिक गाव विकास आराखडा तयार करण्याची आवश्यकता आहे. हा विकास आराखडा मानव विकास निर्देशांक वाढविण्याचे उद्दिष्ट समोर ठेवून तयार करण्यात यावा.

४. आदिवासींच्या रूढी परंपरा यांचे जतन व संवर्धन :- मानवी जीवनाचा स्तर उंचावणाऱ्या , निसर्ग व मानव यांच्या परस्परावलंबी सहजीवनाला पूरक ठरणाऱ्या रूढी परंपरांना प्रोत्साहन मिळावे व त्याच्या उलट ज्या मारक ठरतील त्यांना प्रोत्साहन न देणे गरजेचे आहे. याचा निर्णय आदिवासी समाजानेच घ्यायला हवा. आदिवासींनी वैज्ञानिक दृष्टीकोण स्वीकारावा यासाठी आवश्यक ते प्रबोधन जाणकार व तज्ञ मंडळींकडून करण्याची आवश्यकता आहे. परंतु या पेसा कायद्यामुळे आदिवासींच्या परंपरागत संस्कृतीचे जतन करावे अशाप्रकारचा उद्देश या कायद्याचा असल्यामुळे आदिवासींच्या प्रथा, परंपरांचे जतन व संवर्धन करायलाच पाहिजे.

५. सामाजिक व आर्थिक विकासाच्या योजना :- आदिवासी क्षेत्रात पंचायतीमार्फत जे विकासाचे प्रकल्प — योजना राबविण्याचे आयोजिले जातात त्याला ग्रामसभेची मान्यता घेणे अनिवार्य केले आहे. अशा योजनांची माहिती ग्रामसभेच्या सदस्यांना समजेल अशा रितीने दिली पाहिजे. वास्तविक पाहता जी कामे किंवा योजना लोकांच्या विकासाशी निगडीत आहेत अशा सर्व कामांचा प्राधान्यक्रम ठरविण्याचा , कामांना मान्यता देण्याचा व कामावर देखरेख ठेवण्याचा अधिकार ग्रामपंचायतीला असला पाहिजे. परंतु तसे झाले नाही. या कायद्यात बदल

करणे आवश्यक आटते , तेंव्हाच आदिवासींच्या सामाजिक आर्थिक जिवनामध्ये विकास झालेला दिसून येईल.

६. आदिवासींच्या जमिनीचे बेकायदेशीर हस्तांतर रोखणे :- पंचायत क्षेत्र विस्तार कायदा १९९६ मध्ये आदिवासींच्या जमिनीचे बेकायदेशीर हस्तांतर रोखण्यासाठी ग्रामपंचायत व ग्रामसभेला अधिकार देण्याबाबत राज्य शासनाला निर्देश दिलेले आहेत . जिल्हाधिकारी स्वतःहून आलेल्या तक्रार अर्जावरून बेकायदेशीर हस्तांतर रोखण्यासाठी व बेकायदेशीर हस्तांतरित झालेल्या जमिनीचे आदिवासींना हस्तांतर करेल. ग्रामसभेची मान्यता घेतल्याशीवाय जमिनीचे हस्तांतर बेकायदेशीर ठरेल असा निर्णय ग्रामसभेने घेउन जिल्हाधिकाऱ्याला कळवावे.

७. सावकारी धंद्याचे नियमन :- पंचायत क्षेत्र विस्तार कायदा १९९६ मधील तरतुदीनुसार सावकारी धंद्याचे नियमन करण्याचा अधिकार ग्रामसभेस व पंचायतीला देण्याबाबत राज्याला सूचित करण्यात आले आहेत. त्यानुसार राज्यशासनाने मुंबई ग्रामपंचायत अधिनियम १९५८ मधील ५४. अ (ह) नुसार निबंधकाने मुंबई सावकार अधिनियम १९४६ अन्वये सावकारी धंद्याचे लायसन देणे व धंद्याचा आढावा घेण्यासंबंधी आदेश देण्यापुर्वी ग्रामसभेशी विचारविनीमय करावा व पंचायतीने घेतलेला निर्णय निबंधकावर व पंचायतीवर बंधनकारक असेल अशी तरतुद केली आहे व सावकारी धंद्याचे कार्यकारी व्यवस्थापन करण्याचा अधिकार कलम ५४ ब अन्वये ग्रामपंचायतहला देण्यात आला आहे.

अशाप्रकारच्या उपाय योजना आखून आदिवासींच्या विकासामध्ये भर टाकण्याचा प्रयत्न पेसा कायद्याच्या मध्यमातून केला जात आहे.

आदिवासी विकासा करीता शासनाच्या विविध योजना :- केंद्र व राज्या शासनमार्फत आदिवासींकरिता विविध विकास योजना राबविल्या जातात. याची प्रसिद्धी व माहिती महाराष्ट्र शासनाच्या आदिवासी विकास विभागाच्या मार्फत केली जाते. या संदर्भातील माहिती एकात्मिक आदिवासी विकास प्रकल्प कार्यालयामार्फत उपलब्ध होवू शकते. जागे अभावी सर्वच योजनांची माहिती या ठिकाणी देता येणे शक्य नाही. तथापी योजनांची नावे व काही महत्वाच्या योजनांची माहिती खाली देण्याचा प्रयत्न केला आहे.

अ) आर्थिक विकासाच्या योजना :- १. न्यूक्लीअस बजेट योजना. २. अनुसूचित जमातीच्या शेतकऱ्यांना वीज पंप तेलपुरवठा योजना ३. मोटार वाहन चालक प्रशिक्षण योजना ४. व्यवसाय प्रशिक्षण योजना ५. स्वयंरोजगारासाठी कर्ज पुरवठा योजना ६. केंद्र शासन सहाय्यित योजना ७. सैन्य व पोलीस भरती प्रशिक्षण योजना ८.

ब) शैक्षणिक विकासाच्या योजना :- मुलींची गळती थांबविण्यासाठी प्रोत्साहन भत्ता २. औद्योगिक प्रशिक्षण केंद्रातील विद्यार्थ्यांला विद्यावेतन ३. शिक्षण शुल्क प्रतिपुर्ती करणे ४. आदिवासी मुलामुलींकरिता वस्तीगृह प्रवेश ५. आदर्श आश्रम शाळा ६. आश्रमशाळेत कनिष्ठ महाविद्यालय सुरू करणे. ७. शशासकिय आश्रमशाळा समूह योजना ८. शशालांत परीक्षोत्तर शिष्यवृत्ती योजना ९. वयवसायीक शिक्षण घेणाऱ्या विद्यार्थ्यांना निर्वाह भत्ता.

महाराष्ट्र राज्याच्या निरनिराळ्या क्षेत्रात राहणाऱ्या विविध आदिवासी जमातींच्या विकासाच्या प्रगतीमध्ये ठिकठिकाणी तफावत आहे त्यामुळे प्रत्येक क्षेत्रातील विकास कार्यक्रमांच्या गरजाही भीन्न आहे. प्रत्येक प्रकल्प क्षेत्रातील भौगोलीक परीस्थिती आणि नैसर्गिक साधन संपत्ती मधिल विपूलता , त्रुटी, योजना यांमध्ये तफावत असल्याने समान विकासाच्या दृष्टीने एकाच प्रकारचे कार्यक्रम उपयुक्त ठरणार नाही. म्हणून स्थानिक पातळीवर ग्रामसभेच्या मदतीने योजना आखून कार्यक्रमाचे नियोजन करून आपल्या क्षेत्रामध्ये कोनत्या योजना राबविणे उपयुक्त ठरेल याचे नियोजन करून योजनांची अंमलबजावनी करायला पाहिजे. लोकांच्या आर्थिक व सामाजिक विकासाच्या ज्या योजनेवर पंचायती मार्फत खर्च झाला आहे त्या बाबतच्या खर्चाचे उपयोगिता प्रमाणपत्र देण्याचा अधिकार राज्य शासनाणे ग्रामसभेला दिला आहे. पंचायत क्षेत्र विस्तार कायद्यामध्ये खर्चाचे उपयोगिता प्रमाणपत्र केवळ पंचायतीच्या कामापुरते मर्यादित आहे. एकंदरीत आदिवासींन करीता पंचायत विस्तार कायदा १९९६ विकासाच्या दृष्टीने फारच महत्वाचा आहे.

निष्कर्ष :- आदिवासी समाजाच्या विकासाकरीता पेसा कायदा १९९६. या कायद्याच्या प्रभावाने आदिवासी समाजामध्ये परीवर्तन होत असलेले दिसून येते. पेसा कायद्यामुळे आदिवासींच्या प्रथा, परंपरेची जोपासना करण्याचा प्रयत्न होत आहे. परंतु आदिवासींना जुण्या प्रथा , परंपरांचे जतन करणे शक्य होणार नाही., कारण आदिवासी लोकांचा नगराशी संबंध वाढत आहे. त्यामुळे परंपरागत प्रथ परंपरांची जोपासना करून विकास साधने शक्य होत नाही. पेसा कायद्याच्या प्रभावाने आदिवासी भागातुन सावकार, ठेकेदारांचे वर्चस्व कमी होत असलेले दिसून येते. कारण ग्रामसभेच्या माध्यमातुन आदिवासींची फसवणूक करणाऱ्या सावकार ठेकेदार यांच्यावर कार्यवाही करता येते. त्यामुळे यांचे वर्चस्व कमी होत आहे. या कायद्याच्या प्रभावाने व अंमलबजावणीमुळे आदिवासी समाजात विविध प्रकारच्या योजना राबवुन आदिवासींच्या आर्थिक उत्पादनामध्ये वाढ होत असलेली दिसून येते. शासनाकडुन आदिवासी विकासा करीता अनेक प्रकारच्या योजना राबविल्या जात आहे. त्याचा फायदा आदिवासी लोक घेत असलेले दिसून येते. शेतीचे उत्पादन वाढविण्यासाठी शासन व ग्रामसभा निर्णय घेवून विविध योजना राबवितांना दिसून येते.

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किनवट माहूर परिक्षेत्र प्राचीन काळापासून आदिम जमातींचे भूक्षेत्र राहिलेले आहे. गोंड, कोलाम, आंध, परधान, थोटी, भिल्ल, नायकडा हे आदिवासी समूह वस्ती करून राहतात. त्यांच्या वस्तीला मोठी ऐतिहासिक परंपरा लाभलेली आहे. भारत देशाच्या मध्यवर्धी भूभागात वसलेल्या हया जमाती आहेत. महाराष्ट्रातील मराठवाडयाच्या नांदेड जिल्हयाच्या सातमाळा डोंगर रांगाच्या पायथ्यांशी पैनगंगा नदीच्या खोऱ्यात आहे. येथील आदिवासी समाज रचनेची सांस्कृतिक, परंपरा, रुढी, धार्मिक, सण- उत्सव अनोखा पध्दतीने विकसीत झालेल्या आहेत. त्या जागतीक ज्ञानामध्ये भर घालण्यासारख्या आहेत. यांच्या सांस्कृतिक ज्ञानाचा, वनऔषधीचा देशाला लाभ मिळू शकतो. पारंपरीक आदिवासी औषधांचे संशोधन व्यापक प्रमाणात होणे गरजेचे आहे. ते जीवन जगतांना अनेक समस्यांना कशा पध्दतीने समोर जातात. त्याचे संशोधन व्हावे तसेच मानवी मुल्यांवर त्यांचा सरळ विश्वास असल्यामुळे जागतिक शांततेमध्ये भर पडू शकते. घनदाट जंगल दऱ्यां नैसर्गिक साधन संपत्तीने व्यापलेला हा भुप्रदेश आहे. या परिसरातील जमीन काळी कसदार आहे. तिची ओलावा टिकवण्यासाठी क्षमता जास्त आहे. या प्रदेशातील “पैनगंगा” नदीचा एक मोठा इतिहास आहे. माहूरच्या पौराणिक कथेशी तो संबंधीत आहे. कयायू ही पैनगंगेची उपनदी आहे. नैकृत्य मोसमी वाऱ्यापासून येथे पाऊस पडतो येथील वनात साग, बाबू, तेंदु, मोह, पळस, सालई, येण, धावंडा, चारोळी इ. वृक्ष आहेत. त्या घनदाट वनात आदिवासी जमाती वस्ती करून आहेत.

येथील गोंड जमात द्रविड वंशीय आहे. प्रधान ही आदिवासी जन जाती पैकी एक आहे. निसर्ग पूजन व धर्म संकल्पनेतून त्यांचे वेगवेगळेपण डोळयासमोर येते. गोंडाच्या विधी कार्यात “भाट” म्हणून कार्य करण्याची जबाबदारी परधानावर असते. सण-उत्सव विधी यातून त्यांचे धार्मिकत्व डोळयासमोर येते.

आंध या आदिवासी जमातीमध्ये निसर्गातील प्राणी पशु- वनस्पती यांना दैवत्व मानतात. अनातकालीन व्यक्तीला ईश्वर मानल्या जाते. विधी व्रत वैकल्प सण-उत्सव इत्यादीशी संलग्नीय असलेला हा समाज निसर्गाच्या विविध क्रियाशी एकरूप असतो. या आदिम समुदायातील उत्सव निसर्गाला डोळयासमोर ठेवून होतात. असे संशोधनातून दिसून येते.

कोलाम ही अदिम जमात आपले वेगळेपण जपून आहे. कोलाम व्यक्ती स्वतःला “कोलावान” असे म्हणतो. त्यांच्या बोली भाषेला “कोलावपाना” असे नाव असल्याने डॉ. एमेन्यू यांच्या शब्द संग्रहातील सदरहू शब्दावरून वाटते. कोलामी भाषा द्रविडी ही एक स्वतंत्र भाषा आहे. या भाषेस लिपी नाही. या लोकांचा पारंपारीक व्यावसाय बाबूपासून टोपल्या, सुप, डाली, चटई, बनविने हा आहे. कोलाम आदिम समाजात गोंदन करण्यात काही पारलौकीक भावना असतात. “मेल्यावर जीवंतपणी अंगावर गोंदून घेतलेले चित्रे व अक्षरे विकून जगता येते. अर्थात अमर होता येते. असे कोलाम आदिम समुदायाची परलौकीक कल्पना आहे.

प्रस्तूत शोध निबंधात किनवट-माहूर तालुक्यातील अदिम जमातींचा इतिहास- संस्कृती, अर्थिक सामाजिक स्थितीवर प्रकाश टाकण्याचा प्रयत्न करण्यात आलेला आहे.

समस्या सुत्रन :- “ऐतिहासिक अभ्यासाच्या अध्ययनातून आपनास जानवत असते ती म्हणजे संशोधनाच्या कार्यात असणारी त्रुटी होय.” त्याच त्रुटीचे सुसुत्रीकरण करणे म्हणजे समस्या सुत्रन होय. (देव प्रभाकर 2010) “नांदेड जिल्हयातील दुर्गम आदिवासी परीक्षेत्राचा अभ्यास ” (किनवट – माहूर)

संशोधनाची उद्दिष्टे :- १) नांदेड जिल्हयातील दुर्गम डोंगराळ भागातील आदिवासी परीक्षेत्रातील आदिवासी जमातीचा ऐतिहासिक व सांस्कृतिक आढावा घेणे २) अदिम जमातींच्या भौतिक सुविधांचा अभ्यास करणे. ३) अदिम जमातीची अर्थिक स्थिती जाणून घेणे ४) सामाजिक व शैक्षणिक स्थिती जाणून घेणे.

गृहीतकृत्य:- “गृहीतकामूळे संशोधनातील निष्कर्ष काढायला मदत होते संशोधनाला नेमकेपणा येतो, मर्यादा स्पष्ट होतात.” १) किनवट - माहूर दुर्गम भागातील अदिम जमाती मागासलेल्या आहेत. २) प्राचीन संस्कृतीचा प्रभाव आहे. ३) शिक्षणाचे माध्यम मातृभाषेतून देणे गरजेचे आहे. ४) वनावरील त्याचे आधिकार कमी झाल्यामुळे अर्थिक दुर्बलता व मागासलेपण पाहावयास मिळतो.

तथ्य संकलन पध्दती :- सर्वेक्षणाला पूरक आणि म्हटले तर स्वतंत्र अशी संशोधन पध्दती म्हणजे पश्चावली पध्दती. सामाजिक, अर्थिक आणि राजकीय अशा विषयासंबंधाच्या संशोधनात ही पध्दत अधिक उपयुक्त आहे. त्यामुळे संशोधन कार्यासाठी सर्वेक्षण पध्दतीचा वापर केला.

संशोधन विषयाचे महत्व :- नांदेड जिल्हयातील दुर्गम डोंगराळ भागातील अदिम जमातींच्या सामाजिक, ऐतिहासिक सांस्कृतिक जीवनाचा सखोल अभ्यास करून त्यातील लुप्त होत. असलेल्या ज्ञानाची ओळख जगाला करून देणे. त्यांच्या समस्यांचे समाधानासाठी जे उपाय सांगितलेले आहेत त्यांचा योग्य उपयोग केल्यास अदिम जमातीचे कल्याण होईल. विविध शासकीय योजना अखता येतील व त्या यशस्वी करता येतील.

संशोधन व्याप्ती आणि मर्यादा :- नांदेड जिल्हयातील दुर्गम आदिवासी परीक्षेत्राचा अभ्यास: किनवट-माहूर या विषया पुरता मर्यादीत आहे.

किनवट – माहूर परिक्षेत्र :- महाराष्ट्र राज्याचा विचार केल्यास भौगोलिक क्षेत्र ३.०७ लक्ष चौ.कि. मी असून ०.५० लक्ष चौ.कि. मी. क्षेत्र आदिवासी उपाय योना क्षेत्राखाली येतो. राज्याच्या एकुण क्षेत्राचे प्रमाण १६.४९ ऐवढे आहे. नांदेड जिल्हातील आदिवासी लोकसंख्या हि सर्वाधिक किनवट माहूर या परिक्षेत्रामध्ये आहे. या परिसरातील अदिम जमाती आजही परंपरागत पध्दतीने जगतांना दिसून येतात. या परिसरातील जमातीचे सामाजिक व सांस्कृतिक तसेच अर्थिक जीवन वेगळे आहे. त्यांच्या पारंपारिक चालीरीती धार्मिकता यांच्यात सारखेपणा दिसून येत नाही.

सांस्कृतिक वारसा जतन करणारे आदिवासी नृत्य:- आदिवासी समाजजिवनामध्ये नृत्यकलेला अनन्य साधारण महत्व आहे. आपल्या मुलभूत गरजा पूर्ण करतांना येणारे कष्ट व कटू अनुभव विसरून आनंदाचे काहीक्षण साजरे करण्यासाठी नृत्याचा आधार घेतात. नृत्य हे त्यांच्या जीवनाचे अविभाज्य अंग बनलेले आहे.

दंडार नृत्य:- हा आदिम जमातीच्या नृत्याचा एक प्रकार आहे गोंड, कोलाम, परधान या जमाती नृत्यामध्ये पारंगत आहेत. हातभर लांबीचा एक दांडू (टपरी) रांगेत उभे राहून उजव्या हातात घेतल्या जातो तो शुभ संकेत असतो. ढोल सुरांच्या तालावर वाजविल्या जातो या प्रसंगी संपूर्ण वातावरण प्रसन्न होऊन जाते. एक आनंददायी प्रसंग तयार होतो. होळी, दिवाळी किंवा इतर कोणत्याही मोठ्या उत्सव प्रसंगी केल्या जाते. वस्तीचा पाटील किंवा श्रीमंत कुंटुंबाकडे आनंदी प्रसंग साजरा करण्यासाठी त्यांच्या खुशीने देणगी मागीतल्या जाते. त्या देणगीतून सर्व नृत्य करणारी सर्व मंडळी उत्सव साजरा करतात. देणगी मिळाली नसली तरी त्यांच्या उत्सवी वातावरणात कोणताच बदल होत नाही.

ढेमसा नृत्य:- हा आदिवासी नृत्याचा प्राचीन प्रकार आहे. ढेमसा याचा अर्थ गाणे म्हणत नाचने हा आदिवासी संस्कृतीतील सर्वत रोमांचकारी आणि आनंदी वातावरण निर्माण करणारा नृत्य प्रकार आहे.

“ तावता सारी तावते इरता
वातारे किनवट – माहूरवाले
ढेमसा सुडले वातारी । ”

चुलीच्या ताव्यावरची भाकर ताव्यावरच ठेवून किनवट – माहूरची मुलगी (जनता) ढेमसा पाहण्यासाठी आली आहे. या प्रकारात स्त्री – पुरुष दोघेही सहभाग घेतात आणि उत्सहाने नृत्य करतात.

त्यामध्ये अनेक प्रकारची रंग रूप धारण केली जातात. गाणे गोंडी , कोलामी, मराठी ,तेलंगु भाषेतील असतात.नाटकामध्ये इतरांना समजण्यासाठी मराठी – तेलंगु इत्यादी भाषेचा उपयोग करण्यात येतो. त्याची नृत्य सादरीकरण हे युद्ध संघर्ष शौर्य, विरता यावर आधारित हा सांस्कृतिक कार्यक्रम साजरा करण्यात येतो.

निष्कर्ष :- १) किनवट-माहूर हे अदिम संस्कृतीने बहलेले ठिकाण आहे. येथील आदिवासी संस्कृतीचे जतन व्हावे. २) निरक्षरतेच्या प्रमाणात वाढ होत आहे. ते कमी करण्यासाठी त्यांच्या लोकभाषेत शिक्षण देण्याची गरज आहे. ३) कौशल्य विकास ग्रामीण पातळीपर्यंत घेऊन जाण्याची आवश्यकता आहे. ४)वन उपज मालावर येथेच प्रक्रिया उदयोग सुरु केले तर त्याच्या हाताला काम मिळून अर्थिक परिस्थिती उच्चावता येईल. ५)आधुनिक पध्दतीने बांबू कला प्रशिक्षण देणे गरजे आहे. ६)प्रारंपारीक नृत्याचा साज श्रुंगार, कपडे, ढोल व इतर साहीत्य खरेदीसाठी शासनाकडून आनुदान दिले तरच ही कला जिवंत राहील.

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आंध्र जमात साहित्य आणि संस्कृती- डॉ. रा. गो. चवरे-(मराठी जन साहित्य परीषद, अमरावती १६ मार्च २०१०)

स्वातंत्र्य आंदोलन कालखंडातील आदिवासी स्त्रीयांचे प्रेरणादायी कार्य : एक अभ्यास

प्रा. डॉ. मनोहर कुंडलिक थोरात

समाजशास्त्र विभाग, सरस्वती विद्या मंदीर कला महाविद्यालय, किनवट ता.किनवट जि. नांदेड

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२१ व्या शतकातील आधुनिक स्त्री ही स्वातंत्र्य आंदोलन काळातील आदिवासी महिलांनी केलेल्या संघर्षाचा परिपाक आहे. आदिवासी स्त्रिया प्राचीन काळापासून सामाजिक, कौटुंबिक जबाबदाऱ्यांचे पालन करत आहेत. त्यामुळे आदिवासी समाजसंरचना टिकून आहे. समाजाच्या हिताचे संरक्षण व संवर्धन करण्यासाठी त्या आपल्या हक्कापासून वंचित राहिल्या. स्त्रियांना दुय्यम वागणुक दिली जाते. पुरुषांच्या विकासातील अडथळा समजल्या जातो. पण हा समज चुकीचा असून स्त्रियांना समाज व कुटुंबाचा आधारस्तंभ म्हटले तर वावगे होणार नाही. भारतीय समाजातील एक दुर्बल व अन्यायग्रस्त घटक अशी स्थिती त्यांच्यावर आलेली होती. त्यांच्या कर्तृत्वाची संघर्षाची दखल इतिहासाला घेणे भाग आहे. जेव्हा वंचीताच्या अभ्यासाला सुरुवात झाली तेथुनच विशेषत्वाने स्त्रियांच्या कर्तृत्वाकडे लक्ष देण्यास सुरुवात झाली. १८५७ च्या उठावात झलकारी देवी या आदिवासी स्त्रिये कर्तृत्व असाधारण आहे. राणी लक्ष्मीबाईचे प्राण वाचविण्यासाठी झलकारीने आपले जीवन अर्पण केले. त्यांचे तेज, कर्तृत्व पाहुन इंग्रज सेनापती ज. हयुरोजने देखील असे म्हटले होते की, जर भारतातील एक टक्का स्त्रिया जरी या मुलीप्रमाणे झलकारी प्रमाणे स्वातंत्र्यासाठी वेड्या झाल्या असत्या तर आम्हाला हा देश सोडून जावे लागले असते. झलकारी सारख्याच अनेक आदिवासी स्त्रीयांनी इतिहासात आपले कर्तृत्व व तेजस्वीपणा दाखविला त्यामध्ये पन्नादाई, महाविरादेवी, विरापाणी, मुन्नी पोरी, कमला हरिजन, मोहत्तीबाई इ. होत्या.

नेमाड हे मध्यप्रदेशामध्ये असलेल्या ठिकाणी भिल्लकांचा उठाव, आदिवासी उठाव, अंबापाणी या ठिकाणी असलेल्या सिंगभुम, संघाल, खानदेश अशा अनेक उठावात आदिवासी स्त्रीयांचा मोठा सहभाग होता. या क्रान्तीमध्ये पुरुषांच्या खांदयाला खांदा देवून स्त्रीया, मुले देखील विरगतीला गेले. अतिशय निरदयतेने ब्रिटीशांनी स्त्रीयांची अवहेलना केली. प्रस्तुत शोधनिबंधात आदिवासी महिलांनी स्वातंत्र्य आंदोलन काळातील केलेल्या कर्तृत्वाची दखल इतिहासात घेतल्या गेलेली नाही. आजची स्त्री ही खुल्या स्वातंत्र्याच्या विविध शासकीय योजनांचा व पुरुषांच्या बरोबरीने लाभ घेत आहे. आर्थिक दृष्ट्या स्वावलंबी बनत आहे. त्यामागे इतिहास काळातील घडून गेलेल्या कर्तृत्ववान आदिवासी स्त्रीयांचे योगदान आहे. स्वातंत्र्य आंदोलन काळातील आदिवासी स्त्रीयांनी केलेल्या संघर्षाच्या स्थितीवर प्रकाश टाकण्याचा प्रयत्न करण्यात आलेला आहे. त्यामध्ये आदिवासी स्त्रीयांच्या स्वातंत्र्य पूर्वकालीन इतिहास जानुन घेणे सध्यस्थितीत त्यांचे हक्क इ. घटकांचा अभ्यास केलेला आहे.

➤ संशोधन समस्या

“स्वातंत्र्य आंदोलन कालखंडातील आदिवासी स्त्रीयांचे प्रेरणादायी कार्य: एक अभ्यास” विषय संशोधन समस्या सुत्रन म्हणून घेतलेला आहे.

➤ तथ्य संकलन पध्दती

प्रस्तुत संशोधननिबंधाला तथ्य संकलनासाठी दुययम तथ्य संकलन पध्दतीचा अवलंब करण्यात आलेला आहे. त्यासाठी इंटरनेट माध्यमातून उपलब्ध माहिती, विविध पुस्तके, मासिके इत्यादींचा वापर करण्यात आलेला आहे.

➤ संशोधनाचे उद्देश

१. आदिवासी महिलांनी स्वातंत्र्य आंदोलन काळातील इतिहास जाणून घेणे.
२. कर्तृत्वाची दखल घेणे प्रेरणादायी इतिहास जगासमोर ठेवणे.

➤ गृहीतकृत्य

१. भारतीय स्वातंत्र्य लढयात आदिवासी महिलांचे योगदान अनन्य साधारण आहे.
२. महिला सबलीकरण हे धोरण गतकालीन स्त्रीयांनी दिलेल्या योगदानाची निष्पत्ती आहे.
३. अर्थिक स्वालंबन व हक्कासाठी संघर्ष आदिवासी महिलांच्या चळवळीतून दिसून येते.

➤ संशोधन महत्व :-

स्त्रीया हया समाजाचा महत्वपूर्ण घटक आहेत. त्यांच्या कर्तृत्वाची दखल घेणे ही काळाची गरज आहे. सामाजिक, न्याय, विश्वशांतता, मानवतावाद, मानवीमूल्य इत्यादी घटकांना महत्व येईल जेव्हा स्त्रीयांचा समाजात सन्मान होईल.

➤ स्वातंत्र्य आंदोलन काळातील आदिवासी महिलांची महत्वपूर्ण आंदोलने

१. आंबापणी

हे ठिकाण मुंबई प्रदेशातील सरहदीवरी होय. ब्रिटीश सत्तेच्या विरोधात ३ हजार क्रांतीकारी होते. त्यांच्यावर ब्रिटीशांनी आक्रमण केले. सैनिकांनी अनेकांना पकडले. त्यामध्ये २०० आदिवासी स्त्रीया व मूले होती. आंदोलनात आदिवासी स्त्रीयांनी क्रांतीकारकांना शत्रुकडच्या बातम्या पोहोचविण्याचे कार्य केले. त्यांच्या अन्नपाण्याची व्यवस्था केली आदिवासी पुरुष आपल्या स्त्रियांचा सन्मान करतात. या आदिवासी महिलांनी केलेल्या संघर्षाची कहाणी ही प्रेरणादायी आहे. इतिहासकरांनी त्याची दखल घेतलेली नाही.

२. सिंगभुम

बिहार या प्रदेशातील सिंगभुम जिल्हयामध्ये मुंडावा भातकी या दोन आदिवासी जमाती राहतात या जमातीमधील स्त्रीयांनी ब्रिटीशराजवट विरुद्ध आंदोलनात मोठे कार्य केले. देश सेवेचे कार्य केलेल्या क्रांतकारकांची नावे व त्यांचे कार्य ब्रिटीशांना त्यांनी सांगितले नाही. त्यांनी अन्याय अत्याचार सहन केला पण आपली वाचा फोडली नाही.

३. संघाल येथील आदिवासी स्त्रीयांचा लढा

१८५५ला संघाल आदिवासी जमातीमध्ये सिंधु व कांदु या बंधुच्या नेतृत्वाखालील ब्रिटीश राजवटी विरुद्ध क्रांती झाली. हया क्रांतीमध्ये काही आदिवासी स्त्रीयांनी भाग घेतला होता. त्यामूळे आदिवासी स्त्रीयांना अटक झाली. त्या ४५ संघाल स्त्रीयांना वीरभूम कारागृहात कठोर शिक्षा भोगावी लागली.

४. खानदेश येथील उठाव

१८५७ मध्ये खानदेशात हजारो भिल्लांनी उठाव केला. त्यामध्ये पकडण्यात आलेल्या आणि तुरुंगात असलेल्या भिल्ल स्त्रीयां विषयी पोलीस आयुक्ताने १ जून १८५८ रोजी मूबई प्रदेश हल्याच्या सचीवाला केलेल्या पत्रात त्याचा उल्लेख आहे. ‘‘भिल्ल पूरू ां इतकाच भिल्ल स्त्रीया ही ताप व उपद्रव देत असतात. बंडखोर पूरूषांसाठी अवश्यक ती माहीती मिळवून ती पूरूविण्याचे काम त्या करीत असतात. बंडखोरांना अन्न शिजवून वाढण्याचे काम त्या करतात, लढयातही, नेत्यांची पकड होई पर्यंत त्या भिल्ल स्त्रीयांना व आपण ओलीस ठेवले पाहीजे.’’

५. बिरसा मुंडा यांचे आंदोलन

बिरसा मुंडा यांनी ब्रिटीश विरुद्ध आंदोलन केले. या आंदोलनात साली नावाची आदिवासी शूर स्त्री होती तिचा मित्र नाकीमुंडा यांनी आपल्या संपूर्ण कुटुंबातील स्त्रीयांचा आंदोलनात सक्रीय सहभाग घेतला होता. या घटनेचे स्मरण होणे अवश्यक आहे.

६. मं. गांधी आंदोलनात आदिवासी स्त्री

देशात म.गांधी यांच्या नेतृत्वाखाली झालेल्या असहकार सत्याग्रह, जंगल सत्याग्रह, भारत छोडो अशा अनेक आंदोलनामध्ये आदिवासी स्त्रीयांनी देखील सक्रिय सहभाग घेतला होता.

७. अहमदनगर जिल्हयातील शेणी

या ठिकाणी १९३० मध्ये ब्रिटीश सत्तेच्या विरोधात असंतोशाचा भडका उडाला आंदोलन कार्यांना घडपकड करण्यासाठी ब्रिटीश फौज आली. या आंदोलनाचे नेतृत्व शंकर पाटील यांनी केले होते. ब्रिटीश फौजेने त्यांना पडकडण्यासाठी प्रयत्नांची पराकाष्ठा केली. अनेकांना मोठी लाच दिली. त्यांनी शंकर पाटील यांचे ठिकाण सांगितले. ही बातमी लगेत आदिवासी भागातील ६५ गावात वाचासारखी पसरली. आदिवासींनी इंग्रजांचा फसविण्यासाठी हा प्रयत्न केले. भाले, काठया, कूहाडी अशी हत्यारे घेवून आदिवासी महिला पुढे आल्यात. जिजाबाई जानबु भांगरे या आदिवासी कर्तृत्वाने तेजस्वी महिलाने तर पुढे येवून ब्रिटीश सैन्य प्रमुखाच्या घोडयाची लगाम पकडली व पकडून आणलेली मानसे सोडून देण्यास भाग पाडले. ब्रिटीश सैनिकांना आदिवासी महिलांनी चोहोबाजूनी घेरले होते. या कर्तृत्वामुळे ब्रिटीश सैनिक चक्यावून गेले. यातून एक सैनिक पळून गेला त्याने सर्व माहीती आपल्या वरीष्ट अधिकाऱ्यांना सांगितली ब्रिटीश अधिकाऱ्यांनी संत वकिलाची मदत घेतली संत वकिलांनी गावातील एका टेकडीवर महिलांची सैनिकाना सोडून देण्याबाबत सभा घेतली आज ती टेकडी संत टेकडी म्हणून ओळखल्या जाते.

८. जंगल सत्याग्रह

जंगल सत्याग्रहामध्ये आदिवासी महिलांनी मोठे योगदान दिलेले आहे. बागलन या जिल्हयात आदिवासी जंगल सत्याग्रहामध्ये सहभागी झाले. साधारणतहा १ लाख जनतेने यामध्ये सहभाग घेतला होता.

९. कळवन येथील उठाव

कळवन येथील आदिवासी आंदोलनात महिलांचा मोठया प्रमाणात सहभाग होता. ब्रिटीशांनी हे आंदोलन मोठया क्रुतेने चिरडले. आदिवासी स्त्रीयांवर मोठे अगणित अत्याचार ब्रिटीशराज सत्तेने केले. अनेक मृतांचे प्रेत

तलावात फेकून दिले अशी विदारक परिस्थिती झाली होती. तेंव्हा टेंभी या गावी १०० स्त्रीयांनी पोलीसांना वेढा दिला. त्यांनी अटक केलेल्या सत्यागृहीना सोडण्यास भाग केले.

१०. छोटा नागपूर येथील आंदोलन

सविनय कायदेभंग चळवळीमध्ये छोटा नागपूर येथील जाती – जमातीनी सहभाग घेतला. कोणत्याही प्रकारचा ब्रिटीश सत्येला करन देण्याचा निश्चय केला रांची या ठिकाणच्या महिलांना विशेष सहभाग या आंदोलामध्ये होता.

➤ निष्कर्ष :-

१. आदिवासी स्त्रीयांच्या संघर्षमय जीवन प्रवाहातून आजच्या स्त्रीयांना संपूर्ण स्वातंत्र्य व हक्क मिळालेले आहेत.
२. आदिवासी स्त्रीयांनी दिलेल्या पराक्रमाची धाडसाची कर्तृत्वाची दखल समाजाला व इतिहासाला घ्यावीच लागेल.

➤ संदर्भ सूची :-

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झाडिया जमात: संशोधनात्मक वेध

डॉ. विशाखा संजय कांबळे

विभाग प्रमुख, मराठी विभाग, वसंतराव नाईक शासकीय कला व समाजविज्ञान संस्था
(मॉरिस कॉलेज) नागपूर-१ मोबाइल नं. ९८५०१५०८६१

झाडिया जमात- संशोधनात्मक वेध याबाबत विचार करताना, डिसेंबर २०१२ ला हिवाळी अधिवेशनात झाडिया जमातीचा मोर्चा विधान भवन नागपूर येथे धडकला. हजारोच्या संख्येने झाडिया जमातीचे लोक सामील झाले होते. या जमातीला झाडिया, झाडया, झाडे, झारे, झोरिया, जाडी, झाडी, झारेया अशा विविध प्रकारे संबोधल्या जाते. या जमातीचा कोणत्याही शासकीय दस्तऐवजात नोंद नाही. या जमातीला वन्यजमातीत समाविष्ट करण्यात न आल्याने सरकारी ध्येयधोरणापासून पूर्णतः वंचित आहे.

झाडिया ही जमात प्राचीन आहे. गडचिरोली- चंद्रपूर व छत्तीसगड प्रांतातील घनदाट जंगलात वस्ती करणारी झाडिया जमात. विभाजनापूर्वी चंद्रपूर जिल्ह्याची क्षेत्रफळदृष्ट्या महाराष्ट्रातील सर्वात मोठा जिल्हा म्हणून नोंद होती. २० ऑगस्ट १९८२ ला गडचिरोलीला जिल्ह्याचे स्थान प्राप्त झाले. या प्रांताला दंडकारण्य म्हणून प्राचीन काळात ओळखल्या जात असे. आज या प्रांताला झाडीपट्टी असे म्हणतात. गडचिरोली जिल्ह्याच्या पूर्वेकडील टेकड्या या ब-याच उंच आहेत. त्यांची प्रकृती, संस्कृती, रूढी, रीती, परंपरा, गोत्रकुल-वंशकुल, आडनावे, गोंदण, साजशृंगार, लोकनृत्ये-लोकनाट्ये, जादूटोणा, वनोपज, शिकार, मासे धरणे, शेती पद्धती, लग्न पद्धती, कुटुंब पद्धती, मात्रसत्ताक पद्धती, जन्मसंस्कार-मृत्युसंस्कार, इत्यादी वेगळ्या प्रकाराने आढळतात.

बीजशब्द: झाडिया, वन्यजमाती, गडचिरोली, प्रकृती, नैसर्गिकता.

प्रस्तावना

झाडिया जमात ही अतिशय प्राचीन असून नुकताच या जमातीचा शोध लागला. भारताच्या (जंबुद्वीप) भूगोलामध्ये यापूर्वी या जमातीचा उल्लेख आढळत नाही. या जमातीचे सांस्कृतिकीकरण, आर्थिकीकरण, सामाजिकता तसेच धार्मिक परंपरा व संस्कृती संदर्भात वेध घेताना; या जमातीचे भौगोलिक पर्यावरण व त्यांचे झाडीमधील वसतिस्थान कशाप्रकारचे आहे, या अनुषंगाने विचार करता येईल.

उद्देश- गडचिरोली जिल्ह्यातील घनदाट जंगलात राहणारा समुदाय; कधी द-याखो-यातून भटकंती करीत, तर कधी स्थायी होऊन आपले जीवन व्यतीत करीत आहे. यावर आजतागायत संशोधन झाले नाही. गेल्या काही वर्षांपासून प्रस्तुत संशोधकानी या जमातीवर संशोधन केले. झाडिया (भारतातील झाडिया जमात: आरंभ व विकास प्रक्रिया) २६ मार्च २०२१ ला प्रस्तुत संशोधनपर ग्रंथ साहित्य प्रसार केंद्र, नागपूर, यांनी प्रकाशित केला. या जमातीची समाजाला ओळख व्हावी, सरकारने दखल घ्यावी व त्यांना न्याय मिळावा या दृष्टीने घेतलेला संशोधनात्मक वेध.

व्याख्या-

१. "झाडी-(स्त्री) १. जंगली झाडाझुडपांनी व्यापलेला प्रदेश, राई झाडांचा समुदाय

२. झाडोरा, झाडाझुडपांनी व्याप्त अशी अवस्था, निविडता

३. झाडीपट्टी वाट (स्त्री), झाडी, जंगलातून जाणारी वाट." १

२. “झाडी-(स्त्री)-झाडांचा दाट समूह,जंगल Athicket दे.प्रा.झाडी(मुबलक),झाड (लता गट नभ)ता.व झाडी मंडळ झाफळा=दाट झाडी”२

३. “झाडी-(स्त्री)१.जंगली झाडाझुडपांनी व्यापलेला प्रदेश,२.राई,झाडोरा-वृक्षांनी व्यापलेला,४.चांदा व भंडारा हे महाराष्ट्रील जिल्हे.”३

४. “झाडी-(thari)मराठी की बोली व-हाडी(दे.)का उत्तरी-दक्षिणी चौदामें प्रमुख एक अन्य नाम.”४

५. “झाड -(पु.)कांबळ्याचा एक पट्टा,दोन्ही पट्टया एकत्र जोडून कांबळे होते.”५

‘झाडिया’ ही जमात अतिप्राचीन किंवा आदिमानवाच्या काळातील आहे.हे त्यांच्या भौगोलिक पर्यावरणावरून समजून येते. भौगोलिकतेचा त्यांच्या जीवनमानावर जास्तीत जास्त परिणाम झाला.निसर्ग हा त्यांचा जीवनाधार आहे.त्यामुळे झाडिया व झाड यांचा निकटचा संबंध आहे.

“प्रागैतिहासिकतेत झाडिया जमातीचे अनेक रहस्य दडलेले आहेत.मानवांनी केलेली उत्क्रांती, या विकसनशील प्रक्रियेत या जमातीचे स्थान आहे. पुरातत्त्वाच्या दृष्टीने बघितले तर ही जमात आपल्याला प्राचीन आढळते.”६ ही जमात प्राचीन काळात निसर्गात (झाडित)होती.आजही याच भागात आपले जीवन व्यतीत करीत आहे.

झाडिया जमातीचा प्रांत दंडकारण्य.नाग व मोर हे या वंशाचे प्रतिक आहे.घोडा हा प्राणी त्यांच्या शूरवीरतेचे प्रतिक आहे.त्यामुळे प्रत्येक गावाच्या वेशीवर घोडयाची मूर्ती आढळते.या जमातीत ४देव, ५देव, ६देव, ७देव, व १२देव मानल्या जातात.यामध्ये ७ देवाला महत्त्वपूर्ण स्थान आहे.देव म्हणजे काय?तर गावाच्या वेशीवर ठेवण्यात येणारे दगड.या दगडांना कोणताही आकार नाही अथवा त्यावर अन्य काही लावले नसते.यावरून हे लक्षात येते की,ही संस्कृती पाषाणयुगीन असावी.या जमातीत ‘मातृसत्ताक पद्धती’ रूढ आहे.गावातील मुखिया अथवा मुखियानी असते. सिंधू संस्कृतीच्या कालखंडात नागवंशीयामध्ये ‘मातृसत्ताक पद्धती’ अस्तित्वात होती. नागवंशीयाची एक शाखा द्रविड.या द्रविडांनी भ्रमणतीच्या काळात दंडकारण्यात वस्ती केली.

आर्थिक जीवन-अन्न,वस्त्र,निवारा ह्या मानवाच्या मूलभूत गरजा.झाडिया जमात या मूलभूत गरजा पूर्ण करू शकत नाही.घनदाट जंगलात भ्रमंती करणारा;कित्येक वर्षांपासून निसर्गावर अवलंबून आहे.रानावनातून,जंगल-द-यातून,पहाड-टेकडी,नदी-नाले,यातून त्यांचा प्रवास.जे मिळेल ते खायचे व पुढील प्रवास करायचा. “‘भूक’ मानवाच्या उत्क्रांतीमधील महत्त्वपूर्ण बाब आहे.मानवी विकासाची जडणघडण यातूनच झालेली आहे.विकासाच्या नवनव्या वाटा तो शोधत गेला आणि मेंदूच्या रासायनिक क्रिया-प्रक्रियेतून मानवी जीवनाचे कंगोरे उलगडत गेला व आर्थिक जीवन विकसित होऊ लागले.झाडया जमातीने विकासाची परंपरा तशीच चालू ठेवली.शेती,उद्योगधंदे-व्यवसाय,व्यवहार-देवाणघेवाण,बेरोजगारी,मजूरव्यवस्था.’”७ शिकार करणे,पशुपालन करणे,जंगली फळे गोळा करणे,मोहफुले वेचणे-दारु काढणे,टोळी गोळा करणे-तेल काढणे,तेंदुपत्ता करणे,झाडण्या कापणे,विसुरल्या पकडणे,मासेमारी.यापासून त्यांचे पुरेसे भरणपोषण होत नाही.

वंशव्युत्पत्ती- झाडिया जमाती ही आदिम आहे.या जमातीत मातृसत्ताक पद्धती अस्तित्वात होती.सिंधू संस्कृतीच्या कालखंडात नागवंशीयामध्ये मातृसत्ताक पद्धती आढळते.या नागवंशीयाची एक शाखा द्रविड होय.आदिम असणा-या जमाती सैधव कालखंडात राजकर्ते होते.या जमातीत स्त्रीचा दर्जा प्रमुख आहे.

झाडिया जमाती ही 'बुड्डीमाय'पासून तयार झाली आहे.साखरदेव(साखळदेव-तुंकलदेव)-बुड्डीमाय हे दोघे नवरा-बायको.काही वर्षानी ते वेगळे झाले.त्यांची मुले,जे बापाकडे (मूडतो)गेले ते माडिया-मारिया-माडे व जे मायकडे(मारक्का)ते झाडिया-झारिया-झाडे.त्यामुळे झाडे-माडे भाऊ-भाऊ आहेत. सांस्कृतिकता-झाडिया जमात लोकगीते,लोकनृत्य,लोकनाटये,या सांस्कृतिकतेचा वारसा जोपासत आहे. लग्नप्रसंगीचे गीत प्रसिद्ध आहे.स्त्रिया नवरीला उद्देशून म्हणतात-

“वारा वारा आदीवारम

आदिवारा पेनाडु मा मावोडा आच्छे

महावाली माउली मावोडा आच्छे

परमेसुनी तोडापुरिना सेवे आच्छे”८

गोंडी भाषेतील हे गीत आशयपूर्ण आहे “शिलावर्तुळ-हा कालखंड पूर्वपाषाण कालखंड होय.या काळात 'रेला नृत्य' हे अतिशय लोकप्रिय होते.दंडाला दंड पकडून हे नृत्य सादर केल्या जात असे.”९ दंडार हे लोकनाटय या जमातीत प्रसिद्ध आहे.

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समाजशास्त्र विभागप्रमुख, देवचंद कॉलेज, अर्जुननगर ता: कागल, जि: कोल्हापूर

गोषवारा

आदिवासी जमाती म्हटल्या की असा समाज की जो जंगलावर अवलंबून जीवन जगत आहे. डोंगर दर्यात राहणारा, आर्थिक जीवन विस्कळीत असणारा असे आपल्या डोळ्यासमोर चित्र उभे राहते. कंदमुळे, फळे-फुले गोळा करणारा, शिकार करणारा, मासेमारी, पशुपालन व झूम पद्धतीची किंवा स्थलांतरित शेती करणारा समुदाय समोर येतो. हा समाज ग्रामीण व नागरी समाजापासून दूरवर घनदाट जंगलावर राहतो. उपभोक्ता पुरतेच उत्पादन एवढेच त्यांचे अर्थव्यवस्थाही निर्वाह प्रदान असलेली दिसून येते. त्यामुळे आर्थिक विकास देखील जेमतेमच मागासलेली दिसून येते. तसेच इतर समाजापासून असल्यामुळे शैक्षणिक मागासलेपणाचा प्रमाण सर्वाधिक आहे. अज्ञान, निरक्षरता, याचे प्रमाण सर्वाधिक असलेले दिसून येते. त्याचप्रमाणे रूढी-परंपरा, जादूटोणा, मंत्र तंत्र यांचे प्राबल्य सर्वाधिक आहे. मुख्य प्रवाहापासून विलग असलेला समुदाय असून. हा समुदाय विकासाच्या मुख्य प्रवाहापासून दुर्लक्षित, उपेक्षित असलेला दिसून येतो. सदर शोधनिबंधामध्ये संशोधकाने "आदिवासी विकास आणि शासकीय योजना" या विषयावर शोधनिबंध सादर केला आहे. सदर शोधनिबंधात करिता संशोधकाने विकास ही संकल्पना जाणून घेणे आणि शासकीय योजनांचा आढावा घेणे. ही दोन उद्दिष्टे समोर ठेवून शोधनिबंध लिहिण्यात आलेला आहे. तसेच शोधनिबंध याकरिता दुय्यम स्तोत्र साधनांचा वापर करून, वर्णनात्मक संशोधन आराखड्याचा वापर करण्यात आलेला आहे.

आज आदिवासींच्या साठी अनेक योजना राबवल्या जातात शासकीय पातळीवर, स्वयंसेवक संघटनेमार्फत. परंतु या योजना आदिवासींच्या पर्यंत पोहोचलेल्या दिसून येत नाहीत. ज्या समुदायकरिता या योजना, हे उपक्रम, धोरणे आखण्यात आलेले आहेत. या धोरणांची कल्पना काही वेळा या आदिवासींना किंवा त्या समुदायाला असत नाही. त्यामुळे या योजनांच्या लाभ या समुदायाला किंवा आदिवासी समाजाला मिळत नसलेला दिसून येतो. थोडक्यात जनजागृती चा अभाव दिसून येतो. याउलट जो काही शिकलेला आदिवासी जमाती आहे. हे निश्चितच थोड्याफार प्रमाणात स्वतःचा आणि स्व समुदायाचा विकास करीत असलेला दिसून येतो. शासकीय योजना बाबत जनजागृती आणि प्रबोधनाची आवश्यकता असलेली दिसून येते.

महत्त्वपूर्ण शब्द: जमाती, झूम शेती, विकास, योजना

प्रस्तावना :

भारतीय समाजाचे प्रामुख्याने तीन समुदायामध्ये विभाजन केले जाते. यामध्ये आदिवासी समुदाय, ग्रामीण समुदाय, नागरी समुदाय होय. भारतीय समाजामध्ये विविध जाती, जमाती, धर्म, विविध पंथ, विविध भाषा बोलणारे लोक, सांस्कृतिक- सामाजिक विविधता असलेले समूह आढळून येतात. थोडक्यात विविधता हे भारतीय समुदायाचे विवेच्छेदिक वैशिष्ट्य आहे. भारत देशात एकविसाव्या शतकातील वाटचाल सुरू असून देशाला स्वातंत्र्य मिळून 74 वर्षे पूर्ण होत आहेत. तरी सध्याच्या काळात एकीकडे भारताने अनेक क्षेत्रात नेत्रदीपक प्रगती केली आहे. पण त्या प्रगतीपासून आजही काही समुदाय वंचित, उपेक्षित आणि दुर्लक्षित असलेले दिसून येतात. समाजाच्या मुख्य प्रवाहापासून वंचित असलेल्या दिसतात. त्यापैकीच एक समुदाय म्हणजे आदिवासी समुदाय होय.

आदिवासी हा डोंगर दऱ्याखोऱ्यात वास्तव करीत होता. अज्ञान, निरक्षरता, कर्जबाजारीपणा या समस्या अस्तित्वात होत होत्या. पण प्रगत समाजाच्या संपर्कात आल्यामुळे देखील आदिवासींचे जीवन अनेक

समस्यांनी ग्रासले आहे. यामध्ये दारिद्र्य, अज्ञान, धार्मिक कर्मकांडांचे अवडंबर, अनारोग्य, व्यसनाधीनता, आर्थिक पिळवणूक अशा अनेक समस्यांनी हा जंगलचा राजा ग्रस्त झाला आहे. भारताच्या एकूण लोकसंख्येपैकी जवळजवळ आठ टक्के लोकसंख्या ही आदिवासी जमातीची आहे. आदिवासींच्या विविध समस्यांवर लक्ष केंद्रित करून त्यांच्यासाठी विविध उपाय योजनेतील महत्त्व लक्षात घेऊन त्यांना भारतीय राज्य घटनेने कलम 366 (25) अन्वये अनुसूचित जमाती ही संज्ञा वापरली.

आदिवासींना वेगवेगळ्या नावानी ओळखला जातो. यामध्ये वन्य जाती, जनजाती, वनवासी, गिरिजन तसेच मानवशास्त्रज्ञ आदिवासींनी अगदी मूळचे रहिवासी अगर अतिप्राचीन म्हंटले तसेच यांनी आदिवासी ही संज्ञा वापरली. तसेच भारतीय समाजशास्त्राचे जनक यांनी आदिवासींना तथाकथित मूळचे रहिवासी आणि मागासलेले हिंदू या दोन संज्ञा वापरलेल्या आहेत.

सदर शोधनिबंधामध्ये संशोधकाने "आदिवासींचा विकास आणि शासकीय योजना" या विषयाची निवड केली आहे.

संशोधनाची उद्दिष्टे:

- १) विकास ही संकल्पना जाणून घेणे
- २) आदिवासी विकासामधील शासकीय योजनांचा आढावा घेणे.

संशोधन आराखडा:

प्रस्तुत शोधनिबंधात करिता संशोधकाने वर्णनात्मक संशोधन आराखडा यांचा वापर करण्यात केला आहे.

तथ्य संकलन:

प्रस्तुत शोधनिबंधात साठी सत्य संकल्पना करिता दुय्यम साधनांचा उपयोग केला आहे यामध्ये विषयाशी संबंधित पुस्तके, अहवाल, इंटरनेट, मासिके इत्यादींचा आधार घेतलेला आहे.

विकास:

विकास ही संकल्पना सर्वसाधारणपणे अत्यंत व्यापक व सर्वसमावेशक स्वरूपाचे आहे. सर्वसामान्यपणे विकास याचा अर्थ सांगत असताना आपणास असे म्हणता येईल, कि व्यक्तीतील किंवा समाजातील व्यक्तींच्या क्षमतांच्या सुप्त गुणांचा अविष्कार होईल व या गुणांचा व क्षमतांचा योग्य रीतीने केलेला उपयोग होईल. बहुदा विकास या संकल्पनेत आर्थिक विकास हा शब्द अभिप्रेत असा अर्थ घेतला जातो. परंतु तो स्थूल किंवा संकुचित अर्थाने वापरला जातो. तर विकास म्हणजे समाजातील सर्व सभासदांच्या क्षमतांचा, गुणांचा, उपयोग करून समाजाचा विकास साधणे होय. किंडल बर्जर यांच्या मते विकास म्हणजे अधिक उत्पादन व हे उत्पादन च्या मुळे शक्य होते असे तांत्रिक आणि संस्थात्मक व्यवस्थेतील परिवर्तन होय.

आदिवासी जमातीमध्ये इतर समाजापासून विलग वेगळा असल्यामुळे आणि इतर समाजाच्या संपर्कात आल्यामुळे आदिवासींच्या मते अनेक आर्थिक, सामाजिक, सांस्कृतिक आणि आरोग्यविषयक समस्या निर्माण झाले आहेत. आदिवासींच्या समस्यांचे निराकरण करण्याकरिता कोण कोणत्या मार्गाचा वापर करण्यात यावा, तसेच विकास कार्यक्रम कशा प्रकारे राबविता यावेत, नियोजन कशाप्रकारे करावेत, यासाठी विविध मानसशास्त्रज्ञ, समाजसेवक, शासन यांनी आपले मत विचार मांडले यातून आदिवासी विकासाकरिता दृष्टिकोण पुढे आलेले दिसतात.

1. अलिप्ततावादी दृष्टिकोना नुसार आदिवासी समाजातील ज्या विविध समस्या निर्माण झाले आहेत. त्यापैकी बहुतांशी समस्या आदिवासी जमातींच्या प्रगत समाजाची संपर्क आल्यामुळेच निर्माण झाले आहेत. असा या दृष्टिकोनानुसार अनुमान काढण्यात येत आहे. तेव्हा जर या आदिवासींना प्रगत समाजापासून वेगळे ठेवले किंवा अलिप्त ठेवले तर त्यांच्या जीवनातील बऱ्याच समस्या दूर होतील. असा विचार 1931 साली जनगणना आयुक्त असलेल्या हटन यांनी हा विचार मांडला. या विचाराचा पाठपुरावा मानवशास्त्रज्ञ डॉ. व्हेरियर एल्विन यांनी केला. प्रगत समाजाच्या संपर्कातून उद्भवलेल्या समस्येतून आदिवासींची सुटका करण्यासाठी त्यांना प्रगत समाजापासून आलं अशा राखीव जागेत ठेवले जावे असा विचार या दृष्टिकोनातून पुढे आला.

2. सामीलीकरणवादी वा समृद्धतावादी दृष्टिकोन हा अलिप्ततावादी दृष्टिकोणाविरुद्धचा दृष्टिकोन होय. सामीलीकरण वादी दृष्टिकोनाच्या विचारानुसार आदिवासींना अलग ठेवून त्यांच्या समस्या सुटणार नाही तर वाढतील म्हणून डॉ. घुरय व ठक्कर बापा याने सामीलीकरणाचा किंवा समरूपता वादाचा दृष्टिकोन मांडला. त्यांच्या मते आदिवासींचे पूर्णपणे बिगार आदिवासी समाजात सामीलीकरण केल्यास त्यांच्या समस्यांचे निराकरण होईल या स्वरूपाचा विचार व्यक्त केला.

3. एकात्मिकरण किंवा एकीकरण वादी दृष्टिकोन हा अलिप्ततावादी आणि सामीलीकरणवादी या दोन दृष्टिकोनांच्या मार्गातला सुवर्णमध्य साधना दृष्टिकोन होय. या दृष्टिकोनानुसार एकीकडे आदिवासींच्या संस्कृतीला जगवायचे, त्यांची वैशिष्ट्ये जोपासायची. पण त्याचबरोबर त्यांना राष्ट्रीय जीवन प्रवाहात सामावून घ्यायचे. या प्रकारचा विचार या दृष्टिकोनातून हटन यांनी सुचविला. आणि हा विचार पंडित जवाहर नेहरूंना देखील अधिक व्यवहार्य, मानवी आणि राष्ट्रीय एकात्मतेला हातभार लावणारा वाटला.

वरील आदिवासी विकासाच्या दृष्टिकोनाचा वापर करून अनेक आदिवासी विकास कार्यक्रमाची, योजनांची, उपक्रमांची आखणी करण्यात आली. यामध्ये आदिवासींच्या विकासाकरिता शासकीय योजना आखण्यात आल्या. या शासकीय योजनांचा आढावा आपण या लेखांमध्ये पुढील प्रमाणे घेतला आहे.

आदिवासी विकासाकरिता शासकीय योजना:

आदिवासींच्या कल्याणासाठी विकास योजनांची आखणी करणे व नियोजन करणे ही अत्यंत महत्त्वाची बाब असून त्यासाठी आदिवासींच्या जीवनामध्ये त्यांची पारंपारिक जीवनपद्धती आणि प्रगत समाजाचा आदिवासींचा आलेला संपर्क या दोन कारणांमुळे अनेक समस्या निर्माण झाल्या आहेत. स्वातंत्र्यपूर्वकाळात आदिवासी कल्याणासाठी काही खीश्रन मशिनरी यांनी उल्लेखनीय कार्य केले. तसेच महात्मा गांधीं कडून प्रेरणा घेऊन अनेक समाजसुधारकांनी आदिवासींचे प्रश्न सोडविण्यास हातभार लावला आहे. उदा. इ.स. 1922 मध्ये कै. ठक्करबाप्पा यांनी गुजरात मध्ये "भिल्लसेवा" ही संस्था स्थापन केली, तसेच खान्देशात "भिल्ल सेवा मंडळ" ही संस्था स्थापन करण्यात आली. त्याचबरोबर श्रीमती गोदाताई परुळेकर यांनी आदिवासींचे प्रश्न सोडविण्यासाठी उल्लेखनीय कार्य केले आहे. आदिवासी कल्याणाकरिता व विकासाकरिता शासनाची भूमिका अत्यंत महत्त्वाचे आहे. आदिवासी विकासाकरिता शासना कडून पुढील धोरण आखण्यात आली.

1) आदिवासींच्या कल्याणासाठी घटनात्मक तरतुदी:

भारत स्वातंत्र्य 1947 ला झाल्यानंतर स्वतंत्र भारताने 26 जानेवारी 1950 साली नवीन राज्यघटना तयार करण्यात आली. आदिवासींच्या जीवनात अनेक समस्या आहेत, तसेच हा समुदाय अत्यंत दुर्बल असल्याने त्यांच्यासाठी काही विशेष तरतुदी करून. भारतीय संविधानात समानता आणि न्यायाचे तत्त्व मान्य करून अनुसूचित जाती-जमातींचा विकास करण्याच्या हेतूने अनेक महत्त्वपूर्ण तरतुदी करण्यात आल्या. वेठबिगारी पद्धत घटनेच्या 23 व्या कलमानुसार बेकायदेशीर ठरवली. आदिवासी व्यक्तींना धार्मिक स्वातंत्र्य व आदिवासींच्या शैक्षणिक व सांस्कृतिक हक्काची जपवणूक केली आहे. तसेच घटनेच्या 244 व्या कलमात पन्नासाव्या अनुसूचीनुसार आदिवासी क्षेत्राच्या प्रशासनासाठी एक स्वतंत्र व्यवस्था करण्यात आली आहे. घटनेमध्ये आदिवासी जमाती असणाऱ्या राज्यात राज्यपाल यांनी आदिवासी कल्याणासाठी सल्ला देण्याकरिता आदिवासी सल्लागार मंडळ नियुक्त करण्याची तरतूद केली आहे. तसेच संविधानातील 335 व्या कलमानुसार आदिवासी उमेदवारांकरिता शासकीय सेवेत काही जागा आरक्षित ठेवल्या असून त्यांच्यासाठी नोकरीतील प्रवेशासाठी वयोमर्यादेची अट शिथिल करण्यात आली आहे. पहिल्या पंचवार्षिक योजनेपासून ते दहाव्या पंचवार्षिक योजनेपर्यंत आदिवासी विकास कार्यक्रमासाठी बराच खर्च केलेला दिसून येतो.

2) शिक्षण विषयक सवलती:

शिक्षणनीमाणूस शहाणा होतो. आदिवासी समुदाय हा अज्ञानी, अक्षर ओळख नसलेला, निरक्षर असल्यामुळे त्यांच्या जीवनात अनेक समस्या निर्माण झाल्या आहेत. त्यांच्या दयनीय जीवनाचे सर्वात महत्त्वाचे कारण निरक्षरता हे होय. म्हणून त्यांच्या कल्याण कार्यक्रमात शिक्षणाला अनन्यसाधारण महत्त्व दिला गेला आहे. यामध्ये आदिवासींच्या नवीन पिढीला शिक्षण मिळावे व त्याच बरोबर त्यांच्या व्यवसायिक शिक्षणाची सोय निर्माण व्हावी. या हेतूने आदिवासी विभागामध्ये आश्रम शाळा काढण्यात आले आहेत. या आश्रमशाळांमध्ये प्राथमिक शिक्षणाबरोबरच शेती, सूत कातणे, विणकाम यासारख्या विविध व्यवसायांचे शिक्षण ही देण्यात येत आहे, या शाळेतील विद्यार्थ्यांचे जेवण, कपडालत्ता इत्यादींचा खर्च शासना मार्फत केला जातो. महाराष्ट्रासह बिहार, ओरिसा, आसाम, मध्य प्रदेश, मणिपूर या भागांमध्ये आश्रमशाळा प्रमाणेच आदिवासींसाठी तांत्रिक शिक्षणाच्या शाळा ही उघडण्यात आलेल्या आहेत. तसेच व्यवसायिक शिक्षण ही आदिवासींच्या करिता देण्यात येत आहे. शालांत परीक्षापर्यंत आदिवासी मुलांना पुस्तके, पोशाख, दुपारचे जेवण इत्यादींचा खर्च भागविता यावा म्हणून आदिवासी विद्यार्थ्यांना शिष्यवृत्ती देण्याची योजना शासनाकडून आखण्यात आली आहे. ही योजना सर्वच घटक राज्यांमध्ये राबविण्यात येत आहे. याकरिता मोठ्या रकमेची तरतूद शासन संस्था करीत असते. उच्च शिक्षणातील सहभाग वाढावा याकरिता देखील आदिवासी विद्यार्थ्यांना शिष्यवृत्ती देण्याची योजना शासनमार्फत केली जात आहे. तसेच आदिवासी विद्यार्थ्यांना

सहजतेने प्रवेश मिळावा म्हणून त्यांच्यासाठी शैक्षणिक संस्थांमध्ये काही राखीव जागा वा आरक्षण ठेवण्यात आल्या आहेत. या विविध शैक्षणिक सुविधा मार्फत आदिवासींच्या विकास केला जात आहे.

3) आर्थिक विकास:

आदिवासी समुदाय हा आर्थिक प्रगतीपासून मागास आहे. आदिवासी समुदायाचे आर्थिक प्रगती व्हावी यासाठी शेती, कुटीर उद्योग, सहकारी संस्था, गृहनिर्माण संस्था या योजना शासकीय पातळीवर राबविण्यात येत आहेत. आणि आदिवासींच्या आर्थिक कल्याण कार्यक्रम राबवले जात आहेत. आदिवासी कल्याण कार्यक्रमात शेतीला अग्रस्थान देण्यात आले आहे. आदिवासी शेत जमिनीचे हस्तांतर टाळण्यासाठी शासनाने एक विधिनियम मंजूर केला आहे. या नियमानुसार आदिवासींच्या ताब्यातील जमिनीची विक्री, देणगी, गहाण, याबाबतचे कोणतेही व्यवहार बिगर आदिवासींना करता येणार नाहीत. आदिवासींची पारंपरिक शेती व्यवसायात सुधारणा होण्याकरिता केंद्र शासनमार्फत अनेक प्रायोगिक योजना अमलात आणल्या जात आहेत. या योजनेचे फलित म्हणजे मध्य प्रदेश, त्रिपुरा, बिहार, ओरिसा मधील सुमारे 400 पेक्षा ही जास्त आदिवासी कुटुंबे स्थिर शेती करू लागले आहेत. यासाठी रासायनिक खते, बी-बियाणे, कृषी साठी लागणारी लहान-मोठी अवजारे कमी किमतीत आदिवासींच्या शेतकऱ्यांना उपलब्ध करून देण्यात येत आहेत. तसेच पंचवार्षिक योजनेत आदिवासींच्या कुटीर उद्योगावर देखील विशेष भर देण्यात आला आहे. यामध्ये पशुपालन, कुकुटपालन, डुक्करपालन हे व्यवसाय आदिवासींनी करावे.

याकरिता शासनमार्फत विशेष प्रयत्न केले जात आहे. आदिवासी समुदायातील लोकांना लघु उद्योगांना आर्थिक सहाय्य प्राप्त व्हावे याकरिता सहकारी पतसंस्था निर्माण करण्यात आल्या आहेत. भारतातील विभिन्न घटक राज्यांमध्ये आदिवासींनी आजपर्यंत घेतलेल्या कर्जावर सूट देण्यात आली आहे. तसेच सहकारी संस्थांची निर्मिती करण्यावर आदिवासी कल्याण कार्यक्रमावर विशेष भर देण्यात येत आहे. आदिवासींच्या जीवनात एक प्रकारचे स्थैर्य निर्माण करण्याकरिता त्यांची घरे व वसाहती याबाबत ही योजना आखल्या जात आहे. आदिवासींच्या ग्रहनिर्माण योजनेवर केंद्र सरकार व घटक राज्यसरकार या दोहोंतर्फे खर्चासाठी ची तरतूद करून ठेवली आहे. महाराष्ट्र राज्यातील अनुसूचित जाती जमातींच्या विकासासाठी स्थापन करण्यात आलेल्या महामंडळाने स्वयंरोजगार प्रकल्पासाठी आर्थिक सहाय्य दिले जात आहे.

4) आरोग्य रक्षणाकरिता वैद्यकीय मदत:

पहिल्या पंचवार्षिक योजनेपासून आदिवासींसाठी स्वच्छ पिण्याचे पाण्याची तरतूद करण्याचा आग्रह धरण्यात आला. आदिवासींचे आरोग्यविषयक प्रश्न ही अत्यंत गंभीर आहेत. अपुरा व निकृष्ट आहार व रोगांवर उपचार करण्यास संबंधित आदिवासींच्या मध्ये असणारी अनास्था यामुळे आदिवासींच्या स्वास्थ्यरक्षणासाठी विशेष तरतूद आदिवासी कल्याण कार्यक्रमात करण्यात आले आहे. तसेच आदिवासी विभागात फिरते दवाखाने, मोफत औषधे, कुष्ठरोग निवारण केंद्रे, आरोग्य केंद्रे, प्रसूतिगृहे, बालसंगोपन ग्रह यांची आदिवासी क्षेत्रातील संस्था वाढविण्यावर प्रत्येक पंचवार्षिक योजनेत भर देण्यात आला होता. महाराष्ट्र राज्यात आदिम पोषक कार्यक्रम सुरू करण्यात आला आहे. या कार्यक्रमात मृत्यू संख्या कमी करणे, आरोग्य राखणे आणि समाजातील दुर्बल घटकांची कार्यक्षमता व उत्पादकता वाढविणे, हा पोषक कार्यक्रमाचा मुख्य उद्देश होता. या कार्यक्रमा अंतर्गत सहा वर्षे वयोगटाखाली मुले, गरोदर व स्तनदा माता यांच्या उपोषणाबाबत व

आरोग्यविषयक सुविधांबाबत लक्ष देण्यात आले. तसेच त्यामध्ये शालेय पोषण आहार कार्यक्रम, एकात्मिक बाल विकास सेवा योजना व स्थानिकरीत्या उपलब्ध धान्य व कडधान्य यापासून तयार केलेल्या पूरक आहाराचे वाटप, यांचा समावेश करण्यात आला आहे. या प्रकारच्या विविध शासकीय विकासात्मक कार्यक्रमाद्वारे आदिवासींच्या आरोग्यविषयक प्रश्न व समस्या दूर करण्याचा प्रयत्न केला जात आहे.

अशा पद्धतीने आदिवासींचे आरोग्यविषयक प्रश्न, आर्थिक समस्या, शैक्षणिक समस्या दूर करण्याकरिता शासकीय पातळीवर विविध उपक्रमांची, कार्यक्रमांची, योजनांची आखणी करून त्याची नियोजन बद्ध अंमलबजावणी करण्याचा प्रयत्न शासकीय स्तरावर केले केला जात आहे.

निष्कर्ष:

आदिवासींच्या विकासासाठी भारतातील केंद्र व राज्य सरकारांनी वेगवेगळ्या योजना राबविल्या जात आहेत. परंतु आवश्यक त्या प्रमाणात आदिवासींचा विकास झालेला दिसून येत नाही. आदिवासी विकासामध्ये अनेक अडथळे आहेत. यामध्ये विकास योजना, योग्य उपयोजन, विकास कार्यक्रमाचे अयोग्य नियोजन, कायद्याची काटेकोर अंमलबजावणीची कमतरता तसेच आदिवासींमध्ये संकुचित सामुदायिक भावना व स्वार्थी प्रशासकीय व्यवस्था तसेच आदिवासींच्या उपजत असलेल्या जुन्या प्रथा, परंपरा, चालीरीती या देखील या विकास कार्यक्रमात अडथळा ठरत आहेत

त्याच पद्धतीने आदिवासी समुदाय विकास कार्यक्रमाची आखणी केली आहे. त्याची माहिती आदिवासी समुदायाला नसल्या कारणामुळे, जनजागृतीच्या अभावामुळे देखील आदिवासी विकास कार्यक्रमास योग्य ती दिशा प्राप्त झालेली दिसून येत नाही. त्याच पद्धतीने शैक्षणिक योजना, आर्थिक योजना, आरोग्यदायी योजना करूनही या योजनांची परिपूर्ण माहिती आदिवासींना नाही. तसेच त्या त्या क्षेत्रातील प्रस्थापित इतर समुदाय किंवा स्थानिक लोक या योजनेचा स्वहितासाठी उपयोग करून घेतात. परंतु ज्या समुदायासाठी या उपक्रमांची आखणी करण्यात आली आहे. तो समुदाय अद्यापही या लाभापासून वंचित असलेला दिसून येतो.

संदर्भ:

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 डॉ. देवगावकर. एस. जी, डॉ. देवगावकर शैलजा (2009) सामाजिक चळवळी, श्री साईनाथ प्रकाशन, नागपूर.
 इंटरनेट

आदिवासींच्या आरोग्य व आहाराविषयी समस्या

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शेळके सुदर्शन किशनराव

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प्रस्तावना:

भारतीय समाज व्यवस्थेमध्ये प्रामुख्याने आपणास तिन समुदाय पाहवयास मिळतात. त्या समुदायाची जिवन पध्दती ही भिन्न—भिन्न स्वरूपाची दिसून येते. भारतीय समाजामध्ये ग्रामीण समुदाय, शहरी समुदाय व आदिवासी समुदाय हे मुख्य तिन समुदाय आपणास पाहवयास मिळतात. पण प्रत्येक समुदायाची समस्या ही वेगवेगळी पाहवयास मिळते. आदिवासी समुदायामध्ये त्यांच्या आरोग्य व आहाराविषयी अनेक समस्या निर्माण झालेल्या पाहवयास येतात. कारण की आदिवासी समुदाय हा विशिष्ट अशा भौगोलिक प्रदेशात व डोंगर, दऱ्या, पर्वत, पठारी भागात वास्तव्य करत असतांना दिसून येतो. त्यामुळे त्यांच्या समस्या ह्या दिवसेन दिवस वाढत असतांना पाहवयास मिळतात. सन २०११ मध्ये केलेल्या पाहणीनुसार भारताच्या एकूण लोकसंख्येपैकी ८.६ टक्के अनुसूचित जमातीमधील लोकांची संख्या आहे. आकड्यामध्ये नेमके सांगायचे झाले तर जवळपास १० करोड जनता अनुसूचित जमातीची आहे. त्यांचा समाजिक आणि आर्थिक दर्जा लक्षात घेतला तर दहा करोड लोकांच्या आरोग्याचाही गंभीर प्रश्न देशापुढे निर्माण झाला आहे. आदिवासी जमातीमध्ये जन्मतः च मृत्यु पावणाऱ्या बालकांचा तसेच मुलांच्या मृत्युचा विषय आतापर्यंत दुर्लक्षित राहिला आहे. सात राज्यात बालमृत्युचे प्रमाण तर खूप जास्त आहे. आदिवासी जमातीच्या पोषणाचा दर्जा पाहिला तर अतिशय वाईट स्थिती असल्याचे दिसून येते. आदिवासी भागातिल ४९ टक्के महिलांचा शारीरिक निर्देशांक १८.५ पेक्षा कमी आहे. आणि त्या कमालिच्या अशक्त आहेत. आदिवासींच्या आहारामध्ये प्रथिने, लोह, अ, जिवनसत्व व जीवनसत्वातिल रासायनिक घटक तसेच शक्ति देणारे घटक चरबी यांचे प्रमाण कमी आढळून येते. आदिवासी भागातील अनुसूचित जमातीमधील बालकांना आणि प्रौढांना अतिशय निकृष्ट प्रतीचे अन्न असल्यामुळे कुपोषणाची समस्या गंभीर बनली आहे. कुपोषणामुळे अनेक गंभीर आजारांना तोंड द्यावे लागत आहे.

अविकसितपणामुळे होणारे आजार कुपोषण, संसर्गजन्य आजार, माता—बालक आरोग्यांच्या समस्या दिवसेन दिवस वाढत असतांना आपणास पाहवयास मिळत आहेत. आदिवासी समाजामध्ये विशिष्ट वर्गात न मोडणारे आजार—(सिकल सेल आजार, प्राणी देश,

अपघात) इ. तर आधुनिक काळातील आजार (हायपर टेन्शन, मेंटल स्ट्रेस, व्यवसनाधिनता) आदिवासी समाजामध्ये आरोग्याची समस्या ही दिवसेन दिवस वाढत असतांना आपनास पहावयास मिळत आहे. कारण आदिवासी जमातिमध्ये साक्षरतेचा आभाव दिसून येतो. दळण वळणाच्या साधणाचा अभाव, तंत्र ज्ञानाचा अभाव त्यामुळे त्यांचा परिणाम हा आदिवासींच्या आरोग्यात पडतो. कारण आदिवासी जमात ही धर्म, श्रध्देलाल रूढी, परंपरा, जादु टोणा इ. लाल विशेष असे महत्व देते. ते दवाखाण्यात जात नाहीत. त्यामुळे एखादा अतिशय गंभीर आजार झाला तर ते रूग्णालयात जात नाहीत. ते निसर्गाला आपली देवता मानतात. पुजा, आर्चा, विधी मंत्र, जपत बसतात. त्यामुळे त्यांच्या आरोग्यावर वाईट परिणाम पडत असतांना पहावयास मिळतात.

आदिवासी जमातीमधील लोकांना पोषक आहार मिळत नाही. त्यांचा शहरी भागाशी संपर्क नसतो. बाजार, तेथील लोकांना माहीत नसतो. त्यामुळे ते शिकार, जंगलात वास्तव्य करित असतात. त्यांचा मुख्य व्यवसाय हा शिकार करणे, कंदमुळे गोळा करणे, मध गोळा करणे, लाकडे जमा करणे, डिक गोळा करणे हा त्यांचा मुख्य व्यवसाय असतो. त्यामुळे त्यांची आर्थिक परिस्थितीही बेताचीच असते. त्यांना पोष्टिक आहार खाणे परवडणारे नसते. त्यातुनच त्यांना जिवनसत्व अ,ब,क,ड ही जिवन सत्वे मिळत नाहीत. त्यामुळे त्यांच्या आरोग्यावर परिणाम पडत असतो.

आरोग्य म्हणजे शारिरीक, मानसिक आणि सामाजिक दृष्टिकोनातुन सुस्थित अशी अवस्था होय. न की रोग वा दुर्बळपणा यांचा अभाव होय.

गिलीन आणि गिलीन यांच्या मते :

एका विशिष्ट भूप्रदेशावर राहणारा समान बोलीभाषा बोलणारा व समान सांस्कृतिक जिवन जगणाच्या स्थानीय गटांच्या समुच्चयाला आदिवासी समाज म्हणतात.

उदिष्टे :

१. आदिवासींच्या आरोग्य व आहार विषयक समस्यांची स्थिती जाणुन घेणे.
२. आदिवासींच्या सामाजिक व आर्थिक परिस्थितीचा आढावा घेणे.
३. आदिवासींच्या आरोग्य व आहार विषयक समस्यामुळे निर्माण होणारी कुपोषणाच्या परिस्थितीचा आढावा घेणे.

गृहितकृत्ये :

१. आदिवासींच्या आरोग्य व आहार विषयक समस्या आभ्यासने.
२. आदिवासींच्या भौगोलिक परिस्थितीचा आढावा घेणे.
३. आदिवासींच्या आरोग्य व आहार विषयक समस्यामुळे निर्माण होणारे प्रश्न याचा आढावा घेणे.
४. आदिवासींच्या आरोग्य व आहार विषयक समस्यांच्या वास्तव स्थितीचा आढावा घेणे.

संशोधन आराखडा :

आदिवासीच्या आरोग्य व आहार विषयक समस्या या लेखामध्ये वर्णनात्मक संशोधन आराखडा व विश्लेषणात्मक संशोधन आराखडा वापरण्यात आला आहे. व तथ्यांचे विश्लेषण करण्यात आले आहे. आणि मासिके, वर्तमानपत्रे, चर्चासत्रे, इंटरने, दुरदर्शन इत्यादी साधनांचा वापर करण्यात आला आहे.

विषयाची निवड :

गरज ही शोधाची जननी आहे. कोणतेही संशोधना विषयी निश्चित हेतू डोळ्यासमोर ठेवून केले जाते. व त्याची निर्मिती ही गरजेनुसार होते. वैशिष्ट भूप्रदेशात वास्तव्य करून राहणाऱ्या आदिवासीचे संपूर्ण जिवन हे निसर्गावर अवलंबून असते. आणि आदिवासी समाजाचे क्षेत्र व्यापक असल्यामुळे आदिवासी जमातिला वेगवेगळ्या नावाने ओळखले जाते. आदिवासी समाजामध्ये बदलाची गती मंद आहे. त्यामुळे त्यांच्यामध्ये आरोग्य व आहार विषयक समस्या दिसून येतात. त्यामुळे या विषयाची निवड करण्यात आलेली आहे.

● आदिवासीच्या आरोग्य विषयक समस्या :

आदिवासी समाजामध्ये ज्या विविध समस्या आढळतात त्यातील एक महत्त्वाची समस्या आदिवासीच्या आरोग्याची समस्या आहे. निकृष्ट आहार, धार्मिक अंधश्रद्धा, दारिद्र्य अपुरी वैदकीय सुविधा इ. अनेक कारणामुळे आदिवासी लोकांत आरोग्याची समस्या निर्माण झालेली दिसून येते. त्यामध्ये अनेकरोग उदा. मुडदूस, गावेर, डांग्याखोकला, क्षयरोग, घटसर्प, न्युमोनिया, अनेक रोग आदिवासी लोकांत आढळतात. आदिवासी लोकांच्या आरोग्य विषयक समस्या पुढील प्रमाणे स्पष्ट करण्यात आलेल्या आहे.

१. कुपोषण

शरिराच्या पोषणासाठी आवश्यक अन्न घटकाच्या अभावामुळे निर्माण होणारी भिती म्हणजे कुपोषण होय. आदिवासी समाजातील लोकांना पुरेसा व सकस आहार मिळत नाही. अनेक आदिवासी लोक पावसाळ्यातील चार महिने झाडांचा पाला, कंदमुळे, रानभाज्या, खावून दिवस काढतात. या काळात त्यांना पुरेसा आहार मिळत नाही. त्यामुळे त्यांचे मोठ्या प्रमाणावर कुपोषण होते. आदिवासी समाजातील लोक हे स्थलांतरित शेती करतात. त्यामुळे त्यांचे उत्पन्न कमी होते जमीन ही नापिक असते. खडकाळ स्वरूपाची असते. अपुऱ्या आहारामुळे जिवनसत्त्वाच्या अभावामुळे अनेक आदिवासींना डोळ्याचे, त्वचेचे, पोटाचे विकार झालेले दिसून येतात.

२. अशुध्द पाणी

आदिवासी लोकांमध्ये आरोग्याची समस्या निर्माण करण्यात अशुध्द पाणी हा घटक महत्त्वाचा ठरलेला आहे. आदिवासी लोक हे निसर्गाच्या सानिध्यात, जंगलात वास्तव्य करतात. त्यामुळे त्यांना अशुध्द पाणी प्यावे लागते. पावसात नदि नाल्याचे पाणी तलावाचे पाणी प्यावे

लागते. त्या नंतर हिवाळा व उन्हाळ्यात तर साचलेल्या डोहाचे किंवा सतत उपसा न होणाऱ्या विहीरीचे अशुध्द पानी पितात. अशुध्द पाण्यामुळे कावीळ, गॅस्ट्रो, कॉलरा इ. सारख्या आजारांना बळी पडावे लागते.

३. अस्वच्छ राहणीमान

आदिवासी समाजातील लोक स्वच्छतेला फारसे महत्व देत नाहीत. दररोज अंघोळ करावी. दररोज कपडे बदलावेत, कपडे धुवून स्वच्छ करून घालावेत इ. सारख्या बाबीकडे आदिवासी लोक फारसे लक्ष देत नाहीत. त्यांना वापरण्यासाठी पुरेसे कपडे त्यांच्याकडे नसतात. अनेक आदिवासी लोक अर्धनग्न अवस्थेत जिवन जगतात. कित्येक दिवस आदिवासी लोक स्नान करत नाहीत. त्यामुळे काही आदिवासीना त्वचेचे रोग झालेले दिसतात. आदिवासी लोकांना घालण्यासाठी जास्त कपडे नसतात. त्यांच्याकडे एकच ड्रेस असतो. तो भिजल्याने त्यांच्याकडे घालण्यासाठी दुसरे कपडे नसतात आणि त्यांची अशी धारणा असते की जर दररोज कपडे धुतले तर आपले कपडे लवकर फाटतिल अशी धारणा असते. व पावसाळ्यात ओले कपडे घालावे लागतात. त्यातून त्यांना न्युमोनिया, टायफॉइड, इ. सारखे रोग आदिवासीना होतात. तर कोळशाच्या खाणीत काम करणाऱ्या आदिवासी लोकांना फुफुसाचे रोग झालेले दिसतात. दमा, क्षयरोग, खोकला, हे रोग आदिवासीना होत असताना आपणास दिसून येतात.

४. व्यसनाधिनता

बहुतांश आदिवासी लोक हे वेगवेगळ्या व्यसनाच्या आहारी गेलेले आहेत. अनेक आदिवासीना मद्य पानाची सवय जडलेली आहे. काही आदिवासी तंबाखु खातात. तर काही लोक बिडी ओढतात. सिमिगटन म्हणतात सर्व आदिवासी जमातच व्यसनी असते. त्यांच्या मुलांना लहानपणापासूनच पिण्याचे धडे मिळतात. उसनवारी करून किंवा कर्ज मागून पैसे मिळाले तरीही हे लोक त्यांच्या उपयोग दारू विकत घेउन पिण्यासाठी करतात. व्यसनाधिनतेमुळे लहान मुलांना, वृद्धा माणसांना अनेक रोगांना बळी पडावे लागते. ही एक आदिवासीची आरोग्याची समस्या आहे.

५. अनिष्ट रूढी परंपरा

आदिवासी समाजातील लोकानमध्ये अनेक रूढी परंपराप्रचलित आहेत. त्यांचा दुष्परिणाम आदिवासीच्या जिवनावर पडताना आपणास दिसून येत आहे. काही आदिवासी जमातीत लहानमुल एका वर्षाचे होईपर्यंत त्याला पाणी पाजवत नाहीत. जेव्हा ते रडू लागते तेव्हा त्याला आदिवासी लोक पाणी देण्याऐवजी अफु देउन झोपी घालवतात. किंवा मुलाला ताप, गोवर आला तर मांत्रिकाकडून डागून घेतले जाते. आदिवासी लोकांची अशी धारणा असते की सर्व रोग आत्म्याच्या अवकृपेमुळे झालेले असतात. तेव्हा या वाईट शक्तिला अंगातून घालविणे गरजेचे असते. त्यासाठी ते मांत्रिकाचा सल्ला घेतात. या सर्व बाबीचा त्यातील आदिवासी जमातितिल लोकांच्या आरोग्यावर वाईट परिणाम झालेले दिसतो.

६. वैद्यकीय सोयीचा अभाव

कुपोषण अस्वच्छ पाणी, परेसा कपडा नसने अनिष्ट रूढी परंपरा इ. मुळे आदिवासी लोक अनेक रोगाचे शिकार बनलेले असतात. आदिवासी क्षेत्रात डॉक्टर, आरोग्य केंद्र, त्यांचा मोठ्या प्रमाणावर अभाव आहे. यामुळे आदिवासी क्षेत्रात साथीचे रोग सुरू झाले म्हणजे त्यांची अवस्था अतिशय दयनीय होते. आदिवासी क्षेत्रात वाहतुकीच्या साधनांचा अभाव, दुर्गम वस्ती यामुळे डॉक्टर व नर्स त्या भागात जायला तयार नसतात. रोगराई ही देवाच्या अकृपेने होते. असा त्यांच्या समज असल्यामुळे आधुनिक वैद्यकीय मदतीस म्हणावा तितका प्रतिसाद ही मिळत नाही. त्यामुळे वैद्यकीय सोयीचा आदिवासी क्षेत्रात विस्तार होत नाही. अशाप्रकारे वैद्यकीय सोयीच्या अभावातून त्या त्या आरोग्यविषयक समस्या वृद्धिंगत होत आहेत.

७. औद्योगिक क्षेत्राची निर्मिती व प्रगत समाजाचा संपर्क

आदिवासी समाजातील लोकांची शासनाच्या जंगलविषयक कायद्याने पारंपारिक जिवनपध्दती जिवन जगण्याची साधने हिराउन घेतलेली आहेत. त्यामुळे जमातीतील लोक उदरनिर्वाहासाठी औद्योगिक क्षेत्रात रोजंदारीने कामाला जातात. प्रगत समाजातील लोकांशी संपर्क येऊ लागला. त्यांच्या गरिबीचा फायदा घेवून अनेक अधिकारी, सावकार, धनदांडगे लोक आदिवासी महिलांचे लैंगिक शोषण करतात. त्यातून काही आदिवासी महिलामध्ये गुप्त रोगाची लागण झालेली दिसून येते. वैश्या व्यवसायामुळे सुध्दा गुप्त रोगांची लागण होते. औद्योगिककरणामुळे आदिवासी लोक कारखान्यात काम करण्यासाठी जातात. तेथे संपर्क हा प्रगत समाजातिल लोकांशी येतो. त्यातून त्यांना अनेक आजारांना बळी पडावे लागते.

सारांश : अशाप्रकारे वरिल विश्लेषणाच्या आधारे आपणास आदिवासी समाजाच्या आरोग्य विषयक समस्या पहावयास मिळतात.

● आहारविषयक समस्या :

स्वच्छ राहणी व मुबलक सकस आहार या बाबी आरोग्याकरिता अतिशय आवश्यक आहेत. पण आदिवासींच्या बाबतीत या दोन्ही गोष्टींचा अभाव दिसतो. आदिवासींना पुरेसा आहारदेखील मिळत नाही अनेक आदिवासी कुटुंबे पावसाळ्यातील चार महिने झाडाचा पाला, कंदमुळे, रानभाज्य, आंबीला किंवा घाटा खाऊन दिवस काढतात. स्वतःच्या मालकीची शेतजमीन असणारे आदिवासी शेतकरी फारच थोडे आहेत. आदिवासी शेतकऱ्यांची शेत जमीन निकृष्ट प्रतीची असल्यामुळे त्यांच्या शेतात अन्न धान्याचे उत्पादन अतिशय कमी होते. उत्पादित धान्यामधून त्यांना सावकार, महाजन, त्यांशी देणी द्यावी लागतात. या अवस्थेत वर्षभर दोन वेळा जेवण करणारी कुटुंबेदेखील आदिवासी समाजात जवळजवळ नाहीत असे म्हणावे लागते. अशा प्रकारे असमतोल व अपूर्या आहारातून निर्माण होणारे अनेक रोग या आदिवासींना होतात. जिवनसत्त्वाच्या अभावी डोळ्याचे त्वचेचे व पोटाचे अनेक विकार त्यांना जडतात.

ताड, माहे व तांदळापासुन बनविलेल्या दारूचा वापर आदिवासी समाजात फार मोठ्या प्रमाणावर केला जात असे. या दारूपासुन त्यांना 'ब' व 'क' ही जिवन सत्वे भरपुर प्रमाणात मिळत होती परंतु अलीकडच्या काळात दारू तयार करण्यावर शासनाने घातलेले निर्बंध आणि देशी व विदेशी दारूचा प्रसार वाढल्यामुळे ताड, मोह व तांदळापासुन तयार केलेल्या दारूचा वापर कमी झाला आहे. देशी व विदेशी दारूचा वापर सुरू झाल्याने त्याचे आदिवासींच्या आरोग्यावर अनेक दुष्परिणाम दिसुन येतात. आदिवासी क्षेत्रात शुध्द व मुबलक पाणी यांचा अभाव आहे. पावसाळ्याचे दोन-तिन महिने सोडले तर पिण्याचे पाणी ही आदिवासी क्षेत्रातिल गंभीर समस्या आहे. कुपोषित मुलीची वाढ नीट झाली नसल्याने त्यांच्या पौगंडावस्थेतही त्यांचे पोषण भरूण निघत नाही. याचे गंभीर परिणाम संपूर्ण आरोग्यावर होतात, मुख्यत्वे जेव्हा त्या लहान वयात गरोदर पणाला सामोरे जातात. अशा वाढ खुंटलेल्या मुलांना वा माता बाळाना जन्म देतात. गरोदरपणातील कमी अंतर, वारंवार गर्भधारणा या जोडीने कष्टांशी शारिरीक कामे, अपुरा आहार, अपुरी आरोग्य निगा आणि भेदाभेद, यामुळे स्त्रियांच्या पोषणावर दुष्परिणाम पडतात. त्यातुन अनेक समस्या उद्भवतात.

आरोग्य विषयक प्रश्न सोडविण्यासाठी काही सुचना :

१. आदिवासी भागामध्ये 'मनेरगा' ह्या माध्यमातुन सांडपाण्याचा योग्य प्रकारे निवारा होण्यासाठी बंद गटाराशी बांधणी करण्याची गरज आहे. उघड्यावर शौचालयाची पध्दत पूर्ण पणे बंद झाली पाहिजे.
२. सौर कुकर, सौरचुल, सौरपंप, सौरदिवे, यांचा परवठा आदिवासीनी केला पाहिजे.
३. अनुसुचित जमातिमधील मुलांना पोषक आहार दिला पाहिजे. पोषक आहाराचे महत्व पटवून दिले पाहिजे.
४. आदिवासी लोकांना व्यसनमुक्त केले पाहिजे. त्यासाठी जनजागृती कार्यक्रम घेतले पाहिजे. व्यसनामुक्त केले तर त्यांच्याकडे पैसे पुरेसे राहतील.
५. अनुसूची जमातीच्या सक्षमीकरणासाठी त्यांच्या आरोग्य विषयक प्रश्नांनी सोडवणूक करण्याची नितांत गरज आहे.
६. आरोग्य साक्षरता कार्यक्रम मोठ्या प्रमाणावर हाती घेतला पाहिजे.
७. अंगणवाडीपूर्व प्राथमिक, माध्यमिक, उच्च माध्यमिक, आश्रमशाळा म्हणजे प्रथमिक आरोग्य ज्ञान केंद्र बनले पाहिजेत.

समारोप :

अशा प्रकारे वरिल विवेचनाच्या आधारे आपणास आदिवासींच्या आरोग्य व आहार विषयक समस्या स्पष्ट करण्यात आलेल्या आहेत. आदिवासी जमातीमधील लोकांना आरोग्य व आहार विषयक समस्यांने सळो की पळो करून सोडले आहे. कारण आदिवासी समाजाच्या ह्या समस्या दिवसेन दिवस वाढत चाललेल्या आहेत. आदिवासी समाज हा डोंगर दऱ्यात

मैदानी भागात वास्तव्य करतांना आढळून येतो. त्यांच्यामध्ये शिक्षणाचे प्रमाण खुपच कमी आढळून येते. त्यांच्यात अज्ञान पणा जास्त असतो. त्यांना अक्षरांची ओळख नसते. त्यांची विशिष्ट अशी बोली भाषा असते. त्यामुळे त्यांच्या आधुनिक जगाशी संपर्क जास्त नसतो. त्याचा व्यवसाय हाकरणे. डिंक गोळा करणे, मद गोळा करणे, तांदुळ व मधाच्या पासुन कास बनविणे. शिकार करणे, पशु पालन करणे इ. व्यवसायामुळे त्यांच्या आरोग्यावर खुप मोठ्या प्रमाणात आरोग्यावर दुष्परिणाम पडत असतो व त्यांच्या आहारावरही परिनाम पडतो. त्यांना सकस आहार मिळत नाही. प्रथिने मिळत नाही. अ,ब,क,ड, ही जिवन सत्वेनाही त्यामुळे मुले ही कुपोषित होत असतात. कडधान्ये फळे भाजी पाला पोष्टिक आहार जास्त खाण्यास मिळत नाही. कारण की त्यांच्याकडे कर्ज बाजाराची पनाचे प्रमाण जास्त असते. कमवणारी व्यक्ति एक आणि बसुन खाणारे तोडे दहा असल्यामुळे आर्थिक अडचण भासत असते. त्यामुळे त्याचा परिणाम त्यांच्या आरोग्य व आहारावर मोठ्या प्रमाणात होत असतांना आपणास पहावयास मिळते.

संदर्भ सूची :

- आदिवासी समाजाचे समाजशास्त्र— डॉ. प्रदिप आगलावे, श्री साईनाथ प्रकाशन—भगवाघर कॉम्प्लेक्स धरमपेठ, नागपूर—१०
- आदिवासी समाजाचे समाजशास्त्र— रा. ज. लोटे, पिंपळापूरे, अॅण्ड—क पब्लिशर्स नागपूर
- आदिवासी समाजाचे समाजशास्त्र— डॉ. घायाळ एस. पी., अरूणा प्रकाशन लातूर
- आदिवासी समाजाचे दारिद्र्ये— प्रा. डॉ. सुदर्शन देशमुख, निर्मल प्रकाशन, नांदेड
- भारतीय समाज रचना— डॉ. गुरूनाथ नाडगोडे, पिंपळापूरे अॅण्ड क. पब्लिशर्स, नागपूर
- समाजशास्त्र— इयत्ता—१२ वी महाराष्ट्र राज्य माध्यमिक व उच्चमाध्यमिक शिक्षण मंडळ, पूणे
- सामाजिक संशोधन पध्दती— डॉ. प्रदिप आगलावे, श्री साईनाथ प्रकाशन नागपूर, योजना: विकास समप्रित मासिक—फेब्रुवारी—२०१६

विकासामुळे निर्माण झालेल्या आदिवासींच्या समस्या

कांचन नारायणराव घोटकेकर

पी एचडी विद्यार्थिनी, सामाजिकशास्त्रे संकुल, स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ नांदेड

प्रस्तावना

सध्याचे युग हे विज्ञान आणि तंत्रज्ञानाचे युग म्हणून ओळखले जाते. मानवाने विज्ञान आणि तंत्रज्ञानाच्या आधारावर सर्वच क्षेत्रात मोठ्या प्रमाणावर विकास घडवून आणला आहे तंत्रज्ञानाची कास धरून मानवाने साधलेला विकास आता सर्वत्र व्यापत चालला आहे किंबहुना विकासाचा आलेख आता दिवसेंदिवस उंचावतच आहे.

मानवाच्या शोधक बुद्धीने अनेक गोष्टींचा शोध लावला, गरजा उंचावत गेल्या, त्या गरजा भागविण्यासाठी माणसाने प्रत्येक गोष्ट वेगळेपणाने करण्यास सुरुवात केली आणि त्यातूनच आधुनिकीकरणाचा जन्म झाला त्याच आधुनिकीकरणामुळे विकास बळावत गेला. समाजाने समाजाच्या संवर्धनासाठी सामाजिक विकास साधला, आर्थिक अस्थैर्य टिकवण्यासाठी आर्थिक विकास साधला गेला, राजकीय संस्थांमध्ये सुधारणा करून राजकीय विकासाला बढावा देण्यात आला अशा प्रकारे एकंदरीत संपूर्ण क्षेत्रातच विकासाची पाळेमुळे खोलवर रोवल्या गेली.....

मानवाने स्वतःला अपेक्षित असणारी आवश्यक परिस्थिती निर्माण करण्यासाठी प्रत्येक गोष्टीत हस्तक्षेप करण्यास सुरुवात केली विज्ञान आणि तंत्रज्ञानाच्या क्रांतीने तर जग जणू मानवाच्या कवेत आले मानवाने आर्थिक विकासासाठी औद्योगिकीकरणाला चालना दिली मोठमोठ्या कारखान्यांची उभारणी केली त्यासाठी बेसुमार जंगलतोड करण्यात आली, कच्च्या मालाची ने-आण करण्यासाठी रस्त्यांची निर्मिती करण्यात आली, जगण्याचा स्तर उंचावण्यासाठी (जीवनशैली) आरामदायी गोष्टींची निर्मिती करण्यात आली. विटा मातीची घरे जाऊन काँक्रीट ची घरे उभारली गेली, सेंद्रिय शेती पेक्षारासायनिक शेतीवर भर देण्यात आला रासायनिक खतांच्या अधिक मात्रा जमिनीत गेल्या कारणाने जमिनीचा पोत (ph) ढासाळला गेला. वाढती जीवनशैली, पाश्चात्य जीवनशैलीचे अनुकरण, सर्वच क्षेत्रात केवळ आधुनिकीकरण या सर्वांमुळे विकासाच्या नावाखाली मानवाने अस्मानी आणि सुलतानी संकटांना ओढवून घेतले आहे.

एखादी चांगली गोष्ट घडत गेली की त्याचे काही प्रमाणात का असेना पण वाईट परिणाम हे होणारच. विकासाच्या बाबतीतही हेच घडले विकास हा विकासाच्या टप्प्याने होत गेला पण विकासामुळे अनेक समस्या निर्माण झाल्या त्यामध्ये प्रामुख्याने उल्लेख करावा लागेल तो म्हणजे आदिवासींच्या समस्या; आदिवासी हे मूळ रहिवासी म्हणून ओळखले जातात तर दुसरीकडे विकास साधण्यासाठी निसर्गावरच हल्ला करण्यात आला पर्यायाने आदिवासींच्या जगण्यावर आघात करण्यात आला. विकासामुळे आदिवासींच्या अनेक समस्या उद्भवल्या आहेत त्यांच्या जीवनशैलीवर प्रभाव पडला आहे, बेसुमार वृक्षतोड झाल्याने त्यांच्या अस्तित्वाचा प्रश्न उभा राहिला आहे अर्थातच निवारा याचाही प्रश्न आहे. जंगलतोड झाल्यामुळे रोजगारही गेला कारण औषधी वनस्पती गोळा करणे हा त्यांचा उद्योग असल्याने बेरोजगारीची

समस्या उद्भवली आहे, त्यांच्या बोली भाषेचा र्हास होत आहे, विकासामुळे त्यांची संस्कृती लयाला जात आहे, संस्कृती संवर्धन दुरापास्त होत चालले आहे, आदिवासींच्या मुक्त संचार आणि मुक्त जीवन शैली ला विकासामुळे तडा गेला आहे, वाढत्या कारखानदारीमुळे प्रदूषणामुळे आदिवासींच्या आरोग्याच्या समस्या उद्भवल्या आहेत, कोणीतरी आपल्यावर आघात करत आहे या विचाराने आदिवासी एकलकोंडी बनत चालली आहेत त्यामुळे त्यांचे मानसिक आरोग्यही धोक्यात आले आहे, या सर्वांमुळे त्यांच्यामध्ये असुरक्षिततेची भावना निर्माण झाली आहे.

आदिवासी म्हणजे नेमके कोण?

घनदाट जंगले, डोंगर कपारी यासारख्या निसर्गाच्या सानिध्यात राहणाऱ्या लोकांना आदिवासी म्हणून संबोधले जाते त्याचबरोबर वनवासी, मूळनिवासी, धरतीची लेकरे, गिरिजन, आदिम जमाती, आदिवासी यानावाने ही त्यांना ओळखले जाते.

डॉ. रिक्स (Dr. Rivers)

“ज्या समूहातील सदस्य एकसमान बोलीभाषा बोलतात, युद्ध इत्यादीसारख्या उद्दिष्टपूर्तीसाठी एकसमान कार्य करतात, एकत्र कार्य करतात, अशा सरळ साध्या सामाजिक समूहाला आदिवासी समाज असे म्हणतात”.

भारतीय संविधानातील 341 आणि 342 या कलमानुसार शासकीय कागदपत्रांमध्ये नोंद झालेल्या आदिवासी जमातींना अनुसूचित जमाती या नावाने त्यांचा एक प्रवर्ग तयार करण्यात आला आहे. महाराष्ट्रात गोंड, कोरकू, बंजारा, कोलाम, वारली, महादेव कोळी इत्यादी अशा चाळीस आदिवासी जमाती आहेत भारताच्या एकूण लोकसंख्येच्या सात टक्के (7%) लोकसंख्या ही आदिवासी जमातीची आहे.

आदिवासी जमातीचे स्वरूप

आदिवासी जमातीचे स्वरूप आपणास पुढील प्रमाणे सांगता येईल-

- विशिष्ट भूप्रदेशावर ही जमात राहते.
- समान बोली भाषा बोलणारा यांचा समूह असतो.
- समान सांस्कृतिक जीवन जगतात.
- एकाच पूर्वजा पासून आपली उत्पत्ती झाल्याचे मानून समान गटाने राहतात.
- परंपरेनुसार आदिवासींना विशिष्ट नाव प्राप्त झाले आहे उदाहरणार्थ भिल्ल, गोंड इत्यादी.
- पोशाख पद्धती, विवाह पद्धती, रीतिरिवाज, परंपरा यांना अनन्यसाधारण महत्त्व देतात.
- मोठ्या प्रमाणात निरक्षरता आणि अंधश्रद्धेच्या आहारी गेलेली ही जमात आहे.
- औद्योगिक विकास, यंत्र सामग्रीचा उपयोग यामध्ये आदिवासी जमात प्राथमिक अवस्थेत आहे.

उद्दिष्टे

- 1] विकासामुळे निर्माण झालेल्या आदिवासींच्या समस्या जाणून घेणे.
- 2] आदिवासींचा जगण्याचा दृष्टीकोन समजून घेणे.
- 3] आदिवासींच्या आर्थिक, सामाजिक, धार्मिक, समस्यांचे पृथक्करण करणे.
- 4] विकासामुळे निर्माण झालेल्या आदिवासींच्या समस्यांवर उपाय योजना सुचविणे.

गृहितके

- 1]विकासामुळे आदिवासींच्या समस्या निर्माण झाल्या आहेत.
- 2]आदिवासींची पारंपरिक पद्धतीने जीवन जगण्याची शैली आहे.
- 3]आदिवासी हे आपल्या संस्कृतीला अनन्यसाधारण महत्त्व देतात.
- 4]आदिवासी जमाती मध्ये असुरक्षिततेची भावना वाढीस लागली आहे.
- 5]आदिवासी हे अस्थिर झाले आहेत.

विषयाची निवड

बदल हा निसर्गाचा नियम आहे. कोणतीही गोष्ट बदलायची म्हटली की तिचे साधक-बाधक परिणाम हे होणारच पण हे परिणाम एखाद्या समुदायावर आघात करत असतील तर त्या बाबीची (समुदायाची) दखल ही घ्यावीच लागते. विकासामुळे अनेक क्षेत्रात बदल घडून आला पण याच विकासामुळे आदिवासींच्या काही समस्या उद्भवल्या निवाऱ्याचा, रोजगाराचा, आरोग्याचा, अस्थिरतेचा, अशा अनेक प्रश्नांचा (समस्यांचा) सामना त्यांना करावा लागत आहे तेव्हा विकासामुळे नेमक्या कोणत्या समस्या मोठ्या प्रमाणात आदिवासी जगतात उद्भवल्या याचा अभ्यास करणे गरजेचे आहे आणि यातून या समस्यांवर उपाययोजना सुचविणे हे या विषयाच्या अनुषंगाने क्रमप्राप्त ठरते म्हणूनच या विषयाची निवड करण्यात आली आहे.

संशोधन आराखडा

विकासामुळे निर्माण झालेल्या आदिवासींच्या समस्या या उपरोक्त संशोधन विषयासाठी वर्णनात्मक संशोधन आराखडा आणि त्याच बरोबर विश्लेषणात्मक आराखड्याचा वापर करण्यात आला आहे तर त्यांचे संकलन करून विश्लेषण करण्यात आले आहे. माहिती मिळविण्यासाठी प्राथमिक आणि दुय्यम स्त्रोत वापरण्यात आले आहेत. विविध पुस्तके, मासिके, वर्तमानपत्रे, क्रमिक पुस्तके, इंटरनेट, चर्चासत्रे, दूरदर्शन इत्यादी साधनांच्या मदतीने माहिती गोळा करण्यात आली आहे.

विकासामुळे निर्माण झालेल्या आदिवासींच्या समस्या

मानवाने एकविसाव्या शतकात पदार्पण केले आहे विज्ञानवादी आणि वास्तववादी जीवन जगण्याकडे त्याचा कल दिसून येतो आधुनिकीकरण आतून मानवाने स्वतःचा विकास साधला आहे कारण आधुनिकीकरणामुळे औद्योगिकीकरण, नागरीकरण, लोकशाहीकरण आदींमध्ये वाढ होते त्याच बरोबर सामाजिक बदल अधिक वेगाने होतात. आधुनिकीकरणाच्या प्रक्रियेचा संबंध थेट आपल्या जीवन पद्धतीची आहे रॉजर्स व स्विंगिंग्यांच्या मते "आधुनिकीकरण ही अशी प्रक्रिया आहे तिच्या आधारे व्यक्ती पारंपारिक जीवन प्रणालीचा त्याग करून अधिक गुंतागुंतीची तांत्रिकदृष्ट्या प्रगत व गतिमान अशी जीवन प्रणाली स्वीकार करीत असते."

आधुनिकीकरणातून मानवाचा झालेला विकास लक्षात घेत असताना त्यातून काही निर्माण झालेल्या समस्यांचाही आढावा घ्यावा लागतो विकासामुळे आदिवासींच्या कोणत्या समस्या निर्माण झाल्या याचा परामर्श (विश्लेषण) पुढीलप्रमाणे घेता येईल.

1] सामाजिक समस्या

आदिवासी समाज हा समूहाने आणि एकोपा ने इतर नागरी समाजापासून दूर राहतो. निसर्गाच्या सान्निध्यात राहत असल्यामुळे हा समाज अनेक गोष्टींपासून अलिप्त आणि स्वतंत्र असतो परंतु वाढत्या औद्योगिकीकरणामुळे आदिवासींच्या जमिनी गिळंकृत करण्यात आल्या, त्यांच्यामध्ये हस्तक्षेप झाला आणि परिणामी आदिवासी जमातीत अस्थिरता निर्माण झाली. आपल्यावर कोणाचे तरी वर्चस्व वाढत आहे ही भावना आदिवासी जमातींच्या मनात निर्माण होऊन ते स्वतःला असुरक्षित समजू लागले या जमातीने आधुनिकीकरणाला विरोध करण्यास सुरुवात केली आणि त्यामुळे सामाजिक संघर्ष निर्माण झाला. आधुनिकीकरणामुळे आदिवासी जमातींच्या काही सामाजिक घटकांचे उच्चाटन होऊ लागले जसे की त्यांच्यात असलेली युवाग्रहांची पद्धत आता कालबाह्य होत आहे.

2. धार्मिक समस्या

प्रामुख्याने रूढी-परंपरा, चाली-रिती यांना महत्त्व देणारा समाज म्हणजे आदिवासी समाज होय. पारंपारिक नियमांचे काटेकोरपणे पालन हा समाज करत असतो अनेक सण समारंभ तसेच अनेक विधी विवाह, जन्म-मृत्यू, नामकरण हे सर्व कार्यक्रम अतिशय धार्मिकतेने आदिवासी जमात पार पाडत असते परंतु आधुनिकीकरणामुळे आणि वाढत चाललेल्या विकासामुळे त्यांच्या धार्मिक कार्यात हस्तक्षेप होण्यास सुरुवात झाली हळूहळू चालीरीतींचा न्हास होत चालला आहे. आधुनिकीकरणामुळे नवनवीन विचारांचा प्रसार आणि प्रचार दिवसेंदिवस वाढत आहे त्यामुळे त्यांच्या रूढी-परंपरांवर आघात झाला. आदिवासी जमात ही निसर्गाच्या सान्निध्यात राहत असल्यामुळे निसर्गाला देवता म्हणून पूजा पाठ करणे यावर त्यांचा विश्वास आहे आणि आधुनिकीकरणामुळे निसर्गावरच हल्ला चढवला गेल्यामुळे आदिवासी जमातींच्या धार्मिक जीवनावर परिणाम झाला आहे. एकंदरीत धार्मिक सहजीवनाला बाधा निर्माण झाली आहे.

3. सांस्कृतिक समस्या

वैविध्यपूर्ण सांस्कृतिक कला विश्व (जीवन) हे आदिवासी जमातींचे मुख्य वैशिष्ट्य होय. आदिवासी जमात ही स्वतःची भाषा, लिपी, संस्कृती, कला, यांचे संगोपन आणि संवर्धन करत असते स्थल-कालपरत्वे त्यांच्या कला संस्कृतीत भिन्नता दिसून येते.

उदा: खासी आदिवासी जमाती आणि गोंड आदिवासी जमाती मध्ये भाषा सण- उत्सव यामध्ये भिन्नता आहे.

वाढत्या औद्योगिकीकरणामुळे सर्वत्र बदल व्हायला सुरुवात झाली. सुधारणावादी धोरणाचा सर्वत्र अवलंब झाला, नागरी संस्कृती आदिवासींवर लादल्या जाऊ लागली, प्रमाण भाषेचा प्रसार होऊ लागला, परिणामी बोली भाषेचा न्हास होत गेला. आधुनिकीकरणात अडथळा म्हणून आदिवासींच्या अनेक सण- उत्सवांवर मर्यादा येऊ लागली, हळूहळू त्यांच्या कला संस्कृतीचा लोप व्हायला सुरुवात झाली. आदिवासी जमातीत आदर्श मुल्ये, नीती तत्वे यांची जोपासना करताना त्यांच्या सांस्कृतिक मूल्यांची अवहेलना होऊ लागली परिणामी त्यांच्या (आदिवासींच्या) नीती तत्वाचे स्वरूप बदलत गेले.

उदा. नागा, मिझो या जमाती सार्वभौमत्व साठी आक्रमक बनल्या.

4. आर्थिक समस्या

जगात सर्वत्र विज्ञाननिष्ठा, स्वातंत्र्य, समता, आदी मूल्यांवर आधारित नवजीवन पद्धती सुरू झाली. भारतात 1950 नंतर विकासाचा दर वाढत गेला. औद्योगिकरण, कारखानदारी, भांडवलशाही, नागरिकीकरण, या सर्वांमुळे देशाचा चेहरामोहरा बदलला. कारखान्यासाठी बेसुमार जंगलतोड करण्यात आली; आदिवासींच्या जमिनी हडप करण्यात आल्या, काहीनाएका ठिकाणाहून दुसऱ्या ठिकाणी विस्थापन करावे लागले आदिवासी जमात रोजगाराच्या दृष्टीने निसर्गावर आधारित आहे. वनौषधी गोळा करणे, आणि त्याचा विनिमय करून ही जमात आपली उपजीविका भागवित असते परंतु औद्योगिकीकरणामुळे जंगलतोड करावी लागली आणि आदिवासी जमातीत बेरोजगारीची समस्या बळावली. इतर रोजगार उपलब्ध नसल्याने दारिद्र्य निर्माण झाले, त्यांच्यात दुर्बलता आली, विशिष्ट मोठ्या गटाकडून त्यांचे शोषण होऊ लागले या सर्व समस्यांमुळे आदिवासी समाज भटकंती करू लागला आहे. त्यांचे मोठ्या प्रमाणात विस्थापन आणि पुनर्वसन होत आहे.

5. मानसिक समस्या

आदिवासी जमात ही स्वतंत्रपणे राहणारी जमात आहे. निसर्गाच्या सानिध्यात डोंगरात दऱ्याखोऱ्यात या जमातींचे अस्तित्व असते. त्यांची जगण्याची स्वतःची नीती असते पण वाढत्या विकासामुळे सर्वच क्षेत्रात बदल व्हायला सुरुवात झाली. अनेक घटकांमध्ये हस्तक्षेप होऊ लागला, आदिवासींच्या बाबतीतही हेच घडले कोणीतरी आपल्याला दडपण्याचा प्रयत्न करीत आहे ही भावना त्यांच्यामध्ये निर्माण झाली. आधुनिकीकरणातून निर्माण होणारा बदल स्वीकारणे हे आदिवासींना सहजासहजी शक्य नव्हते त्यातून ते एकलकोंडे होत गेले, मनावर ताण आल्यामुळे व्यसनाच्या आहारी जाऊ लागले म्हणून व्यसनाधीनता ही नवी समस्या त्यांच्यामध्ये निर्माण झाली, त्यांच्यामध्ये गुन्हेगारीचे प्रमाण वाढले, मानसिकदृष्ट्या आदिवासी जमात अस्थिर होऊ लागली आणि हळूहळू निराशेच्या दिशेने त्यांची वाटचाल सुरू झाल्याचे दिसून येते

सारांश

विकासांमुळे आदिवासी जमातीच्या निर्माण झालेल्या विविध समस्यांचे विश्लेषण आपण वरील प्रमाणे केले आहे आदिवासी जमातीच्या निर्माण झालेल्या आर्थिक, धार्मिक, सामाजिक, सांस्कृतिक, मानसिक इत्यादी समस्यांचा आढावा घेण्यात आला आहे. सर्वच क्षेत्रात विकासाला चालना देण्यासाठी अनेक कृतींचा अवलंब करण्यात आला परंतु याच्या काही विपरीत परिणामांनाही आपल्याला सामोरे जावे लागले आहे. पर्यावरणाचा ढळलेला समतोल, कमी पर्जन्यमान, महापूर, यासारख्या ज्वलंत समस्या उद्भवल्या त्याच बरोबर याच निसर्गाच्या सहवासात राहणाऱ्या आदिवासी जमातीवरही विपरीत परिणाम झाला आहे.

आदिवासीजमातींच्यासमस्यासोडविण्यासाठीकेलेल्याउपाय-योजना:

आदिवासी जमातीच्या विविध समस्यांचा आढावा घेऊन शासनाने आदिवासी जमातीच्या सर्वांगीण उन्नतीसाठी अनेक योजना पुरस्कृत केल्याआहेत त्यातील काही योजना पुढील प्रमाणे आहेत:

1. भारतीय संविधानातील तरतुदी

-भारतीय संविधानात निरनिराळ्या अनुच्छेदान्वये आदिवासी बाबत खास तरतुदी केल्या आहेत.

-संविधानातील कलम 46 नुसार शैक्षणिक आणि आर्थिक हितसंबंधाचे रक्षण केले आहे.

- घटनेतील कलम 23 नुसार सक्तीची वेठबिगारी नाहीशी केली आहे.
- बहुसंख्य आदिवासी प्रदेश हा अनुक्रमे अनुसूचित आणि आदिवासी प्रदेश हा अनुसूचित आणि आदिवासी क्षेत्र म्हणून घोषित केले आहे.
- 164 व्या कलमानुसार बिहार मध्य प्रदेश आणि ओरिसा घटक राज्यात आदिवासी आणि अनुसूचित जाती, मागासलेल्या वर्गाच्या कल्याणासाठी एक स्वतंत्र मंत्रालय निर्माण करण्यात आले आहे.
- अनुसूचित जमाती साठी खास अधिकाऱ्याच्या नेमणुकीची तजवीज करण्यात आली आहे.
- कलम 330, 332 आणि 334 प्रमाणे लोकसभेत आणि राज्य विधिमंडळातून आदिवासींना काही काळापर्यंत राखीव प्रतिनिधित्व देण्यात आले आहे.

2. आर्थिक उपाययोजना

- जंगल विभागातील शेत आणि चराऊ जमिनीचे पट्टे याबाबत आदिवासींना सवलती देण्यात आल्या आहेत.
- आदिवासींची पिळवणूक होऊ नये म्हणून जंगल मजुरी निश्चित करण्यात आली आहे.
- कोणत्याही कारणाने आदिवासींच्या नावावरच्या जमिनी कोणाच्याही ताब्यात जाऊ नयेत असेही कायदे राज्या- राज्यातून केले आहेत.
- महाराष्ट्रात चंद्रपूर जिल्ह्यात आदिवासींच्या पुनर्वसनाचे काम राज्य शासनातर्फे चालू आहे.

3. सामाजिक कल्याण

- सामाजिक कल्याण योजनेअंतर्गत दळणवळण, आरोग्य, शिक्षण आणि घरबांधणी या विषयासंबंधी योजना करण्यात आल्या आहेत.
- विविध विकास गटांची स्थापना करण्यात आली आहे.

4. शैक्षणिक योजना

- मोफत शिक्षण, आश्रमशाळा, सेवाआश्रम शाळा, मोफत पुस्तकांची सोय, बालवाड्या, वसतिगृहे, शिष्यवृत्ती, निर्वाहभत्ता इत्यादी योजना करण्यात आले आहेत.

4. सांस्कृतिक

- आदिवासीं करिता नागालँड व मेघालय ही राज्ये निर्माण करणे आणि त्रिपुरा व मणिपूर या दोहांवर केंद्र शासन नियंत्रण ठेवणे यात आदिवासींच्या राजकीय आकांक्षांची योग्य ती दखल घेण्यात आली आहे.
- प्राथमिक शाळेतील पहिल्या दोन वर्षांचे शिक्षण आदिवासींच्याच बोलीभाषेतून देण्यात येत आहे.
- विविध कुटीर उद्योगातून आदिवासींच्या परंपरागत कलांचे जतन करण्याचे प्रयत्न चालू आहेत.

शिफारशी

1. आधुनिकीकरण आणि वाढता विकास यातून निर्माण झालेल्या आदिवासींच्या समस्यांचा बारकाईने अभ्यास करणे.
2. निर्धारित शेतीची पट्टे आदिवासींना बहाल करून त्यांच्यातील बेरोजगारी आणि दारिद्र्य कमी करावे.
3. आदिवासींना मुख्य प्रवाहात आणताना त्यांच्या भावनेचा आणि सामाजिक सुरक्षेचा विचार करावा आणि टप्प्याटप्प्याने त्यांना मुख्य प्रवाहात जोडावे.

4. आदिवासींच्या बोली भाषेचा लिपी, वेशभूषा, केशभूषा त्याचबरोबर त्यांच्या कला- संस्कृतीचा आदर करावा आणि त्यांना प्रोत्साहन द्यावे.
5. वाढती गुन्हेगारी आणि व्यसनाधीनता रोखण्यासाठी सुधारणा गृहे आणि व्यसन सोडविणाऱ्या शिबिरांचे आयोजन करावे.
6. आदिवासींच्या मानसिक समस्या सोडवण्यासाठी समुपदेशन केंद्राची निर्मिती करावी त्याचबरोबर चर्चासत्रांचे आयोजन करावे.

समारोप

नवविविज्ञानवादी दृष्टिकोनाचा अवलंब करून मोठ्या प्रमाणामध्ये आपल्या देशात आधुनिकीकरणाला सुरुवात झाली. विकासाचा वेग दिवसेंदिवस वाढतच गेला परंतु त्याच बरोबर अनेक गोष्टीत बाधा निर्माण झाल्या अनेक जीव धोक्यात येऊ लागली, पर्यावरणावर ही मोठा आघात औद्योगिकीकरणाचा झाला आहे. जंगल तोड मोठ्या प्रमाणावर केल्यामुळे पर्यावरणाचा समतोल ढासळला आणि अनेक नैसर्गिक आपत्तींनी जन्म घेतला.

प्रामुख्याने निसर्गावर आपली उपजीविका भागविणाऱ्या आणि निसर्गाच्या सानिध्यात जीवन व्यतीत करणाऱ्या आदिवासी समुदायावर वाढत्या विकासाचा परिणाम झाला आहे. वाढत्या विकासामुळे, आधुनिकीकरणामुळे, औद्योगिकीकरणामुळे, कारखानदारीमुळे, विविध समस्यांचा त्यांना सामना करावा लागत आहे. सामाजिक समस्या, आर्थिक समस्या, धार्मिक समस्या, सांस्कृतिक समस्या, मानसिक समस्या, इत्यादी समस्या उद्भवल्या आहेत आदिवासी जमातीत असुरक्षिततेची भावना निर्माण होऊन हा समाज अस्थिर बनत चालला आहे.

आदिवासी समुदायासाठी भारत सरकारने अनेक योजना राबवल्या आहेत. भारतीय राज्यघटनेत आदिवासींना अनुसूचित जमातीच्या प्रवर्गात ठेवून त्यांच्या हिताच्या अनेक महत्त्वपूर्ण तरतुदी करण्यात आल्या आहेत. आदिवासी समाज मूलतः मागास असल्यामुळे आणि शिक्षणापासून दुरापास्त असल्यामुळे त्यांना अनेक योजनांचा लाभ घेता येत नाही परंतु सामाजिक संघटनांतून आणि शासनाच्या मदतीने आदिवासींसाठी (त्यांच्या हितासाठी) मुख्य प्रवाहात आणण्यासाठी, टप्प्याटप्प्याने पावले उचलावी लागणार आहेत. रोजगाराच्या संधी, निवारे, शेती, मोफत शिक्षण, शिबिरे, चर्चासत्रे, समुपदेशन, इत्यादी अशा अनेक बाबींवर अंमलबजावणी करून त्यांच्या समस्यांचे निराकरण करता येईल.

संदर्भ ग्रंथ/ सूची

सामाजिक संशोधन पद्धती- डॉ. प्रदीप आगलावे,

श्री साईनाथ प्रकाशन नागपूर.

समाजशास्त्र- इयत्ता अकरावी आणि बारावी

महाराष्ट्र राज्य माध्यमिक व उच्च माध्यमिक शिक्षण मंडळ पुणे.

सामाजिक शास्त्रांचा अधिष्ठान

अभ्यासक्रम- यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक.

आदिवासी समाजाचे दारिद्र्य- प्रा. डॉ. सुदर्शन देशमुख

निर्मल प्रकाशन नांदेड.

मनात- डॉ. अच्युत गोडबोले

मनोविकास प्रकाशन पुणे

आदिवासी समाजाचे समाजशास्त्र- डॉ. प्रदीप आगलावे

श्री साईनाथ प्रकाशन नागपूर.

आदिवासींच्या कल्याणकारीयोजना- शासनाच्या अधिकृत पोर्टल वरील माहिती (इंटरनेटद्वारे)

नंदुरबार जिल्हयातील आदिवासी लोकांच्या आरोग्य विषयक समस्या :- एक दृष्टीक्षेप

डॉ. प्रो. डी. आर. जगताप

मार्गदर्शक, अर्थशास्त्र विभाग (सहयोगी प्राध्यापक), जी. टी. पी. महाविद्यालय, नंदुरबार

वसावे रामदास रमेश

संशोधक, प्रताप महाविद्यालय अंमळनेर, जि. जळगांव

प्रस्तावना

मानवी जीवनात आरोग्याचे विशेष महत्व आहे. कोणत्याही भागाचे आर्थिक व सामाजिक स्तर आरोग्यावर अवलंबून असतो. त्यामुळेच बालकापासून ते मोठ्या व्यक्तीचा आरोग्याकडे लक्ष पुरविले पाहिजे त्यासाठी शासन प्रयत्नशील आहे. समाजाच्या दुर्बल घटकापर्यंत आरोग्यसेवा पोहचविण्यासाठी तसेच सर्वच घटकांना गुणवत्तापूर्ण आरोग्यसेवा उपलब्ध व्हाव्या यासाठी शासन स्तरावर विविध आरोग्यविषयक योजना व सेवा सुरू करण्यात आल्या आहेत. मानव विकास निर्देशकांत आरोग्याचे समावेश असल्यामुळे सूट्ट व निरोगी आरोग्य हे निश्चितच जीवनमानात सुधारणा होत असते. परंतु हे सर्व त्यांना मिडणाऱ्या आरोग्यसेवा व इतर सोयी - सुविधांवर अवलंबून आहे. त्यामुळेच अतिदुर्गम आदिवासी भागातील लोकांचा मानव विकास निर्देशकां कमी प्रमाणात दिसून येतो. त्यात वाढ करण्याची आवश्यकता आहे. त्यामुळे शिक्षण व रोजगार या बरोबरच विशेष आरोग्यसेवा पुरविणे अत्यावश्यक आहेत.

भारतातील व जगातील बहुसंख्य आदिवासी समाज हा अजूनही अतिदुर्गम डोंगराळ भागात वास्तव्यास आहे. त्यामुळे त्यांच्यापर्यंत मुलभूत पायाभूत सुविधांचा अभाव आहे. रस्ते वाहतूक व दळणवळणाच्या साधनांची कमतरता आहे. त्यामुळे या आदिवासी दुर्गम भागात वेळी-अवेळी व पुरेशा प्रमाणात आरोग्याच्या सोयीसुविधा उपलब्ध झाल्या नाहीत किंवा मिळाल्या नाहीत. त्यामुळे आदिवासी भागातील विशेषतः नंदुरबार जिल्हयातील आदिवासी लोकांचा विचार करता त्यांच्या राहणीमानाचा दर्जा अत्यंत खालावलेला आहे. त्यांच्यामध्ये निरक्षरता, मागासलेपणा, कुपोषण, अज्ञान, रोजगारीचा अभाव, पिण्याच्या पाण्याचा प्रश्न, रस्ते वाहतूकीच्या सोयींचा अभाव, शिक्षणाचे कमी प्रमाण, अंधश्रद्धा, रुढी-परंपरा, शेतीचा कमी विकास, तसेच स्वच्छतेचा अभाव, दारिद्र्य, बेकारी इ. अनेक कारणांमुळे या आदिवासी भागात वेगवेगळ्या रोगांचे प्रमाण अधिक आहे. रस्ते व दळणवळणाच्या सेवेमुळे त्यांना आरोग्यासाठी प्रचंड प्रमाणात संघर्ष करावा लागत आहे. त्यादृष्टीकोनातून माझ्या या संशोधनातून तेथील लोकांसाठी शासकीय आरोग्य व्यवस्थेचे धोरण व त्यांचे अर्थसंकल्पीय तरतूदीतून आरोग्यावरील खर्च आरोग्य व्यवस्थेला निर्माण होणाऱ्या आर्थिक समस्या तसेच सरकारच्या अरोग्य सुरक्षितता सेवा व आरोग्यविषयक विविध योजना यांचे मुल्यमापन करण्याच्या दृष्टीने व आदिवासी लोकांना या विविध आरोग्य सुरक्षा योजना व सेवांची जाणीव करून देण्याच्या दृष्टीने हा विषय संशोधनासाठी निवड करण्यात आला आहे.

जागतिक आरोग्य संघटनेनुसार आरोग्याची व्याख्या

”अशी सुस्थिती ज्यात व्यक्तीला स्वतःच्या क्षमतांचे आकलन होते, तसेच ती व्यक्ती उपयोगी व लाभदायी काम करू शकते आणि तिचा समाजाच्या घडणीत मोलाचा वाटा असतो.”

संशोधन विषयाची उद्दिष्टे

1. आदिवासींच्या आरोग्यविषयक स्थितीचा अभ्यास करणे.
2. शासकीय आरोग्य व्यवस्थेचे अद्ययन करणे .
3. आदिवासींच्या आरोग्यविषयक समस्यांच्या अभ्यास करणे.

संशोधनाचे गृहीतके

- १) आदिवासी समाजात आरोग्याच्या व आरोग्याच्या सेवांच्या बाबतीत जागरूकतेचा अभाव आहे .
- २) शासकीय आरोग्यविषयक सोयी-सुविधा आदिवासीपर्यंत पोहचविण्यात अडचणी येतात.
- ३) शासकीय आरोग्य योजनांमुळे आदिवासींच्या आरोग्यावर सकारात्मक परिणाम झालेले आहेत .
- ४) शासकीय आरोग्याच्या सोयी-सुविधा दुर्गम भागात पाहिजे त्या प्रमाणात नाहीत .

संशोधन पद्धती

प्रस्तुत शोध निबंधात निरीक्षणात्मक संशोधन पद्धती व तथ्य संकलनासाठी दुय्यम सामग्रीचा वापर केला आहे . यात संदर्भग्रंथ . वर्तमानपत्र . इंटरनेट . सरकारचे आरोग्यविषयक संकेतस्थळ.

आरोग्यविषयक नियतकालिके .मासिके .व विविध आरोग्यविषयक लेखांचा वापर केला आहे

आदिवासींच्या विविध आरोग्य विषयक समस्या

जिल्ह्यात आदिवासींमध्ये विविध कारणानंमुळे पुढिल समस्या निर्माण झालेल्या आहे.

- 1) वाढते कुपोषण एक मोठी समस्या निर्माण झाली आहे:-
- 2) मातामृत्युचे व बालमृत्युचे वाढते प्रमाण त्यामुळे बाळंतपणाच्या अनेक अडचणी निर्माण झाल्या आहेत.
- 4) शुद्ध पाण्याची समस्या त्यामुळे अनेक आजाराचे प्रमाण वाढत आहेत
- 5) गरिबी व दारिद्र्याचे अधिक प्रमाण त्यामुळे राहणीमानात सुधारणा कमी आहेत.
- 6) पायाभूत सुविधांची कमतरता. त्यामुळे आरोग्यवर्धक सुविधा दुर्गम भागातील अनेक ठिकाणी पोहचत नाही.
- 7) आत्यधुनिक आरोग्य सुविधांचा अभावमुळे निष्पाप लोकांचे मृत्यूंचे प्रमाण अधिक आहे.
- 8) अंधश्रद्धा व भगत लोकांकडून उपचाराची प्रथेमुळे कितीतरी लोकांच्या बळी जात आहे.
- 9) सिकलसेल आजाराचे प्रमाण खुप जास्त प्रमाणात आहेत.

राज्यातील आरोग्याच्या पायाभूत सुविधा देणा-या संस्था :-

1.	प्राथमिक आरोग्य उपकेंद्रे	10580
2.	फिरती वैद्यकीय पथके	40
3.	प्राथमिक आरोग्य केंद्रे	1811
4.	ग्रामीण रुग्णालये (30 खाटा)	387
5.	उपजिल्हा रुग्णालये (50 खाटा)	56
6.	उपजिल्हा रुग्णालये (100 खाटा)	25
7.	सामान्य रुग्णालये	04
8.	इतर रुग्णालये	01

9.	जिल्हा रुग्णालये	23
10.	अति विशेष रुग्णालये (नाशिक, अमरावती)	02
11.	मानसिक आरोग्य संस्था	04
12.	महिला रुग्णालये	11
13.	क्षयरोग रुग्णालये	04
14.	आरोग्य व कुटूंब कल्याण प्रशिक्षण संस्था	07
15.	आश्रमशाळा आरोग्य तपासणी पथके	37

नंदुरबार जिल्ह्यातील शासकीय आरोग्य सेवा पुरविनार्या संस्था पुढील तक्त्यावरून सांगता येईल.

राज्य व जिल्हा प्राथमिक आरोग्य केंद्र

राज्य व जिल्हा	प्राथमिक आरोग्य केंद्र		एकूण	प्राथमिक आरोग्य उपकेंद्र		एकूण
	आदिवासी	बिगर आदिवासी		आदिवासी	बिगर आदिवासी	
राज्य	315	1496	1811	2055	8525	10580
जिल्हा	56	02	58	278	12	290

जिल्ह्यात एक जिल्हा रुग्णालय 50 खाटांचे, दोन उपजिल्हा रुग्णालय 30 खाटांचे, 14 ग्रामीण रुग्णालये आहेत त्यात 9 आदिवासी आणि 5 बिगर आदिवासी भागात आहेत.

आदिवासी भागात आरोग्यसेवा पुरवितांना येणाऱ्या समस्या

1. समाजात आरोग्याबाबत जागरूकतेचा अभाव आहे
2. पायाभूत सुविधांचा अभाव
3. परम्परागत विचार प्रणाली
4. वाहतूक दळणवळण सुविधांचा अभाव
5. आरोग्यविषयक लैंगिक शिक्षणाचा अभाव
6. शासकीय कर्मचार्यांची उदासीन वृत्ती
7. भ्रष्टाचार
8. निरक्षर व बेरोजगार

निष्कर्ष

- 1) समाजात आरोग्यविषयक जागरूकता कमी प्रमाणात येते .
- 2) शासनाने आदिवासी भागात आरोग्यसेवा पोहचविण्यासाठी विशेष सेवा व योजना सुरू केल्या आहेत .परंतु त्यामधे प्रादेशिक विषमता निर्माण झाली आहे .
- 3) अतिदूर्गम डोंगराळ भागातील आरोग्य केंद्रात व उपकेंद्रात शासकीय आरोग्य कर्मचारी पूर्णवेळ थांबत नसल्यामुळे समाजातील तळागळातील लोकांपर्यंत आरोग्यसेवा व योजना पोहचवितांना अनेक अडचणी निर्माण झाल्या आहे .

- 4) पायाभूत सुविधांचा कमतरतेमुळे रुग्णांना दवाखान्यात नेतांना मोठा संघर्ष करवा लागत आहेत .
5) शासकीय आरोग्यसेवा व योजनांमुळे आदिवासी लोकांच्या जीवनमानात सकारात्मक बदल होत आहे .

उपाय योजना

1. आदिवासी समाजात आरोग्याविषयक योजना व सेवांबाबत जनजागृती करणे आवश्यक आहे.
2. आरोग्य शिक्षणाचे महत्त्व तळागाळातल्या लोकां पर्यंत पोहचविले पाहिजे. त्यासाठी स्थानिक भाषेच्या व्यक्तीची निवड केली पाहिजे.
3. वाहतूक व दळणवळणाच्या सुविधामध्ये वाढ करणे.
4. शासकीय आरोग्य सेवेतील कर्मचाऱ्यांना अति दुर्गम भागातील आरोग्य केंद्रात पूर्णवेळ थांबायची सक्ती करावी. त्यासाठी त्यांची निवसाची व्यवस्था त्याच ठिकाणी करून द्यावी.
5. आशासेविका , आरोग्यसेविका, अंगणवाडी सेविका ,दाया इत्यादी मार्फत महिला व बालकांचे आरोग्य विषयक सेवा व योजनांची माहिती उपलब्ध करून देण्याकरिता त्यांना प्रशिक्षण देऊन दुर्गम भागात आरोग्याबद्दल शिबिरांचे आयोजन करणे आवश्यक आहे.

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महाराष्ट्रातील पेसा कायदा अंमलबजावणी: कायद्यात्मक आकलन

प्रा. डॉ. ए. आर. वागडव

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Abstract

भारतातील आदिवासींची सांस्कृतिक, सामाजिक स्वायत्त प्रथा, परंपरा यांचे जतन व संवर्धन करून अनुसूचित क्षेत्रातील आदिवासींना स्वशासनाचा अधिकार बहाल करण्यासाठी अनुसूचित क्षेत्रातील गावांना पंचायत क्षेत्र विस्तार कायदा १९९६ लागू करण्यात आला असून या कायद्यान्वये गावांना स्वयंशासनाचा अधिकार दिला आहे. या कायद्यामुळे आदिवासी विकासाला मोठी चालना मिळाली आहे. अनुसूचित क्षेत्रातील पंचायतींना, स्वयंशासनाच्या संस्था म्हणून काम करणे शक्य व्हावे यासाठी आवश्यक ते सर्व अधिकार ग्रामसभांना दिले आहेत. त्यात या क्षेत्रातील मादक द्रव्य विक्री व सेवन यांना मनाई किंवा त्यावर नियंत्रण ठेवण्याचे अधिकार, वन उत्पादनांची मालकी, अनुसूचित क्षेत्रातील जमीन हस्तांतरणास प्रतिबंध, सावकारी प्रतिबंध, आदिवासी उपयोजना व इतर स्थानिक विकास योजना व त्यासाठी लागणारी साधनसंपत्ती यावरील नियंत्रण याबाबत अधिकार ग्रामसभांना आहेत. महाराष्ट्र राज्याने लागू केलेल्या पेसा कायद्यात काही त्रुटी देखील आहेत त्यात शासन जर जमीन हस्तगत करित असेल तर ग्रामसभेने काय भूमिका घ्यावी, अनुसूचित क्षेत्रातील प्रकल्प व आदिवासींचे पुनर्वसन याबाबत कोणत्याही ठळक तरतूदी नाहीत. तसेच बहुतांश आदिवासी हे अनुसूचित क्षेत्राबाहेर राहतात त्यांना हा कायदा लागू असणार नाही. अशा विविध उणिवांमुळे या कायद्याची परिणामकारकता कमी होत असलेली दिसून येते. पेसा हा अतिशय क्रांतिकारी कायदा आहे. या कायद्यामुळे आदिवासी भागातील ग्रामसभेला शक्तीशाली बनविण्याचे काम झाले आहे. हा कायदा आदिवासींमधील सामाजिक सांस्कृतिक चालीरितींचा आदर करतो. परंतु जोपर्यंत या कायद्यातील तरतूदीची योग्य प्रकारे अंमलबजावणी होत नाही तोपर्यंत हा केवळ कागदावरच चांगला कायदा राहिल. त्यासाठी ग्रामसभा व इतर शासकीय कार्यालये यांच्यातील अधिकार आणि सत्तेच्या बाबतीतील विरोधाभास सर्वप्रथम दूर केला पाहिजे.

Key Word. अनुसूचित क्षेत्र, आदिवासी, ग्रामसभा, पेसा, महाराष्ट्र ग्रामपंचायती संबंधीचे उपबंध (अनुसूचित क्षेत्रावरील विस्तारीत करण्याबाबत) नियम, २०१४

प्रस्तावना

आदिवासी लोक जगातील सर्वच समाजात कमी अधिक प्रमाणात आढळून येतात. सर्वसाधारणपणे घनदाट जंगल, दऱ्याखोऱ्यात, डोंगर कपाऱ्यात, अतिदुर्गम प्रदेश, डोंगराळ भाग, विकसित समाजापासून अलिप्त राहणारा साधे सरळ व प्रारंभिक अवस्थेतील जीवन जगणारा समाज म्हणजे आदिवासी समाज होय. भारतात आदिवासींना मूळ निवासी, गिरीजन, वनवासी, आदिम जमाती अशा विविध नावांनी संबोधले जाते. डॉ. गोविंद घुर्ये यांनी त्यांना मागासलेले हिंदू म्हटले आहे तर भारतीय संविधानात त्यांना अनुसूचित जमाती अशी संज्ञा दिलेली आहे. २०११ च्या जनगणनेनुसार भारतात त्यांची लोकसंख्या ही १०.४२ कोटी इतकी असून एकूण लोकसंख्येच्या ८.६ टक्के इतकी आहे.^१

संपूर्ण भारतात आदिवासी लोकसंख्या विखुललेली दिसते. ज्या भागात आदिवासी लोकसंख्या अल्पसंख्य दिसते तेथे सामान्य प्रशासन व्यवस्थेद्वारे त्यांचे नियमन केले जाते.

आदिवासींसाठी असलेल्या विविध विकास योजना व आरक्षणाचा लाभ हे आदिवासी लोक घेतात. मात्र ज्या ठिकाणी आदिवासी बहुसंख्येख्येने आढळतात अशा क्षेत्राचे नियमन स्वतंत्रपणे होते. या भागातील आदिवासींच्या स्वशासनासंदर्भातील विशेष गरजांच्या पूर्ततेसाठी भारतीय राज्यघटनेला पाचवी व सहावी अनुसूची जोडण्यात आलेली आहे. ब्रिटीशांनी संपूर्ण भारतावर जरी राज्य केले असले तरी भारतातील असा काही दुर्गम, डोंगराळ प्रदेशातील आदिवासी भागात त्यांना आपला अंमल करता आलेला नव्हता. या भागात मुख्यत्वे अनेक आदिवासी जमाती मोठ्या संख्येने निवास करित होत्या. या जमाती आपल्या पारंपारिक पध्दतीनेच त्यांचा कारभार चालवित होती. अशा भूभागाला 'एक्सक्लुडेड एरियाज' म्हणून संबोधले जात होते. या भूभागावरील जमातींच्या पारंपारिक व स्वायत्त जगण्याला मान्यता दिली जावी म्हणून राज्यघटनेत सहावी अनुसूची तयार करण्यात आलेली होती. या सहाव्या अनुसूचित ईशान्येकडील आसाम, मेघालय, त्रिपुरा व मिझोराम या राज्यांतील प्रदेशांचा समावेश होतो.^२

भारतात असेही काही आदिवासी प्रदेश होते ज्याठिकाणी ब्रिटीशांचा अंमल नावापुरता होता. अशा भागाला 'पार्शली एक्सक्लुडेड एरियाज' असे संबोधले जात होते. अरवली, सातपुडा, विंध्य, सह्याद्री, निलगीरी या पर्वतांमधील आदिवासी भागांचा तसेच गोंडवन, संध्याळ, परगणा, छोटा नागपूर अशा आदिवासी प्रदेशांचा समावेश या भागात होता. या भागांना पाचव्या अनुसूचीच्या माध्यमातून 'अनुसूचित क्षेत्र' (बीमकनसमक तमं) असे संबोधण्यात आले. या दोन्ही क्षेत्रांचे नियमन करण्याचे अधिकार राज्य सरकारांना देण्याऐवजी राज्यपालांना या क्षेत्राचे पालकत्व देण्यात आले. ही जबाबदारी पार पाडतांना जर राज्य विधीमंडळाचे कायदे या भागांसाठी विसंगत वाटले तर ते या भागात लागू करू नये किंवा आवश्यकता वाटली तर या क्षेत्रासाठी विशेष कायदे करावेत अशी तरतूद करण्यात आली होती.^३

आदिवासी समाजाची स्वतःची अशी वैशिष्ट्यपूर्ण संस्कृती असते आणि त्या संस्कृतीचे जतन व संवर्धन केले पाहिजे असा एक विचार प्रवाह स्वातंत्र्योत्तर काळात दिसतो. या विचार प्रवाहात पंडित नेहरू यांचेही महत्वपूर्ण योगदान दिसते. त्यांनी आदिवासी विकासाबाबत मांडलेल्या आपल्या पंचशिल तत्वात आदिवासींनी स्वतःचा विकास स्वतःच करावा, त्यांच्यावर विकास प्रक्रिया लादली जाऊ नये, त्यांच्या पारंपारिक संस्कृतीला उत्तेजन द्यावे, वनसंपत्तीवरील त्यांचा अधिकार अधिमन्य करावा यावर भर दिला.^४ पंडित नेहरूंनी आदिवासी विकासाबाबत गांधीवादी दृष्टिकोन स्वीकारलेला होता. ही तत्त्वे आजही अगदी प्रासंगिक वाटतात.

भारतात स्वातंत्र्योत्तर काळात पंचायत राज व्यवस्थेच्या माध्यमातून लोकशाही स्थानिक पातळी, गाव पातळीपर्यंत विकेंद्रीत झाली आहे. पंचायत राज व्यवस्थेत अनुसूचित जाती, अनुसूचित जमाती, मागास वर्ग व महिला या दुर्बल समजल्या जाणाऱ्या घटकांसाठी राखीव जागांची व्यवस्था असल्याने या घटकांना राजकीय सत्तेत सहभागी होण्याची संधी प्राप्त झाली. ग्रामसभेच्या माध्यमातून लोकशाही व्यवस्था गाव पातळीपर्यंत खऱ्या अर्थाने रूजविण्याचे काम

झाले आहे. मात्र अनुसूचित क्षेत्रातील आदिवासी भागांना ७३ व ७४ व्या घटनादुरुस्तीन्वये प्रस्तापित पंचायत राज व्यवस्था लागू करण्यात आलेली नव्हती. पंचायत राज व्यवस्थेच्या माध्यमातून लोकशाही स्थानिक पातळीवर रूजविण्याचे कार्य सुरू असताना अनुसूचित क्षेत्रातील आदिवासी प्रदेशांना या प्रक्रियेपासून वंचित ठेवणे उचित ठरणार नव्हते. ७३ व्या घटनादुरुस्तीमधील शिफारशी अनुसूचित क्षेत्राला कशा प्रकारे लागू करता येतील यासाठी केंद्र सरकारने १० जून १९९४ रोजी दिलिप सिंह भुरिया समिती स्थापन केली होती. या समितीने १७ जानेवारी १९९५ रोजी शासनाला आपला अहवाला सादर केला. त्यात त्यांनी अनुसूचित क्षेत्रातील ग्रामसभांना शक्तीशाली बनविण्याची शिफारस केली.^५ या समितीच्या शिफारशीनुसार भारतात २४ डिसेंबर १९९६ मध्ये 'पंचायत संबंधीचा उपबंध (अनुसूचित क्षेत्र विस्तार) अधिनियम' (The Provisions of the Panchayat (Extension to Scheduled Areas) Act) भारतीय संसदेने पारित केला. या कायद्याच्या इंग्रजी नावाच्या आद्याक्षरांवरून या कायद्याला 'पेसा' अर्थात 'पेसा' असे नामाभिदान करण्यात आले.

पंचायत क्षेत्र विस्तार कायदा १९९६ काय आहे?

पंचायत विस्तार (अनुसूचित क्षेत्र) अधिनियम १९९६ (पेसा) हा केंद्र शासनाचा कायदा आहे. भारताच्या राज्य घटनेच्या कलम २४४ मध्ये अनुसूचित क्षेत्रे आणि जनजाती क्षेत्रे व त्याचे प्रशासन यांची तरतूद करण्यात आली आहे. भारतातील आदिवासींची सांस्कृतिक, सामाजिक स्वायत्त प्रथा, परंपरा यांचे जतन व संवर्धन करून अनुसूचित क्षेत्रातील आदिवासींना स्वशासनाचा अधिकार बहाल करण्यासाठी भारताच्या राष्ट्रपतींनी २४ डिसेंबर १९९६ रोजी पंचायत क्षेत्रविस्तार कायदा (पेसा) करून घटनेच्या कलम २४४ (१) मध्ये व परिशिष्ट पाच मध्ये समावेश करण्यात आला आहे.^६ हा क्रांतिकारी कायदा करून आदिवासी समाजाला त्यांचे अधिकार पुन्हा बहाल केले आहेत, या कायद्यामुळे आदिवासींच्या जीवनामध्ये आमूलाग्र बदल घडून आले आहेत. ग्रामसभेच्या माध्यमातून आदिवासी स्वशासन व्यवस्था बळकट करण्यावर भर दिला गेला.

पेसा हा आदिवासींचा स्वशासन कायदा आहे. पेसा कायद्यामुळे आदिवासी लोकांना ग्रामीण स्थानिक स्वराज्य संस्थांमध्ये लोकसंख्येच्या प्रमाणात प्रतिनिधित्व देण्यात आले आहे. घटनेच्या कलम २४४ (क) मध्ये अनुसूचित क्षेत्रे व त्याचे प्रशासन यांची तरतूद करण्यात आली आहे. हा कायदा देशातील आंध्रप्रदेश, छत्तीसगढ, गुजरात, हिमाचल प्रदेश, झारखंड, मध्यप्रदेश, महाराष्ट्र, ओरिसा, राजस्थान व तेलंगाना या दहा राज्यातील अनुसूचित क्षेत्रातील गावांना लागू आहे.^७

महाराष्ट्रातील पेसा अंमलबजावणी

देशातील एकूण आदिवासी लोकसंख्येपैकी मोठ्या संख्येने आदिवासी लोक महाराष्ट्रात राहतात. २०११ च्या जनगणनेनुसार, महाराष्ट्रात अनुसूचित जमातीची एकूण लोकसंख्या

१०५१०२१३ इतकी आहे. ही लोकसंख्या राज्याच्या एकूण लोकसंख्येच्या ९.३५ टक्के इतकी आहे.^८ महाराष्ट्रात ४५ अनुसूचित जमाती राहतात. राज्यातील सह्याद्री, सातपुडा व गोंडवाना या तीन दुर्गम, डोंगराळ भाग तसेच वन क्षेत्रांमध्ये आदिवासी जमाती राहतात. भौगोलिक अलिप्ततेमुळे आदिवासी लोक विकास प्रक्रियेपासून अलिप्त राहिलेले आहेत. आदिवासी जमाती मुख्यतः १५ जिल्हे व ८० हून अधिक तालुक्यात विखुरलेल्या आहेत.^९ बहुसंख्य भागात त्या अल्पसंख्य आहेत शिवाय प्रशासकीय यंत्रणा व बिगर आदिवासी लोकांकडून होणारे शोषण यामुळे आदिवासींचा विकास झालेला नाही.

महाराष्ट्रात १९९२ मध्येच आदिवासी उपयोजना क्षेत्राचे एक अद्वितीय असे मॉडेल सुरू झालेले आहे. राज्यात आदिवासी लोकसंख्येच्या प्रमाणानुसार आदिवासी उपयोजनेसाठी निधी मंजूर करण्यात यावा असे सुखठणकर समितीने सांगितले होते. त्यानुसार राज्याच्या अर्थसंकल्पात आदिवासी उपयोजनेसाठी लोकसंख्येच्या प्रमाणानिहाय तरतूद करून आदिवासी कल्याण साधण्याचा प्रयत्न करण्यात येत आहे. मात्र आजही आदिवासी जमातीची सामाजिक आर्थिक स्थिती इतर मागासवर्गांपेक्षा अधिक दयनीयच आहे.^{१०} त्यांच्या या स्थितीला अनेक प्रशासकीय व राजकीय कारणे जबाबदार आहेत.

राज्यातील आदिवासी जमातीचे सांस्कृतिक वैविध्य तसेच त्यांचे वास्तव्य असलेल्या क्षेत्रातील नैसर्गिक, सामाजिक, आर्थिक परिस्थिती यामुळे आदिवासींच्या विकासातील समस्या व गरजा अत्यंत वैविध्यपूर्ण ठरतात. प्रत्येक गावातील स्थानिक समस्या व गरजांनुसार विकासाचे कार्यक्रम जर ग्रामसभेलाच ठरवता आले तर गावाचा विकास वेगाने व नेमकेपणाने होऊ शकेल असे शासनकर्त्यांना वाटले. त्यामुळे पेसा कायद्यात अनुसूचित क्षेत्रातील आदिवासी संस्कृती, प्रथा, परंपरा यांचे जतन व संवर्धन करणे व ग्रामसभेच्या माध्यमातून आदिवासींची स्वशासन व्यवस्था बळकट करण्यावर भर आहे. केंद्रशासनाच्या पेसा कायद्याच्या अनुषंगाने मुंबई ग्रामपंचायत अधिनियम १९५९ मध्ये काही सुधारणा करण्यात आलेल्या असून या कायद्यान्वये अनुसूचित क्षेत्रातील ग्रामसभेला अनुसूचित क्षेत्राबाहेरील ग्रामसभेपेक्षा विशेष अधिकार देण्यात आलेले आहेत.

महाराष्ट्र राज्यातील अहमदनगर, पुणे, ठाणे, पालघर, धुळे, नंदुरबार, नाशिक, जळगाव, अमरावती, यवतमाळ, नांदेड, चंद्रपूर व गडचिरोली हे १३ जिल्हे, ५९ तालुके, २८३५ ग्रामपंचायती आणि ५९०५ गावांचा पेसा कायद्यात समावेश करण्यात आलेला आहे.^{११} महाराष्ट्रात सर्व पेसा अंतर्गत येणारे जिल्हे हे आदिवासी उपयोजना क्षेत्रात येतात मात्र सर्व आदिवासी उपयोजना क्षेत्रातील जिल्ह्यांचा समावेश पेसा क्षेत्रात होत नाही. आदिवासी उपयोजनेतील काही भाग पेसा क्षेत्रात येतो तर काही ठिकाणी संपूर्ण क्षेत्र हे या कायद्याखाली येते. पेसा कायद्याची अंमलबजावणीसाठीची नोडल एजन्सी म्हणून ग्रामीण विकास विभागाकडे

पाहिले जाते. तर आदिवासी विकास विभाग हे संपूर्ण आदिवासी समाजाचे कल्याण आणि विकास एजन्सी म्हणून कार्यरत आहे.

महाराष्ट्रातील पेसा कायद्यातील महत्वपूर्ण तरतूदी

१. गावस्तरावरील ग्रामसभेला मान्यता

ग्रामीण विकास व आदिवासी स्वशासनाच्या दृष्टीने ग्रामसभा अतिशय महत्वाची संस्था आहे. लोकशाही विकेंद्रीकरणातील तो शेवटचा स्तर असून स्थानिक लोकांना शासन व्यवस्थेत प्रत्यक्ष सहभागाची संधी त्यामुळे प्राप्त होते. त्यामुळेच केळकर समिती (२०१३)^{१२}ने आपल्या अहवालात आदिवासी विकासासाठी ज्या काही शिफारशी सुचविल्या होत्या त्यात आदिवासी उपयोजनेतील ५० टक्के निधी ग्रामसभांना मिळावा, १५ टक्के निधी ग्रामपंचायतीला, १५ टक्के पंचायत समितीला, १० टक्के जिल्हा परिषद तर १० टक्के निधी राज्याला मिळावा अशी सूचना केली. गावातील कामांचे स्वरूप व कामाची प्राथमिकता ठरविण्याचे अधिकार ग्रामसभेला असतील अशी सूचना केली होती.

आदिवासी समुदायाच्या विकासात पेसा कायद्याचे महत्व बघता आदिवासी विकास विभागाने ग्रामीण विकास विभागाशी करार करून आदिवासी उपयोजनांमधील ५ टक्के निधी पेसा कायदा लागू असणाऱ्या ग्रामपंचायतींना हस्तांतरीत करण्याचा निर्णय घेतला आहे.^{१३} ग्रामसभा व ग्रामपंचायतीच्या माध्यमातून आदिवासी विकास व कल्याणाबाबत निर्णय घेण्याचे स्वातंत्र्य देऊन आदिवासी समुदायाचे सक्षमीकरण करणे हा या निर्णयाचा प्राथमिक उद्देश होता. आदिवासी उपयोजनेच्या निधीतून ग्रामपंचायतीला ५ टक्के निधी प्रत्यक्ष हस्तांतरीत करणारे महाराष्ट्र हे देशातील पहिलेच राज्य होते.

महाराष्ट्र ग्रामपंचायत अधिनियमानुसार गावातील मतदार यादीत नाव समाविष्ट असलेल्या सर्व मतदार हे ग्रामसभेचे सदस्य असतात. मात्र एका ग्रामपंचायतीत दोन किंवा त्यापेक्षा अधिक गावांचा समावेश असल्यास गावाची ग्रामसभा अस्तित्वात येऊ शकत नाही. मात्र महाराष्ट्राच्या पेसा कायद्यात (महाराष्ट्र ग्रामपंचायती संबंधीचे उपबंध (अनुसूचित क्षेत्रावरील विस्तारीत करण्याबाबत) नियम, २०१४) गावाच्या ग्रामसभेला मान्यता देण्यात आलेली आहे. लोकांचे जे प्राथमिक वसतीस्थान असते (गाव, वाडी, पाडा) तिथेच खऱ्या अर्थाने ग्रामसभा होऊ शकते. महाराष्ट्राच्या पेसा कायद्यातील कलम ३ नुसार पंचायतीतील मतदार यादीत नाव समाविष्ट असलेल्या सर्व व्यक्ती या त्या गावाच्या ग्रामसभेच्या सदस्य असतील असे म्हटले आहे.^{१४}

२. अनुसूचित क्षेत्रातील गाव घोषित करणे

आपल्या वस्तीची किंवा पाड्याची किंवा पाड्याच्या समूहाची गाव म्हणून नोंद केली जावी अशी गावातील ५० टक्के मतदारांनी जिल्हाधिकाऱ्याकडे मागणी केल्यास महाराष्ट्राच्या पेसा कायद्यातील कलम ४ नुसार अनुसूचित क्षेत्रात नवीन गाव व त्या गावाची स्वतंत्र ग्रामपंचायत अस्तित्वात येऊ शकते.

स्वतंत्र गाव अस्तित्वात आल्यानंतर स्वतंत्र ग्रामसभेमार्फत त्या गावाचे स्वशासन चालणार त्या दृष्टीने ही तरतूद अतिशय महत्वाची वाटते. दोन तीन आदिवासी पाडे मिळून एक गट ग्रामपंचायत आज बरेच ठिकाणी अस्तित्वात असलेली दिसते. मात्र प्रत्येक पाडा, वाडी, वस्तीच्या वेगवेगळ्या समस्या असू शकतात अशा वेळी बहुमताने ग्रामीण विकासाचा एक निर्णय पारित होणे कठीण जाऊ शकते. स्वतंत्र गाव असल्यावर आपल्याच गावाच्या हिताचे निर्णय बहुमताने घेणे शक्य होते.

३. ग्रामपंचायत ही ग्रामसभेची कार्यकारी समिती

एकाच ग्रामपंचायतीत एका पेक्षा अधिक गावांचा समावेश असल्यास प्रत्येक गावातील स्वतंत्र ग्रामसभांसाठी ग्रामपंचायत ही एक कार्यकारी समिती म्हणून काम करेल अशी तरतूद या अधिनियमातील कलम ५ मध्ये करण्यात आलेली आहे. तर ग्रामपंचायतीचा सचीव हा सर्व ग्रामसभांचा सचिव असेल अशीही तरतूद आहे.

पंचायतीचे कार्यालय हेच ग्रामसभेचे कार्यालय असेल. मात्र ज्या गावात पंचायत अस्तित्वात नसेल त्या गावात सार्वजनिक इमारत, समाजमंदिर, शाळा किंवा जेथे जनतेला सहज प्रवेश मिळेल अशी कोणतीही जागा ग्रामसभेसाठी कार्यालय म्हणून वापरली जाते.

४. ग्रामसभेच्या बैठकी

ग्रामसभेच्या बैठकी खुल्या स्वरूपात आयोजित केल्या जातात. बैठकीतील निर्णय बहुमताने घेतले जातात. ग्रामसभेच्या बैठकीची गणपूर्ती किमान २५ टक्के सदस्य किंवा १०० या पैकी जी कमी असेल त्या संख्येएवढी असेल. गणपूर्तीच्या अभावी बैठक तहकूब केली जाईल. लोकशाही शासन प्रणालीप्रमाणे ग्रामसभेचा कारभार बहुमताने चालवा हा त्यामागचा उद्देश असलेला दिसतो.

५. अनुसूचित क्षेत्रातील ग्रामसभेच्या स्थायी समित्या

ग्रामसभा गावाच्या कारभारविषयीच्या विविध पैलूंबाबतच्या आपल्या जबाबदाऱ्या पार पाडण्याच्या दृष्टीने शांतता समिती, न्याय समिती, साधनसंपत्ती नियोजन व व्यवस्थापन समिती, मादकद्रव्य नियंत्रण समिती, कर्ज नियंत्रण समिती, बाजार समिती, ग्रामसभाकोष समिती आणि ग्रामसभेस उचित वाटतील अशा इतर समित्या स्थापन करील. याशिवाय गरजेनुसार तात्पुरती व तदर्थ अशा समित्या देखील स्थापन करता येतील. या समित्या ग्रामपंचायत व ग्रामसभा अशा दोन्हीना देखील उत्तरदायी असतील. या समितीत ५० टक्के सदस्य या महिला असतील ही महत्वपूर्ण तरतूद या अधिनियमात करण्यात आलेली आहे. प्रत्येक महत्वपूर्ण विषयासाठी स्वतंत्र समिती असल्याने वेगवेगळ्या विषयांवर ग्रामसभेचे बारीक लक्ष ठेवणे शक्य होते.

६. ग्रामसभा लेखे

ग्रामसभेच्या जमा खर्चाचा लेखा हा प्रत्येक ग्रामसभेकडे असेल. ग्रामसभेचा एक ग्रामसभा कोष असेल व त्यात रोख रक्कम, व माल, वन व खनिजे यापासून मिळालेली रक्कम, साधन संपत्तीवर लादलेला आकार, दंड याचा समावेश कोषात असेल. हा कोष ग्रामसभेच्या नियंत्रणात असेल व त्याचे परिक्षण पंचायत समिती, जिल्हा परिषद व स्थानिक निधी प्राधिकारी यांच्याकडून करण्यात येते. ग्रामकोषाच्या जमाखर्चाचा माहिती प्रत्येक ग्रामसभेत मांडणे अपेक्षित असते.

७. अनुसूचित क्षेत्रातील शांतता व सुरक्षा आणि तंटामुक्ती संबंधी ग्रामसभेची भूमिका

अनुसूचित क्षेत्रात शांतता व सुरक्षितता राखण्यातही ग्रामसभेला महत्वाची भूमिका पार पाडावी लागते. प्रत्येक नागरिकाच्या स्वाभिमान व अभिव्यक्ती स्वातंत्र्याची जोपासना करणे, समाजविघातक कृती करणाऱ्या दुष्ट प्रवृत्तींना पायबंद घालणे, गावातील तंटे गावातच मिटविणे, गावातील शांतता भंग करणाऱ्यांचे समुपदेशन करणे, गावातील गुन्ह्यांची माहिती संबंधित पोलीस ठाण्याला कळविणे अशा भूमिका ग्रामसभेला पार पाडाव्या लागतात.

८. नैसर्गिक साधन संपत्ती व जमीनीचे व्यवस्थापन

स्थानिक परंपरेनुसार आणि केंद्र व राज्य सरकारांच्या कायद्याच्या आशयानुसार पाणी, वन, जमीन व खनिज यासह ग्रामसभेच्या क्षेत्रात स्थित नैसर्गिक साधनसंपत्ती तसेच ज्यावर ग्रामसभेचा परंपरागत अधिकार आहे अशी साधनसंपत्ती याबाबत संरक्षक उपाययोजना करणे तसेच त्यांचे जतन करणे. साधन संपत्तीचे नियोजन करणे व व्यवस्थापन करणे, शेतीचे नियोजन करणे, सिंचन व जलस्रोताचे नियमन अशी कामे ग्रामसभेला पार पाडावी लागतात. भूमी व्यवस्थापन, भू हस्तांतरण व भू संपादनाचे नियमन यातही ग्रामसभेला आपली निर्णायक भूमिका पार पाडावी लागते. गौण खनिजांच्या लिलावाला ग्रामसभेचा विरोध असल्यास तो लिलाव कोणालाही करता येणार नाही.

९. मनुष्यबळाचे नियोजन करणे

ग्रामीण विकासाच्या कामी लागणारे मनुष्यबळ तयार करणे तसेच मनुष्यबळाचा पुरेपूर वापर ग्रामसभेला करावा लागतो. गावातील कामासाठी गावकऱ्यांची मदत घेतल्यावर लोकांमध्ये सहकार्याची भावना तयार होते. शिवाय त्यांच्यामध्ये ज्ञान व कामाबाबत परस्परांमध्ये देवाणघेवाण होईल व ग्रामविकासाचे कोणतेही काम हाती घेता येते.

१०. मादकद्रव्य नियंत्रण

अनुसूचित क्षेत्रात मादकद्रव्याशी संबंधित सर्व अधिकार ग्रामसभेकडे देण्यात आलेले आहेत. आदिवासींना स्वतःच्या वापरासाठी स्थानिक दारू बनवण्यास दिलेली सूट पूर्णतः थांबविता येईल किंवा दारूच्या उत्पादन, वितरण, विक्रीला नियंत्रित करता येईल. मादक द्रव्याच्या तक्रारीकरीता समिती स्थापन करता येईल. या समितीत ५० टक्के महिला सदस्य असतील.

अनुसूचित क्षेत्रात ग्रामसभेच्या सहमतीशिवाय दारूचे दुकान किंवा कारखाना स्थापन करता येणार नाही. तसेच ग्रामसभेत बहुसंख्य महिलांनी दारू दुकान बंद करावे असे मत मांडले तर तो ग्रामसभेचा निर्णय आहे असे मानण्यात येईल.

११. अनुसूचित क्षेत्रात सावकारी नियंत्रण

ग्रामसभेतील सदस्यांमधूनच एक कर्ज नियंत्रण समिती घटित करता येईल. ही समिती लायसन प्राप्त सावकारांसह बिगर शासकीय सावकारांकडून होणाऱ्या शोषणाचा व व्याजखोरीच्या अवैध सावकारी प्रकरणांची तपासणी करू शकेल. या प्रकरणात कोणतीही अवैधता आढळली तर ही समिती शिफारशीसह समुचित प्राधिकरणाकडे आपला अहवाल पाठविल. या नियमामुळे अनुसूचित क्षेत्रातील आदिवासी लोकांची सावकारी पाशातून सुटका झाली आहे.

१२. शासकीय योजनांचे पर्यवेक्षण

आदिवासी भागात अनेक शासकीय योजनांची अंमलबजावणी सुरू असते. या योजनांचे लाभार्थी निश्चित करणे, कामाचे स्वरूप, योजनांवरील खर्च तपासणे, कार्यक्रम पूर्ण झाल्यावर ग्रामसभेत त्याची माहिती सादर करणे, कामाची प्रगती, दर्जा याची नियमन करणे अशी कामे ग्रामसभेला पार पाडावी लागतात.

अशा प्रकारे पेसा हा कायदा अनुसूचित क्षेत्रातील आदिवासी लोकांशी संबंधित असून आदिवासींची संस्कृती, प्रथा, परंपरा यांचे जतन व संवर्धन करणे व ग्रामसभेच्या माध्यमातून आदिवासींची स्वशासन व्यवस्था बळकट करणे हे या कायद्याचे प्रमुख सूत्र आहे. या कायदान्वये अनुसूचित क्षेत्रातील ग्रामसभेस अनुसूचित क्षेत्राबाहेरील ग्रामसभेपेक्षा विशेष अधिकार देण्यात आलेले आहेत.

पेसा कायद्यातील उणिवा

पेसा अधिनियम अनुसूचित क्षेत्रातील आदिवासी समाजाच्या विकास व प्रगतीसाठी पूरक आहे मात्र या कायद्यातील काही नियम सुस्पष्ट नाहीत. उदा. अनुसूचित क्षेत्रामध्ये जर शासन भूमीसंपादन करणार असेल तर ग्रामसभेशी फक्त विचारविनिमय करण्याची तरतूद या कायद्यात आहे. मात्र ग्रामसभेचा भूमीसंपादनास विरोध असेल तर शासन ते मान्य करणार का? याबाबत या नियमांमध्ये कोणतीही स्पष्टता नाही. तसेच मोठ्या प्रकल्पांच्या बाबतीत अशा प्रकल्पांमुळे बाधित झालेल्या सर्व ग्रामस्थांशी फक्त विचारविनिमय करण्याचीच तरतूद आहे. त्यांच्या पूर्वसनाबाबत कोणतीही तरतूद किंवा नियम या कायद्यात नाही. गौण खनिजांचा लिलाव केल्यास ग्रामसभेला रॉयल्टी मिळणार किंवा नाही याची स्पष्टता या कायद्यात दिसत नाही. ग्रामसभेच्या नियंत्रणाखाली असणाऱ्या जंगलातील बांबू विकायची परवानगी ग्रामसभेला आहे किंवा नाही हे स्पष्ट होत नाही. पेसा हा कायदा केवळ अनुसूचित क्षेत्रालाच लागू होतो. महाराष्ट्रात सुमारे ५० टक्के आदिवासी लोक हे अनुसूचित क्षेत्राबाहेर राहतात त्यांना या

तरतूदींचा फायदा मिळू शकणार नाही. या अधिनियमात काही त्रुटी जरी असल्या तरी अनुसूचित क्षेत्रातील आदिवासी भागात या कायद्यान्वये स्वशासन मजबूत झाले हे मान्य करावे लागेल.

सारांश

पेसा हा अतिशय क्रांतिकारी कायदा आहे. या कायद्यामुळे आदिवासी भागातील ग्रामसभेला शक्तीशाली बनविण्याचे काम झाले आहे. हा कायदा आदिवासींमधील सामाजिक सांस्कृतिक चालीरितींचा आदर करतो. परंतु जोपर्यंत या कायद्यातील तरतूदींची योग्य प्रकारे अंमलबजावणी होत नाही तोपर्यंत हा केवळ कागदावरच चांगला कायदा राहिल. त्यासाठी ग्रामसभा व इतर शासकीय कार्यालये यांच्यातील अधिकार आणि सत्तेच्या बाबतीतील विरोधाभास सर्वप्रथम दूर केला पाहिजे.

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आदिवासी समाजातील आरोग्य आणि पोषणासंबंधी समस्या

प्रा. विठ्ठल शामराव आत्राम

श्री शिवाजी कला वाणिज्य व विज्ञान महाविद्यालय राजुरा.

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गोषवारा

आदिवासी समाजातील आरोग्य आणि पोषणासंबंधी समस्या या शोधनिबंधामध्ये आदिवासी समाजात जी आरोग्यविषयक व कुपोषणाची समस्या निर्माण झालेली आहे. तीचे स्वरूप कसे आहे? कुपोषणासंबंधी समस्या ही आदिवासी समुदायाची पुरातन स्वरूपाची समस्या आहे की, ती अलिकडच्या काळात निर्माण झालेली समस्या आहे? यासंबंधी माहिती जाणून घेण्याचा प्रयत्न केला आहे. तसेच आदिवासी समुदायाची खाद्यसंस्कृती कशी आहे? कोणते पदार्थ अन्न म्हणून सेवन करतात? त्यांच्या खाद्य संस्कृतीमध्ये बदल झाला काय? आदिवासी समुदायातील जुनी पिढी आरोग्यदृष्ट्या संपन्न होती की त्यांच्यात पोषणासंबंधी काही समस्या होत्या काय? आदिवासी समुदायातील नवीन पिढीचे आरोग्य कसे आहे? त्यांच्या खानपानात फरक पडला काय? जुन्या पिढीच्या सदस्यांच्या तुलनेत ते आरोग्यदृष्ट्या, शारीरिकदृष्ट्या मजबूत की कमकुवत आहेत? त्याशिवाय ब्रिटीश आगमणाचे, त्यांच्या ध्येय धोरणाचे या लोकांवर कोणते परीणाम झाले? भारत स्वतंत्र झाल्यानंतर आदिवासी कल्याणाचे धोरण शासनानी कितपत प्रभावी व कसे राबविले? शासनाच्या ध्येय धोरणाचा व विविध कायद्यांचा, जंगल संबंधीत कायदे, भूमिअधिग्रहण कायदा, विस्थापन यांचा त्यांच्या राहणीमानावर व आरोग्यावर काही विपरीत परीणाम झाला काय? वरील दर्शविलेले सर्व महत्वाचे प्रश्न व त्यांची उत्तरे समजून घेण्याचा प्रयत्न या शोधनिबंधामध्ये केलेला आहे.

बीज संज्ञा :- आदिवासी खाद्यसंस्कृती, रानमेवा, विस्थापन, जंगल कायदे, धष्टपुष्ट, कुपोषण.

१) प्रस्तावना

निसर्ग सान्निध्यात, जंगल दऱ्याखोऱ्यात, कंदमुळे, फळे, रानमेवा, रानभाज्या, शिकार झालेले ओले व सुके मांस, मासे निरनिराळ्या ऋतुनुसार मिळणाऱ्या विपुल अन्नधान्यानी नटलेल्या परीसरत राहणारा महत्वाचे म्हणजे प्रदूषणविरहीत, निकोप वातावरणात राहणारा आदिम समुदाय कुपोषणसारख्या गंभीर समस्येच्या जाळ्यात अडकणे मनाला चटक्या लावून जाते. आपल्यापुढे अनेक प्रश्न उभे होतात. आदिवासी माणूस म्हणजे आजपर्यंत ऐकण्यातला धष्टपुष्ट, धडधाकट, मजबूत असणारा. कंदमुळे, फळे, प्रण्यांचे मांस, मासे भाजून, शिजवून खाणारा काटक माणूस डोळ्यापुढे उभा होतो; परंतु आज कोणतीही वर्तमानपत्रे हाती घेतले की, आदिवासी कुपोषणावरती बातमी हमखास मिळेल. भारतात असलेल्या कुपोषणाचे सर्वात जास्त प्रमाण हे आदिवासी लोकांत, त्यांच्या मुलांमध्ये असलेले दिसून येते.

नवीन उपलब्ध आकडेवारीनुसार ४७ लाख आदिवासी मुले अत्यंत कुपोषित आहेत. सर्वात जास्त कुपोषण हे आदिवासी भागात असून ८० टक्के कुपोषण हे महाराष्ट्र, छत्तिसगड, गुजरात, मध्यप्रदेश, राज्यस्थान, ओडिशा, झारखंड, कर्नाटक या आठ राज्यात असलेले दिसून येते. महाराष्ट्रातील अमरावती जिल्ह्यातील मेळघाट हे कुपोषणाने आंतरराष्ट्रीय पटलावर उदयास आले आहे. डॉ. अभय बंग व राणी बंग हे दांपत्य या भागात लक्ष घालून योग्य अभ्यास

करुन त्यांच्यातील कुपोषण दूर करण्याचा प्रयत्न करित आहेत. 'कोवळी पानगळ' या त्यांच्या पुस्तकामध्ये त्यांनी या भागातील आदिवासी मुलांचे भिषण कुपोषण अधोरेखित केले आहे.

निरपेक्षपणे अध्ययन केल्यास आदिवासी समाजात कुपोषण ही समस्या अलिकडच्या काळातील दिसून येते. कारण जंगल, दऱ्या—खोऱ्यात राहणाऱ्या आदिवासी खाद्यसंस्कृती ही अनेक जीवनसत्व, पोषणतत्वानी परिपूर्ण होती. या निसर्गातील दऱ्या—खोऱ्या, जंगलातील ऋतुनुसार मिळणारी कंदमुळे, फळे, पालेभाज्या खावून आदिवासी लोक धडधाकट, मजबूत होते. याशिवाय प्राण्यांची शिकार, मांस, मासे भाजून, शिजवून, सुखवून पिढ्यान्पिढ्या आजतागायत खात आलेला दिसून येतो. तो शहरी व ग्रामीण समूदायापेक्षा धडधाकट, मजबूत बांध्याचा, आरोग्यसंपन्न दिसून येत होता; परंतु बदलत्या समाजव्यवस्थेमुळे त्यांच्यात खूप मोठे बदल घडून येवू लागले. ब्रिटिश आगमणानंतर भारतात ब्रिटिशांचा अंमल सुरु झाला. ब्रिटिशांचा हस्तक्षेप शहरी, ग्रामीण भागातच नव्हे तर आदिवासी भागातही होवू लागला, जो आतापर्यंत इतर समूहापेक्षा पृथक असलेला समूह आपले स्वतंत्र अस्तित्व टिकवून उभा होता. त्यांच्यामध्ये इतर लोकांच्या हस्तक्षेपाने अनेक कायदे केले गेले. कंदमुळे, फळे, जंगली रानमेवा, मोहफुले गोळा करण्यावर बंधने आली. शिकारीवर बंधने आली. तसेच भारत स्वतंत्र झाल्यानंतर सबब कायदे अधिक कडक करण्यात आले. तसेच औद्योगिककरणाच्या नावाखाली कारखाने, धरणे बांधण्याकरीता मोठ्या प्रमाणात आदिवासी लोकांचे विस्थापन घडून आले. निसर्ग संपत्तीने नटलेल्या अन्नधान्यानी परिपूर्ण असलेल्या भागातून काढून त्यांना उजाळ रानावर सोडल्या गेले. योग्य मोबदला दिला गेला नाही. रोजगार मिळाला नाही. परीणामी त्यांना आपल्या पूर्वापार खात आलेल्या अन्नापासून बेदखल व्हावे लागले. सकस आहाराला मुकावे लागले. ज्या भागात त्यांचे विस्थापन केल्या गेले. तिथे रोजगाराअभावी अपुऱ्या पैशामुळे सकस आहार घेणे दुरापास्त झाले किंवा आहेत त्या भागात जंगला संबंधी कायद्यामुळे जंगलातील आदिवासींचे सकस असणारे अन्न हिरावले गेले. त्यावर बंधने आली. या सर्व परीणामाची गोळाबेरीज म्हणजे आदिवासी लोकांचे खालावत जाणारे आरोग्य व त्यातून निर्माण झालेली कुपोषणाची समस्या होय.

२) पूर्व संशोधनाचा आढावा

१) डॉ. गोविंद गारे, यांच्या "महाराष्ट्रातील आदिवासी" जमाती या पुस्तकामध्ये आदिवासी समुहातील लोकांच्या आहाराबाबत खालिल विवेचन केलेले आहे.

"माडिया लोक पेजेचा आहार म्हणून उपयोग करतात. अनेक लोक भाताच्या पेजेवर दिवस—दिवस काढतात. माडिया गोंडात गाईचे दूध काढणे म्हणजे गाईचे रक्त शोषून घेणे समजतात. दूध काढल्यास ते पाप आपल्याला लागते अशी त्यांची समजूत आहे. त्यामुळे माडिया जमातीत स्त्रिया, पुरुष, लहान मुले—मुली सर्वच मंडळी दुधासारख्या पौष्टिक आहाराला वंचित असतात. माडियाच्या शाकाहारी भोजनात गहू, ज्वारी, तांदूळ, चणा, जवस, मंडया,

कोदो, कुडकी, कोसरी, मका, कुळथी, बरबटी, उडीद, वास्ते इत्यादि पासून मुख्यतः ते भाकरी करुन खातात. तांदळाप्रमाणे कोसरीचाही भात करतात. कुळथी, बारबट्टी, वास्ते, रोटा (एक पालेभाजी), काकवण (कारल्या सारखी एक भाजी), जेगाफुला (अंबाडी), टेंभरेचारा आणि टोळीच्या टरफलाचा भाजीसारखा उपयोग करतात. काटवण हे जंगली कारले जंगलात भटकून गोळा करतात. वास्ते ही माडिया गोंडांची आवडती भाजी. वास्ते म्हणजे बांबूचे कोवळे कोंब. टोळीच्या बियांपासून तेल तयार करण्याची व ते खाण्यात वापरण्याची प्रथा माडिया गोंडांत आहे. भात हे माडिया गोंडांचे प्रमुख अन्न. परंतु हा भात ते पेजेच्या रुपात खातात. मिठाचा वापर माडिया गोंडांमध्ये अलिकडच्या काळात सुरु झालेला आहे. मीठ खायला मिळणे म्हणजे त्याला एखाद्या मेजवानीसारखे असते. शेतात पिकलेल्या धान्याची पूजा केल्याशिवाय माडिया गोंड ते धान्य खाण्यासाठी वापरत नाहीत. आंबे आले आणि ते पिकू लागले की त्या झाडाची पूजा करुन ते आंबे खातात. तोपर्यंत कोणीही झाडाचा आंबा तोडत नाही व खातही नाही. धान्याचे पीक निघाल्यानंतर 'बेहरापेन किंवा तालिमुंडा' देवाची पूजा करतात. त्यानंतर धान्याचा वापर सुरु होतो. माडिया गोंडांना मांस शिजवून किंवा भाजून खाणे आवडते. मांस मिळावे म्हणून माडिया लोक गोगड, कोर, हरे, येलमी, गोलू, कोदा, डुकरे इत्यादी प्राणी पाळतात. विविध कार्यक्रमांच्या व पूजेच्या वेळेस प्राण्यांचा बळी देउन मांसाहाराची मेजवानी ते करतात. जेवणात मद्याचा वापर असतो. माडियांमध्ये तरुण—तरुणी, स्त्रिया, पुरुष, मुले दारु पितात. सध्या मात्र बाहेरच्या लोकांच्या संपर्कात आल्यामुळे मद्यपानाचे प्रमाण कमी झालेले आहे. माडिया लोक स्वतःसाठी लागणारी दारु स्वतः तयार करतात.'^{११}

२) डॉ. गुरुनाथ नाडगोंडे यांनी त्यांच्या "भारतीय आदिवासी" या पुस्तकामध्ये आदिवासी लोकांच्या आरोग्य व पोषणाबात खालिल विधान अधोरेखित केलेले आहे.

"अगोदरच दरिद्री असणाऱ्या आदिमांना नेहमीच पोटभर जेवणाची भ्रांत पडते. त्यातच सरकारने आदिम तयार करीत असणाऱ्या दारुनिर्मितीवर बंदी घातली आहे. मांस—मासे, ताडामाडाची व तांदळाची दारु यामुळे त्यांना 'ब' व 'क' जीवनसत्त्वे मिळत होती. पण यावर बंदी घातल्याने ते जीवनसत्त्वाला तर मुकलेच पण त्याचबरोबर कारखान्यात तयार झालेल्या अधिक मादक व अपायकारक दारुने आदिम शरीरावर अनिष्ट परिणाम होऊ लागले आहेत."^{१२}

"आदिम जीवनात प्रचलित असणाऱ्या काही श्रद्धा तर अगदीच अनिष्ट आहेत. त्यामुळे डॉक्टर व उपचाराची सोय काही आदिम जमातींत उपलब्ध असून सुद्धा आदिम त्यांचा उपयोग करुन घेत नाहीत. उदा अ) बाईला दिवस गेले की, तिला औषध कटाक्षाने दिले जात नाही. मग तिला रक्तक्षय, रक्तदाब किंवा कावीळ इत्यादी आजार झाले असले तरी औषधाची उपाययोजना केली जात नाही. ब) लहान मुलाला एक वर्षभर पाणी पाजावयाचे नाही. त्यातून मूल रडू लागले की त्याला अफू देउन झोपून टाकावयाचे. क) मुलाला गोवर झाला की, त्याला मांत्रिकाकडून डागून आणावयाचे."^{१३}

३) unicef.org/india/what-we-do/tribal-nutrition या वेबसाईडवरील माहिती खालिलप्रमाणे अधोरेखित केलेली आहे.

“भारत स्वातंत्र्यानंतर, अनेक सरकारी ध्येय धोरण आखून त्याद्वारा आदिवासी समुदायाच्या विकासासाठी त्यांची उपजिवीका, शिक्षण व आरोग्य यासारख्या महत्वपूर्ण गोष्टीकडे लक्ष दिले गेले. त्यांचा विकास करण्याचा प्रयत्न केला गेला. सत्तर वर्षांच्या कालावधीनंतर आजही आदिवासी समुदायातील लोक, तो भाग भारतातील सर्वात कुपोषित म्हणून ओळखला जातो.

नवीन उपलब्ध आकडेवारीनुसार भारतातील ४७ लाख आदिवासी मुलं अत्यंत कुपोषित म्हणून पिडीत आहेत. ज्यामुळे त्यांचे जीवन, त्यांचा विकास, शिक्षण, विद्यार्थीदशा व त्यांचे भविष्यातील नागरीक म्हणून भविष्य अनेक बाबीने प्रभावित झाले आहेत. (न्युट्रिशन इंडिया इंडो).

५० लाख कुपोषित आदिवासी मुले, म्हणजे सुमारे ८० टक्के कुपोषित बालके फक्त आठ राज्यातील आहेत. ज्यात कर्नाटक, छत्तीसगढ, गुजरात, झारखंड, मध्यप्रदेश, महाराष्ट्र, राज्यस्थान व ओडिशा या राज्यातील आहेत. या राज्यांना व अन्य राज्यांनाही आदिवासी लोकांसाठी भारतीय संविधानातील पाचवी अनुसूची लागू आहे. तरीही या अनेक राज्यांनी आदिवासींना त्यांच्या शेत जमीनीपासून बेदखल करणे, त्यांचे विस्थापन करणे, योग्य मोबदला न देणे, पुनर्वसन योग्य न केल्यामुळे त्यांच्या अनेक समस्या निर्माण झाल्या आहेत. त्यांना या गोष्टीमुळे अनेक त्रास सहन करावे लागत आहेत.”^४

आदिवासी समाजातील आरोग्य आणि पोषणासंबंधीत समस्येवर आजपर्यंत अनेक संशोधकांनी संशोधन केलेले आहे. पण संशोधकाने वरील विषय संबंधाने जे संशोधन करण्याचे कार्य हाती घेतलेले आहे, उद्दिष्ट ठेवलेले आहे. त्यासंबंधाने त्या विषयावर संशोधन झालेले नाही. त्यामुळे संशोधकाने आदिवासी समाजातील आरोग्य आणि पोषणासंबंधीत समस्या या विषयावर संशोधन केलेले आहे.

३) उद्दिष्टे :-

- १) आदिवासी लोकांचा पारंपारीक आहार कोणता हे समजून घेणे.
- २) आदिवासी लोक सध्या घेत असलेल्या आहाराबाबत माहिती जाणून घेणे.
- ३) आदिवासी लोकांमध्ये निर्माण होणाऱ्या आरोग्यविषयक समस्येच्या कारणाचा शोध घेणे व उपाययोजना सुचविणे.

४) **संशोधन पध्दती :-** या शोधनिबंधासाठी प्राथमिक साधनांचा ज्यात मुलाखत, सहभागी निरीक्षण तसेच दुय्यम तथ्य संकलन साधनांचा वापर केला आहे. यात संदर्भ ग्रंथ, क्रमिक पुस्तके, मासिके, वर्तमानपत्रे इत्यादींचा समावेश केला आहे.

५) गृहित्यकृत्य :-

- १) आदिवासी समाजातील जुनी लोकं शारीरीकदृष्ट्या धष्टपुष्ट व नवीन सदस्यांपेक्षा आरोग्य संपन्न अशी होती.
- २) आदिवासी समाजातील नवीन पिढीतील सदस्यांना पोषण व आरोग्यविषयक अनेक समस्यांना तोंड द्यावे लागत आहे. आरोग्य विषयक दर्जा खालावला आहे.

माहितीचे संकलन व विश्लेषण :-

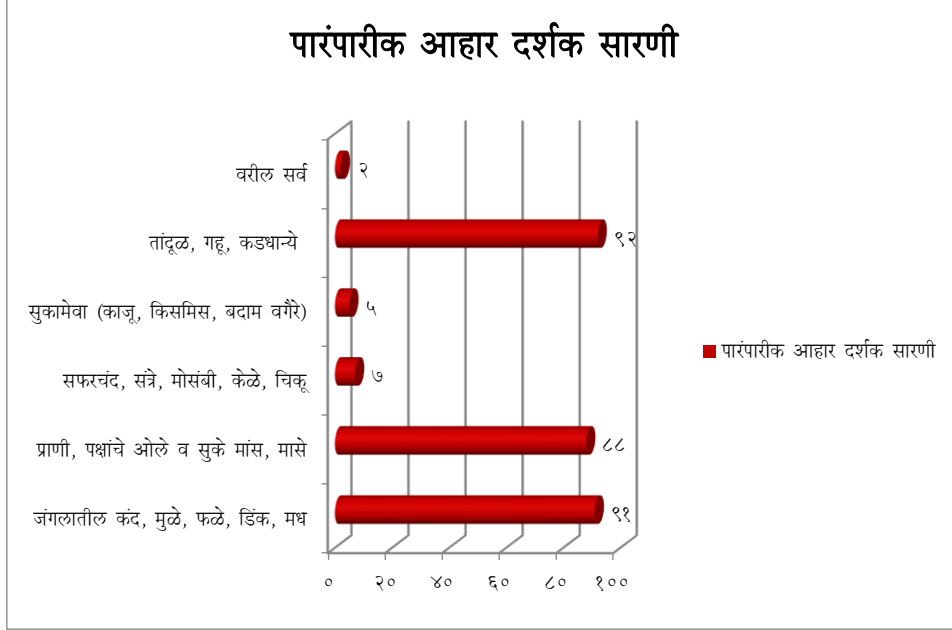
संशोधनकर्त्याने आदिवासी समाजातील आरोग्य आणि पोषणासंबंधी समस्या या विषयावर अध्ययन करण्यासाठी एकूण १०० उत्तरदात्यांकडून मुलाखत अनुसूची भरून माहिती गोळा केली. प्राप्त झालेल्या तथ्यांचे विश्लेषण व निर्वचन करून त्यांचे सारणीकरण आणि आलेख तयार करण्यात आले. त्याआधारे माहितीचे विश्लेषण व निष्कर्ष काढले. तसेच आदिवासी समाजातील जुनी व नवीन पिढी यांच्यातील आरोग्य संपन्नता यावर तुलनात्मक परीक्षण केले.

**सारणी क्र. १ उत्तरदात्यांच्या कुटुंबातील पारंपारीक आहार कोणता?
पारंपारीक आहार दर्शक सारणी**

एकूण उत्तरदाते १००

अ. क्र.	उत्तरदात्यांच्या कुटुंबातील पारंपारीक आहार कोणता?	वारंवारिता		टक्केवारी	
		होय	नाही	होय	नाही
अ)	जंगलातील कंदमुळे, फळे, डिक, मध, रानभाज्या	९१	०९	९१.००	०९.००
ब)	प्राणी, पक्षांचे ओले व सुके मांस, मासे	८८	१२	८८.००	१२.००
क)	सफरचंद, संत्रे, मोसंबी, केळे, चिकू	०७	९३	०७.००	९३.००
ड)	सुकामेवा (काजू, किसमिस, बदाम वगैरे)	०५	९५	०५.००	९५.००
इ)	तांदूळ, गहू, कडधान्ये	९२	०८	९२.००	०८.००
फ)	वरील सर्व	०२	९८	०२.००	९८.००

संशोधकाने उत्तरदात्यांना त्यांच्या कुटुंबातील पारंपारीक आहार कोणता? असा प्रश्न केला असता, जंगलातील कंदमुळे, फळे, डिक, मध, रानभाज्या हा आमचा पारंपारीक आहार आहे असे १०० पैकी ९१ उत्तरदात्याने म्हटले. तर प्राणी, पक्षांचे ओले व सुके मांस, मासे खातो असे ८८ इतके उत्तरदाते म्हटले. सफरचंद, संत्रे, मोसंबी, केळे, चिकू हा आहार आहे म्हणणाऱ्यांची संख्या फक्त ७ इतकी होती. तर सुकामेवा (काजू, किसमिस, बदाम वगैरे) या आहाराबाबत ०५ इतके अत्यंत कमी उत्तरदाते होते. तांदूळ, गहू, कडधान्य घेणाऱ्यांची संख्या ९२ इतकी होती. तर वरील सर्व आहार आहे म्हणणाऱ्यांची संख्या फक्त ०२ इतकी नगण्य आहे.



वरील आकडेवारीवरून असे लक्षात येते की, आदिवासी लोकांचा, त्यांचा पारंपारीक आहार हा जंगलातील कंदमुळे, फळे, डिंक, मध, रानभाज्या हा विशेषत्वाने आढळतो. कंदामध्ये कडूकांदे, तलावातील बोळंदे, फुतीकांदे, कचरकांदे, सुरंद, रताळे, माथाळू, खोबरवेल इत्यादी अनेक कंदमुळे खातात. जे शरीरासाठी खूप उपयुक्त असून त्यामध्ये औषधी गुणधर्म आढळून येतो.

फळां—फुलांमध्ये चार, टेंभरे, येरोण्या, बोरघोटीच्या आटया, बेहळा, कवठ, बेल, आंडूल्या, कोल्हयाचे आंड, खिरण्या, जोंदूर्या, बोर, काटबोर, शेंबळया इत्यादी अनेक फळे आवडीने खातात. मोहफुले, टोरंबे, टोरी पासून तेल, डिंक, मध तसेच रानभाज्यामध्ये तरोटा, चुच, पात्रुक, कडूभाजी, खुळखुळीची भाजी, शेरडीरे, हरदफलीची भाजी., कुळयाची फुले (ओले व सुकवून), बाहवा झाडाची फुले, बांबुची कोवळी डिरे (ज्याला वासते, वायदे म्हणतात), काटवल, विकडोडी, वराकल्या आदिची भाजी मोठया आवडीने आखात.

तसेच प्राणी, पक्षांचे ओले व सुके मांस, मासे यांचे आदिवासी लोक पारंपारीक पध्दतीने शिकार करून त्यांचे मांस शिजवून व भाजून खातात. ज्यामध्ये जंगली डुक्कर, सांभर, चितळ, हरीण, घोरपळ, ससे, सारस, या प्राण्यांचे मांस खातात. विशेषत्वाने जंगली डुकराचे मांस मोठया आवडीने कोलाम जमातीत खाले जाते. तसेच इतरही अनेक आदिवासी जमातीत ते खातात. सर्वच प्राण्यांचे मांस सुकवून ठेवतात. गावालगत नदी, तलावातील, बोडीतील, खडयातील मासे पकडून ओल्या मच्छीची कडी खातात. तसेच जास्त असलेली छोटी व मोठी मासे भाजून, सुकवून ठेवतात. आवडीनुसार ते त्याची भाजी बनवून आपल्या आहारात

वापरतात. कोंबडी व इतर प्राण्यांचे काळीज भाजून ते त्यांच्या लहान मुलांना खावू घालतात. जी जीवनसत्वानी परीपूर्ण पोष्टीक असतात.

आदिवासी समाजातील अनेक व्यक्तींनी फळबागायतीमध्ये लागवड केलेली, शहरी भागातील फळे, अजूनही ते बघितलेले नाहीत. अनेक फळांचे सेवन ते आजतागायत करू शकलेले नाहीत. सफरचंद, संत्री, डाळींब, मोसंबी, चिकू, स्ट्राबेरी, लिची अशा फळांमध्ये अनेक फळांची नावेसुद्धा त्यांनी ऐकलेली नाहीत, खाणे तर दूरची गोष्ट आहे. तसेच ती महागडी फळे विकत घेवून खाण्याची त्यांची ऐपतही नाही. त्यामुळे ही फळे खाणाऱ्यांची संख्या नगण्य दिसून येते.

सुकामेवा यामध्ये काजू, किसमीस, अंजिर, बदाम, अक्रोड आदि अनेक मेव्यांची नावेसुद्धा आदिवासी समूदायातील दूर्गम भागातील लोकांना माहित नाही. तसेच त्यांनी या फळांचे सेवण केलेले नाही. त्यामुळे हे अन्न आदिवासी कुटुंबातील पारंपारीक अन्नाचा भाग नाही.

तांदूळ, गहू, कडधान्य हे आदिवासी लोकांचे पारंपारीक अन्न आहे. आदिवासी लोक पारंपारीक शेती करीत असतात. ती स्वतःच्या अंगमेहनतीने बैलाशिवाय हाताने, काडीच्या सहायाने जमीन उकरून त्यात बी पेरून उदरनिर्वाहासाठी स्थलांतरीत शेती करीत असतात. भारतातील विविध भागात विविध नावाने या शेतीला ओळखले जाते. उदा. झुम, कुमरी, पोंडु. आदिवासी भागामध्ये पारंपारीक धानाच्या विविध प्रजाती असून पोषक गुणधर्म असणारे तांदूळ आहेत. तसेच निसर्गतः डोबाळ, पाण्याच्या बाजूला तयार होणारा देवधान झाडून आदिवासी लोक त्या धानाच्या तांदळाचा भात तयार करून खातात. अन्न म्हणून पारंपारीक पध्दतीने वापर करीत आहेत, जो अत्यंत पोषक आहे. तांदळाचा भात करतांना आदिवासी लोक तांदळात जास्त पाणी टाकून तो शिजल्यानंतर पाणी काढून घेतात. त्या तांदळाच्या शिजलेल्या पाण्याला झारण, वेळण म्हणतात. ती विशेष करून लहान मुलांना पाजतात. ज्यात विटॅमीन 'ब' व इतर जीवनसत्वे भरपूर प्रमाणात आहेत. तसेच ते मुंग, बरबटी, वालकट, उडीद, कुळीथ, मकई आदि अनेक कडधान्य शेतात, सांदित पिकवून त्यांचे अन्न म्हणून सेवण करतात.

वरील सर्व अन्नाचा आदिवासी कुटुंबातील लोक पारंपारीक अन्न म्हणून सेवण करण्याचे प्रमाण अतिशय अल्प दिसून आले. कारण आधुनिक काळातील शहरी भागात लागवड केलेल्या वस्तूपासून किंवा देश विदेशातून आयात केलेली फळे, सुक्यामेव्यापासून आदिवासी लोक बहुसंख्य अनभिज्ञ असलेली आढळून आली.

वरील तक्ता व सारणीवरून असा निष्कर्ष निघतो की, आदिवासी लोक पारंपारीक पध्दतीने जंगलातील कंदमुळे, फळे, डिंक, मध, रानभाज्या, प्राणी, पक्षांचे ओले व सुके मांस, मासे, तांदूळ, गहू, कडधान्ये यावर आपले उदरनिर्वाह करीत असतात.

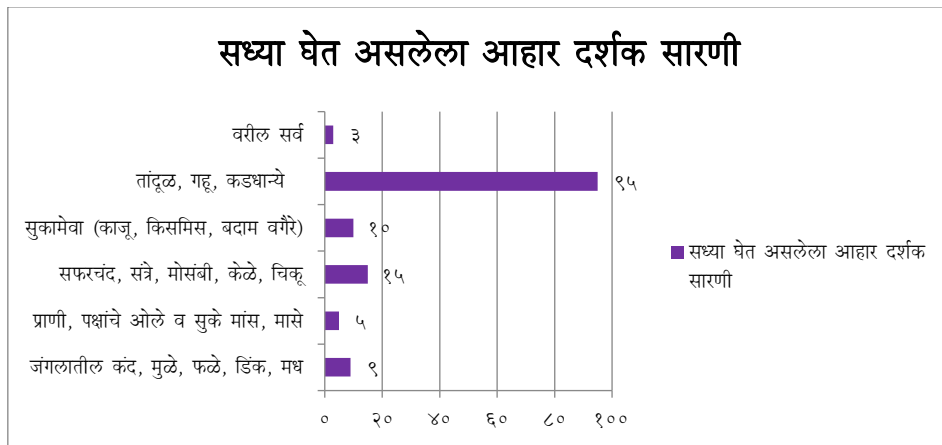
सारणी क्र. २

उत्तरदात्यांच्या कुटुंबातील सदस्य सध्या घेत असलेला सकस आहार कोणता?
सध्या घेत असलेला आहार दर्शक सारणी

एकुण उत्तरदाते १००

अ. क्र.	उत्तरदात्यांच्या कुटुंबातील सदस्य सध्या घेत असलेला सकस आहार कोणता?	वारंवारीता		टक्केवारी	
		होय	नाही	होय	नाही
अ)	जंगलातील कंदमुळे, फळे, डिंक, मध	०९	९१	०९.००	९१.००
ब)	प्राणी, पक्षांचे ओले व सुके मांस, मासे	०५	९५	०५.००	९५.००
क)	सफरचंद, संत्रे, मोसंबी, केळे, चिकू	१५	८५	१५.००	८५.००
ड)	सुकामेवा (काजू, किसमिस, बदाम वगैरे)	१०	९०	१०.००	९०.००
इ)	तांदूळ, गहू, कडधान्ये	९५	०५	९५.००	०५.००
फ)	वरील सर्व	०३	९३	०३.००	९३.००

संशोधकाने उत्तरदात्यांना त्यांच्या कुटुंबातील सध्या घेत असलेला आहार कोणता? असा प्रश्न केला असता, जंगलातील कंद, मुळे, फळे, डिंक, मध, रानभाज्या हा आमचा पारंपारीक आहार आहे असे १०० पैकी फक्त ०९ उत्तरदात्याने म्हटले. तर प्राणी, पक्षांचे ओले व सुके मांस, मासे खातो असे म्हणणाऱ्यांची ०५ इतकी संख्या होती. सफरचंद, संत्रे, मोसंबी, केळे, चिकू हा आहार आहे म्हणणाऱ्यांची संख्या फक्त १५ इतकी आहे. तर सुकामेवा (काजू, किसमिस, बदाम वगैरे) या आहाराबाबत १० इतके उत्तरदाते होते. तांदूळ, गहू, कडधान्य घेणाराची संख्या ९५ इतकी होती. तर वरील सर्व आहार आहे म्हणणाऱ्यांची संख्या फक्त ०३ इतकी आहे.



वरील सारणी व आलेखावरून असे निदर्शनास येते की, आदिवासी समाजातील परंपारीक असलेला आहार हा पूर्णतः परावर्तीत होत असून त्यांच्या खाद्य संस्कृतीत खूप मोठे बदल घडून येत आहे. त्यांचे सर्वात जास्त आहार हे स्वस्त धान्य दुकानातील गहू, तांदूळ, कडधान्ये हा आहार बनला आहे. जो अतिशय निकृष्ट दर्जाचा असतो. ज्यामुळे आदिवासी लोकांचे आरोग्य बिघडत चाललेले दिसते. ज्या तांदळाची झारण, येरण लहान मुलांना पाजली जायची ती सकस होती. परंतु पावडर, केमिकल लावलेल्या तांदळाची झारण छोट्या मुलांना पाजू शकत नाही. ज्यामुळे आदिवासी मुलांमध्ये कुपोषणाचे प्रमाण वाढत आहे.

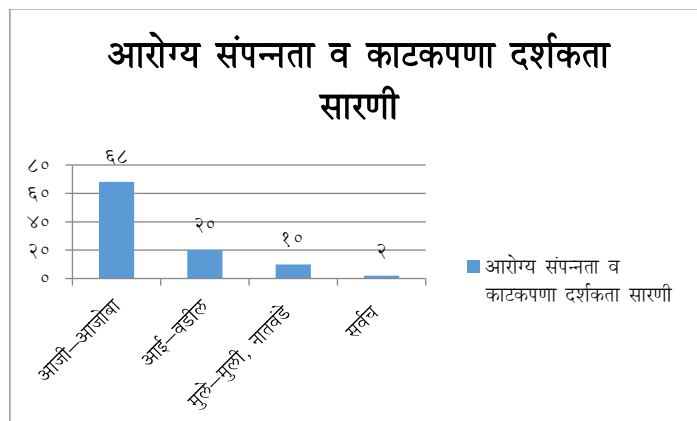
सारणी क्र. ३

उत्तरदात्यांच्या घरातील जुन्या व नवीन पिढीतील सदस्यांचे आरोग्य संपन्नता व काटकपणा तुलनात्मकरित्या कोणात जास्त आहे?

आरोग्य संपन्नता व काटकपणा दर्शक सारणी

अ. क्र.	आरोग्य संपन्नता व काटकपणा दर्शक सारणी	वारंवारीता	शेकडा प्रमाण
१)	आजी-आजोबा	६८	६८
२)	आई-वडील	२०	२०
३)	मुले-मुली, नातवंडे	१०	१०
४)	वरील सर्व	०२	०२
एकुण		१००	१००

संशोधकाने उत्तरदात्यांना त्यांच्या कुटुंबातील, घरातील जुन्या व नवीन पिढीतील सदस्यांचे आरोग्य संपन्नता व काटकपणा तुलनात्मकरित्या कोणात जास्त आहे? असा प्रश्न केला असता, आजी-आजोबा आरोग्य संपन्न व काटक आहेत असे १०० पैकी ६८ उत्तरदात्याने म्हटले. तर आई-वडील म्हणणाऱ्यांची संख्या २० इतकी होती. मुले-मुली, नातवंडे आहे म्हणणाऱ्यांची संख्या फक्त १० इतकी होती. तर वरील सर्व आहे म्हणणाऱ्यांची संख्या ०२ इतकी नगण्य आहे.



वरील सारणी व आलेखावरून असे निदर्शनास येते की, आजी—आजोबा यांचे आरोग्य अतिशय संपन्न व त्यांच्यामध्ये काटकपना दिसून आला. आदिवासी समाजातील पूर्वीच्या पिढीतील सदस्यांना खूप कमी प्रमाणात आजार होत असून त्यांची दृष्टि, ऐकू येणे, दात मजबूत असणे, शारीरिक चपळायी योग्य प्रकारे होती. त्यामानाने आई—वडीलांचे आरोग्य हे खालावल्याचे दिसते. त्या तुलनेत तर मुले—मुली, नातवंडे यांचे आरोग्य अतिशय खालावल्याचे, कुपोषण सारख्या गंभीर आजारात अडकल्याचे दिसते.

वरील सर्वांचे सार लक्षात घेतल्यास आज आदिवासी समाजातील आरोग्य व कुपोषण सारखी गंभीर समस्या निर्माण होण्याला त्यांची बदलती खाद्यसंस्कृती विशेषत्वाने जबाबदार आहे हे लक्षात येते. पूर्वीचे सकस आहार आज आदिवासी लोकांना अनेक कारणांमुळे मिळेणासे झाले आहे. त्यांचे विपरीत परिणाम त्यांच्या आरोग्यावर होत आहेत.

निष्कर्ष :-

आदिवासी लोकांची खाद्यसंस्कृती परावर्तीत झाल्यांनी त्यांच्यात आरोग्यविषयक समस्या व कुपोषणाची समस्या डोक वर काढलेली आहे. आदिवासी लोकांचे पारंपारीक खाद्य व अन्न अनेक कायद्याच्या बंधनाने बंद झालेले आहेत. बरेचवेळा त्यांच्या परिसरात अनेक जीवनसत्वयुक्त आहार उपलब्ध असले तरी या समुदायातील लोकं ते अन्न सेवण करीत नाही. आपल्या मुलांना ती खावू घालित नाही. उदा. तरोटा भाजी. अनेक शहरी समुदायातील लोकं सकस आहार म्हणून तरोटयासारखी महत्वाची भाजी आपल्या आहारात वापरू लागले. परंतु आदिवासी लोकं मात्र या रानभाज्यांना तुच्छ मानू लागले आहेत. त्या भाज्या खाण्यास वर्ज करू लागली आहेत. कोंबडीचे काळीज आदिवासी समुदायात लहान मुलांना भाजून पोष्टीक अन्न म्हणून खावू घालायची. परंतु आधुनिक समाजाशी संपर्क आल्याने कमीपणा समजून ते सकस आहार द्यायचे टाळू लागले आहेत. तसेच आदिवासी समुदायाचे झालेले विस्थापन, योग्य पुनर्वसन न होणे, रोजगाराचा अभाव, तुटपुंजी रोजी यामुळे सकस आहार मुलांबाळांना देणे या लोकांना सध्य स्थितीत कठीण झाले आहे. त्यामुळे सुरुवातीला जंगलाचा राजा असलेला आदिमा, मजबूत, काटक, बलशाली आज आरोग्याच्या बाबतीत खंगलेला कुपोषित होत चालला आहे. त्यामुळे या आदिम समुदायाला आरोग्य व पोषणासंबंधीत वेळीच जागृत करणे गरजेचे आहे. वरील प्रकारे दर्शविण्यात आलेल्या शिफारशी योग्य प्रकारे कार्यान्वीत केल्या तर उक्त समस्या सोडविण्यात निश्चित यश मिळेल, या समस्येचे गंभीर स्वरूप बदलेल अशी आशा आहे.

शिफारशी :-

- १) पर्यायी सकस पोषण आहाराविषयी आदिवासी लोकांना योग्य माहिती दिली जावी.
- २) सकस आहाराचा पुवठा अल्पदरात आदिवासी समुदायांना उपलब्ध करून दिला जावा.

३) आदिवासी कुटुंबातील मुलांना सुकामेवा (काजू, किसमीस, बदाम, अक्रोळ आदि) अल्पदरात किंवा मोफत उपलब्ध करून द्यावा.

४) जंगला संबंधीचे काही कायदे शिथिल करून आदिवासी लोकांना जंगली रानमेवा व डुक्कर प्राण्यांचे मांस खाण्यास, शिकार करण्यास परवानगी द्यावी.

५) आदिवासी गावाशेजारी असणारे तलावाचे कंत्राट ठेकेदारांना न देता सामूहिक मच्छी पालनासाठी, सामूहिक मालकीचे राहू द्यावे. जेणेकरून परीसरातील लोकांना मासे सकस अन्न म्हणून वापरता येईल वा उपलब्ध होईल.

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गडचिरोली जिल्ह्याच्या नक्षलग्रस्त क्षेत्रातील आदिवासींच्या आर्थिक व सामाजिक समस्या

तेजराम यादव गायधने

संशोधक, विद्या विकास कला, वाणिज्य व विज्ञान महाविद्यालय, समुद्रपूर जिल्हा वर्धा
(संशोधन केंद्र)

गोषवारा

गडचिरोली जिल्हा एक नक्षलग्रस्त जिल्हा म्हणून ओळखला जातो. त्याचप्रमाणे गडचिरोली एक आदिवासी जिल्हा म्हणून देखील ओळखला जातो. कारण हा एक आदिवासी बहुल जिल्हा आहे. नक्षल चळवळीमुळे संपूर्ण जिल्ह्याचा विकास होऊ शकलेला नाही परंतु याला अनेक कारणे आहेत. नक्षल चळवळ ही तर एक मोठी समस्या तर आहेच परंतु या व्यतिरिक्त बेरोजगारी, शिक्षणाच्या सुविधांचा अभाव, आरोग्य सुविधांचा अभाव, दळणवळणाच्या सोयी सुविधा, परंपरागत जीवनचक्र, प्रशासनाचे झालेले दुर्लक्ष, लोकप्रतिनिधींचे दुर्लक्ष इ. अनेक महत्त्वपूर्ण बाबींकडे दुर्लक्ष करून चालणार नाही. गडचिरोली जिल्ह्याचा विकास न होण्यामागचे कारण सांगतांना नक्षल चळवळीला पुढे करून प्रशासन आपले अपयश लपविण्याचा प्रयत्न करित आहे. संपूर्ण गडचिरोली जिल्हा नक्षलग्रस्त म्हणून ओळखला जातो. संपूर्ण १२ तालुक्यांत नक्षलचळवळीचे जाळे आढळून येतात. याला कारण म्हणजे गडचिरोली जिल्ह्यात वनांचे प्रमाण अधिक असल्यामुळे नक्षलवाद्यांना लपुन छपून आपली नक्षल चळवळ चालविणे सोपे जाते त्यामुळे जिथे जिथे घनदाट जंगल आहे त्या ठिकाणी नक्षलचळवळीचा प्रभाव अधिक तिब्र दिसून येतो.

गडचिरोली जिल्ह्यात आदिवासी समाजाची लोकसंख्या सर्वाधिक आहे. २०११ च्या जनगणनेनुसार ३८.७ टक्के लोकसंख्या आदिवासींची आहे. जिल्ह्यात कुरखेडा, धानोरा, अहेरी, एटापल्ली, सिरोंचा, कोरची, भामरागड व मूलचेरा या तालुक्यात आदिवासींचे प्रमाण जास्त असून ते जिल्ह्यातील आदिवासींच्या एकूण लोकसंख्येच्या ७७.२ टक्के आहे. आणि याच तालुक्यांत नक्षलचळवळ अधिक प्रभावी आहे. त्याचप्रमाणे आदिवासी समाज हा अगोदरपासूनच जंगलसदृश्य ग्रामिण भागात वास्तव्य करणारा समाज आहे. त्यामुळे नक्षलचळवळीचा सर्वात जास्त प्रभाव आदिवासी समाजावर पडत आलेला आहे. गडचिरोली जिल्हा हा वनसंपदेने नटलेला आहे या जिल्ह्यात अमाप नैसर्गिक संपदा उपलब्ध आहेत. जिल्ह्यात राहणाऱ्या बहुतांश आदिवासी कुटूंबांची उपजिविका या संपदेवर व शेती आणि शेतमजुरीवर अवलंबून आहे. 'नक्षलवाद' हा शब्द पश्चिम बंगालमधील नक्षलबाडी या गावापासून निर्माण झाला. इ.स. १९६७ मध्ये माओवादी लोकांनी सशस्त्र उठाव करण्याचा प्रयत्न केला. नक्षलवादी मार्क्सवादी, लेनीनवादी तत्त्वज्ञानाचा भारतातील एक अविष्कार होता. चीनच्या क्रांतीचा नेता 'माओत्सेतुंग' च्या विचारांना अमलात आणण्यासाठी नक्षलवाद्यांनी भारतात आपली पक्की ओळख निर्माण केली आहे. ही चळवळ पुढे सरकत गडचिरोलीच्या दुर्गम आदिवासींच्या हक्कासाठी लढण्यास सज्ज तयार झाली परंतु या चळवळीचा जिल्ह्यातील आदिवासींना काही लाभ झाला नसल्याचे दिसून येते. तथापी आदिवासींच्या सामाजिक-आर्थिक स्थितीत सकारात्मक अथवा नकारात्मक बदल घडून आला हे तपसण्याची गरज आहे व त्याच अनुशंगाने प्रस्तावित शोधनिबंधाचा हेतू आहे. अशाप्रकारे प्रस्तुत शोध निबंधात गडचिरोली जिल्ह्याच्या नक्षलग्रस्त क्षेत्रातील आदिवासींच्या आर्थिक व सामाजिक समस्यांचे सविस्तर अध्ययन व विश्लेषण करण्यात आले आहे.

बीज शब्द (Key Word) : आदिवासी, नक्षलवाद/नक्षल चळवळ, गडचिरोली जिल्हा

प्रस्तावना :

'नक्षलवादी किंवा नक्सल, नक्सलाईट या नावाने हा दहशतवाद ओळखला जातो. या दहशतवादी संघटनेची स्थापना १९७६ साली बंगालमधील नक्सलबारी गावात झाली. नक्षलवादी

संघटना ही कम्युनिस्ट पक्षाचा क्रांतिकारक गट आहे. यात अनेक उपगट आहेत. २५ मे १९६७ रोजी एका तरूण शेतकऱ्याने न्यायालयातून आदेश आणून आपल्या मालकीच्या जमिनीचा ताबा मिळवला. तो जमीन कसण्यास शेतात गेला असतांना त्याच्यावर जमीनदाराने हल्ला करून त्याला जखमी केले. त्याला प्रत्युत्तर म्हणून आदिवासी लोकांनी जमीनदारांवर हल्ला करून आपल्या जमिनी परत मिळवल्या. तेव्हापासून ही संघटना या नावाने ओळखली जाते. जनतेचा सशस्त्र लढा उभारून व सशस्त्र बंड करून जनतेचे राज्य स्थापन (Peoples government) करण्याचा या गटाचा निर्धार आहे. आदिवासी, भूमिहीन शेतकरी, शेतमजूर व दलित जनतेचे आपण प्रतिनिधी आहोत असा त्यांचा दावा आहे.

‘चारू मुजुमदार आणि कनू संन्याल यांनी या चळवळीला जनतेच्या चळवळीचे स्वरूप आणून दिले. ते दोघेजण कम्युनिस्ट पक्षाचे सभासद होते. ते दोघेजण या पक्षातून बाहेर पडले व नक्षलवादी पक्षाची रीतसर स्थापना केली व त्यांनी या पक्षाचे नेतृत्व केले. या दोघांनी नक्षलवादी चळवळीचे पण नेतृत्व केले. चारू मुजुमदाराला चिनी नेता माओत्से तुंगची राजकीय विचारसरणी प्रिय होती. चारू मुजुमदाराला असे वाटत होते की, भारतीय शोषितवर्ग, शेतकरी, आदिवासी शेतमजूर, दलितवर्ग यांनी माओचा मार्ग स्विकारावा आणि उच्चवर्गाचे आणि त्यांच्या शासनाचे उच्चाटन करावे. कारण शेतकऱ्यांच्या व आदिवासींच्या दुःखाला दारिद्र्याला तेच कारणीभूत आहेत. याकरिता लागणारे डावपेच म्हणजे गनिमी युद्ध, लपूनछपून हल्ले, हे होत. चारू मुजुमदार याने मार्क्सवाद, लेनिनवाद या विषयांवर आठ लेख लिहिले. तेच लेख नक्षलवादी चळवळीची मार्गदर्शक तत्वे मानली गेली. १९९७ साली नक्षलवाद्यांनी साम्यवादी क्रांतिकारक (Comunist Revolutionaries) अखिल भारतीय समन्वय समिती (Co-ordinals) स्थापन केली. (A. I. C. C.) व ते कम्युनिस्ट पक्षातून बाहेर पडले. या समितीत सात राज्याचे केरळ, तामिळनाडू, बिहार, उत्तरप्रदेश, कर्नाटक (पट्टा), ओरिसा आणि पश्चिम बंगाल यांचे प्रतिनिधी होते. १९६९ साली या चळवळीत कम्युनिस्ट पार्टी ऑफ इंडिया – मार्क्सवादी, लेनिनवादी या राजकीय पक्षांची स्थापना करण्यात आली. या पक्षात सध्याचे नक्षलवादी गट निर्माण झाले उदा. P.W.G. वैगरे. यातील दोन प्रमुख गट आहेत – ‘पिपल्स वॉर ग्रुप’ आणि ‘माओवादी कम्युनिस्ट सेंटर’ (M.C.C.) भारताच्या विस्तीर्ण मध्यवर्ती पट्ट्यात या पक्षाने आपले बस्तान बसवले आहे. या भागात विकास अत्यंत बेताचा झाला आहे. हे प्रदेश म्हणजे बिहार, झारखंड, छत्तीसगढ, मध्यप्रदेश, पूर्व महाराष्ट्र व आंध्रप्रदेश, तेलंगण आणि ओरिसाचा पश्चिम भाग हे आहेत. या प्रदेशात सुमारे १५३ जिल्ह्यांत नक्षलवादी चळवळीने व हिंसाचाराने उच्चांक गाठला आहे. २००१ साली नऊ नक्षलवादी राज्ये व श्रीलंका आणि नेपाळमधील नक्षलवादी गटांनी एकत्र येऊन एक मध्यवर्ती संघटना – The Coordinating Committee of Parties and Organisations (C.C.M.P.O.) स्थापन केली आहे. दक्षिण आशियात नक्षलवादी चळवळीचा आणि तत्वज्ञानाचा प्रचार करण्याचा या पाठीमागचा उद्देश आहे

नक्षल चळवळीची स्थित्यांतरे / ऐतिहासिक पार्श्वभूमी :

नक्षलवादी आंदोलनाची दोन खास वैशिष्ट्ये: एक म्हणजे आंदोलन सकृत दर्शन स्वरूपाचे आहे तर दुसरे — म्हणजे आंदोलनात उघडपणे हिंसाचाराच्या वापराला प्रतिष्ठा दिली गेल्या आहे. तीन दशकांत नक्षलवादी आंदोलनात तीन स्थित्यांतरे झाली त्याचा विचार करणे गरजेचे आहे.

१. नक्षलवादीचे उग्र आंदोलनाचे स्वरूप स्थानिक न राहता नक्षलवाद चळवळ ही देशाच्या वेगवेगळ्या भागात पसरली हा देशाचा चितेंचा विषय आहे.
२. सर्व शोषित वर्गाचे प्रश्न सोडविण्यासाठी निर्माण झालेली चळवळ हिंसाचाराचा वेध घेत आहे.
३. सामाजिक प्रश्नाच्या रूपाने निर्माण झालेली चळवळ राजकीय स्वरूप प्राप्त करण्याच्या प्रयत्नात विविध राज्य जसे बिहार, आंध्रप्रदेश, महाराष्ट्र, ओरिसा, मध्यप्रदेश छत्तिसगढ या ठिकाणी जाळे पसरलेले आहे.

“बंगालच्या उत्तरेकडील जिल्ह्यात ‘जलपैगुंडी’ उपविभागातील नक्षलवादी येथे स्वयंस्फूर्त किसान आंदोलन सुरू झाले. या पासूनच भारताच्या राजकीय व सामाजिक क्षेत्रात ‘नक्षलवाद’ हा शब्द प्रचलित झाला. या गावातील ‘चारू मुजुमदार’ या युवकाने जवळच असलेल्या ‘बळामनिराम जोत’ या गावातील तरूणांनी तांदूळ लुटून नेपाळ देशात नेवून विकला. या गावातील जमिनदार ‘नागराय चौधरी’ यांची हत्या नक्षलवादीत झाली त्यामुळे बंडाळी करणाऱ्या या लोकांच्या पक्षाला ‘नक्षलवादी’ अशी उपाधी दिली व त्यांच्या हिंसाचाराला ‘वाद’ तात्विक अर्थ त्यांनीच लावला. ही चळवळ सतत तीन वर्षे चालली. या हिंसाचारात हजारोंचा बळी गेला. जमिनदारांच्या भीषण शोषणाच्या विरोधात लढे देत (*People War Group*) या नक्षलवादी गटाने आपले बळ देशभर वाढविले. अनेक कारणांमुळे भारतीय कम्युनिस्ट पक्षात फाटाफुट झाली व त्यातून अनेक गट निर्माण झाले. पण शेतकरी, शेतमजूर वर्गाचा सशस्त्र संघर्ष हे त्यांचे ध्येय होते. त्यावेळी एकट्या आंध्रप्रदेशात दहा नक्षलवादी गट अस्तित्वात होते. तर बिहारमध्ये ९ गट होते. चारू मुजुमदार यांचे कट्टर शिष्य ‘कोंडापल्ली सितारामय्या’ यांनी १९८० मध्ये आंध्रप्रदेशात *People War Group* विकसित केला व इतर नक्षलवादी गटांना निष्प्रभ करून सोडले आणि आंध्रप्रदेशात उत्कृष्ट संघटन उभे केले. अनेक गनिमी काव्याने पथकांचा, शत्रुचा खातमा करणे, त्यांचे तळ उध्वस्त करणे, सुरक्षा सैनिकांवर दबा धरून हल्ला करणे, राज्यसरकारच्या मालमत्तेची मोडतोड करणे, नासधूस करणे याचा सपाटा लावला. सन १९८४ ते १९८८ पर्यंत २१ शिपाई ५ हेडकॉन्स्टेबल, ५ पोलिस निरीक्षक इत्यादीचा खुन केला. डिसेंबर १९८७ ला ‘पुलामेडा’ खेड्याजवळ ७ आय.एस.ए अधिकाऱ्यांचे अपहरण करून तुरुंगांत असलेल्या ८ नक्षल्यांना सोडल्यानंतर त्याची सुटका केली. नक्षल्यांच्या वाढत्या दबाब कृत्यामुळे जमिनदार सावकार, अधिकारी यांच्यात जबर दहशत निर्माण केली.

गडचिरोली जिल्ह्यातील नक्षल चळवळीचे स्वरूप :

कम्युनिस्ट पक्षाच्या (मार्क्सवादी—लेनिनवादी) नागी रेड्डी गटाच्या पर्यटनामुळे ही चळवळ आंध्रप्रदेशात आली. या पक्षाचे पुढे तीन गट निर्माण झाले. रेड्डी, कोंडपल्ली सिंमारामय्या व पीवासुदेव यांनी पाऊल ठेवले. खऱ्या रितीने रेड्डी गटाने चंद्रपूर जिल्ह्यात १९७८ साली पाय रोवले आणि कोंडापल्ली सिंमारामय्या गटाचे एक पथक सिरोंचा (गडचिरोली) येथे पिपल्स वॉर ग्रुप निर्माण करून देवलमारी गावात १९८० मध्ये दाखल झाले आणि प्रथम राज्य राखीव दल व नक्षलवादी यांची पहिली चकमक झाली. यात पेटीशंकर हा नक्षलवादी मोयाबिन पेठा या ठिकाणी जानेवारी १९८० मध्ये मारल्या गेला. नक्षलवादी यात नमले नाही आणि सिरोंचा, अहेरी, एटापल्ली तालुक्यात नक्षलवादी चळवळ हळुहळु पाय रोवून सज्ज झाली. आजही आंध्रप्रदेशातील चकमकी केल्यानंतर करीमनगर जिल्ह्यातून घनदाट जंगलाचा आश्रय घेत नक्षलवादी गडचिरोली जिल्ह्यात स्थिर होतांना दिसून येत आहेत.

गडचिरोली जिल्ह्यातील आदिवासी जमाती :

गडचिरोली जिल्हा हा गोंडवाना विभागात येत असून या जिल्ह्यात गोंड, माडिया, हलबा, परधान, हलबी, कबर, कोलाम आदी जमातीचा समावेश आहे. गोंड ही गडचिरोली जिल्ह्यातील प्रमुख जमात आहे. ही अनार्य जमात असून द्रविडीयन वंशातील असल्याचे मानले जाते. गडचिरोली जिल्ह्यात फार पूर्वीपासून गोंड राजांचे राज्य अस्तित्वात होते. पुढे त्यांचा व्यापक समाज निर्माण झाला. जिल्ह्यात राजगोंड, माडियागोंड ह्या पोटजमाती आजही अस्तित्वात आहेत. गडचिरोली जिल्ह्यात आदिवासी समाजाच्या सभोवताल असलेली नक्षल चळवळ हा चिंतेचा विषय ठरलेला आहे. या चळवळीने स्थानिक समाज व्यवस्थेवर आपली पाळेमुळे घट्ट केली आहे. याचा परिणाम आदिवासींच्या सामाजिक—आर्थिक स्थितीवर होत आहे.

संशोधनाची उद्दिष्टे :

- १) गडचिरोली जिल्ह्यातील नक्षलप्रभावित क्षेत्रातील आदिवासींच्या आर्थिक स्थितीचे अध्ययन करणे.
- २) गडचिरोली जिल्ह्यातील नक्षलप्रभावित क्षेत्रातील आदिवासींच्या सामाजिक स्थितीचे अध्ययन करणे.
- ३) गडचिरोली जिल्ह्यातील नक्षलप्रभावित क्षेत्रातील आदिवासींच्या आर्थिक समस्यांचे अध्ययन करणे.
- ४) गडचिरोली जिल्ह्यातील नक्षलप्रभावित क्षेत्रातील आदिवासींच्या सामाजिक समस्यांचे अध्ययन करणे.
- ५) गडचिरोली जिल्ह्यातील नक्षलप्रभावित क्षेत्रातील आदिवासींच्या आर्थिक व सामाजिक घटकांदरम्यान असलेल्या संबंधांचे विश्लेषण करणे.

संशोधनाची गृहीतके :

- १) गडचिरोली जिल्हयातील नक्षलप्रभावित क्षेत्रातील आदिवासी कर्जबाजारी आहेत.
- २) गडचिरोली जिल्हयातील नक्षलप्रभावित क्षेत्रातील आदिवासींद्वारे अत्यल्प प्रमाणात आर्थिक बचत करण्यात येते.
- ३) गडचिरोली जिल्हयातील नक्षलप्रभावित क्षेत्रातील आदिवासींचे सावकार वर्गाकडून आर्थिक शोषण तर नक्षलवाद्यांकडून सामाजिक शोषण करण्यात येते.
- ४) गडचिरोली जिल्हयातील नक्षलप्रभावित क्षेत्रातील आदिवासींना आर्थिक समस्यांचा सामना करावा लागतो.
- ५) गडचिरोली जिल्हयातील नक्षलप्रभावित क्षेत्रातील आदिवासींच्या आर्थिक व सामाजिक स्थितीदरम्यान सार्थक सहसंबंध आहे.

साहित्याचे पुनरावलोकन:

साहु व सहकारी (२०१५) यांच्या संशोधनाचा मुख्य उद्देश आदिवासी जमातीतील बालमृत्यूसंबंधी अध्ययन करणे हा होता संशोधनाकरिता राष्ट्रीय कौटुंबिक आरोग्य सर्वेक्षण १९९२ ते २००६ चा वापर करण्यात आला. संशोधनात प्राप्त परिणाम दर्शवितात की आदिवासी जमातीतील कौटुंबिक आरोग्य, आर्थिक स्थिती व बालकांमधील अंतराचा बालमृत्यू दरावर महत्त्वपूर्ण फरक पडतोशिक्षित स्त्रियांपेक्षा अशिक्षित स्त्रियांमध्ये बालमृत्यूदर जास्त असल्याचे आढळले.

बनकर (२०१६) यांच्या संशोधनात महाराष्ट्रातील आदिवासी संस्कृतीचे अध्ययन करण्यात आले. आदिकाळपासून आदिवासी जमात जंगलात व डोंगराळ क्षेत्रात निवास करतात. जंगलात राहत असल्यामुळे आदिवासी जमात प्रकृतीला देव म्हणून पूजतात. काही आदिवासी जमातीतील लोक जंगलातून ग्रामीण व शहरी क्षेत्रात निर्वासित झाले ज्यामुळे या जमातीमध्ये बदल घडून आला.

मंडल (२०१७) यांच्या संशोधनात गोंड आदिवासींच्या जीवनाचे अध्ययन करण्यात आले. संशोधनात प्राप्त परिणाम दर्शवितात की या जमातीतील लोक जीवन निर्वाहाकरिता शिकारीवर अवलंबून असतात. ते प्रकृतीवर विश्वास ठेवून जीवनाचे निर्वाह करतात. हे लोक आहाराकरिता जंगलातील उत्पादन व फळांवर अवलंबून असतात.

कुमार (२०१७) यांच्या संशोधनात आदिवासी जमातीतील विकासासंबंधी अध्ययन करण्यात आले. भारतातील बहुतांश आदिवासी जमातीतील लोक आजही पारंपरिक प्रकारे जीवन व्यतीत करीत असून धार्मिक प्रवृत्तीचे आहेत. या जमातीमध्ये जागरूकतेचा अभाव असल्यामुळे ते आजही निकृष्ट जीवन व्यतीत करीत आहेत.

परमार (२०१८) यांच्या संशोधनात आदिवासी जमातीच्या नागरीकरणासंबंधी अध्ययन करण्यात आले. वर्षानुवर्षी आदिवासी जमातीतील लोक वनक्षेत्रात राहत आलेले आहेत. पण भारत

शासनाद्वारे या जमातीतील लोकांच्या विकासाकरिता त्यांची राहण्याची सोय नागरी भागात करण्यात आली आहे. ज्यामुळे आज नागरी क्षेत्रात राहणारी आदिवासी जमातीच्या प्रमाणात वृद्धी झाली आहे.

संशोधन पध्दती :

प्रस्तुत संशोधनाचा विषय गडचिरोली जिल्हाच्या नक्षलग्रस्त क्षेत्रातील आदिवासी समाजाच्या सामाजिक व आर्थिक स्थितीचे अध्ययन असून तो आदिवासी समाजाशी संबंधित असल्यामुळे संशोधन विषयाच्या अध्ययनाकरिता सामाजिक संशोधन पध्दतीचा उपयोग करण्यात आलेला आहे. सामाजिक संशोधन पध्दतीपैकी वर्णनात्मक संशोधन पध्दतीचा उपयोग करण्यात आलेला आहे. व त्यामध्ये द्वितीय साधन सामुग्रीच्या सहाय्याने उपलब्ध झालेल्या सांख्यिकीय माहितीचे विश्लेषण करण्यासाठी सरासरी, शेकडेवारी, आलेख यासारख्या सांख्यिकीय तंत्राचा अवलंब करण्यात आला आहे.

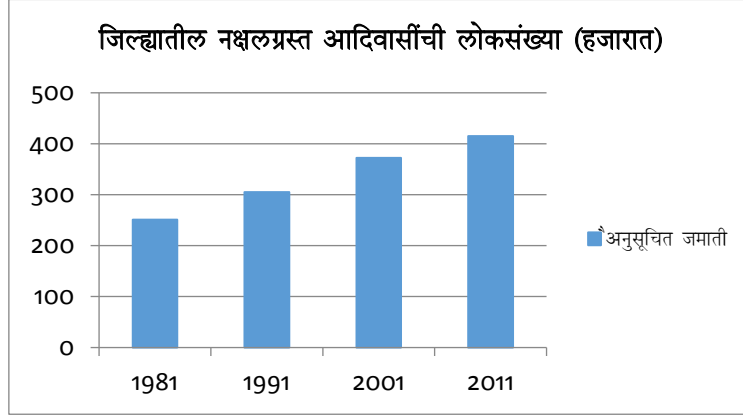
तथ्य संकलन व निर्वचन :

सन २०११ च्या जनगणनेनुसार गडचिरोली जिल्हाची एकूण लोकसंख्या १०,७२,९४२ असून त्यापैकी ५,४१,३२८ पुरुष, (५०.४ टक्के) व ५,३१,६१४ स्त्रिया (४९.६ टक्के) आहेत आणि लोकसंख्येचा दशवार्षिक वृद्धीदर १०.५८ टक्के आहे. ही वृद्धदर महाराष्ट्राच्या वृद्धीदरापेक्षा कमी आहे. आणि या जिल्हयाची लोकसंख्येची घनता ७४ चौ.कि.मी. आहे. सर्वात जास्त लोकसंख्येची घनता देसाईगंज तालुक्यात ३९६ इतकी आहे तर सर्वात कमी म्हणजेच १८ इतकी एटापल्ली तालुक्याची आहे. आणि जिल्ह्यातील एकूण लोकसंख्येपैकी ८९ टक्के जनता ही ग्रामिण भागात वास्तव्य करतात. जिल्हयातील ग्रामिण भागात पुरुषांची संख्या ४,८१,२९० असून एकुण ग्रामिण लोकसंख्येशी टक्केवारी ५०.४ इतकी आहे. तसेच ग्रामिण स्त्रियांची संख्या ४,७३,६१९ इतकी असून त्यांची टक्केवारी ४९.६ इतकी आहे. तसेच जिल्ह्यात अनुसूचित जमातींची (आदिवासींची) लोकसंख्या ३८.७० टक्के आहे. २०११ च्या जनगणनेनुसार दर हजार मुलामागे मुलींचे प्रमाण ९६१ इतके असून महाराष्ट्रात जिल्ह्याचा प्रथम क्रमांक आहे. राज्याच्या ८९४ च्या तुलनेत ६७ ने अधिक आहे.

जिल्ह्यातील नक्षलग्रस्त आदिवासींची लोकसंख्या

२०११ च्या जनगणनेनुसार जिल्ह्याच्या एकुण १०,७२,९४२ लोकसंख्येपैकी ४,१५,३०६ लोकसंख्या आदिवासींची आहे. जिल्हयातील एकुण लोकसंख्येपैकी ३८.७ टक्के लोकसंख्या आदिवासींची आहे. जिल्हयात कुरखेडा, धानोरा, अहेरी, एटापल्ली, सिरोंचा, कोरची, भामरागड व मुलचेरा या जिल्हयात आदिवासींची संख्या जास्त असून ते जिल्ह्यातील एकुण आदिवासींची संख्या लोकसंख्येच्या ७७.२ टक्के आहे. आणि या ८ जिल्हयात नक्षलवाद मोठ्या प्रमाणात सक्रीय आहेत. त्यांचा मोठा प्रभाव आदिवासींच्या सामाजिक जीवनावर पडतो. जिल्ह्याचा २००१ ते २०११ चा दशवार्षिक वृद्धीदर १०.५७ टक्के आहे त्यापैकी अनुसूचित

जमातीचा दशवार्षिक वृद्धीदर ११.७३ टक्के इतके आहे. राज्याच्या दशवार्षिक वृद्धीदरापेक्षा कमी आहे. राज्याचा दशवार्षिक वृद्धीदर १६.० टक्के इतके आहे.



साक्षरता : गडचिरोली जिल्ह्यात २०११ च्या जनगणनेनुसार साक्षरतेची टक्केवारी ७४.४ टक्के आहे. त्यापैकी ८२.३ पुरुष असून ६६.३ टक्के स्त्रिया आहेत. महाराष्ट्रातील हेच प्रमाण ८८.४ टक्के पुरुष तर स्त्रियांसाठी ७५.९ टक्के आहे. महाराष्ट्राचे एकूण साक्षरतेचे प्रमाण ८२.३ टक्के आहे.

प्रा. डॉ. सुदर्शन देशमुख

प्रा.डॉ. सुदर्शन देशमुख यांनी लिहिलेल्या 'आदिवासी समाजाचे दारीद्र्य' या पुस्तकामध्ये ग्रामिण दारिद्र्याच्या तुलनेत आदिवासी भागातील किंवा खेड्यातील दारिद्र्याची तिब्रता अधिक आहे. असे स्पष्ट केले. दारीद्र्याच्या दृष्टचक्रात अडकलेल्या आदिवासी खेड्यातील कुटूंबांना कारणीभूत ठरणाऱ्या व इतर संबंधीत घटकाचा अभ्यास करून दारीद्र्याचे प्रमाण, स्वरूप, सामाजिक वैशिष्ट्ये, जंगलासोबतचे संबध, उत्पन्न व रोजगार, विकास योजना लाभ व अडचणी, उपभोग दारीद्र्याची कारणे या विषयी माहिती मिळविण्याचा प्रयत्न या पुस्तकात केला आहे. या पुस्तकातील प्रमुख निष्कर्ष पुढीलप्रमाणे –

- १) आदिवासी उपयोजना क्षेत्रात ९०.८३ टक्के सर्वाधिक कुटूंबे दारिद्र्य रेषेखाली जीवन जगतात.
- २) महाराष्ट्रातील बहुतांश आदिवासी कुटूंबे भूमिहिन असून जवळपास ८० टक्के कुटूंबे अल्पभुधारक आहे.
- ३) वाढती बेकारी व दारीद्र्य, सुपिक जमिनीचा अभाव, अपुरे पोषण, शाळेतील विद्यार्थ्यांची गळती, सांस्कृतिक च्हास ही आदिवासींच्या मागासलेपणाची कारणे आहेत.
- ४) आदिवासी जमीतींची संख्या भारतात मोठी असून हा समाज आज मोठ्या संख्येने दारीद्र्यात जीवन जगत आहे. सुधारणा होत आहे. पण सुधारणांचा वेग मंद आहे.
- ५) सिमांत आदिवासी शेतकरी व बिगर आदिवासी सिमांत शेतकरी सुधारित बियाण्याचा समप्रमाणात वापर करतात.

सुरेश कोडीतकर :

आदिवासी लोकांची वैचारिक, आर्थिक, सामाजिक व शैक्षणिक प्रगती होण्यासाठी कोणी, काय—काय केले, याचा शोध घेण्याचा प्रयत्न 'आदिवासी जीवन कथा व व्यथा' या पुस्तकात सुरेश कोडीतकर यांनी केली आहे. आदिवासी समाजाचा इतिहास आजच्या पिढीला माहित होण्यासाठी आदिवासी समाजाच्या मनात असलेली मागासपणाची भावना दूर व्हावी यासाठी आणि इतर समाजाने या आदिवासी समाजाला जवळ घ्यावे, त्यांच्या भागाचा विकास व्हावा यासाठी प्रस्तुत पुस्तकाच्या माध्यमातून सुरेश कोडीतकर यांनी प्रयत्न केला आहे. सदर पुस्तकामध्ये आदिवासी विवाह, पोषाख, आहार व आरोग्य, कुपोषण, बालमृत्यु, आदिवासी व त्यांचा संघर्ष, आदिवासी व शासकिय कर्मचारी, धार्मिकता व आदिवासी, आदिवासी व त्यांच्या सवयी, आदिवासी — जमिनीचा प्रश्न, आदिवासी आणि व्यवसाय, आदिवासी समाज व जंगल इत्यादी घटकाची मांडणी सुरेश कोडीतकर यांनी पुस्तकात केली आहे. आदिवासी समाजाला सामाजिक न्यायाच्या चौकटीत आणण्याकरिता संसदीय समिती समोर असलेल्या सध्याच्या विधेयकातील काही मुद्द्यांवर विचार करून आदिवासी समाजाकरिता आणि जंगल संरक्षणाकरिता योग्य अशा तरतुदी निर्माण कराव्या लागतील तरच आदिवासी समाजाला मुलभुत गरजा प्राप्त होऊ शकतील असे मत लेखकाने मांडले आहे.

देवेंद्र गावंडे

लेखक, संपादक देवेंद्र गावंडे यांनी आपल्या 'नक्षलवादाचे आव्हान' या पुस्तकात त्यांनी आपले संपादकीय लेखसंग्रह प्रकाशित केले आहे. लेखक स्वतः नक्षलग्रस्त भागात जन्मापासून राहत असल्यामुळे त्यांनी नक्षलवादाला जवळून बघितलं तर आहेच तसेच ते अनुभवलेही आहे. त्यांनी आपल्या या पुस्तकात नक्षलवाद व समस्यावर अध्ययन केलेले बघायला मिळते. नक्षलवादाचा सर्वात जास्त प्रभाव आदिवासींवर पडलेला दिसतो. आणि गडचिरोली चंद्रपूर जिह्याचा विचार करता असे लक्षात येते की, जास्तीत जास्त आदिवासी या नक्षलवादी चळवळीला स्विकारलेले दिसतात. महाराष्ट्रीयन अधिकाधिक नक्षलवादी हे आदिवासी समाजाचे आढळून आलेले आहेत.

निष्कर्ष :

१) गडचिरोली जिल्हयातील आदिवासी जितका शेतीवर अवलंबून आहे, तितकाच तो जंगलावर सुध्दा अवलंबून आहे. डिक मोहफुले, हिरडा, बेहडा, बिबा, आवळा इ. वनउपज आदिवासी लोक संकलित करतात. परंतु वनउपज खरेदी व्यवस्था नसल्याने गावात फिरणारे मध्यस्थी, दलालांना ते मातीमोल किंमतीला विकत असतात. त्यामुळे आदिवासी गोंड समाजाला मिळणाऱ्या उत्पन्नात घट होत आहे.

२) गडचिरोली जिल्हयातील गोंड समाजाचे आंधोळीचे सांडपाणी व वापरावयाचे सांडपाणी हे त्यांच्या घराच्या बाजूलाच असते, त्यामध्ये विविध प्रकारचे जंतु असतात. त्यामुळे त्यांचे

आरोग्य बिघडते. त्यांच्या आरोग्याकरिता शासनाच्या योजना अजुनही त्यांच्यापर्यंत पोहचलेल्या नाहीत.

३) गडचिरोली जिल्ह्यातील गोंड आदिवासी जमातीचे आर्थिक व सामाजिक जीवनमान यामध्ये अजुनही सुधारणा झालेल्या नाहीत. त्यांना मिळणाऱ्या कामाच्या मोबदल्यातुन मुलभूत गरजा देखील पूर्ण करता येत नाही. त्यामुळे त्यांची आर्थिक स्थिती दिवसेंदिवस ढासळत आहे.

४) व्यसनाधिनता हे गडचिरोली जिल्ह्यातील आदिवासी क्षेत्रातील मागासलेपणाचे एक महत्वाचे कारण आहे.

५) आर्थिक विकास हे सरकारचे दायित्व आहे. या विकासात आपलीही काही जबाबदारी आहे ही संकल्पना अजुनही गोंड आदिवासी जमातीमध्ये रूजलेली नाही

६) गडचिरोली जिल्ह्यातील आदिवासी गोंड समाजातील लोकांचे वार्षिक उत्पन्न फारच कमी आहे. त्यात त्यांच्या मुलभूत गरजाच भागू शकत नाही त्यामुळे बचतीचे प्रमाण खुप कमी नगण्य आहे.

७) नक्षलवादांमुळे गडचिरोली जिल्ह्याच्या आदिवासींच्या सामाजिक विकासात खिंड पडलेली आहे.

८) गडचिरोली जिल्ह्यातील ९० टक्के जनता ग्रामिण भागात राहते परंतु ग्रामिण भागात सामान्य प्राथमिक सोयी सुविधा उपलब्ध नाहीत. उदा. बारमाही पक्के रस्ते, पाण्याची सोय, शिक्षण, आरोग्य इ.

९) नक्षलवादाचा सर्वात जास्त नकारात्मक प्रभाव आदिवासी समाजावर पडलेला आहे.

१०) आदिवासी समाज नक्षलवाद व पोलीस प्रशासन यामध्ये विनाकारण गोवल्या जात आहे.

१०) बारमाही रोजगार उपलब्ध नसल्यामुळे गडचिरोली जिल्ह्यातील नक्षलचळवळीत आदिवासींचे योगदान अधिक आहे.

शिफारशी :

१) आदिवासी विकास महामंडळातर्फे अथवा ग्रामपंचायती मार्फत शासनाने फिरती वन उपज खरेदी केंद्र सुरू करावीत ज्यामुळे वन उपजापासुन मिळणाऱ्या उत्पन्नात वाढ होईल.

२) आदिवासी आरोग्य विभागामार्फत प्रत्येक गावात आरोग्य विषयक सुविधा पोहचविण्यासाठी विशेष प्रयत्न करावे.

३) आदिवासी समाजातील व्यसनाधिनता कमी करण्यासाठी शासनाने विशेष उपक्रम राबवावेत.

४) आदिवासी समाजामध्ये सरकारी योजना व प्रशासनाबाबत माहितीचा अभाव आहे त्यासाठी सरकारने जनजागृती अभियान राबवावेत.

५) नक्षलवादाचा आदिवासींवर आर्थिक व सामाजिक प्रभाव पडू नये यासाठी शासनाने विशेष प्रयत्न करावेत.

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भारतातील आदिवासींच्या आर्थिक समस्या

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गोषवारा

सदर शोधनिबंधात भारतातील आदिवासींच्या आर्थिक समस्या मांडल्या आहेत. आर्थिक विकासाच्या मुख्य प्रवाहापासून दूर असणाऱ्या ह्या समाजाचे आर्थिक क्रियांचे प्रमुख उद्दिष्ट्ये म्हणजे उदरनिर्वाह करणे होय. भारतातील आदिवासींच्या आर्थिक समस्यांमध्ये शेतकऱ्यांच्या आर्थिक समस्या, कर्जबाजारीपणा, वेठबिगारी, आदिवासी क्षेत्रांत बँक सुविधांचा अभाव, दारिद्र्य, बेरोजगारी, आरोग्य व पोषक अन्न, शाळा व महाविद्यालयात शिकणाऱ्या विद्यार्थ्यांच्या आर्थिक समस्या ह्या आर्थिक समस्यांचे मूळ कारण म्हणजे शिक्षणाचा अभाव जंगल आणि डोंगराळ प्रदेशातून निघून शहराकडे वळणारा आदिवासी समाज हा काही प्रमाणात सुशिक्षित होतांना दिसून येत आहे. भारतातील आदिवासींचे प्रश्न किंवा समस्या या त्यांच्या मूळ जिवनपद्धतीप्रमाणे आहेत. त्याशिवाय बदलेल्या काळानुसार आधुनिकतेमुळे नव्याने निर्माण झालेल्या समस्या सुद्धा आहेतच या समस्या आर्थिक, शैक्षणिक व आरोग्य विषयक आहेत.

आदिवासी समाजाला मिळणाऱ्या आर्थिक तरतुदींचा पूर्णपणे वापर होताना दिसत नाही. कारण सरकारी कर्मचारी या योजना मूळ आदिवासीं पर्यंत पोहचवण्यात काही प्रमाणात अपयशी ठरले आहेत. समाजातील दारिद्र्य आणि निरक्षरता यामुळे बरेच लोक योजना पासून वंचित आहेत. आदिवासी समाज हा डोंगरदऱ्यात राहत असल्यामुळे त्यांना बचत आणि गुंतवणुकीची व्यवहार हे समजण्या पलीकडे आहे. म्हणजेच आदिवासी क्षेत्रात बँका उपलब्ध नसल्यामुळे त्यांच्या भविष्या साठी बचत करावी ही पद्धत माहित नाही पण बचत होण्यासाठी त्यांना तेवढे उत्पन्न सुद्धा होणे आवश्यक आहे.

मुख्यशब्द :- 1) कर्जबाजारी 2) कृषीच्या आर्थिक समस्या 3) शैक्षणिक आर्थिक समस्या 4) आर्थिक योजना 5) बँक 6) दारिद्र्य 7) अविकसितता

प्रस्तावना :- भारतातील आदिवासी समाजाच्या आर्थिक क्रियेचे प्रमुख उद्दिष्ट म्हणजे उदरनिर्वाह करणे होय. एकतर त्यांच्याकडे उत्पन्नाची फारशी साधने उपलब्ध नसल्यामुळे त्यांना अपुऱ्या वेतनावर आपला उदरनिर्वाह भागवावा लागतो. जगापासून आणि आर्थिक विकासाच्या मुख्य प्रवाहापासून दूर राहणारा हा आदिवासी समाज मात्र स्वतःची संस्कृती, कला यापासून अजूनही वेगळा झालेल्या नाही. कुटुंबाच्या आर्थिक गरजा भागविण्यासाठी आदिवासींना मजुरीशिवाय पर्याय नाही आणि त्यांच्याकडे अल्पप्रमाणात शेती आहे. तर काही लोक भूमिहीन आहेत. जे मोजकेच शेतकरी आहेत त्यांची शेती ही डोंगरमाथ्यावर खडकाळ, हलक्या प्रतीची आहे. त्यामुळे शेतकऱ्यांच्या आर्थिक समस्येचे कारण शेतीची कमी उत्पादकता होय तसेच अधिक उत्पादनाला वाव नाही.

आदिवासी समाज शिक्षणापासून दूर असल्यामुळे ह्या समाजात साक्षरतेचे प्रमाण कमी आहे. म्हणूनच त्यांना त्यांच्या आर्थिक गरजांची योग्य ती पूर्तता करण्यासाठी आवश्यक ज्ञान अपुरे पडत आहे. सर्वसाधारण पणे हे समुदाय नदऱ्यांच्या खोऱ्यात, जंगल, बेट, डोंगरदऱ्यात वास्तव्य करतांना आढळतात. भारतातही हा समुदाय प्रत्येक राज्यात थोड्याफार प्रमाणात विखुरलेल्या आढळतो. त्यापैकी 70 टक्के लोकसंख्या ही महाराष्ट्र, आंध्रप्रदेश, तेलंगणा, गुजरात, ओडिसा, प. बंगाल, मध्यप्रदेश या राज्यात आढळून येते.

व्याख्या :-

1) **डब्ल्यु.जे.पेरी यांच्या मते :-** " समान बोलीभाषा बोलणाऱ्या व एकाच प्रदेशावर वास्तव करणाऱ्या समुदायाला 'आदिम समाज' असे म्हणतात "

2) **डॉ. रिचर्स यांच्यामते :-** " ज्या समुहातील सदस्य एक समान बोलीभाषा बोलतात.युद्ध वगैरे सारख्या उद्दिष्टपूर्ती करिता एक होऊन झटतात अशा साध्या-सरळ समुहाला आदिवासी समाज म्हणतात. "

2011 च्या लोकसंख्येनुसार आदिवासी समाजाची लोकसंख्या ही भारतातील एकूण लोकसंख्येच्या 8.6 टक्के आहे.म्हणजे भारतात एकूण 10,42,81,034 ऐवढा आदिवासी समाज राहतो,तर महाष्ट्रात एकूण लोकसंख्या 9.35 टक्के लोकसंख्या आहे आणि एकूण लोकसंख्येपैकी 10,510,000 आहे.महाराष्ट्रात एकूण 47 अनुसूचित जमाती आहेत.

1) सर्वात जास्त लोकसंख्या असणारे राज्य :- मिझोराम (94.5 टक्के)

2) सर्वात कमी लोकसंख्या असणारे राज्य :- गोवा (0.04 टक्के)

3) सर्वात जास्त लोकसंख्या असणारे केंद्रशासीत प्रदेश :- लक्षद्वीप बेट (94.5 टक्के)

4) सर्वात कमी लोकसंख्या असणारे केंद्रशासीत प्रदेश :- अंदमान आणि निकोबार (8.4 टक्के)

5) सर्वात जास्त लोकसंख्या असणारा जिल्हा :- मिझोराम (सारचीप 98.1 टक्के)

6) सर्वात कमी लोकसंख्या असणारा जिल्हा :- उत्तरप्रदेश (हातरस 0.01 टक्के)

आर्थिक या शब्दाचा अर्थ सांगताना आर्थिक विकास या संकल्पनेचा विचार केला जातो.आर्थिक वृद्धीचे फायदे तळागाळातील शेवटच्या व्यक्ती व गटांपर्यंत पोहचण्याची प्रक्रिया म्हणजे आर्थिक विकास होय.

आर्थिक विकास :- आर्थिक वृद्धी + संरचनात्मक बदल

आर्थिक विकासाचे निर्देशांक

1) जमिनीची दर हेक्टरी उत्पादकता

2) औद्योगिक प्रगती

3) दरडोई उत्पन्न

4) दरडोई उपभोग

5) गुणात्मक उद्योजकता

6) मानव विकास निर्देशांक

7) संरचनात्मक परिवर्तन

8) पर्यावरणातील समतोल

पूर्व साहित्यांच्या आढावा

भारतातील आदिवासींचे प्रश्न समस्या व उपाय जीवनमान,इतिहास,लोकसाहित्य आणि आर्थिक समस्या या विषयावर साहित्यामध्ये प्रा.डॉ.राजेश धनजकर,श्री.विश्वनाथ धुमाळे,डॉ.गोविंद गारे यांचे आदिवासी समाजावरील साहित्य हे प्रमुख मार्गदर्शन ठरले आहे.तसेच आदिवासी विकास आणि वास्तव डॉ.मारोती तेगमपूर आणि आदिवासी समाजाचे दारिद्र्य,डॉ.सुदर्शन देशमुख सरांचे साहित्यांचा अभ्यास करून हा प्रस्तुत लघुशोध निबंध तयार करण्यास मदत झाली आहे.

अध्ययनाचे उद्देश

- 1) भारतातील आदिवासींच्या आर्थिक विकासात आलेल्या समस्या जाणून घेणे
- 2) आदिवासींच्या आर्थिक योजनांचा अभ्यास करणे.
- 3) आर्थिक अभ्यासांच्या आधारे आदिवासींच्या विकासासाठी शिफारशी करणे.

गृहितकृत्ये

- 1) आदिवासी समाजात आर्थिक मागासलेपणा आढळतो.
- 2) बेरोजगारी, भूमिहीनता, मजुरी ही आर्थिक मागासलेपणाची प्रमुख कारणे आहेत.
- 3) आदिवासींची मुळता उत्पन्नाची पातळी कमी असल्यामुळे आर्थिक ताण परिवाराला सोसावा लागतो.
- 4) आदिवासी आर्थिक परिस्थिती सुधारण्यासाठी मिळेल ते काम करताना दिसतात.
- 5) कर्जबाजारीपणाचा मोठ्या प्रमाणावर अभाव.
- 6) आदिवासींसाठी राबवलेल्या योजनांबाबत आदिवासी समाज अज्ञानी आहे

अध्ययनाचे महत्त्व

भारताला स्वातंत्र्य मिळून कित्येक वर्षे ओलंडली असताना सुध्दा आदिवासी समाज हा भारतातील दऱ्याखोऱ्यात जंगल दऱ्यात राहताना दिसत आहे. म्हणजेच हा समाज आर्थिक प्रवाहापासून खूप लांब आहे. म्हणून आदिवासी जमातींना मुख्य प्रवाहात आणून त्यांचे दारिद्र्यकमी करणे याचा विविध अंगाने अभ्यास करणे आवश्यक आहे. तसेच भारतातील आदिवासींचा सध्याकालीन शेतकऱ्यांच्या आर्थिक समस्या, उपभोग खर्च, उत्पन्न व रोजगार, कर्जबाजारीपणा, बचत, वेठबिगारी या समस्या समजून घेऊन त्यावर विचार करणे आवश्यक आहे.

अध्ययन पध्दती

भारतातील आदिवासींच्या आर्थिक समस्यांच्या अभ्यास करतांना त्यांच्या संदर्भातील विविध विचारवंतांची मते यांची माहिती विविध माध्यमांद्वारे प्राप्त करण्यात आली आहे. या संशोधित लघुशोध निबंधासाठी संदर्भग्रंथ, पुस्तके, इंटरनेट, वर्तमानपत्रे इ. दुय्यम साधनांचा वापर करण्यात आला.

तथांचे संकलन व निर्वचन

आदिवासींच्या आर्थिक विकासातील समस्या ह्या आर्थिक धोरणात शेतकऱ्यांच्या शेतमजुरांच्या अपुऱ्या विकास योजना होय. पण आर्थिक धोरणातील योजनांचा लाभार्थी यांना लाभ मिळाला नसून ही आर्थिक विकासातील एक समस्याच आहे. भारत हा कृषीप्रधान देश आहे. देशात राहणारे आदिवासी हे मुळतः कृषीवर अवलंबून आहेत. भारतीय अर्थव्यवस्थेत कृषीला अन्यसाधारण महत्त्व आहे. देशातील लोकसंख्येचा बराच मोठा भाग हा कृषीवर अवलंबून असलेल्या दिसतो पण त्यांचा आर्थिक विकास होतांना दिसत नाही. कारण उत्पन्नाचे साधन हे कृषीच न ठेवता त्यात कुकूटपालन, मत्स्यपालन, शेळीपालन, दूधविक्री, मधुमक्षिका पालन आणि लघुउद्योग याप्रकारची उत्पन्नाची साधने असायला हवी.

अ) कृषीक्षेत्रातील समस्या

भारत जेव्हा स्वतंत्र झाला तेव्हा भारतीय अर्थव्यवस्था कृषीवर अवलंबून होती पण ज्यावेळाने आपण तंत्रज्ञानाच्या व रासायनिक खंताचा वापर करत आहोत तितक्याच वेळाने भारतीय अर्थव्यवस्थेतील कृषीची

घट दिसून येत आहे. पण आजही डोंगरद-यात राहणारा आदिवासी शेतकरी हा पारंपारिक पध्दतीने शेतीकरून आपला उदरनिर्वाह करताना दिसतो.शेती करताना त्याला शेतीत पेरण्यासाठी बीयानांच्या वाढल्याकिमती पासून तर बाजारपेठेत माल कमी भावाला विकण्यापर्यंत अनेक समस्यांना सामोरे जावे लागते.निसर्गावर अवलंबून असणारी शेती आणि दुष्काळ-अतिवृष्टी या समस्यांना तोड द्यावे लागते.पूर्वी अन्नाच्या शोधासाठी भटकंती करणारा आदिवासी समाज आज थोडा स्थिरावला आहे.शेतीच्या तुकडयाने तो स्थिर झाला असे असले तरी आदिवासी शेतकऱ्यांसाठी शासनाच्या अनेक योजना ह्या कागदोपत्री राबवल्या जातात.म्हणूनच आदिवासी शेतकरी हा आर्थिक मागसलेल्या आहे.

स्थूल देशांतर्गत कृषीची घट

वर्ष	कृषीची घट (%)
1950-51	59.2
1960-61	54.8
1970-71	46.3
1980-81	39.2
1990-91	32.2
2001-02	24.0
2012-13	13.1

तक्ता क्र.१

ब) कर्ज बाजारीपणा

भारतातील आदिवासी समाज हा शेतीतील कमी उत्पादकतेमुळे,मुलाच्या शिक्षणासाठी आणि मुलींच्या विवाहात हुंडा देऊन कर्जबाजारी होतात.आर्थिक समस्येत कर्जबाजारी होणे ही एक महत्वाची समस्या आहे. भारत सरकार आदिवासींच्या आर्थिक विकासासाठी अनेक योजना राबवत आहे पण आदिवासी समाजातील निरक्षरता यामुळे त्यांना अनेक योजनांची माहिती होत नाही म्हणुन ते योजनापासून वंचित राहतात.त्यामुळे शासनाने गावपातळीवर चर्चासत्र,दृकश्राव्य साधनाद्वारे व वर्तमानपत्रे, मासिके यातून योजनांची जनजागृती करून जास्तीत जास्त आदिवासी समाजापर्यंत त्यांची माहिती पोहचवण्याचे कार्य केले पाहिजे .शेतीला होणाऱ्या कर्जपुरवठयात पूर्वीच्या कालखंडात सावकार हा कर्जपुरवठा करीत होता परंतु आज शेती व्यवसायाला आदिवासी विकासांमार्फत सहकारी संस्थाची स्थापना करुन कर्जपुरवठा केला जातो.

क) शिक्षणावर अपुरा खर्च

आदिवासी जमातील शिक्षणात आवड निर्माण करणे आवश्यक आहे.कारण आयुष्यातला बऱ्यापैकी वेळ हा नदीत मासोळ्या-खेकडे पकडणे नाहीतर जंगलात शिकार करणे पण शासनाच्या शिकारीवरील निर्बंधामुळे हे प्रमाण कमी झाले आहे.आदिवासी मुलांची शिक्षणांची सुरुवात ही बऱ्यापैकी आदिवासी आश्रमशाळापासून होते.आततर एकलव्य इंग्लिश स्कूल सुध्दा स्थापन करण्यात आल्या आहेत.काही आदिवासी कुटुंब फक्त अन्नाची गरत भागते व थोडाफार शिक्षण,यासाठी एकलव्य शाळांमधे आपल्या मुलांची भरती करतात.पण ते शिक्षणसुध्दा 10-12 वी पर्यंतच त्यानंतरच्या उच्च शिक्षणासाठी आई-वडील

शैक्षणिक खर्चाच्या भार पुरक शकत नाहीत जरी शासन विद्यावेतन देत असले तरी ते वेळेवर मिळत नसल्यामुळे विद्यार्थ्यांचे शिक्षण हे अपुरे राहते. आदिवासी समाज हा मागासलेला असल्याने व शिक्षणाविषयी आस्था नसल्याने शिक्षणावर एकुण उत्पन्नाच्या 0.04 टक्के खर्च होते.

ड) बँकींग सुविधेचा अभाव

बँक म्हणजे पैसे सुरक्षित ठेवण्यासाठी उभारलेली संस्था, जी मागणी केल्यावर ग्राहकाला पैसे परत करते. जी ग्राहकांच्या ठेवींचा गुंतवणुकीसाठी वापर करते. गरज वाटल्यावर ग्राहकाला या ठेवी परत करते. व्याज कमावण्यासाठी कर्ज देते. आदिवासी समाजातील लोकांचे उत्पन्नाची साधने कमी असल्यामुळे उत्पन्नात वाढ होत नाही. आणि जास्त उत्पन्न नसल्यामुळे त्यांना बँकामध्ये बचत करण्याची सवय सुध्दा नसते. सर्वात महत्वाचे म्हणजे शिक्षणाच्या अभावामुळे त्यांना बँकेचे महत्त्व आणि बँकेचे व्यवहार कश्याप्रकारे करायचे हे त्यांना माहित नसते. आणि आदिवास लोकांची वस्तीक्षेत्र हे डोंगर व जंगल असल्यामुळे जवळपासच्या गावात बँका उपलब्ध नसतात शहराच्या ठिकाणी जाऊन बचत करण्यासाठी ते वेळ आणि पैसा खर्च करू इच्छित नाहीत. म्हणून आदिवासी क्षेत्रात बँक स्थापन करणे आवश्यक आहे.

आदिवासींच्या आर्थिक योजना संदर्भात थोडे

योजना :- एखादी गोष्ट किंवा हेतू साध्य करण्यासाठी वापरल्या जाणाऱ्या वेळेचा आणि स्त्रोतांचा तपशिलासह चरणांची यादी किंवा आकृती म्हणजे योजना.

महाराष्ट्रात कातकरी, कोलाम, माडिया गोड या तीन अतिमागास आदिवासी जमाती आहेत. भारतात एकुण 75 अतिमागास आदिवासी जमाती आहेत. त्यांच्या विकासासाठी केंद्रशासन विशेष क्षेत्र विकास योजनेअंतर्गत सहाय्य करत असते ते खालीलप्रमाणे

अ.क्र	वर्ष	अर्थसहाय्य (लाख)
01	1991-92	54.42
03	2000-01	119.72
04	2005-06	700.64

तक्ता क्र.२

आदिवासींना बऱ्याच योजनांची माहिती नसल्याने ते शासनाच्या अनेक योजनेपासून वंचित राहतात. शेतकऱ्यांसाठी खावटी कर्ज योजना, आदिवासी तरुणांना रोजगार उपलब्ध व्हावा म्हणून पोलीस भरती पुर्व प्रशिक्षण, एच.डी.पी.ई पाईप पुरवठा, कन्यादान योजना, आदिवासींचे सबलीकरण व तसेच स्वाभिमान योजना, रुग्णालयात दाखल झालेल्या ग्रेड 3 व 4 च्या बालकांच्या पालकांना अर्थसहाय्य इत्यादीच्या आदिवासींच्या आर्थिक समस्यांमधून बाहेर येण्यासाठी शासनाने अशाप्रकारे हातभार लावला आहे. तरी सर्व आदिवासी समाजबंधवाने याचा जास्तीत जास्त लाभ घ्यायला पाहिजे. कारण आदिवासींसाठी अर्थसंकल्पात केलेल्या आर्थिक तरतूदींचा पुर्णपणे वापर होताना दिसत नाही.

अर्थसंकल्पीय तरतुद

वर्ष	अर्थसंकल्पीय तरतुद (कोटी)	प्रत्यक्ष खर्च	टक्के
1991-92	200.8	196.0	97.7
1993-94	265.00	266.00	100.37
2000-01	525.00	444.00	84.6
2010-11	33.74.35	2323.15	68.8

तक्ता.क्र.३

वरील आकडेवारीवरून असे लक्षात येते की, आदिवासींसाठी केलेल्या आर्थिक तरतुदींचा आदिवासींच्या विकासावर पूर्णपणे खर्च होतांना दिसून येत नाही, म्हणून आदिवासी समाजाने विविध योजनांची जास्तीत जास्त फायदा घ्यावा. जेणे करून आपण जर आर्थिक समस्येतून बाहेर निघालो तर पुढील पिढीला तर एक चांगले आयुष्य प्रदान करू शकतो.

भारतातील आदिवासींच्या कल्याणासाठी भारत सरकारने काही आर्थिक योजना राबवल्या ज्याचा उद्देश आदिवासींचा विकास करणे आहे. केंद्रसरकारमार्फत महाराष्ट्रातील आदिवासींसाठी केंद्रपुरस्कृती योजना, विशेषक्षेत्र विकास योजना, विशेष केंद्र सहाय्य योजना, वीसकलमी कार्यक्रम या योजना राबवल्या जातात पण आदिवासी विभागातील भ्रष्टाचार हा गायकवाड समितीने पुढे आणला आहे. म्हणून कितीही योजना असल्या तरी काही शासकीय कर्मचाऱ्यांच्या भ्रष्टप्रवृत्तीमुळे त्या योजना आदिवासींपर्यंत पोहचत नाहीत.

अध्ययनाचे निष्कर्ष

- 1) आदिवासींची शिक्षण घेण्याबाबत उदासिनता शिक्षण नसल्यामुळे विविध विकासाच्या योजनांचे पूर्ण ज्ञान घेता येत नाही.
- 2) जगण्याचे साधन असलेल्या जंगल जमिनीवर शासकीय जमीनदारी प्रस्थापित झालेली असल्यामुळे विकासविषयी उदासिनता आहे.
- 3) शेतीची उत्पादकता नसल्यामुळे कर्जबाजारी होणारा आदिवासी आणि त्यातून होणाऱ्या शेतकरी आत्महत्या
- 4) आदिवासी समाजाचा सर्वांगीण व अर्थपूर्ण विकास करण्यासाठी शिक्षण हाच एकमेव पर्याय आहे.

शिफारस

- 1) शेतकऱ्यांना शेतीवरच अवलंबून न राहता एखादा लघुउद्योग, शेळीपालन, कुकुटपालन अशा उत्पन्नाच्या विविध साधनावर अवलंबून राहायला पाहिजे.
- 2) गावपातळीपर्यंत योजनांची माहिती सहज उपलब्ध होईल यासाठी शासन कर्मचाऱ्यांचे चर्चासत्र ठेवायला हवेत.
- 3) सर्व शिक्षण मोफत आणि शाळा-महाविद्यालय सुरु झाल्यानंतर लगेच या विद्यार्थ्यांना शैक्षणिक साहित्य उपलब्ध करून देण्यात यावे. कारण शैक्षणिक वर्षे संतप्त येते आणि नंतर विद्यावेतन जमा होते मग वर्षभर विद्यार्थीनी शिकाव कस ? आर्थिक समस्यांमुळे शिक्षणातील गळतीचे प्रमाण वाढते.
- 4) आदिवासींसाठी लोकसंख्येच्या प्रमाणात नवीन प्रकल्प कार्यालय स्थापन करावीत जेणेकरून आदिवासी समाजापर्यंत विकासाच्या योजना जास्तीत-जास्त पोहचतील आपण .

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Tribal movements in contemporary India समकालीन भारतातील आदिवासी चळवळी

प्रा. शिंगटे. आर. जी

कॉलेज ऑफ कॉम्प्युटर ॲप्लिकेशन फॉर तुमेन्स, सातारा.

सारांश

भारताच्या विविध भागात अनेक आदिवासी आपले वैशिष्ट्यपूर्ण जीवन जगत आहेत. उदरनिर्वाहासाठी ते पूर्णपणे निसर्गावर अवलंबून आहेत. फळे, कंदमुळे गोळा करणे, शिकार, मासेमारी डिक, मध, इत्यादी गोळा करणे विणकाम खाणकाम करणे, शेती, लाकूडफाटा गोळा करणे यासाठी ते पूर्णपणे जंगलावर, वनांवर अवलंबून आहेत. त्यामुळे प्रारंभापासूनच निसर्गाच्या सानिध्यात व जंगल संपत्तीवर अवलंबून असल्याने व डोंगरदऱ्यांच्या सानिध्यात राहत असल्याने विकासाच्या योजना आज वरही आदिवासीपर्यंत पोहोचू शकल्या नाहीत. काही योजना मंदगतीने पोहोचल्या तर काही आदिवासी प्रगत समाजाच्या सानिध्यामध्ये आल्यामुळे त्यांच्यामध्ये परिवर्तन घडून आले परंतु सर्वच आदिवासी समुदायाचे परिवर्तन झाले असे नाही विकासाच्या नावाखाली त्यांची लुबाडणूक केली गेली, त्यांचे वनजमिनीवरील हक्क, वनातील उत्पादने गोळा करण्याचे व वनजमिनीवर लागवड करण्याचे हक्क, मान्य केले गेले नाहीत. त्यामध्ये प्रामुख्याने सावकार, इतर वरिष्ठ वर्ग, धार्मिक व राजकीय नेते यांनी त्यांच्यावर अनेक प्रकारचे अन्याय शोषण केले. ब्रिटिश कालीन कालखंडापासून म्हणजेच स्वातंत्र्यपूर्व काळापासून ते स्वातंत्र्यानंतर इतके वर्ष होऊनही त्यांना त्यांचे हक्क प्राप्त झाले नाहीत. त्यामुळे त्यांनी आपल्या हक्कासाठी आंदोलनाचा (चळवळी) मार्ग स्वीकारला. प्रस्तुत शोध निबंधामध्ये या चळवळींचा आढावा घेण्यात आलेला आहे.

प्रस्तावना -

भारत देशात आदिवासी जमातींची संख्या अधिक आहे. आर्य लोक भारतात येण्यापूर्वीपासून टोळ्याटोळ्यांनी आपले जीवन जगत होते, त्यामुळे आदिम लोक हे भारतातील मूळचे रहिवासी आहेत असे मानले जाते. तसेच त्यांना आदिवासी असेही म्हटले जाते, डॉ. घुर्ये यांनी त्यांना 'मागासलेले हिंदू' असे म्हटले आहे तर भारतीय राज्यघटनेमध्ये आदिवासींचा 'अनुसूचित जमाती' असा उल्लेख आहे. अशा या आदिवासींमध्ये आपल्या धर्म भोळ्या स्वभावामुळे अंधश्रद्धा, अज्ञान यासारख्या समस्या तसेच निरक्षरता, बोलीभाषेचा प्रश्न, लेखन कलेचा अभाव, आरोग्यविषयक समस्या, शैक्षणिक समस्या यामुळे त्यांच्या अज्ञानाचा फायदा घेऊन प्रगत समाजातील सावकार जमीनदार ठेकेदार यांनी आदिवासींची पिळवणूक केली आहे.

आदिवासी समाजामध्ये शिक्षणाचे प्रमाण खूपच कमी आहे. ह्या समाजाचा अजूनही जादूटोण्यावर विश्वास आहे. ह्या समाजात सर्व व्यवहार जात पंचायतीकडून नियंत्रित केले जातात. आदिवासी 'भूमीपूत्र' असला तरी निम्मा अधिक समाज भूमिहीन आहे. ज्यांच्याकडे शेती आहे ती प्रगत नाही. अनेक आदिवासी बदलती शेती करतात. त्यामुळे त्यांना शेती व्यवसायात नुकसान सहन करावे लागते. काही आदिवासी स्थिर शेती करतात परंतु ही शेती आधुनिक पद्धतीने केली जात नाही. पीक लागवडीच्या विविध पद्धती, आधुनिक अवजारे आणि खते ह्यांचा शेतीव्यवसायात उपयोग केला जात नाही. त्यामुळे शेती उत्पादन खूप कमी होते. ह्याचा परिणाम म्हणून आदिवासी सतत कर्ज काढतो आणि आयुष्यभर व्याज फेडत राहातो. आदिवासींच्या

अज्ञानाचा फायदा घेऊन सुशिक्षित लोकांनी त्यांच्या जमिनी बळकावल्या आहेत. जमीनदार, लहान व्यापारी, जंगलाचे ठेकेदार आणि सरकारी अधिकारी ह्यांच्याकडून आदिवासींची पिळवणूक होते. शासनाने वन संपत्ती ही राष्ट्रीय संपत्ती मानली आहे. त्यामुळे शासनाकडूनही आदिवासींच्या वन संपत्तीवरील पारंपरिक हक्कांवर निर्बंध लादले गेले आहेत.

आदिवासींमध्ये प्रगती घडवून आणण्यासाठी अनेक समाजशास्त्रज्ञांनी उदा.इरावती कर्वे, ठक्कर बाप्पा,मेधा पाटकर,गोदूताई परुळेकर हे व इतर अनेक समाज सुधारकांनी आदिवासींच्या आर्थिक,सामाजिक, सांस्कृतिक,शैक्षणिक समस्या सोडवण्यासाठी प्रयत्न केले.

स्वातंत्र्योत्तर काळात केंद्र आणि राज्य शासनाने आदिवासींच्या विकासासाठी शासकीय योजना राबवल्या आहेत. जात पंचायतीचे नियंत्रण सैल होत आहे. केंद्र व राज्य शासनात आदिवासींना मंत्रीपद मिळाल्यामुळे त्याचा ह्या समाजाच्या विकासावर परिणाम होत आहे. कायदे मंडळ, जिल्हा परिषद, पंचायत समिती आणि ग्रामपंचायत ह्यांमध्ये आदिवासींचे प्रतिनिधी निवडून येत आहेत त्यामुळे आदिवासींच्या कल्याणाकडे आदिवासी नेत्यांनी लक्ष देणे शक्य झाले आहे. शासनाने कुळ कायदा, कमाल जमीन धारणा कायदा, सावकारी नियंत्रण कायदा, आदिवासींच्या जमिनीचा हस्तांतर बंदी कायदा, आदिवासींच्या आर्थिक विकासाचा कायदा शिक्षण प्रशिक्षण योजना, आश्रमशाळा, वसतीगृहे अशा आदिवासी विकासाच्या योजना-उपयोजना राबवल्या जात आहेत. तसेच विविध अनिष्ट रूढी व अंधश्रद्धा निर्मूलन विषयक कायद्यांमुळे अंधश्रद्धेला पायबंद बसला आहे.

आदिवासींच्या विकासासाठी व हक्कासाठी लढा दिला गेला, विविध चळवळी केल्या गेल्या व यामार्फत त्यांना मुख्य प्रवाहात आणण्यासाठी प्रयत्न केले गेले. भारताला स्वातंत्र्य मिळवून देण्यात आदिवासींचा सहभाग होता. तसेच त्यांनी केलेल्या विविध चळवळींना यश प्राप्त झाले. अशाच काही समकालीन चळवळींची चर्चा करूयात.

संशोधनाची आवश्यकता:-

आदिवासी लोकांना जंगलाचा राजा असे संबोधण्यात येते. स्वतःच्या हक्कासाठी व अस्तित्वासाठी आदिवासी नी केलेले आंदोलन समजून घेणे. आदिवासींना आपल्या हक्कांची जाणीव करून देणे व त्यांना आपले हक्क मिळावेत यासाठी जन जागृती करणे. यासाठी प्रस्तुत संशोधन विषयाची निवड केली आहे. संशोधनाचे उद्देश: १. भारतीय आदिवासींचा वनांवर व जंगल संपत्तीवर मिळणाऱ्या हक्कांचा आढावा घेणे. २.वनांमध्ये होणारी उत्पादने व वन जमीनीवर लागवड करण्याचा अधिकार जाणून घेणे. ३.आदिवासी आंदोलन मध्ये विविध कार्यकर्तेनी केलेले कार्य समजून घेणे.

अध्ययन पध्दती : प्रस्तुत शोधनिबंधासाठी द्वितीयक स्त्रोत्राचा अवलंब केला आहे. विषयाशी संबंधीत माहिती उपलब्ध करण्यासाठी ग्रंथसंपदा, पुस्तके, मासिके वृत्तपत्रातील लेख इंटरनेटचा आधार घेतलेला आहे .

समकालीन भारतातील काही प्रमुख आदिवासी चळवळी -

1) नक्षलवादी चळवळ-

महाराष्ट्राच्या चंद्रपूर व गडचिरोली जिल्ह्यात तेलंगणात नक्षलवादी गट प्रभावी आहे मोठे जमीनदार व सरकारी नोकर यांच्या पिळवणूकी पासून पासून आदिवासींना मुक्त करण्याच्या उद्देशाने हा गट कार्यशील

आहे परंतु या संघटनेची क्रांतिकारी कार्यपद्धती यामुळे या संघटनेवर सरकारने बंदी घातली आहे. प्रस्थापित संघटने वरचा अविश्वास व अनादर संघटनेचे छुपे स्वरूप यामुळे या चळवळीला जनतेचा उघड व मोठा पाठिंबा नाही परंतु त्यांच्या आक्रमक व दहशतवादी चळवळींनी आदिवासींच्या समस्यात लक्ष घालने भाग पाडले आहे हे नाकारता येणार नाही. नक्षलवादी चळवळीचा एक आतंकवादी चळवळ म्हणून उल्लेख करणे हे त्यांच्यावर बरेच अन्यायकारक ठरेल नक्षलवाद्यांना मिळणारा पाठिंबा लक्षात घेतल्यास या चळवळीने आदिवासींच्या मूळ दुःखावर बोट ठेवले आहे शोषितांचा वर्ग व्यवस्थेच्या अग्रभागी असल्याने त्यांच्या कडून न्यायाची अपेक्षा करणे हास्यास्पद असल्याचे नक्षलवाद्यांचे स्पष्ट मत असल्यामुळे त्यांनी हा आक्रमक व क्रांतिकारी मार्ग स्वीकारलेला दिसतो.

पश्चिम बंगालमध्ये दार्जिलिंग जिल्ह्याच्या सिलीगुडी पोटविभागात आणि हिमालयाच्या पायथ्याशी नक्षलबारी हा सु. २०७ चौ. किमी. चा प्रदेश आहे. या भागात एकूण ६० खेड्यांचा अंतर्भाव होतो. तेथील वस्ती बव्हंशी संथाळ, ओराओ, मुंडा आणि राजवंशी या आदिवासी जमातींची आहे. पश्चिम बंगालमधील दार्जिलिंग जिल्ह्यातील सिलिगुडी तालुक्यात नक्षलबाडी या संथाळ आदिवासी गावात संथाळ शेतकऱ्यांनी जमीनदारांविरुद्ध १९६७ सालच्या मे महिन्यात उठाव केला आणि त्यांच्या जमिनी ताब्यात घेतल्या. आदिवासी शेतकऱ्यांविरुद्ध कृती करण्यासाठी पोलीस गेले असता शेतकऱ्यांनी पोलीसांना सशस्त्र प्रतिकार केला. नक्षलवादी उठावाची ही सुरुवात होती. या लढ्याचे नेतृत्व चारू मझूमदार, कानू सन्याल व जंगल संघाळ या नेत्यांनी केले होते. या नेत्यांवर मार्क्स व लेनिनखेरीज चीनच्या क्रांतिकारी नेत्यांचा माओ ओ डॅंगचा प्रभाव होता. शेतकऱ्यांच्या क्रांतीतून सर्वकष क्रांती घडवून आणणे हा या विचारप्रणालीचा गाभा होता. विचारप्रणालीच्या या मुद्यांवरून नक्षलवादी चळवळीच्या नेत्यांचे मार्क्सवादी कम्युनिस्ट पक्षाबरोबर मतभेद झाले. पक्षाला या स्वरूपाचा लढा मान्य नव्हता. मतभेदांचा शेवट १९६९ साली पक्ष फुटून नक्षलवादी विचारांचा गट बाहेर पडण्यात आला. या गटाने 'कम्युनिस्ट पक्ष (मार्क्स-लेनिनवादी)' असे नाव घेतले. दरम्यानच्या काळात १९६७ मध्येच जवळजवळ २ महिने चाललेला नक्षलवादी सशस्त्र उठाव संपुष्टात आला होता. यासारखाच उठाव आंध्र प्रदेशातील श्रीकाकुलम येथे झाला. १९६९ नंतर नक्षलवाद्यांची चळवळ कमी अधिक प्रमाणात बिहार, पश्चिम बंगाल, आंध्र प्रदेश, तामिळनाडू व महाराष्ट्राचा काही भाग याठिकाणी चालू राहिली. या चळवळीचा पाया नेहमीच आदिवासी हा राहिला आहे.

आदिवासी भागांमध्ये बाहेरील श्रीमंत शेतकऱ्यांनी जादा नफ्याच्या आशेने गरीब व अज्ञानी आदिवासींना फसवून आदिवासींच्या जमिनी लुबाडण्याचेही प्रकार घडले होते. या अन्यायाविरुद्ध विविध चळवळी केल्या गेल्या. तसेच ठिकठिकाणी शेतमजुरांनी मालकांविरुद्ध मजुरी वाढवून मिळावी यासाठी चळवळी केल्या. बिहारमध्ये संथाळ, मुंडा व इतर आदिवासी शेतमजुरांनी आणि कोळसा खाण कामगारांनी एकत्र येऊन 'झारखंड मुक्तिमोर्चा' या संघटनेखाली आपल्यावरील अन्याय दूर करण्यासाठी संघर्ष केला. त्यांचा लढा जमीनदार, व्यापारी व सावकारांविरुद्ध होता. या चळवळी मध्ये आदिवासी शेतकरी व शेतमजुरांना आंदोलनात मोठ्या प्रमाणात सहभागी करून घेतले गेले.

2) संथाल चळवळ

संथाळ ही पूर्व भारतातील एक प्रमुख आदिम जमात म्हणून ओळखली जाते. त्यांची वस्ती मुख्यत्वे झारखंड, बिहार, ओरिसा आणि प. बंगाल राज्यांत असून आसाम, मिझोराम व त्रिपुरा याठिकाणी आढळते.

एकोणिसाव्या शतकारंभी व्यापारी व महाजन सावकार यांनी संथाळांची पिळवणूक करून कर्जफेडीच्या पोटी त्यांच्या जमिनी बळकावल्या आणि त्यांना गुलाम बनविले. परिणामतः संथाळांनी १८५४ मध्ये बंड केले आणि सावकारी नष्ट करावी व जमिनीवरील कर कमी करावा, अशा मागण्या केल्या. इंग्रजांनी त्याकडे दुर्लक्ष केले, तेव्हा त्यांनी सशस्त्र उठाव करून तिरकामठयाच्या साह्याने अनेक इंग्रजांना मारले. अखेर इंग्रजांच्या लष्कराने हा उठाव मोडला आणि त्यांची दुर्दशा केली; परंतु त्यांच्या उद्रेकाचा परिणाम म्हणून पुढे भूदासपद्धती बंद करून स्वतंत्र संथाळ परगणा निर्माण करण्यात आला. प्रत्येक खेडयात मांडी (पाटील) अधिकारी नेमून त्यास पोलीसी अधिकार देण्यात आले. याच सुमारास आसाम बंगालमध्ये चहाचे मळे सुरू झाले. त्यावेळी मळेवाल्यांनी मजूर म्हणून संथाळांची मोठया प्रमाणावर भरती केली. संथाळांचा प्रमुख व्यवसाय शेती असून ते शिकार, मच्छीमारी, गुरे पाळणे इ. उदयोगही करीत. पुढे त्यांनी खाणीतून काम करण्यास सुरूवात केली. त्यांच्या जमिनी इंग्रजांनी घेतल्या त्यामुळे त्यांनी पहिला लढा इंग्रजाविरुद्ध दिला. त्यांचे आर्थिक शोषण झाले. त्यांच्या कोंबड्या, अन्नधान्य प्राणी व स्त्रियांचे अलंकार सावकार, कर्जाच्या मोबदल्यात घेऊन जात असत. सावकारांच्याघरी बेठबिगारी पद्धतीने रहावे लागे. संथाळांना मालगुजारी पद्धत लागू केली. या पद्धतीमुळे संथाळावर आर्थिक बोजा पडू लागला. त्यामुळे संथाळांनी मालगुजारी पद्धती विरुद्ध व इंग्रजांच्या धोरणा विरुद्ध आपली चळवळ उभा केली.

3) बोडो चळवळ

ब्रह्मपुत्रा संस्कृती म्हणजेच बोडो संस्कृती असे म्हंटले जाते. याचे कारण म्हणजे सध्याच्या आसाम आणि काही प्रमाणात प. बंगाल, नागालँड, मेघालय या प्रदेशात राहणारे बोडो हे या भागात अगदी प्राचीन काळी वस्ती करून राहिलेले आदिवासी लोक आहेत. बोडोंचे ख्रिस्तपूर्व ५००० मध्ये भारतात आगमन झाले असे मानले जाते.

कोकबोरोक (त्रिपुरा) राभा, गारो, तिवा (लौंग), सोनोवाल, देवरी, दिमासा, हाजोंग, कोच, मेच, बर्मन आणि अन्य काही जमाती आता बोडो म्हणून ओळखल्या जातात. भारताव्यतिरिक्त नेपाळ, बांगलादेश आणि म्यानमारमध्येही बोडो आढळतात. भारतीय घटनेच्या सहाव्या परिशिष्टामध्ये त्यांची तशी नोंदही आहे. साधारण इसवीसनानंतरच्या बाराव्या शतकापर्यंत आसामवर याच जमातींचे राज्य होते.

तेराव्या शतकात 'अहोम या लोकांनी त्यांना त्या क्षेत्रातून हुसकावून लावले व त्यांच्या लढाया तीन शतके चालल्या तिथून त्यांना पुन्हा मैदानी भागात जाण्यास भाग पाडले. अशाप्रकारे हुसकावून लावलेल्या बोडो आदिवासिनी कछाट पहाडाच्या पठारी भागावर आपले राज्य प्रस्थापित केले. त्यामुळे त्यांना कछाटी असे देखील म्हंटले जाते.

सन 1927 मध्ये कछाटी युवक संमेलनाने ही चळवळ सायमन कमिशनसमोर आली. त्यांनी स्वतंत्र रेजिमेंट बनविण्याची मागणीही केली. यावरून बोडोलँडची आदिवासीकडून होत असलेली मागणी केली गेली. बोडोलँडच्या मागणीसाठी अखिल बोडो छात्र परिषदेची स्थापना करण्यात आली. त्यात बोडोंची स्वतंत्र बोडोलँड म्हणून मागणी केली.

स्वतंत्र बोडोलँडची मागणी पुढे येण्याची पाच प्रमुख कारणे आहेत एक, आसामी भाषेबरोबरचा भाषिक संघर्ष, दुसरे जमिनीचा संघर्ष, तिसरे, सांस्कृतिक संघर्ष, चौथे अस्मिता वा ओळखीचा संघर्ष आणि पाचवे,

राजकीय संघर्ष. पुढे १९८७ साली उपेंद्र नाथ ब्रह्मा यांच्या नेतृत्वाखाली बोडोंनी आणखी एक तीव्र आंदोलन केले. त्यांना आधुनिक बोडोंचे पिता मानले जाते. १९९३ साली स्वतंत्र बोडोलँडऐवजी स्वयंशासित जिल्हा परिषदांच्या निर्मितीचा करार पदरात पडून हे आंदोलन थांबले. १९९६ साली आणखी एक आंदोलन झाले. आसाममध्ये वेळोवेळी आलेल्या स्थलांतरितांच्या रेत्यामुळे मूळ आदिवासींच्या जमिनी हळूहळू, अतिक्रमण, भ्रष्टाचार आणि अन्य प्रकारे या स्थलांतरितांच्या हाती पडत गेल्या. कायदानुसार कुणीही बिगर आदिवासी इथल्या विशेष आदिवासी पट्ट्यांमध्ये राहू वा जमीन खरेदी करू शकत नाही, पण भ्रष्ट व्यवस्थेमुळे आदिवासींच्या जमिनी बळकावल्या गेल्या. परिणामी बोडोंसारख्या मूळ आदिवासी जमाती त्यांच्याकरता राखीव ठेवण्यात आलेल्या जमिनींवर स्वतःच परक्या होऊ लागल्या आणि बिगर बोडो आदिवासी स्थलांतरित स्वतःच्या बहुसंख्यत्वाचा दावा करू लागले. बोडोलँड आंदोलन आदिवासींना त्यांचे हक्क व स्वतंत्र अस्तित्व मिळवून देण्या संदर्भात होती.

4) नर्मदा वाचवा चळवळ (नर्मदा बचाओ आंदोलन)

नर्मदा ही महाराष्ट्र, गुजरात आणि मध्य प्रदेश मधून वाहणारी भारतामधील एक प्रमुख नदी आहे. नर्मदा बचाओ आंदोलन हे नर्मदा नदीवर भारतातील गुजरात राज्यात बांधण्यात येत असलेल्या सरदार सरोवर धरणाविरुद्ध विस्थापित शेतकरी, आदिवासी, पर्यावरणवादी व मानवी हक्क कार्यकर्त्यांनी उभारलेले व मेधा पाटकर यांच्या नेतृत्वाखाली झालेले आंदोलन आहे.

मेधा पाटकर 'नर्मदा बचाओ आंदोलन' च्या प्रमुख आहेत. धरण पुनर्वसन ग्रस्त संदर्भातील त्यांचे विचार अगदी मार्मिक आहेत. यांनी कनिष्ठ, दलित, व शोषित वर्ग, आदिवासी, शेतकरी, मजूर यांना त्यांचे जीवन वाचवण्यासाठी केलेला हा एक प्रयत्न आहे.

सातपुडा पर्वतरांगांतील आदिवासींना निर्वासित करत त्यांच्या वनजमिनी सरदार सरोवराच्या बुडीत क्षेत्रात घालवण्याचा प्रयत्न सरकार पातळीवर सुरू होता. त्याचवेळी या प्रकल्पाविरोधात आवाज उठवण्यासाठी आदिवासींमध्ये जनजागृती करण्याचे कार्य नर्मदा बचाव समितीच्या कार्यकर्त्यांच्या माध्यमातून सुरू होतं. तलाठ्याच्या समोर जायलाही घाबरणा-या किंबहुना पाड्यावर एखादा सरकारी अधिकारी आला तरी घाबरून जाणा-या आदिवासींना त्यांच्या न्याय्य हक्कांसाठी संघटित करून त्यांच्यात जनजागृती करणे हे आव्हान अतिशय अवघड होते. परंतु हे आव्हान मेधा पाटकर यांनी स्विकारले. एखाद्या विकास प्रकल्पाचा वनवासींवर कसा परिणाम होऊ शकतो. त्यामुळे पर्यावरणाची हानी कशी होऊ शकते. आणि विकास प्रकल्प म्हणजे सर्व काही चांगलंच असा गैरसमज असणाऱ्या प्रस्थापित सरकारला विरोध करून हा प्रकल्प किती धोकादायक आहे हे या आंदोलनाच्या माध्यमातून समोर आणण्याचा प्रयत्न य आंदोलनाच्या माध्यमातून करण्यात आला. आजही आंदोलन पूर्ण झालेलं आहे असं म्हणता येणार नाही. नर्मदा आंदोलनामुळे पर्यावरणाचे व विस्थापितांचे मुद्दे ऐरणीवर आले खरे मात्र, पर्यावरणीय उन्नतीचा मुद्दा मागेच राहिल्याचे तज्ञांचे मत आहे.

नर्मदा बचाव आंदोलनाने विकासाच्या व्याख्येलाच आव्हान दिलंय. पर्यावरणाची अपरिमीत आणि अपरिवर्तनीय हानी करून सरदार सरोवर निर्माण करण्याचा घाट घातला गेला. मात्र, आंदोलनामुळे दोन तृतीयांश खोरे बचावले. सातपुड्याच्या पर्वतरांगांमध्ये वंचितांचं जीवन जगणा-या आदिवासींमध्ये या

आंदोलनामुळे न्याय-हक्कांसाठी लढण्याचं बळ निर्माण झालंय. आतापर्यंत ११ हजार कुटुंबांचं पुनर्वसन झालंय. आंदोलनामुळे विकासाच्या नावाखाली लोकांचे जगण्याचे हक्कच हिरावून घेण्याचा प्रयत्न करणा-या प्रकल्पांना चाप तर बसलाच शिवाय जनजागृतीही झाली. एन्नॉन, पॉस्को, सिंगूर, रायगडातील एसईझेड, लवासा या प्रकल्पांविरोधात झालेली आंदोलने हे त्याचेच उदाहरण आहे असे म्हणता येईल.

5) झारखंड चळवळ

झारखंड चळवळ ही आदिवासींच्या वनावरील व शेत जमिनीवर हिकासंदर्भात चळवळ होती. या चळवळीला अहिंसात्मक चळवळ असेही म्हंटले जाते. या चळवळीचे मुख्य उद्दिष्ट म्हणजे येथील लोकांचे शोषण जमिनीवरील हक्क मिळवून देणे, त्याचबरोबर त्यांचे पारंपरिक हक्क व विस्थापन हे या चळवळीचे प्रमुख कारण ठरले ही चळवळ कोणत्याही देशद्रोहा संदर्भात किंवा राष्ट्रद्रोह संदर्भातील चळवळ नव्हती तर सांस्कृतिक संमिश्रता हे या चळवळीचे महत्त्वाचे कारण होते जमिनीवरील हक्क बळकावणे तसेच स्थानिक रहिवाशांना हक्क नाकारणे यासंदर्भात ही चळवळ केली गेली.

या चळवळीचे नेतृत्व एका युवकाने म्हणजेच जे. बारतुल मेन यांनी 1911- 12 मधील एका परिषदेला प्रभावित होऊन पीटर हार्बर यांच्या सहकार्याने या चळवळीची निर्मिती केली व त्याला ढाका छात्रसेना असे नाव देण्यात आले या चळवळीचा उद्देश स्थानिक तरुणांना आर्थिक प्रगती शैक्षणिक प्रगती मिळवून देणे हे होते त्यानंतर ज्युएल लकडा यांनी या चळवळीचे नाव ढाका छात्रसेना बदलून छोटा नागपूर उन्नती समाज असे ठेवले त्यामध्ये तरुणांना रोजगार मिळवून देणे त्यांची आर्थिक प्रगती करणे हे त्या चळवळीचे उद्देश उद्देश बनले. त्यानंतर 1928 मध्ये यांनी या चळवळीचे नेतृत्व सांभाळले व सर्वांनी संघटित होऊन स्थानिक आदिवासींचे प्रश्न सोडविण्यासाठी प्रयत्न केले यासाठी आदिवासी महासभा ची निर्मिती केली 1946 च्या दरम्यान जयपाल सिंग मुंडा यांनी या आंदोलनाचे नेतृत्व स्वीकारून त्याचे स्वरूपच पालटले. 1962 मध्ये झालेल्या निवडणुकीत झारखंड पार्टी च्या अध्यक्षपदी जयपाल सिंग यांनी काँग्रेस पक्षामध्ये प्रवेश केल्यामुळे आंदोलनामध्ये फूट पडली व मुंडा हो संथाळ आदिवासींनी आपले वेगवेगळे नेते निवडले त्यानंतर 1968 मध्ये बिरसा सेवा दलाने स्वतंत्र झारखंडची मागणी केली यामध्ये सावकार जमीनदार यांच्याविरुद्ध बिरसा आंदोलन केले गेले तर 1973 मध्ये शिबू सोरेन यांनी झारखंड मुक्ती मोर्चाची स्थापना केली व आंदोलनाचे स्वरूप चिघळले. या चळवळीचे मुख्य हेतु म्हणजे तरुणांना रोजगार मिळवून देणे, त्यांच्या जमिनी मिळवून जमिनीवरील हक्क मिळवून देणे, तसेच सांस्कृतिक संमिश्रता, शैक्षणिक समस्या यासारख्या प्रश्नांवर लक्ष केंद्रित केले गेले.

१५ नोव्हेंबर २००० रोजी नवीन राज्याचा दर्जा झारखंडला मिळाला. बिहार, पश्चिम बंगाल, ओडिशा व आधीचा मध्य प्रदेश या राज्यांना जोडून पसरलेल्या वैशिष्ट्यपूर्ण सांस्कृतिक प्रदेशामधील आदिवासी लोकांसाठी वेगळं राज्य असावं, या भूमिकेतून ही चळवळ सुरू झाली. परंतु, अखेरीस बिहारमधील छोटा नागपूर व संथाळ परगाणा या आदिवासींचा निवास असलेल्या प्रदेशांपुरतीच ही घडामोड मर्यादित राहिली. झारखंड राज्याची निर्मिती झाली तोपर्यंत या भागातील आदिवासींची लोकसंख्या मोठ्या प्रमाणात कमी झाली होती. १९५१ साली या प्रदेशात ३६ टक्के आदिवासी होते, तर २०११ साली इथल्या आदिवासींचं प्रमाण २६ टक्क्यांपर्यंत खाली आलं. वासाहतिक काळात सुरू झालेलं प्रचंड स्थलांतर स्वातंत्र्योत्तर भारतातही सुरू राहिलं. त्यामुळे आदिवासी जमाती अल्पसंख्याक झाल्या.

निष्कर्ष - आदिवासी चळवळ यांचा आढावा घेत असताना असे लक्षात येते की, आदिवासींचे होणारे आर्थिक शोषण, त्यांच्या समस्या, विस्थापन, पुनर्वसन इ. संदर्भात यामध्ये प्रयत्न केले गेले. यामध्ये विविध कार्यकर्ते यांनी आदिवासीं साठी केलेले प्रयत्न कठीण प्रसंगी दिलेली साथ व प्रसंगी आपल्या प्राणाची पर्वा न करता केलेले आंदोलन हेच यशस्वी व महत्वपूर्ण प्रयत्न आहेत.

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सारांश

भारताच्या विभिन्न क्षेत्रातील आदिवासी समाज आपल्या विविध संस्कृती आणि कला सोबतच आपली एक विशिष्ट ओळख आणि स्वतंत्र अस्तित्व जपलेले आहे परंतु विडंबना अशी आहे की जगात सर्वात मोठा लोकशाही देश असलेल्या भारतात आधुनिक काळातही आदिवासी समाज उपनिवेशवादी, परकेपणा आणि शोषित जीवन जगण्यास बाध्य आहे. त्यामुळे त्यांची संस्कृती, ओळख अथवा धर्माला धोका तर निर्माण झाला आहे त्याहीपेक्षा त्यांचे अस्तित्वच संकटात सापडले आहे. विकास आणि औद्योगिकीकरणाने आदिवासींना अनेकदा जल, जंगल आणि जमीनीपासून वंचित केले आहे.

भारतीय राज्यघटनेच्या कलम ३४२(१) अनुसार राष्ट्रपतींनी घोषित केलेल्या जमातींना 'अनुसूचित जमाती' (आदिवासी) असे संबोधले जाते. आज आदिवासींच्या समोर अनेक आव्हाने उभी आहेत. एकीकडे आधुनिक सभ्यता आणि औद्योगिक विकासाची विविध आयामे तर दुसरीकडे त्यांची सांस्कृतिक धरोहरे, परंपरा आणि रिती-रिवाज आहेत. आदिवासींना विकासात भागीदारी हवीच आहे परंतु त्यांना आपली संस्कृति नष्ट होण्याची भीतीही आहे. आदिवासी धोरण आदिवासींना कायद्याच्या दृष्टीने संपूर्ण स्वातंत्र्य प्रदान करते परंतु धोरणात्मक स्तरावर शासन त्या संविधानिक मूल्यांचा सन्मान करतांना दिसत नाही.

आदिवासी लोकांच्या दृष्टीने विचार करता अजूनही सामाजिक व आर्थिक दृष्ट्या ते मागासलेलेच आहेत. खरे पाहता त्यांची गणना उपेक्षित व शोषित वर्गातच केली पाहिजे. त्यांच्या सामाजिक व आर्थिक सुधारणेचा मूळ हेतू संबंध जमातींना राष्ट्रीय उन्नतीच्या व्यापक प्रवाहात सामील करून घ्यायचे आहे. आदिवासी समाज सुधारणेच्या प्रवाहापासून फार दूर, भौगोलिक परीस्थितीमुळे शेकडो वर्षे दऱ्याखोऱ्यात व जंगलात कोंडला गेला आहे. महाराष्ट्रात गेली तीस ते चाळीस वर्षे समाजसेवा करणाऱ्या अनेक संस्था आदिवासी सुधारणेचे काम करीत आहेत. सरकारचे देखील त्यादृष्टीने प्रयत्न चालू आहेत. तरी देखील आदिवासींमध्ये हवी तेवढी सुधारणा झालेली दिसत नाही.

देशाच्या आर्थिक विकासाकरिता राष्ट्रीय उत्पन्नातील वाढ आवश्यक असली तरी पुरेशी मात्र नाही. राष्ट्रीय उत्पन्नाच्या वाढत्या प्रमाणात आदिवासींच्या जीवनाला अर्थ प्राप्त होणार नाही. देश विकासासोबत सामाजिक व आर्थिक सेवा सुविधा आदिवासी समाजाला मिळाल्या पाहिजेत. सामूहिक निर्णय प्रक्रियेत आदिवासींचा सहभाग असणे असे झाले तरच खऱ्या अर्थाने विकास झाला असे म्हणता येईल.

बीजशब्द— आदिवासी, विकास, सामाजिक, आर्थिक

प्रस्तावना

भारतीय सामाजिक मान्यते नुसार मानवी समुदाय प्राचिन काळापासूनच प्राचीन परंपरानुसार आपल्या कौटुंबिक, सामाजिक जीवन जगत आले आहेत त्यांना आदिवासी म्हणतात. त्यांचे प्रमुख वैशिष्ट्य म्हणजे विशिष्ट भूप्रदेशात जन्मापासून तर मृत्यूपर्यंत होणारे संस्कार, रूढी परंपरा, धार्मिक उत्सव आणि सामुदायिक परस्पर संबंधाने जिवन व्यतीत करतात.

भारतीय आदिवासी समाजाचा इतिहास लक्षात घेतले असता असे लक्षात येते की आदिवासी समुदाय हा भारतीय वर्ण व्यवस्थेच्या आणि नागरी व ग्रामिण समुदायाच्या बाहेर

दुर्गम जंगल, दच्याखोच्यात वास्तव्यास असलेला समुदाय असून त्या भागातूनच आपल्या दैनंदिन गरजांची पूर्तता करित असत. त्यामुळे या आदिवासींना जंगली, गिरिजन, आदिवासी, वन्यजन अश्या विविध नावांनी संबोधल्या जात असे. कालांतराने भारतीय संस्कृति आणि साहित्यात त्यांना राक्षस, असूर, दस्यु, वानर व निषाद इत्यादी नावाने संबोधले गेले. हा आदिवासी समुदाय भारतीय समाजाच्या मुख्य प्रवाहापासून दूरच राहिलेला आहे.

आदिवासी जमातीचा स्वतंत्रपणे शास्त्रशुद्ध अभ्यास केल्याशिवाय त्या जमातीच्या समस्याच समजू शकत नाही. तसेच त्या समस्यावर शास्त्रीय स्वरूपाची उपाययोजनाही सुचविता येत नाही. स्वातंत्र्यानंतर संविधानाच्या माध्यमातून तसेच तत्कालीन प्रधानमंत्री पं. जवाहरलाल नेहरू यांनी पंचवार्षिक योजना आखून आदिवासी जमातीचा विकास करण्याचे उद्दिष्ट ठेवले. या एकूणच विकासात्मक योजनांचा फायदा आदिवासींना कितपत झाला व त्यांच्या समस्यांचे निराकरण झाले किंवा नाही हे शोधून काढण्यासाठी आदिवासी जमातीचा शास्त्रशुद्ध सामाजिक अभ्यास करणे महत्वाचे आहे.

आदिवासी संकल्पना

१) आदिवासी याचा शब्दशः अर्थ विशिष्ट प्रदेशात आदिकाळापासून वास करणारे म्हणजेच त्या प्रदेशाचे ते मूळचे रहिवासी होत.

२) समान भाषा व समान संस्कृती असणाऱ्या आर्थिक दृष्टीने परस्परावलंबी असणाऱ्या ग्रामीण समुदायाच्या समूच्याचा उल्लेख आदिवासी म्हणून केला जातो.

३) १९६२ साली शिलॉंग मध्ये आदिवासींची परिषद भरली होती, या परिषदेत पुढीलप्रमाणे व्याख्या केली, “एका समान भाषेचा वापर करणाऱ्या एकाच पूर्वजापासून उत्पत्ती सांगणाऱ्या एकाच भूप्रदेशात वास्तव्य करणाऱ्या तंत्रज्ञानाच्या दृष्टीने मागासलेल्या फारशी अक्षर ओळख नसलेल्या रक्त संबंधावर आधारित व सामाजिक राजकीय रीती रिवाजांचे प्रामाणिकपणे पालन करणाऱ्या एकजिनसी गटाला आदिवासी समाज म्हणतात”

आदिवासी समाजाची वैशिष्ट्ये

१. आदिवासींचे अल्प प्रमाण— आदिवासी समाज थोड्या लोकांचा समुदाय असतो.

२. प्रबळ एकात्मता— आदिवासी लोकांची उत्पत्ती एकाच पूर्वजापासून झाली, असा त्यांचा दृढ विश्वास असतो.

३. स्वतंत्र बोली भाषा— स्वतःची बोलीभाषा असून लेखनकलेचा अभाव आहे.

४. विशिष्ट भू प्रदेश— सामान्यपणे बाह्य संपर्कापासून अलिप्त व दुर्गम असलेल्या भागात आदिवासींचे वास्तव्य असते.

५. सामाजिक एकजिनसीपणा— समान बोलीभाषा, समान संस्कृती, समान सामाजिक नियम, समान चालीरीती, समान आर्थिक परिस्थिती यामुळे त्यांच्यात एकजिनसीपणा आढळतो.

६. साधी अर्थव्यवस्था— त्यांच्या अर्थव्यवस्थेचे उद्दिष्ट केवळ दैनंदिन गरजांची पूर्ती हेच असते. स्त्री—पुरुषांमध्ये श्रमविभाजन आढळते पण विशेषीकरणाचा अभाव आढळतो.

भारतातील आदिवासी

भारतीय जनगणना २०११ नुसार अनुसूचित जमातीची लोकसंख्या देशाच्या एकूण लोकसंख्येच्या ८.६ टक्के आहे जे २००१ च्या जनगणनेपेक्षा ०.४ टक्के जास्त आहे. अनुसूचित जमातीची एकूण लोकसंख्या १०,४२,८१,०३४ एवढी आहे. अनुसूचित जमातीची लोकसंख्या सर्वाधिक असणारे चार राज्य आहेत. मध्य प्रदेश, महाराष्ट्र, ओडिशा व राजस्थान. तसेच आदिवासी लोकसंख्येचे आधिक्य असणारे दिव दमन, अंदमान व निकोबार बेट समूह, लक्षद्वीप आणि गोवा हे केंद्रशासित प्रदेश आहेत. भारताचे असे काही राज्य आहेत जेथे आदिवासींची लोकसंख्या नगण्य आहेत त्यामध्ये पंजाब, चंदीगढ, हरियाणा आणि दिल्ली हे आहेत.

महाराष्ट्रातील आदिवासी

महाराष्ट्राचे भौगोलिक क्षेत्रफळ ३०७७१३ चौ.कि.मी. एवढे असून त्यापैकी ५०७५७ चौ.कि.मी. क्षेत्र आदिवासी उपयोजनेखाली येते. यांचे प्रमाण १६.५ टक्के एवढे होते. महाराष्ट्र राज्यात एकूण ३५ जिल्हे आहेत आणि जळगाव, औरंगाबाद, धुळे, नंदुरबार, अमरावती (सातपुडा प्रदेश), अहमदनगर, पुणे, रायगड, नाशिक व ठाणे (सह्याद्री प्रदेश) चंद्रपूर, गडचिरोली, भंडारा, गोंदिया, नागपूर, वर्धा व यवतमाळ (गोंडवन प्रदेश) या पूर्वेकडील वनाच्छादित जिल्ह्यांमध्ये आदिवासी जमातींचे प्रमाण अधिक असून नंदुरबार जिल्हा हा १०० टक्के आदिवासी जिल्हा म्हणून घोषित केला आहे.

जनगणना वर्ष	राज्याची एकूण लोकसंख्या (लाखांत)	आदिवासी लोकसंख्या (लाखांत)	टक्केवारी
१९७१	५०४.१२	३८.४१	७.६२
१९८१	६२७.८४	५७.७२	९.१९
१९९१	७८९.३७	७३.१८	९.२७
२००१	९६८.७९	८५.७७	८.८५
२०११	११२३.७४	१०५.१०	९.३५

आदिवासी जमातीचा विचार करता त्यात भिल्ल, महादेव कोळी, गोंड, वारली, कोकणा, कातकरी, ठाकर, गावित, कोळास, कोरकू, आंध, मल्हार कोळी, धोडीया, दुबळा, माडिया—गोंड, परधान, पारधी ह्या आदिवासी जमातींचा प्रामुख्याने समावेश होतो.

महाराष्ट्रातील ८५ टक्के आदिवासी हे शेती व्यवसायात गुंतलेले आहेत. ४० टक्के आदिवासी शेतकरी असून ४५ टक्के आदिवासी शेतमजूर आहे. म्हणून आजही आदिवासींची अर्थव्यवस्था हि कृषी व संलग्न व्यवसायावर अवलंबून आहे.

संशोधनाची उद्दिष्टे

आदिवासी समाजाच्या सामाजिक व आर्थिक समस्यांचा अभ्यास करणे.

➤ आदिवासी समाजाच्या सामाजिक व आर्थिक समस्येविषयी शासनाची भूमिका अभ्यासणे.

- आदिवासी समाजाच्या सामाजिक व आर्थिक समस्यांचे विश्लेषण करणे व आवश्यक उपाययोजना सुचविणे.

गृहीतकृत्ये

- शासकीय योजनांमुळे आदिवासींच्या रोजगार संधीत वाढ झाली आहे.
- आदिवासींच्या सामाजिक व आर्थिक स्थितीत सुधारणा झाली आहे.

संशोधन पद्धती

अभ्यास पद्धती मध्ये दुय्यम साधनांचा वापर केलेला आहे. यात वर्तमानपत्रे, मासिके, लिखित साहित्य, सारमाध्यमावरील माहिती, संकेतस्थळावरील माहिती, प्रकाशित व अप्रकाशित संशोधन अहवाल, ई. साधनांचा उपयोग केलेला आहे. वर्णनात्मक व विश्लेषणात्मक संशोधन पद्धतीचा वापर करण्यात आलेला आहे.

संदर्भ साहित्याचा आढावा

आदिवासी समाजातील दारीद्र्याचे प्रमाण कमी करण्यासाठी आणि राहणीमानाचा स्तर उंचावण्यासाठी तसेच सामाजिक व आर्थिक उन्नतीसाठी शासन व विविध स्वयंसेवी संस्थांच्यावतीने अनेक विकासाच्या योजना सध्यस्थितीत राबविल्या जात आहेत. भारतीय संविधानात आदिवासी कल्याण व विकासाकरिता विविध तरतुदी केलेल्या आहेत. निवडलेल्या संशोधन विषयाच्या अनुषंगाने संदर्भ साहित्याचा आढावा घेतलेला आहे.

आगलावे प्रदीप यांनी 'आदिवासी समाजाचे समाजशास्त्र'(२०११) या पुस्तकामध्ये आदिवासींमधील सामाजिक गतिशीलता आणि परिवर्तन, आदिवासींच्या समस्या, आदिवासी विकास, आदिवासी एकता आणि ओळख या बाबींचा समावेश करण्यात आलेला आहे. मोरे माधव बंडू 'आदिवासी बोलू लागला' (२००६) सामाजिक, आर्थिक, राजकीय, औद्योगिकरण व जागतिकीकरणाच्या प्रक्रियेत सामाजिक बदलास आदिवासी समाज बदलू पाहत आहे. फडके सुधीर 'महाराष्ट्रातील आदिवासी व त्यांचे प्रश्न' (१९६३) यांनी आदिवासींचे प्रश्न सरकारसमोर मांडताना आदिवासींच्या सद्यस्थितीचे वर्णन केले आहे. पाटील प्रिया ज. 'आदिम जमातींचा प्रश्न आणि आदिवासींचा विकासाचा दृष्टिकोन' (२००८) डोंगराळ व जंगलव्याप्त प्रदेशात आदिवासी राहत असल्यामुळे आधुनिक सुधारणांचा त्यांना संपर्क झाला नाही. ते आर्थिकदृष्ट्या मागासलेले, अर्धनग्न, दारिद्र्याने गांजलेले व निरक्षर आहेत तसेच त्यांच्या किचकट प्रश्नाबाबत वर्णन त्यांनी केलेले आहे. कोडितकर सुरेश 'आदिवासी जीवन—कथा आणि व्यथा' (२००८) आदिवासींची वैचारिक, सामाजिक, आर्थिक, शैक्षणिक प्रगती होण्यासाठी कोणी काय काय प्रयत्न केले याचा शोध घेण्याचा प्रयत्न करण्यात आलेला आहे. गायकवाड दीपक 'आदिवासी चळवळ स्वरूप व दिशा' (२००५) आदिवासी समाजाचा उगम व विकास आणि आदिवासी संस्कृती, आदिवासींवर होणारे अन्याय व जबरदस्ती, जागतिक पातळीवर आदिवासींची स्थिती व प्रश्न आजच्या पिढीला माहित होण्यासाठी सविस्तर विवेचन यात केलेले आहे.

आदिवासी समाजावर सामाजिक व आर्थिक बाबी विचारात घेऊन अनेक लोकांनी संशोधन केलेले आहेत. परंतु आदिवासींचे राहणीमान, जीवनमान अजूनही बदलू शकलेले नाही. शासन आदिवासी समाजाच्या सर्वांगीण विकासासाठी अंदाजपत्रकात दरवर्षी तरतूद करित असते परंतु आदिवासी समाज जंगल, दऱ्याखोऱ्यात राहत असल्यामुळे योजना राबवितांना अधिकाऱ्यांना अनेक अडचणी येतात. भाषेअभावी अधिकाऱ्याने विचारलेली माहिती ते देऊ शकत नाही किंवा त्यांच्याकडे कागदपत्रांची पूर्तता नसल्यामुळे त्यांच्या समस्यांची सोडवणूक करताना मोठ्या प्रमाणात अडचणी येतात.

आदिवासींच्या समस्या

➤ सामाजिक समस्या

आदिवासी समाजाचा सभ्य समाजाशी संपर्क असल्यामुळे त्यांच्या सामाजिक संरचना, संघटना आणि संपूर्ण सामाजिक व्यवस्थेवर सभ्य समाजाचा प्रभाव पडला आहे.

१. **बालविवाहाची समस्या**— आदिवासी समाजात पूर्वी बालविवाहाचे प्रचलन नव्हते परंतु सभ्य समाजाच्या संपर्कात आल्यामुळे त्यांच्यात देखील ही समस्या दिसू येते. बालविवाहाच्या समस्येमुळे काडीमोड, घटस्फोट चे वाढते प्रमाण, अल्पवयीन मातृत्व सारख्या समस्या आदिवासी समाजात निर्माण झाल्या आहेत.

२. **कन्यामूल्याची समस्या**— सभ्य समाजाशी आदिवासी समाजाचा संपर्क असल्यामुळे आदिवासींमध्ये कन्यामूल्य पैश्याच्या स्वरूपात घेण्याची सुरु झाली आहे. आदिवासी लोकांकडे पैशाचा अभाव असल्यामुळे त्यांना पैशाच्या रूपात कन्यामूल्य देणे शक्य नाही.

३. **व्यसनाधीनता**— आदिवासी समाजातील बहुतांश लोक पारंपारिक व्यवसायात गुंतलेली आहेत. त्यात मद्यनिर्मिती त्यांचा पारंपारिक व्यवसाय आहे. पुरुषाप्रमाणे आदिवासी स्त्रिया देखील मद्यपान करतात. अज्ञान व आरोग्य जागृतीच्या अभावामुळे आदिवासी लोक व्यसनाधिनतेकडे वळतात. व्यसनमुळे आदिवासींच्या आरोग्य व सामाजिक जीवनावर त्याचे अनिष्ट परिणाम झालं आहेत.

४. **निरक्षरता व अज्ञान**— निरक्षरता व अज्ञानामुळे त्यांच्यात अनेक प्रकारच्या अंधश्रद्धा, परंपरा आणि प्रथा निर्माण झाल्या आहेत. अज्ञानामुळे त्यांचे जीवन अंधकारमय झाले आहे. काही आदिवासी भागातील लोक ख्रिश्चन मिशनऱ्यांनी सुरु केलेल्या शाळेत शिक्षण घेऊ लागलेत परंतु शिक्षण घेतलेले लोक आपल्या समाजापासून अलिप्त राहू लागलेत तसेच आपल्या मूळ आदिवासी संस्कृतीपासून दूर जात आहेत. शिक्षणाच्या अभावामुळे आदिवासींचा सामाजिक विकास होऊ शकलेला नाही त्याचप्रमाणे आधुनिक शिक्षण घेतल्यामुळे देखील काही समस्या निर्माण झालेल्या आहेत.

५. **वेश्यावृत्ती आणि गुप्त रोग**— आदिवासींच्या साधेपणाचा व गरिबीचा फायदा घेऊन सावकार, व्यापारी आणि अधिकारी व विक्रेते आदिवासी स्त्रियांशी अनैतिक लैंगिक संबंध ठेवतात. काही

आदिवासी मुलींना फसवून विकल्या जाते आणि शेवटी या मुलींना वेश्या व्यवसाय करण्यास प्रवृत्त केले जाते. यामुळे त्यांना सिफलिस, गनोरिया सारख्या गुप्त रोगांची लागण झालेली आहे.

६. नागरी सुविधांपासून वंचित— बहुतांश आदिवासी भागात पिण्याचे स्वच्छ पाणी, आरोग्य सुविधा, सुरक्षित रस्ते, शौचालये, दळणवळणाच्या सोयी इत्यादी पायाभूत नागरी सुविधांचा अभाव असल्यामुळे त्यांच्या सामाजिक विकासात अडथळे निर्माण होत आहेत.

७. राहणीमानाचा निम्न स्तर— आदिवासी समाजाची प्रगत समाजाशी तुलना केल्यास आदिवासींचा जीवनमानाचा दर्जा खालावलेला असल्याचे दिसून येते. सकस आहाराचा अभाव, कुपोषण, निरक्षरता, उत्पन्नाची अपुरी साधने इत्यादिमुळे त्यांच्या जीवनाश्यक गरजा देखील पूर्ण होत नाहीत.

८. युवागृहाचा न्हास— युवागृह ही आदिवासींची सामाजिक व सांस्कृतिक संस्था आहे. युवागृहाचे शैक्षणिक व सांस्कृतिक दृष्टीने आदिवासी समाजात विशेष महत्व आहे. परंतु औद्योगिकरण, शहरीकरण, सभ्य समाजाशी संपर्क, प्रशासकीय हस्तक्षेप, शिक्षणाचा प्रसार इत्यादी घटकांच्या प्रभावामुळे युवागृह संस्थेचे पतन झाले आहे. युवागृहाचा न्हास झाल्यामुळे आदिवासींच्या सामाजिक, सांस्कृतिक जीवनाची ओळख नवीन पिढीला झाली नाही. युवागृह संस्थेचे कार्य करणारी दुसरी संस्था आदिवासी समाजात निर्माण झाली नाही.

► आर्थिक समस्या

आजही आदिवासी समाज पारंपारिक व्यवसाय करतात. या पारंपारिक व्यवसायातून त्यांना विशेष उत्पन्न मिळत नसल्यामुळे ते आपल्या मूलभूत गरजांची देखील पूर्तता करू शकत नाहीत.

१. स्थानांतरित शेती— एका ठिकाणी दोन — तीन वर्षे शेती केल्यानंतर जमिनीची सुपीकता कमी होते असा त्यांचा विश्वास आहे. म्हणून ते शेतीची जागा वारंवार बदलवित असतात. त्याकरिता जंगलातील जागा शेतीयोग्य करून पाऊस पडल्यानंतर त्याजागी पेरणी करतात. अशा स्थानांतरित शेतीमुळे ते आपल्या शेतीचा विकास करू शकले नाहीत. अनेकदा अशा शेतीतून त्यांच्या किमान गरजा भागविण्याइतके देखील उत्पन्न मिळत नाही.

२. कृषी समस्या— काही आदिवासी लोक इतरांसारखी शेती करतात परंतु त्यांची शेती करण्याची पद्धत हि पारंपारिक आहे. आधुनिक पद्धतीने शेती करण्याची कला त्यांना अवगत नाही. सिंचन सोयी, संकरित बियाणे, खते, पावसावर अवलंबून असलेली शेती इत्यादी घटकांमुळे त्यांना शेतीतून विशेष उत्पन्न मिळत नाही

३. दारिद्र्य— आदिवासींकडे उपलब्ध असलेल्या उत्पन्नाच्या अपूर्ण साधनांमुळे मिळणारे उत्पन्न हि अल्प प्रमाणात आहे. त्यातून त्यांच्या आवश्यक गरजा देखील पूर्ण होत नाहीत. ज्यामुळे आदिवासी समाजातील अनेक कुटुंब दारिद्र्यात आपले जीव जगत आहेत. वाढत्या दारिद्र्याने त्यांचा विकास योग्य रीतीने होऊ शकत नाही.

४. **बेरोजगारी**— आदिवासी समाजामध्ये बेरोजगारीची समस्या मोठ्या प्रमाणात आहे. त्यामुळे अनेक तरुण अनैतिक व बेकायदेशीर व्यवसायाकडे वळण्याचा धोका निर्माण होत आहे. नक्षलग्रस्त भागातील आदिवासी तरुण नक्षलवादाकडे आकर्षित होण्याचे प्रमाण वाढलेले दिसून येते.

५. **कर्जाबाजारीपणा**— आदिवासी समाजाच्या अज्ञानाचा फायदा घेऊन व्यापारी, सावकार, ठेकेदार यांनी त्यांचे आर्थिक शोषण केले. आदिवासींना थोडी कर्जाकडून रक्कम देऊन त्यावर भरमसाठ व्याज लावतात. आदिवासींनी कर्जाच्या बदल्यात आपली शेतजमीन गहाण ठेवावी लागते. या कर्जाची परतफेड म्हणून त्यांच्या शेतजमिनी सावकारांनी बळकाविल्या आहेत.

६. **वेठबिगारीची पद्धत**— व्यापारी, सावकार, ठेकेदार, अधिकारी आदिवासींकडून आपली कामे जबरदस्तीने करवून घेतांना त्यांना त्यांच्या कामाचा अतिशय अल्प मोबदला देतात. सावकार व जमीनदार आदिवासींना आयुष्यभर एखाद्या गुलामासारखे रात्रंदिवस शेतात राबवितात आणि त्यांच्या कामाचा अत्यल्प मोबदला दिला जातो. कायद्याने वेठबिगारी पद्धत बंद असली तरी अप्रत्यक्षपणे आदिवासी लोक सावकार व जमीनदारांचे वेठबिगार आहेत.

७. **औद्योगिक श्रमिकांची समस्या**— औद्योगिक क्षेत्रात काम करणाऱ्या आदिवासी श्रमिकांची अवस्था अतिशय वाईट आहे. ज्या परिसरात ते राहतात व काम करतात त्या ठिकाणी कोनत्याही सोयी—सुविधा व सवलती पुरविल्या जात नाही. कामगार कल्याण कायद्याचे संरक्षण त्यांना मिळत नाही.

८. **जमीन आणि जंगलासंबंधीची समस्या**— आदिवासींचा मुख्य संघर्ष आवश्यक जल, जंगल, ओळख आणि अस्तित्वासाठी आहे. औद्योगिकरण आणि नागरिकणामुळे होणारे विस्थापन ही एक मोठी समस्या आहे. जमीन ही आदिवासी समाजाची एकमात्र पारिवारिक आणि भौमिक संपत्ती आहे. हा त्यांचा भावनीक प्रश्न आहे. विकासाच्या नावाने औद्योगिक प्रगति, नागरी विकास आणि सिंचन विकासासाठी मोठे मोठे बांध आणि धरण बांधणे आणि खनीज संपत्तीचे उत्खनन सुरू झाले. व्यापक स्तरावर वन्य जीव संरक्षणाच्या नावाने राष्ट्रीय वन्य जीव अभयारण्याची स्थापना केली गेली. परिणामी लाखो लोकांना विस्थापित व्हावे लागले. ही प्रक्रिया आजही सुरू आहे. या प्रमुख समस्यांकडे शासनाचे होणारे वारंवार दुर्लक्ष स्वातंत्र्यापूर्वीपासूनच होत आहे. आदिवासी विकासाच्या संदर्भात केवळ आश्वासने व देखावा केला जातो. परंतु वास्तविकता ही आहे की वर्तमान काळात नक्षलवादी चळवळींनी आदिवासी समाजासाठी जल, जंगल व जमीन या समस्यांकडे शासनाचे लक्ष आकर्षित केले आहे त्याचप्रमाणे समस्यांच्या सोडवणूकीसाठी विकासाची जाणीव करून दिली. स्वातंत्र्यापूर्वी इंग्रजांनी रेल्वे विकासाच्या नावाने मोठ्या संख्येत आदिवासींना त्यांच्या जमिनीच्या मालकी हक्कापासून परावृत्त केले. आजही भारत सरकार विकासाच्या नावाने नैसर्गिक संसाधनयुक्त आदिवासी क्षेत्रातील भू-भाग बहुराष्ट्रीय कंपन्यांना वाटप केले जात आहे. अधिग्रहण क्षेत्रातील

आदिवासी समुदायांना भूमि अधिग्रहणाचे नोटीस पाठविले जाते आणि विरोध झाल्यास सैन्य शक्तीच्या बळाने विरोध दडपून टाकला जातो. परिणामी देशाच्या अनेक भागातील आदिवासी समूह अस्तित्व हीन झाले आहेत. अस्तित्वाच्या संघर्षात अनेक आदिवासींनी आपल्या प्राणाची आहुती दिली आहे. आजही हा संघर्ष संपलेला नाही.

उपाययोजना

- आदिवासी समाजाच्या सर्वांगीण विकासासाठी असणाऱ्या भारतीय संविधानातील कलमांची व तरतुदींची प्रभावीपणे अंमलबजाणी करणे.
- आदिवासी समाजाच्या मूलभूत गरजांची पूर्तता करण्यासाठी दारिद्र्य निर्मूलन कार्यक्रम प्रभावीपणे राबविणे.
- आदिवासी विकास कार्यक्रम प्रक्रियेत आदिवासी लोकांचा सहभाग वाढवून राजकीय व प्रशासकीय क्षमता विकासाभिमुख बनविणे.
- आदिवासी समाजातील मुला-मुलींना उच्च शिक्षणासाठी प्रोत्साहित करणे.
- आदिवासी भागात शासनाच्या आर्थिक, सामाजिक व शैक्षणिक सेवा पुरविणे.
- आदिवासी समाजाला स्थानिक पातळीवर रोजगार व स्वयंरोजगार उपलब्ध करून देऊन त्यांचा सामाजिक व आर्थिक स्तर उंचावणे.
- आदिवासी समाजाला त्यांच्या क्षमतेची व कौशल्याची जाणीव करून देणे.
- आदिवासी लोकांच्या अंधश्रद्धा, परंपरागत रूढी, दैववाद यापासून मुक्तता करण्यासाठी जनजागृती अभियान राबविणे.
- आदिवासी विकासात महिला व तरुणांचा सहभाग वाढविण्यासाठी शासनस्तरावर पोषक वातावरण तयार करणे.
- आदिवासी भागात व्यसनमुक्तीवर जनजागृती कार्यक्रमांची आखणी करणे.
- आदिवासी समाजामध्ये सामाजिकदृष्ट्या जनजागृती करणे.
- आदिवासी समाजासाठी शासनस्तरावर शेती संलग्न विकास योजना राबविणे.
- आदिवासींच्या समस्यांचे निराकरण करण्यासाठी शासकीय व सामाजिक स्तरावर सकारात्मक व ठोस उपाययोजनांची पूर्णपणे अंमलबजावणी करण्याची आवश्यकता आहे.

निष्कर्ष

आदिवासी समाजाचा आर्थिक, सामाजिक व शैक्षणिक विकास खूपच अल्प प्रमाणात झालेला दिसतो. भारतात आदिवासींची लोकसंख्या मोठ्या प्रमाणात असतांना इतरांच्या तुलनेत त्यांचा फारसा विकास झालेला नाही. निरक्षरता, पारंपरिकता, अज्ञान, दारिद्र्य, तंत्रज्ञापासून वंचित, व्यसनाधीनता, नागरी सुविधांचा अभाव, राहणीमान दर्जा खालावलेला, राजकीय उदासीनता इ. समस्यांमुळे तसेच संविधानाबाबत अपरिचितता, भांडवलाचा अभाव, बेरोजगारी, या आर्थिक समस्यांमुळे आदिवासींचा विकास होऊ शकला नाही. शासकीय योजनांचा या

समाजाला पूर्णपणे लाभ मिळालेला नाही किंवा त्यांच्यापर्यंत त्या योजना पोहचू शकलेल्या नाहीत. त्यामुळे या समाजाचा सामाजिक विकासासोबत आर्थिक विकास सुद्धा झालेला नाही.

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आदिवासी समाजाच्या आरोग्य विषयक समस्या: एक समाजशास्त्रीय अध्ययन

प्रा. रामराव धेनू चव्हाण

समाजशास्त्र विभाग प्रमुख, शिवजागृती वरिष्ठ महाविद्यालय, नळेगाव, ता. चाकूर जि. लातूर (महाराष्ट्र)

प्रस्तावना

भारतीय समाजात विविध धर्म, वंश, संस्कृती व जाती-जमातीचे लोक वास्तव्य करतात. त्यामुळे भारतीय समाजात विविधता दिसून येते. ग्रामीण समाज, नागरी समाज व आदिवासी समाज या तीन भागात भारतीय समाज विभाजित झालेला आहे. भारतीय समाजजीवनाचे एक प्रमुख घटक म्हणून आदिवासी समाजाचा उल्लेख केला जातो. जगातील जवळपास सर्वच भागात आदिवासी लोक आढळतात. 1951 च्या जनगणनेप्रमाणे भारतात 2 कोटीच्या जवळपास आदिवासी लोकसंख्या होती. 1991 मध्ये 6 कोटी 77 लाख 60 हजार होती. 2001 च्या जनगणनेप्रमाणे भारतात आदिवासींची लोकसंख्या 8 कोटी 43 लाख 26 हजार 240 इतकी होती. तर 2011 च्या जनगणनेनुसार भारतामध्ये आदिवासींची एकूण लोकसंख्या 10 कोटी 42 लाख 81 हजार 34 एवढी आहे. ग्रामीण व नागरी समाजापासून दूर दऱ्याखोऱ्यात व जंगलात राहणाऱ्या समूहांना 'आदिवासी' म्हटले जाते. कारण आदिवासी समाजाचा निसर्गाशी अगदी जवळचा संबंध आहे. म्हणून आदिवासी समाजाला अनेक विचारवंत भिन्नभिन्न नावाने ओळखतात. त्यात प्रामुख्याने डॉ. व्हेरियर ईल्विन, ठक्कर बाप्पा यांनी आदिवासींना 'मूलनिवासी' म्हटले आहे. तसेच भारतीय समाजशास्त्राचे जनक डॉ. जी. एस. घुर्ये यांनी त्यांना 'तथाकथित मूळचे रहिवासी' व 'मागासलेले हिंदू' असे म्हटले आहे. त्याचप्रमाणे भारताच्या राज्य घटनेतील कलम 342 (1) प्रमाणे आदिवासी समाजाचा समावेश अनुसूचित जमातीत करण्यात आलेला आहे. अनुसूचित जमाती या नावावरून या लोकांची कल्पना स्पष्ट होत नाही.

त्यामुळे आदिवासी समाजाचा अर्थ स्पष्ट होण्याच्या दृष्टीने काही विचारवंतांनी केलेल्या व्याख्या पाहणे आवश्यक आहे.

१. गिलीन आणि गिलीन यांच्या मते:- "एका विशिष्ट भूप्रदेशावर राहणारा, समान बोलीभाषा बोलणारा व समान सांस्कृतीत जीवन जगणारा पण अक्षर ओळख नसलेल्या स्थानिक गटांच्या समुच्चया आदिवासी समाज असे म्हणतात."

२. डब्ल्यू. जे. पेरी त्यांच्या मते:- "समान बोलीभाषा बोलणाऱ्या व एकाच सामान्य भूप्रदेशावर वास्तव्य करणाऱ्या समूहाला आदिवासी समाज असे म्हणतात."

३. डॉ. रिहर्स यांच्या मते:- "ज्या समूहातील सदस्य एकसमान बोलीभाषा बोलतात युद्ध इत्यादीसारख्या उद्देशपुर्तीकरिता एकत्रित कार्य करतात. अशा सरळ व साध्या सामाजिक समूहास आदिवासी समाज असे म्हटले जाते."

थोडक्यात, एका विशिष्ट भूप्रदेशात वास्तव्य करणारा आणि एकसमान जीवनपद्धती जगणारा तसेच तांत्रिक ज्ञानाच्या दृष्टीने मागासलेला समाज म्हणजेच आदिवासी समाज होय.

संशोधनाची उद्दिष्टे

१. आदिवासी समाजाचा अर्थ समजून घेणे.
२. आदिवासींच्या आरोग्यविषयक समस्येचा अभ्यास करणे.

संशोधनाची गृहीतकृत्ये

१. आदिवासी लोकांच्या जीवन पद्धतीत सारखेपणा आहे.
२. आदिवासींच्या आरोग्य विषयक समस्येला अनेक घटक जबाबदार आहेत.

संशोधन पद्धती

प्रस्तुत संशोधन लेख लिहिण्यासाठी दुय्यम साधनांचा वापर करून मांडणी करण्यात आलेली आहे. तसेच वर्णनात्मक पद्धतीचा अवलंब केला आहे.

आदिवासी समाजाच्या आरोग्य विषयक समस्या

मानवी समाजात विविध समस्या असतात. जगात असा कोणताही समाज नाही की, ज्याच्या कोणत्याच समस्या नाहीत. मानवी समाजात सामाजिक, आर्थिक, सांस्कृतिक, धार्मिक, शैक्षणिक व राजकीय इत्यादी प्रकारच्या समस्या दिसून येतात. प्रत्येक समाजात समस्यांचे स्वरूप आणि त्या समस्यांची तीव्रता यामध्ये भेद असतो. भारतातील ग्रामीण व नागरी समाजाच्या तुलनेत आदिवासी समाजाच्या समस्या भिन्न आणि गंभीर स्वरूपाच्या असतात. आदिम समाज हा सामाजिक, शैक्षणिक व आर्थिक दृष्ट्या मागासलेला आहे.

त्यामुळे इतर समाजाच्या तुलनेत आदिवासी समाजाचे सामाजिक व सांस्कृतिक जीवन वेगळे आहे. आदिवासी समाजात असणाऱ्या विविध समस्येप्रमाणेच आरोग्य विषयक समस्या मोठ्या प्रमाणात दिसून येते. आदिवासी समाजामध्ये अपुरे व निःसत्व अन्न, परंपरागत धार्मिक अंधश्रद्धा, दारिद्र्य व अपुरी वैद्यकीय मदत इत्यादी कारणांमुळे आरोग्याच्या समस्या निर्माण झालेल्या दिसतात. त्यामुळे आदिवासींना अनेक रोगांची लागण होते. उदा. निमोनिया, घटसर्प, मुडदूस, गोवर, सर्दी, खोकला, क्षयरोग इत्यादीसारखे रोग या लोकांत दिसून येतात. म्हणून आदिवासी समाजात आरोग्यविषयक समस्या गंभीर व चिंताजनक आहे. आदिवासींच्या आरोग्यविषयक समस्येला जबाबदार असणाऱ्या विविध घटकांचा आढावा प्रस्तुत शोधनिबंधात खालीलप्रमाणे घेण्यात आलेला आहे.

१) वाढती व्यसनाधीनता:- पूर्वीपासूनच आदिवासी समाजात व्यसनाधीनतेचे प्रमाण अधिक असून अनेक लोक मोह फुलापासून, ताडीपासून व तांदळापासून बनवलेली हातभट्टीची दारू पितात. अलीकडील काळात या समाजात बिडी, तंबाखू, गुटखा, हुक्का, चिलीम, सिगारेट व दारू पिण्याचे प्रमाण वाढत आहे. अनेक जमातीत स्त्रिया व मुलेही दारू पितात. मोहाच्या दारूपासून त्यांना ब, क ही जीवनसत्वे मिळत होती. परंतु शासनाने हातभट्टी दारूवर बंदी घातली. म्हणून आदिवासी लोक देशी, विदेशी दारू पित आहेत. त्यामुळे त्यांच्या आरोग्यावर अनेक दुष्परिणाम होत आहेत.

२) कुपोषण:- मानवी शरीराच्या पोषणासाठी मोबालक व सकस आहार आवश्यक आहे. पण आदिवासींच्या बाबतीत या दोन्ही गोष्टींचा अभाव दिसतो. आदिवासींना पुरेसा व सकस आहार देखील मिळत नाही. अनेक आदिवासी लोक पावसाळ्यातील चार महिने झाडांचा पाला, कंदमुळे व रानभाज्या खाऊन दिवस काढतात. त्यामुळे आदिवासी समाजात कुपोषणाचे प्रमाण जास्त आहे. बहुतांशी आदिवासींना स्वतःची जमीन नसते. त्यामुळे काही लोक मोलमजुरी करतात. त्यांना पोटभर सकस आहार मिळत नाही.

म्हणून आदिवासी लोकांना त्वचेचे, पोटाचे व डोळ्याचे विविध रोग जडतात.

३) अशुद्ध पाणी:- आदिवासी भागात शुद्ध व मुबलक पाण्याचा अभाव आहे. त्यामुळे बहुतांश आदिवासी लोकांना पिण्यासाठी शुद्ध पाणी मिळत नाही. पावसाळ्यामध्ये ते नदी नाल्याचे अशुद्ध पाणी पितात. हिवाळ्यात व उन्हाळ्यात जुन्या व पडक्या विहिरीचे अशुद्ध पाणी पितात. अशा दूषित पाण्यामुळे त्यांना कावीळ, कॉलरा व नारू यासारख्या रोगांचा सामना करावा लागतो.

४) अस्वच्छ राहणीमान:- आदिवासी क्षेत्रामध्ये मुबलक पाण्याचा अभाव आहे. त्यामुळे कित्येक आदिवासी लोक दररोज स्नान व कपडे धुत नाहीत. अनेक आदिवासी लोक अर्धनग्न अवस्थेत जीवन जगतात. पावसाळ्यामध्ये ते ओले व अस्वच्छ कपडे वापरतात. त्यामुळे त्यांना खरूज, गजकर्ण, गुप्तरोग तसेच निमोनिया, टायफाईड इत्यादी रोग होतात.

५) अनिष्ट प्रथा:- आदिवासी समाजामध्ये काही अनिष्ट प्रथा प्रचलित आहेत. त्यात प्रामुख्याने गरोदर स्त्रीला एकदा आजार झाल्यास औषध देण्याचे टाळले जाते. त्यामुळे प्रसूती काळात स्त्री मृत्यूचे प्रमाण या समाजात जास्त आहे. तसेच लहान मुलाला चमचाभर दारू पाजणे व वर्षभर त्यास पाणी पिण्यास न देणे. अशा प्रचंड मुळेच या समाजात बालकांच्या मृत्यूचे प्रमाण अधिक आहे. अनेक रोग डॉक्टर ऐवजी मांत्रिकामुळे बरे होतात, असा समज असल्याने वैद्यकीय सुविधा असतानाही काही आदिवासी लोक त्याचा फायदा घेत नसल्यामुळे त्यांना गंभीर स्वरूप आजार होतात.

६) वैद्यकीय सोयीचा अभाव:- वाढती व्यसनाधिनता, कुपोषण, अनिष्ट रूढी परंपरा इत्यादीमुळे आदिवासी लोकांना विविध रोगाची लागण झालेली असते. अशावेळी वैद्यकीय सुविधांची आवश्यकता असते. पण आदिवासी भागात दवाखाने, डॉक्टर्स यांचा मोठ्या प्रमाणावर अभाव आहे. कारण आदिवासी भागात डॉक्टर, नर्सस जायला तयार नसतात. या लोकांचा डॉक्टरवर विश्वास नसतो. म्हणून आदिवासी समाजातील अनेक लोक विविध रोगाला बळी पडतात. सर्वसाधारणपणे शासनाच्या धोरणानुसार पाच हजार लोकसंख्या असलेल्या गावात एक आरोग्य केंद्र आवश्यक आहे. तरीदेखील आदिवासी क्षेत्रात वैद्यकीय सुविधेचा अभाव जाणवतो. अशाप्रकारे आदिवासी समाजाच्या आरोग्यविषयक समस्येला अनेक घटक जबाबदार असल्यामुळे त्यांची आरोग्यविषयक समस्या चिंताजनक बनली आहे.

उपाय:-

१. अंगणवाड्या, प्राथमिक शाळेतून सकस आहाराचा पुरवठा मुबलक प्रमाणात करणे.
२. भगताऐवजी डॉक्टरांकडून उपचार करण्यासाठी त्यांचे मत परिवर्तन करणे.
३. आदिवासी विकासाच्या अनेक योजनांची काटेकोरपणे अंमलबजावणी करणे.
४. आदिवासी क्षेत्रात डॉक्टर व नर्ससची संख्या वाढविणे आवश्यक आहे.
५. व्यसनांच्या दुष्परिणामाबद्दल जनजागृती करणे आवश्यक आहे.

निष्कर्ष:

१. आदिवासीच्या आरोग्यविषयक समस्येच्या संदर्भात निष्कर्ष निघतो की, अलीकडील काळात आदिवासी समाजात व्यसनाधीनतेच प्रमाण वाढत आहे.

२. आदिवासी समाजात वेगवेगळ्या आजाराचे प्रमाण अधिक आढळते.
३. आदिवासी भागात वैद्यकीय सुविधा असून अंधश्रद्धा, भगत व भुताखेतावरील विश्वासामुळे वैद्यकीय उपचार घेणाऱ्यांचे प्रमाण कमी दिसते.
४. आदिवासी समाजात कुपोषणाचे प्रमाण जास्त आहे जास्त आहे.
५. दूषित पाणी, पुरेसा व सकस आहार न मिळणे यामुळे आदिवासींच्या आरोग्यविषयक समस्या निर्माण होत आहेत.

अशाप्रकारे निसर्गाच्या सानिध्यात व दऱ्याखोऱ्यात वास्तव्य करणाऱ्या आदिवासी समाजाच्या विविध समस्या आहेत. त्यापैकी आरोग्यविषयक समस्या निर्माण होण्यासाठी मद्यपान, कुपोषण, संतुलित आहार न मिळणे व शुद्ध पाण्याचा अभाव इत्यादी घटक जबाबदार आहेत. म्हणून आदिवासी समाजाची आरोग्यविषयक समस्या गंभीर होत आहे.

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आदिवासी विकासासंदर्भात विविध शासकीय योजनांचा अभ्यास

प्रा. रमेश शंकरराव सोनटक्के

समाजशास्त्र विभागप्रमुख, स्वामी रामानंद तीर्थ महाविद्यालय, परळी रोड, अंबाजोगाई

प्रस्तावना

स्वतंत्र्यप्राप्तीनंतर भारतात विविध विकास प्रकल्प राबविण्यात आले. शहरी भागात वसलेल्या, पूर्वीपासूनच प्रगत जीवनशैली अनुभवणाऱ्या जनसमुदायाचा काळ पाहून पारंपारिक शेतीऐवजी उद्योगधंद्याच्या विकासाला अनुकूल ठरणाऱ्या अनेक प्रकल्पांचा विस्तार ग्रामीण भागात केला गेला. या प्रक्रियेत अनेक जमातींना मोठ्या प्रमाणात स्थानांतरीत व्हावे लागले तसेच त्यांच्या हक्काच्या जमिनींनाही मुकावे लागले. शिक्षणाच्या अभावामुळे आपल्या मुलभूत हक्कांसाठी कायदेशीर लढाई देण्याइतपत जागरूकताही या समुदायात नव्हती. औद्योगिककरणामुळे देशाचा विकास तर साधत होता परंतु, मोठ्या प्रमाणात नाईलाजाने विस्थापित होणाऱ्या प्रचंड मोठ्या संख्येच्या अनुसूचित जाती व जमातींच्या पुनर्वसनाची समस्या वाढत चालली होती. आजही भारतात विकास प्रकल्पांचा सर्व फायदा केवळ मुठभर लोकांनाच मिळतो. तसेच रस्ते महामार्गांची बांधणी, खाणविकास, धरण, बंधारे इ. प्रकल्पासाठी लाखो आदिवासींना विस्थापित व्हावे लागते. देशाच्या विकासासाठी उभारण्यात आलेल्या विकास प्रकल्पांबरोबर भारतातील सर्व जाती-जमातींना त्यांच्या मालकीच्या जमिनी, वन्यक्षेत्र व मूळ परंपरांसह जगता यावे यासाठी अनुकूल कायदे करणे व त्यांची काटेकोर अंमलबजावणी करणे इ. शासनाची नैतिक जबाबदारी आहे. आज आदिवासी क्षेत्रांतील वाढत्या व नियमबाह्य अतिक्रमणांवर मर्यादा घालणारे कठोर कायदे करण्याची गरज निर्माण झाली आहे. वास्तविक भारतात अशा कायद्यांचा अभाव नसून केवळ कायद्यांची अमलबजावणी होत नसल्याचे विदारक वास्तव पहावयास मिळते. भारतीय संविधानातील कलम ५ व ६ अंतर्गत आदिवासींना त्यांच्या मूळ भूप्रदेशातील जमिनीची कायदेशीर मालकी देण्यात आली आहे. भारतीय पंचायत कायद्यामध्येही अनुसूचित जाती-जमातींना त्यांच्या प्रदेशातील नैसर्गिक साधनसंपत्तीचे विशेष अधिकार देण्यात आलेले आहे.

भारतीय वन्य कायद्यातही आदिवासी जनसमुदायांना वन्य प्रदेश व तेथील साधनसंपत्तीचा विनियोग त्यांच्या दैनंदिन गरजांसाठी करण्याची तरतूद आहे. नुकत्याच पारित करण्यात आलेल्या सुधारित भूसंपादन कायद्यातील नविन तरतुदीनुसार आदिवासींसह सर्व अनुसूचित जमातींच्या हक्काची जमीन संपादित करण्यावर कठोर निर्बंध घालण्यात आलेले आहेत. यावरून हे स्पष्ट होते की, मुख्य प्रवाहातील समाजाची व सरकारची उदासीनता तसेच आदिवासींशी संबंधित कायद्याची काटेकोर अंमलबजावणी न झाल्यामुळे आदिवासी जमातींना आजतागायत स्वतःच्या अस्तित्वासाठी झगडावे लागत आहे.

भारताच्या इतिहासात आदिवासींची अशी वेगळ्या प्रकारची राज्यसंस्था किंवा राज्यव्यवस्था निर्माण झाल्याचे दिसून येत नाही. तरीही आदिवासींना 'जंगलाचे राजे', 'गिरीराज' म्हटले जाते. कारण त्यांची स्वतंत्र अशी एक वेगळी जीवन पद्धती आहे. जंगलप्रदेशावर जमातींचा अधिकार होता; पण तो खाजगी मालकीच्या प्रकारचा नव्हता. प्राथमिक अवस्थेत शिकार करणे, वनोपज गोळा करणे आणि शेती करणे यावरच या

जमातीचे उदरनिर्वाह चालत असे. त्यात खाजगी मालकीला स्थान नव्हते. सर्व स्त्री-पुरुष स्वयंनिर्भर आणि स्वतंत्र होते. आर्य, शक, हूण इत्यादी भारतात बाहेरून आलेल्या मानव समाजाच्या अगोदरपासून भारतात आदिवासी म्हणून जगत असलेल्या या आ-नागर जमातीपैकी काही प्रारंभापासूनच वनप्रदेशात स्थिरावलेल्या होत्या; तर काहीना बाहेरून येणाऱ्या नवनवीन मानव समूहांनी पर्वतमय प्रदेशात रेटले होते. त्या आदिवासींच्या जीवनाचा मूलाधार भारतातील समृद्ध वने-अरण्ये होती. तेथे ते पूर्ण स्वातंत्र्याने, अनिर्बंधपणे आणि स्वच्छंदीपणे नांदत होते.

आदिवासींच्या या एका प्रकारे स्वायत्त जीवनपद्धतीला प्राचीन, मध्ययुगीन व अर्वाचीन भारतीय राजांनी किंवा इस्लामी राज्यकर्त्यांनीही फारसा धक्का लावला नाही. वनप्रदेशाचे स्वामित्व हा आदिवासी लोकसमूह आणि नागरी राज्यकर्ते यामधील संघर्षाचा मुद्दा कधीच राहिला नाही. मैदानी प्रदेशात स्थिरावलेल्या राजकीय सत्तांनी आपल्या राज्यव्यवस्थेसाठी सैन्य, नौका व नागरी जीवनाच्या उभारणीसाठी इमारती लाकडासारख्या निसर्गनिर्मित वस्तू जंगलातून आवश्यकतेनुसार हस्तगत केल्या. आदिवासींचीही त्याबाबत काही हरकत नव्हती. परंतु नागर राज्याच्या राज्यकर्त्यांनी आदिवासींच्या जनस्थानावर कायम स्वरूपाच्या स्वामित्वाचा हव्यास धरला नाही. आदिवासींच्या प्रदेशावरील त्यांचे अधिकार कायमचे नष्ट करण्याचा अट्टाहासत्यांनी करून घेणे त्यांना परवडलेही नसते. असे असले तरीही आदिवासींच्या या स्वायत्त जीवनावर जबरदस्त आघात केला तो ब्रिटीश साम्राज्यशाहीने. क्रयवस्तुवादी भांडवलशाहीचे विकसित स्वरूप असलेल्या ब्रिटीश साम्राज्यवाद्यांची नफ्यासाठी हपापलेली नजर भारताच्या घनदाट समृद्ध वनाकडे आणि वनस्पतीकडे वळली. त्यातूनच वनक्षेत्रासंबंधी निरनिराळे कायदे करून ब्रिटीश सत्तेत युगानुयुगे आदिवासींनी भोगलेल्या वनस्पतीवरील अधिकार संपुष्टात आणण्याचा धडाका लावला. सागवानी लाकडाच्या फर्निचरला जगाच्या बाजारात खूप चांगला भाव प्राप्त होऊन अधिक मिळकत जमा व्हायला लागली आणि कमीत-कमी भांडवलात अधिकाधिक नफा मिळविता येतो; हे ध्यानात आल्यावर ब्रिटीश राज्यकर्त्यांनी सागाच्या झाडांना हात लावण्यास आदिवासींनाही बंदी करण्यात आली. शेवटच्या टप्प्यात हिणकस दर्जाच्या कुटील कारवायांनी जमिनीवरील आदिवासींचे समित्व नष्ट करून त्या साऱ्या जमिनी वनखात्याच्या मालकीच्या करण्यात आल्या.

ब्रिटिशांनी त्यांच्या राजकीय भांडवली व्यापारीकरणाचा भाग म्हणूनच आदिवासींच्या जंगलप्रदेशावर आपला मालकी हक्क निर्माण करून त्यांच्या जगण्याच्या पारंपारिक आधार बळकावून जंगल व भूमीवरील गेले कित्येक वर्षांचे आदिवासींचे नैसर्गिक हक्क नाकारून आपली मालकी स्थापन करून मूलनिवासी आदिवासींना उघड्यावर आणेल. दरम्यानच्या काळात आदिवासी हे सरंजामदार व भांडवलदारांचे क्रूरपणे शोषित बनल्याचे पहावयास मिळते. त्यांच्या जमिनी पूर्णतः किंवा काही प्रमाणात दुरावलेल्या आहेत. जंगले दूर करून जमिनी निर्माण करण्यात आल्या. जंगल कंत्राटदार व जमीनदारांचे आदिवासी हे कायमचे बंदिस्त व सस्ते नोकर झाले. पुढे पूर्णतः निरक्षर असलेल्या आदिवासींजवळील होते नव्हते ते जमिनीचे तुकडे स्थानिक सावकार व जमीनदारांनी बळकावले. या ठिकाणच्या सावकार व वसाहतखोरांनी त्यांच्या श्रमासकट, शरीरासकट त्यांना गुलाम केल, या बाहुपाशात अडकलेल्या आदिवासी न्याय अन्यायातला फरक, गुलामी मुक्तीतला फरक याची ओळखही गमावून बसला. अशा बिकट परिस्थितीतच देशास स्वतंत्र प्राप्त झाले.

आजच्या आधुनिक युगात मानवाची झालेली वैज्ञानिक प्रगती आणि विविध सोयी सुविधांची झालेली रेलचेल पाहता भारतातील ८.०८ % आदिवासी अजूनही प्रारंभिक अवस्थेतील जीवन जगतात हे आधुनिक भारताला समाजाला अशोभनीय आहे. म्हणूनच ठक्करबाप्पा म्हणतात, “आपण जर थोडासा गंभीरपणे विचार केला तर भारतातील आदिवासींची सामाजिक व आर्थिक किंवा भौतिक आणि नैतिक सुधारणा करण्याचा प्रश्न किती बिकट आणि निकडीचा आहे हे आपल्याला समजून येईल. हरिजनांची परिस्थिती लक्षात घेतल्यानंतर सुद्धा भारतीय समाजातील आदिवासी हा सर्वात दरिद्री वर्ग आहे असे मी म्हटले तर त्यात मुळीच अतिशयोक्ती होणार नाही.” भारतीय समाजात एका बाजूला संपन्नता नांदत आहे तर दुसऱ्या बाजूला आदिवासींच्या दारिद्र्य दशावताराचे दर्शन होत आहे. एक देश, एक समाज म्हणून कोणत्याही दृष्टीने समाजातील ही पराकोटीची वस्तुस्थिती योग्य नाही. आदिवासी समाजासमोर असणाऱ्या प्रश्नांचे स्वरूप अधिक गुंतागुंतीचे आहेत. आर्थिक दारिद्र्याच्या समस्येपासून ते आपल्या समाजाची संस्कृती नष्ट होण्याच्या मार्गावर असणे यासारख्या अनेक गंभीर समस्यांना तोंड देण्याची वेळ आजच्या काळातील आदिवासी समाजावर आलेली आहे. त्यांच्या आर्थिक, सामाजिक, सांस्कृतिक व राजकीय अशा अनेकविध छटा आहेत. त्यामुळे सत्यप्रिय, प्रामाणिक व बाळबोध वळणाऱ्या या साध्याभोळ्या आदिवासींचे प्रश्न अतिशय गुंतागुंतीचे बनलेले आहेत.

संशोधनाची उद्दिष्टे

- १) आदिवासी विकासासंदर्भात असणाऱ्या विविध शासकीय योजनांचा अभ्यास करणे.
- २) आदिवासी विकासासंदर्भात असणाऱ्या विविध शासकीय योजनांची अंमलबजावणी योग्य पद्धतीने होते का ? हे तपासून पाहणे.
- ३) आदिवासींचा विकास न होण्या मागील कारणांचा शोध घेणे.

गृहीतकृत्य

- १) आदिवासी विकासासंदर्भात असणाऱ्या विविध शासकीय योजनांची अंमलबजावणी योग्य पद्धतीने होत नाही.
- २) आदिवासींचा विकास न होण्या मागील कारण शैक्षणिक मागासलेपण हे आहे.
- ३) आधुनिक काळातही आदिवासींच्या विकासाचे प्रश्न सुटलेले नाहीत.

तथ्य संकलन पद्धती

प्रस्तुत संशोधन कार्याच्या तथ्य संकलनासाठी दुय्यम तथ्य संकलनाचा उपयोग केला आहे.

द्वितीय तथ्य संकलन पद्धती

प्रस्तुत विषयाच्या अध्ययनासाठी दुय्यम तथ्य संकलन सामग्री मध्ये विविध संदर्भ ग्रंथ, निरनिराळी पुस्तके, एम.फिल., आणि पीएच.डी.चे शोध प्रबंध, नियतकालिके, विविध मासिके, प्रकाशित शासकीय अहवाल, जनगणना अहवाल, निमशासकीय संस्थांचे अहवाल, अप्रकाशित साहित्य व लेख, आदिवासी विकासासंदर्भात विविध शासकीय योजना, वर्तमानपत्रांतील विविध तज्ञांचे विशेष लेख आणि अधिकृत संकेतस्थळावरील उपलब्ध माहितीचा वापर केला आहे.

भारतातील आदिवासी विकास कार्यक्रम

आदिवासींच्या विकास कार्यक्रमाचे साधारणतः दोन कालखंड पाडता येतील.

१) स्वातंत्र्यपूर्व कालखंड २) स्वातंत्र्योत्तर कालखंड.

१) स्वातंत्र्यपूर्व कालखंड

भारतातील आपले साम्राज्य दृढ ठेवण्याच्या संदर्भात ब्रिटीश प्रशासनाचा वन्य जातींशी संबंध आलेला दिसतो. आदिम जमातींना परकीयांचे आक्रमण नविन नाही. सर्व सामार्थ्यांनी युक्त असलेल्या ब्रिटीश आक्रमणांनी आदिवासींना खऱ्या अर्थाने अनाथ करून टाकले. पराभूत समाजाचे जे शोषण होत असते, त्याच तऱ्हेचे निर्दयी शोषण आदिवासींच्या वाट्याला आले. त्यातूनच आदिवासींच्या मनात प्रचंड चीड निर्माण होऊन त्यांनी शोषितांविरुद्ध बंड पुकारले. अगदी सुरवातीला बंगाल प्रदेशातील राजमहाल टेकड्यांच्या परिसरात हिंदू जमीनदारांच्या विरुद्ध आदिवासी लोकांनी उभारलेल्या बंडाला नियंत्रित करण्याचे कार्य ब्रिटिशांनी केले. १७८२ साली या क्षेत्रातील प्रशासकीय अधिकाऱ्यास काढून घेवून स्थानिक आदिवासी नेत्यांकडे न्यायविषयक अधिकार देण्यात आले. १७९६ मध्ये ब्रिटीश सरकाराने आदिवासी क्षेत्रासाठी कायदे केले, परंतु त्यात त्यांना अपयश आले. १८२७ मध्ये नविन अधिनियम जारी करून आदिवासी समाज पंचायतींना न्यायदानाचे अंशिक अधिकार देण्यात आले. बंगालमधील 'पहाडिया' लोकांनी हिंदू जमीनदारांविरुद्ध पुन्हा बंड पुकारले. इ.स.१८३१ मध्ये सिंगभूम जिल्ह्यातील 'हो' लोकांनी प्रतिकार केला.

स्वातंत्र्यपूर्व काळात देश स्वतंत्र करणे हे एकच उद्दिष्ट समोर असल्यामुळे आदिवासींच्या समस्यांकडे फारसे कुणी लक्ष दिले नाही. पण त्याच काळात इ.स. १९२२ मध्ये कै. ठक्करबाप्पा यांनी गुजरातमध्ये 'भिल्ल सेवा' ही संस्था स्थापन केली. खानदेशमध्ये इ.स. १९१८ मध्ये श्री काकासाहेब बर्वे व शंकरराव ठक्कर यांनी 'खानदेश भिल्ल सेवा मंडळ' ही संस्था स्थापन केली. नामदार गोखले यांनी स्थापन केलेली 'भारत सेवक समाज' ही महत्वपूर्ण संस्था आहे. ठक्करबाप्पा यांनी आदिवासींसाठी भरीव कार्य केलेले आहे. त्यांनी इ.स.१९२३ मध्ये गुजरातच्या पंचमहाल जिल्ह्यातील भिल्ल लोकांसाठी कार्यक्रम हाती घेतला होता. त्यांच्याच प्रेरणेने सर्व भारतभर भिल्ल सेवा मंडळ, वनवासी सेवा मंडळ, आदिवासी सेवा संघ इत्यादी संस्था अस्तित्वात आल्या. श्रीमती गोदावरी परुळेकर यांचे कार्य सुद्धा उल्लेखनीय आहे.

स्वातंत्र्यपूर्व काळातील आदिवासी कल्याणासाठी उल्लेखनीय कार्य करणाऱ्या परदेशी समाजसेवकांचाही उल्लेख केला पाहिजे. महाराष्ट्र, ओरिसा, बिहार व आसाम या राज्यात आदिवासींसाठी ख्रिस्ती मिशनऱ्यांनी बरेच मोठे काम केले आहे. परंतु त्यांचा ख्रिस्ती धर्मांतर घडवून आणणे असाही स्वार्थी हेतू जरी असला तरी त्यांनी आदिवासींना फार मोठा दिलासा दिला होता हे अमान्य करता येणार नाही. महाराष्ट्र राज्यात कल्याणाच्या बाजारात 'चर्च ऑफ दी बेदरेन मिशन' या अमेरिकन संस्थेतर्फे रेव्हंड अँडम एबी यांनी इ.स.१९०३ साली वारली आदिवासिकरिता लहान दवाखाना उघडला होता. इ.स.१९२३ साली या मिशनने पालघरला ग्रामीण वस्तीशाळा सुरु केली होती. अशी अनेक उदाहरणे मिशनऱ्यांचा आदिवासी कल्याण कार्यक्रमाची देता येतील. मानवतेच्या व्यापक दृष्टीकोनातून या आदिम विकास कार्यांकडे पाहिले तर

आदिवासींच्या दुर्गम भागात जावून त्यांनी कार्य केले, हे अत्यंत महत्वपूर्ण आहे. पण हेही मान्य करावे लागेल की, ख्रिस्ती मिशनऱ्यांचा हेतू धर्मातराचा नसता तर त्यांच्या कामाचे महत्व अधिक द्विगुणित झाले असते. अशा प्रकारे बिनसरकारी पातळीवर स्वातंत्र्यपूर्व काळातील आदिवासींसाठी कायम स्वरूपाचे कार्य केलेले आहे.

केंद्र व राज्य सरकार यांच्याकडून आदिवासी समाजाचे प्रश्न सोडविण्यासाठी लाभाच्या विविध योजना राबविल्या जातात. त्यासाठी भारत सरकार तर्फे खास आदिवासी विकास विभाग निर्माण करण्यात आलेला आहे. या विभागाकडून राबविल्या जाणाऱ्या विविध शासकीय योजना तळागाळातील आदिवासींपर्यंत कितपत पोहचल्या आहेत? तसेच त्यांचे प्रश्न सोडविण्यासाठी या योजना कितपत लाभदायक ठरल्या आहेत? याचा शोध घेण्यात आलेला आहे.

स्वातंत्र्योत्तर कालखंड

स्वातंत्र्यपूर्व काळात देश स्वतंत्र करणे हेच उद्दिष्ट असल्यामुळे भारतीयांना आदिवासी समाजाकडे पुरेसे लक्ष घालता आले नाही. परंतु स्वातंत्र्यप्राप्तीनंतर भारतावर आदिवासी प्रश्न हाताळण्याची फार मोठी जबाबदारी येवून पडली. आदिवासींसारख्या दीर्घकाळ उपेक्षित राहिलेल्या जमातींचे प्रश्न म्हणजे स्वतंत्र भारतासमोरील एक मोठे आव्हान होते. २० व्या शतकातील कल्याणकारी राज्याच्या कल्पनेप्रमाणे जनतेचे कल्याण ही राज्याची, शासनसंस्थेची जबाबदारी असते. तेव्हा स्वातंत्र्यानंतरच राज्यपातळीवर आदिवासींचे कल्याण कार्यक्रम हाती घेण्यात आले. त्याचबरोबर आता हेही स्पष्ट झाले की, शासकीय पातळीवर घेतल्या गेलेल्या कार्यक्रमाचे यश हे मर्यादित असते. मागासलेल्या अवस्थेत असलेल्या व अज्ञान, दारिद्र्य, व्यसनाधीनता यामध्ये खितपत पडलेल्या आदिवासी समाजाच्या कल्याणासाठी सरकारी प्रयत्न पुरेसे पडत नाहीत. म्हणून समाजसेवेचे व्रत हाती घेवून आदिवासींच्या उद्धार करण्यासाठी बिनसरकारी पातळीवर काही सामाजिक संस्थाही पुढे येवू लागल्या आहेत. म्हणूनच आपल्याला आदिवासी कल्याण कार्यक्रमाचा आढावा खालील प्रमाणे दोन पातळीवर घेता येईल.

अनुसूचित जाती-जमातींच्या लोकांचे शैक्षणिक व आर्थिक हितसंबंध जपण्यासाठी विशेष काळजी घ्यावी आणि त्यांचे सामाजिक अन्याय व इतर पिळवणूकीपासून संरक्षण करण्याची जबाबदारी राज्य शासनावर टाकण्यात आली आहे. भारतीय संविधानातील मार्गदर्शक तत्वांस अनुसरून पंचवार्षिक योजनांमध्ये मागासवर्गीयांच्या शैक्षणिक, आर्थिक आणि सामाजिक सुधारणांच्या कार्यक्रमांवर भर देण्यात आलेला आहे. विविध आदिवासी योजना निश्चित करून आर्थिक मागासलेपण दूर करण्याच्या विविध पातळीवर प्रयत्न करण्यात आला.

अ) सरकारी पातळीवरील आदिवासी कल्याण कार्यक्रम

१) भारतीय संविधानातील काही तरतुदी समानतेच्या तत्वावर असून सर्व भारतीय नागरिकांना समानतेची स्थिती प्राप्त करून देतात. आदिवासी हे भारतीय समाजाचे घटक असल्यामुळे या तरतुदींमुळे त्यांना संरक्षण मिळते. जसे-भारतीय राज्यघटनेच्या १५ व्या कलमाप्रमाणे धर्म, वंश, जाती, लिंगभेद व जन्मठिकाण यावरून कोणताही भेदभाव केला जात नाही. भारतीय राज्यघटनेच्या १६ व्या कलमानुसार शासकीय नोकऱ्यातसुद्धा कोणताही भेदभाव केला जाणार नाही. म्हणजेच सर्वसामान्य नागरिकांप्रमाणे आदिवासी

व्यक्तीलाही शासकीय नोकरी प्राप्त करण्याची समान संधी देण्यात आलेली आहे. १७ कलमानुसार अस्पृश्यता नष्ट करण्यात आली.

२) समान संधीच्या तत्वाप्रमाणेच सर्व भारतीय व्यक्तींना समान स्वातंत्र्याचे अधिकार बहाल करण्यात आलेले आहेत. ते आदिवासींनाही लागू पडतात. जसे, भारतीय राज्यघटनेच्या १९ व्या कलमान्वये आचार, विचार, उच्चार, व्यवसाय करणे, देशभर संचार करणे इ. बाबतीत सर्वांना स्वातंत्र्य आहे. म्हणजेच शिक्षण संस्था, सार्वजनिक उद्योग, दवाखाने, वसतिगृहे इत्यादी सर्व ठिकाणी भारतातील आदिवासींसह भारतातील इतर सर्व व्यक्ती समान व्यवहार करतील अशी संविधानाद्वारे हमी देण्यात आलेली आहे.

३) जमीनदार, ठेकेदार, सावकार यांच्या आर्थिक शोसनाच्या कचाट्यातून आदिवासींची पूर्णतः मुक्तता करण्यासाठी संविधानात काही खास तरतुदी करण्यात आल्या आहेत. भारतीय संविधानाच्या कलम २३ नुसार एखाद्या व्यक्तीकडून सक्तीने काम करून घेणे, वेठबिगारी पद्धती, व्यक्तीचा अनैतिक व्यापार इत्यादी बाबी बेकायदेशीर ठरविण्यात आलेल्या आहेत. या तरतुदींमुळे सावकार, जमीनदार यांच्या मगरमिठीत सापडलेल्या आदिवासी व्यक्तींना व त्यांच्या कुटुंबांना वेठबिगारीतून मुक्त करणे शासनाला शक्य आहे.

४) आदिवासी हे संख्येने अल्प असले तरी त्यांच्यात भाषा, सणवार, रीतीरिवाज, संस्कृती याबाबत बरीच विविधता आहे. तरीही त्यांच्या शैक्षणिक व सांस्कृतिक हक्काची जपवणूक करून धार्मिक स्वातंत्र्य अबाधित ठेवण्याची तरतूद करण्यात आलेली आहे. भारतीय राज्यघटनेच्या कलम २५ व २९ नुसार व्यक्तींना धार्मिक स्वातंत्र्य, शैक्षणिक व सांस्कृतिक स्वातंत्र्य बहाल करण्यात आलेले आहे.

५) लोकशाही शासन पद्धतीत आदिवासींना सुयोग्य प्रतिनिधित्व मिळाल्याशिवाय या जमातींचा विकास होणे शक्य नाही ही लक्षात आल्यानंतर संविधान निर्मात्यांनी यासाठी लोकसभेत व घटक राज्याच्या विधान सभेत आदिवासींच्या प्रतिनिधीकरिता लोकसंखेच्या प्रमाणात काही जागा राखून ठेवलेल्या आहेत. भारतीय राज्यघटनेच्या १६ व्या भागातील ३२० व ३३२ कलमामध्ये ही तरतूद करण्यात आलेली आहे. लोकसभेच्या ५४५ जागांपैकी आदिवासींसाठी ४७ जागा (७.५%) अनुसूचित जमातींसाठी राखून ठेवण्यात आलेल्या आहेत; तर देशासाठी सर्व विधानसभेतील ४१२० जागांपैकी ५५४ (१३.४४%) जागा अनुसूचित जमातींसाठी राखून ठेवण्यात आलेल्या आहेत.

६) भारतीय राज्यघटनेच्या सहाव्या भागातील कलम १६४ नुसार ओरिसा, बिहार (झारखंडसह), मध्यप्रदेश (छत्तीसगडसह) या तीन घटकराज्यांमध्ये आदिवासी समुदायाची लोकसंख्या मुबलक प्रमाणात असल्यामुळे या घटकराज्यातील मंत्रिमंडळात आदिवासी कल्याण व विकासासाठी एक स्वतंत्र मंत्री नियुक्त करण्याची तरतूद करण्यात आलेली आहे. तसेच अशा घटकराज्यांच्या मंत्रिमंडळात व केंद्रातही एकतरी आदिवासी लोकप्रतिनिधीला मंत्रिपद दिले जाते.

७) आसाम व आसामच्या परिसरातील म्हणजेच ईशान्य भारतातील आसाम, मेघालय, त्रिपुरा, नागलॅंड, अरुणाचलप्रदेश, मिझोरम, मणिपूर या परिसरात आदिवासींची संख्या जास्त आहे. म्हणून त्या भागात विशेष प्रशासनिक व्यवस्था करण्यात आलेली आहे. भारतीय राज्यघटनेच्या सहाव्या भागातील कलम २४४ नुसार आसामच्या जनजातीय क्षेत्रास दोन भागात विभाजित करण्यात आलेले आहे. एक स्वायत्त जिल्हे व दुसरा

स्वायत्त क्षेत्र. या स्वायत्त जिल्ह्यात 'जिल्हा समित्या' व स्वायत्त क्षेत्रात 'क्षेत्र समित्या' असतील. या समित्यांना भूमी, जंगल, शेती, मालमत्ता, विवाह व अन्य सामाजिक प्रश्नांबाबत कायदे करण्याचा अधिकार प्रदान करण्यात आलेला असून न्यायदानाचे कार्य देखील याच समित्यांवर सोपविण्यात आलेले आहे. कलम २४४ (१) नुसार आदिवासी जमाती असणाऱ्या राज्यात मा. राज्यापालास आदिवासी कल्याणासाठी सल्ला देण्यासाठी एक आदिवासी सल्लागार मंडळ नियुक्त करण्याची तरतूद करण्यात आलेली आहे.

८) भारतीय घटनेच्या १२ व्या भागातील कलम २७५ नुसार राज्यातील जनजातींच्या कल्याणकारी योजनांना प्रोत्साहन देण्यासाठी, त्यांच्याकरिता प्रशासनाची योग्य व्यवस्था करण्यासाठी केंद्र सरकारकडून राज्यांना विशेष अनुदान देण्यात येते.

९) भारतीय राज्यघटनेच्या १६ व्या भागातील कलम ३३५ नुसार आदिवासी उमेदवारांकरिता शासकीय सेवेत काही जागा सुरक्षित ठेवण्यात आलेल्या आहेत. केंद्रीय लोकसेवा आयोग, प्रादेशिक लोकसेवा आयोग, विविध निवड मंडळ यांच्यामार्फत भरल्या जाणाऱ्या एकूण जागांपैकी ७.५ % जागा आदिवासींसाठी राखीव आहेत. इतकेच नव्हे, तर शासनाचे अनुदान घेणाऱ्या शिक्षणसंस्था, जिल्हा परिषद, बँका या क्षेत्रातही आदिवासींसाठी जागा सुरक्षित असतात. वय, गुणवत्ता, सेवाज्येष्ठता, पदोन्नती या बाबतीतही आदिवासींना काही सवलती देण्यात आलेल्या आहेत.

१०) भारतीय राज्यघटनेच्या ३३८ कलमानुसार अनुसूचित जाती व जमाती यांच्याकरिता एक विशेष अधिकारी राहतील व त्यांची नियुक्ती मा. राष्ट्रपती करतील. या कलमानुसार मा. राष्ट्रपती 'अनुसूचित जमाती कमिशनर' हा अधिकारी नेमू शकतो. ३४२ कलमानुसार मा. राष्ट्रपतींना एक विशेष अधिकार देण्यात आलेला आहे की, अनुसूचित जमातीतील प्रत्येक राज्यातील कोणत्या-कोणत्या जनजातींचा समावेश करावा, याबाबत संबंधित राज्याच्या राज्यपालांशी विचार-विनिमय करून निर्णय घेतले जातील व तशी यादी तयार करतील.

११) पंचायत विस्तार (अनुसूचित क्षेत्र) अधिनियम -१९९६(PESA: Panchayat Extension (Scheduled Areas) Act-1996).

पंचायत विस्तार (अनुसूचित क्षेत्र) अधिनियम-१९९६ (पेसा) हा कायदा २४ डिसेंबर १९९६ रोजी अस्तित्वात आला. २०१४ मध्ये त्यात सुधारणा करण्यात आली. या कायद्यांतर्गत देशातील एकूण १० राज्यांचा समावेश होतो. त्यामध्ये- महाराष्ट्र, गुजरात, आंध्र प्रदेश, मध्यप्रदेश, झारखंड, ओरिसा, छत्तीसगड, हिमाचल प्रदेश, राजस्थान, तेलंगाना या राज्यांनाच पेसा कायदा लागू आहे. तसेच महाराष्ट्रामधील केवळ १३ जिल्ह्यांना हा कायदा लागू आहे. त्यामध्ये अहमदनगर, पुणे, ठाणे, पालघर, धुळे, नंदुरबार, नाशिक, जळगाव, अमरावती, यवतमाळ, नांदेड, चंद्रपूर, गडचिरोली इत्यादी जिल्ह्यांचा समावेश होतो. वरील जिल्ह्यांमध्ये समाविष्ट आदिवासी लोकसंख्येच्या तुलनेत बुलडाणा जिल्ह्यातील आदिवासी समुदायाची लोकसंख्या कमी असल्यामुळे पेसा कायद्यांतर्गत बुलडाणा जिल्ह्याचा समावेश होत नाही.

हा कायदा अनुसूचित क्षेत्राशी संबंधित असून आदिवासींची संस्कृती, प्रथा, परंपरा यांचे जतन व संवर्धन करणे व ग्रामसभेच्या माध्यमातून आदिवासींची स्वशासन व्यवस्था बळकट करणे हे पेसा या कायद्याचे प्रमुख सूत्र आहे. या कायद्यानुसार अनुसूचित क्षेत्रातील ग्रामसभेस अनुसूचित क्षेत्राबाहेरील ग्रामसभेपेक्षा महाराष्ट्र ग्रामपंचायत अधिनियम १९५८, कलम ५४ ने विशेष अधिकार देण्यात आलेले आहे.

१) एकात्मिक आदिवासी विकास प्रकल्प-(Integrated Tribal Development Project)

१९७५ -७६ व्या वर्षी भारत सरकाराने निर्देश दिल्याप्रमाणे ज्या गावामधील आदिवासींची संख्या एकूण लोकसंखेच्या ५० टक्क्याहून अधिक असेल त्या गावांचा समावेश एकात्मिक आदिवासी विकास प्रकल्प योजनेमध्ये करण्यात आला. शासकीय मान्यता असलेले अशा प्रकारचे १६ प्रकल्प होते. नंतर ज्या गावातील आदिवासी समुदायाची लोकसंख्या ५० टक्क्याहून किंचीतशी कमी आहे अशाही गावांचा एकात्मिक आदिवासी विकास प्रकल्प क्षेत्रामध्ये समावेश करण्यात आला. त्यानंतर अशी क्षेत्रे अतिरिक्त आदिवासी उपयोजना म्हणून ओळखण्यात येवू लागली. आदिवासींच्या बालमृत्यूचे प्रमाण लक्षात घेवून आणि आरोग्य व पोषण सेवायोजन याकडे बारकाईने लक्ष देता यावे यासाठी प्रकल्प अधिकाऱ्यांची संख्या वाढवून २३ वरून २४ करण्यात आली. आदिवासी लोकसंख्येचे वाढते प्रमाण व मोठे कार्यक्षेत्र पाहता सध्या एकूण प्रकल्प अधिकाऱ्यांची संख्या २९ आहे.

२) सुधारित क्षेत्र विकास मोहीम (माडा)-(Modified Area Development Agency)

दरम्यानच्या काळात एकात्मिक आदिवासी विकास प्रकल्प क्षेत्रालगतच्या प्रदेशातही काही ठिकाणी आदिवासींची वस्ती असल्याचे भारत सरकारच्या लक्षात आले म्हणून सुमारे १०,००० लोकवस्तीच्या गावांमध्ये आदिवासींची लोकसंख्या ५ टक्क्याहून अधिक असेल तर अशा गावांचा समावेश सुधारित क्षेत्र विकास (माडा) मोहिमेमध्ये करण्यात यावा.

३) छोटे सुधारित क्षेत्र विकास मोहीम (मिनीमाडा)-(MiniModified Area Development Agency)

एकूण ५,००० वस्तीच्या दोन किंवा तीन गावांमध्ये ५० टक्क्याहून अधिक आदिवासींची संख्या असेल तर, अशा गावांमध्ये समावेश छोटे सुधारित क्षेत्र विकास मोहिमेमध्ये करण्यात यावा असे निर्देश करण्यात आले आहे. महाराष्ट्रा मध्ये एकूण ४३ माडा क्षेत्र आणि २४ मिनीमाडा क्षेत्रे आहेत. तरीही एटीएसपी आणि माडा व मिनीमाडा यामधील क्षेत्राची फार मोठ्या प्रमाणात सरमिसळ झालेली आहे. जानेवारी १९९२ मध्ये आदिवासी विकास विभागाची पुनर्रचना करण्यात आल्यामुळे प्रकल्प अधिकाऱ्यांचे अधिकारक्षेत्र इतके निश्चित केले आहे की, यातील जवळजवळ सर्वच आदिवासींचा माडा किंवा मिनीमाडा तसेच राज्यामध्ये अन्यत्र विखुरलेल्या आदिवासी क्षेत्र यामध्ये कोणतेही असोत त्या आदिवासी क्षेत्रामध्ये त्यांचा समावेश होतो.

शासकीय आदिवासी आश्रमशाळा

अतिदुर्गम व डोंगराळ भागात राहणाऱ्या अनुसूचित जमातींच्या लोकांचा आर्थिक शैक्षणिक व सामाजिक विकास जलदगतीने घडवून आणण्यासाठी सन १९७२-७३ पासून शासनाने निवासी आश्रमशाळा समूह योजना कार्यान्वित केलेली आहे. ही योजना मुख्यत्वे अतिदुर्गम डोंगराळ व पाड्यातील आदिवासी, मुला/मुलींमध्ये शिक्षणाची आवड निर्माण करून शैक्षणिक दृष्ट्या त्यांना सुशिक्षित करणे व त्यायोगे त्यांचे जीवनमान उंचावण्याच्या उद्देशाने राबविण्यात येते. शिक्षणाची ज्ञानगंगा दऱ्या-खोऱ्यात, अतिशय दुर्गम भागात राहणाऱ्या आदिवासींपर्यंत पोहचविण्याचे काम शासकीय आश्रमशाळा करीत आहे. या योजनेनुसार अनुसूचित जमाती क्षेत्रात ५००० ते ७००० आदिवासी लोकसंख्या त्याठिकाणी एक शासकीय आश्रमशाळा हा सर्वसाधारण निकष ठरविण्यात आलेला आहे. काही क्षेत्रातील भाग अतिदुर्गम असून तेथे लोकवस्ती ही पाड्या-पाड्यांमध्ये विखुरलेली असल्याने अशा काही ठराविक ठिकाणी ३००० ते ५००० लोकसंख्येच्या क्षेत्रास एक आश्रमशाळा हा निकष सन १९८२ पासून ठरविण्यात आला आहे.

आदिवासींच्या नवीन पिढीला शिक्षण मिळावे व त्याचबरोबर व्यावसायिक शिक्षण उपलब्ध व्हावे, म्हणून आदिवासी भागात आश्रम शाळा काढलेल्या आहेत. आदिवासी समुदायामध्ये शैक्षणिक प्रगती घडवून आणण्यामध्ये आश्रम शाळेचे फार मोठे योगदान राहिलेले आहे. ग्रामीण भागात राहणाऱ्या आदिवासी लोकसंख्येच्या निकषावर आदिवासी आश्रम शाळेची निर्मिती केली जाते. लोकमानसात आदिवासी आश्रम शाळा हे महत्वाचे शैक्षणिक केंद्र ठरत आहे. या आश्रम शाळेत शिक्षण घेणाऱ्या आदिवासी मुला-मुलींसाठी निशुल्क खाणे, पिणे, राहणे व शिक्षण असल्यामुळे तसेच गणवेश निर्वाह भत्ता या सारख्या सोयी सुविधा सोबत इतर सवलती असूनही आदिवासी पालक १९७५-१९८० पर्यंत आपल्या पाल्यास शाळेत पाठविण्यास उत्सुक नव्हते. एखाद्या व्यक्तीची मानसिकताही झाल्यास गावप्रमुखास विचारून पाठविल्या जात असे. परंतु आज परिस्थिती बदलल्या सारखी दिसते कारण पूर्वी आपल्या पाल्यास शाळेत पाठविण्यास सहजासहजी तयार नसणारा आदिवासी पालक आज शाळेत नियमित शिक्षक नाही म्हणून किंवा व्यवस्थित शिकविल्या जात नाही म्हणून आंदोलन करताना दिसतो आहे. हा निश्चित शिक्षणाचा परिणाम आहे. या शाळांमध्ये प्राथमिक शिक्षणाचे धडे दिले जातात. शिक्षण घेणाऱ्या विद्यार्थ्यांना जेवण-खाणे, राहणे, कपडा एवढेच नव्हे तर शैक्षणिक साहित्यही मोफतमध्ये दिल्या जाते. भारतात ओरिसा, बिहार, राजस्थान, तामिळनाडू इत्यादी राज्यात आश्रमशाळांची संख्या बरीच आहे. महाराष्ट्रातही बऱ्याच ठिकाणी आश्रमशाळा शासकीय तसेच खाजगी संस्थांमार्फत चालविल्या जातात.

सारांश

स्वतंत्रप्राप्तीनंतर भारतात विविध विकास प्रकल्प राबविण्यात आले. शहरी भागात वसलेल्या, पूर्वीपासूनच प्रगत जीवनशैली अनुभवणाऱ्या जनसमुदायाचा काळ पाहून पारंपारिक शेतीऐवजी उद्योगधंद्याच्या विकासाला अनुकूल ठरणाऱ्या अनेक प्रकल्पांचा विस्तार ग्रामीण भागात केला गेला. या प्रक्रियेत अनेक जमातींना स्थानांतरीत व्हावे लागले तसेच त्यांच्या हक्काच्या जमिनींनाही मुकावे लागले. शिक्षणाच्या अभावामुळे आपल्या मुलभूत हक्कांसाठी कायदेशीर लढाई देण्याइतपत जागरूकताही या समुदायात नव्हती. औद्योगिकरणामुळे देशाचा विकास तर साधत होता परंतु, मोठ्या प्रमाणत नाईलाजाने विस्थापित होणाऱ्या प्रचंड मोठ्या संख्येच्या अनुसूचित जाती व जमातींच्या पुनर्वसनाची समस्या वाढत चालली होती. आजही भारतात विकास प्रकल्पांचा सर्व फायदा केवळ मुठभर लोकांनाच मिळतो. तसेच रस्ते महामार्गांची बांधणी, खाणविकास, धरण, बंधारे इ. प्रकल्पासाठी लाखो आदिवासींना विस्थापित व्हावे लागते. देशाच्या विकासासाठी उभारण्यात आलेल्या विकास प्रकल्पांबरोबर भारतातील सर्व जाती-जमातींना त्यांच्या मालकीच्या जमिनी, वन्यक्षेत्र व मूळ परंपरांसह जगता यावे यासाठी अनुकूल कायदे करणे व त्यांची काटेकोर अंमलबजावणी करणे इ. शासनाची नैतिक जबाबदारी आहे. आज आदिवासी क्षेत्रातील वाढत्या व नियमबाह्य अतिक्रमणांवर मर्यादा घालणाऱ्या कठोर कायदे करण्याची गरज निर्माण झाली आहे. वास्तविक भारतात अशा कायद्यांचा अभाव नसून केवळ कायद्यांची अमलबजावणी होत नसल्याचे विदारक वास्तव पहावयास मिळते. भारतीय संविधानातील कलम ५ व ६ अंतर्गत आदिवासींना त्यांच्या मूळ भूप्रदेशातील जमिनीची कायदेशीर मालकी देण्यात आली आहे.

भारतीय वन्य कायद्यातही आदिवासी जनसमुदायांना वन्य प्रदेश व तेथील साधनसंपत्तीचा विनियोग त्यांच्या दैनंदिन गरजांसाठी करण्याची तरतूद आहे. नुकत्याच पारित करण्यात आलेल्या सुधारित भूसंपादन कायद्यातील नविन तरतुदीनुसार आदिवासींसह सर्व अनुसूचित जमातींच्या हक्काची जमीन संपादित

करण्यावर कठोर निर्बंध घालण्यात आलेले आहेत. यावरून हे स्पष्ट होते की, मुख्य प्रवाहातील समाजाची व सरकारची उदासीनता तसेच आदिवासींशी संबंधित कायद्याची काटेकोर अंमलबजावणी न झाल्यामुळे आदिवासी जमातींना आजतागायत स्वतःच्या अस्तित्वासाठी झगडावे लागत आहे.

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सीमाप्रदेशातील आदिवासी लोकगीतांमधून व्यक्त होणारे लोकजीवन

सरस्वती लक्ष्मणराव अंदेलवार

संशोधक, पीपल्स कॉलेज, नांदेड

लोकगीतांच्या माध्यमातून स्त्रिया आपल्या भावना व्यक्त करतात. लोकगीते ही एका पिढीपासून दुसऱ्या पिढीपर्यंत चालत आलेले असते. आदिम मानवी जीवनापासून सद्यस्थितीपर्यंत ही लोकगीतांचे लोकजीवनात अनन्य साधारण असे महत्त्व असलेले दिसते. महाराष्ट्राच्या वेगवेगळ्या भागात विविध आदिवासी जमातींचे वास्तव्य आढळून येते. त्यांच्या गीतांतून प्राचीन काळाचा इतिहास मानवी मनाची जडणघडण, लोकांच्या चालीरिती आणि नादरूप झालेली सामाजिक परिस्थिती मोठ्या कुशलतेने प्रकट झालेली असते. त्यांच्या प्रदेशातील पशुपक्षी शिकारी आणि डोंगर भाग यांच्या वर्णनांनी ओथंबलेली ही गीते तेथील साक्षात देखावा उभा करतात. ही गीते गातांना व नाचताना तेथील आदिवासी बेभान झालेले असतात.

आदिवासी समाज गरीब, अज्ञानी, सामाजिकदृष्ट्या मागासलेला असला तरी जीवनातील आनंद लुटण्याची इच्छा व प्रयत्न तो सतत करित असतो. अज्ञान आणि गरीबीमुळे आदिवासींच्या वाट्याला नागर जीवनातील भौतिक सुखे फार कमी येतात. ते सुख त्यांच्या नाचगाण्यातून मिळवितात. त्यांच्या गीतांमधून श्रद्धा, रूढी परंपरा, कला कौशल्य, भावना, संस्कृती यांचे दर्शन घडते.

संशोधनाची उद्दिष्टे

- १) सीमाभागातील आदिवासी लोकगीतातील स्त्री-चित्रणाचा आढावा घेणे.
- २) सीमाप्रदेशातील आदिवासी लोकगीतांचे स्वरूप अभ्यासणे.
- ३) आदिवासी लोकगीतांतील वेगळेपण अभ्यासणे.

संशोधनाची गृहितके

- १) सीमाप्रदेशातील आदिवासी लोकजीवनात विविध प्रकारच्या चालीरिती आढळून येतात.
- २) लग्नविधी – सण समारंभात स्त्रिया एकत्रित येतात आणि लोकगीत गाऊन व्यक्त करतात.
- ३) आदिवासीचे लोकजीवन विविधतेने नटलेले आहे.

आदिवासी स्त्री-गीते

मराठी लोकसाहित्यामध्ये स्त्रीगीतांची परंपरा जतन स्त्रिया कडूनच मोठ्या प्रमाणावर केलेली दिसते. या लोकगीतांचा गाभा हा स्त्रीयांचे दैनंदिन जीवन, पुरुषप्रधान संस्कृतीचा प्रभाव आणि बहुतांश ग्रामीण जीवनाचा अंतर्भाव दिसून येतो. सकाळी उठल्यापासून ते रात्री झोपेपर्यंत नित्य नैमित्तिक कामे, त्याची वर्णने जीवनातील महत्वाच्या बहुतेक सर्व प्रसंगांना उद्देशून आदिवासी गीते रचलेली असतात. त्यांच्या लोकगीतांमध्ये नृत्य संगीत आणि नाटय एकरूपतेच्या पातळीवर असते. आदिवासी यांचा अल्पसा परिचय करून घेऊ.

लोकजीवन आणि लोकसंस्कृतीपेक्षाही आदिवासीचे जीवन निसर्ग आणि भूमी यांच्याशी अधिक निगडीत झालेले असते. ते जंगलाचे रहिवासी असतात. जंगलावर अवलंबून असतात. आदिवासींच्या जीवनामध्ये अन्न, घरे,

देवदेवता, धर्मविधी, विवाहसोहळे यामध्ये जंगलातील वृक्षांना किती महत्व असते हे आपणाला समजणार नाही. हिंदूस्थानात परंपरेने जे संस्कारविधी प्रचलित आहेत. त्यात जन्म, लग्न आणि मृत्यू यांच्याशी संबंधित विधींना फारच महत्वाचे स्थान आहे. सोळा संस्कारांपैकी अनेक संस्कार आता कालबाहय झाले आहेत आणि होत आहेत. जन्म लग्न आणि मर्तिके यासंबंधीचे विधी कायम राहिले. लग्न विधी हा एक महत्वाचा संस्कार मानला जातो. सर्व जाती—जमातीत पूर्वापार चालत आलेली परंपरा म्हणजे लग्नविधीत गाणी म्हणण्याची होय. लग्नात आणि केवळ स्त्रियाच म्हणतात. ग्रामीण भागात अजूनही स्त्रिया लग्नासंबंधी कितीतरी विधी पार पाडतांना गाणी म्हणतात. लग्नविधीतला महत्वाचा सोहळा म्हणजे हळद लागणे.

हळद लागणे म्हणजेच लग्न लागणे असा अर्थ रूढ आहे. हळदीच्या वापराने सौंदर्य वाढते आणि खुलून दिसते. अशी सर्वत्र समजूत आहे. लग्नविधीत हळदीला खुप महत्व आहे. हळद लावण्याची विधी पूर्ण झाल्याशिवाय लग्नविधी पार पाडता येत नाही. सीमाप्रदेशातील काही तालुक्यामध्ये आदिवासी जमातीचे लोक राहतात. सर्वात जास्त किनवट तालुक्यात आहेत. भोकर तालुक्यातही आहेत. विवाहाच्या सोहळ्यात वधूवरांना हळद लावण्याच्या विधीला आदिवासी भिल्ल समाजातील फारच महत्व दिले जाते. हळदीच्या वेळी नवरा नवरीला गाणी गाताना हळद लावतांना कौतूक करतात, नवरदेवाचे मानाने कौतूक केले जाते आणि तेच नवरीमुलीचे हेटाळणी केली जाते. अशी काही गीते म्हटली जाते. वधुकडील लोक मात्र वधुचे कौतुक करतात आणि वराचे टिंगल करतात. एका गाण्यात वधुकडील मंडळीचे तिचे कौतूक करतांना म्हणतात. वधुला 'सोन्याच्या पाटावर बस' म्हणतात. आणि वराला मात्र आईच्या मांडीवर बस असे म्हणतात.

बेसी ले वा बेना सोना पाटीले

बेसी ले रा लविंडा यहाँ क्यो मांडयो वे

या गीतात मुलीला चांगली मोकळी बस म्हणतात. आणि नवरदेवाला आईच्या मांडीवर बस म्हणतात. त्याला हालचाल करता येऊ नये म्हणून येथे नवरदेवाची थट्टा मस्करी केली जाते.

“बेना हिरीलिरि बोहोजे सोना पाटीलावे

लविंडावे हिराय नाय ने किराय नाव यहाँ

क्यो मांडयो पे”

या गाण्याचा आशय अगदी साधा आणि सोपा असा आहे. आदिवासी जमातीत हळद लावल्यानंतर नाचण्याचा विधी असतो. या गाण्यातून मात्र पाटावर बसविणे असाच होतोत्र

वरपक्षाकडील लोक मात्र नवरीची टिंगल उडवितात. हळद लावून गोरी न होतात्र तू आधीच काळी आहेस माती लावू अजून काजळी सारखी काळी दिसतेस.

“गोरा ता गोरो भायो हिलदयोमें गोरो रे

काली ता काळी लंबडी काजल मे काली रे”

नवरदेव आधीच गोरा असलेला अजून हळद लावल्यावर गोरा दिसत आहे. तू मात्र काळी दिसतेस.

लग्नाच्या प्रसंगी जी गाणी म्हटली जातात. त्यातून त्यांच्या जीवनातील सुख—दुःखाचे सामाजिक रितीरिवाजांचे दर्शन घडते. त्यांचा समूह भाव प्रकट होते. आदिवासी परंपरेबरोबरच कुटूंबसंस्थेतील नातेसंबंधाचाही

परिचय घडतो. लग्न म्हटल्यावर रूसवे—फुगवे हे येतातच. आणि प्रत्येक जाती—जमातीमध्ये आदिवासी भागात लग्नकार्यात मानापानावरून अनेक रूसवे फुगवे होतात. विशेषतः मान पानाच्या वेळी, आहेर चढवतांना महिलांना मिळणाऱ्या साडयावरून अनेक रूसवे होतात. आदिवासी महादेव कोळी जमातीत अशी एक पध्दत असते की लग्न कार्यात वधूच्या आणि वराच्या मामाने आणलेली साडी ही नेसावीच लागते. त्या साडीचा मान पण असतो. त्या साडीचा रंगही हिरवाच असतो. वरमाई आपल्याला आणलेली साडी ही स्वतः न नेसता आपल्या जाऊबाईला नेसायला सांगते. नेहमी आपल्या सोबत राहणाऱ्या जाऊबाईचा मान राखण्यासाठी भावाने आणलेली साडी देते.

या गं मांडवाच्या दारी, या गं मांडवाच्या दारी
जवा जावांच्या रूसवा सखे गं, जावा जावांचा रूसवा
माझ्या बंधुचे पातळ, माझ्या बंधुचे पातळ
जाऊ बाईला नेसवा सखे गं, जाऊ बाईला नेसवा.....

या गाण्यातून जाऊला साडी नेसवण्याचा आग्रह धरतेच हे लग्नकार्य एकाच दिवसाचे असते परंतु त्या दोघींना कायम एकत्र राहावे लागते. नातेसंबंध निट टिकवायचे असेल तर संकुचित वृत्ती न ठेवता आपल्या जावेची ईच्छा पूर्ण केली पाहिजे म्हणून स्वतःच्या भावाने आणलेली साडी ती आपल्या जावेला देवू इच्छिते. हा उदार दृष्टीकोन आदिवासी स्त्रियांचा स्त्रियांमध्ये दिसते. परंपरा जतन करण्याचे कार्य स्त्री करत असते. धार्मिक विधीमध्ये अशा गीतांचे महत्व असते. कृषिप्रधान भारतीय समाजामध्ये कुटुंबकेंद्री जीवन असल्याने स्त्रियांच्या गीतामधून कुटुंब व्यवस्थेची विविध रूपे दिसतात.

“ देवा मापल्या पिकाला धासे येऊ दे
कणीस पोरं पोटभर खाती असं सरू दे वरीस”

म्हणूनच या भूमीविषयी अपार श्रद्धा असते. या भूमीतून जन्माला आले आहेत. म्हणून तृप्तही होतो. त्यामुळे तो आपल्या भूमीची माती चिमूटभर घेऊन कपाळाला लावतो. अशी अनेक गीते प्रचलित आहेत.

भारतातील सर्वच आदिवासी जमातीमध्ये सण, उत्सव, लग्नविधी, यात्रा इ.प्रसंगी गीते नृत्यासह सादर करण्याची प्रथा आहे. यावरून असे स्पष्ट होते की, अगदी प्राचीन काळापासून हिंदूस्थानातील सर्व जातीजमातींचे लोक त्याचप्रमाणे जन—जातीचे लोकजीवन जगताना गाणी म्हणून आपले जीवन आनंदमय करित जगत आले आहेत. लोकगीतातून आदिवासी स्त्रीचे जीवन, जीवनाचे विविध थर स्पष्ट झाले आहेत. स्त्रियांची लोकगीते म्हणजे केवळ संसारातील दुःखे व्यक्त करण्याचे साधन नसून तिच्या मनातील भाव भावना व्यक्त करणारे साधन आहे. स्त्री गीतामध्ये प्रामुख्याने जीवन जगण्याची सकारात्मकता मोठया प्रमाणात दिसते.

सर्वसाधारण सर्वच जातींनी आपापल्या परीने गीतांचे संग्रह केलेले आहेत. आणि ती जोपासून पण ठेवले आहेत. याचे श्रेय भारतातल्या अनंत लौकिक वृतांना आणि लग्नांच्या सोहळयांना आहे. धार्मिक आणि सामाजिक आशयाबरोबरच त्यांच्या भावनांचेही प्रतिबिंब प्रत्ययास येते. संस्कृती आणि त्यांची जीवनसरणी यांचेही प्रतिबिंब प्रत्ययास येते. नृत्य, गीत आणि संगीत हे आदिवासीयांचा जीवनाचे अविभाज्य घटक आहेत.

निष्कर्ष :-

- १) आदिवासी गीतातून सांस्कृतिक जीवनाचे दर्शन घडते.
- २) स्त्रीगीतांमधून जीवन जगण्याची सकारात्मकता मोठया प्रमाणात दिसते.

- ३) लोकगीतांमधून संस्कृतीचे जतन आणि संवर्धन होत असते.
- ४) आदिवासींचे जीवन हे निसर्गावर अवलंबून आहे हे दिसून येते.
- ५) मौखिक परंपरेतून रूढी, परंपरा, लोकस्वभाव, जीवनदर्शन, आचार—विचार प्रकट होतांना दिसतात.
- ६) आदिवासी लोकगीतात स्त्रियांनी आपला आत्मा ओतलेला आहे.

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- ४) आदिवासी लोकगीतांतील स्त्रीजीवन (शोध निबंध)
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- ६) मौखिक वाङ्मयाची परंपरा — स्वरूप आणि भवितव्य — डॉ. प्रभाकर मांडे गोदावरी प्रकाशन 'मंगलप्रभा' १०९, एन—५ सावरकर नगर सिडको, औरंगाबाद (४३१००३)
- ६) लोकसंस्कृती—स्वरूप आणि विशेष — डॉ. द.ता.भोसले, पदमगंधा प्रकाशन ३६/११, धन्वंतरी सह.गृह.संस्था, पांडुरंग कॉलनी एरंडवन, पुणे. (४११०३८)

आदिवासी समाजातील शैक्षणिक समस्येचे अध्ययन

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सारांश

सामाजिक समस्या ह्या सार्वत्रिक (Universal) आहेत. पृथ्वीतलावर असा एकही समाज नाही की त्या समाजात कसल्याही प्रकारच्या समस्या नाहीत. त्याचप्रमाणे आदिवासी समाज देखील समस्यांपासून वंचित राहिलेला नाही. डोंगर दऱ्या-खोऱ्यात राहणारा, प्रतिकूल परिस्थितीत जीवन जगणाऱ्या साध्या आदिवासी समाजाला देखील आर्थिक, धार्मिक, राजकीय, आरोग्यविषयक, कौटुंबिक आणि शैक्षणिक समस्यांना सामोरे जावे लागत आहे. प्रस्तुत शोधनिबंधात आदिवासी समाजातील शैक्षणिक समस्येचे अध्ययन करण्यात आले.

जटील आणि गुंतागुंतीच्या समाजात जीवन जगण्यासाठी प्रत्येक व्यक्ती साक्षर असणे गरजेचे आहे. आदिवासी समाजात २०११ च्या जनगणनेनुसार ३१.०४% निरक्षरता आहे. शैक्षणिक संस्था मध्ये आदिवासी विद्यार्थ्यांनी प्रवेश घेण्याचे प्रमाण कमी आहे. शिकणाऱ्या आदिवासी विद्यार्थ्यांनी शैक्षणिक वर्षामध्ये किंवा काही वर्षे शिक्षण घेऊन मध्येच शाळा सोडण्याचे प्रमाणही इतर समुदायाच्या तुलनेत जास्त आहे. लिंग असमानतेचा प्रभाव आदिवासी समाजातील शैक्षणिक जीवनावर पडलेला आहे. आदिवासी मुलांच्या तुलनेत मुलींचे शिक्षण घेण्याचे प्रमाण कमी आहे. समाजातील शैक्षणिक प्रगतीसाठी शिक्षणाच्या सोयी-सुविधांची उपलब्धता आवश्यक असते परंतु आदिवासी समाजात मात्र याउलट परिस्थिती दिसून येते. काही शाळांमध्ये शिक्षक, इमारत, खडू-फळा, पुस्तके, प्रयोगशाळा, क्रीडांगण, इत्यादी सुविधा पुरेशा प्रमाणात नाहीत. तसेच त्यामध्येही भ्रष्टाचार झालेला आढळून येतो.

महत्वाच्या संकल्पना: लिंगभेद, साक्षरता, निरक्षरता, शैक्षणिक गळती

संशोधनाची उद्दिष्ट्ये

आदिवासी समाजातील निरक्षरतेची समस्या, विद्यार्थ्यांचे शैक्षणिक संस्थामध्ये प्रवेश घेण्याचे प्रमाण कमी असणे, शैक्षणिक गळतीचे जास्त प्रमाण असणे, लिंग असमानतेचा शैक्षणिक जीवनावर पडलेला प्रभाव आणि शैक्षणिक सोयी सुविधांच्या उपलब्धतेच्या समस्येचे अध्ययन करणे.

संशोधन पध्दती

ज्ञानेन्द्रियाला आलेल्या अनुभवाच्या आधारे एखादी घटना, प्रसंग, वस्तू, व्यक्ती याविषयी केलेल्या वस्तुस्थिती दर्शक विधानाला तथ्य म्हणतात. प्रस्तुत संशोधनासाठी ग्रंथ, संशोधन अहवाल, वैयक्तिक लेख, वर्तमान पत्रे, साप्ताहिके, मासिके इत्यादी दुय्यम तथ्य सामुग्रीचा उपयोग करण्यात आला.

प्रस्तावना

जीवाचे आंतरिक प्रस्फुटन होऊन उत्क्रांतीच्या प्रक्रियेतून मानवाची निर्मिती झाली. मानवाला आपण एकाकी जीवन जगू शकत नाही हे लक्षात आले. कारण मानव हा आपल्या आवश्यकतेच्या पूर्ततेबाबतीत परावलंबी आहे. त्याला आपल्या गरजांच्या पूर्ततेसाठी इतरावर अवलंबून राहणे लागते. त्यासाठी मानव हा एकत्रीत राहू लागला यातच समाज निर्मितीचे मूळ आहे. प्रारंभिक काळात तो टोळीच्या रूपाने राहू लागला. लैंगिक गरज, मुलांचे पालन पोषण, भावनिक आणि शारीरिक संरक्षण इत्यादी आवश्यकतेच्या पूर्ततेसाठी

कुटुंबाची निर्मिती झाली. कालांतराने अनेक शोध लागले आणि स्थिर जीवनाचा प्रारंभ झाला. हळूहळू खेडे निर्माण झाली. खेड्याचे रूपांतरण नगरामध्ये झाले. या प्रक्रियेत मुळच्या भूमीपुत्रांनी दुर्गम भागात, डोंगर कपाऱ्यात, नदी नाल्याच्या शेजारी, घनदाट जंगलात वस्ती करून राहिले ते आदिवासी होय. देशात त्यांना वेगवेगळ्या नावानी ओळखले जाते. रिस्ले, एल्वीन, ठक्कर यांनी आदिवासींना 'मुळचे रहिवासी' तसेच डॉ. जी.एस. घुर्ये यांनी 'मागासलेले हिंदू' असे म्हटले आहे. तर भारतीय संविधानामध्ये 'अनुसूचित जमाती' (Scheduled Tribes) असे म्हटले जाते.

सामाजिक समस्या ह्या सार्वत्रिक आहेत. प्रगत-अप्रगत, विकसित-अविकसित, लहान-मोठा, पारंपारिक-आधुनिक असा कोणताही समाज सामाजिक समस्येपासून वंचित राहू शकत नाही. त्याचप्रमाणे आदिवासी समाज देखील सामाजिक समस्येपासून दूर राहिलेला नाही. आर्थिक, राजकीय, शैक्षणिक, सांस्कृतिक, धार्मिक, आरोग्यविषयक इत्यादी सामाजिक समस्या असलेले आढळून आले. प्रस्तुत शोध निबंधामध्ये वरील समस्यापैकी शैक्षणिक समस्येचे अध्ययन करण्यात आले.

आदिवासी जमातीचे लोकसंख्यात्मक स्वरूप

भारतीय राज्यघटनेतील कलम ३४२(१) नुसार ज्यांचा समावेश अनुसूचित जमातीच्या यादीत केला आहे त्यास आदिवासी म्हणून ओळखले जाते. डोंगराळ प्रदेशात आणि जंगलात वास्तव्य करणाऱ्या आणि जे आधुनिक संस्कृती तसेच जीवनपद्धती पासून अलिप्त आहेत, तसेच त्यांच्या मध्ये एकसमान बोलीभाषा बोलली जाते. आपली उत्पत्ती एकाच पुर्वजापासून झाली असे समजतात. या संदर्भात डॉ. डी.एन. मुजुमदार म्हणतात "जमात किंवा आदिवासी समाज हा समान जीवन पद्धती असणारा, समान भाषा बोलणारा व व्यवसाय, विवाह वगैरे बाबतीत समान निषेध नियमाचे पालन करणारा आणि एकाच भूप्रदेशावर वास्तव्य करणाऱ्या कुटुंबाचे किंवा कुटुंब समूहाचे एकत्रीकरण आहे."१

Scheduled Tribe Population(in millions)

Census Year	Total Population	Scheduled Tribe Population
1961	439.2	30.1
1971	547.9	38.0
1981	665.3	51.6
1991	838.6	67.8
2001	1028.6	84.3
2011	1210.8	104.3

Source: Statistical Profile of Scheduled Tribes in India 2013 Report P. 2

अनुसूचित जमातीच्या सूचीनुसार भारतात 414 आदिम जमाती आहेत. आदिवासींच्या लोकसंख्ये बाबतीत भारताचा जगात दुसरा क्रमांक असून पहिला क्रमांक आफ्रिकेचा आहे. भारतात 2011 च्या जनगणनेनुसार 104.3 लाख असून देशाच्या एकूण लोकसंख्येच्या तुलनेत त्याचे प्रमाण 8.6 एवढे आहे. शैक्षणिक समस्येविषयीच्या तथ्याचे विश्लेषणात्मक निर्वचन:

निरक्षरतेची समस्या :

समाजाच्या प्रगतीसाठी शिक्षण अत्यंत महत्वाचे आहे. ग्रामीण आणि शहरी समुदायाच्या तुलनेत आदिवासी समाज आजही शैक्षणिक बाबतीत मागासलेला आहे. स्वातंत्र्यपूर्वकाळात तर आदिवासीं शैक्षणिक बाबतीत मागासलेले होते. पाश्चात्य देशांच्या आगमना नंतर यामध्ये परिवर्तन झाले. त्यांच्याच प्रयत्नांमुळे आधुनिक शिक्षणाची सुरवात झाली. स्वातंत्र्या नंतर शैक्षणिक जनजागृती आणि शासनाच्या

प्रयत्नामुळे भारतात साक्षरता दर वाढलेला आहे. यामध्ये ग्रामीण आणि नागरी समुदायाच्या तुलनेत आदिवासी समुदायात साक्षरतेचे प्रमाण कमी आहे. ही बाब पुढील सारणीवरून अधिक स्पष्ट होईल.

Comparative Literacy Rate of ST and Total Population

Category/ Census Year	1961	1971	1981	1991	2001	2011
Total Population	28.3	34.45	43.57	52.21	64.84	72.99
Scheduled Tribes	8.53	11.30	16.35	29.60	47.10	58.96
Gap	19.77	18.15	19.88	22.61	18.28	14.03

Source: Statistical Profile of Scheduled Tribes in India 2013 Report P. 13

वरील संख्यात्मक तथ्यावरून आपणास असे निर्वचन करता येईल की 2011 च्या जनगणनेनुसार एकुण आदिवासी लोकसंख्येपैकी 31.04% आदिवासी लोकसंख्या निरक्षर आहे. एकुण लोकसंख्येच्या तुलनेत हे प्रमाण 14.03% नी कमी आहे.

शैक्षणिक संस्थामध्ये आदिवासी विद्यार्थ्यांचा कमी प्रवेश:

शासनाकडून आदिवासी विद्यार्थ्यांना अनेक प्रकारच्या सोयी सवलती देऊनही शैक्षणिक संस्थामध्ये आदिवासी विद्यार्थ्यांनी प्रवेश घेण्याचे प्रमाण कमीच आहे. याचाच परिणाम म्हणून आदिवासी मध्ये साक्षरतेचा दर देखील तेवढा चांगला नाही. अनेक आदिवासी कुटुंबांना शिक्षणाचे महत्त्वच समजले नाही. अनेक आदिवासी परिवार तर दारिद्र्य स्थितीत जीवन जगतात. त्या परिवारासाठी मुल ही आर्थिक स्रोत म्हणून बघितले जाते. मुलांचा शाळेत प्रवेश न घेता त्यांचा परंपरागत व्यवसाय कारणेच पसंद करतात. त्यांच्या मध्ये शिक्षणाविषयीचे अनेक गैरसमज आहेत. या संदर्भात डॉ. बी.एम. कऱ्हाडे लिहितात 'गडचिरोली जिल्ह्यातील 'माडिया' लोकात आजही अनेक गावात एकही शिक्षित मिळणार नाही अशी वस्तुस्थिती आहे. आज शाळा-अंगणवाडी प्रत्येक गावात पोहचली. अंगणवाडी शिक्षिका स्थानिक गावातीलच असावी असे धोरण आहे. परंतु गावात चौथा वर्ग शिकलेली महिला मिळत नाही अशी स्थिती आहे.'^२ आदिवासी समाजातील शैक्षणिक संस्थात विद्यार्थ्यांना प्रवेश घेण्यासंबंधीच्या मानसिकतेचा परिणाम शैक्षणिक जीवनावर झालेला दिसून येतो. शैक्षणिक संस्थात विद्यार्थ्यांना प्रवेश घेण्यासंबंधीचे संख्यात्मक तथ्य खालील सारणीत दर्शविण्यात आले.

Percentage Enrolment ST Student to all categories

Year	Parimary	Upper Primary	Secondary
1995-1996	8.8	6.1	4.9
1996-1997	9.2	6.3	4.9
1998-1999	9.6	6.7	5.1
1999-2000	9.4	6.9	5.0
2000-2001	9.7	7.2	5.4
2002-2003	9.7	6.9	5.4
2003-2004	9.8	7.5	5.6
2004-2005	10.5	8.1	5.6
2005-2006	10.6	8.5	5.7
2006-2007	10.8	8.5	6.1
2007-2008	10.8	8.2	6.3
2009-2010	11.2	8.6	6.3
2010-2011	11.0	8.7	6.4

Source: Selected Educational Statistics, MHRD, 2010-11

वरील सारणीमधील 1995 – 2011 पर्यंतच्या सांख्यिकीय तथ्यावरून आदिवासी समुदायात शैक्षणिक संस्थेत विद्यार्थी प्रवेश घेण्याचे प्रमाण अतिशय कमी आहे. 2011 मध्ये प्राथमिक शिक्षणासाठी 11.00%, उच्च प्राथमिकसाठी 8.7 तर माध्यमिकसाठी 6.4 एवढ्या विद्यार्थ्यांनी प्रवेश घेतला हे प्रमाण अतिशय कमी आहे.

शैक्षणिक गळतीची समस्या:

आदिवासी विद्यार्थ्यांमध्ये शैक्षणिक वर्षातून मध्येच अथवा काही वर्ष शिक्षण घेऊन शिक्षण पूर्ण न करताच मध्येच शाळा सोडण्याचे प्रमाण जास्त आहे. यासाठी त्यांची आर्थिक स्थिती, शिक्षणाविषयीचे त्यांचे गैरसमज, निरक्षरता इत्यादी घटक जबाबदार आहेत. 2010-11 च्या शैक्षणिक वर्षात केलेल्या सर्वेनुसार एकूण विद्यार्थ्यांच्या शैक्षणिक गळतीच्या प्रमाणामध्ये आदिवासी विद्यार्थ्यांचे प्रमाण किती आहे ही बाब खालील सारणीत दर्शवण्यात आली.

Drop Out Rates (in percent)

Class	Boys		Girls		Total		Gap
	ST	All	ST	All	ST	All	
Classes I-V	37.2	28.7	33.9	25.1	35.6	27.00	8.6
Classes I-VIII	54.7	40.3	55.4	41.00	55.00	40.6	14.4
Classes I-X	70.6	50.4	71.3	47.9	70.9	49.3	21.6

Source: Selected Educational Statistics, MHRD, 2010-11

2010-11 च्या शैक्षणिक वर्षात पहिली ते पाचवी या वर्गातील विद्यार्थ्यांच्या शैक्षणिक गळतीच्या प्रमाणामध्ये आदिवासी विद्यार्थ्यांचे शाळा सोडण्याचे प्रमाण 35.6% आहे. पहिली ते आठवी पर्यंतच्या विद्यार्थ्यांचे प्रमाण 55.00% एवढे आहे. पहिली ते दहावी पर्यंतच्या विद्यार्थ्यांनी शाळा सोडण्याचे प्रमाण 70.9% एवढे आहे.

लिंगभेदाची समस्या:

समाजातील कौटुंबिक, वैवाहिक, आर्थिक, शैक्षणिक, धार्मिक आणि राजकीय इत्यादी प्रत्येक क्षेत्रात कमी अधिक प्रमाणात लिंग असमानता दिसून येते. त्याला आदिवासी समाज देखील अपवाद नाही. ग्रामीण आणि शहरी समुदायाच्या तुलनेत आदिवासी समाजात देखील कमी अधिक प्रमाणात लिंगभेद आढळून येतो. यातून आदिवासी समाजातील शैक्षणिक क्षेत्र देखील सुटलेले नाही. याबाबतीत डॉ.धर्मवीर महाजन व डॉ.कमलेश महाजन म्हणतात “अनुसूचित जनजातियो में शिक्षा की समस्या की गम्भिरता इस तथ्य से पता चलती है कि, समाजिक दृष्टि से इन जनजातियो में शिक्षा सम्बन्धी अनेक असमानताए मौजूद है जैसे (i) पुरुषो की अपेक्षा स्त्रियो में शिक्षा प्रायः नगण्य है (ii) विभिन्न प्रदेशो में अनुसूचित जनजातियो की प्रगति में असमानताए पाई जाती है”३ पुरुषाच्या तुलनेत स्त्रियांना दिले जाणारे शिक्षणाचे प्रमाण नगण्य आहे. आदिवासी समाजात शिक्षण क्षेत्रात कशाप्रकारे लिंगभेद होतो ही बाब दर 100 मुलांच्या मागे मुलींचे शिकण्याचे असणारे प्रमाण पुढील सारणी वरून अधिक स्पष्ट होईल.

Number of Girls per hundred boy

Class	Scheduled Tribes	All categories
I-V	94	92
VI-VIII	91	89
IX-X	81	82
XI-XII	74	79

Source: Statistics of school education , 2010-11

वरील 2010-2011 च्या आकडेवारीवरून 100 मुलांच्या मागे आदिवासी मुलीचे प्रमाण हे कमी असलेले आढळून येते. I-V या वर्गात शिकणाऱ्या मुलींचे प्रमाण 94, VI-VIII या वर्गात 91, IX-X मध्ये 81 तसेच XI-XII यामध्ये 74 एवढे प्रमाण आहे. यावरून मुलांच्या तुलनेत मुलींचे प्रमाण कमी असलेले आढळून येते.

अपुन्या शैक्षणिक सुविधा:

स्वातंत्र्या नंतर भारतात ज्या गतीने शिक्षणाचा प्रसार झाला त्याच्या तुलनेत शैक्षणिक सुविधा मात्र कमी पडल्या. सरकारी शाळांची स्थिती म्हणावी तेवढी चांगली नाही. खाजगी शाळा आदिवासी क्षेत्रात पोहचल्या नाहीत. आदिवासी क्षेत्रातील शाळामध्ये मुलांना बसण्याचीही व्यवस्था नाही. मुले जमिनीवर बसतात. राहण्यासाठी पुरेशी वसतिगृहे नाहीत. ज्याठिकाणी आहेत तेथे मोठ्याप्रमाणात भ्रष्टाचार झालेला आढळून येतो. ही बाब पुढील संदर्भावरून अधिक स्पष्ट होईल “भारत में जिस द्रुत गति से शिक्षा संस्थान खुले और शिक्षा का गणनात्मक प्रसार हुआ, उस गति से शैक्षणिक सुविधाएं प्रदान नहीं की गई। आज भी शहरो से लगे गावो के सरकारी पाठशालाओ में हालत यह है कि बच्चे जमीन पार बैठते है, बच्चो के बैठने के लिए पट्टीया भी नहीं है, कार्यालय में मेज-कुर्सी और अलमारी की भी व्यवस्था नहीं है। विज्ञान(सायन्स) में प्रवेश अधिक है तो प्रयोगशाळा में पर्याप्त साधन नहीं है, फिर छात्रावासो का तो नितान्त अभाव है”^४ म्हणजेच थोडक्यात आदिवासी विद्यार्थ्यांना मिळणाऱ्या शैक्षणिक सुविधा ह्या अपुन्या आहेत.

निष्कर्ष:

- १) जटील आणि गुंतागुंतीच्या समाजात जीवन जगण्यासाठी प्रत्येक व्यक्ती साक्षर असणे गरजेचे आहे. आदिवासी समाजात २०११ च्या जनगणनेनुसार ३१.०४% निरक्षरता आहे. ही समस्या त्यांचा जीवनस्तर उंचावण्यात अडसर ठरत आहे.
- २) आदिवासी समाजातील आर्थिक परिस्थिती, शिक्षणाविषयीचा आदिवासी लोकांचा दृष्टिकोन, जनजागरणाचा अभाव इत्यादी कारणामुळे शैक्षणिक संस्था मध्ये आदिवासी विद्यार्थ्यांनी प्रवेश घेण्याचे प्रमाण कमी आहे.
- ३) आदिवासी विद्यार्थ्यांनी शैक्षणिक वर्षामध्ये किंवा काही वर्ष शिक्षण घेऊन मध्येच शाळा सोडण्याचे प्रमाणही इतर समुदायाच्या तुलनेत जास्त आहे.
- ४) लिंग असमानतेचा प्रभाव आदिवासी समाजातील शैक्षणिक जीवनावर पडलेला आहे. आदिवासी मुलांच्या तुलनेत मुलींचे शिक्षण घेण्याचे प्रमाण कमी आहे.
- ५) समाजातील शैक्षणिक प्रगतीसाठी शिक्षणाच्या सोयी- सुविधांची उपलब्धता आवश्यक असते परंतु आदिवासी समाजात मात्र याउलट परिस्थिती दिसून येते. काही शाळामध्ये शिक्षक, इमारत, खडू-फळा, पुस्तके, प्रयोगशाळा, क्रीडांगण, इत्यादी सुविधा पुरेशा प्रमाणात नाहीत. तसेच त्यामध्येही भ्रष्टाचार झालेला आढळून येतो.

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- २) कऱ्हाडे डॉ. बी. एम, २०१४, आदिम जमातीचे समाजशास्त्र भाग २, नागपूर, पिंपळापुरे अँड कं. पब्लिशर्स पृ. क्र. १२१
- ३) महाजन डॉ. धर्मवीर, महाजन डॉ. कमलेश, २००६, जनजातीय समाज का समाजशास्त्र, दिल्ली-७, विवेक प्रकाशन पृ. क्र. २७१
- ४) किता, पृ. क्र. २७१
- ५) Statistical Profile of Scheduled Tribes in India 2013 Report, Ministry of Tribal Affairs Statistics Division, Government of India.

विदर्भातील आदिवास्यांचे प्रश्न व समस्यांचे समाजशास्त्रीय चिकित्सक अध्ययन

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प्रास्ताविक

मानवाला समाजात विविध समस्या आहेत. जगात असा कोणताही समाज नाही की ज्याच्या कोणतेच प्रश्न व समस्या नाही. मानवी समाजात सांस्कृतिक, सामाजिक, आर्थिक, धार्मिक, राजकीय, शैक्षणिक इत्यादी विविध प्रकारचे प्रश्न व समस्या असतात. प्रत्येक समाजात प्रश्न व समस्या आढळत असल्या तरी प्रत्येक समाजातील प्रश्नाचे व समस्यांचे स्वरूप आणि त्या समस्यांची तीव्रता यामध्ये फरक असतो. भारतात ग्रामीण आणि नागरी समुदायांच्या वेगवेगळे प्रश्न व समस्या आहेत. परंतु त्यापेक्षा आदिवासी समाजाच्या प्रश्न व समस्या या वेगवेगळ्या आहेत कारण आदिवासी समाजाची पार्श्वभूमी वेगळी आहे. म्हणून आदिवासी समाजाची प्रश्न व समस्यांची कारणे आणि त्या प्रश्नाचे व समस्यांचे स्वरूप वेगळे असल्याचे आढळून येते. आदिवासी समाज हा एक विशिष्ट भौगोलिक क्षेत्रात राहतो त्याची सामाजिक, सांस्कृतिक आणि धार्मिक परिस्थिती ही इतर लोकापेक्षा वेगळी आहे. त्यामुळे इतर समाजापेक्षा आदिवासी समाजाच्या प्रश्न व समस्या वेगळ्या आहे.

• अध्ययनाचे महत्त्व

आदिम समाजाच्या अभ्यासाचे महत्त्व सामाजिक मानवशास्त्राच्या दृष्टीकोनातून समजून घेणे तर अगत्याचे आहे. पण त्याचबरोबर जीवनाच्या विविध क्षेत्रातील व्यक्तींना वाटत असलेल्या आदिमाच्या अभ्यासाचे महत्त्व लक्षात घेतले पाहिजे. सामाजिक कार्यकर्ते, शेती अधिकारी, शैक्षणिक संस्था इ. विविध स्तरातील व्यक्ती व संस्था, आदिम जीवनाचे स्वरूप समजून घेण्याचा प्रयत्न करित आहेत.

• आदिवासी समुदायाच्या व्याख्या

१) डब्ल्यू. जे. पेरी

“समान बोली भाषा बोलणाऱ्या व एकाच समान भूप्रदेशावर वास्तव्य करणाऱ्या समूहाला आदिवासी समाज असे म्हणतात.”

२) गिलीन व गिलीन यांच्या मते

“एका विशिष्ट भूप्रदेशात राहणाऱ्या समान बोली भाषा बोलणाऱ्या व समान सांस्कृतिक जीवन जगणाऱ्या पण अक्षर ओळख नसलेल्या स्थानिक गटाच्या समुच्चयाला आदिवासी समाज म्हणतात.”

३) जोशी

“नागरी संस्कृती पासून दूर व अलिप्त राहिलेले संबंधीत प्रदेशातील मूळचे रहिवासी म्हणजे आदिवासी होय.”

४) डॉ. डी. एन. मुजुमदार —

“समाज नाव धारण करणारा, एकाच भूभागावर वास्तव करून राहणारा, एकच भाषा बोलणारा, विवाह, व्यवसाय इत्यादी समान नियम पाळणारा आणि परस्पर उत्तरदायित्व निर्माण करणाऱ्यांच्या दृष्टीने एक पध्दतशीर व्यवस्था स्वीकारणाऱ्या कुटुंबाचा समुच्चय म्हणजे आदिवासी समाज होय.”

५) डॉ. गोरे —

“भौगोलिक दृष्ट्या इतरांपासून दूर म्हणजे गिरीकंदरात राहिल्यामुळे जंगलात राहणारा, निसर्गाच्या सानिध्यात वाढलेला म्हणजे आदिवासी.”

६) डॉ. रिक्वर्स —

“ज्या समुहातील सदस्य एक समान बोलीभाषा बोलतात, युद्ध वगैरे सारख्या उद्दिष्ट्यपूर्तीकरिता एक होऊन झटतात अशा सरळ व साध्या सामाजिक समूहाला आदिवासी समाज असे म्हणतात.”

• संशोधनाचे उद्दिष्टे —

- १) विदर्भातील प्रमुख जमातीचा अभ्यास करणे.
- २) विदर्भातील प्रमुख जमातीच्या सामाजिक, राजकीय, सांस्कृतिक, शैक्षणिक समस्यांचा अभ्यास करणे.
- ३) आदिवासी जमातीच्या मागासलेपणाचा शोध घेणे.

• गृहितके —

- १) विदर्भातील प्रमुख जमातीच्या समस्या विदारक आहेत.
- २) विदर्भातील प्रमुख जमातीतील सर्वच स्तरातील मागासलेपणा अतिशय बिकट आहेत.

• तथ्य संकलन —

प्रस्तुत शोध निबंध लिहितांना तथ्य संकलनाच्या प्राथमिक व दुय्यम साधनांचा अवलंब करण्यात आला आहे.

विषय प्रतिपादन —

• विदर्भातील आदिवासींचे प्रश्न —

- १) आदिवासी समाजातील शैक्षणिक प्रश्न मोठ्या प्रमाणात आहेत.
- २) आदिवासी समाजात दारिद्र्य मोठ्या प्रमाणात आहेत.
- ३) आदिवासी समाजात कुपोषण आजही मोठ्या प्रमाणात आहे.
- ४) आदिवासी समाजावर अंधश्रद्धेचा पगडा मोठ्या प्रमाणात आहे.
- ५) आदिवासी स्त्रीयांवर अत्याचाराचे प्रश्न मोठ्या प्रमाणात आहे.
- ६) आदिवासी समाजात अज्ञान आहे.
- ७) आदिवासी समाजात व्यसनाधिनता आहे.

८) आदिवासी समाजात बेरोजगारी मोठ्या प्रमाणात आहे.

९) आदिवासी समाजात निरक्षरतेचे प्रश्न आहे.

• **विदर्भातील आदिवासी –**

विदर्भ हा महाराष्ट्र राज्याच्या पूर्वभाग आहे. नागपूर आणि अमरावती असे दोन उपविभाग विदर्भाच्या प्रशासकीय सोयीसाठी केले आहेत. मध्यप्रदेश, आंध्रप्रदेशाच्या सीमेल्या लागून विदर्भ आहे. नागपूर, अमरावती, अकोला, यवतमाळ, चंद्रपूर, गोंदिया, गडचिरोली इ. महत्वाचे जिल्हे विदर्भात आहेत. उर्वरित महाराष्ट्राच्या तुलनेत विदर्भात दारिद्र्य, गरिबी व निरक्षरतेचे प्रमाण जास्त आहे. कर्जबाजारीपणामुळे शेतकऱ्यांच्या होणाऱ्या आत्महत्येमुळे विदर्भ अलीकडील काळात सर्वज्ञात झाला.

महाराष्ट्रात असलेल्या आदिवासीपेकी सर्वात जास्त आदिवासी जमाती विदर्भात आढळतात. सातपुडा पर्वतरांगा तर विदर्भापासून ते मध्यप्रदेशापर्यंत आहे. या गोंड, कोलाम आदिवासी जमातीची लोकसंख्या लक्षणीय आहे.

महाराष्ट्रात मेळघाटात कोरकू जमातीचे प्राबल्य आहे. तापी नदीच्या काठावर शेती करणारे अनेक जमीनदार गोंड आहेत. विदर्भातील सर्वच आदिवासी हे रोजी करणारे आहेत. तसेच जंगल आणि खनिज संपत्तीची विपुलता असल्याचे जंगलात जाऊन खाद्यसंकलन, शिकारी आणि जोडव्यवसाय म्हणून पशूपालन ही गरजेनुसार उपजीविकेसाठी अनुसरले. जंगल व वन्यजिव संरक्षण कायदयामुळे आदिवासीना जंगलातून बाहेर पाडून खाण मालकाकडे अकुशल कामगार म्हणून काम करणारे आदिवासी ही या भागात आहेत. विदर्भातील आदिवासी हे जास्त करून द्रविड वंशीय आहेत. ते द्रविड आणि ऑस्ट्रोएशिएटिक गटातील बोली भाषा बोलतात, गोंडी, वऱ्हाडी, मराठी, हिंदी व तेलगू या त्यांच्या भाषा आहेत. मध्यप्रदेश, छत्तीसगड, महाराष्ट्र (विदर्भ) आणि आंध्रप्रदेश या चार राज्यात मोठ्या प्रमाणात आदिवासी आहेत. विदर्भात कोरकू, कोलाम, गोंड या प्रमुख आदिवासी जमाती आहेत. या व्यतिरिक्त बंजारा, गोवारी, कातकरी, कायोडी, माटीया, गोंडहलबा इ. आदिवासी जमातीपण आहेत.

महाराष्ट्रातील मराठवाडा व पं. महाराष्ट्रातील आदिवासीच्या सर्वांगीण विकास साधणात यश मिळत आहे. आदिवासीच्या शैक्षणिक व आर्थिक विकास करून त्यांना मुख्य प्रवाहात सामावून घेणे त्यांची संस्कृती व हक्काचे रक्षण करणे अशक्य आहे. पण विदर्भ हा राजकीय पटलावर नेहमी दुर्लक्षिला जात असल्याने येथे प्रादेशिक असमतोल आहे. परिणामी तेथील आदिवासीच्या सर्वांगीण विकास आणि एकीकरणाची गती खूप मंद आहे. स्वाभाविकतः विदर्भातील आदिवासीचा विशेषत्वाने अभ्यास करणे समाजशास्त्रज्ञांना मानसशास्त्रज्ञांना आवश्यक वाटते. येथे विदर्भातील निवडक आदिवासी जमातीच्या समग्र सामाजिक जीवनाचा आढावा घेतला आहे.

I) कोलाम आदिवासी —

यवतमाळ जिल्हयात प्रामुख्याने कोलाम आढळतात. आंध्रप्रदेशाच्या आदिलाबाद आणि महाराष्ट्राच्या विदर्भात यांच्या वसाहती आहेत. महाराष्ट्राच्या यवतमाळ व अमरावती भागात प्रामुख्याने द्रविडवंश गटाचे आहेत. त्वचेचा रंग काळा, मध्यम बांधा, काळे डोळे आणि घुंगरू कुरळे काळे केस अशी त्यांची शारीरिक वैशिष्ट्ये आहेत. त्याची भाषा देखील द्रविड गटाची असून ते तेलगू आणि गोंडी भाषा बोलतात. तर कित्येक कोलामी मराठी भाषा बोलतात त्याची संस्कृती, परंपरा वरील भाषांच्या माध्यमातून नव्या पिढीकडे संक्रमित होते. लोककथा, दंतकथा, वाक्यप्रचार, म्हणी, गाणी भाषेवर संक्रमित केले जातात.

कोलाम आदिवासी आपल्या भोवतालच्या जंगलात खाद्य संकलन आणि शिकार करतात यातून त्यांची अन्नाची तात्कालीन गरज भागवतात. आजसुद्धा कित्येक कोलामी स्थलांतरीत शेती करतात. जंगलातील झाडेझुडपे तोडून त्याला आग लावून लाकडाचे कोळशात व कोळशाचे राखेत रूपांतर करून राखेच्या गादीत बी.बियाणे टाकून किवा पसरवून पिके घेतात अजूनसुद्धा मिळणारे तुटपुंजे असते त्याची परंपरागत शेती पध्दत, मागासलेली तंत्रविद्या आणि अंधश्रद्धा यामुळे त्यांना मिळणारे उत्पन्न बेताचेच आहे.

• कोलाम जमातीच्या समस्या

१) शैक्षणिक समस्या

कोलामाची वस्ती त्याच्या शेतीजवळच असते. यामुळे त्याची वस्ती असणारी गाव लहान असणे स्वाभाविक ठरते. अशा लहान लहान आकाराच्या वस्त्यामध्ये प्राथमिक शिक्षण शिक्षक नसतात. मुलांना शिक्षणासाठी बाहेरगांवी पाठविण्याची आर्थिक कुवत कोलामामध्ये नाही यामुळे कोलामामध्ये निरक्षरतेचे प्रमाण अधिक आहे. मुलाबाळांना शिक्षणाची संधी कमी प्रमाणात मिळणे हा त्याची शैक्षणिक समस्या आहे.

२) सांस्कृतिक व सामाजिक समस्या

कोलामाची पारंपारिक पंचायत व्यवस्था आजही टिकून आहे. तथापि बाह्य समाजाच्या संपर्कातून तरूण पिढीची पंचायत कार्यासंबंधीची आस्था डळमळीत होऊ लागली आहे. लहानमोठे अपराध करणाऱ्या जातीबांधवांना पंचाचा आंगोळीचे तीर्थ देवून आणि सर्वसमक्ष पुन्हा पुन्हा न करणारी प्रतिज्ञा घ्यावयास लावून पंचायती गुन्हेगारांचे पुनर्वसन करित असते परंतु आता पंचायतव्यवस्थेवरील विश्वास डळमळीत होऊ लागला आहे. त्याचा सामाजिक व सांस्कृतिक समस्यामध्ये दिवसेदिवस अधिक भर पडत आहे.

३) आर्थिक समस्या

डोंगररांगाच्या उतारावरची शेती कोलामांच्या वाटयाला आली आहे. भूमातेच्या अंगावर लोखंडी नांगर चालविणे तिचा अनादर होतो. असा समज त्यांनी उराशी बाळगला आहे. त्यामुळे ते लाकडी नांगराचा उपयोग करतात. भात शेतीत पिक फारसे येईना झाले की ते अन्य ठिकाणच्या उतारावरच्या जागी पुन्हा नव्याने शेती करतात. हे लोक मासांहारी असल्यामुळे शिकार करून आपली कशी बशी गुजरान करित असतात व कोलामाच्या व्यापाराच्या

व्यवसायातही फारसा रस नाही. यामुळे कोलामांची वस्ती असणाऱ्या भागात कमीत कमी दुकाने असल्याचे आजही आपणास दिसून येते. यासर्व कारणामुळे प्रारंभापासून दारिद्र्य जणूकाही त्यांच्या पाचवीला पुजले आहे. अशी त्याची आर्थिक बाबतीत दयनीय स्थिती आहे.

II) गोंड जमातीच्या समस्या

गोंड आदिवासी हे भारतातील आंध्र व मूळचे रहिवासी मानले जातात. मध्यप्रदेश आणि आंध्रप्रदेशात गोंड वसाहती आहेत. महाराष्ट्रातील विदर्भातील ती एक प्रमुख व सुधारणाभिमुख परिवर्तनशील जमात मानली जाते. गडचिरोली, चंद्रपूर व यवतमाळ भागात आदिवासी तसेच बिगर आदिवासी प्रदेशात गोंड आढळून येतात. गोंड लोकांचा समावेश शासनाने अनुसूचित जमातीत केला आहे पण ते स्वतःला सवर्ण व उच्चवर्णीय मानतात. महाराष्ट्र आणि मध्यप्रदेशात त्यांच्या राजवटी होत्या ते राज्यकर्ते होते. आठव्या शतकातला व चंद्रपूर येथील किल्ला आणि 'गोंडवन' हे साम्राज्य होते. त्यांना राजकीय परंपरा असल्याने आजही गोंड आदिवासी मध्यप्रदेश, ओरीसा आणि महाराष्ट्राच्या राजकारणात सक्रीय आहेत.

• गोंड जमातीच्या समस्या

१) सामाजिक सांस्कृतिक समस्या

प्रत्येक भारतीय नागरीकांच्या विभिन्न कारणामुळे शासकीय यंत्रणेशी व सरकारी कर्मचाऱ्यांशी संबंध येणे अपरिहार्य असते. सरकारी कर्मचाऱ्यांशी येणाऱ्या संपर्क व संबंधातून आमच्या पारंपारिक सांस्कृतिक मूल्याचा ऱ्हास होत आहे. असे गोंड जमातीला वाटते. गोंडच काय अन्य आदिवासी देखील कष्टळू असतात. ते सामान्यपणे भीक मागतांना दिसत नाहीत. न्याय पंचायतीच्या पारंपारिक व्यवस्थेतून प्रामाणिकपणा, सदाचार यासारख्या जीवनआदर्शशाचा प्रभाव जमातीच्या जीवनपध्दतीत वाढला होता. आता आधुनिकतेच्या नावावर सट्टा, जुगार, चोरीमारी, अनैतिक भ्रष्टाचार या दुर्गुणाचा शिरकाव आपल्या आमच्यापरंपरागत चालीरीती आमची संस्कृती आणि पंचायतीचा कारभार यांना धक्का बसेल अशी ढवळाढवळ करता कामा नये या शब्दात गोंड लोक आपली सामाजिक व्यथा व्यक्त करतात.

२) आर्थिक समस्या

अन्य जमातीप्रमाणे आर्थिक समस्या याच गोंडाच्याही प्रमुख समस्या आहेत. 'सब भूमी गोपालकी' ही ऐतिहासिक वारसा गोडानी अनेक शतके जतन कथन ठेवला होता या न्यायाने त्यांच्यामध्ये शेतजमीनीवर मालकी हक्क पध्दती नव्हती. ही व्यक्ती जी जमीन वहितीखाली आणेल त्यास ती जमीन कसण्याचा अधिकार असे. नदीचे पाणी अडवून जो तळे बांधील त्यास त्या तळ्याखाली भिजणारी सर्व जमीन वहितीसाठी मिळत असे. या पध्दतीमुळे भरपूर तळी निर्माण झाली. असल्याचे चंद्रपूर जिल्ह्यात दिसून येते. गोंड राजघराण्याच्या अधिसत्तेत संपूर्ण जमातीच्या जीवनाची घडी सुव्यवस्थितीत बनली होती. गोंड जमातीत त्या सुवर्णकाळाच्या स्मृती अद्यापही जपून आहेत.

३) दयनीय अवस्था

बाहय समाजाच्या संपर्कातून शेतजमीनीवरील मालकी हक्क पध्दती आज गोंडामध्येही निर्माण झाली. लोकसंख्या वृद्धीच्या दबावामुळे गैर आदिवासी लोकांचा चंद्रपूर जिल्हयातील गोंड वस्तीच्या भागात मोठ्या प्रमाणावर प्रवेश झाला. सावकारी पध्दतीच्या पाशामुळे असंख्या गोंड भूमिहीन झाले. तसेच ज्याच्याजवळ शेतजमिनी राहिल्या त्यांचे वारसाहक्क पध्दतीमुळे लहान लहान तुकडे पडले. मालकीची शेती असली तरीही अल्पभूधारक शेतमजूर म्हणून जीवन जगावे लागते. वनावरील सरकारच्या मालकीमुळे वनसंपत्ती गोळा करण्याचा जोडव्यवसाय गोंड जमातीला पूर्वीसारखा करता येत नाही. जंगलामधील मजूर म्हणून जंगलठेकेदार जे देईल त्यावर आपली गुजरान करणे त्यांना भाग पडते. जंगल ठेकेदार शासकीय यंत्रणेतील प्रामुख्याने वन (फॉरेस्ट) आणि महसूल खात्यामधील कर्मचारी यांच्याकडून होत असलेल्या विविध प्रकारच्या धोरणामुळे विदर्भातील बहुसंख्य गोंडाची जीवनपध्दती अत्यंत दयनीय झाली आहे. भामरगडच्या दुर्गम भागातील माडियागोंड आजही अर्धनग्न अवस्थेत जीवन जगत आहेत.

४) शैक्षणिक समस्या

आधुनिक शिक्षणाच्या प्रचारांमुळे त्यांच्या पारंपारिक शिक्षण व्यवस्थेला म्हणजे युवागृह व्यवस्थेला धक्का बसला आहे. आजचे शिक्षण हे आमच्या सांस्कृतिक परंपरेत व चालीरितीत घातक ठरत आहे, असे गोंडाना वाटते. आमच्या वस्तीमधील शाळेत जे शिक्षक नेमले जातात त्यांना गोंडाच्या जीवनपध्दतीची अजिबात माहिती नसते ते विद्यार्थ्यांशी समरस होत नाही व होऊ शकत नाही ही त्याची व्यथा आहे. शेती शिक्षण व धंदेशिक्षणही त्यांची शिक्षणाविषयक खरी निकड असल्याचे त्यांते मत आहे.

५) राजकीय समस्या

जंगल कामगाराची संख्या प्रचंड असल्यामुळे डाव्या विचारसरणीच्या कामगार संघटना आणि डाव्या विचारसरणीचे पक्ष यांच्या कार्याला चंद्रपूर, गडचिरोली जिल्हयात भरपूर प्रमाणात वाव निर्माण झाला आहे. 'आमच्या भागात डाव्या पक्षाचा धुमाकुळ नको' अशी भावना त्यांचे तथाकथित नेते व्यक्त करतात. विभिन्न राजकीय पक्षांचा प्रभाव वाढला की, जमातीमध्ये जे काही पारंपारिक एकता थोड्याफार प्रमाणात टिकून आहे तिला धक्का बसतो, ही त्यामागची धारणा आहे. ऐकीकडे ते अशी धारणा बाळगतात, तर दुसरीकडे त्यांच्या जमातीत कार्यक्षम व प्रभावी अशा राजकीय नेतृत्वाचा विकास होत नसल्याचे दिसून येणे हे वास्तव आहे. यामुळे शासकीय योजनांच्या लाभापासून वंचित राहण्याची पाळी बहुसंख्य जमात बांधवावर येते.

III) कोरकू आदिवासी

आदिवासी जमातीत यांन अनुसूचित जमातीत समाविष्ट करण्यात आले आहे. महाराष्ट्रातील चिखलदरा पर्वत, नागपूर, अमरावती भागात मेळघाटच्या भागात प्रामुख्याने कोरकूचे वास्तव आहे. महाराष्ट्र राज्याशिवाय ते मध्यप्रदेशातल्या खांडवा, बऱ्हाणपूर बैतूल, धिंदवाडा, छत्तीसगड, बिहार भागात आढळतात. महाराष्ट्रातील कोरकू संस्कृती जिवन पध्दती, धर्मश्रध्दा मध्यप्रदेश आणि आंध्रप्रदेशातील कोरकूसारख्या आहेत. रानटी कोरकू सातपुडा

पर्वतश्रृंखलेत तापी नदीच्या काठावर वास्तव करतात. कोरकू अन्न सुध्दा खादय संकलन आणि शिकारी सारख्या आर्थिक क्रिया चरितार्थासाठी करतात. लहान प्राण्याची शिकार, फळे, कंदमुळे, पानेगोळा करून खाणे, डिंक, मध गोळा करणे, गटागटान भटकंती करणे व मिळालेले उत्पन्न समान वाटून घेणे ही त्यांच्या आर्थिक क्रियाची वैशिष्ट्ये आहेत.

महाराष्ट्रातील कोरकू जमाती मराठी आणि वऱ्हाडी भाषा बोलतात त्यांच्या बोलीभाषा, लोककथा, दंतकथा, साहित्य, लोकगीते, वाक्यप्रचार, म्हणी इत्यादीनी समृद्ध आहेत. कोरकू प्रामुख्याने हिंदू धर्मश्रद्धेला मानणारे आहेत. अनेक ईश्वरावर, देवदेवतेची आराधना, नागपंचमी, दसरा, दिपावली, होळी, पाडवा इ. सण साजरे करतात.

• कोरकू जमातीच्या समस्या

कोरकू आदिवासी हे प्रामुख्याने शेती करणारे आहेत. त्यांना जंगलाविषयी आदर व प्रेम आहे. ते आपल्या भागात स्थिर शेती करतात. शेती लगतच्या व्यवसायात ते पधुपालन, मासेमारी, बागकाम, फुले व फळापासून दारू बनविणे हे व्यवसाय सुध्दा करतात. सुधारीत समाजाच्या संपर्कात आलेले कोरकू आदिवासी जमीनदाऱ्याच्या जमीनी कसणे, जमीनदाऱ्याच्या मळ्यात राबणे, खाणीत, कारखाण्यात, बांधकाम उद्योगात कामगार म्हणून काम करणे इत्यादी प्रकारे उदरनिर्वाह करतात.

कोरकू जमातीपुढे अनेक आर्थिक व आरोग्य विषयक समस्या उद्भवत आहेत. त्यांना जंगल निर्बंधामुळे खादय संकलन, शिकार व लाकूडतोडया सारख्या उपजिविकेच्या साधनावर मर्यादा आल्याने उपासमारीला तोंड द्यावे लागते. ठेकेदार, कारखानदार यांना कमी वेतन देणे जास्त काम करून घेणे त्यांच्या आरोग्याची, शिक्षणाची व विश्रांतीची काळजी न घेणे, त्यांना कर्जात बुडवून त्यांच्या समस्याचे गांभीर्य वाढवित आहे. निरक्षरता, अंधश्रद्धा, अनिष्टप्रथा याचा शिरकाव, उपासमारी, कुपोषण, दारिद्र्य, माता व बालमृत्यू इत्यादी कोरकू पुढील प्रमुख समस्या आहेत.

• निष्कर्ष

शोडक्यात आजही विदर्भात विविध आदिवासी जमात दयनीय अवस्थेत जीवन जगत आहेत. त्यांच्यात साक्षरतेचे प्रमाण खूप कमी आहे. आदिवासी समाजामध्ये निरक्षरता वाईट व्यसन, अंधश्रद्धा आजही खूप प्रमाणात दिसून येते. अदयापही त्यांचा आर्थिक, सामाजिक, शैक्षणिक विकास पूर्णपणे झालेला नाही. शेती करण्याची पध्दत पारंपारिक असल्यामुळे पाहिजे तेवढे उत्पन्न शेतीतून मिळत नाही. सावकार, गैरआदिवासी लोक आदिवासी जमातीच्या लोकांच्या अज्ञानाचा फायदा घेवून त्यांचे शोषण करतात असे दिसून येते. त्यामुळे त्यांच्या जीवनात विविध समस्या निर्माण झाल्या आहेत.

• शिफारसी

- १) आदिवासीना कमी व्याजावर कर्ज देणे.
- २) आदिवासी शेती किफायतीशीर व फायदेशीर करतील म्हणून सरकारी शेती स्थापन करणे.

३) आदिवासी रोजगाराभिमूख प्रशिक्षण देण्याची आणि प्रशिक्षणानंतर कुटीरउद्योग सुरू करण्याकरीता योजना या योजनाअंतर्गत त्यांना नोकऱ्या/काम देणे व उद्योग सुरू करण्यासाठी बिनव्याजी कर्ज देणे.

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- ५) विनायक तु. (१९९४) आदिवासी साहित्य : स्वरूप आणि समिक्षा नागपूर. पृष्ठ क्र. २० ते ३०, ३५, ४८, ८९

भारतातील आदिवासींच्या समस्या

प्रा. किशन काशिनाथ घोरे

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मो. ७२४९२२९२३८

प्रस्तावना

भारतीय समाज हा विविधतेने नटलेला देश आहे. विविधतेने नटलेल्या देशात विविध जाती पंथाचे लोक एकत्र नांदत असतांना आपणास पहावयास मिळतात. भारतीय समाजामध्ये प्रामुख्याने तिन समुदाय पाहवयास मिळतात. त्यामध्ये प्रामुख्याने १) नागरी समुदाय २) ग्रामीण समुदाय आणि ३) आदिवासी समुदाय हे आहेत. पण प्रत्येक समुदायाची संस्कृती ही भिन्न-भिन्न अशी दिसून येते. चालीरिती रूढी, परंपरा, ह्या वेगवेगळ्या आहेत. प्रत्येक समुदायाच्या समस्या ह्या वेगवेगळ्या आहेत.

सर्वत्र समाजामध्ये सर्वकाळात सामाजिक समस्या आढळतात समाजात असणाऱ्या समस्या सोडविल्या की काही कालानंतर नविन समस्या निर्माण होत असतात. नागरी समाजात जशा सामाजिक समस्या असतात तशाच ग्रामीण आणि आदिवासी समुदायामध्ये ही समस्या असतात. फक्त या समस्यांचे स्वरूप मात्र भिन्न भिन्न असते. इतर कोणत्याही समुदायापेक्षा आदिवासी जमातीच्या समस्या अधिक गुंतागुंतीच्या आहेत. आदिवासी समुदायातील काही समस्या त्यांच्या पारंपारिक जिवन पध्दतीतून निर्माण झालेल्या आहेत. तर काही समस्या मात्र प्रगत समाजाच्या संपर्काने निर्माण झालेल्या आहेत. या दोन्ही स्वयंपासुन निर्माण झालेल्या समस्या अध्ययन करणे गरजेचे ठरते. भारतातील सर्वत्र आदिवासी जमातीमध्ये दारिद्र्य, आरोग्य, कर्जबाजारीपणा, शोषण, अज्ञान, इ. सारख्या समस्या आढळतात. आदिवासी समाज हा सामाजिक, शैक्षणिक, आर्थिकदृष्ट्या मागासलेला आहे. भारतातील इतर समुदायापेक्षा आदिवासी समाजाची पार्श्वभूमी वेगळी आहे. आदिवासी समाज हा एका विशिष्ट भौगोलिक क्षेत्रात राहतो. त्यांनी सामाजिक, सांस्कृतिक, आणि धार्मिक परिस्थिती ही इतर लोकांपेक्षा वेगळी आहे.

भारतातील आदिवासींच्या समस्या या साध्या आणि सरळ नाहीत. खऱ्या अर्थाने त्या समस्या विस्तृत आणि जटिल आहेत. या समस्या आदिवासींच्या आचार-विचार, राहणीमान, प्रथा, परंपरा, सभ्यता, धर्म, कला, इत्यादींशी संबंधित आहेत. बाह्य लोकांच्या सांस्कृतिक प्रभावामुळे ते आमच्यामुळे संस्कृतीपासून दूर जात आहेत. कर्जबाजारीपणामुळे ते सारवकाराच्या जाळ्यात सापडले आहेत. पुरेसे आणि पोष्टिक अन्न न मिळाल्यामुळे त्यांच्या अनेक आरोग्य विषयक समस्या निर्माण झाल्यात. त्यांच्यात मद्यपान, वेश्यावृत्ती, अशा समस्या आढळून येतात. एकाच भौगोलिक प्रदेशात राहणाऱ्या आदिवासी जमातीच्या सदस्यांमध्ये भिन्नता दिसून येते. आदिवासी समाजातील समस्यांचे स्वरूप हे भिन्न असले तरी काही समस्या या सर्वच आदिवासी समाजात सारख्या आहेत. भारतातील सर्वच आदिवासी समाजाच्या दारिद्र्य, निरक्षरता, कर्जबाजारीपणा, दुरावा, शेती विषयक आणि शोषण इ. समस्या आहेत. ह्या समस्यांमुळे त्यांचा विकास होण्यास अडथळे निर्माण झाले आहेत.

आदिवासीचा अर्थ

नागरी व ग्रामीण समाजापासून दुर डोंगरदऱ्यात, जंगलात, राहणाऱ्या, समुहांना आदिवासी असे म्हटले जाते. या आदिवासीला धरतीची लेकरे किंवा जंगलाचे राजे असे ही म्हणतात. रिशले, एल्विन, ए.व्ही. ठक्कर या अभ्यासकांनी या आदिवासींना अगदी मुळचे रहिवासी अगदी प्राचीन असे म्हटलेले आहे. तर हटनने त्यांना आदिम किंवा आदिवासी असे म्हटले आहे. आणि डॉ. जी. एस. घुर्ये यांनी त्यांना तथाकथित मुळचे रहिवासी व मागासलेले हिंदू असे म्हटलेले आहे. भारतीय संविधानामध्ये त्यांचा उल्लेख अनुसूचित जमात असा केलेला आहे. तर डॉ. दासांनी त्यांना बुडत असलेली जमात असे म्हटलेले आहे.

गिलीन आणि गिलीन यांच्या मते

एका विशिष्ट भूप्रदेशावर वास्तव्य करणारा एक समाज बोलीभाषा बोलणारा समाज सांस्कृतिक जिवन जगणारा परंतु अक्षर ओळख नसलेल्या स्थानिय गटांच्या समुच्चयाला आदिवासी समाज असे म्हणतात.

उद्दिष्टे

- १) आदिवासी जमातीच्या विविध समस्या जाणून घेणे.
- २) आदिवासी जमातीकडे पाहण्याचा दृष्टिकोण.
- ३) आदिवासी जमातीच्या सामाजिक समस्या, आर्थिक, समस्या, धार्मिक समस्यांचे अध्ययन करणे.
- ४) आदिवासी जमातीच्या शैक्षणिक व सांस्कृतिक समस्या जाणून घेणे.

गृहितकृत्ये

- १) आदिवासी जमात सामाजिक निती नियम व त्यांच्या परंपरानुसार जीवन व्यतीत करते.
- २) आदिवासी जमाती च्या आपल्या सांस्कृतिक मुल्यांनी जोपासना करतात.
- ३) आदिवासी जमातीवर धार्मिक सण, देवी—देवता, नवस, जादू, भूतबाधा यांचा प्रभाव आहे.
- ४) आदिवासी जमात आर्थिक दृष्ट्या शैक्षणिक दृष्ट्या, मागासलेली आहे.

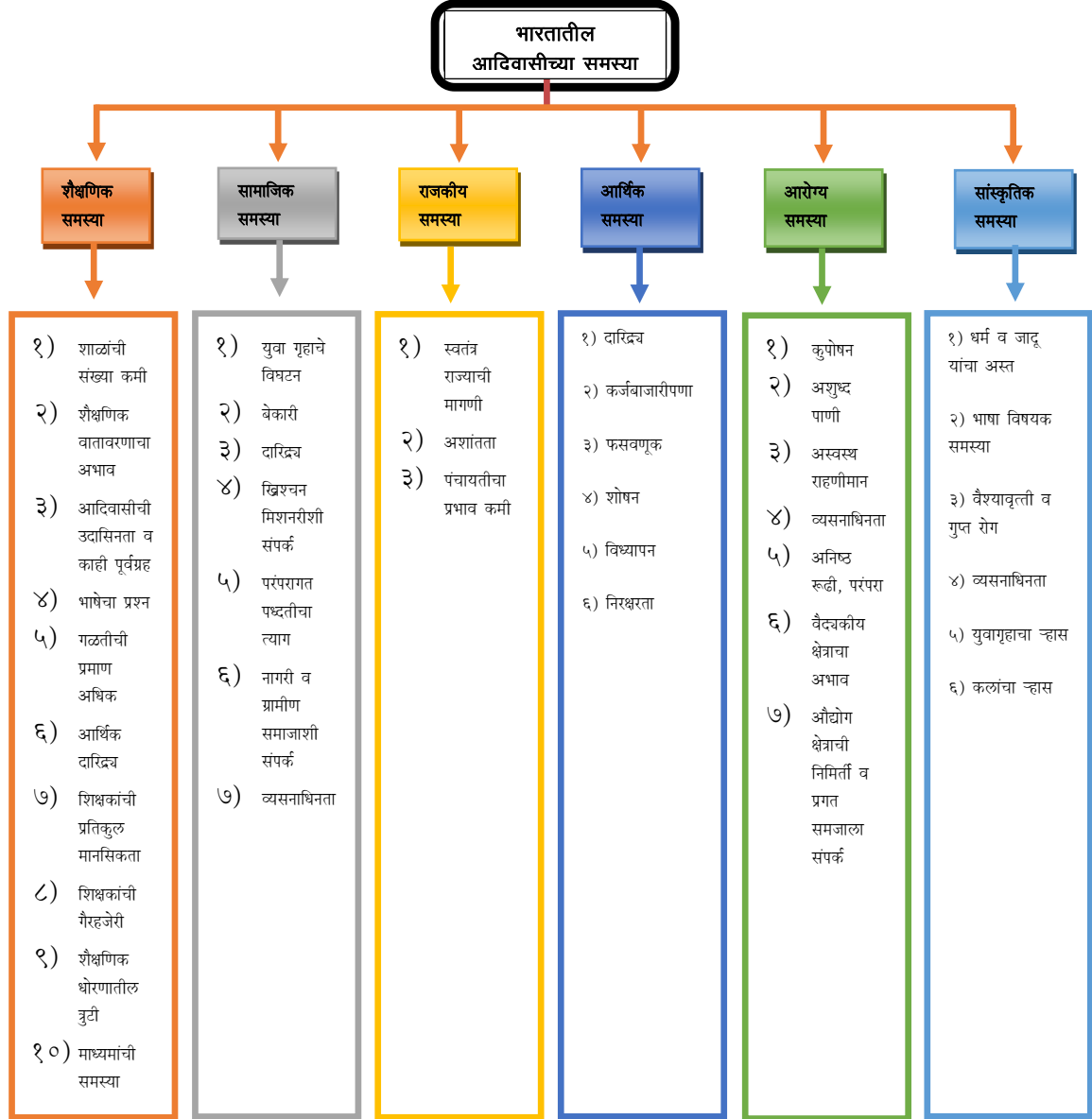
विषयाची निवड

गरज ही शोधाची जननी आहे. कोणत्याही संशोधना विषयी निश्चित हेतु डोळ्यासमोर ठेवून केले जाते व त्यांची निर्मिती ही गरजेनुसार होते.

विशिष्ट भूप्रदेशात वास्तव्य करून राहणाऱ्या आदिवासींचे संपूर्ण जिवन हे निसर्गावर अवलंबून आहे. आणि आदिवासी समाजाचे क्षेत्र व्यापक असणाऱ्या आदिवासी जमातीने वेगवेगळ्या नावाने ओळखले जाते. आदिवासी समुदाय ग्रामीण व नागरी समुदाय या पेक्षा भिन्न आहे. त्यांच्यात बदलाची गती मंद आहे. आदिवासी जमातीमध्ये शैक्षणिक मागासलेपणा, राजकीय, आर्थिक, धार्मिक, सांस्कृतिक अशा विविध समस्या दिसून येतात. त्यामुळे ह्या विषयांनी निवड करण्यात आली.

संशोधन आराखडा

भारतातील आदिवासींच्या शैक्षणिक, सामाजिक, राजकीय, आर्थिक, धार्मिक व सांस्कृतिक समस्या या लेखामध्ये वर्णनात्मक आराखडा, व विश्लेषणात्मक आराखडा वापरण्यात आला आहे व तथ्यांचे विश्लेषण करण्यात आले आहे. आणि मासिके, वर्तमानपत्रे, चर्चासत्रे, इंटरनेट, दुरदर्शन इत्यादी साधनांचा वापर करण्यात आला आहे.



१) शैक्षणिक समस्या

कोणत्याही समाजाची प्रगती ही त्या समाजातील शैक्षणिक स्थिती कशी आहे. यावरून ठरविली जाते. आदिवासी समाजात शिक्षणाची दुरवस्था असलेली दिसते मोठ्या प्रमाणात शैक्षणिक मागासलेपणा आदिवासी जमातीमध्ये आढळून येते. २००१ च्या जनगणनेनुसार भारतातील आदिवासीमध्ये ४७.१०% साक्षरतेचे प्रमाण आहे. तर महाराष्ट्रामध्ये आदिवासी लोकांची साक्षरता ५५.२१% आहे.

आदिवासी जमातीत कुटूंब आणि शयनगृहाच्या माध्यमातून जिवन शिक्षण देण्यात येत असे हे शिक्षण अनौपचारिकरित्या देण्यात येई. परंतु या क्षेत्रातील औद्योगीकरण, शहरीकरण आणि आधुनिक पाठशाळांच्या आरंभामुळे आदिवासी मुले शयनगृहाऐवजी शाळेमध्ये जाऊ लागली शिक्षणाचे माध्यम विषय आणि पध्दतीत बदल झाला. मिशनऱ्यांनी इंग्रजी भाषा व रोमन लिपीचा स्विकार केला. त्यामुळे स्वातंत्र्यानंतर कोणती लिपी स्विकारली? शिक्षणाचे माध्यम कोणते असावे. असे प्रश्न उद्भवले. आज आदिवासींच्या मौखिक साहित्याचा न्हास होत आहे. लोकांमध्ये निरक्षरतेचा प्रश्न गंभीर आहे. शाळेत जाणाऱ्या मुलांमध्ये गळतीचे प्रमाण अधिक आहे. शाळेला लागणारे साहित्य, तसेच शिक्षकाला स्वयं प्रेरणेने आवश्यक असणारा सहभाग आढळत नाही.

यावरून आदिवासी जमातीला शैक्षणिक क्षेत्रात फारसा विकास झाला नाही. परीक्षण हा एक आदिवासी समाजातील समस्या बनली आहे. याचे कारण अतिदुर्गम भागात वास्तव्य शिक्षणाचे माध्यम कोणते असावे हा प्रश्न मौखिक साहित्याचा न्हास, शाळेतील विद्यार्थ्यांचे गळतीचे प्रमाण सर्वाधिक दुर्गम भागात जाण्याबद्दल शिक्षकांची उदासिनता ह्या आदिवासी जमातीच्या शैक्षणिक समस्या आहेत.

२) सामाजिक समस्या

आदिवासी जमातीत औद्योगीकरण व शहरीकरणामुळे युवागृहाचे विघटन झाले. आदिवासी संस्कृती ह्या अक्रमनाचे कार्य करणारी ही संख्या नष्ट होऊ लागली. त्यांचे सामाजिक शोषण वाढले. काही आदिवासी जमातीत लोकसंख्या वाढीला प्रश्न निर्माण झाला. तर तोडा अंदमान बेटातील ओंगेजाखा यांची लोकसंख्या घटू लागली. ह्या जमाती नष्ट होतील की काय अशी भिती निर्माण झाली. या क्षेत्रात गरीबीला आणि बेकारीचा प्रश्न प्राधान्याने दिसतो. ख्रिश्चन मिशनरी लोकांना संपर्क आला व परंपरागत पध्दतीचा त्याग केला. व ग्रामीण व नागर समाजाशी संपर्क आल्यामुळे आदिवासी समाजामध्ये विविध अशा सामाजिक समस्या निर्माण झाल्या.

३) राजकीय समस्या

आदिवासी समाजाची ही एक मुख्य समस्या आहे. आदिवासी समाजाला सभ्य समाजाशी संपर्क आणि विशेषतः आदिवासी क्षेत्रात आधुनिक कायद्याचे राज्य प्रस्थापित झाल्यामुळे या जमातीतील पंचायतीचा प्रभाव कमी झाला आहे. आदिवासी राजे, सरदारांचे महत्व कमी झाले. परंतु, पाच वेही ख्रिश्चन मिशनऱ्यांनी फुटीरतावादला बिजे पेरली. काही आदिवासी स्वतंत्र सार्वभौम राज्याची मागणी करू लागले. नागा, मिझो, वोडो या विद्रोही लोकांचा प्रश्न निर्माण झाला. सिमेलगत असणारा चीन, बांगलादेश, म्यानमारसारखी राष्ट्रे या बंडखोरांना मदत करू लागली. आणि आदिवासी क्षेत्रात अशांतता निर्माण झाली. ह्या राजकीय समस्या सोडविण्यासाठी उत्तरपूर्व भागात लहान-लहान राज्य तयार करण्यात आली. यावरून आदिवासी जमाती ही स्वतंत्र राज्याची मागणी. आदिवासी भागात अशांतता पंचायतीचा कमी प्रभाव ह्या आदिवासी समाजाच्या राजकीय समस्या असल्याचे दिसून येते. आदिवासी लोकांना दामपिण्यासाठी पैसे दिले जातात. आदिवासी लोक भितीपोटी मतदान विशिष्ट अशा पक्षाला करतात.

४) आर्थिक समस्या

आदिवासी समाजाची ही एक मुख्य समस्या आहे. आदिवासी समुदायामध्ये दारिद्र्य ही एक मुख्य समस्या आहे. बहुसंख्य आदिवासी लोक हे दारिद्र्य रेषेखालील जिवन जगत असतात. खाद्य संकलन, शिकार व मासेमारी, शेती हस्त व्यवसाय यांसारख्या आर्थिक क्रियांमध्ये आदिवासी लोक मागसलेली व कालबाह्य झालेली साधने वापरतात.

त्यामुळे त्यांच्या आर्थिक क्रियांची उत्पादकता खुपच कमी असते. दारिद्र्यामुळे आदिम लोकांनी आपल्या गरजा भागविण्यासाठी खाजगी सावकारांकडून अवाजवी व्याजदराने कर्ज घेणे भाग पडते कर्ज फेडण्यासाठी त्यांना आपली जमीन सावकारांकडे गहान ठेवावी लागते. कर्ज फेडणे शक्य होत नाही त्यामुळे ते कर्जबाजारी होतात. आदिवासी लोक हे अशिक्षित आहेत. म्हणून त्यांना पैशाचा हिशोब समजत नाही. परिणामी आर्थिक व्यवहारात त्यांची बिगर आदिवासी लोकांकडून फसवणूक होते आदिवासी जमात डोंगरदऱ्यात बसलेली आहे. तेथील जमीन सुपिक व सपाट नाही. भरपूर पाणी उपलब्ध नसते. अशा प्रकारे डोंगरदऱ्यात वस्तीस्थान, पारंपरिक पध्दतीने शेती करणे, सुपिक जमीनीचा अभाव, शेती ही उदरनिर्वाहाचे साधन, त्यांच्या आर्थिक समस्या आहेत.

५) धार्मिक समस्या

प्रत्येक आदिम जमातीला स्वतःचा असा एक धर्म असून त्या जमातीचे सर्व सदस्य हे समान धर्मश्रद्धा बाळगतात व समान कार्यांकरिता आचरणात आणतात. त्यामुळे त्यांच्यात सामाजिक ऐक्य निर्माण होते. आदिवासींच्या धार्मिक समस्या प्रामुख्याने धर्मांतराशी निगडित आहेत. गेल्या दिडशे-दोनशे वर्षांपासून ख्रिश्चन मिशनरी आवासी क्षेत्रात सेवाकार्ये करीत आहेत. ख्रिश्चन मिशनऱ्यांमुळे दुर्गम आदिवासी भागात दवाखाने, शाळा यासारख्या सोयी निर्माण झाल्या, ख्रिश्चन मिशनऱ्यांच्या संपर्कात आल्यानंतर स्वरूपाने काहीवेळा जबरदस्तीने आदिवासी लोक आदिवासी जमातीच्या देव-देवता ह्या वेगळ्या स्वरूपाच्या आहेत. आदिवासी लोकांच्या आत्म्यावर विश्वास दिसून येतो. त्याच बरोबरीने नैसर्गिक घटकाची पुजा करतात. सुर्य, वारा, पाऊस, धान्य, नद्या, यांना देव मानतात. व नैसर्गिक घटकाची पुजा करतात. आधुनिक काळात आदिवासी क्षेत्रात ख्रिश्चन मिशनऱ्यांनी धर्मांतर केले. काही वन्य जातीवर हिंदू धर्माचा प्रभाव दिसतो. आणि दक्षिण भारताने वन्य जाती सदस्यांनी मुस्लीम धर्म स्विकारलेला आढळतो. विशेष म्हणजे आदिवासी जमातीचे धर्मांतरण हे बरेचसे फसवून व आर्थिक प्राप्तीचे आमिष दाखवून झाले आहे. आदिवासी जमातीमध्ये अंधविश्वासाचे प्राबल्य आहे. यावरून आदिवासी जमातीचा धर्मांतरता प्रश्न त्यातून उद्भवलेली कुटीर वृत्ती आणि परंपरागत धार्मिकता हे गंभीर प्रश्न बनले आहेत.

६) सांस्कृतिक समस्या

आदिवासी जमातीचे सांस्कृतिक जिवन संपन्न आहे. कित्येक वर्षांपासून त्यांनी आपल्या संस्कृतीचे जतन व संरक्षण केले आहे. आदिवासी जमातीमध्ये नृत्य, गायन, वादन, चित्रकला, मुर्तीकला, धातुकला, बांबूपासून वस्तुंची निर्मिती रंगीबेरंगी वटजप्रावरणाची निर्मिती, मातीची भांडी तयार करण्याचे काम इ. घटकातून त्यांच्या सांस्कृतिक जिवनाचे प्रत्यंतर येते. परंतु आधुनिक काळातील प्रगत समाजाला संपर्क या समाजाशी आल्यामुळे आदिवासींच्या सांस्कृतिक कलांचा न्हास झाला. ग्रामीण व नागरी समाजाच्या संपर्कात आल्याने आदिवासींच्या जिवनात अनेक सांस्कृतिक समस्या निर्माण झाल्या. अन्य समाजापासून अल्प राहणारा आदिवासी समाज ज्यावेळी अन्य समाजाच्या संपर्कात आला. तेव्हा भाषा, जिवन पध्दती लोक कलांचा न्हास इ. समस्या निर्माण झाल्या. धर्म व जादू यांचा अस्त झाला. व तसेच वैश्यावृत्ती व गुप्तरोग, व्यवनाधिनता, युवागृहांचा न्हास कलांचा न्हास इ. अशा अनेक सांस्कृतिक समस्या आदिवासी जमातीमध्ये आढळून येते.

सारांश

अशा प्रकारे वरिल विश्लेषणाच्या आधारे आपणास भारतातील आदिवासींच्या शैक्षणिक, सामाजिक राजकीय, आर्थिक, धार्मिक व सांस्कृतिक समस्या ह्या स्पष्ट करण्यात आल्या आहेत. त्या मध्ये आदिवासी जमातीमध्ये अज्ञानाचे प्रमाण खुप मोठ्या प्रमाणात आढळून येणे अपेक्षित आहे. त्यांना अक्षरांची ओळख नसते. बेकारी, गरीबी ही सामाजिक

समस्या डोगरदच्यात वस्तीस्थानात पारंपारिक पध्दतीने शेती करणे, सुपीक जमीनिचा अभाव, आदिवासी जमातीची स्वतंत्र राज्याशी मागणी, पोषणाचा अभाव, कमी अपुरे पोषण, शुध्द पेयजलाचा अभाव, वैद्यकीय मदतीऐवजी जादूटोऱ्यावर विश्वास, बालमृत्यूचे व माता मृत्यूचे अधिक प्रमाण ह्या समस्या आदिवासी जमातीत आढळून येतात.

आदिवासी समुदायाच्या समस्या सोडविण्यासाठी केलेली उपाययोजना

स्वातंत्र्य प्राप्तीनंतर आदिवासी लोकांच्या समस्या सोडविण्यासाठी एकात्मिक दृष्टिकोनाचा पुरस्कार करून पुढील उपाययोजना राबविल्या आहेत.

- * आदिवासींसह सर्वच भारतीय नागरिकांना राज्य घटनेने समान अधिकार व संधी दिलेल्या आहेत. राज्यघटनेने वेठबिगारीची प्रथा नष्ट केलेली आहे.
- * लोकसभा, राज्यांच्या विधानसभा, तसेच शिक्षणसंस्था व शासकीय व निमशासकीय नौकऱ्या इ. मध्ये आदिवासी काही जागा राखीव ठेवल्या आहेत.
- * राज्य घटनेनुसार भारताच्या संक्षिप्त निधीतुन काही रक्कम घेऊन ती आदिम कल्याण कार्यक्रमावर खर्च करावयाची आहे.
- * आदिवासी कल्याण कार्यक्रमाची काळजी घेण्यासाठी एक आयुक्त नेमण्याचा अधिकार राज्य घटनेने राष्ट्रपतींना दिला आहे.
- * आदिम कल्याणाच्या योजना, प्रकल्प व कार्यक्रम यांची आखणी व अंमलबजावणी करण्याच्या संदर्भात केंद्र सरकार राज्यांना मार्गदर्शन देऊ शकते.
- * आदिम कल्याणाच्या योजनांसाठी केंद्र सरकार राज्यांना अनुदान देऊ शकते.
- * आदिवासींच्या कल्याणा कडे लक्ष देण्यासाठी स्वतंत्र मंत्री नेमण्याचा अधिकार राज्यघटनेने राज्य सरकारांना दिला आहे.
- * राज्यघटनेने आदिवासींच्या आर्थिक व शैक्षणिक हित संबंधाचे संरक्षण करण्याची जबाबदारी राज्यावर टाकलेली आहे.
- * राज्यपालांच्या शिफारशीवरून काही समुहांना किंवा समुदायांना अनुसुचित जमाती म्हणून जाहीर करण्याचा तसेच काही नविन समुहांना अनुसुचित जमातीसाठी असलेले फायदे मिळावेत म्हणून त्यांना अनुसुचित जमाती हे शिर्षक देण्याची शिफारस करण्याचा अधिकार राज्यघटनेने राष्ट्रपतींना दिलेला आहे.
- * आदिवासींच्या समस्यांचा अभ्यास करून त्यावर उपाययोजना सुचविण्यासाठी अनेक राज्यांत आदिवासी संशोधन संस्था स्थापन केलेल्या आहेत.
- * सरकारने आदिवासी क्षेत्रात विशाल आकाराच्या बहुउद्देशिय सहकारी संस्था स्थापन केलेल्या आहेत. आदिवासींना खाजगी सावकारांच्या कचाट्यातून सोडविण्याच्या दृष्टिने या संस्था उपयुक्त ठरल्या आहेत.
- * सरकारने आदिवासींना विपणन साहाय्य पुरविण्यासाठी भारतीय आदिम सहकारी विपणन विकास संघ सुध्दा स्थापन केलेला आहे.

- * आदिवासी युवकांना स्वयंरोजगार करता यावा म्हणून सरकारने त्यांची कौशल्ये विकसित करण्यासाठी व्यवसाय प्रशिक्षण केंद्र सुरू केली आहेत.

समारोप :

अशा प्रकारे वरिल विवेचनाच्या आधारे आपणास भारतातील आदिवासींच्या शैक्षणिक समस्या, सामाजिक समस्या, राजकीय समस्या, आर्थिक समस्या, धार्मिक समस्या व सांस्कृतिक समस्या ह्या स्पष्ट करण्यात आलेल्या आहेत. आदिवासी लोकांच्या समस्या ह्या खुप मोठ्या प्रमाणात दिसून येतात. भारतीय समाजातील आदिम लोकसंख्या ही भारतीय समाजाचा एक महत्वाचा विभाग आहे. आदिम लोकसंख्येच्या बाबतीत भारताचा जगात दुसरा क्रमांक आहे २०११ ह्या जनगणनेनुसार भारतात आदिवासी लोकसंख्या (८.२%) आहे. अनुसूचित जमातीच्या सुचीनुसार भारतात ४१४ आदिम जमाती आहेत. या जमाती भारतात विखुरलेल्या आहेत. आदिम लोकांना आदिम जमाती वन्य जाती, पहाडी इ. नावानी संबोधले जाते.

आदिवासी लोकांना अनेक समस्यांनी ग्रासलेले दिसून येते कारण की आदिवासी समाज हा डोंगरदऱ्या, पर्वत, पठार, व विशिष्ट असा भू-प्रदेशात वास्तव्य करतो त्यांना विशिष्ट अशी बोली भाषा नसते, अक्षर ओळख नसते, व दळण वळणाच्या साधनाचा अभाव खुप मोठ्या प्रमाणात आढळून येतो. त्यामुळे विकास होत नाही आदिवासी जमातीस लोकांच्या मुख्य व्यवसाय हा डिक गोळा करत, मध गोळी करते, शिकारीला जाते, पशुपालन करते, मद्यपान तयार करणे इ. अशा अनेक लघु व्यवसायांमुळे त्यांच्याकडे पैशाचा तुटवडा भासतो त्यामुळे त्यांना आर्थिक अडचन निर्माण होत असते तर आदिवासी लोकांमध्ये शिक्षणाचा प्रभाव खुपच कमी आहे. अज्ञान आहे यामुळे विकास नाही आरोग्याचा विचार केला तर आदिवासी लोक हे वनामध्येच वास्तव्य करीत असतात. ते निसर्गाच्या सानिध्यात जास्त वावरत असतात. त्यामुळे ते आरोग्याच्या समस्येला बळी पडतात. कारण त्यांच्या मध्ये कुपोषणाचे प्रमाण जास्त प्रमाणात आढळून येते. सांस्कृतिक समस्या निर्माण होतात. त्यांच्या कला गुणाचा न्हास होत असतांना आपणास पहावयास मिळत आहे. आदिवासी समाज हा भोळा भावडा समाज आहे. त्यांना ना अक्षराची ओळख आहे ना विशिष्ट अशी बोली भाषा आहे. त्यांच्या मध्ये तंत्रज्ञानाला खुप मोठ्या प्रमाणात अभाव दिसून येतो. त्यांच्या जादू, टोना, मोजोळावर जास्त विश्वास असतो निसर्गपूजनला जास्त महत्व देतात. त्यामुळे ते अनेक समस्यांना बळी पडतांना आपणास दिसून येत आहेत.

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समकालीन भारतातील आदिवासी समाजाच्या समस्या आणि उपाय

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गोष्टवारा

स्वातंत्र्य प्राप्तीनंतर आदिवासी समाजाला मुख्य प्रवाहात आणण्याचे प्रयत्न मोठ्या प्रमाणात करण्यात येत आहेत. त्या अनुषंगाने अनेक योजनांच्या अंमलबजावणी मधून या समाजाचा विकास साधण्याचा प्रयत्न केला आहे. याकामी शासकीय संस्था सोबतच काही सामाजिक संस्था, संघटना तसेच स्वयंसेवी संस्था देखील कार्यरत असल्याच्या दिसून येत असले तरी या कार्याला अध्यापही फार यश मिळाले आहे असे म्हणता येणार नाही. आज देशाची वाटचाल ही विकसित देशाच्या दिशेने होत असली तरी आजही देशातील एक मोठा गट प्राथमिक अर्थनियंत्रण अवस्थेत जीवन कठताना दिसून येतो. त्यांना मूलभूत गरजा पूर्ण करणे देखील कठिण जाते. एवढेच नव्हे तर मुंबई- ठाणे या विकास पट्ट्याचे अगदी जवळ असून देखील या शहरातील झगमगाटाची पुसटसी सावली देखील पंचवीस तीस किलोमीटर वरील आदिवासी पर्यंत पोहोचली नाही हे या देशाचे दुर्दैवच म्हणावे लागेल. नव्हे सामाजिक न्याय संकल्पना उराशी घेऊन वाटचाल करणाऱ्या देशाला ही परिस्थिती शोभणारी नाही. त्यांना या विकास प्रक्रियेत सामावून घेण्यासाठी जरी अनेक प्रकारचे कार्यक्रम राबविण्यात येत असले तरी त्यामध्ये समन्वयाचा अभाव असल्याने तसेच या कार्यक्रमाच्या मुळाशी असलेले दयेसारखे अथवा उपकाराच्या भावाने सारखे उद्दिष्टे जोपर्यंत बदलणार नाही तसेच कर्मचाऱ्यांची वागणूक जोपर्यंत बदलणार नाही तोपर्यंत आदिवासी विकासाचे कार्य पूर्ण होणार नाही. आदिवासींच्या समस्यांकडे जोपर्यंत आपुलकीच्या दृष्टीने पाहिले जाणार नाही तोपर्यंत या कार्याला गती देखिल मिळणार नाही. या सर्व बाबींचा विचार केला तर निश्चितच आदिवासींच्या जीवनात विकासाचा सूर्य उगवल्या शिवाय राहणार नाही एवढे या निमित्ताने सांगावेसे वाटते.

मुख्यशब्द- समकालीन, भारतातील, आदिवासी, समाज, समस्या, उपाय.

प्रस्तावना

भारतीय समाजव्यवस्थेतील आदिवासी समाज हा पूर्वीपासूनच उपेक्षित किंवा दुर्लक्षित असलेला घटक आहे. स्वातंत्र्य प्राप्तीनंतर सुरुवातीला समाजवादाच्या चौकटीत आणि 1991 नंतर अधिक उदारीकृत मार्गाचा अवलंब करून अर्थव्यवस्थेसमोरील प्रश्नांची सोडवणूक करण्याचा प्रयत्न धोरणकरत्या कडून केला जात आहे. परंतु स्वातंत्र्यप्राप्तीनंतर सत्तर वर्षे उलटून देखील देशातील आदिवासी समाजाची परिस्थिती फारसी सुधारली आहे असे म्हणता येणार नाही. ज्या समस्या होत्या त्या आजही काही अपवाद सोडले तर कायम तशाच आहेत. नव्हे तर या समस्येचे स्वरूप पूर्वीपेक्षा अधिकच जटिल बनल्या आहेत असे म्हटले तर ते वावगे ठरणार नाही. एवढेच नव्हे तर आदिवासींच्या समस्या सोडविण्यात आलेल्या अपयशातून काही नवीन समस्या देशासमोरील डोकेदुखी ठरत आहेत. उदाहरणादाखल सांगातचे झाल्यास नक्षलवाद समस्येचे उदाहरण पुरेशी ठरेल.

लोकशाही राजवटीमध्ये आर्थिक विकासाच्या प्रक्रियेत सर्वच समाज घटकाचा विकास घडवून आणणे अभिप्रेत असते. समाजाचा कोणताही घटक आर्थिक विकास प्रक्रियेपासून दूर राहता कामा नये. भारतातील

आदिवासी समाजाचा विचार केला तर हा समाज विकास प्रक्रियेच्या मुख्य प्रवाहापासून अजूनही अलिप्त असल्याचे दिसते. हा अलिप्तपणा केवळ भौगोलिक नसून तो मूलतः सांस्कृतिक आणि आर्थिक स्वरूपाचा आहे. अशा अलिप्तपणा मुळे त्यांनी त्यांची संस्कृती टिकून ठेवली असली तरी त्याचा विपरीत परिणाम त्यांच्या विकासावर झाल्याचे ठळकपणे दिसून येते. थोडक्यात कल्याणकारी राज्य निर्माण करण्याचे स्वप्न उराशी बाळगून वाटचाल करणाऱ्या भारतदेशाला आदिवासी समाजाच्या समस्यांकडे दुर्लक्ष करून आपली सर्वकष प्रगती साधणे शक्य होणार नाही. त्याचबरोबर भारतीय समाजव्यवस्थेतील एवढा मोठा घटक दीर्घकाळ उपेक्षित जीवन जगत असणे ही स्थिती सामाजिक न्यायाच्या दृष्टीनेही योग्य नाही. म्हणूनच आदिवासींच्या समस्या या केवळ त्यांच्या समस्या नसून संपूर्ण देशाच्या किंवा राष्ट्राच्या समस्या माणुन त्यावर उपाय योजले पाहिजेत. म्हणून प्रस्तुत लेखासाठी भारतातील आदिवासी समाजाच्या समस्या आणि उपाय या अध्ययन विषयाची निवड केली आहे.

अध्ययनाचे उद्देश

1. भारतातील आदिवासी समाजाच्या स्थितीचे विश्लेषण करणे.
2. भारतातील आदिवासी समाजाच्या समस्या अभ्यासणे.
3. भारतातील आदिवासी समाजाच्या समस्यावर उपाय सुचविणे.

अध्ययन विषयाचे महत्व

भारतातील आदिवासी समाजाच्या समकालीन समस्येचे स्वरूप समजून घेण्यासाठी आणि त्यावर काही धोरणात्मक उपाय सुचविण्याच्या हेतूने प्रस्तुत विषयाची निवड करण्यात आली आहे. विशेषतः सदरील लेखांमध्ये आदिवासींच्या समस्यांचा मागोवा हा महाराष्ट्रातील आदिवासींच्या पार्श्वभूमीवर घेण्यात आला असून त्या अनुषंगाने काही धोरणात्मक उपाययोजना सुचविण्यात आल्या की, ज्या धोरणकर्त्यांना आणि विषयाशी संबंधित अभ्यासकांना भारतातील आदिवासी समाजाच्या समकालीन समस्या समजून घेण्याकरिता आणि त्या समस्यांची उकल करून त्यादृष्टीने उपाययोजना करण्या करता उपयोगी ठरतील.

संशोधन पद्धती

प्रस्तुत ‘‘समकालीन भारतातील आदिवासी समाजाच्या समस्या आणि उपाय’’ या अध्ययनासाठी वर्णनात्मक व विश्लेषणात्मक संशोधन आराखड्याचा उपयोग केला असून. सदरील विषयाच्या संदर्भातील तथ्य संकलनासाठी दुय्यम स्रोतांचा उपयोग केला आहे. त्यामध्ये अनेक संदर्भग्रंथ, नियतकालिके, मासिके, पाक्षिके, संकेतस्थळे, वर्तमानपत्रे तसेच शासकीय व निमशासकीय संस्थांचे अहवाल इत्यादीचा उपयोग करून अध्ययन विषयाशी संबंधित तथ्याचे संकलन करण्यात आले आहे.

आदिवासी समाजाच्या समस्या

आदिवासी समाज हा डोंगरदऱ्यांच्या साह्याने वास्तव्य करीत आलेला समाज असून याच बाबी त्याच्या जीवन जगण्याचा मार्ग बनलेल्या आहेत. कमालीची दैन्यावस्था त्यातून दैनंदिन उदरनिर्वाहाचा प्रश्न, शिक्षणाकडे झालेले दुर्लक्ष, अज्ञानातून पोसली जाणारी अंधश्रद्धा, आरोग्य संबंधीचे प्रश्न यासारख्या एक ना अनेक प्रश्नांचा सामना देशातील आदिवासी करत असल्याचे दिसते. आधुनिक समाजाच्या संपर्काने आणि त्यांच्याकडून आदिमाच्या सामाजिक जीवनात होत असलेल्या हस्तक्षेपामुळे हा समाज अधिकच ढवळून निघाला आहे.

स्वातंत्र्यप्राप्तीनंतर आदिवासीं करिता करण्यात आलेल्या घटनात्मक तरतुदी आणि त्या अनुषंगाने सरकारने आदिवासींच्या विकासाकरिता उचललेली पावले यातून त्यांच्या जीवनात विकासाची पहाट उगवली. विविध विकास योजनांच्या अंमलबजावणीमुळे त्यांच्या पारंपारिक समस्यांची अथवा प्रश्नांची तीव्रता कमी झाली असली तरी यातून काही नवीनच समस्या उदयास येत असल्याचेही दिसते. तेव्हा भारतातील आदिवासी समाजाच्या समकालीन समस्या आणि त्यांचे स्वरूप कसे आहे या संदर्भातील माहिती पुढील प्रमाणे-

1. शैक्षणिक समस्या

सीमित तंत्रविद्या आणि अक्षर ओळख नसलेला समुह अशी आदिवासी समाजाची व्याख्या करण्यात येत असली तरी सरकारी प्रयत्न, काही सामाजिक तसेच धार्मिक संस्थेच्या कार्यामुळे उशिरा का होईना आदिवासींना शिक्षणाचे महत्त्व समजल्याने त्यांच्यातील साक्षरतेचे प्रमाण वाढण्यास मदत झाली आहे. असे असले तरी एकूण साक्षरतेच्या तुलनेमध्ये आदिवासी साक्षरतेचे प्रमाण खूप कमी असल्याचे आपल्याला दिसून येते. आश्रम शाळेच्या विस्तारातून साक्षरतेच्या प्रमाणात वाढ दिसून येत असली तरी शैक्षणिक गळतीमुळे उच्चशिक्षित आणि व्यावसायिक शिक्षण घेणाऱ्यांचे प्रमाण आजही नगण्यच आहे. आश्रम शाळेतील शैक्षणिक दर्जा विचारात घेतलं तर अशा शिक्षणाचा आदिवासींना जीवन जगण्याकरिता किती उपयोग होत असेल हा प्रश्न पडतो. सुरुवातीच्या काळात आदिवासींच्या शैक्षणिक स्थितीत बदल घडून आणण्यामध्ये नव्हे तर शैक्षणिक आणि सामाजिक परिवर्तनामध्ये महत्त्वाची भूमिका बजावलेल्या आश्रम शाळा आजच्या स्थितीत समस्यांची केंद्रे बनत असल्याचे दिसून येते. आदिवासी स्त्री साक्षरतेच्या प्रश्नांचे स्वरूप इतर समाजातील स्त्री साक्षरतेचे प्रमाण आणि आदिवासीतील स्त्री साक्षरतेचे प्रमाण यातील तफावत लक्षात घेतल्यास समोर येते निवासी आश्रम शाळा मुळे आदिवासींच्या मुलींचे शिक्षण घेण्याचे प्रमाण वाढण्यास मदत होत असली तरी काही विकृत मनोवृत्ती कार्यात बाधा उत्पन्न करत असल्याचे देखील आढळून येते.

2. सामाजिक समस्या

आदिवासी समाज हा इतर समाजापासून सामाजिक दृष्ट्या मागासलेला दिसून येतो. खरे तर आदिवासी या देशातील मूळ निवासी असून आर्यांच्या आगमनापूर्वी आदिवासी हे सांस्कृतिक आणि आर्थिकदृष्ट्या संपन्न होते. परंतु आर्यांच्या आगमनानंतर त्यांच्याशी होत असलेल्या नेहमीच्या संघर्षामुळे आदिवासींना त्यांचे स्वतंत्र जीवन जगण्यासाठी जंगल डोंगरदऱ्या यांचा आश्रय घ्यावा लागला. यातून जरी त्यांना त्यांचे स्वतंत्र अस्तित्व आणि त्यांच्या समृद्ध संस्कृतीचे जतन जरी करण्यात यश आले असले तरी यातून त्यांचा सामाजिक अलिप्तपणा वाढला. याच सामाजिक अलिप्तपणा मुळे इतर समाज आणि आदिवासी यांच्यातील सामाजिक अंतर वाढत गेले. आधुनिक समाजाशी असलेल्या संपर्काने आदिवासींच्या समृद्ध सामाजिक प्रथा-परंपरा वर विपरीत परिणाम झाला असल्याचे दिसते. परिवर्तनाच्या प्रक्रियेत आदिवासींच्या अनेक चांगल्या प्रथा-परंपराचा रास आज झालेला दिसून येतो. यासोबतच प्रगत समाजातील अनेक अनिष्ट प्रथांचा शिरकाव आदिवासींच्या जीवनात झाला आहे. विशेषतः आदिवासीतील सुशिक्षित वर्गाने पूर्णता आधुनिक जीवनाचा स्वीकार केला नाही. तसेच पूर्णता पारंपरिक प्रथांचा त्याग केलेला नाही. दोन्ही समाजाच्या संस्कृती अंतरामुळे या गटाची मोठ्या प्रमाणात घुसमट होताना दिसून येत आहे. यातून जी समस्या निर्माण होत आहे

ती म्हणजे या समाजातील आदर्श मुल्ये परंपरांच्या रक्षणाची आणि आधुनिक समाजातील वार्ट प्रथांच्या शिरकावाची.

3. आरोग्य विषयक समस्या

आदिवासी समाज हा मुळातच काटक समाज आहे. तो निसर्गाच्या सानिध्यात ऊन वारा पाऊस झेलीत आदिवासी आपले जीवन व्यतित करीत आला आहे. याच कारणामुळे आदिवासींमध्ये परिस्थितीशी दोन हात करण्याचे बळ त्यांच्या अंगी असल्याचे दिसते. असे असले तरी आधुनिक समाजाची आलेल्या संपर्कातून काही आरोग्यविषयक समस्यांचा शिरकाव आदिवासी समाजामध्ये झाल्याचे दिसते. आदिवासी समाजामध्ये व्यसन व त्यांचे प्रमाण बरेच मोठे दिसून येते. याच्या मुळाशी दारिद्र्य हे जरी कारण असले तरी व्यसनाधीनतेमुळे आदिवासीतील दारिद्र्याच्या प्रमाण भरच पडली आहे. दुर्गम भागातील वस्तीस्थान, वैद्यकीय सुविधांचा अभाव यातून कुपोषणा सारखी गंभीर समस्या आदिवासींमध्ये दिसून येते. कुपोषणामुळे आदिवासी स्त्रिया आणि मुलांचे अधिक संख्येने बळी जाताना दिसून येत आहेत. दुर्गम आणि डोंगरी भागातील अस्तित्वामुळे तीव्र पाणीटंचाई, स्वच्छताविषयक अडचणींचा सामना आदिवासी समाजाला करावा. लागतो त्यातून त्यांना त्वचारोग, साथीच्या रोगाचा सामना करावा लागत आहे. कमालीच्या दारिद्र्यामुळे आणि पांढरपेशा समाजाच्या भूलथापा आणि पैशाच्या आमिषाला बळी पडून काही आदिवासी जमातींमध्ये आधुनिक लैंगिक आजारांचा फैलाव होताना देखील दिसून येत आहे.

4. आर्थिक समस्या

आर्यांच्या आगमनापूर्वी आदिवासी सांस्कृतिक आणि आर्थिक दृष्ट्या संपन्न होते. परंतु आर्यांशि होत असलेल्या संघर्षामुळे आदिवासींना संरक्षणाकरिता खोलदर्या-खोर्यांचा आश्रय घ्यावा लागला. त्यामुळे आदिवासींच्या सुपिक जमिनी आणि संपन्न नगरावर आर्यांनी ताबा मिळविल्यामुळे आदिवासींच्या आधोगतीला सुरुवात झाली. आज भारतीय समाजव्यवस्थेतील आर्थिकदृष्ट्या सर्वात कनिष्ठ स्तरावर आदिवासी जीवन जगताना दिसून येतात. दारिद्र्य, उपासमार, कुपोषण यासारख्या समस्या आदिवासींच्या जीवनात भिनल्यात. खरेतर जंगल संपत्ती ही आदिवासींच्या निर्वाहाचे आधारस्थान परंतु जंगलविषयक कायदांनी त्यांचे हे निर्वाहाचे साधनच हिरावून घेतले. आदिवासी कडे ज्या थोड्याबहुत जमिनी होत्या त्या त्यांच्या अज्ञानाचा आणि गरिबीचा फायदा घेऊन लुबाडण्यात आल्या. सावकार, जमीनदार, दलाल व व्यापाऱ्यांनी भोळ्याभाबड्या आदिवासींच्या निरक्षरतेचा फायदा घेत त्यांना कर्जाच्या खाईत लोटले. आज आदिवासीकडे उदरनिर्वाहासाठी कोणतीही साधने नाहीत आणि असली तरी अप्रगत तंत्रविद्या, निरक्षरतेचे मोठे प्रमाण, गुणवत्तापूर्वक शिक्षणाचा अभाव या कारणाने आदिवासींच्या मागासपनात भर पडताना दिसते.

5. रोजगार विषयक समस्या

आदिवासींचे राहणीमान, त्यांच्यातील वांशिक वेगळेपणा, निरक्षरता, गुणवत्तापूर्ण शिक्षणाचा अभाव, स्वभावातील लाजरेपणा, भाषेतील अडचणी इत्यादी बाबी रोजगार विषयक संधी उपलब्ध होण्यास मारक ठरताना दिसतात. या सर्वांमुळे आदिवासींच्या आत्मविश्वासावर परिणाम होऊन नोकरीच्या शोधाकरिता शहरीभागात जाणे टाळले जात असल्याचे दिसते. घटनात्मक तरतुदीनुसार आदिवासी समाजाला नोकऱ्यांमध्ये सात टक्के आरक्षण देण्यात आले असले तरी या आरक्षणाचा फायदा काही मोजक्याच

जमातींनी मिळवताना दिसून येतो. शिक्षणातील अल्प प्रमाणामुळे आदिवासींना आरक्षणाच्या धोरणाचा फायदा घेता येत नाही. त्याउलट जे बोगस आदिवासी आहे ते जमातीच्या नावाच्या असलेल्या साम्येतेमुळे खऱ्या आदिवासींचे सर्वच फायदे उचलताना दिसून येत आहेत. तसेच आरक्षण विषयक धोरणाची कडक अंमलबजावणी अभावी आदिवासींना विविध नोकरीतील अनुशेष मोठ्या प्रमाणावर वाढला आहे. यासाठी इतर समाजामध्ये आदिवासीविषयीची अनास्था कारणीभूत असलेले दिसते. बऱ्याच ठिकाणी पात्रता असून देखील केवळ आर्थिक आणि इतर हेतु करिता उमेदवारांना डावलण्याची गोरखधंदे केले जात आहेत. थोडक्यात घटनात्मक आरक्षण पुरवून देखील त्याचा कमी लाभ खरे आदिवासींना मिळतो आहे.

6. सामाजिक संघटन विषयक समस्या

कुठलेही विकासविषयक फायदे पदरात पाडून घ्यायचे असतील तर त्याकरिता मजबूत संघटन असणे आवश्यक असते. नव्हेतर संघटनेच्या बळावरच अनेक समाजघटकांनी त्यांची उन्नती साधल्याचे दिसते. आज आदिवासींवर सर्वच बाजूंनी अन्याय आणि अत्याचार होताना दिसून येतो. यामागे त्यांचे कमकुवत संघटनच आहे. जर संघटन मजबूत असेल तर दबाव गटांच्या माध्यमाने विविध राजकीय पक्ष आणि पर्यायाने सरकारवर दबाव टाकून विकास विषयक योजना पदरात पाडून घेता येतात. परंतु देशभरातील आणि महाराष्ट्रातील आदिवासी हे विविध जमाती आणि उपजमातीचे असल्याने त्यांच्या चालीरीती, प्रथा, बोलीभाषा, त्यांच्या विकासाचा स्तर यामध्ये प्रचंड तफावत आढळते. प्रत्येक जमात आपल्याच गटांचा अथवा जमाती पुरताच विचार करताना आढळते. त्यामुळे इतर जमातीविषयी त्यांना आपुलकी वाटत नसल्याचे दिसते. त्यामुळे जरी सर्व जमाती उपजमातीच्या समस्या थोड्याबहुत फरकाने सारख्याच असल्या तरी सर्व जमातीचे संघटन होऊ शकले नाही. शिवाय त्या दृष्टीने अद्याप पर्यंत म्हणावे तसे प्रयत्न होताना देखील दिसून येत नाहीत. त्याकरिता एखादे स्वातंत्र्य व्यासपीठ देखील नाही किंवा सर्व या गटांना एकत्र आणणारा दुवा देखील नाही. थोडक्यात काय तर मजबूत संघटना अभावी आदिवासींवरील अन्यायाच्या प्रमाणात घट होऊ शकली नाही. त्यामुळे आजही आदिवासींना प्रत्यक्ष अथवा अप्रत्यक्षपणे अन्यायाचा सामना करावा लागत असल्याचे दिसते.

निष्कर्ष

थोडक्यात देशातील तसेच महाराष्ट्रातील आदिवासींच्या समस्या ला विविध छटा असल्याचे दिसून येते. वरवर आदिवासींच्या समस्या आर्थिकसमस्याच्या भोवताली फिरताना दिसून येत असल्या तरी प्रत्यक्षात या समस्यांना अनेक पैलू असल्याचे दिसून येतात. तसेच वरवर बघता आदिवासी मधील अनेक जमाती आणि उपजमाती यांच्यामध्ये सांस्कृतिक, सामाजिक, धार्मिक आणि आर्थिक विविधता जरी असली तरी सर्व जमातीचे बारकाईने निरीक्षण केल्यास सर्वच आदिवासींच्या समस्या या थोड्याबहुत फरकाने सारख्याच आहेत. केवळ स्वतःचे स्वतंत्र अस्तित्व टिकविण्यासाठी तसेच काही नेते त्यांच्या राजकीय पक्षांच्या सोयीसाठी विविध जमातीमध्ये समस्यांच्या दृष्टीने फरक करताना आढळून येतात. नव्हे तर स्वतःच्या स्वार्थाची पोळी भाजून घेण्यासाठीच जाणीवपूर्वक तसे प्रयत्न केले जात आहेत. तेव्हा देशातील अथवा राज्यातील आदिवासींच्या सर्वांगीण विकासाकरिता सर्वच आदिवासींच्या समस्यांचा अभ्यास करून त्या सर्वांचे एकत्रीकरण करून त्या सोडविण्याच्या दृष्टीने उपाय योजना करणे आवश्यक आहे. केवळ योजनांचा

भडिमार करून समस्या सुटणार नाही त्यासाठी नियोजित आणि संघटित प्रयत्नाची गरज आहे. त्या दृष्टीने काही महत्त्वपूर्ण धोरणात्मक उपाय पुढील प्रमाणे सुचविता येतील.

उपाय योजना किंवा शिफारशी

आदिवासी हे या देशाचे मूळनिवासी असून त्यांच्याही या देशातील संपत्तीवर समान अधिकार आहे. भारतीय समाज व्यवस्थेतील महत्त्वाचा घटक असलेला हा समाज शतकानुशतके जंगल दऱ्याखोऱ्यात वस्ती करून राहिल्याने इतर समाज व आदिवासी त्यांच्यामध्ये प्रचंड आर्थिक, सामाजिक, सांस्कृतिक दरी निर्माण झाली. आज ही दरी कमी करणे फार आवश्यक बनले आहे त्या दृष्टीने काही महत्त्वपूर्ण उपाययोजना किंवा शिफारशी सुचविता येतील, त्या पुढील प्रमाणे

- 1) आदिवासींच्या विकासाकरिता आदिवासी उपयोजनेअंतर्गत सुकथनकर समितीच्या शिफारशीनुसार लोकसंख्येच्या प्रमाणात खर्चाची तरतूद करण्याचा निर्णय घेण्यात आला. परंतु एखाद्या दुसऱ्या वर्षाचा अपवाद वगळता सरकार अशी तरतूद करण्यामागे अपयशी ठरल्याचे दिसते. एवढेच नव्हे तर केलेली तरतूद प्रत्यक्ष खर्च करण्यामध्ये देखील सरकारला अपयश आल्याचे दिसून येते. त्यामुळे खरोखरच सरकारला आदिवासींच्या समस्येची सोडवणूक करून त्यांचा विकास साधावयाचा असेल तर लोकसंख्येच्या प्रमाणात खर्चाची तरतूद करून तिचा प्रत्यक्ष विनियोग कसा होईल या दृष्टीने प्रयत्न करावेत.
- 2) आदिवासी उपाय योजनेकरिता केंद्र सरकारकडून मिळणाऱ्या विशेष वित्तीय सहाय्याचा विचार केला असता हे मिळणारे आर्थिक सहाय्य अथवा केंद्रीय मदत खर्च करण्यामागे सरकारला अपयश आल्याचे दिसते. तेव्हा हा मिळणारा मदत रुपी पैशाचा योग्य आणि पूर्णता विनियोग आदिवासींच्या विकासाकरिता करण्यात यावा.
- 3) आदिवासींच्या केला जाणाऱ्या खर्चाची रचना अभ्यसलीतर असे आढळते की, जिल्हा स्तरावरील केल्या जाणाऱ्या खर्चाचे नियोजन हे 85 टक्के खर्च आदिवासी योजना सत्रांमध्ये आणि 15 टक्के खर्च हा योजनाबाह्य क्षेत्रावर काढण्यात येतो. परंतु त्या दोन्ही क्षेत्रातील आदिवासींच्या लोकसंख्येचे विभाजन बघता हे 50 – 50 टक्के एवढे येते. म्हणजेच जी खर्चाची रचना करण्यात आली आहे ती चुकीची असून या खर्चाची विभागणीही समप्रमाणात केली जावी.
- 4) आदिवासींच्या खर्चाच्या रचनेवर उपयोजना क्षेत्रावर केला जाणार्या 85 टक्के खर्चापैकी 80 टक्के खर्च हा सामूहिक विकासाच्या योजनेवर आणि 20 टक्के खर्च हा व्यक्तिगत लाभाच्या योजनेकरिता करण्यात येतो. या खर्चाची रचना बदलणे आवश्यक आहे. कारण सामूहिक विकासाच्या योजनेवर केल्या जाणारा खर्च हा आदिवासींच्या जोडीनेच बिगर आदिवासींना अधिक प्रमाणात लाभ मिळवून देतो. परंतु हा खर्च आदिवासींच्या नावाने दाखविण्यात येते हे चुकीचे आहे. त्याकरिता या खर्चाचे प्रमाण 50 – 50 टक्के अशा समान प्रमाणात वाटण्यात यावे.
- 5) महाराष्ट्र शासनाने काढलेल्या अध्यादेशानुसार 1995 पूर्वी आदिवासी करिता असलेल्या आरक्षित जागेवर काम करणाऱ्या लोकांना अभय देऊन नोकरीत कायम केले. या एका अध्यादेशामुळे जवळपास सव्वा लाखापेक्षा अधिक नोकऱ्या आदिवासींच्या हिरावून घेण्यात आल्या. तेव्हा हा अध्यादेश मागे घेऊन तातडीने या लोकांना पदमुक्त करून त्या जागेवर आदिवासींची वर्णी लावावी. हे शक्य नसल्यास त्या जागा खुल्या गटातील समान मानून तेवढ्या संख्येचा नोकरीतील अनुशेष तातडीने भरावा.

- 6) सरकारी यंत्रणेच्या औदर्यामुळे आणि काही राजकीय पक्षातील नेत्यांचे हितसंबंध जोपासण्यासाठी अलीकडील काळात बोगस आदिवासींचा फारच मोठ्या प्रमाणात सुळसुळाट झाला आहे. केवळ नावातील सारखेपनामुळे काही समाज घटक आदिवासींमध्ये घुसखोरी करित आहेत. अशा या बोगस आदिवासींकडे एकाच वेळी अनेक जातीचे प्रमाणपत्र देखील आढळतात. तेव्हा अशा या बोगस लोकांना रोखण्यासाठी सरकारने विशेष प्रयत्न करणे गरजेचे आहे. केवळ अशा बोगस लोकांवर कारवाई करून चालणार नाही तर असे प्रमाणपत्र प्राधिकृत करणाऱ्या अधिकाऱ्याला देखील दंड व्हायला हवा तरच या गोष्टीला कोठे आळा बसून मूळ आदिवासींना न्याय मिळेल.
- 7) आदिवासींचा सामाजिक संघटना करिता सामाजिक न्याय विभागाकडून उभारण्यात आलेल्या सामाजिक न्याय भवनाच्या पार्श्वभूमीवर आदिवासीं करिता प्रत्येक जिल्ह्याच्या ठिकाणी बिरसा अथवा आदिवासी भावनांचे बांधकाम करण्यात यावे.
- 8) केंद्र सरकारच्या धर्तीवर आदिवासींची न्याय हक्क जोपासण्याकरिता अनुसूचित जाती - जमाती आयोगाची विभागणी करून अनुसूचित जमाती करिता राज्यामध्ये स्वतंत्र अनुसूचित जमाती आयोगाची स्थापना करावी.
- 9) शासकीय स्तरावरून अनेक नाविन्यपूर्ण योजना राबविण्यात येत आहेत. या योजनांची व्यवहार्यता तपासून खरोखरच त्या आदिवासींच्या दृष्टीने किती लाभदायक आहेत याचे मूल्यमापन करून त्याची योग्य ती अंमलबजावणी होते की नाही याची तपासणी करणारी एखादी स्वतंत्र यंत्रणा तयार करावी.
- 10) आदिवासी समाजातील विविध जमाती या विकासाच्या वेगवेगळ्या स्तरावर आहे प्रत्येकाच्या गरजा आणि समस्या या भिन्न असलेल्या दिसून येतात. तेव्हा वेळप्रसंगी कोणत्या जमातीच्या गरजा कोणत्या आहेत आणि त्याकरिता आखण्यात येणार या योजनेचे स्वरूप कसे हवे याचा विचार करून योजनेची अंमलबजावणी करावी तरच योजनेची परिणामकारकता वाढेल.
- 11) आदिवासींकडे रोजगाराची पुरेशी साधने आढळत नाहीत तसेच रोजगार मागील प्रमाण नगण्य आहे. तेव्हा सुशिक्षित आदिवासी तरुणांना विविध प्रकारच्या स्वयंरोजगारा करिता व्यक्तिगत स्तरावर अथवा त्यांच्या सहकारी संस्था स्थापन करून त्यांना भांडवल उपलब्ध करून देण्यात यावे. जेणेकरून आदिवासींमध्ये उद्योजकता कौशल्याचा विकास होण्यास मदत होईल.
- 12) गुणवत्तापूर्ण शिक्षण हा त्या समाजाचा आरसा आणि आधारस्तंभ असतो. तेव्हा आदिवासी मुला मुलीकरिता गुणवत्तापूर्ण शिक्षणाची दारे उघडी करण्यासाठी आश्रमशाळांमध्ये मोठ्या प्रमाणात बदल अपेक्षित आहे. आदिवासींच्या शिक्षणामध्ये आश्रम शाळेची भूमिका महत्त्वाची राहिली आहे परंतु कालांतराने यामध्ये बदल करून आदिवासींना इंग्रजी माध्यमातून कसे शिक्षण घेता येईल याचा विचार करण्यात यावा अथवा मराठी माध्यमांच्या आश्रम शाळा या सेमी इंग्रजी आणि इंग्रजी माध्यमामध्ये परावर्तित करणे यामुळे आदिवासी विद्यार्थ्यांचा आत्मविश्वास वाढून त्यांचा नोकऱ्या मिळविण्याकरिता उपयोग होईल.

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आदिवासी समुदायातील विविध आजाराचे प्रकार व त्या आजारांवरील उपचाराची साधने

प्रा. डॉ. योगेश प्रल्हाद महाजन

धनाजीनाना चौधरी विद्याप्रबोधिनी संचलित, लोकसेवक मधुकरराव चौधरी समाजकार्य
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प्रस्तावना

भारतीय राज्यघटनेत आदिवासी समाजाला अनुसूचित जमाती या प्रवर्गाखाली विशेष स्थान देण्यात आले आहे. २०११ च्या जनगणनेनुसार भारतात एकूण १० कोटी आदिवासी असून ७०५ भिन्न आदिवासी जमाती आहेत. भारताच्या एकूण लोकसंख्येच्या ८.६ टक्के आदिवासी समुदाय असतानाही हा समाज सामाजिक, भौगोलिक आणि आर्थिकदृष्ट्या मागासलेलाच आढळून येतो. आजच्या आधुनिक युगात मानवाची झालेली वैज्ञानिक प्रगती, विविध सुविधांची झालेली सोय इ. लक्षात घेता भारतातील ८६ टक्के आदिवासी अजूनही प्रारंभिक अवस्थेतील जीवन जगत आहेत. समाजाच्या एका बाजूला संपन्नता वाढत आहे तर दुसऱ्या बाजूला दरिद्र्याच्या दषावताराचे दर्शन होत आहे. आदिवासींच्या समोर असणाऱ्या प्रश्नांचे स्वरूप अधिक गंतागुंतीचे आहे. त्यांच्या प्रश्नांना आर्थिक, सामाजिक, सांस्कृतिक, आरोग्यविषयक, शैक्षणिक, धार्मिक, राजकीय अशा अनेकविध छटा आहेत. त्यामुळे पारंपारिक जीवन जगणारे सत्यप्रिय, प्रामाणिक, साध्याभोळ्या आदिवासींचे प्रश्न गुंतागुंतीचे आहेत. दारिद्र्य, अज्ञान, धर्मभोळेपणा इत्यादीमुळे आदिवासींची स्थिती अधिक दयनीय झाली आहे.

निवास व्यवस्था, अस्वच्छ राहणीमान, अनिष्ट प्रथा, वैद्यकीय सेवांचा अभाव, विकसित समाजाशी येणारा संबंध, बाह्य समुहाद्वारे होणारे शोषण, वेशभुशेतील बदल, खानपानातील व राहणीमानातील बदल, व्यसनाधिनता इ. अनेक बाबींमुळे आदिवासी समुदायात विविध आरोग्य विषयक समस्या आढळून येतात.

आरोग्यविषयक समस्यांमध्ये प्रामुख्याने खानपानाच्या समस्या, वस्त्र, पिण्याच्या पाण्यामुळे निर्माण होणाऱ्या समस्या, कुपोषण, यासारखे आजार मोठ्याप्रमाणात आढळतात.

कटिकजन्य आजार—फ्लेग, तीव्र मेदुज्वर, हत्तीरोग, हीवताप, चिकनगुनीया, डेंगू, ताप इ.

हवेद्वारे पसरणारे आजार—कृष्ठरोग, कांजण्या, सार्स, इन्फ्लूएन्झा, क्षयरोग, घटसर्प, डांग्याखोकला, गोवर इ.

दुषीत पाण्याद्वारे पसरणारे आजार— अतीसार व तत्सम, कॉलरा, कावीळ, पोलिओ, गॅस्ट्रो इ. आजारांसह एड्स, कर्करोग, कुपोषण, अनिमिया, यासारखे आजार आदिवासी समुदायात प्रामुख्याने आढळून येत असतात.

आदिवासींचे निवासस्थान दुर्गम दऱ्याखोऱ्यात व रानावनात असल्यामुळे तेथे दळणवळणाची साधने कमी असतात. सदर भौगोलिक प्रदेशामध्ये वेळोवेळी व पुरेशा प्रमाणात आरोग्य सुविधा उपलब्ध करण्यात अडचणी येतात. त्यातही यंत्रणेतील अधिकारी भौगोलिक अडचणींमुळे दुर्लक्ष करतात. तसेच आदिवासींचा डॉक्टरवर विश्वासच नसतो. मात्र आजारांवर उपचार करण्यासाठी भगत, वैदू, मांत्रिक, शामन, बडवे यांच्यावरच विश्वास असतो. रोगराई दुर करण्याचे सामर्थ्य फक्त यांच्याजवळच आहे अशी त्यांची श्रद्धा असते. देवतांची अपकृपा, जादुटोणा, चेटूक इ. कारणांमुळे व्यक्ती आजारी पडतो असा त्यांचा समज असतो. भगत मांत्रिक, शामन लोकांचे आजार लक्षात घेऊन त्यानुसार मंत्र, तंत्र, गंडे, दोरे, ताईत, अंगारा इ. गोष्टींद्वारे बरा करत असतो.

शासनाच्या वतीने आदिवासी भगातही प्राथमिक आरोग्य केंद्र, उपकेंद्र, ग्रामीण रुग्णालये, फिरते आरोग्य दवाखाने, आरोग्य शिबीरे, डॉक्टर्स व परिचारिका इ. मार्फत आरोग्य सुविधा सर्वापर्यंत पोहचवण्याचा प्रयत्न करित आहे. मात्र आदिवासींमधील अज्ञान, दारिद्र्य, मागासलेपणा धार्मिक विश्वास, अंधश्रद्धा इ. मुळे राहाणीमानाचा दर्जा कमी होत असून त्यांच्या कार्यक्षमतांचा ऱ्हास होत आहे व त्यांच्यात वेगवेगळे आजार आढळून येत आहेत.

बीजशब्द : आदिवासी, आजार, औषधोपचार

उद्देश :

आदिवासी समुदायात असणाऱ्या आजारांचे प्रकार व सदर आजारांवर करित असणारे उपचार या बाबींचे अध्ययन प्रस्तुत शोधनिबंधात मांडलेले आहे. आरोग्य समस्यावरील उपाययोजना, आरोग्य यंत्रणेमधील आवश्यक बदल, कल्याणकारी योजना, जनजागृती शिबीरे जेणेकरून चांगल्या व दर्जेदार आरोग्य सुविधांद्वारे चांगले आरोग्य राहू शकेल इ. बाबींवर प्रकाश टाकण्यात आलेला आहे. सदरील उद्देश शास्त्रीय आधारावर व वस्तुनिष्ठ स्वरूपात मांडण्यात आलेली आहेत.

- १) आदिवासी समुदायात असणाऱ्या विविध आजारांची माहिती जाणून घेणे.
- २) आदिवासी समुदायाला उदभवणाऱ्या आरोग्य विषयक समस्यांचे अध्ययन करणे.
- ३) आदिवासी लोक त्यांच्या आजारावर करित असलेल्या उपचारांच्या साधनांचे विश्लेषण करणे.

गृहीतकृत्य/ उपकल्पना :

प्रस्तुत शोधनिबंधाच्या उपकल्पना अध्ययन साहित्याचा आधार घेऊन तयार करण्यात आलेल्या आहेत. शोधनिबंधाचा उपकल्पनांची चाचणी घेणे शक्य असल्याने स्वतंत्र व अवलंबीत चलांचा सहसंबंध प्रस्तुत उपकल्पनांमध्ये मांडण्यात आला आहे.

- १) आदिवासी समुदायातील अज्ञान, दारिद्र्य, अंधश्रद्धा व मागासलेपणा इ. मुळे त्यांच्यात विविध प्रकारचे आजार आढळून येतात.

- २) दुर्गम भागातील निवासस्थानामुळे उपलब्ध आरोग्य यंत्रणा शासकीय योजनांची योग्य अंमलबजावणी करित नाहीत.
- ३) आदिवासींमधील धार्मिक श्रद्धा, रुढी परंपरा इ. वरील प्रभावांमुळे आदिवासी व्यक्ती शासकीय आरोग्य यंत्रणांकडे काही प्रमाणात दुर्लक्ष करतात.

संशोधन पद्धती

प्रस्तुत शोधनिबंधात प्राथमिक व द्वितीय साधनांचा वापर केलेला आहे. प्राथमिक साधनांमध्ये आदिवासी व्यक्तींसोबत चर्चा, निरीक्षण या माध्यमांसोबतच संरचित मुलाखत, अनुसुची या तंत्राचा प्रामुख्याने वापर केलेला आहे. तसेच द्वितीय साधनांमध्ये लिखित संदर्भ, सीडीज, स्लाईड शो, संदर्भ पुस्तिका, विविध दस्तऐवज, सांख्यिकीय माहिती, अहवाल, मासिके, साप्ताहिके, वर्तमानपत्रे सुचना, इंटरनेट व संकेतस्थळांचा उपयोग संदर्भासाठी केलेला आहे.

अध्ययन विश्व

प्रस्तुत अध्ययनाचे क्षेत्र हे महाराष्ट्र व मध्यप्रदेश राज्यांच्या सिमावर्ती भागातील खरगोन जिल्ह्यामधील (म.प्र.) झिरन्या तालुक्यातील निवडक ३० आदिवासी गावे आहेत. सदर गावे महाराष्ट्राच्या सीमेवर आहेत. सदर गावांचे प्रशासकीय कार्यालये तालुका व जिल्हा हे अनुक्रमे ६० व ९० कि.मी. दूर असल्याने सदर गावांमध्ये आरोग्य यंत्रणांची अंमलबजावणी अत्यंत कमकुवत आहे. त्याचा विपरीत परिणाम आदिवासींच्या जीवनमानावर व राहणीमानावर होत असतो. बिलखेड, बोरव्हाल, बुंदा, चौपाली, धुपा बु., धुपा खु., गाडग्याआम, गहूखेडा, हरणकुंड्या, जामली, काकोडा, खडक्या नदी, खान्यामाल, कोठबर्डी, कोठा बुझर्ग, कोठा खु., कुढी, महेत्या खेडी, मलगाव, मांडवा, मांजल, पाडल्या, पलोना, रावेर बेडा, रुंदा, सकड, सतिपिपरी, शेंड्यांजन, सुलबर्डी, तितरान्या.

या ३० गावांमधील कुटुंब हे संशोधनाचे विश्व आहे.

नमुना निवड

अध्ययन क्षेत्रातील ३० गावे व त्यामधील ५४७३ कुटुंबांचा समावेश आहे. सदर नमुना निवडीसाठी संभाव्यता नमुना निवड पद्धती मधील स्तरीत यादृच्छिक नमुन्यातील अप्रमाणबद्ध नमुना प्रकाराचा उपयोग करून ३७५ नमुन्यांची निवड केलेली आहे.

तथ्य विश्लेषण व निर्वाचन :

प्रस्तुत शोधनिबंधासाठी संकलीत तथ्यांचे संख्यात्मक व गुणात्मक पद्धतीने विश्लेषण करण्यात आले आहे. त्यामध्ये प्रामुख्याने केंद्रीय प्रवृत्तीची मापके, सरासरी, टक्केवारी, सहसंबंध या तंत्राचा SPSS (Statistical Package for Social Science) या तथ्य विश्लेषण तंत्राचा वापर करण्यात आलेला आहे.

आजाराचा प्रकार आणि उपचाराची साधने :

आजाराचा प्रकार :

बहुतांश आदिवासी विभागांमध्ये मलेरीया फार मोठ्या प्रमाणात आढळतो. त्याखालोखाल टायफॉईड, सर्दी, खोकला, ताप, इन्फ्लूएन्झा, न्युमोनिया हे येतात. आव, हगवण (डायरीया, डिसेंट्री), कॉलरा हे पण पावसाळ्याच्या आसपास जास्त प्रमाणात आढळतात. पिण्याचे पाणी अस्वच्छ असणे इत्यादींमुळे तसेच वैयक्तिक व सार्वजनिक स्वच्छतेचा अभाव असल्याने हे रोग उद्भवतात.

आदिवासींमध्ये गुप्तरोगांचे प्रमाण मोठे आहे. आधुनिक जगातून जी मंडळी आदिवासी भागात जातात. त्यांच्याकडूनच या रोगाचा प्रवेश आदिवासींमध्ये झालेला दिसून येतो. काही आदिवासी भागात “यास” या नावाचाही रोग होता. याची कारणे आणि स्वरूप ही बरीचशी गुप्तरोगासारखीच होती. काही अभ्यासकांनी याच्या स्वरूपाकडे पाहून हा रोग कुष्ठरोग आणि गुप्तरोग यांच्यामधला आहे किंवा काय अशी शंकाही व्यक्त केली होती. अतिमासात भागात असलेला एक संसर्गजन्य रोग असे ह्याचे वर्णन करण्यात आलेले आहे.

आदिवासी भागांमध्ये कुष्ठरोगही मोठ्या प्रमाणावर आढळतो. चंद्रपुर, गडचिरोली जिल्ह्यातील आदिवासी या रोगाचा उल्लेख “गोंडी रोग” असाही करतात. हा ईश्वरी कोपामुळे होतो अशी भावना रुढ आहे. भारत सरकारच्या कुष्ठरोग नियंत्रण कार्यक्रमाचाही थोडाफार प्रभाव आढळतो. गडचिरोली जिल्ह्यातील हेमलकसा येथील लोकबिरादरी प्रकल्पातर्फे डॉ. प्रकाश आमटे व डॉ. सौ. मंदा आमटे यांनीही कुष्ठरोग्यांना औषधोपचार व अंधश्रद्धा दूर करण्याचे कार्य मोठ्या प्रमाणावर केले असून या व्यतिरिक्त अन्य आरोग्यविषयक सेवाही उपलब्ध करून दिल्या आहेत. (शैलजा देवगावकर, २००१)

आदिवासी क्षेत्रात पिण्यासाठी मुबलक पाणी मिळण्याचा अभाव असल्यामुळे आंघोळीसाठी व कपडे धुण्यासाठी पाणी मिळणे अशक्यच आहे. दररोज आंघोळ करणे व कपडे धुवून घालण्याची सवय देखील त्यांना नसते. सुशिक्षित समाजाच्या संपर्कात येण्यापूर्वी ते जंगलात झाडांची पाने, फुले, गुंडाळून लज्जा रक्षण करीत असत. परंतु सुशिक्षित समाजाच्या संपर्कात कपड्यांचा वापर सुरु झाला. पुरेशा कपड्यांचा अभाव व धुतल्याने कपडे फाटतात ही समजूत यामुळे एकच कपडा घालण्याची पद्धती आदिवासींमध्ये दिसून येते. यामुळे आदिवासींमध्ये त्वचेचा रोगाचे प्रमाण जास्त आहे. याशिवाय पावसाळ्यात त्यांना ओले कपडे वापरावे लागत असल्यामुळे त्यांच्यामध्ये न्युमोनियाचा प्रसार होत आहे.

आदिवासी क्षेत्रात शुद्ध व मुबलक पाणी याचा अभाव आहे. पावसाळ्याचे २-३ महिने सोडले तर पिण्याचे पाणी ही आदिवासी क्षेत्रातील एक गंभीर समस्या आहे. काही ठिकाणी जुन्या व पडक्या विहीरीचे दुषित पाणी ते पितात. यामुळे कावीळ, नारु, कॉलरा यासारखे भयंकर रोग त्यांना होतात. (रा. ज. लोटे, २००४)

आदिवासी भागात पावसाळ्याव्यतिरिक्त इतर काळात पाणीटंचाई अधिक जाणवते. पाण्याचा दुर्भिक्ष्यामुळे त्यांच्यात आंगोळीचे प्रमाण कमी आढळते. तसेच घरातील माठातील पिण्याचे पाणी दररोज बदलले जात नाही. त्यामुळे दूषित पाणी पिण्यात येते. त्यामुळे लोकांमध्ये डायरिया, रक्तदा, खरुज, गजकर्ण, इसब या रोगांचे प्रमाण अधिक आढळते. (डी. जी. पाटील, १९९८)

उपचाराची साधने :

आजारी व्यक्तीस डॉक्टरकडे नेत नाहीत. आजारास भगतांकडून गंडादोरा बांधून त्यावर उपचार केला जातो. तरीसुद्धा अलीकडे पर्वत पायथ्याशी राहणाऱ्या पावरा लोकांत मात्र आजारास डॉक्टरकडे नेण्याचा कल वाढत आहे. (डी. जी. पाटील, १९९८)

आतापर्यंत आदिवासींच्या आर्थिक, सामाजिक व शैक्षणिक समस्यांचा विचार करून त्या सोडविण्याचा सरकारी, निमसरकारी आणि स्वयंस्फुर्त संस्थांनी प्रयत्न केला. थोड्याफार प्रमाणात यशही मिळविले. आदिवासींच्या आरोग्य समस्येकडे मात्र अजून तरी पाहिजे तेवढे लक्ष दिले नाही. आदिवासी विकासातील ही फार मोठी धोंड दूर करण्याची गरज आहे. रोगराईसंबंधीच्या त्यांच्या कल्पना परंपरागत आणि भ्रामक आहेत. डॉक्टरच्या औषधापेक्षा भगताच्या अंगाच्या—धुपाच्यावर त्यांचा विश्वास अधिक आहे. आदिवासी विभागात आरोग्यकेंद्रे कमी असतात. प्रशिक्षित वैद्यकीय पदवीधर आदिवासी विभागात जायला नाखुष असतात. प्राथमिक आरोग्याविषयी माहिती देणाऱ्या समाजसेवकांचा अभाव असतो. अशा अनेक अडचणींमुळे आदिवासींच्या आरोग्य—समस्या अवघड झाल्या आहेत. (हाकारा)

आदिवासी भागातील लोक आजही मोठ्या प्रमाणात परंपरागत उपचार पद्धतीचा वापर करतात. वैदू व जडीबुटी, घरगुती उपचार आणि क्वचित प्रसंगी खाजगी डॉक्टरांकडून आजारावर उपचार करून घेतात. हे सर्व उपचार पद्धतीचा वापर करत असतानाच प्राथमिक आरोग्य केंद्रावरील उपचार घेत असतात. आदिवासी भागात डॉक्टर आणि रुग्ण यांच्यामधील वैयक्तिक संबंध, त्यांची स्थानिक डॉक्टरांवर असलेली श्रद्धा उपचारात महत्वाची भूमिका बजावते. आदिवासी भागात आरोग्य केंद्रावरील डॉक्टरांचा आणि डॉक्टरांकडून आजारावर उपचार चालू ठेवणे हे डॉक्टर वेळेवर उपलब्ध असतात की नाही यावर अवलंबून असते. या भागात आजारांच्या कारणांच्या प्रकाराची ओळख त्यासोबतच बदलत्या उपचार पद्धतीमध्ये या भागात (आदिवासी भागात) आजारावरील उपचारात धार्मिक संस्काराची भूमिका महत्वाची असते. आदिवासी आजार बरा होण्यासाठी देवाच्या मदतीवर विशेष भर देतात. आजारापासून सुटका होण्यासाठी देव हा सर्वात सोपा उपाय आणि सरळ मागे आहे असे तेथील लोकांचा समज आहे.

मसिही (१९७९) यांची आरोग्य आणि उपचाराच्या पद्धतीविषयी आदिवासी भागातील अभ्यास केला. त्यात डॉक्टर आजारावर उपचार करण्यासाठी भरपूर शुल्क आकारतात आणि

जास्तीत जास्त औषधी लिहून देतात. या तुलनेत आदिवासी भागातील परंपरागत वैद्य हे आजारांवर कमीत-कमी खर्चात उपचार करतात मात्र रुग्ण आजारीच राहतो. डॉक्टरी उपचार मात्र हा आजारातून सावरण्यास मदत करत असतो. आदिवासी भागातील रुग्णांचा उपचारामध्ये जुने रीतीरिवाज, प्रथा परंपरांचा अधिक प्रभाव असल्याचे दिसून येते. असे असले तरी परंपरागत उपचारपद्धतीच्या तुलनेत डॉक्टरी उपचार हा आजार बरा होण्यास सहाय्यभूत ठरतो. (बुरंगे राजेश उल्हासराव, २०१०).

सदर सारणीत आदिवासींच्या आजाराचा प्रकार आणि ते आजारासाठी करीत असलेल्या उपचाराची साधने यांचा सहसंबंध दर्शविण्यात आलेला आहे.

सारणी क्र १ : आजाराचा प्रकार आणि उपचाराची साधने

आजाराचा प्रकार		उपचाराची साधने							एकूण
		घरगुती उपचार	भगता कडून	पारंपारिक वैद्याकडून	नवस मानून	सरकारी दवाखाना	खाजगी दवाखाना	अन्य	
साथीचे आजार	Count	0	12	42	2	74	34	1	165
	% of Total	.0%	3.2 %	11.2%	.5%	19.7%	9.1%	.3%	44.0%
त्वचेचे आजार	Count	3	10	0	0	39	12	0	64
	% of Total	.8%	2.7 %	.0%	.0%	10.4%	3.2%	.0%	17.1%
संसर्गजन्य आजार	Count	0	2	9	0	9	8	2	30
	% of Total	.0%	.5%	2.4%	.0%	2.4%	2.1%	.5%	8.0%
दुर्धर आजार	Count	0	3	0	0	5	0	0	8
	% of Total	.0%	.8%	.0%	.0%	1.3%	.0%	.0%	2.1%
अन्य	Count	12	7	0	1	56	29	3	108
	% of Total	3.2%	1.9 %	.0%	.3%	14.9%	7.7%	.8%	28.8%
एकूण	Count	15	34	51	3	183	83	6	375
	% of Total	4.0%	9.1 %	13.6%	.8%	48.8%	22.1%	1.6 %	100.0 %

$$(x^2 = 98.949, df=24, C.C.=0.457, N=375, P > 0.05)$$

उपरनिर्दिष्ट सारणीत स्वतंत्र चलामध्ये उत्तरदात्यांमध्ये कोणत्या आजारांचे प्रमाण जास्त आहे या चलाला स्पष्ट करत असताना त्याचे साथीचे आजार, त्वचेचे आजार, संसर्गजन्य आजार, दुर्धर आजार (मधुमेह, रक्तदाब इ) अन्य असे पर्याय दिले आहेत तर अवलंबित चलात उत्तरदाते आजारी माणसावर कोणाकडून उपचार करवून घेतात ही स्थिती दर्शविलेली आहे. या चलात घरगुती उपचार, भगताकडून, पारंपारिक वैद्याकडून, नवस मानून, सरकारी दवाखाना, खाजगी दवाखाना, अन्य असे पर्याय दिले आहेत.

साथीचे आजार असणारे सर्वात जास्त (४४.० प्रतिशत) उत्तरदाते दिसून आले. त्यात सरकारी दवाखान्यातून उपचार करणारे १९.७ प्रतिशत उत्तरदाते दिसून आले तर पारंपारिक वैद्याकडून उपचार करणारे ११.२ प्रतिशत उत्तरदाते दिसून आले. खाजगी दवाखान्यातून उपचार करणारे ९.१ प्रतिशत उत्तरदाते दिसून आले तर भगताकडून उपचार करणारे ३.२ प्रतिशत उत्तरदाते आहेत. अन्य प्रकारे उपचार करणारे ०.३ प्रतिशत उत्तरदाते आहेत. अन्य प्रकारचे आजार असणारे (२८.८ प्रतिशत) उत्तरदाते दिसून आले त्यात सरकारी दवाखान्यातून उपचार करणारे १४.९ प्रतिशत उत्तरदाते दिसून आले तर खाजगी दवाखान्यातून उपचार करणारे ७.७ प्रतिशत उत्तरदाते दिसून आले. घरगुती उपचार करणारे ३.२ प्रतिशत उत्तरदाते दिसले तर भगताकडून उपचार करणारे १.९ प्रतिशत उत्तरदाते दिसले. अन्य प्रकारे उपचार करणारे ०.८ प्रतिशत उत्तरदाते दिसले.

त्वचेच आजार असणारे (१७.१ प्रतिशत) उत्तरदाते दिसून आले. त्यात सरकारी दवाखान्यातून उपचार करणारे १०.४ प्रतिशत उत्तरदाते दिसून आले तर खाजगी दवाखान्यातून उपचार करणारे ३.२ प्रतिशत उत्तरदाते दिसून आले. भगताकडून उपचार करणारे २.७ प्रतिशत उत्तरदाते दिसले तर घरगुती उपचार करणारे ०.८ प्रतिशत उत्तरदाते दिसले. संसर्गजन्य आजार असणारे (८.० प्रतिशत) उत्तरदाते दिसले त्यात पारंपारिक वैद्याकडून उपचार करणारे २.४ प्रतिशत उत्तरदाते दिसून आले तर खाजगी दवाखान्यातून उपचार करणारे २.१ प्रतिशत उत्तरदाते दिसून आले. भगताकडून उपचार करणारे ०.५ प्रतिशत उत्तरदाते आहेत तर अन्य प्रकारे उपचार करणारे ०.५ प्रतिशत उत्तरदाते आहेत. दुर्धर आजार (मधुमेह, रक्तदाब इ) आजार असणारे (२.१ प्रतिशत) उत्तरदाते दिसून आले त्यात सरकारी दवाखान्यातून उपचार करणारे १.३ प्रतिशत उत्तरदाते दिसून आले तर भगताकडून उपचार करणारे ०.८ प्रतिशत उत्तरदाते दिसून आले.

वरील सारणीवरून असे स्पष्ट होते की, आदिवासींमध्ये असलेल्या आजाराचा प्रकार व त्यांची उपचाराची साधने यांचा सहसंबंध धन स्वरूपाचा आहे. ($\chi^2 = 98.949$, $df=24$, $C.C.=0.457$, $N=375$, $P > 0.05$) कारण आदिवासींमध्ये साथीचे आजार असण्याचे प्रमाण सर्वात जास्त (४४ प्रतिशत) असून त्यांची आजारावर उपचार करण्याची पद्धती सरकारी दवाखान्याच्या माध्यमातून असल्याचे प्रमाण सर्वाधिक ४८.८ प्रतिशत आहे. म्हणजेच आदिवासी समुदायात साथीच्या आजारांचे प्रमाण जास्त असले तरी सदर आजारांवर सरकारी दवाखान्यात उपचार घेत असणाऱ्यांचे प्रमाण जास्त आहे. याकरीता आदिवासी समुदायातील आजारांवर उपचार करण्यासाठी शासकीय दवाखान्याची यंत्रणा आणखी प्रभावी केल्यास त्याचा लाभ सर्वांना घेता येणे शक्य होईल.

उपाययोजना :

- १) आदिवासी भागातील ग्रामीण रुग्णालयाचे, प्राथमिक आरोग्य केंद्रे, उपकेंद्रे, फिरते आरोग्य दवाखाने, आरोग्य शिबीरे, शासकीय आरोग्य यंत्रणा अधिक सुसज्ज व अद्ययावत करणे.

- २) बहुतांश दुर्गम आदिवासी भागात शासकीय योजना पोहचतच नाहीत. त्यासाठी आरोग्य विभागाने प्रत्येक घरापर्यंत योजनांचा प्रचार व प्रसार करावा.
- ३) बहुतांश आदिवासी लोकांमध्ये शासकीय आरोग्य यंत्रणांबाबत निरुत्साह असतो. त्यासाठी शासकीय यंत्रणा व स्वयंसेवी संस्थांनी जनजागृती करावी.
- ४) आशा कार्यकर्त्या, आरोग्य कर्मचारी पाडा स्वयंसेवक व दायी हे आदिवासींपर्यंत आरोग्य सेवा पोहचवणारे महत्त्वाचे माध्यमे असतात. या माध्यमांना अधिक सशक्त करून त्यांच्याद्वारे सकारात्मक प्रबोधन घडवून आणणे आवश्यक ठरेल.
- ५) आदिवासींमध्ये व्यसनाधिनतेचे प्रमाण मोठ्या प्रमाणात असल्याने त्यावर जनजागृती शिबीरांचे आयोजन करावे.
- ६) शासकीय आरोग्य केंद्रातील अनेक जागा रिक्त असतात किंवा अतिरिक्त चार्ज दिलेला असतो. त्यामुळे त्यांना पूर्णवेळ सेवा देता येत नाही. म्हणून आदिवासी क्षेत्रातील रिक्त पदे त्वरीत भरावीत व सर्व कर्मचाऱ्यांना सर्व नागरी सुविधांची व्यवस्था करून द्यावी जेणेकरून कर्मचारी कामाच्या ठिकाणी पूर्ण वेळ वास्तव्य करू शकतील.
- ७) आदिवासी क्षेत्रातील दळणवळणाच्या सर्व सुविधांचा विकास करावा.
- ८) आदिवासींमध्ये आरोग्याबाबत अनेक अंधश्रद्धा आहेत. सदर क्षेत्रामध्ये अंधश्रद्धा निर्मुलन कार्यक्रमांवर विशेष भर द्यावा.
- ९) आरोग्य सेवांसाठी स्वयंसेवी संस्थांचे सहकार्य घ्यावे जसे बाबा आमटेचे आनंदवन, हेमलकसा येथील लोकबीरादरी प्रकल्प, अभय बंग यांचे आम्ही आमच्या आरोग्यासाठी, नगर-पाचोड मधील IHMPए पुणे येथील FRCH-BAIF-MITRA इ. संस्थांनी आदिवासींच्या आरोग्य यंत्रणेत अनेक सुविधा पुरविल्या असून आदिवासींच्या राहणीमानात व त्यांच्या त्यांच्या सवयींमध्ये अमुलाग्र बदल घडवून आणलेला आहे.
- १०) व्यक्तीगत व सार्वजनिक स्वच्छतेच्या बाबतीत आदिवासींमध्ये उदासीनता मोठ्या प्रमाणात असते. म्हणून शासनाने, स्वयंसेवी संस्थांनी, राजकीय व सामाजिक कार्यकर्त्यांनी स्वच्छता व आरोग्य याबाबतचे महत्व पटवून देण्यासाठी विविध जनजागृतीचे कार्यक्रम राबवावित.
- ११) आदिवासी भागात सार्वजनिक पाणीपुरवठा योजनां नसल्याने मिळेल त्या पाण्याच्या स्रोताद्वारे ते आपल्या गरजा पूर्ण करीत असतात. दुषित पाण्यामुळे त्यांच्या आरोग्यावर अनेक वाईट परिणाम होतात म्हणून त्यांच्यासाठी चांगल्या व आधुनिक सार्वजनिक पाणीपुरवठा योजनांची सुविधा उपलब्ध करून द्यावी.

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आदिवासी: 'पेसा' कायद्यातील तरतुदी

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गोषवारा

भारतीय समाजातील आदिवासी हा एक समुदाय आहे. जो आजही घनदाट जंगले दऱ्याखोऱ्यात वास्तव्यास आहे. त्यामुळे त्यांची सामाजिक, आर्थिक व धार्मिक जीवनपद्धती ही निसर्गाशी सुसंगत निर्माण झाली आहे. भौगोलिक कारणामुळे हा समुदाय प्रगत समाजापासून पृथक झाला आहे. त्यामुळे त्यांची अस्मिता कायम राखण्यास मदत झाली. परंतु शासकीय नियम व विविध कायदे यामुळे आदिवासींचे जीवन संघर्षमय झाले. विस्थापन व जंगल संरक्षणविषयक कायदे यामुळे त्यांच्या जीवनात आर्थिक समस्या निर्माण झाल्या. आदिवासी समुदाय हा मुळात निसर्गशक्ती पूजक असल्याने त्यांचे सामाजिक, आर्थिक व धार्मिक जीवन निसर्गाशी सुसंगत झाले आहे. त्यांच्या पारंपारिक जीवनाला अधिक बळकटी देण्यासाठी केंद्र सरकारने 'पेसा' नावाचा कायदा १९९६ मध्ये तयार केला. ग्रामसभेचा अधिकार व निर्णयाची सीमा निश्चित केल्यामुळे त्यांना त्यांच्या गावपातळीवर स्वयंशासन करण्याची संधी प्राप्त झाली. गौण वनोत्पादनाचे संकलन, विक्री, व्यवस्थापन तसेच खाण—खनिजे यातील व्यवस्थापन, मादकद्रव्य नियंत्रण, बाजार व्यवस्थापन, नैसर्गिक साधनसंपत्ती, शेती, जलस्रोत, जलसिंचन इत्यादीबाबत व्यवस्थापनाचे अधिकार ग्रामसभेला प्राप्त झाले. त्यामुळे ग्रामसभेचा 'ग्रामकोष' अधिक समृद्ध झाला. यामुळे त्यांच्या गावात स्वशासन निर्माण होऊन त्याचे सामाजिक, आर्थिक व धार्मिक जीवनातील रुढी, परंपरांचे जतन होईल. त्यांच्या पंचायतीत ग्रामसभेला विशेष अधिकार प्राप्त झाले आहेत. त्यामुळे त्यांना स्थानिक पातळीवरील निर्णय घेण्याचे सर्व अधिकार व स्वातंत्र्य मिळाले आहे. अनुसूचित क्षेत्रातील सर्व पंचायत व ग्रामसभेच्या कार्य संचालनाने ते आर्थिकदृष्ट्या अधिक सक्षम होईल. त्याचबरोबर त्यांचे पारंपरिक जीवनपद्धतीची आणि जमातीची अस्मिता कायम राहिल. 'पेसा' कायदा—१९९६ आणि अनुसूचित जमाती व इतर पारंपारिक वननिवासी (वन हक्क मान्य करणे) अधिनियम—२००६ यासारखे कायदे अनुसूचित जमातीच्या कल्याणासाठी ते वरदान ठरले आहे.

अतिमहत्त्वाचे शब्द: आदिवासी समुदाय, आर्थिक, सामाजिक व धार्मिक जीवन, वन धोरण, 'पेसा' कायदा—१९९६, ग्रामसभा, ग्रामकोष, रचना व कार्य

प्रस्तावना

भारतीय समाजातील आदिवासी हा एक समुदाय आहे. संपूर्ण समाजाचा आणि समुदायाचा विचार केल्यास ग्रामीण, नागरी याबरोबरच आदिवासी समुदायाचा विचार करणे देखील क्रमप्राप्त ठरते. कारण आदिवासी समाज हा अतिप्राचीन काळापासूनचा मूळ भारतीय समाज आहे. एकेकाळी वनसंपदेचा मालक असणारा समाज इंग्रजांच्या आर्थिक शोषण वृत्तीमुळे आर्थिकदृष्ट्या दुर्बल ठरला आहे. आदिवासी म्हणजे आदीकाळापासून वास्तव्य करणारा समुदाय होय. हा समाज मुळात निसर्गपूजक होय. निसर्गाच्या सानिध्यात, घनदाट जंगल, दऱ्याखोऱ्यात राहणारा हा समुदाय भौगोलिकतेच्या कारणामुळे प्रगत समाजापासून दुरावलेल्या

समाज होय. त्यामुळे त्यांची स्वतंत्र अस्मिता निर्माण झाली आहे. पूर्वी आदिवासी समाजाचा शहरी व ग्रामीण समुदायाशी फारसा संबंध नव्हता. त्यांचे धार्मिक आचरण, सामाजिक चालीरिती, आर्थिक व्यवहार हे इतर समुदायापेक्षा भिन्न होते. त्यामुळे त्यांचा फारसा विकास झाला नाही. अनेक आदिवासींचे व्यवसाय जंगलांवर आधारित होते. वनोत्पादीत वस्तूंचा वापर करणे, विकणे, शिकार करणे अशी प्राथमिक स्वरूपाची अर्थव्यवस्था होती. अशा प्रकारची आदिवासींची जीवनपद्धती होती. राज्य सरकार आणि केंद्र सरकारद्वारे विविध योजना राबवून, त्यांना मुख्य प्रवाहात आणण्याचा प्रयत्न केला आहे.

माहिती संकलन व संशोधन पद्धती

प्रस्तुत शोधनिबंध हा दुय्यम स्रोतांवर आधारित असून प्रकाशित पुस्तके, मासिके, वृत्तपत्रे व वेबसाईटचा आधार घेण्यात आला

संशोधनाचे उद्देश

१. आदिवासींच्या सामाजिक—आर्थिक जीवनाची माहिती घेणे.
२. आदिवासींचे लोकसंख्यात्मक स्वरूप लक्षात घेणे.
३. 'पेसा' कायदातील तरतुदीची माहिती घेणे.
४. 'पेसा' कायदा अमलबजावणीस सुचनात्मक उपाययोजना सुचविणे .

गृहितके

१. अनुसूचित जमाती 'पेसा' कायदामुळे आर्थिकदृष्ट्या सक्षम होते.
२. 'पेसा' कायदामुळे अनुसूचित जमातीतील पारंपारिकतेची जपणूक होते.

भारतीय राज्यघटनेत आदिवासी समुदायाचा समावेश अनुसूचित जमातीमध्ये केला आहे. शासनाच्या वतीने त्यांना मूळ प्रवाहात आणण्यासाठी विविध प्रयत्न झाले आहे. निवडणुकीमध्ये जागांचे आरक्षण, शैक्षणिक व नोकरीमध्ये आरक्षण देऊन त्यांच्या विकासासाठी प्रयत्न झाला आहे. भारतात ९ ऑगस्ट हा दिवस दरवर्षी 'आदिवासी दिवस' म्हणून साजरा केला जातो. इ. स. १९६२ साली शिलॉंगमध्ये आदिवासी समितीच्या परिषदेने आदिवासींची वैशिष्ट्यपूर्ण अशी व्याख्या तयार केली आहे 'एक समान भाषा बोलणारा, एकाच पूर्वजांपासून उत्पत्ती सांगणारा, विशिष्ट भूप्रदेशात वास्तव्य करणारा, तंत्रशास्त्रीयदृष्टीने मागासलेला, अक्षर ओळख नसलेला, रक्त संबंधावर आधारित, सामाजिक व राजकीयदृष्ट्या रीतीरिवाजाचे प्रामाणिकपणे पालन करणारा एकजिनसी गट म्हणजे आदिवासी होय.'

भारताच्या २०११मधील जनगणनेनुसार आदिवासींची लोकसंख्या ही एकूण लोकसंख्येच्या ८.२६ टक्के इतकी आहे. म्हणजे ८ कोटी ४३ लाख २६ हजार २४० इतकी आहे.

तक्ता क्रं. १

अनु. क्रमांक	राज्ये आणि केंद्रशासित प्रदेश	एकूण लोकसंख्या	अनुसूचित जमाती लोकसंख्या	अनुसूचित जमाती टक्केवारी
	भारत	१,०२८,७३७,४३६	८४,३२६,२४०	८.२
०१	जम्मू—काश्मीर	१०,१४३,७००	१,१०५,९७९	१०.९
०२	हिमाचल प्रदेश	६,०७७,९००	२४४,५८७	४.०
०३	पंजाब	२४,३५८,९९९	—	०.०
०४	चंडीगड	९००,६३५	—	०.०
०५	उत्तरांचल	८,४८९,३४९	२५६,१२९	३.०
०६	हरियाणा	२१,१४४,५६४	—	०.०
०७	दिल्ली	१३,८५०,५०७	—	०.०
०८	राजस्थान	५६,५०७,१८८	७,०९७,७०६	१२.६
०९	उत्तर प्रदेश	१६६,१९७,९२१	१०७,९६३	०.१
१०	बिहार	८२,९९८,५०९	७५८,३५१	०.९
११	सिक्किम	५४०,८५१	१११,४०५	२०.६
१२	अरुणाचल प्रदेश	१,०९७,९६८	७०५,१५८	६४.२
१३	नागालँड	१,९९०,०३६	१,७७४,०२६	८९.१
१४	मणिपूर	२,१६६,७८८	७४१,१४१	३४.२
१५	मिझोरम	८८८,५७३	८३९,३१०	९४.५
१६	त्रिपुरा	३,१९९,२०३	९९३,४२६	३१.१
१७	मेघालय	२,३१८,८२२	१,९९२,८६२	८५.९
१८	आसाम	२६,६५५,५२८	३,३०८,५७०	१२.४
१९	पश्चिम बंगाल	८०,१७६,१९७	४,४०६,७९४	५.५
२०	झारखंड	२६,९४५,८२९	७,०८७,०६८	२६.३
२१	ओरिसा	३६,८०४,६६०	८,१४५,०८१	२२.१
२२	छत्तीसगड	२०,८३३,८०३	६,६१६,५९६	३१.८
२३	मध्य प्रदेश	६०,३४८,०२३	१२,२३३,४७४	२०.३
२४	गुजरात	५०,६७१,०१७	७,४८१,१६०	१४.८
२५	दमण आणि दीव	१५८,२०४	१३,९९७	८.८
२६	दादरा आणि नगर हवेली	२२०,४९०	१३७,२२५	६२.२
२७	महाराष्ट्र	९६,८७८,६२७	८,५७७,२७६	८.९
२८	आंध्र प्रदेश	७६,२१०,००७	५,०२४,१०४	६.६
२९	कर्नाटक	५२,८५०,५६२	३,४६३,९८६	६.६
३०	गोवा	१,३४७,६६८	५६६	०.०
३१	लक्षद्वीप	६०,६५०	५७,३२१	९४.५
३२	केरळ	३१,८४१,३७४	३६४,१८९	१.१
३३	तामिळनाडू	६२,४०५,६७९	६५१,३२१	१.०
३४	पॉन्डिचेरी	९७४,३४५	—	०.०
३५	अंदमान आणि निकोबार बेटे	३५६,१५२	२९,४६९	८.३

स्रोत: https://censusindia.gov.in/Tables_Published/A-Series/A-Series_links/t_00_005.aspx

समस्या विरहित समाज भूतलावर असणे अशक्य आहे. प्रत्येक समुदायात वेगवेगळ्या समस्या आढळतात. त्याचप्रमाणे आदिवासींच्याही काही समस्या आहेतच. आदिवासींमध्ये प्रामुख्याने आर्थिक, सामाजिक, धार्मिक, राजकीय आणि आरोग्यविषयक समस्या प्रामुख्याने

आढळतात. भारतात अनेक आदिवासी जमाती असून त्या सर्व घटकराज्यांमध्ये आढळतात. काही जमाती लोकसंख्येने फार मोठ्या प्रमाणात तर काही मर्यादित स्वरूपात आढळतात. काही जमाती अजूनही प्रगत किंवा आधुनिक स्थानापासून दूर, घनदाट जंगलात किंवा पर्वतीय प्रदेशात विखुरलेल्या आहेत. त्यामुळे त्यांचा बाह्य संस्कृतीशी अत्यल्प संपर्क असून त्यांच्या जमातीची मूळ संस्कृती, रूढी, परंपरा, धार्मिक आचरण इ. जतन झाल्याचे दिसून येते. अलिप्त जनजीवन शैलीमुळे संस्कृतीकरण आणि आधुनिकीकरणाचा फारसा प्रभाव पडलेला दिसून येत नाही. त्यामुळेच त्यांच्यात मागासलेपणाची समस्या व शोषणाची समस्या मोठ्या प्रमाणात निर्माण झाली आहे.

वन धोरण आणि जमाती

आदिवासी जमातीचा जंगलाशी खूप जवळचा संबंध आहे. त्यांची संपूर्ण जीवनशैली ही वन आणि वनसंपत्तीशी सुसंगत आहे. हल्ली मात्र आदिवासीचे पारंपारिक जीवन उध्वस्त होण्याच्या मार्गावर आहेत. वसाहतकाळापासून वनविषयक धोरणामुळे आदिवासींचा जंगलांवरील अधिकार संपुष्टात येण्यास सुरुवात झाली. अशा वनविषयक विविध कायदे आणि धोरणामुळे आदिवासी जंगलापासून दूर जाऊ लागला आहे. त्यामुळे त्यांचा ग्रामीण आणि नागरी समाजाशी संपर्क आला. वनसंबंधीचे सर्व अधिकार सरकारने आपल्या हातात घेतले. सरकारच्या सार्वजनिक प्रकल्प उभारणी कार्यामुळे अनेक आदिवासींना विस्थापित व्हावे लागले. मात्र काही आदिवासी आजही आपले अस्तित्व टिकवून आहेत. त्यांच्या सामाजिक-सांस्कृतिक व आर्थिक घडामोडी ह्या जंगल व तेथील भौगोलिक पर्यावरणाशी जुळलेल्या आहेत. त्यामुळे त्यांचा संपूर्ण उदरनिर्वाह हा वन उपक्रमाशी सुसंगत आहे. त्यांचे संपूर्ण जीवनच नैसर्गिक पर्यावरणाशी संबंधित असल्यामुळे शुद्ध हवा, पाणी, अन्न, वन औषधी, निवारा इत्यादी गरजा ते त्याच अधिवासात पूर्ण करतात. आदिवासी जंगलातून विविध समाजोपयोगी गौण वनउपज संकलित करतात. उदा. कंदमुळे, फळे, पाने, औषधी, मध, मेण, तेंदूपत्ता इ. वनउपज संकलित करून त्यापासून आर्थिक उपजीविका पूर्ण करण्याचा प्रयत्न करतात.

‘वने’ ही आदिवासींच्या सामाजिक जीवनाचा अविभाज्य भाग आहे. त्यांचे केवळ आर्थिक कारण नसून त्यामागे सामाजिक, मानसिक व धार्मिक देखील आहे. आदिवासी आपल्या धार्मिक जीवनात टोट्टेम (देवकवाद किंवा देवकचिन्हे) ही जंगलातील वस्तू उदा. वनस्पती, झाडे, झुडपे, प्राणी, पक्षी इ. असतात. तसे ते त्यांची मनोभावे पुजा-अर्चा करतात. ते निसर्गशक्तीचे पूजक आहेत. त्यामुळे वृक्ष, नदी, डोंगर, सूर्य, हवा आणि अग्नि यांना त्यांच्या जीवनात विशेष स्थान आहेत. आदिवासींचे सहजीवन पारंपारिक, पुराणमतवादी, रूढी, परंपरेने युक्त आहेत. ते केवळ वनवासी आहेत असे नाही तर, शतकानुशतके त्यांनी जगण्याचा मार्ग विकसित केला आहे. त्यामुळेच मानव आणि निसर्गाच्या अधोगतीपासून जंगल संरक्षित केले आहे. प्रगत समाजाच्या मुख्य प्रवाहापासून आजही दूर असलेल्या आदिवासी भागातील

नागरिकांच्या सर्वांगीण विकासासाठी त्या भागाच्या सामाजिक, नैसर्गिक आणि भौगोलिक संपन्नतेसाठी करण्यात आलेल्या पंचायत विस्तार (अनुसूचित क्षेत्रे) अधिनियम (पेसा) हा कायदा अस्तित्वात आला. म्हणजे हा कायदा आदिवासी लोकांच्या आयुष्यात सकारात्मक परिणाम करणारा आहे. या आदिम जमातींना अधिक सक्षम करण्याचा हा एक प्रयत्न केला गेला आहे. शहरी भागाच्या तुलनेने येथे आदिवासी लोकांना अमर्यादित अधिकार देण्यात आले आहेत. सुमारे पंचवीस वर्षांपूर्वी तयार केलेल्या या महत्त्वपूर्ण कायद्याचे अजूनही काही आदिवासींना संपूर्ण ज्ञान नाही. ही खेदाची बाब आहे. या कायद्याची संपूर्ण अंमलबजावणी केल्यास, आदिवासी लोकांचा त्यातील सहभाग वाढविल्यास निश्चितच हा कायदा आदिवासींसाठी वरदान ठरेल. यात दुमत नसावे.

‘पेसा’ कायदा

आदिवासी संस्कृती, प्रथा, परंपरा याचे जतन व संवर्धन करून ग्रामसभेच्या माध्यमातून आदिवासींची स्वशासन व्यवस्था बळकट करणे. या उद्देशाने पंचायत विस्तार कायदा अधिनियम—१९९६ अस्तित्वात आला. भारतीय संविधानाच्या ७३ व्या दुरुस्तीनुसार त्रिस्तरीय पंचायत राज व्यवस्था लागू करण्यात आली. मात्र आदिवासी समाजाला दुर्लक्षित करण्यात आले होते. याची पूर्तता करण्यासाठी संविधानाच्या भाग ९ अंतर्गत अनुसूचित क्षेत्रासाठी विशिष्ट पंचायत व्यवस्था लागू करण्यासाठी पंचायत उपबंध अनुसूचित क्षेत्रामध्ये विस्तार अधिनियम १९९६ हा तयार करण्यात आला. २४ डिसेंबर १९९६ रोजी माननीय राष्ट्रपती यांची संमती मिळाल्यामुळे या कायद्याला Provision of Panchayat Extension (Scheduled area) Act-१९९६ (PESA) असे नाव देण्यात आले.

‘पेसा’ कायद्याचा उद्देश

- १) आदिवासींची स्वायत्तता अबाधित राखण्यासाठी त्यांची कार्यक्षमता सुस्पष्ट करणे, ज्यामुळे राज्यशासन त्यात कुठलाही हस्तक्षेप करणार नाही किंवा तसे त्यांना अधिकार असणार नाही.
- २) आदिवासीबहुल राज्यात या कायद्याची अंमलबजावणी करणे. जसे आंध्रप्रदेश, तेलंगाना, झारखंड, गुजरात, हिमाचल प्रदेश, महाराष्ट्र राज्य, मध्यप्रदेश, छत्तीसगड, ओरिसा व राजस्थान अशा दहा राज्यांमध्ये हा कायदा लागू करणे.
- ३) ग्रामसभेच्या माध्यमातून आदिवासी जनसमूहाचा विकास करित असताना त्यांच्या पारंपारिकतेला तडा जाणार नाही. यासाठी ग्रामसभेला अधिक अधिकार देऊन विकासाचे केंद्र बनविणे.

‘पेसा’ या अधिनियमाचे इतक्या वर्षांनंतर राज्यात अंमलबजावणीची हालचाल सुरू झाली आहे. त्यानिमित्ताने ‘पेसा’ कायद्याच्या अनुषंगाने मुंबई ग्रामपंचायत अधिनियम—१९५९ मध्ये काही सुधारणा करण्यात आल्या आहेत. त्यानुसार संबंधित गावांमध्ये एखादी योजना राबविणे, प्रकल्प किंवा कार्यक्रम हाती घेणे. शासनाच्या निधीचा विनियोग करणे, विविध

योजनांसाठी लाभार्थी निवड, मादकद्रव्य विक्री किंवा सेवा प्रतिबंध, या सर्व गोष्टींसाठी ग्रामसभेची मान्यता घेणे बंधनकारक करण्यात आले आहे.

या कायद्यान्वये आदिवासी भागातील नागरिकांना सर्वात महत्त्वाचा अधिकार मिळाला आहे. तो म्हणजे त्यांच्या विविध प्रकारच्या नैसर्गिक संपत्तीबाबत तसेच जमिनीबाबत निर्णय घेण्याचे स्वातंत्र्य. काही विकास प्रकल्प असतील, धरणे असतील अशा विकासात्मक प्रकल्पासाठी स्थानिकांचा विरोध असतो. परंतु त्या विरोधाला डावलून प्रकल्प उभारले जातात. मात्र अशा बळजबरी प्रकल्पास आता चाप बसणार आहे. या कायद्यान्वये गावासाठीच्या योजना व प्रकल्पाकरिता सर्व ग्रामसभांची मान्यता मिळविणे आता बंधनकारक करण्यात आले आहे. या कायद्यान्वये स्थानिक भागातील जलस्रोत, सिंचन, खाण—खनिजे आणि गौण वनोत्पादन याचे व्यवस्थापन ग्रामसभेकडे विहित करण्यात आलेले आहेत. अनुसूचित जमातीतील व्यक्तींची कोणतीही जमीन बिगर आदिवासींकडे बेकायदेशीरपणे हस्तांतरित होणार नाही. याची ग्रामसभा सुनिश्चिती करेल. यामुळे आदिवासींचे आर्थिक दृष्ट्या सक्षमीकरण निश्चितच होईल, असे वाटते.

पेसा कायद्यातील काही ठळक वैशिष्ट्ये

पेसा कायद्यांतर्गत (अनुच्छेद ४ ब) सामान्यतः एक वस्ती किंवा वस्ती समूह किंवा वाडी किंवा पाडा किंवा वाड्यांचा किंवा पुरवठा समूह एकत्र करून एक गाव समूह मिळून एक समुदाय आणि त्यांच्या परंपरा आणि रितीरिवाजानुसार आपल्या प्रकरणांचे व्यवस्थापन करता येईल. पेसा कायदा (अनुच्छेद ४ ग) अंतर्गत प्रत्येक गावात एक ग्रामसभा असेल असे निश्चित करण्यात आले आहेत.

ग्रामसभेची रचना व कार्य

१. **ग्रामसभा सदस्य:** ग्रामस्तरावरील पंचायतीच्या मतदार यादीमध्ये नाव समाविष्ट असलेल्या सर्व व्यक्ती ह्या, त्या गावाच्या ग्रामसभेचे सदस्य असतील.

२. **अनुसूचित क्षेत्रातील गाव घोषित करणे:** ग्रामस्तरावरील वस्ती किंवा पाड्याच्या गटाची गाव म्हणून नोंद केली जावी. असे कोणत्याही वस्तीच्या सदस्यांचे मत झाले असेल तर, त्या व्यक्तीला त्यांच्या वस्ती किंवा पाड्यातील एकूण मतदारांच्या निम्म्यापेक्षा जास्त बहुमताने तशा आशयाचा ठराव संमत करता येईल आणि जिल्हाधिकार्याला कळवून तो ठराव संबंधित उपविभागीय अधिकार्यांकडे पाठविला जाईल.

३. **पंचायत ही ग्रामसभेची कार्यकारी समिती असणे:** अ) पंचायतीला ग्रामसभेची कार्यकारी समिती असल्याचे मानण्यात येईल. ब) पंचायत ही ग्रामसभेचे सर्वसाधारण अधीक्षण, नियंत्रण व निर्देश यानुसार कार्य करतील.

४. **अनुसूचित क्षेत्रातील ग्राम सभेचे सचिव कार्यालय:** अ) एखाद्या पंचायतीत एकापेक्षा अधिक ग्रामसभा असतील तर अशा परिस्थितीत ग्रामपंचायतीचा सचिव हा त्या ग्रामसभांचा सचिव

असेल. ब) पंचायतीचे कार्यालय हेच त्या ग्रामसभेचे कार्यालय असेल. एका पंचायतीमध्ये अधिक ग्रामसभा असतील तर, प्रत्येक ग्रामसभेचे तिच्या गावामध्ये सार्वजनिक इमारत, शाळा इ. किंवा एखाद्या सामान्य व्यक्तीचे घर यासारखे तिचे स्वतःचे कार्यालय असेल.

५. **ग्रामसभेच्या बैठकी खुल्या स्वरूपात घेणे:** अ) ग्रामसभेची प्रत्येक बैठक किंवा कार्यवाही जाहीरपणे आयोजित करण्यात येईल. ब) ग्रामसभेची बैठक बंदीस्त इमारतीमध्ये घेण्यात येणार असतील तरी दरवाजे बंद किंवा प्रवेश बंद करण्याची कोणतेही तरतूद केली जाणार नाही. यासाठी कोणत्याही प्रकारचे भाडे दिले जाणार नाही.

६. **निर्णय घेण्याची कार्यपद्धती:** शक्यतोवर ग्रामसभेचे कामकाज सर्वसंमतीने चालविण्यात येईल. एकमत न झाल्यास पुढील बैठक आयोजित करून निर्णय घेतले जातील. दुसऱ्या बैठकीत सुद्धा एकमत झाले नसल्यास, त्या बैठकीत बहुमताच्या आधारे निर्णय घेतले जातील.

७. **ग्रामसभा एक 'ग्रामसभा कोष' ठेवील:** 'ग्रामसभा कोष' हा ग्रामसभेच्या नियंत्रणाखाली असेल. ग्रामसभेला तिच्या ठरावानुसार कोषाचा वापर करण्याचे संपूर्ण अधिकार असतील. 'ग्रामसभा कोष' हा पंचायतीचा सचिव व इतर दोन सदस्य (त्यापैकी एक महिला असेल) यांच्या संयुक्त संचलनाने चालविला जाईल. सर्व लेखे माहितीसाठी व अंतिम मंजूरीसाठी ग्रामसभेसमोर ठेवण्यात येतील. 'ग्रामसभा कोष' जमा व खर्चाचे विवरण एका स्वतंत्र नोंदवहीत ठेवण्यात येतील व पुढील बैठकीत ते सादर केले जातील. प्रत्येक ग्रामसभेच्या लेख्याचे ग्रामसभेकडून प्रमाणन केले जातील. महत्वाचे म्हणजे हे सर्व ग्रामसभा लेखे पंचायत समिती, जिल्हा परिषद व स्थानिक निधी प्राधिकारी यांच्या लेखा परिक्षणाच्या अधीन असतील.

ग्रामसभेची भूमिका व कार्य

१. **अनुसूचित क्षेत्रामध्ये शांतता, सुरक्षा राखण्यामध्ये व तंटामुक्तीसाठी ग्रामसभेची भूमिका:** वस्तीतील शांततापूर्ण वातावरणात ठेवणे, प्रत्येक नागरिकाची स्वाभिमान व अभिव्यक्ती, स्वातंत्र्याची जोपासना करणे, महिलांशी असभ्य वर्तणूक, सार्वजनिक ठिकाणी भांडणतटे यावर पायबंद घालणे.

२. **नैसर्गिक साधनसंपत्ती बाबत ग्रामसभेने उपयोजनात्मक कार्य करणे:** ग्रामसभेच्या क्षेत्रातील नैसर्गिक साधनसंपत्ती तसेच जिच्यावर त्या ग्रामसभेचा परंपरागत अधिकार आहे. अशा साधनसंपत्तीबाबत संरक्षक उपाययोजना करणे व त्याचे जतन करणे.

३. **साधन संपत्ती नियोजन व व्यवस्थापन समिती:** ग्रामसभेची एक स्थायी साधनसंपत्ती व व्यवस्थापन समिती असेल. संबंधित विभागाचे सर्व प्रतिनिधी या साधनसंपत्ती नियोजन व व्यवस्थापन समितीचे सल्लागार म्हणून कार्य करतील आणि त्यांच्या सभांना उपस्थित राहतील.

४. **शेतीकरिता नियोजन करणे:** शेतीद्वारे शेतकरी आर्थिकदृष्ट्या वर्धनक्षम होतील. अशाप्रकारे ग्रामसभा तिच्या गावामध्ये शेतीकरिता नियोजन करण्यास व त्याबाबत उपाययोजना करण्यास सक्षम आहेत. उदा. जमिनीची धूप थांबविणे, पीक संरक्षण, चराई क्षेत्राचे नियोजन, कुरण क्षमता

वाढविणे, पावसाचे पाणी साठविणे व वितरण, सेंद्रिय किंवा रासायनिक खते बी—बियाणे यांचे प्रचालन व सुनियोजन करणे.

५. **जलस्रोत नियोजन व व्यवस्थापन:** जलस्रोतांचे व्यवस्थापन अशा रीतीने करण्यात येतील की, ते भावी पिढीकरिता अक्षय राहतील. तसेच त्या जलस्रोतावर सर्व ग्रामस्थांचे समान अधिकार असतील.

६. **सिंचन व्यवस्थापन:** पंचायत किंवा पंचायत समिती किंवा यथास्थिती जिल्हा परिषद संबंधित साधनसंपत्ती नियोजन व व्यवस्थापन समितीचा सल्ला घेतल्यानंतर सिंचनासाठी पाण्याच्या वापराचे विनियमन करील.

७. **अनुसूचित क्षेत्रामध्ये गौण खनिजाकरिता योजना तयार करण्याचा ग्रामसभेचा अधिकार:** ग्रामसभा ही, तिच्या क्षेत्रात आढळून येणारी दगड, माती, वाळू इत्यादी सर्व गौण खनिजांचे उत्खनन व वापर यासाठी योजना तयार करण्याकरिता व त्यावर नियंत्रण ठेवण्याकरिता सक्षम असेल.

८. **अनुसूचित क्षेत्रामध्ये ग्रामसभेने मनुष्यबळाकरिता नियोजन करणे:** केंद्र व राज्य शासनाच्या विविध योजनानुसार कार्य योजना तयार करून व एकतर तिच्या मार्फत अथवा पंचायतीमार्फत त्याची अंमलबजावणी करून गावातील मनुष्यबळाचा पुरेपूर वापर होत असल्याबद्दल खात्री करण्याच्या दृष्टीने कामे हाती घेण्यास ग्रामसभा सक्षम आहे. ग्रामसभेस लोकांमध्ये सहकार्याची भावना उत्पन्न होईल. त्यांच्यामध्ये ज्ञान, काम इत्यादीची परस्पर देवाण—घेवाण होईल. असे कोणतेही काम हाती घेता येईल.

९. **मादकद्रव्य पदार्थांचे विनियमन:** ग्रामसभा, तिच्या अधिकारांमध्ये, कोणत्याही प्रकारच्या मादकद्रव्याशी संबंधित सर्व घटकांवर पूर्ण नियंत्रण असण्यास सक्षम असेल. उदा. आदिवासींना त्यांच्या स्वतःच्या वापराकरिता स्थानिक दारू बनविण्यास दिलेली सूट पूर्णता थांबविणे किंवा गावांमध्ये तिचे उत्पादन, विक्री, वितरण, सेवन व साठा करण्यावर कोणत्याही प्रकारची बंदी आणता येईल.

१०. **मादकद्रव्य नियंत्रण समिती:** अ) ग्रामसभेस मादक पदार्थांची संबंधित तक्रारींची चौकशी करण्यासाठी नशा नियंत्रण समिती स्थापन करता येईल. लोकांच्या लाभाकरिता मादक पदार्थांवरील नियंत्रण संबन्धात एकतर करण्यात आलेल्या तक्रारीवरून अथवा स्वतःहून यथोचित सूचना देखील करता येईल. ब) मादकद्रव्य नियंत्रण समितीच्या किमान निम्मे सदस्य महिला असतील.

११. **गौण वनोत्पादन व्यवस्थापन व योजना:** अ) अनुसूचित क्षेत्रातील सर्व गौण वनोत्पादन व्यवस्थापन ग्रामसभेकडे विहित असेल. तसेच योजनाअंतर्गत गुरे चारणे, नांगर बनविणे. अशा गरजा भागविण्यासाठी ग्रामसभा संबंधित वन अधिकाऱ्यांशी विचार विनिमय करून लोकांकडून पारंपारिकरित्या वापरल्या जाणाऱ्या वन साधनसंपत्तीचा वापर करण्याकरिता गौण वनोत्पादनाची

योजना तयार करील. या योजनेअंतर्गत प्रत्येक व्यक्ती ही साधनसंपत्ती नियोजन व सनियंत्रण समितीकडून परवानगी पत्र मिळाल्यानंतर साधनसंपत्तीचा वापर करण्यास सक्षम असेल.

१२. **बाजार व्यवस्थापन:** ग्रामसभा, तिच्या क्षेत्रातील बाजारांना मान्यता देण्यास, त्यावर नियंत्रण ठेवण्यास व त्याचे व्यवस्थापन करण्यास सक्षम असेल. उदा. दुकानदार व ग्राहक यांना भौतिक सुविधा पुरविणे किंवा निर्माण करणे. हानिकारक वस्तूवर आवक व विक्रीस बंदी घालणे, वस्तूचा दर, वजन, माप, देवाण—घेवाण याविषयी योग्य ती सुनिश्चिती व पारदर्शकता निर्माण करेल.

१३. **अनुसूचित क्षेत्रातील सावकारी व्यवहारावर नियंत्रण:** अ) ग्रामसभेस तिच्या सदस्यांमधून एक कर्ज समिती गठित करता येईल. ब) ही समिती परवानाधारक सावकारासह बिगर शासकीय सावकाराकडून होणाऱ्या शोषणाच्या, व्याजखोरीच्या, अवैध सावकारी किंवा अग्रीम या प्रसंगाची तपासणी करू शकेल. क) कोणतीही अवैधता आढळण्याच्या प्रसंगी, ऋण नियंत्रण समिति, तिचा अहवाल, शिफारशीसह करवाई करिता समुचित प्राधिकरणाकडे पाठविले.

१४. **अनुसूचित क्षेत्रामधील लाभार्थी निश्चित करणे:** शासनाच्या विविध योजना, सूचना व निर्देश यांची एकरूपता लक्षात घेऊन विकास कार्यक्रमाकरिता, कुटुंबाच्या सामाजिक व आर्थिक स्थितीच्या आधारे गावातील लोकांमधून लाभार्थी निश्चित करण्यासाठी मार्गदर्शक तत्वे व निकषाना अंतिम रूप देण्यास सक्षम असेल.

१५. **विविध कार्यक्रमांना मान्यता प्रदान करणे:** अ) पंचायतीने गावासाठीच्या योजना व प्रकल्पाकरिता सर्व ग्रामसभांची मान्यता मिळविणे तिच्यावर बंधनकारक असेल. ब) गावांमध्ये कोणताही कार्यक्रम किंवा प्रकल्प सुरू करण्यापूर्वी पंचायत, तो ग्रामसभेपुढे तिच्या मान्यतेसाठी सादर करील.

१६. **खर्चाचे प्रमाणन:** ग्रामसभेने हाती घेतलेल्या कामाकरिता, ग्रामसभेकडून प्रपत्र 'अ' मधील सर्व निधीच्या वापराचे प्रमाणपत्र मिळविणे पंचायतीवर बंधनकारक असेल.

१७. **कामासंबंधी ग्रामसभेला द्यावयाचा तपशील:** अ) काम हाती घेतलेल्या सर्व संबंधित विभागाकडून चालू असलेल्या प्रत्येक कामासंबंधीचा संपूर्ण तपशील ग्रामसभेच्या बैठकीत मांडण्यात येईल. ब) कामाचा दर्जा आणि करण्यात आलेला खर्च यांच्याशी संबंधित कोणताही आक्षेप असल्यास ते प्रकरण ग्रामसभेपुढे ठेवण्यात येईल. ग्रामसभा त्या प्रकरणाचा तपास करेल आणि त्यात योग्य त्या सुधारणा करण्यासाठी सूचना देईल. क) कार्यक्रम पूर्ण झाल्यावर, त्याचा सविस्तर तपशील ग्रामसभेस पुढच्या बैठकीत सादर करण्यात येईल.

१८. **सामाजिक क्षेत्राचे परीक्षण:** शाळा, रुग्णालय यासारख्या स्थानिक संस्थांचे तसेच सर्व सामाजिक क्षेत्रीय योजनांचे वेळोवेळी परीक्षण करण्यास सक्षम असेल.

१९. **सामाजिक लेखाजोखा आणि विकास कार्यक्रमाचे सनियंत्रण:** ग्रामसभा दक्षता व सनियंत्रण समिती स्थापन करील. ही समिती पुढील गोष्टींची देखील सुनिश्चिती करेल की, कामासंबंधीची

माहिती स्थानिक भाषेत दर्शविण्यात आलेली आहे, कामाची प्रगती व दर्जा राखण्यात आला आहे, कामगारांना खुल्या जागेत सर्वांची नावे घेऊन पगार देण्यात आला आहे.

२०. अनुसूचित क्षेत्रांमध्ये समाजाचा सामाजिक, धार्मिक प्रथा यांच्याशी सुसंगत असा राज्याचा कायदा असणे: राज्याच्या विद्यमान कायद्याच्या कोणत्याही तरतुदी अनुसूचित क्षेत्रात विस्तारीत होत असताना, त्या त्यांच्या रूढी, सामाजिक व धार्मिक प्रथा आणि समाजाच्या साधनसंपत्तीच्या पारंपारिक व्यवस्थापन प्रथा किंवा अशी कोणतीही विषयवस्तू, जी अनुसूचित क्षेत्राच्या अधिकार कक्षेत येते, ती यांच्याशी सुसंगत नाही. असे ग्रामसभेचे मत असेल तर, ती तशा आशयाचा ठराव संमत करील. तसा ठराव जिल्हा परिषदेच्या मुख्य कार्यकारी अधिकारी यांचेकडे पाठविला जाईल. शासन त्यावर आवश्यक कार्यवाही करून त्याबद्दल ग्रामसभेला सूचित करेल.

'पेसा' कायदा मधील अडचणी

१. एका ग्रामपंचायती अंतर्गत विविध ग्रामसभा येत असतील तर, एक मताने निर्णय घेण्यास अडचणी येतात.

२. 'पेसा' हा कायदा अशा क्षेत्रासाठी लागू होतो. जे पाचव्या अनुसूचीनुसार समाविष्ट झाले आहे. ज्या क्षेत्रात अधिकाधिक अनुसूचित जमाती लोकसंख्या आहे. परंतु त्यांना या कायद्याचा फायदा मिळत नाही.

३. हा कायदा अनुपालन करताना, राजकीय इच्छाशक्तीचा अभाव, नक्षलवादाची समस्या, भूमी अधिग्रहण कायद्यातील अस्पष्टता. यामुळे पूर्णपणे अंमलबजावणी होताना दिसत नाही.

सूचनात्मक उपाय

१. या कायद्याची अंमलबजावणी पारदर्शीपणे व्हावी. तसेच विविध ग्रामसभा यांच्या तक्रारी निवारण समितीचे गठण होणे आवश्यक आहे.

२. ग्रामसभा व पंचायत व्यवस्थेत महिलांना अधिक प्रमाणात सहभागी करून घेणे. त्यामुळे महिला अधिक सक्षम होतील व निर्णय प्रक्रियेत त्यांचा सहभाग राहील. यासाठी विशेष लक्ष देणे आवश्यक आहे.

३. सामुदायिक विकास योजना राबविताना किंवा नियोजन करताना स्थानिक अनुसूचित जमाती समूहाच्या रूढी, परंपरा याला अनुसरूनच नियोजन केले जावे. यासाठी ग्रामसभेचा पूर्व सल्ला घेणे आवश्यक असावे.

४. विकास प्रक्रिया राबविताना आदिवासी जनसमूहाची अस्मिता याला धक्का लागणार नाही. याची काळजी घेणे आवश्यक आहे.

५. 'पेसा' कायद्याची जनजागृती ही अनुसूचित क्षेत्रांमध्ये करण्याची आवश्यकता आहे. त्यासाठी तंत्र प्रणाली विकसित करणे. ज्यामुळे स्थानी क्षेत्रातील लोकांमध्ये या कायद्याबद्दल जनजागृती होईल व त्याचा त्यांना लाभ मिळेल. त्यासाठी गाव पातळीवर स्थानिक भाषेत(बोलीभाषेत) मार्गदर्शन करणे व कार्यशाळा आयोजित करणे सयुक्तिक ठरेल.

निष्कर्ष:

प्रत्येक समाजाला आपल्या संस्कृतीनुसार जगण्याचा अधिकार आहे. एकेकाळी जंगलाचे मालक असणारे आदिवासी, शासकीय धोरण व कायद्यामुळे अन्यत्र विस्थापित होत आहे. त्यामुळे त्यांच्यात सामाजिक, आर्थिक आणि धार्मिक समस्या निर्माण झाल्या आहेत. 'पंचायत राज' ७३ व्या दुरुस्ती कायद्यामुळे अनुसूचित जमातीकडे दुर्लक्ष झाले होते. या कारणामुळे केंद्र सरकारने इ. स.१९९६ मध्ये Provision of Panchayat Extension (Scheduled Area) Act (PESA) हा कायदा २४ डिसेंबर १९९६ ला लागू केला. त्यामुळे अनुसूचित क्षेत्रातील जनसमूहाला पुन्हा त्यांचे गतवैभव प्राप्त झाले. त्यांना त्यांच्या स्थानिक पातळीवर (गाव किंवा पाडा किंवा वाडी किंवा वस्ती) निर्णय घेण्याचे स्वातंत्र्य मिळाले. त्यांच्या पारंपारिक जीवनाची अस्मिता जपून त्यांना पेसा कायदाद्वारे विशेष अधिकार प्रदान केले गेले. ग्रामसभेचा अधिकार व निर्णयाची सीमा निश्चित केल्यामुळे त्यांना त्यांच्या गावपातळीवर स्वयंशासन करण्याची संधी प्राप्त झाली. गौण वनोत्पादनाचे संकलन, विक्री, व्यवस्थापन तसेच खाण—खनिजे यातील व्यवस्थापन, मादकद्रव्य नियंत्रण, बाजार व्यवस्थापन, नैसर्गिक साधनसंपत्ती, शेती, जलस्रोत, जलसिंचन इत्यादीबाबत व्यवस्थापनाचे अधिकार ग्रामसभेला प्राप्त झाले. त्यामुळे ग्रामसभेचा 'ग्रामकोष' अधिक समृद्ध झाला. मेंढा (लेखा) जिल्हा गडचिरोली येथे दिलेल्या भेटीवरून असे लक्षात आले की, 'आमचे गाव—आमचे शासन' या अंतर्गत 'ग्रामकोष' समृद्धीमुळे स्थानिक ग्रामसभा आपल्या अनेक गरजा, पायाभूत सुविधा स्वतः गावात निर्माण करतात. त्यामुळे आम्हाला जिल्हा परिषद किंवा राज्यशासन यासारख्या शासकीय संस्थांवर अवलंबून राहण्याची फारशी गरज भासत नाही. तसेच 'पेसा' कायद्यामुळे अनुसूचित जमातीतील पारंपारिकतेची जपणूक सुध्दा झाली आहे. असे तेथील सामाजिक कार्यकर्ते श्री. देवाजी तोफा यांनी सांगितले. 'पेसा' कायदा—१९९६ आणि अनुसूचित जमाती व इतर पारंपारिक वननिवासी (वन हक्क मान्य करणे) अधिनियम—२००६ यासारखे कायदे त्यांच्या निर्मितीच्या उद्देशाच्या पूर्तीमुळे अनुसूचित जमातीच्या कल्याणासाठी ते वरदानच ठरले आहे.

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विदर्भाच्या गडचिरोली जिल्ह्यातील आदिवासी लोकसंख्येची वैशिष्ट्ये : एक भौगोलिक अभ्यास

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शोध सारांश

प्रस्तुत शोधनिबंधाच्या अनुषंगाने महाराष्ट्रातील एकूण ३६ जिल्ह्यांपैकी आदिवासींची सर्वात जास्त लोकसंख्या असणारे पहिल्या दहा जिल्ह्यांमध्ये गडचिरोली या जिल्ह्याचा आठवा क्रमांक लागतो. हे खालील तक्ता क्र. १ वरून आपणास दिसून येते. म्हणून हा जिल्हा आदिवासींचा जिल्हा म्हणून ओळखला जातो. त्यामुळे आदिवासींच्या अभ्यासाकरिता हा जिल्हा महत्वाचा मानला जातो. म्हणूनच प्रस्तुत शोधनिबंधात गडचिरोली जिल्ह्याच्या फक्त अनूसूचित जमातीच्या लोकसंख्येच्या विविध पैलूंचा या ठिकाणी उल्लेख केलेला आहे.
बीजसंज्ञा :- (Keywords) आदिवासी, लोकसंख्येची वैशिष्ट्ये.

प्रस्तावना :- (Introduction)

कोणत्याही देशाच्या किंवा प्रदेशाच्या आर्थिक, सामाजिक, सांस्कृतिक व राजकीय विकासात लोकसंख्येला अनन्यसाधारण असे महत्व आहे. त्यामुळेच लोकसंख्या या मूलभूत घटकास महत्व देऊन प्रस्तुत शोधनिबंधामध्ये “ **विदर्भाच्या गडचिरोली जिल्ह्यातील आदिवासी लोकसंख्येची वैशिष्ट्ये : एक भौगोलिक अभ्यास** ” करण्याचा प्रयत्न केलेला दिसून येतो. एखाद्या प्रदेशातील विशिष्टवेळी असलेली लोकांची संख्या म्हणजेच लोकसंख्या होय. प्रथ्वीप्रष्ठभागावर लोकसंख्या ही एक अतिशय महत्वाची नैसर्गिक संपदा असून त्यामध्ये मानवी गुणवत्ता हा या नैसर्गिक संपदेचा आत्मा आहे. एखाद्या प्रदेशातील लोकांचे आरोग्य, साक्षरता, शैक्षणिक उन्नती, सामाजिक व सांस्कृतिक विकास, राहणीमान, इ.च्या आधारे त्या प्रदेशातील लोकसंख्येची गुणवत्ता ठरत असते. मानवाने स्वतःच्या बुद्धीमत्तेच्या जोरावर आपले जीवन सुखी, समृद्ध, व विलासी करण्याचा आटोकाट प्रयत्न केला आहे.

निसर्गाचा कायापालट मानवाच्या प्रयत्नामुळे झालेला आहे. प्रथ्वीच्या प्रष्ठभागावरील वेगवेगळ्या क्षेत्रात झालेली प्रगती ही मानवी कल्पकतेचा आविष्कार आहे. एखाद्या प्रदेशाचे सामर्थ्य त्या प्रदेशात किती लोक राहतात? यावर अवलंबून नसते तर त्या प्रदेशातील लोकसंख्या किती गुणवान आहे? यावर अवलंबून राहते हे जरी खरे असले तरी प्रदेशाच्या लोकसंख्येच्या बाबतीत मर्यादा आहेत. कारण लोकसंख्या वाढते परंतु भूमीमध्ये वाढ होत नाही. त्यामुळे तो प्रदेश किती लोकांना सामावून घेवू शकेल? यावरच त्या प्रदेशातील लोकसंख्या अवलंबून राहते.

आदिवासी म्हटले की एक विशिष्ट प्रतिमा डोळयासमोर येते ती म्हणजेच जंगलात राहणारा, अत्यंत निकृष्ट जीवन जगत असलेला रानटी अवस्थेतील नेहमीच शिकारी करणारा, मागास आणि पशुसारखे जीवन जगणारा, अर्धनग्न राहणारा, ग्रामीण व शहरी जीवनासारखे संस्कारक्षम व्यक्तीमत्व नसलेला समाज म्हणजेच आदिवासी समाज होय. अशा अनेक गैरसमजूती व चुकीच्या कल्पना समाजात प्रचलित आहेत. तर आदिवासी समाजाला एक उज्वल परंपरेचा इतिहास आहे. त्यामुळे आदिवासी समाजाच्या वस्तुनिष्ठ व शास्त्रीय अभ्यासावर भर देणे आवश्यक आहे. व आज दिला जात आहे.

अभ्यासक्षेत्र :- (Study Area)

ऐतिहासिक पार्श्वभूमी :- गडचिरोली जिल्हा इ.स. १९८२ पूर्वी 'चांदा' म्हणजेच चंद्रपूर जिल्हयाचा एक भाग होता. १९८२ साली महाराष्ट्राचे तत्कालीन मुख्यमंत्री मा. श्री.बाबासाहेब भोसले यांच्या कार्यकालात दि.२६ ऑगस्ट १९८२ रोजी तत्कालीन 'चांदा' म्हणजेच आत्ताच्या 'चंद्रपूर' या जिल्हयाचे विभाजन करण्यात येवून नवीन गडचिरोली या जिल्हयाची निर्मिती करण्यात आली. गडचिरोली हा जिल्हा महाराष्ट्रातील ३० व्या क्रमांकाचा जिल्हा महाराष्ट्राच्या नकाशावर झळकला.

भौगोलिक पार्श्वभूमी :-

अ. भौगोलिक स्थान :- महाराष्ट्राच्या अतिपूर्वेकडील विदर्भाच्या नागपूर या प्रशासकीय विभागात या जिल्हयाचे भौगोलिक स्थान आहे. हा जिल्हा उत्तर — दक्षिण दिशेत उभ्या आकाराच्या दिशेने पसरलेला आहे. नागपूर प्रशासकीय विभागातील क्षेत्रफळाने सर्वात मोठा व पहिल्या क्रमांकाचा जिल्हा म्हणून गडचिरोली या जिल्हयाला ओळखले जाते. महाराष्ट्रातील क्षेत्रफळानुसार या जिल्हयाचा क्षेत्रफळाच्या बाबतीत उतरत्या क्रमांकानुसार सहावा क्रमांक लागतो. या जिल्हयाचे भौगोलिक क्षेत्रफळ हे १४४१२ चौ.किमी. एवढे आहे.

ब. विस्तार :- या जिल्हयाचा विस्तार हा महाराष्ट्राच्या नागपूर प्रशासकीय विभागाच्या दक्षिण—पूर्व बाजूस आहे. या जिल्हयाचा विस्तार आकाराने उभ्या दिशेत पसरलेला आहे. भौगोलिक द्रष्टिकोनातून पाहता या जिल्हयाचा रेखावृत्तीय विस्तार १८° ४३' उत्तर ते २१° ५०' उत्तर तर ७९° ४५' ते ८०° ५३' पूर्व रेखावृत्त एवढा आहे.

क.सीमा :- गडचिरोली जिल्हयाच्या पश्चिमेस चंद्रपूर जिल्हा व दक्षिण पश्चिमेला तेलंगाणा राज्याची सीमा आहे. तेलंगाणा राज्यातील कुमरमभिम आसिफाबाद व गडचिरोली जिल्हयाची ११७ किमी लांबीची सीमारेषा वर्धा व वैनगंगा या दोन नद्यांनी मिळून बनलेल्या एकत्रित प्रवाहापासून तयार झालेल्या प्राणहिता नदीने तयार केलेली आहे. पुढे ही प्राणहिता नदी गडचिरोली जिल्हयात सिरोंचा या तालुक्याजवळ गोदावरी नदीस येवून मिळते. गडचिरोली या जिल्हयाचे अगदी शेवटचे दक्षिणेकडील टोकाची सीमा तेलंगाणा व गडचिरोली या जिल्हयाची सीमा गोदावरी नदीने तयार केलेली आहे गडचिरोली जिल्हयाच्या उत्तर दिशेस

गोंदिया हा जिल्हा आहे. तर पूर्वेकडील सीमा ही छत्तीसगड राज्याला लागून आहे. गडचिरोली जिल्हयाच्या अगदी दक्षिण—पूर्वेकडील छत्तीसगड या राज्यालगतची सीमारेषा ही उत्तरेकडून दक्षिणेकडे वाहत येणाऱ्या इंद्रावती नदीने तयार केलेली आहे.

उद्दिष्ट्ये :- (Objectives)

सदरील अभ्यासाकरिता खालीलप्रमाणे उद्दिष्ट्ये निश्चित केलेली आहेत.

१. गडचिरोली जिल्हयाच्या भौगोलिक स्थितीचा आढावा घेणे.
२. गडचिरोली जिल्हयातील अनूसूचित जमाती किंवा आदिवासी जमातींच्या लोकसंख्या विषयक प्रारुपांचा अभ्यास करणे.

संशोधनाची गृहीतके :- (Hypothesis)

१. सदरील अभ्यासक्षेत्रामध्ये एकूण आदिवासी जमातीच्या लोकसंख्येपैकी सर्वाधिक लोकसंख्या ही गोंड या जमातीची आहे. व त्या पाठोपाठ कोलाम व परधानांची संख्या तसेच हलबा या जमातींची लोकसंख्या दिसून येते.
२. आदिवासी जमातीतील लोकांमध्ये साक्षरतेचे प्रमाण कमी असल्यामुळे ते देवावर व अंधश्रद्धेवर जास्त विश्वास ठेवतात. कारण त्यांना अक्षरज्ञान नसते त्यामुळे त्यांच्यावर याचे विपरित परिणाम घडतात.
३. आदिवासी लोक शिक्षणापासून वंचित राहिल्यामुळे त्यांच्यात अनेक समस्या निर्माण झालेल्या आहेत.

व्याप्ती :- (Scope)

अध्ययनकर्त्याने प्रस्तुत शोधनिबंधाचा अध्ययन करण्यासाठी एका विशिष्ट भौगोलिक क्षेत्राची निवड केलेली आहे. त्या अभ्यास विषयाची व्याप्ती ही “ **विदर्भाच्या गडचिरोली जिल्हयातील आदिवासी लोकसंख्येची वैशिष्ट्ये : एक भौगोलिक अभ्यास** ” या विषयापुरतीच मर्यादित आहे. सदरील अभ्यासाकरिता लोकसंख्या जनगणना —२०११ ची माहिती ग्राह्य मानलेली आहे. तर गडचिरोली या जिल्हयाचे एकूण भौगोलिक क्षेत्रफळ १४४१२ चौ.किमी इतके आहे.

महत्त्व :- (Importance)

गडचिरोली जिल्हयातल्या आदिवासी अर्थात अनूसूचित जमातीच्या लोकसंख्येच्या विविध पैलूंचा भौगोलिक भौगोलिक दृष्टिकोनातून अभ्यास या शोधनिबंधातून करावयाचा आहे. आदिवासी समाजाची जीवन जगण्याची पध्दती, त्यांची कला तसेच त्याचे सांस्कृतिक व सामाजिक जीवन इत्यादी गोष्टी ह्या इतर समाजापासून वेगळ्या आहेत. त्यांची लोकसंख्या व प्रगत समाजाची लोकसंख्या यातील तुलना यात विरोधाभास दिसून येतो. त्यांचा शेतीप्रकार, भटके पशुपालन, विड्यांच्या पानापासून विड्या तयार करणे, मोहांची फुले वेचणे, व त्यातून पैसा मिळविणे, व दैनंदिन गरजा भागविणे, शिकारी तसेच दैनंदिन आरोग्य, लोकजीवन, खानपान, वेशभूषा, लग्नपध्दती, नृत्यप्रकार, सामाजिक चालीरिती, देवदैवते आदि. इतर

समाजासारख्या नाहीत. त्यामुळे अशा आदिवासी जमातीची पर्यायी ओळख करून घेणे गरजेचे आहे.

आदिवासी जमातीचे प्रश्न त्याचप्रमाणे येथील वस्तीमध्ये अनेक सामाजिक, आर्थिक व आरोग्यविषयक समस्या निर्माण झाल्या आहेत म्हणून.

१. आरोग्यविषयक समस्यांचा अभ्यास करण्यासाठी.

२. गडचिरोली जिल्ह्यातील अनुसूचित जमातींच्या लोकसंख्या वितरणावर भौगोलिक व प्राकृतिक घटकांचा झालेला परिणाम अभ्यासण्यासाठी.

३. आदिवासी समाजाची संस्कृती काळाच्या ओघात नष्ट होत चालल्याचे दिसून येत आहे. आधुनिकीकरणाच्या ओघात आदिवासींची काही सांस्कृतिक मूल्ये, रूढी व परंपरा नष्ट होण्याच्या मार्गावर आहेत. आदिवासीदेखील आपल्या पारंपारिक जीवनपध्दतींचा त्याग करून प्रगत समाजांच्या जीवनपध्दतींचा आपल्या दैनंदिन जीवनात स्विकार करीत आहेत. त्यामुळे आदिवासी समाजांची सांस्कृतिक मूल्ये टिकवून ठेवण्यासाठी आदिवासी जमातीचे अध्ययन होणे आवश्यक आहे. त्यादृष्टीने प्रस्तुत संशोधन अध्ययन उपयुक्त ठरणारे आहे.

४. आदिवासी जमातींच्या लोकसंख्येचे भौगोलिक दृष्टीकोनातून अध्ययन करण्यासाठी.

माहितीस्रोत व संशोधन अभ्यासपध्दती :- (Data Collection & Research Methodology)

प्रस्तुत संशोधनासाठी प्राथमिक व दुय्यम स्वरूपाच्या आकडेवारीचा आधार घेतला जाणार आहे. प्राथमिक स्वरूपाची माहिती शासकीय कार्यालये व निवडलेल्या गावातील काही कुटुंबांना भेटी देऊन प्रश्नावलीच्या माध्यमातून प्राप्त करण्यात आलेली आहे. दुय्यम स्वरूपाची माहिती व आकडेवारीचे संकलन जिल्हा परिषद तसेच जिल्हाधिकारी कार्यालय, गडचिरोली यांचा वार्षिकी अहवाल, त्याचप्रमाणे गडचिरोली जिल्हा सामाजिक व आर्थिक समालोचन, जनगणना विश्लेषण—२०११, जिल्हा गॅझेटियर, विविध भौगोलिक संदर्भग्रंथ, आदिवासी संबंधित मासिके, संशोधित लेख, महाराष्ट्र राज्य माहिती संचालनालयाचा अहवाल व इंटरनेटवरील विविध संकेतस्थळांवरील माहितीचा आधार घेतला गेला आहे. अशाप्रकारे प्रस्तुत शोधनिबंधासाठी मिळविण्यात येणारी माहिती ही प्राथमिक व दुय्यम माहितीचे संकलन व विश्लेषण विविध तक्त्यांच्या व आलेखांच्या सहाय्याने केलेली आहे. तसेच संशोधनाच्या खालील पध्दतींचा देखील अवलंब केला आहे.

१. क्षेत्रपध्दती अथवा क्षेत्रकार्य अध्ययन पध्दती

२. ऐतिहासिक पध्दती

३. सहभागी निरीक्षण

४. तथ्य संकलन

१. मुलाखत अनुसूची २. प्रश्नावली ३. ग्रंथालयाचा वापर

विषयविवेचन :- (Results & Discussion)

खालील तक्ता क्र. १. मध्ये महाराष्ट्रातील अनुसूचित अर्थातच आदिवासी जमातींच्या लोकसंख्येनुसार जनगणना -२०११ नुसार जिल्हयांचा उतरता क्रम दिलेला आहे.

तक्ता क्र. १. एकूण लोकसंख्येतील आदिवासी लो.सं.चे प्रमाण

अ. क्र.	जिल्हयाचे नाव	जिल्हयाची लोकसंख्या	एकूण लोकसंख्या	आदिवासी लोकसंख्या	जिल्हयातील एकूण लो.सं.शी आदिवासी लोकसंख्येचे प्रमाण टक्केवारीमध्ये
१.	नाशिक	६१,०७,१८७	१५,६४,३६९	२५.६२	
२.	ठाणे	१,१०,६०,१४८	१५,४२,४५१	१३.९५	
३.	नंदुरबार	१६,४८,२९५	११,४१,९३३	६९.२८	
४.	धुळे	२०,५०,६६२	६,४७,३१५	३१.३६	
५.	जळगाव	४२,२९,९१७	६,०४,३६७	१४.२९	
६.	यवतमाळ	२७,७२,३४८	५,१४,०५७	१८.५४	
७.	नागपूर	४६,५३,५७०	४,३७,५७१	९.४०	
८.	गडचिरोली	१०,७२,९४२	४,१५,३०६	३८.७०	
९.	अमरावती	२८,८८,४४५	४,०४,१२८	१४.००	
१०.	चंद्रपूर	२२,०४,३०७	३,८९,४४१	१७.६७	

स्त्रोत : महाराष्ट्र राज्य लो.सं.जनगणना अहवाल, २०११

➤ निष्कर्ष :- (Conclusion)

प्रस्तुत अभ्यासक्षेत्राचा अभ्यास केला असता गडचिरोली जिल्हयाच्या आदिवासी लोकसंख्याविषयक वैशिष्ट्ये खालीलप्रमाणे आढळून आलेली आहेत.

➤ अभ्यासक्षेत्रातील लोकसंख्येची सर्वसाधारण वैशिष्ट्ये :-

१.मिश्र समाजरचना :- प्रस्तुत अध्ययन क्षेत्रात अनुसूचित जाती, जमाती, भटक्या व विमुक्त जाती, आदिवासी आणि इतर मागासलेल्या जमाती असा मिश्र समाज आहे. तसेच त्यामध्ये देखील विचार करता अनुसूचित जमातींच्या लोकसंख्येचे प्रमाण हे इतर लोकसंख्येपेक्षा सर्वाधिक आहे.

२.बहुभाषिक लोकसंख्या :- प्रस्तुत शोधनिबंधाच्या अनुषंगाने अभ्यास करताना असे आढळून येते की, गडचिरोली हा जिल्हा महाराष्ट्राच्या अतिपूर्वेकडील छत्तीसगड राज्याला लागून असल्यामुळे आदिवासींच्या बोलीभाषेत छत्तीसगडी भाषेचे मिश्रण आढळते. तसेच दक्षिणेकडे तेलंगाणा राज्याची सीमा लागून असल्यामुळे अहेरी, सिरोंचा, आलापल्ली तालुक्यात तेलुगू भाषेचे मिश्रण आढळून येते. गोंड या आदिवासींची स्वतःची गोंडी ही बोलीभाषा आहे तर कोलामांची कोलामी ही बोलीभाषा आहे. आदिवासी लोकांना मराठी व हिंदी भाषेचे थोडेबहुत ज्ञान असल्याचे पाहावयास मिळते.

३. प्रस्तुत अभ्यासक्षेत्रातील आदिवासी लोकसंख्येत ग्रामीण लोकसंख्येचे प्रमाण हे ९५.८९ टक्के एवढे आढळून येते. तर नागरी लोकसंख्येचे प्रमाण हे ४.११ टक्के इतके आहे.

४. लोकसंख्येच्या वितरणावर भौगोलिक व आर्थिक घटकांचा परिणाम घडून आलेला दिसून येतो.

५. आदिवासीबहुल लोकसंख्या :- गडचिरोली हा जिल्हा आदिवासींचा जिल्हा म्हणून ओळखला जातो. कारण, या जिल्हयामध्ये जनगणना २०११ नुसार १०,७२,९४२ एवढी एकूण लोकसंख्या आहे. तसेच एकूण लोकसंख्येपैकी ४,१५,३०६ एवढी लोकसंख्या ही आदिवासींची लोकसंख्या आढळून येते. म्हणजेच एकूण लोकसंख्येत आदिवासी लोकसंख्येचे प्रमाण हे ३८.७० टक्के इतके दिसून येते. म्हणजेच महाराष्ट्रातील आदिवासी लोकसंख्येच्या टक्केवारीच्या बाबतीत या जिल्हयाचा नंदुरबार नंतर दुसरा क्रमांक तर एकूण लोकसंख्येपैकी आदिवासी लोकसंख्येच्या बाबतीत आठवा क्रमांक लागतो.

६. बहुतांश निरक्षरता व अज्ञान :- आदिवासी लोकांचा शिक्षणाकडे पाहण्याचा दृष्टिकोन फारच खालावलेला आहे. शिक्षणाचे प्रमाण त्यांच्यामध्ये अतिशय कमी आहे. कारण त्यांचा अंधश्रद्धेवर फार विश्वास आहे. म्हणून गडचिरोली जिल्हयातील आदिवासीमध्ये बहुतांश निरक्षरता व अज्ञान दिसून येते.

७. प्रतिकूल मानव व भूमी प्रमाण :- गडचिरोली हा जिल्हा घनदाट जंगलाचा तसेच दऱ्याखोऱ्यानी व्याप्त प्रदेश आहे. तसेच सुरजागड व भामरागड या पहाडी प्रदेशाने युक्त हा प्रदेश असल्यामुळे या परिसरात लोकसंख्येचे प्रमाण हे अतिशय विरळ स्वरूपाचे दिसून येते. तसेच नागपूर प्रशासकीय विभागात सर्वाधिक क्षेत्रफळ या जिल्हयाला लाभलेले असून सुद्धा सर्वात कमी लोकसंख्येचे प्रमाण हे या जिल्हयाचे एकमेव वैशिष्ट्ये आहे. म्हणूनच प्रतिकूल मानव व भूमी प्रमाण हे या लोकसंख्येचे वैशिष्ट्ये सांगता येवू शकते.

८. उच्च जन्मदर व कमी मृत्यूदर :- गडचिरोली जिल्हयातील आदिवासी लोकसंख्येतील जन्म व मृत्यूदराचे प्रमाण पाहिले तर मृत्यूदरापेक्षा जन्मदराचे प्रमाण हेच कधीही अधिकच राहिलेले आहे. कारण तेथील आदिवासींचा सातत्याने आरोग्याविषयीचा पाहण्याचा दृष्टिकोन बदलत चालला आहे. म्हणून जन्माला आलेले मूल हे ईश्वरी देण आहे व त्याच्या आरोग्याविषयी काळजी घेणे ही सर्वस्वी आपली जबाबदारी आहे म्हणून त्याला वाचवून घेण्याकडेच त्यांचा कल वाढत चाललेला आहे.

९. प्रतिकूल स्त्री-पुरुष प्रमाण :- प्रस्तुत अध्ययनक्षेत्राचा अभ्यास करताना असे आढळून आले की, गडचिरोली जिल्हयातील आदिवासी लोकसंख्येचे स्त्री-पुरुष प्रमाण हे अतिशय प्रतिकूल म्हणजेच थोडक्यात लिंगगुणोत्तर हे दरहजारी पुरुषांमागे १००३ स्त्रिया एवढे आहे. तेथील आदिवासींमध्ये पुरुषापेक्षा स्त्रियांची संख्या ही अधिक्याने आढळून येते.

१०. कमी स्त्री साक्षरता दर :- साक्षरतेच्या बाबतीत विचार केल्यावर असे दिसून येते की, आदिवासी स्त्रिया ह्या कधीच शाळेत गेलेल्या नाहीत. त्यांना शाळा काय असते. हे ही माहिती नाही. असे म्हटले तरी चालेल. म्हणून आदिवासी स्त्रियांच्या साक्षरतेवर भाष्य न केलेले बरे असे म्हटले तरी अतिशयोक्ती होवू नये. अलिकडे काही मुलींमध्ये शिक्षणाविषयी आवड निर्माण होत असल्याचे दिसून येत आहे.

११. ग्रामीण लोकसंख्येचे प्रमाण जास्त :- आदिवासी समाज हा शहरी किंवा ग्रामीण जीवनापासून अलिप्त राहून आपले जीवन जगत असतो. शहरी जीवनाशी त्याचा क्वचितच संबंध येतो. म्हणून आदिवासी लोकसंख्येमध्ये शहरी किंवा ग्रामीण अशी तुलना केल्यावर असे दिसून येते की, शहरी भागामध्ये जवळ जवळ आदिवासी राहतच नाहीत व राहिले तरी ते फार कमी प्रमाणात म्हणजेच २०११ च्या जनगणनेप्रमाणे त्यांचे प्रमाण हे ४.१० टक्के शहरी तर ग्रामीण लोकसंख्येचे प्रमाण हे ९५.८९ टक्के एवढे व्यस्त प्रमाण आढळून येते.

१२. पायाभूत संरचनेच्या विकासाचा अभाव :- गडचिरोली जिल्हयाच्या सर्वदूर आदिवासी क्षेत्रामध्ये लोकसंख्येला लागणाऱ्या सर्व पायाभूत मूलभूत सोयीसुविधांचा अभावच दिसून आलेला आहे.त्यामध्ये आरोग्याच्या सोयी,स्वच्छ पिण्याच्या पाण्याची सोय,तसेच मूलभूत शासकीय योजना थेट आदिवासींच्या वस्त्यांपर्यंत पोहचणे अवघड आहे.काही वस्त्यांमध्ये आजही विजेची व्यवस्था नाही त्यामुळे ते अंधारातच आपले जीवन व्यतीत करतात.

१३. लोकसंख्येची विषम स्वरूपाची विभागणी :- गडचिरोली जिल्हयामध्ये एकूण १२ तालुक्यांचा समावेश आहे. तरी त्या प्रत्येक तालुक्यामध्ये आदिवासी लोकसंख्येबद्दल विचार केला असता काही तालुक्यामध्ये अतिशय विरळ लोकसंख्या तर काही तालुक्यामध्ये लोकसंख्येचा प्रचंड विस्फोट झालेला दिसून येतो. म्हणून लोकसंख्येची विभागणी ही विषम स्वरूपात झालेली दिसून येते.

१४. असमान घनता :-गडचिरोली जिल्हयाचे क्षेत्रफळ हे १४४१२ चौ.किमी. एवढे आहे.व आदिवासींच्या लोकसंख्या घनतेबाबत अभ्यास केला असता असे दिसून येते की, एकूण १२ तालुक्यामध्ये दरचौरस किमी.ला २८. ८१ एवढी लोकसंख्या घनता आढळून येते.तसेच तालुक्याचा विचार केला तर हेच प्रमाण प्रत्येक तालुक्यामध्ये वेगवेगळे आढळून येते. गडचिरोली तालुक्यात ३१.६७,चामोर्शी २४.८२, सिरोंचा १४.२५, अहेरी २५.५१,देसाईगंज २७.३९, एटापल्ली २९.३७, आरमोरी ३२.२०, भामरागड २०.७३,मुलचेरा २०.१६, कुरखेडा ५५.७६, कोर्ची ४६.०४,धानोरा ३३.८२ इतकी लोकसंख्येची घनता असमान असलेली आढळून येते.

१५.प्रस्तुत अध्ययनक्षेत्रातील ७५ टक्क्याहून अधिक आदिवासींचे उपजिवीकेचे साधन हे शेतीव्यवसायावर अवलंबून आहे.

शिफारशी :- (Suggestions)

१. मुलभूत सोयीसुविधा पुरविण्यावर भर दिला जावा. उदा. शिक्षण, आरोग्य इ.
२. कुटुंबनियोजन कार्यक्रमावर विशेष भर देणे आवश्यक आहे.
३. उद्योगधंद्यांच्या वाढीवर भर देणे गरजेचे आहे. उदा. एमआयडीसी. जेणेकरून आदिवासी लोक हे कंपन्यामध्ये काम करतील व आपोआपच त्यांचा शहरी जीवनाशी संपर्क येवून लोकसंख्या घनता ही असमान होणार नाही.

समारोप

सारांशरूपाने थोडक्यात सांगावयाचे झाल्यास वरील तक्ता क्र. १ मध्ये दर्शविल्याप्रमाणे गडचिरोली हा जिल्हा आदिवासीबहुल लोकसंख्या असलेला जिल्हा म्हणून त्यांची ओळख संपूर्ण महाराष्ट्राला परिचित अशी आहे. या जिल्ह्यामध्ये आदिवासींच्या विविध उपजमाती वेगवेगळ्या नावाने आढळून येतात. परंतु त्याहीमध्ये लोकसंख्येने सर्वात जास्त असणाऱ्या जमातींचा विचार केला तर त्यामध्ये प्रामुख्याने १. गोंड २. कोलाम ३. परधान ४. हलबा किंवा हलबी यांचा उतरत्या क्रमाने क्रम लागतो. व इतर उपजमातींची लोकसंख्या मात्र बोटार मोजण्याइतकीच आहे तर काही ठिकाणी मात्र ती जवळजवळ नाहीच. म्हणून याठिकाणी फक्त गोंड, कोलाम, परधान, हलबा या चार उपजमातींचा प्रामुख्याने याठिकाणी उल्लेख केलेला आहे.

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जंगल आणि जंगलातील प्राण्यांचे संरक्षण करण्याच्या उद्देशाने इंग्रजांनी जंगल कायदा तयार केला त्यामुळे आदिवासींच्या वनांवरील अधिकार हिरावून घेतला. ब्रिटिश राज्यकर्त्यांनी आदिवासी बाबतचे धोरण हे आदिवासी ज्या स्थितीत आहेत त्या स्थितीत जीवन जगतील अशा प्रकारचे होते आदिवासींमध्ये राजकीय जागृती निर्माण होऊन देणे, ते एकत्र येणार नाहीत संघटीत होणार नाही .याची इंग्रजांनी कायदेशीर तरतूद केली. १८६४ साली जंगल संरक्षण कायदा हा त्यासाठीच आणला जंगलांचे संरक्षण करण्याच्या निमित्ताने इंग्रजांनी जंगलावरच आक्रमण करण्यास सुरुवात केली. या जंगल संरक्षण कायद्याच्या अतिरेकी धोरणामुळे आदिवासींना त्यांच्या पारंपारिक अधिकारांना मुकावे लागले. वन अधिकार कायदा १८ डिसेंबर २००६ रोजी पास झाला असला तरी हा कायदा ३१ डिसेंबर २००७ पासून लागू झाला. हा कायदा देशातील १० कोटी आदिवासींच्या दृष्टीने अतिशय महत्त्वपूर्ण आहे. देशात सुरुवातीला या कायद्यामुळे मूळ स्थानी राहणाऱ्या आदिवासी लोकांना कायदेशीर संरक्षण मिळाले १८७६ आणि १९२७ जंगल कायद्यामुळे वन विभाग आणि वन अधिकारी हे जंगलाचे राजे बनलेत. या कारण या कायदानुसार जंगलावर त्यांची सत्ता होती आदिवासींच्या लोक आदिवासी लोकांचे बनू पदावली पदांवरील परंपरागत हक्क अधिकृत न करता ते नष्ट केल्या गेले आदिवासी लोक आपल्याच मूड जंगल जमिनीवर वनाधिकार्यांच्या जबाब दबावाखाली राहत होते ब्रिटिश सरकार असोत की वनाधिकारी यांनी जंगलच अक्षरक्ष आदिवासी जंगलाला हे जंगल आला आपली आई म्हणतात त्याच्या हा पूर्णता उदर निवळी हा पूर्णता जंगलावरचे राहते त्यामुळे आदिवासी लोक जंगलाला नष्ट करू शकत नाही पण अधिकार आदी नियम हा भारतातील पर्यावरणाचे शाश्वत व्यवस्थापन व स्थानिक लोक समूहाचे नैसर्गिक संपत्ती वर अधिकार एक पैकी एक आहे याचे अधिकृत नाव व अनुसूचित जमाती व इतर पारंपारिक वननिवासी वन हक्क मान्य करणे असे आहे जास्त जंगलाने व्यापलेला आहे इतक्या कमी विभागांवर मागास पद्धतीने केली जाते त्यामुळे तेथील लोकांची काही जंगलावर अवलंबून आहे

वनहक्क अधिनियम २००६ ची उद्दिष्टे

- १) वनहक्क कायदा वनवासी अनुसूचित जमाती व पारंपारिक वनवासी करिता केला आहे.
- २) ज्यांचे वास्तव्य पिढ्यानपिढ्या जंगलात राहत असूनही त्यांच्या हक्काची नोंद घेतली नाही आणि त्यांच्या अधिकारांना मान्य केले गेले नाही असे वनहक्क न्यायपणे नोंदवून त्यांचे अभिलेख तयार करण्याची रचना निर्माण करून त्यासाठी आवश्यक अशा विविध पुराव्यांचे स्वरूप सुनिश्चित करण्याची हमी हा कायदा देत आहे.
- ३) वनहक्कांमध्ये संसाधनाचे शाश्वत वापरासाठीचे अधिकार व जबाबदारी यांचा अंतर्भाव होतो .

४) जैवविविधतेचे संरक्षण व पर्यावरणाचे संतुलन राखण्यास या दृष्टीने संवर्धन करण्याचे अधिकार गाव, समाजाला देवून वनव्या क्षेत्राची विकास प्रक्रिया बळकट केली आहे.

५) वनक्षेत्राच्या विकास प्रक्रियेमध्ये सहभागी असलेल्या स्थानिक जनतेची उपजीविका व अन्नसुरक्षा यांची खात्री हा कायदा देत आहे.

वन हक्क कायदा :-

अनुसूचित जमाती व इतर पारंपारिक वननिवासी (वनहक्काची मान्यता) अधिनियम, २००६ व नियम २००८ आणि सुधारित नियम २०१२ नुसार अनुसूचित जमाती व इतर पारंपारिक वननिवासी यांना कलम ३ (१) नुसार वैयक्तिक व सामुहिक वनहक्क किंवा व्हटोचा धारणाधिकार मिळण्याचे अधिकार प्राप्त झाले आहे. त्यामध्ये अनुसूचित जमाती आणि इतर पारंपारिक वननिवासी यांच्या स्वतःच्या उपजीविकेकरिता शेती करण्यासाठी वन, जमीन धारण करण्या व त्यामध्ये राहण्याचा हक्क, निस्सार सारखे अधिकार गावाच्या सेमेतर्गत किंवा सीमेबाहेर, पारंपारिक रित्या गोळा केले जाणारे गौण वनोत्पादन गोळा करणे, त्यांचा वापर करणे, किंवा त्याची विल्हेवाट लावणे यासाठी स्वामित्व हक्क, पाण्यामधील मत्स्य व अन्य उत्पादन, चराई करणे, पारंपारिक मोसमी साधनसंपत्ती करण्यात आलेल्या कोणत्याही सामाजिक वनस्त्रोताचे संरक्षण, पुनर्निर्माण, संवर्धन, व्यवस्थापन करण्याचे हक्क इ. विविध वनहक्क प्राप्त झाले आहेत. राज्यातील बहुसंख्य आदिवासी विशेषतः ठाणे, नाशिक, नंदुरबार, जळगाव, पुणे, नांदेड, अमरावती, गडचिरोली आणि चंद्रपूर जिल्ह्यात राहतात. आदिवासी हे जंगलाच्या क्षेत्राभोवती वास्तव्य करतात. राज्यात एकूण ६३८६७ चौ. किमी. भूभाग हा जंगलाने व्याप्त आहे. राज्यातील भौगोलिक क्षेत्राच्या २१ % आहे. यापैकी ३१२७७ कि.मी. म्हणजे ४९% क्षेत्र आदिवासी उपाययोजनेच्या क्षेत्रात येते. आदिवासींच्या आर्थिक व सामाजिक विकासात वनविषयक कामे महत्त्वपूर्ण भूमिका पार पाडतात. आदिवासी लोकांचे सर्व जीवन हे जंगलावर अवलंबून आहे आदिवासी हे आपल्या उदरनिर्वाहासाठी जंगलावर विसंबून राहतात आदिवासींची आर्थिक स्थिती सुधारण्यासाठी सरकारद्वारे विविध कार्य पार पाडण्यात येतात. ज्यामध्ये वनीकरण व रोपांची लागवड करणे, मुख्य व गौण वनोत्पादन होणे, वन्य पशूजीवन व निसर्ग संवर्धन, संरक्षण इ. कामे जंगल कामगार व सहकारी संस्था, महाराष्ट्र राज्य सहकारी, आदिवासी विकास महामंडळ, वनविकास महामंडळ यांच्याद्वारे मोठ्या प्रमाणात रोजगार उपलब्ध करून दिला जातो अशा योजनांवर आदिवासी कामे करून स्वतःचे आर्थिक उत्पन्न मिळवतात.

वनविभागामार्फत लाकूड कटाई संदर्भात देण्यात येणारे प्रशिक्षण घेऊन आदिवासी आपल्या कौशल्यातव उत्पन्नात भर पाडतात पूर्वी आदिवासींचे अज्ञान व अशिक्षितपणामुळे त्यांचे वन कंत्राटदारांकडून शोषण केले जात होते. म्हणून आदिवासींना शोषणमुक्त करण्याच्या हेतूने राज्य शासनाने निरनिराळे कायदे तयार केलेले आहेत. महाराष्ट्र उदाहरणार्थ महाराष्ट्र अनुसूचित जमातीच्या भोगवटादाराच्या मालकीच्या झाडांची विक्री करणे अधिनियम १९९६, महाराष्ट्र आदिवासी आर्थिक स्थिती सुधारणा अधिनियम १९७६, तेंदू आणि आपटा पानांचे राष्ट्रीयकरण करणे अधिनियम १९६९, वनविभाग स्थानिक तलाठ्यांच्या मदतीने भोगवर जमिनीची सीमारेषा निश्चित करून विक्री करावयाची झाडांची यादी तयार करणे, त्यामध्ये झाडांची जात, एकूण प्राप्त होणारा माल; इ. तपशील असतो चिन्हांकित झाड तोडणे,

परिवर्तित करणे, वाहतुक आणि विक्री करणे ही कामे विभागांतर्गत करून भोगवटदाराला विक्री प्रक्रियेचा खर्च वजा जाता उर्वरित रक्कम अदा केली जाते.१९७६ च्या अधिनियमाखाली खाजगी अभीकरणाद्वारे पैसे उसने देणे आणि इतर कोणत्याही अभीकरणाद्वारे सरकारने वेळोवेळी अधिसूचित केलेली आदिवासी उपयोजना क्षेत्रातील कृषी उत्पादने गौण वनोत्पादने बाजारात विक्री करणे यास प्रतिबंध करण्यात आलेला आहे. महाराष्ट्र राज्य सहकारी आदिवासी विकास महामंडळ १९७६ च्या अधिनियमाची जबाबदारी पार पाडण्यासाठी सर्वात मोठी प्रशासकीय संस्था आहे.

आदिवासी उपयोजना क्षेत्रात कार्यान्वित महत्त्वाच्या योजना

- १) औद्योगिक व व्यापारी उपयोगासाठी आवश्यक असणाऱ्या इमारती लाकूड, बांबूचा पुरवठा करण्याकरिता त्या प्रजातीची वृक्षलागवड करणे, आदिवासींना रोजगाराची संधी उपलब्ध करून देणे तसेच कमी प्रतीच्या वनांचे आर्थिकदृष्ट्या सबळ वनांमध्ये परिवर्तन करणे ही या योजनेची हेतू आहेत.
- २) निकृष्ट वनाच्या दर्जा उत्कृष्ट होणे आणि घनता वाढविणे हा या योजनेचा येतो आहे.
- ३) वनक्षेत्रात फळझाडांचे (बागायती फळझाडाव्यतिरिक्त) प्रमाण वाढविणे, वनक्षेत्रात हिरडा, चंदन, खैरे बागायती प्रमाण वाढविणे, तसेच वनक्षेत्रातर्गत असलेल्या वनवासींना रोजगाराची संधी उपलब्ध करून देणे हे या योजनेचे उद्दिष्टे आहेत.
- ४) लोकांच्या सहभागाने वनांचे संरक्षण, संवर्धन करणे, वनांचादर्जा सुधारणे, लोकांना यासाठी उपयुक्त करण्याकरिता लोकोपयोगी कामे होणे ही या योजनेचे उद्दिष्ट आहेत.
- ५) जंगलाचे संरक्षण संवर्धन करण्यासाठी दुर्गम भागात कार्यरत असणाऱ्या वनधिकारी व कर्मचारीयांना आवश्यक सोयी सुविधा पुरविणे आवश्यक ठरते. तसेच वन कामगारांना निवासासाठी मजूर कुटी व कर्मचाऱ्यांकरिता प्रकार १, २ ची निवासस्थाने विधान विहीर उपलब्ध करून देणे हि या योजनेची उद्दिष्टे आहेत.
- ६) रस्त्याअभावी किंवा दळणवळण योग्य रस्ता अभावी वनवासींच्या वर्षातून साधारणतः पाच ते सहा महिने शहरांशी गावांशी संपर्क विस्कळीत राहतो. वन रस्ते हे वाहतूक व दळणवळणा या करिताच नसून वनांचे संरक्षणकरिताच आवश्यक आहेत. नवीन योजना राबविण्यासाठी वारंवार भेटी देण्यासाठी वन रस्ते असणे आवश्यक आहेत.
- ७) वनीकरणाच्या विविध योजनांचे एकत्रीकरण करून रोपवन कार्यक्रम ही योजना कार्यान्वित करण्याचे शासनाचे प्रयोजन आहे. अवैद्य वृक्ष तोडीपासून व अग्नीपासून वनांचे संरक्षण करणे, वन्यप्राण्यांना संरक्षण देणे आणि अवैद्य उत्खनन अतिक्रमण या गोष्टींना आळा घालण्यासाठी सदर योजना राबविण्यात येते
- ८) अवनत अवस्थेत पोहोचलेल्या वनक्षेत्रामध्ये चराईस अयोग्य असलेल्या गवताच्या वाढीस प्रतिबंध करून चराईस योग्य व सकस गवताचे प्रमाण वाढविणे हा या योजनेचा मुख्य उद्देश आहे.
- ९) पाणी अडवा व पाणी जिरवा ही संकल्पना राबविण्यासाठी व भूभागातील दिवसेंदिवस खालावलेली पाण्याची पातळी भरून काढण्याकरिता व वन्यप्राण्यांना पिण्यासाठी पाणी उपलब्ध करण्याकरिता ही योजना राबविण्यात येते. आदिवासी क्षेत्र व आदिवासी क्षेत्राबाहेरील वनविभागात असलेल्या पर्यटनस्थळांचा विकास करणे हे या योजनेचे उद्दिष्ट आहे.

सारांश

जंगल हे एक नैसर्गिक संसाधन आदिवासी लोकांना पूर्वापार उपलब्ध होते त्याआधारे ते आपला उदरनिर्वाह करायचे त्यांना कुणी रोजगार पुरवावा लागत नसे. आदिवासींचा त्यांच्या सभोवतालच्या निसर्गसृष्टीशी असलेला स्वाभाविक व पूर्वापारचा संबंध हा त्यांच्या हक्कांचा उगमस्त्रोत आहे जंगलात व जंगलाबाहेर जवळच्या शहरांमध्ये या प्रकल्पांवर आज तो मजुरीवर काम करूनही पैसा मिळवितो असे असले तरी आदिवासींच्या त्यांच्या जंगलाशी वा भूमीशी अतूर, आत्मीय संबंध टिकून राहिला आहे. आदिवासी जीवन रीतीनुसार जंगलात राहून आदिवासी व्यक्ती व समूह यांना जगायचे असेल तर जंगल त्यांना खुले असायला हवे. पूर्वी आदिवासी हे 'जंगलाचे राजे' होते जंगले त्यांचे सगळे काही होते .

ब्रिटिशांनी जेव्हा जंगल शासकीय मालकीचे घोषित करून आदिवासींना त्यांच्याच घरात उपन्याचा दर्जा बहाल केला तेव्हा ती गोष्ट आदिवासींना समजू शकली नाही. 'विस्तार हक्क' या नावाने जंगलातून त्यांच्या कौटुंबिक-वैयक्तिक गरजांसाठी जळण, लाकूड, चारा, अन्य उपज घेण्याची सवलत दिली गेली पण त्यासाठी देखील वनखात्याच्या कनिष्ठ पातळीवरील कर्मचाऱ्यांची मर्जी त्यांना सांभाळावी लागू लागली. जंगलातून कोणतीही गोष्ट आणावयाची असेल तर परवाना काढावा लागू लागला. त्यांची संस्कृती लिखापढीवर आधारित नव्हती. स्वतःच्या घरात जणू नजरकैदेतडांबून ठेवले.

संदर्भ ग्रंथ सूची

- १) डॉ.मोहबंशी अजयकुमार शंकरलाल, डॉ. पवार सुरेंद्र धनसिंग (२०१८) भारतीय समाज :- संरचनात्मक मुद्दे साईज्योती पब्लिकेशन नागपुर
- २) डॉ. आगलावे प्रदीप डॉ. आगलावे सरोज (२०१८) भारतीय समाज संरचनात्मक प्रश्न आणि समस्या :- श्री साईनाथ प्रकाशन नागपुर
- ३) साठे माधव, मोहन हिराबाई हिरालाल, साठे विजय आपले हक्क व त्यांचे परिपूर्ती POL २२S (२००१) यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ नाशिक

महाराष्ट्रातील आदिवासी जमातीच्या सामाजिक, आर्थिक व राजकीय समस्या

प्रा. अमोल वासुदेवराव ठाकरे

विवेकानंद कला, वाणिज्य महाविद्यालय, भद्रावती, जि. चंद्रपूर

संकल्पना

२०११ च्या जनगणनेनुसार भारतीय आदिवासींची लोकसंख्या सुमारे ८ टक्के एवढी आहे. महाराष्ट्रात प्रामुख्याने गोंड, राजगोंड, माडीया गोंड, कोरकू, कोलाम व काही भागात बाजाराही जमात प्रकर्षाने आढळून येते. आदिवासी म्हटले की, आपल्या नजरेसमोर डोंगरदरे, जंगल, गीरीजन पर्वत त्यांची परंपरागत मागासलेली संस्कृती दिसून येते. ज्यांचा उल्लेख आदिम जमात असा केला जातो. त्या आदिवासींचा स्वातंत्र्यानंतर सुमारे ७३ वर्षे लोटूनही म्हणावा तसा विकास अजूनही झालेला आढळत नाही. आदिवासी बांधवांच्या अंधश्रद्धा, जादूटोण्यावरचा विश्वास सामाजिक, आर्थिक व राजकीय समस्या दिसून येतात. अशा या आदिवासी जमातीच्या सामाजिक व इतर समस्या जाणून घेणे गरजेचे आहे.

महाराष्ट्र राज्यात सुमारे ४७ अनुसूचित जमाती आढळतात. त्या केवळ १७ जिल्ह्यांमध्येत कमी अधिक प्रमाणात आढळतात.

आदिवासी जमातीच्या व्याख्या

१) समान बोलीभाषा बोलणाऱ्या व एकाच समान भूप्रदेशावर वास्तव्य करणाऱ्या समुहाला 'आदिम समाज' असे म्हणतात. अशी व्याख्या षण्ण पेरी यांनी सांगितली.

२) गिलीन आणि गिलीन यांनी व्याख्येत थोडासा बदल केला त्यांची व्याख्या अशी समान सांस्कृतिक जीवन जगणारा पण अक्षर ओळख नसलेल्या स्थानिक गटांच्या समुच्यायाला आदिवासी समाज म्हणतात. एकूणच आदिवासी जमात म्हटले की, सरळ वित्त व्यवस्था, तंत्रविद्या केवळ सीमित, लेखनाचा व वाचनाचा अभाव, अज्ञानी, वेगळी स्वतंत्र असलेली जीवन पध्दती, कमी लोकसंख्या असणारा विशिष्ट भूप्रदेशात वास्तव्य करणारा तसेच समान धर्म आणि सामाजिकदृष्ट्या एक सुत्रता असणारा हा आदिवासी समाज होय.

महाराष्ट्र राज्यातील अनुसूचित जातीच्या यादीत एकूण ४७ जमातींचा समावेश आहे. गोंड, भिल्ल, महादेव कोळी, कोकणा, आंध, परधान, हलबीया जमातींनी चांगली प्रगती केली आहे. इतर आदिम जमाती ह्या मागासलेल्याच आहे. महाराष्ट्र राज्यात जमातींच्या वंशागत चालत आलेल्या परंपरा, चालीरिती, संस्कृती, रूढी, प्रथा, यांची ओळख काळानुसार पुसट होऊ लागली आहे. सामाजिक विकास हा खऱ्या अर्थी साक्षर संस्कृतीवर निगडीत असतो.

महाराष्ट्रातील मुख्य जमातींची साक्षर लोकसंख्या

अ.क्र.	जमातीचे नाव	जनगणना वर्ष	साक्षरतेचे प्रमाण		
			स्त्री	पुरुष	एकूण
१	गोंड, राजगोंड	१९६१	१.१८	१२.२०	६.६७१
२	कोलाम, मन्नेरवारलू	१९६१	०.६८	४.८९	२.६२
		१९७१	२.८८	१४.९८	८.८१
		१९८१	८.६६	२८.११	१८.४३
३	कोरकू	१९६१	१.३०	१०.८६	६.१३
		१९७१	२.९९	१६.६८	९.९५
		१९८१	४.५४	२०.६५	१२.६९
४	पारधी	१९६१	३.६४	१७.१७	१०.४४
		१९७१	९.५६	२६.३७	१८.१६
		१९८१	९.८८	२९.८७	२०.०५

या प्रमाणे महाराष्ट्रात आदिवासी लोकांची संख्या आढळतात.

आदिवासींच्या समस्या

ठक्कर बाप्पाच्या मते, आदिवासींच्या सामाजिक आणि आर्थिक सुधारणा करण्याचा प्रश्न फार बिकट आणि निकडीचा आहे.

१) आर्थिक समस्या

व्यक्तीचे व समुहाचे अस्तित्व आर्थिक गरजांच्या पूर्तीवर अवलंबून असते. सर्व सुधारणांचा आधार शैक्षणिक व प्राथमिक शिक्षणातील सुधारणा आहे. हे दोन्ही सुधारणा घडविण्यासाठी वित्त म्हणजे अर्थ आवश्यक आहे. अन्यथा जीवनभर समस्या निर्माण होतात. डोंगर, दऱ्या, कपा यात राहणारे आदिवासी लोक, बोरी चिंचा, करवंडे काटवल, झाडपाला, बेल, कवठ इत्यादी फळावर उपजीविका करित असतात.

I) स्थानांतरित शेती

गादीमध्ये राखट भरून ही शेती केली जातात. या शेतीमध्ये कुठलेही आधुनिक अवजारे व पुरेशा प्रमाणात माती नसल्या कारणाने या शेतीत उत्पन्न अल्प प्रमाणात येतात. ही शेती स्थानांतरीत प्रक्रीयेद्वारे केल्या जातात. हे आदिवासींच्या दारिद्र्याचे कारणे आहे. उदा. बैगा, विरहोर, पहाडिया, कोरवा इत्यादी जमाती स्थलांतरीत शेती करतात.

II) जंगल मालकीचे प्रश्न

जंगल विषयक कायद्याने आदिवासींच्या जंगल विषयक अनिर्बंध स्वातंत्र्यावर मर्यादा झाली. या कायद्याचे स्वरूप मुळात प्रतिकूल आहे. प्राचीन काळी ब्रिटीशांच्या आगमनापूर्वी हे आदिवासी शेती करायचे. जंगलतोड व शेती तसेच शिकार करून आपला उदरनिर्वाह करायचे. आता या जंगल विषयक कायद्यामुळे त्यांना झळ लागलेली आहे.

III) कर्जाचा डोंगर

पूर्वी आदिवासी लोक वस्तुच्या मोबदल्यात वस्तू द्यायचे तेव्हा त्यांना फारशे मुद्रेचे महत्व कळलेले नव्हते. परंतु जेव्हा आदिवासींचा या मुद्रेशी संबंध आला. तेव्हापासून आदिवासी अर्थव्यवस्था ही मुद्राप्रधान अर्थव्यवस्था बनली. आणि यामुळेच त्यांच्या जीवनात दुःख आणि दैनावस्था आली. आदिवासी लोक हे मुळातच अशिक्षित त्यामुळे त्यांच्या अज्ञानाचा फायदा घेवून महाजन, सावकार, उद्योगपती लोकांनी त्यांना आर्थिक झळ पोहोचवली. त्यांच्या शेती गहाण ठेवल्या. त्यांना गुलाम बनविले. कर्जाचा डोंगरचव आदिवासींच्या डोक्यावर ठेवण्यात आले. त्यांचे आर्थिक शोषण केले.

IV) वेठबिगारी

जंगली कायदे आणि जंगली कंत्राटदार यांनी स्वतःच्या फायद्यासाठी आदिवासींचे शोषण सुरू केले. तसेच शेतकरी, सावकार यांनीही त्यांचे आर्थिक शोषण केले. उदा. ते आदिवासींकडून जास्त वेळ कठोर कार्य करून घ्यायचे आणि मोबदल्यात मजूरी मात्र अती कमी द्यायचे शिवाय मजूरीचे दिवसही कमी सांगायचे. हा अन्याय आदिवासींवर होत होता. यालाच वेठबिगारीची समस्या असे म्हणतात.

V) जमीनी गीळंकृत केल्या

औद्योगिक क्षेत्रातही आदिवासींची लुट होतात. उदा. येथील उरौव, मुंडा, वारली जमातीतील अनेक आदिवासींच्या जमीनी सावकार आणि जमीनदारांनी त्यांच्या अज्ञानाचा फायदा घेत हिंसकावून घेतल्या.

VI) कुळकायद्याचे परिणाम

ब्रिटीशांचे कुळ कायदे आणि जमीन महसूल कायदे आदिवासींसाठी घातक ठरले. उदा. आपली जमिन आपल्याच मालकीची आहे. कोणीही जमीन घेवू शकत नाही. अशी धारणा आदिवासींची होती. परंतु नवीन इंग्रजांच्या कायद्यामुळे त्यांच्या जमीनी कायदा आणि न्याय माहित नसल्यामुळे आदिवासींनी शेत्या गमावल्या सावकारांचे फायदे झाले.

२) सामाजिक समस्या

महाराष्ट्रातील कोरकू जमात मयत व्यक्तीच्या नावाने श्राध्दासारखा 'सिधेली' नावाचा विधी करतात. कोलामाच्या तसेच गोंडांच्या सामाजिक, धार्मिक आणि सांस्कृतिक विधी वेगवेगळ्या आहेत. त्या सगळ्या रितीरिवाज हे ग्रामीण आणि शहरी वास्तव्यात आल्याने हळूहळू लोप पावत आहे. आदिवासींच्या सामाजिक समस्या खालीलप्रमाणे :-

I) ब्रिटीश कारकिर्द

आदिवासी जमातींचा ब्रिटीशांशी संबंध आला. तेव्हा ब्रिटीश कायदे, नियमे, प्रथा तसेच आधुनिकीकरण यामुळे आदिवासींच्या मूळ परंपरेचा न्हास झाला.

II) भाषेचा प्रश्न

इंग्रजांनी जंगलाचे कायदे केले. त्यामुळे आदिवासींना जंगल सोडून गावात जावे लागले. तेव्हा ग्रामीण संस्कृती, कार्ये आणि भाषा त्यांना अवगत नव्हती. त्यामुळे व्यवहार हाताळण्यास बऱ्याच अडचणींचा सामना आदिवासी जमातींना करावा लागला.

III) युवागृहाचा न्हास झाला

आदिवासी युवक खऱ्या अर्थाने युवागृहात शिकायचा. तेथे त्यांना सर्वच बाबतीतील शिक्षण मिळायचे. परंतु आता मात्र शहरीवेड लागले. उदा. मोबाईल, सिनेमागृहे, सट्टा, जुवा इत्यादी त्यामुळे आदिम युवकांचा विकास खुंटला आहे.

VI) व्यसनाधीन आदिम जमात

सामाजिक शास्त्रज्ञ सिगिंमटनच्या मते, संपूर्ण आदिवासी जमात व्यसनी आहे. जे जंगल, दऱ्याखोऱ्यात राहतात. ते लोक अशास्त्रात दारूचे व्यसन लहान मुलांपासून तर स्त्री-पुरुष हे व्यसन करतात. तसेच व्यसनातून मुक्त होण्याची मूभा त्यांना नसते.

निष्कर्ष

एकुणच चंद्रपूर जिल्ह्यात राजगोंड, गोंड तसेच मादगी या जमाती वास्तव्यास आहेत. यवतमाळ जिल्ह्यात कोरकू, कोलाम, मादगी आणि गोंड या जमाती आहे. तसेच गडचिरोली जिल्ह्यात माडीया गोंड ही जमात महत्तम असलेली आपल्याला आढळून येतात. याशिवाय धुळे जिल्ह्यासह महाराष्ट्रात बऱ्याचशा जमाती वास्तव्यास आहेत. या सर्व जमातींच्या व्यसनाधिनता, अंधश्रद्धा, परंपरागत शेती, अज्ञान, राजकीय आणि आर्थिक समस्या असलेल्या आपणास जाणवते.

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गोषवारा

आदिवासी समाज हा शहरी भागापासून दूर दऱ्याखोऱ्यात, जंगलात वास्तव्याला असतो. हा समाज निसर्गाच्या मुक्त अशा वातावरणात अत्यंत साधेपणाने जीवन जगत असतो. आदिवासींची वस्ती सामान्यतः अरण्यात किंवा पर्वतरांगातील दऱ्याखोऱ्यात वसलेली असली तरी तेथे आजच्या काळात आदिवासींचे जीवन अगदी खडतर झाल्याचे दिसून येते. भारतात अनेक आदिवासी समूह वास्तव्यात आहे. भारतात मध्यप्रदेश, ओडिसा, बिहार, गुजरात, राजस्थान, महाराष्ट्र, पश्चिम बंगाल, या राज्यात इतर राज्यांच्या तुलनेत आदिवासींची संख्या जास्त आहे. केंद्रशासित प्रदेशात मोठ्या संख्येने आदिवासी समाज वास्तव्य करतात. तसेच त्यांचा मूळ व्यवसाय पारंपारिक शेती असून ते फळे, कंदमुळे, शिकार करणे इत्यादी कामे करीत असतात. जगातील बहुतांश आदिवासी जमाती आजही दऱ्याखोऱ्यात आस्तित्वात आहे. विशेषतः आशिया, आफ्रिका आणि अमेरिका या देशातील काही भागात आजही आदिवासी जमाती मोठ्या संख्येने आढळतात.

मुख्य शब्दः— जंगलतोड, पर्यावरणीय न्हास, शैक्षणिक समस्या, आरोग्य प्रश्न, मानवी हक्क इ.

प्रस्तावना :- कोणत्याही देशातील किंवा भौगोलिक क्षेत्राच्या आर्थिक वाढीसाठी पर्यावरण आणि नैसर्गिक संसाधनांचे जतन करणे अनेक मार्गांनी महत्त्वपूर्ण आहे. गिलिन यांच्या मते 'एका विशिष्ट भूप्रदेशावर राहणारा, समान बोलीभाषा बोलणारा व समान सांस्कृतिक जीवन जगणाऱ्या स्थानिक गटाच्या समुच्चयाला आदिवासी समाज असे म्हणतात.' हा समाज निरक्षर असल्याने त्यांच्यावर अनेक लोकांनी आपल्या स्वार्थासाठी अत्याचार व अन्याय केले. खऱ्या अर्थाने त्यांच्या शोषणास इंग्रजी शासन व्यवस्थेत सुरुवात झाली. इंग्रजांची धोरणे, कायदे, जमीनदार, सावकार, ठेकेदार यांच्या अत्याचाराला कंटाळून आदिवासींनी सामूहिकरित्या त्यांचा विरोध करण्याच्या प्रयत्नातूनच आदिवासी चळवळी उदयास आलेल्या दिसून येतात. स्वातंत्र्यापूर्वी आदिवासींनी शोषणाच्या विरोधी चळवळी केल्या तर स्वातंत्र्यानंतर त्यांनी आपल्या हक्कासाठी शासनाच्या विरोधी चळवळी केल्याचे दिसून येते. म्हणूनच आदिवासींच्या चळवळी ह्या स्वतःचे आस्तित्व टिकवण्यासाठी निर्माण झाल्या आहेत. असे म्हणण्यास हरकत नाही.

पूर्व साहित्याचा आढावा :-पद्मश्री अण्णासाहेब पांडुरंग धर्माजी जाधव यांच्या संकल्पसिध्दी पुस्तक व अनुताईवाघ यांच्या कोसबाडच्या टेकडीवरून या पुस्तकातील माहितीचा आढावा.

अध्ययनाचे उद्देश

- १) आदिवासी विद्यार्थ्यांच्या प्राथमिक गरजा भागवण्यासाठी त्यांना वेळोवेळी निर्माण होणाऱ्या अडचणींचा अभ्यास करणे.
- २) आदिवासी समाजातील सर्वप्रकारच्या समस्यांचा अभ्यास करणे.

अध्ययनाचे महत्व

अ) शिक्षण व साक्षरता— राष्ट्रीय शिक्षण धोरण १९८६ अनुसार आदिवासी जमातीचा शैक्षणिक स्तर उचवण्याची शासनाची विशेष बांधुलकी आहे. म्हणून दुर्गम भागात वास्तव्य असणाऱ्या व मुख्य समाज प्रभावापासून अलिप्त

राहणाच्या आदिवासी जमातीच्या शिक्षणासाठी शासन जोरदार हस्तक्षेप करत असते. 'सर्व शिक्षा अभियानात' आदिवासी मुलांचे पालक व आई वडील यांना सहभागी करून घेतले जाते. आदिवासी मुलामुलींना शिक्षण घेण्याच्या प्रक्रियेत कायम राखून ठेवण्यासाठी त्यांना सकस आहार योजना व दुपारचे देण्याचा कार्यक्रम राबवला जातो.

ब) आरोग्य व कुटूंब कल्याण — आदिवासी विकास नियोजन कक्ष १९८१ मध्ये प्रस्थापित करून त्या अंतर्गत आरोग्य विकासाच्या धोरणात समन्वय, त्यांचे नियोजन, नियंत्रण व मुल्यमापन करण्यात येते. केंद्र शासनाने राज्य शासनास असे आदेश निर्गमित केले आहे की, ग्रामीण भागातील आदिवासी लोकसंख्येची वर्षातून एकदा वैदयकीय तपासणी करणे आवश्यक आहे. या योजने खाली फिरती तपासणी पथके पाठविले जातात. अधिक चाचण्या व परिक्षणाची गरज असल्यास त्यासाठी शासकीय रूग्णालयात आदिवासी रूग्णांची सोय केली जाते.

अध्ययन पध्दती

अ) प्राथमिक शिक्षण पध्दत — आदिवासी शिक्षण हा अत्यंत नाजूक विषय असून, या शिक्षणाचे आपण दोन प्रकार करू शकतो. एक म्हणजे, या समाजाचे पारंपारिक शिक्षण जे त्यांना युवा गृहातून मिळते, तसेच घरातील मोठे माणसे, मित्र मैत्रीणी, आईवडील किंवा घरातील इतर मंडळी, आप्तजन यांच्याकडून मिळते. या शिक्षणात त्यांचे पारंपारिक ज्ञान, संस्कृती, पध्दती, रितीरिवाज इतकेच काय तर शेतातील कामे, घरबांधणी, घरदुरूस्ती, मासेमारी, शिकार आणि त्यासाठी लागणारी साधने, हत्यारे बनविणे. प्रत्येकजण आपल्या कुवती प्रमाणे किंवा आपल्या आवडीनिवडीप्रमाणे हे शिकते.

ब) दुसरे शिक्षण पध्दत — दुसरे शिक्षण म्हणजे नवीन पध्दतीचे, पुस्तकी स्वरूपाचे, शाळेतून मिळणारे शिक्षण साक्षरतेचा विचार याच शिक्षणावरून केला जातो. १९९१ च्या जनगणनेनुसार भारताच्या लोकसंख्येचे साक्षरतेचे प्रमाण ५२.२१ टक्के तर आदिवासी समाजाच्या साक्षरतेचे प्रमाण २९.६० टक्के होते. महाराष्ट्रातील साक्षरतेचे प्रमाण ६४.८७ टक्के तर महाराष्ट्रातील आदिवासी साक्षरतेचे प्रमाण ३६.७९ टक्के इतके होते.

तथ्यांचे संकलन व निर्वचन

१) बोगस आदिवासींना विरोध :- अलिकडील महाराष्ट्रामध्ये मुळ आदिवासी विरुद्ध बोगस आदिवासी असा वाद उफळला आहे. हा वाद महाराष्ट्र राज्याच्या निर्मिती पासूनच असला तरी या बोगस आदिवासींना विरुद्ध वाद वाढलेला आहे. खरे तर बोगस आदिवासींनी मुळ आदिवासींच्या सर्वच क्षेत्रात अतिक्रमण केलेले आहे. यामुळे खऱ्या आदिवासींना त्यांच्या विकास प्रक्रियेपासून उपेक्षित राहणे लागत आहे. यात सत्तेवर येणाऱ्या कोणत्याही पक्षांनी बोगस आदिवासींना मोठ्या प्रमाणात आश्रय दिलेला दिसतो. परिणामतः आदिवासी नवीन नेतृत्वांनी बोगस आदिवासींना विधानसभेत प्रश्न केले तर त्या विषयी कडक कायदे देखील केले गेले पण त्या कायदयाने प्रश्न सुटले नाहीत हे वास्तव आहे. परिणामतः आदिवासींना शासकीय स्तरावर जातपडताळणी, जातीचा दाखला व शासकीय सवलती इत्यादी करिता वेगवेगळे पुरावे सादर करावे लागतात. यासाठी तारेवरची कसरत करावी लागते म्हणून स्थानिक व राज्यपातळीवर या कायदयाचे प्रखरतेने अंमबलबजावणी व्हावी त्यासाठी आंदोलने, सभा, परिषदा, परिसंवाद या सारख्या माध्यमांचा अवलंब केला जात आहे.

२) जंगल जमीनीचा प्रश्न :- आदिवासी समाज हा डोंगरळ भागात जंगल क्षेत्रात वसलेला आहे. त्यामुळे अलिकडील जागतिकीकरण व उदारीकरणाच्या या प्रक्रियेत शासनाने आदिवासी भागात विविध प्रकल्प निर्मितीची भूमिका घेतल्यामुळे

आदिवासींच्या विकासाऐवजी त्यांचे (आदिवासींचे) अयोग्य ठिकाणी वास्तव्य होत असल्यामुळे त्यांच्या शेतजमिनी व जंगलक्षेत्र नाहीसे झाले आहेत. यामध्ये नंदुरबार जिल्हयाला नर्मदा प्रकल्प व उकाई धोरणामुळे मोठया प्रमाणात फटका बसलेला दिसून येतो. यात शासनाने आदिवासींकडून एक रूपया घेतल्यावर त्याच्या मोबदल्यात २० ते २५ पैसे दिल्यासारखी परिस्थिती आहे. यामुळे आदिवासी समाज हा विकास प्रक्रिये पासून दुरावला गेला आहे. याची जाणीव आता आदिवासींना होवू लागल्यानंतर विविध आंदोलने व लढे दिल्यानंतर २००६ मध्ये जंगल जमिन विषयक कायदा लागू झाला याचा ही फायदा फार कमी प्रमाणात आदिवासींना मिळाल्यामुळे जंगल जमिन विषयक कायदा २००६ व शासनाचा वेळकाढू धोरणामुळे एक कमालीची हळहळ विविध सभा, परिषदा, परिसंवादामधून व्यक्त होतांना दिसून येते.

३) सामाजिक संघर्ष :- महाराष्ट्रातील ग्रामीण व शहरी उच्चभ्रू समाजाने मानसिकरित्या आदिवासी समाजाला मानवताधिष्ठित व समताधिष्ठित दृष्टीकोनातून स्थान न दिल्यामुळे समाजात एक असंतोष पहावयास मिळतो. कारण उच्चभ्रू म्हणवणाऱ्या समाजाने नेहमीच या आदिवासी समाजाची फेटाळणी केली आहे. याचे परिणाम हे समानधिष्ठित स्थान डॉ. बाबासाहेब आंबडेकरांनी संविधानाच्या माध्यमातून दिलेली आहेत. परंतु वास्तव जीवनात मात्र हे स्थान मिळविण्यासाठी हा घटक झगडतांना/ संघर्ष करताना दिसून येतो.

४) शैक्षणिक संघर्ष :- महाराष्ट्राच्या प्रारंभीच्या काळात निवडक आदिवासी सेवा करणाऱ्या शिक्षण संस्था स्थापन करून त्या शिक्षण संस्थांच्या माध्यमातून आदिवासींना शिक्षण देण्याचा प्रयत्न केलेला दिसून येतो. यामध्ये पद्मश्री अण्णासाहेब पांडूरंग धर्माजी जाधव, श्री. जर्नादन वळवी, जयंत नटावदकर, सुरूपसिंग नाईक इत्यादी शैक्षणिक समाज कार्यकर्त्यांचा समावेश यात करता येईल. या शैक्षणिक स्वरूपाला शैक्षणिक चळवळीचे स्वरूप प्राप्त झाले. मात्र तांत्रिक जगात हा आदिवासी समाज पुन्हा उपेक्षित स्तरावर दिसून येतो. तांत्रिक शिक्षणाच्या अभावी तांत्रिक सेवा उपलब्ध होऊ शकत नाही. याकरिता शैक्षणिक सोयी सुविधा, फी, वस्तीगृहे, तांत्रिक शिक्षण यासारख्या प्रश्नांचे स्वरूप पुढे आले आहे. म्हणून आदिवासी भागातील विद्यार्थी देखील अलिकडे संघर्ष करताना दिसून येतात.

५) दळणवळण साधनांचा अभाव :- मागास डोंगराळ आदिवासी प्रदेशात जरी मोठमोठे प्रकल्प शासनाने हाती घेतले असले तरी शासनाचे ते भांडवली धोरण असल्यामुळे त्या प्रकल्पापूर्तेच रस्ते व वाहतूक साधने त्याठिकाणी उपलब्ध होतात परिणामतः आदिवासींच्या त्या विकास प्रकल्पात जमीन गेल्या, घरे गेलेली असतांना देखील शासनाने भांडवली धोरणापोटी आदिवासींच्या दळणवळण साधनांकडे दुर्लक्ष केलेले दिसून येतो. याकरिता कधीकधी या आदिवासींकडून दळणवळणाच्या साधनांच्या उपलब्धतेकरिता सूर निघत असतो:

६) साहित्य लेखन — वाचनाचा अभाव :- आदिवासी समाज घटकावर आधारित साहित्या दुर्मिळच आहे. परंतु अलिकडे संशोधनाच्या दृष्टिकोनातून वेग धरू पाहत आहे. आदिवासींची लिखित साहित्याचे प्रमाण कमी असल्यामुळे व त्याच्यावर भविष्यात त्यांच्या लिपीत संशोधन फार कमी असल्यामुळे भविष्यात लिखित साहित्याचे लेखन वाचन यामध्ये अभाव निर्माण झालेला पाहवयास मिळते. शिक्षणाच्या अभावी वाचक आणि लेखक अथवा साहित्यिकही अपवादात्मक राहिला आहे. असे असले तरी अलिकडील अखिल भारतीय आदिवासी परिषदा व परिसंवाद, चर्चासत्रे इ. च्या माध्यमातून साहित्य क्षेत्रात आदिवासींना आवाहनच केले असल्याचे चित्रही स्पष्ट दिसून येत आहे.

७) **आदिवासी एकता आंदोलन** :- साधारणतः आदिवासी प्रादेशिक, भाषिक, धार्मिक व जात व जात— जमात गटात विभागले गेले असल्यामुळे त्यांच्यात एकात्मतेचा अभाव आहे याच कारणी हा समाज आज उच्चभ्रु म्हणवणाऱ्यांपुढे सामाजिक, धार्मिकदृष्ट्या शरणागती स्विकारतांना दिसून येत आहे असे असले तरी स्थानिक भारतीय स्तरावर अखिल भारतीय एकता परिषद सारख्या संघटना स्थापन होऊन सर्व आदिवासी समाजाला एकत्र आणण्यासाठी विविध परिषदा व सभांचे आयोजन करताना दिसून येत आहे. त्यासाठी अलिकडील युवा पिढीचा पुढाकार हा गुजरात, राजस्थान, महाराष्ट्र, मध्यप्रदेश या राज्यांच्या सीमावर्ती परिसरात जो आदिवासी समाज राहतो. त्याठिकाणी युवा पिढीकडून मोठ्या प्रमाणात आदिवासींसाठी समाज कार्याला चालना मिळताना दिसून येते.

आदिवासींच्या जीवनातील परिवर्तन व उपाय

१) **वेठबिगारी विरूद्ध चळवळी**:- वेठबिगारी आदिवासी भागात मोठ्या प्रमाणावर चालणारी बाब आहे. बिगर आदिवासी जमीनदार, सावकार तसेच वनविभाग, महसूलविभाग आणि पोलीस खाते यातील स्थानिक अधिकारी ही अशा प्रकारच्या आदिवासींकडून सेवा प्राप्त करीत असत. केवळ जेवण देऊन शेतीवर मजूरी करून घेणे, जळावु लाकूड, कोंबडया, बकऱ्या किंवा रानमेवा यांची कोणतीही किंमत न देता हया वस्तू आदिवासींकडून फुकटात घेणे किंवा त्या वस्तूंची फार अल्प किंमत देणे हे सर्व प्रकार या वेठबिगारीत होते.

जानेवारी १९४५ मध्ये गोदावरी परळेकर यांच्या नेतृत्वाखाली किसान सभा या संस्थेच्या नावाने ठाणे जिल्हयातील टिटवाळा या गावात मोठे आधिवेशन घेतले. आदिवासींमधील वेठबिगार आणि अत्यंत कमी मजूरी देण्या विरूद्ध चर्चा होऊन या सर्व गोष्टी थाबवण्यासाठी आंदोलन केले गेले. ठाणे जिल्हयातील विविध गावांमध्ये आधिवेशन होऊन वारली आदिवासी संघटीत होऊन त्या आदिवासी समाजाशी चर्चासत्रे, प्रशिक्षण, शिबिर आणि संमेलने घेवून आदिवासींचे प्रबोधन केले. व त्यांना वेठबिगारीच्या सर्व बंधनातून मुक्त केले.

२) **शैक्षणिक चळवळ** :- शिक्षणाच्या सोयी आदिवासी उपलब्ध नसतात आणि म्हणूनच आदिवासी जनता ही निरक्षर व मागासलेली पाहण्यास मिळते. आदिवासी समाजाच्या विकास कार्यक्रमात इतर अनेक योजना बरोबर शिक्षणाला प्राधान्य देवून त्यांच्या मुलांसाठी शाळा उघडण्यात आल्या. ठाणे जिल्हयातील बोर्डी या गावी व नंतर कासवाड येथे ताराबाई मोडक यांनी शैक्षणिक चळवळ सुरू केली. शहरातील बालवाडयाप्रमाणे आदिवासी मुले शाळेत येणार नाहीत. हे जाणू त्यांनी आदिवासी गावांमध्येच आगंगवाडया सुरू केल्या त्याचप्रमाणे त्यांनी आदिवासी मुलांना तांत्रिक व व्यावसायिक प्रशिक्षण देवून अनेकांच्या पुर्नवसनाचा प्रश्न देखील त्यांनी सोडवला.

माजी खासदार शिक्षण महर्षी व समाजसेवक स्व. पद्मश्री अण्णासाहेब पांडुरंग धर्माजी जाधव यांनी देखील ठाणे व पालघर जिल्हयात असलेल्या आदिवासी भागातील मोखाडा, परळी, जामसर, खोडाळा, शेणवे, वज्रेश्वरी, सरळगांव, आंबिस्ते, सोनाळे, आटगांव, मुरबाड, शिरोशी, मासवण, तळेगांव, विक्रमगड, इत्यादी गावात आदिवासी मुलांसाठी शाळा व वसतिगृहे उभारून शैक्षणिक क्रांतीची ज्योत ही आजही तशीच टिकून आहे त्यांच्या या कार्याची दखल ही भारत सरकारने घेतली व त्यांना इ.स. १९७१ साली माजी राष्ट्रपती व्ही. व्ही. गिरी यांच्या हस्ते त्यांना 'पद्मश्री' हा किताब बहाल केला.

३) **पर्यावरण चळवळी** :- नैसर्गिक पर्यावरणाच्या जनतेचे कार्य आदिवासी लोक आदिकाळापासून पिढ्यांपिढ्या करीत आलेले आहेत. मात्र बाहय संस्कृतिच्या तथाकथित विकासाच्या कार्यामध्ये पर्यावरणाची नासधूस आणि गैरवापर

मोठया प्रमाणावर होतो. त्या विरूद्ध काही पर्यावरण वादयांनी आवाज ही उठविला. त्यामध्ये माधव गाडगिळ यांनी दक्षिणेत 'सायलंट व्हॅली' या नावाने मोठया धोरणांना विरूद्ध केला. श्री. सुंदरलाल बहुगुणा यांच्या नेतृत्वाखाली जंगलातील वृक्षतोड थांबविण्यासाठी 'चिपको आंदोलन' सुरू करण्यात आले.

४) सावकारांविरूद्धच्या चळवळी :- इ.स. १९७४ साली सावकारांविरूद्धच्या चळवळीचे पहिले निशाण पुणे जिल्हयातल्या आंबेगाव तालुक्यातल्या सांगोरी गावाच्या श्री होनाजी भानुजी कैमले नावाच क्रांतीकारक आदिवासीने उभारले. त्यांनी ही चळवळ जुन्नर, आंबेगाव आणि कर्जत या भागात पोहचवली. याचा परिणाम होवून दुरवरच्या भागातील आदिवासी जागृत झाले.

५) आरोग्यविषयक चळवळ :- आदिवासी समाज हा आरोग्याच्या दृष्टिने औषधोपचारपेक्षा जादुटोणा, देवदेवता, मंत्रत्रंत्र यावर अधिक विश्वास ठेवणारा आहे. त्यांच्यातील अज्ञान व अंधश्रद्धा दुर करण्याचे काम आरोग्यविषयक चळवळीच्या माध्यमातून केले गेले. डॉ.बाबा आमटे व डॉ.मंदकिनी आमटे, डॉ.अभय बंग व डॉ.राणी बंग यांनी आदिवासी भागामधील अनेक आदिवासींच्या आरोग्य विषयीचे प्रश्न सोडवण्यासाठी आदिवासींना मदत केली. त्यांचे हे निस्वार्थी कार्य आदिवासींसाठी प्रेरणादायी आहेत.

६) आदिवासी जंगल कामगार हक्क चळवळ :- महाराष्ट्र आदिवासींमधील जंगल कामगारांच्या हक्कासाठी चालविण्यात आलेल्या चळवळीमध्ये नाशिक येथील कै. दादासाहेब बिडकर यांचे नाव प्रामुख्याने घ्यावे लागेल. त्यांनी डांग सेवा मंडळ हया त्यांच्या संस्थेमार्फत महाराष्ट्र व गुजरातच्या सीमेवर्ती भागातील आदिवासी जंगलकामगारांना संघटीत करून चळवळ उभारली. नाशिक, धुळे, नंदुरबार या भागात त्यांनी हे कार्य अनेक वर्षे करून जंगल कामगारांना समस्या मुक्त केले.

अशा प्रकारे आदिवासींच्या जीवन विकासासाठी महाराष्ट्रात अनेक चळवळी करून आदिवासी जीवनामध्ये परिवर्तन घडून आणण्यासाठी प्रयत्न केले गेले.

सारांश

आदिवासी चळवळीचा मागोवा घेतल्यास असे लक्षात येते की, त्यांच्यातील जास्तीत जास्त चळवळी या आर्थिक शोषण व आणि बाह्य संस्कृतीतील घटकांनी त्यांच्या जंगलावर केलेले आक्रमण, जंगलतोड, पर्यावरण असंतुलन आणि आदिवासी विस्थापन या संदर्भात झाल्या.

— सामाजिक सुधारणावादी चळवळीमुळे त्यांच्यात सामाजिक सुधारणा झाली. अंधश्रद्धेचे प्रमाण कमी व्हायला मदत झाली.

— वेठबिगारी विरूद्ध चळवळीमुळे आदिवासी हक्कांची जाणीव झाली. त्यांची एकत्रित संघ शक्ती वाढली, एकजुटीचे प्रमाण वाढले त्यामुळे राज्यातील वेठबिगारीचे प्रमाण कमी झाले.

— शैक्षणिक चळवळीमुळे शिक्षणाचे वारे आदिवासी पर्यंत दऱ्याखोऱ्यात, गिरीकंदरात पोहचले त्यामुळे त्यांची विचार पध्दती व जीवनमान बदलले व त्यात सुधारणा झाली.

— पर्यावरण चळवळीच्या माध्यमातून पर्यावरणाच्या होणाऱ्या ऱ्हासाला पायबंद घातला गेला त्याचा परिणाम आदिवासींचे घर म्हणजे जंगल सुरक्षित व संवर्धित होण्यास हातभार लागला.

— सावकार विरूध्दच्या चळवळीने जनजागृती निर्माण झाली. जादूटोणा, मंत्र—तंत्र, अंधश्रध्दा, यांचे आदिवासी समाजावरील प्रभाव कमी होवून त्यांचे वैद्यकीय उपचारांकडे लक्ष वेधले गेले त्यांचा परिणाम उपोषण व बालमृत्यूचे प्रमाण कमी होण्यास मदत झाली.

अध्ययनाचे निष्कर्ष

वरील सर्व समस्यांसह आदिवासी समाज अलिकडे जाणीवयुक्त संघर्ष करताना दिसून येत आहे हे स्पष्ट होते. परंतु हे छोटे छोटे संघर्ष लक्षात घेता महाराष्ट्र राज्यात ही एक व्यापक आदिवासी चळवळ आहे. असे म्हणणे संयुक्तीक वाटणार नाही. आदिवासी समाज हा विविध जाती—जमातीत विखुरलेले असून त्यांचे स्वरूप प्रादेशिकतेपुरता, व धार्मिक स्वरूपात विभागले गेले आहे. आदिवासी समाजाची आधुनिक काळातील स्थिती सुधारलेली वाटत असली तरी शासनामार्फत त्यांना मिळणाऱ्या सोयीसुविधा त्यांच्या पर्यंत पोहचतातच असे नाही त्यामुळे अशा आदिवासींना प्रशासकीय, राजकारणी, शासन, कर्मचारी अशा वर्गाकडून त्यांना मिळणाऱ्या सोयीसुविधांवर लक्ष देवून ती आमलांत आणण्याची काळाची गरज आहे.

संदर्भसूची :-

- १) आदिवासी जीवन कथा व व्यथा— लेखक — सुरेश कोडीतकर, प्रकाशक— उषा वाघ, सुगावा प्रकाशन, सदाशिवपेठ, पुणे — ३०.
- २) सामाजिक चळवळ — परंपरागत आणि नवीन —लेखक — डॉ.एस. जी. देवगावकर, डॉ.शैलजा देवगावकर, डॉ.जयमाला डुंगरे, प्रकाशक — श्री साईनाथ प्रकाशन, धर्मपेठ, नागपूर.
- ३) भारतातील सामाजिक चळवळी —लेखक — डॉ.श्रीकांत गायकवाड, प्रा.रामकिशन मांजरे, प्रकाशक — अरूणा प्रकाशन, औसरोड, लातूर.
- ४) भारतातील सामाजिक चळवळी —लेखक — वनश्याम शाह, अनुवाद — प्राची चिकटे, प्रकाशक — डायमंड पब्लीकेशन, सदाशिवपेठ, टिळकरोड, पुणे.
- ५) संकल्पसिध्दी — पद्मश्री अण्णासाहेब जाधव भारतीय समाज उन्नति मंडळ भिवंडी.

महाराष्ट्रातील आदिवासी स्त्रियांची आर्थिक व सामाजिक स्थिती

मनिषा धुपचंद लघाने

पी.एच.डी. संशोधिका, डॉ. बा. आ. म. वि. औरंगाबाद. 7385938402

गोषवारा

प्रत्येक जमातीची वंशिक तत्वे त्या त्या जमातीच्या भूतकालीन घटनांशी सलग्न आहेत. जगातील जवळ जवळ सर्वच देशात आदिवासी जमाती अस्तित्वात आहेत. आशिया, आफ्रिका आणि अमेरिका खंडातील देशात आजही मोठ्या प्रमाणात आदिवासी जमाती आहेत. भारतात आदिवासी जमाती मोठ्या संख्येने असून त्या भारतभर विखुरलेल्या आहेत. त्यांची संख्या जवळ जवळ चारशे चौदा आहे. यांना Aborigines किंवा Aboriginols म्हणजे अगदी मुळचे रहिवासी प्राचीन किंवा आदिवासी म्हटले जाते. रिसले एल्विन, ग्रीगसन, ए व्ही ठक्कर, डॉ. धुर्य यांना so called Aboriginols म्हणजे तथा कधीत मूळ रहिवासी किंवा Backward Hindus मागासलेले हिंदू असे म्हणतात त्याचप्रमाणे अरण्यात राहणारे म्हणून वनवासी तर पर्वतावर राहणारे म्हणून गिरीजन असे शब्द त्यांच्यासाठी वापरले जातात. दैनंदिन बोलीभाषेत तसेच राज्य घटनेत टोळी करून राहणारी जमात आणि त्या क्षेत्रात राहणारे म्हणजे Tribe हा शब्द रूढ झाला.

व्याख्या –

१. “गिलीन” - एका विशिष्ट भूप्रदेशावर राहणारा, समान बोलीभाषा बोलणारा व समान सांस्कृतिक जीवन जगणारा स्थानिक गटांच्या समुहाला “आदिवासी समाज” म्हणतात.

२. डॉ. डी. एन. मुजुमदार – समान नाव असणारा, एका भूप्रदेशावर वास्तव्य करणारा, विवाह व्यवसाय आदी बाबतीत समान निषेध नियमांचे पालन करणारा, एकच भाषा बोलणारा, परस्पर उत्तरदायित्व निर्माण करण्याच्या दृष्टीने एक पद्धतशीर व्यवस्था स्विकारणाऱ्या कुटुंबाचे किंवा कुटुंब समुहाचे एकत्रीकरण म्हणजे आदिवासी समाज होय.

२.१ प्रस्तावना (Introduction) – आदिवासी समाज कष्टाळू, प्रामाणिक व सरळ मार्गी असल्याने स्वतःच्या सुधारणेसाठी आक्रमक, संघर्षात्मक स्वरूपाची भूमिका घेत नाही. ७० वर्षांनंतर सुद्धा या समाजाची घरे डोंगरदरम्यान, दुर्गम भागात, वाडा पाड्यात आहेत. दगड मातीची, कुडाची कच्ची घरे आहेत. यामुळे आदिवासी या जमातीच्या महिला यांचा विकास हवा तसा झालेला नाही. कोणत्याही समाजाची आर्थिक व सामाजिक स्थिती ती त्यांच्या आरोग्य, शिक्षण व राहाणीमानावरून पडताळून पाहता येते. या तिन्ही बाबींचा विचार एकूणच आदिवासी महिलांच्या अनुषंगाने केला तर त्या आजही तिन्ही पातळीवर संघर्ष करतांना आढळून येतात.

आदिवासी समाजातील स्त्रियांच्या दर्जासंबंधी अभ्यासकामध्ये एक वाक्यता नाही कारण प्रत्येक जमातीचे वास्तव्याचे स्थान वेगवेगळे आहे. त्यामुळे ढोबळमानाने निष्कर्ष काढता येत नाही. प्रत्यक्ष निरीक्षण व पाहणी करता आदिवासी स्त्रियांचे स्थान पाहता बहुतांश आदिवासी स्त्रियांचे स्थान पाहता बहुतांश आदिवासी स्त्रिया अशिक्षित आहे. मात्र त्या निसर्गाच्या खाणाखुणा ओळखणाऱ्या आहेत. निसर्गात झालेल्या बदलांशी

झगडणाऱ्या आहेत. आदिवासी स्त्रिया सृष्टीमध्ये स्वच्छंद वृत्तीने रमणारी आहे. आदिवासी स्त्रिला प्रपंचाचा गाडा चालविण्यासाठी जिवाचे रान करून ती आपल्या पती बरोबर समाधानाने जीवन जगत असते. ऊन, वारा, पाऊस, थंडी यांना तोंड देत आयुष्य जगणारी आहे आणि फाटक्या संसाराला ठिगळ लावणारी आहे. किमान गरजांमध्ये आनंदी राहणाऱ्या आपल्या परंपरा, रितीरिवाज सांभाळून संसार करणारी आपल्या इज्जतीला जीवाचे मोल देणारे आदिवासी स्त्री आहे. ती आत्मसन्मानी व स्वाभिमानी आहे. पैश्याच्या मागे ती धावत नाही कारण ऐहिक सुखाचा विचार तिच्या डोक्यात नसतो आदिवासी सामाजिक व आर्थिक जीवनात मानाचे स्थान आहे.

कोणत्याही समाजाचे आर्थिक जीवन सुकर होण्यासाठी त्या समाजातील महिला कुटुंबासाठी पुरुषांना कितपत आर्थिक मदत करतात यावर त्या महिलांचा दर्जा बऱ्याच प्रमाणात अवलंबून असतो. आदिवासी महिलांच्या कुटुंबाचा परंपरागत व्यवसाय शेती हा आहे. परंतु आदिवासी जमातीमध्ये अल्पभूधारक व कोरडवाहू शेतीचे प्रमाण अधिक असल्या कारणामुळे त्यांना शेत मजुरी व जंगल संपत्तीवर आपल्या परिवाराचा उदरनिर्वाह करावा लागतो. आदिवासी महिला शेती हंगाम संपल्यावर जंगलातील सागवान, तेंदू पत्ता, डिक, लाक, मोहाची फुले, चारोळ्या संकलित करणे तसेच शिकार करणे इत्यादी बाबींसाठी जंगलाचा आधार घेऊन स्वतःचा व आपल्या कुटुंबाचा उदरनिर्वाह करावा लागतो. तर काही आदिवासी महिला कुटुंबासह कामाच्या शोधात स्थलांतरित होतांना दिसून येतात.

२.२ आदिवासी स्त्रियांची आर्थिक व सामाजिक स्थिती – आदिवासी स्त्रीया ह्या सामाजिक व आर्थिक दृष्ट्या मागासलेल्या आहे. स्वातंत्र्य प्राप्ती नंतर भारताने कल्याणकारी राज्याची संकल्पना स्विकारली असली तरी आदिवासी स्त्रिया या सामाजिक, राजकीय, शारिरीक, मानसिक दृष्ट्या समाज व्यवस्थेत दुर्लक्षित व उपेक्षित राहिलेल्या आहेत. आपला दर्जा व राहणीमान सुधारण्यासाठी आर्थिक घटकही महत्वाचा ठरत असतो व त्यावरच व्यक्तीच्या गरजा पूर्ण होत असतात. भारतात केंद्रापासून ते घटक राज्यापर्यंत आर्थिक विकासासाठी विविध धोरणे व योजना असून सुद्धा त्याची अंमलबजावणी व्यवस्थित होतांना दिसून येत नाही. आदिवासी स्त्रिया नैसर्गिक व आर्थिक परिस्थितीशी झगडताना दिसून येत आहे. वर्षातील आठ महिने अनियमित रोजगार तर उन्हाळ्यामध्ये जंगलातील विविध वनसंपत्ती गोळा करून त्यामधून जो पैसा जमा होईल त्यामधून आदिवासी महिला आपल्या कुटुंबाचा उदरनिर्वाह चालवतात. आदिवासी महिलांचे आर्थिक स्वावलंबन हे फार महत्वाचे आहे. स्त्रियांच्या आर्थिक सक्षमीकरणासाठी उत्पादनाची साधने यावर नियंत्रण आणि स्वायत्तता देणे गरजेचे आहे.

वर उलेख केलेल्या प्रमाणे आदिवासी स्त्रिया व त्यांचे कुटुंब जंगल व डोंगराळ प्रदेशात राहतात. आदिवासी हे आर्थिक व शैक्षणिक दृष्ट्या मागासलेले आहेत. त्यांच्या उन्नतीच्या मार्गात अनेक अडचणी आहेत. त्यांच्या भागात वाहतुकीच्या सोयी, पिण्याचे पाणी, हवेशीर घरे, वैद्यकीय सुविधा इत्यादीचा अभाव आढळतो. त्यांच्या जमिनी सावकाराने व जमीनदाराने बळकवलेल्या आहेत. त्यामुळे आदिवासी स्त्रियांचे खच्चीकरण होतांना दिसून येते. त्यांचे मुख्य प्रश्न गरिबी, अज्ञान, अति मागासलेपणा, आर्थिक पिळवणूक व शोषण हे आहे.

३.१ **संशोधनाचे महत्व** (Significance of Research) – प्रस्तुत अध्ययनात आदिवासी स्त्रियांचे उपजीविकेची साधने व सध्य स्थितीचे समाज शास्त्रीय दृष्टीकोनातून अभ्यास करता येणार आहे. तसेच आदिवासी स्त्रियांच्या निगडीत असणाऱ्या उपजीविकेच्या साधनांच्या व सामाजिक दर्जाचा, आर्थिक स्थितीचा व तसेच या आदिवासी जमातीसाठी व जमातीतील महिलांसाठी असलेल्या शासकीय योजनामुळे महिलांच्या राहणीमानात सुधारणा झाली का? त्यांना शैक्षणिक सुविधांचा लाभ मिळतो का? महिलांच्या उपजीविकेच्या साधनात कोणती वाढ झाली का? यामुळेच दुर्लक्षित असलेल्या आदिवासी महिलांच्या सामाजिक व आर्थिक समस्यांचा अभ्यास करून त्या समस्या सोडवण्यासाठी उपाययोजना सुचवण्यात येतील. त्यामुळेच सदरील अभ्यासाला अनन्य साधारण महत्व आहे.

३.२ **संशोधनाची उद्दिष्ट्ये** (Objectives of Research) –

१. आदिवासी स्त्रियांच्या उपजीविकेची साधने कोणती याचा अभ्यास करणे.
२. आदिवासी स्त्रियांचा सामाजिक दर्जा जाणून घेणे.
३. आदिवासी स्त्रियांची सद्यस्थिती जाणून घेणे.
४. आदिवासी स्त्रियांच्या आर्थिक स्थितीचा अभ्यास करणे.
५. आदिवासी स्त्रियांच्या विकासाकरिता राबविल्या जाणाऱ्या शासकीय योजनांचा आढावा घेणे.

३.३ **संशोधनाची गृहीतके** (Hypothesis of Research) –

१. आदिवासी स्त्रियांची आर्थिक स्थिती खूपच बिकट आहे.
२. आदिवासी स्त्रियांचा सामाजिक दर्जा आजही पूर्वीप्रमाणेच जसा होता तसाच आहे.
३. आदिवासी स्त्रिया या आजही शैक्षणिक दृष्ट्या मागेच आहे वा शासकीय योजनेचा लाभ गरजू स्त्रियांपर्यंत पोहचतच नाही.
४. आदिवासी स्त्रियांचे राहणीमान निकृष्ट दर्जाचे आहे.

३.४ **निष्कर्ष** (Conclusion) –

१. आदिवासी स्त्रियांमधील अंधश्रद्धेचे मुळ निरक्षरतेत असल्याचे दिसून आले कारण 65% उत्तरदात्या निरक्षर असल्याचे आढळते.
२. आदिवासी स्त्रियांची कुटुंबे आजही शेतमजुरासाठी इतर ठिकाणी स्थलांतर करतात.
३. जास्तीत जास्त आदिवासी स्त्रिया या घरगुती व मांत्रिकांवर विश्वास ठेवतात व उपचार घेतात.
४. आदिवासी स्त्रियांचे साक्षरता प्रमाण अत्यल्प आहे.
५. आदिवासी समाज हा आर्थिकदृष्ट्या कमकुवत आहे. त्याला व्यक्तिगत पातळीवर विवाह खर्च करणे परवडत नाही. म्हणून सामुदायिक विवाह करणे पसंत करतात असे आढळून आले.

३.५ शिफारशी (Recommendation) –

१. आदिवासी स्त्रियांना आर्थिक व शैक्षणिक पातळीवर सवलतीची पुरेशी माहिती नसते. त्यामुळे शासकीय योजनांचा लाभ मिळविण्यासाठी गावपातळीवर व तालुका स्तरावर मार्गदर्शन केंद्र असावेत.
२. आदिवासी स्त्रियांमधील साक्षरतेचे प्रमाण वाढविण्यासाठी जमातीच्या स्त्रियांना शिक्षणाचे महत्व पटवून देण्यासाठी मोठ्या प्रमाणात जनजागृती मोहीम राबविणे आवश्यक आहे.
३. दारिद्र्य रेषेखालील कुटुंबासाठी शासनाने राबवलेल्या योजना अधिक प्रभावीपणे त्यांची अंमलबजावणी करावी जेणेकरून त्या गरजू महिलापर्यंत पोहोचतील.

३.६ संदर्भ (Reference) –

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भारतातील आदिवासी चळवळीचे समाजशास्त्रीय अध्ययन

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गोषवारा

भारत देशात सिंधु संस्कृती ही संपूर्ण विश्वामध्ये अतितुल्य कोटीची आदर्श वैशिष्ट्यपूर्ण आणि वैभवसंपन्न संस्कृती असल्याचे आढळून येते. आणि हया संस्कृतीचे खरे वारसदार म्हणजेच या देशातील मुळ निवासी आदिवासी यांचा प्रामुख्याने उल्लेख करावा लागेल.

भारतातील आदिवासी हे अत्यंत साधे भोळे आणि शांतिप्रिय जिवन जगणारे लोक आहे. त्यांना स्वतःच्या देशात अस्तित्वाकरिता संघर्ष करावा लागतो हे मात्र खेदाचे असल्याचे दिसून येते खरे तर आदिवासी म्हणजे वेगळे मानव नाही. सामान्य जनतेसारखे ते देखील आहेत. मात्र पर्यावरणाशी जुळवून घेतांना आदिमानव आणि मानव यात थोडा फरक दिसून येतो. आदिवासी हा पुर्वीपासूनच भटक्या अवस्थेत राहणारा शिकारी करणारा जमात आहे. अलिकडे आधुनिक युगात स्वतःच्या अस्तित्वासाठी लढाई करतांनी अन्य मार्गांद्वारे अन्न संकलन करण्यास वाटचाल करीत आहे. त्यांच्या मार्गात मात्र अनेक अडथळे आणण्याचे प्रयत्न व्यवस्थेकडून होतांना दिसून येते.

भारत देशाचा विचार करता समाजातील तळागळातील लोक आपले प्रश्न सोडविण्याकरीता चळवळीचा उपयोग करतात. जेव्हा बाह्य जगांनी आदिवासी समाजात ढवळाढवळ केली आणि त्यांचा बाह्य जगाशी संपर्क आला तिथूनच खरे चित्र बदलण्यास सुरुवात झाली. परकीय सत्ता, विविध व्यापारी, बाह्य संस्कृती स्वतःच्या स्वार्थाकरिता आदिवासीचे शोषण करणारी स्पर्धा माणसे संपर्कात आली आणि त्यांच्या निसर्गावर अतिक्रमण करण्यास प्रारंभ झाला तेव्हा त्यांच्यामध्ये असुरक्षिततेची भावना निर्माण होऊ लागली आणि आपले अस्तित्व जपण्याकरीता होत असलेल्या अन्यायाविरुद्ध लढण्याची खऱ्या अर्थाने चळवळीची बिजे ही आदिवासी समाजामध्ये रूजल्याचे आढळून येते.

इतकेच नव्हे तर आदिवासी समाजावर होत असलेल्या अन्यायाविरुद्ध लढा देण्याकरिता आदिवासी समाजात अस्मिता जागृत करण्याकरिता आणि समाजातील स्त्री-पुरुष विषमता दूर करून समाजात समतेची भावना निर्माण करण्याकरिता, ब्रिटीश शासनाविरुद्ध, जमीनदारा विरुद्ध लढण्याकरीता आदिवासी समाज एकत्रित होऊन अनेक चळवळी या समाजाने केलीत. त्यात प्रामुख्याने संधाल चळवळ, खारवार चळवळ, बिरसा मुंडाची चळवळ, झारखंड चळवळ या प्रमुख चळवळी मानल्या जातात. या सामाजिक चळवळी समाजाच्या हिताकरिता आणि अन्यायाविरुद्ध लढलेल्या चळवळी म्हणून इतिहासामध्ये अजरामर असल्याचे आढळून येते. आणि या चळवळीच्या माध्यमातून आदिवासी समाजाची काही प्रमाणात शोषणातून मुक्तता झाल्याचे दिसून येते. आज २१ व्या शतकात आदिवासी समाजातील लोकांमध्ये अन्यायाविरुद्ध लढून व समाजात फार मोठया प्रमाणात जनजागृती करतांना आढळून येतात.

प्रस्तावना

चळवळीत समाजातील अनेक नागरिकांचा किंवा समाजाच्या एका मोठा वर्गाचा प्रत्यक्ष अथवा अप्रत्यक्षपणे सहभाग असल्याचे आपणास आढळून येतो. हा चळवळ या संकल्पनेच्या अर्थामधील समाजशास्त्रीय दृष्टीने सर्वात महत्वाचा भाग आहे. सर्वसाधारण चळवळ अनेक वर्षे अथवा दिर्घ कालावधीकरीता सुरू असतात. चळवळीची उद्दिष्टे, ते साध्य करण्यामधील यश, चळवळीचे परिणाम, चळवळीकरीता संघटना इत्यादी स्वरूपाचा चळवळीचा संपूर्ण संदर्भ

लक्षात घेऊन चळवळीचे वेगवेगळे प्रकार पाडले जातात. उदा. सुधारणावादी चळवळ, प्रतिक्रियावादी चळवळ पुराणमतवादी चळवळ, क्रांतीकारी चळवळ इ. काही अभ्यासक (विचारवंत) चळवळीचे सामाजिक चळवळ, आर्थिक चळवळी, धार्मिक चळवळी असे देखील प्रकार पाढतात. प्रत्येक सोयीप्रमाणे प्रत्येकांनी वेगवेगळे प्रकार पाडलेले असल्याचे आढळून येते. त्यातील एक प्रकार म्हणजे 'आदिवासी चळवळ' होय. हरबर्टब्ल्युमर यांच्यो मते "चळवळ म्हणजे सामाजिक प्रयत्नाद्वारे जिवनाची एक नविन व्यवस्था निर्माण करणे होय" अशी चळवळ या संकल्पनाची व्याख्या केलेली आहे. टर्नर आणि किलीन यांच्या मते "समाजात किंवा समाजाचा घटक असलेल्या एखाद्या समूहाच्या बाबतीत बदल करण्यासाठी किंवा बदलाचा विरोध करण्यास सातत्याने करण्यास आलेले सामुहीक प्रयत्न म्हणजे सामाजिक चळवळ होय".

अलीकडे वैज्ञानिक युगात आदिवासी लोकांसंबंधी सामान्य लोकांमध्ये अनेक प्रकारचे गैरसमज आणि भयंकर कल्पना दिसून येतात. म्हणजेच ते दुराचारी, क्रूर व विश्वासघातकी आहेत. आदिवासी लोकांना अशिक्षित, रानटी असे देखील संबोधले जाते. काही अभ्यासकांनी आदिवासींना Aborigines म्हणजे मुळचे रहिवासी असे म्हटले आहे. असे असतांना त्यांना स्वतःच्या भारत देशात स्वःअस्तित्वासाठी संघर्ष करावा लागतो हे खेदाचे आहे. खरे तर आदिवासी म्हणजे वेगळे मनुष्य नाही सामान्य मनुष्यासारखेच ते आहेत. मात्र पर्यावरणाशी जुळवून घेतांना आदिमानव व सभ्य मानव यात थोडा फार फरक आढळून येतो. आदिवासी हा पुर्वीपासूनच भटका, शिकारी आहे. आता तो आधुनिक जगात स्वअस्तित्वासाठी लढाई करतांना अन्य मार्गाद्वारे अन्न संकलन करण्यासाठी वाटचाल करीत आहे. त्यांच्या मार्गात मात्र अनेक अडथळे आणण्याचे प्रयत्न व्यवस्थेकडून होतांना आढळून येते.

आदिवासी लोकांनी चळवळी करूनही त्यांचा पाहिजे त्या प्रमाणात विकास झालेला नाही. त्याचप्रमाणे शासनांनी देखील आदिवासी लोकांकरीता अनेक कल्याणकारी योजना आणल्या मात्र त्यातुनही त्यांचा विशेष लाभ त्यांना झालेला नाही. रोजगारात आरक्षण असून देखील त्यांचा अनुशेष दिसून येतो. राजकीय आरक्षण असूनही त्यांच्या निरक्षरतेचा लाभ गावातील सक्षम प्रभावी लोक घेतांना आढळून येतात. परंतु एवढे मात्र निश्चित की हळूहळू का होईना आदिवासी समाजाचा विकास होत आहे. आदिवासी आपल्या वेदना, हुंकार शब्दबध्द करीत आहेत.

आजही जंगलव्याप्त आदिवासींना वनविभाग यांचेकडून त्रास होतो. जंगल नष्ट होण्यास प्राणी कमी होण्यास त्यांना जबाबदार ठरविले जाते. मात्र वास्तविकता वेगळीच आहे. १९५१ च्या राष्ट्रीय वन धोरणानुसार आदिवासींना मिळणाऱ्या सवलती कमी करण्यात आलेल्या आहेत. त्यामुळे आता गवत, फळे इंधनाकरीता लाकूड सुध्दा आणणे गुन्हा ठरविण्यात आले आहे. इतकेच नव्हेतर जंगलातून जनावरे चारण्यासाठी बंधने घालण्यात आली तर दुसरीकडे

वेगवेगळ्या गोष्टीसाठी त्यांना विस्थापीत करण्याचा डाव शासन करीत आहे. म्हणजेच आधुनिक जिवनाकरीता परिवर्तन नव्हे तर त्यांना हिसकावून लावण्याच्या परिस्थितीतून परिवर्तन होतांना आढळून येत आहे.

आदिवासी चळवळीचा अर्थ

बहुतांश (लोकांचा) आदिवासी सहभाग असणारी आणि लोकांच्या हितसंबंधाचे रक्षण करण्यासाठी सुरू असणाऱ्या चळवळींना आदिवासी चळवळी असे संबोधण्यात येते. साधारणात: अशा चळवळीचे नेतृत्वदेखील आदिवासी व्यक्तिंकडे (नेत्यांकडे) असते. आदिवासी चळवळीत गैर आदिवासी लोकांचा सहभाग असू शकतो. परंतु त्यांची संख्या अतिशय कमी असल्याचे आढळून येते. काही सामाजिक शास्त्राचे अभ्यासक आदिवासी चळवळीचा उल्लेख आदिवासींचा विद्रोह, आदिवासींचा असंतोष, आदिवासींची बंडाळी अथवा आदिवासींचा सशस्त्र उठाव यासारख्या नावानेही करतात.

आदिवासींच्या चळवळी या स्वाभीमान आणि स्वातंत्र्याच्या चळवळी होत्या. त्या चळवळी शोषण करणाऱ्या वर्गाच्या विरुद्ध होत्या आदिवासींचा जोपर्यंत सभ्य समाजाशी संपर्क येत नव्हता, तोपर्यंत त्यांच्यात चळवळी निर्माण झाल्या नव्हत्या भारतात इंग्रजांची राजवट अस्तित्वात आली आणि आदिवासी क्षेत्रात ख्रिश्चन मिशन त्यांनी सामाजिक सेवेच्या माध्यमातून धर्मप्रसार सुरू केल्यामुळे आदिवासी समाज लहान मोठ्या चळवळी निर्माण झाल्यात.

आदिवासी चळवळीचे प्रकार

एस.एस.दुबे यांनी आदिवासींच्या चळवळीचे चार प्रकारात विभाजन केले.

- १) धार्मीक व सामाजिक सुधारणेची चळवळ
- २) स्वतंत्र राज्याच्या मागणीची चळवळ
- ३) बंडखोर चळवळ
- ४) सांस्कृतिक हक्कांची चळवळ

अध्ययनाचे उद्देश

- १) आदिवासी चळवळीचा अर्थ व स्वरूप लक्षात घेणे.
- २) भारतातील आदिवासी चळवळीच्या निर्मातीच्या कारणांचा शोध घेणे.
- ३) आदिवासींच्या विकासात आदिवासी चळवळीचे योगदान.
- ४) आदिवासी चळवळी आणि आदिवासींच्या योजना यांचा सहसंबंध अभ्यासणे.

अध्ययन पद्धती

प्रस्तूत अध्ययनासाठी विषयाच्या अनुषंगाने प्रकाशित व अप्रकाशित लेख, मासिक, वृत्तपत्रे, विविध ग्रंथ इत्यादी स्रोतांचा उपयोग केलेला आहे.

भारतातील आदिवासी चळवळी

‘Anthropological survey of India’ यांनी केलेल्या १९७६ च्या अध्ययनानुसार भारतात ३६ आदिवासी चळवळी होत्या. त्यातील १४ चळवळी ह्या उत्तरपुर्व भारतातील होत्या. व त्या बहुतांशी राजकिय चळवळी होत्या. पूर्वं भारतात झालेल्या ७ चळवळीपैकी एका चळवळीने स्वतंत्र झारखंड राज्याच्या मागणीसाठी चळवळ केली. मध्य भारतात भगत चळवळ व गोंड आदिवासींची राजकिय चळवळ झाली. पश्चिम भारतात भिल्लाची भगत चळवळ उभी राहिली. तसेच आदिवासी शेतकरी चळवळ व सत्तेसाठी राजकिय चळवळ अशा उभ्या राहिल्या नागा आणि मिझो या आदिवासींनी ब्रिटीशांविरूद्ध स्वतंत्र राज्यासाठी लढा दिला. बिहारमधील आदिवासींनी ‘झारखंड’ या असल्या निराळ्या राज्यासाठी लोकचळवळ उभी केली.

आदिवासींचा स्वातंत्र्य लढा

आदिवासींचे प्रश्न आणि समस्या या फार मोठ्या प्रमाणात आहेत परंतु ते सोडविण्यासाठी कोणीही प्रामाणिक प्रयत्न केलेले नाहीत. ब्रिटीश राज्यकर्त्यांनी आदिवासींना हेतुपुरस्पर दुर ठेवले. देशातील राष्ट्रीय चळवळीने देखील आदिवासींना फारसे लक्षात घेतले नाहीत. वास्तविकता इंग्रजांविरूद्ध सर्वप्रथम शस्त्र आदिवासींनी उचलेले होते आणि स्वातंत्र्याच्या चळवळीत आदिवासींनी फार मोठा त्याग केलेला होता. संधाल व मुंडा आदिवासींनी १८५५—५६ साली ब्रिटीश वसाहत वादाविरूद्ध रक्त सांडविले होते. संधाल व मुंडाचे बंड मोडून टाकण्यासाठी ब्रिटीशांनी आपले बळ पणाला लावणे भाग पडले. संधाल आदिवासीमध्ये सन १८३२ मध्ये गंगा नारायण संधाल यांच्या नेतृत्वाखाली ‘भुमजी मुव्हमेंट’ या नावाने प्रसिध्द असलेली आदिवासींच्या हक्कांसाठी चळवळ सुरू करण्यात आली. आदिवासींचे जमीनदार आणि व्यापारी यांचेकडून जे शोषण होत होते त्यांच्याविरूद्ध असलेली ही चळवळ गंगा नारायणानंतर कडू आणि सिध्दा संधाल यांनी इ.स. १८५० पर्यंत सुमारे १८ वर्षे खंबीरपणे चालविली.

आदिवासींच्या कल्याणासाठी प्रयत्न

भारत स्वतंत्र होण्यापुर्वी ब्रिटीश राजसत्तेच्या हातून विकासात्मक कामे पार पाडली परंतु त्याचा लाभ नागरी क्षेत्रातील लोकांना मिळाला ग्रामीण क्षेत्र मात्र उपेक्षितच राहिला. पर्वतावर आणि दऱ्याखोऱ्यावर राहणारा आदिवासी समाज हा संपूर्णतः दुर्लक्षित राहिला. याचे कारण ही तसेच होते कारण त्यांच्याकडे लक्ष देऊन ब्रिटीश शासनाला कोणताच लाभ होणार नव्हता. तरीदेखील ब्रिटीश शासन यंत्रणात प्रशासकीय पदावर कार्यरत असलेल्या तत्कालीन ब्रिटीश अधिकाऱ्यांनी आपला कार्यभार सांभाळित असतांना दुर्गम अशा आदिवासी भागात जावून तेथिल लोकजिवनाची पाहणी करून अभ्यासपूर्ण लिखाण केले. त्याचे श्रेय ब्रिटीश अधिकाऱ्यांनाच आहे. त्यांच्या लिखाणाचा फायदा आदिवासींच्या विकास योजना राबविण्याकरीता झाला.

पहिल्या पंचवर्षीक योजनेपासूनच सामुहीक विकास योजनांना देखील प्रारंभ झाला आणि आदिवासींना मुख्य प्रवाहात आणण्यासाठी खऱ्या अर्थाने प्रयत्न सुरू झाले.

भारताला स्वातंत्र्य मिळाल्यानंतर देशाचे संविधान तयार करण्यात आले. भारतीय संविधानात स्वातंत्र्य समता बंधुता आणि न्याय यांचे तत्व मान्य करून जातीव्यवस्थेच्या आधारावर निर्माण झालेली विषमता दूर करणे तसेच आदिवासींचा विकास करण्याच्या दृष्टिने अनेक महत्वपूर्ण तरतूदी करण्यात आल्या आदिवासी समाजाच्या विकासाच्या दृष्टिने भारतीय घटनेचे शिल्पकार डॉ.बाबासाहेब आंबेडकर यांनी संविधानात अतिशय महत्वाच्या तरतूदी केल्यात. त्यात कलम ३४२, कलम ३४० व कलम ३४१ लोकसभेत आणि विधानसभेत अनुसूचित जमाती यांच्याकरीता जागा राखून ठेवणे. अनुच्छेद १९ भारताच्या राज्य क्षेत्रात सर्वत्र मुक्तपणे संचार करण्याचा भाषण व अभिव्यक्ती स्वातंत्र्याचा कोणत्याही भागात राहण्याचा अधिकार कलम १९, २९, ४६ मध्ये देखील प्रविधान भारतीय घटनेत केलेले आहे.

आदिवासी चळवळी आणि आदिवासींच्या योजना यांचा सहसंबंध अभ्यासणे.

- १) आदिवासींना शासकीय नोकऱ्या तसेच शासकीय अनुदानावर चालणाऱ्या संस्थांच्या नोकऱ्यात आरक्षण देण्यात आले. निवड मंडळातर्फे भरल्या जाणाऱ्या एकूण जागापैकी ७.५% जागा आदिवासींसाठी आरक्षित ठेवण्यात आलेल्या आहेत.
- २) आदिवासी समाजातील लोकांमध्ये निरक्षरतेचे प्रमाण जास्त असल्यामुळे व शिक्षणाचा अभावामुळे या समाजाचा विकास झालेला नाही. त्याकरीता आदिवासी मुलामुलींकरिता शिक्षणासाठी शिष्यवृत्ती (भारत सरकारची) दिली जाते व आदिवासी विद्यार्थ्यांकरिता जिल्हयाच्या ठिकाणी वसातीगृहाची निर्माती करण्यात आली आहे.
- ३) आदिवासींनी राजकीय क्षेत्रात सक्रिय होऊन आपल्या समस्या लोकसभा व विधानसभेत प्रभावीपणे मांडतात आदिवासींना त्यांच्या लोकसंख्येच्या प्रमाणात म्हणजेच ७.५% जागा आरक्षित ठेवण्यात आल्या आहेत.
- ४) आदिवासी समाजाचा आर्थिक विकास व्हावा यासाठी कृषी, कुटीरोद्योग, सहकारी संस्था आर्थिक विकास महामंडळे इ.कडे शासनाने विशेष लक्ष दिलेले आहे. तसेच त्यांना विविध प्रकारच्या लघुउद्योगांना आर्थिक सहाय्य मिळावे म्हणून त्यांच्यासाठी स्वतंत्र विकास महामंडळे सुरू करण्यात आली आहेत.
- ५) आदिवासी लोकांच्या अनेक आरोग्य विषयक समस्या असून अपुरा आणि निकृष्ट आहार तसेच रोगावर उपचार करण्यासंदर्भातील आदिवासींची नकारात्मक मानसिकता लक्षात घेऊन शासनातर्फे त्यांना फिरते दवाखाने मोफत औषधी, आरोग्य केंद्र, बालसंगोपन आणि प्रसूतीगृह यावर विशेष भर दिलेला आहे.
- ६) आदिवासींच्या कल्याणकरिता भारत सरकारने पंचवर्षीक योजनांच्या माध्यमातून आदिवासी कल्याणासाठी विविध योजना तयार केलेल्या आहेत.

- ७) आदिवासी समाजातील लोकांच्या विकास कार्यालया गति मिळावी म्हणून घटनेच्या तरतुदीप्रमाणे प्रशासकीय व्यवस्था करण्यात आली.
- ८) आदिवासी महिलांकरीता महिलांचे सशक्तिकरण व्हावे म्हणून आदिवासी महिला सशक्तिकरण योजना सुरू करण्यात आली. या योजनेमुळे दारिद्र्य रेषेखाली असणाऱ्या अनुसूचित जमातीच्या कुटुंबांना फार मोठ्या प्रमाणात लाभ झाल्याचे आढळून येतो. महिलांना व्यवसायाकरीता कर्ज दिला जातो. की ज्यामुळे महिला देखिल आपले उत्पन्न वाढवून आर्थिक सक्षम बनण्यास सहाय्य होईल.

आदिवासी समाजाच्या कल्याणाकरीता विविध योजना शासनातर्फे कार्यान्वीत करण्यात आलेल्या आहेत. इतकेच नव्हेतर त्यांच्याकरीता वैयक्तिक लाभाच्या आणि सार्वजनिक लाभाच्या योजना आहेत. त्या योजना असूनही दऱ्याखोऱ्यातील आदिवासी पर्यंत पोहचत नाही. शासकीय योजनांचा पैसा खर्च करायचा असतो म्हणून कोणत्या ना कोणत्या प्रकारे तो खर्च केला जातो. शासकीय योजना या प्रभावीपणे आणि प्रामाणिकपणे राबविल्या जात नाही ही फार मोठी शोकांतिका २१ व्या शतकामध्येही आपणास पाहायला मिळते आहे. याकरीता आदिवासी समाजातील लोकांनी योग्य दिशेने सत्कार्ये करणे गरजेचे आहे. त्याकरीता सामाजिक संघटनेच्या आणि सामाजिक चळवळीच्या माध्यमातून लोकांचा सहभाग समाजातील लोकांनी एकत्र येऊन कार्ये करणे अतिशय आवश्यक आहे.

संदर्भ ग्रंथसूची

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| १) आदिवासी समस्या आणि बदलते संदर्भ
सुगावा प्रकाशन, पुणे. | :- | डॉ.गोविंद गारे |
| २) आदिवासी समाजाचे समाजशास्त्र
श्री.साईनाथ प्रकाशन,नागपूर. | :- | डॉ.प्रदिप आगलावे |
| ३) आदिवासी समाजाचे समाजशास्त्र
पिंपळापूरे अँड कं.पब्लिशर्स, नागपूर | :- | डॉ.बी.एम.कन्हाडे |
| ४) आदिवासी समाजाचे समाजशास्त्र
पिंपळापूरे अँड कं.पब्लिशर्स,नागपूर | :- | डॉ. र. ज.लोटे. |

आदिवासी महिलांच्या समस्या

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गोषवारा

प्रत्येक देशात आदिवासी समाजाच्या समस्या वेगवेगळ्या रूपाने आपल्याला दिसून येईल. त्यांच्या निराकरणाचे उपाय देखील भिन्न भिन्न आहेत. आदिवासी समाजाच्या कल्याणासाठी प्रत्येक देशाने आपापल्या परीने ध्येय धोरणे ठरविलेले आहे. सोबतच वेगवेगळ्या उपाययोजना देखील केलेल्या आहेत. भारतातील आदिवासी समाजाच्या संदर्भात विचार करायचा झाल्यास अनेक समस्या त्यांच्यासमोर आजही दिसून येत आहे. त्या समस्या सोडविण्याचे प्रयत्न शासन स्तरावरून होत आहे. तरीपण अजूनही अनेक नविन प्रश्न निर्माण होतांना दिसत आहे.

भारताच्या एकूण लोकसंख्येत सुमारे आठ टक्के अशी आदिवासी समाजाची संख्या आहे. म्हणजेच भारतात आठ कोटीपेक्षा जास्त आदिवासी आहेत. स्वातंत्र्यपूर्व काळापासून भारतीय आदिवासींच्या समस्या सोडविण्याचे प्रयत्न सुरू आहे. स्वातंत्र्योत्तर काळात आदिवासी कल्याण कार्यक्रमाद्वारे आदिवासींच्या समस्यांचे निर्मुलन करण्याचे जोरदार प्रयत्न सुरू आहेत. याशिवाय अनेक समाजसेवी संस्था व संघटनादेखील आदिवासी समस्यांचे निर्मुलन करण्याचे प्रयत्न करीत आहे. भारतीय समाजात ग्रामीण आणि नागरी समुदायापेक्षा आदिवासी समाजात सर्वात जास्त दारिद्र्य आहे. म्हणूनच भारतीय आदिवासी समाजातील बहुतांश समस्या आर्थिक दारिद्र्यातून उत्पन्न झाल्या आहेत. आणि त्यांच्या आर्थिक समस्यांना देखील सामाजिक व सांस्कृतिक अशा विविध छटा पहायला मिळतील. साध्याभोळ्या आणि प्रामाणिक अशा आदिवासींचे प्रश्न हे गुंतागुंतीचे निर्माण झालेले आहेत. भारतातील बहुतांश आदिवासींची स्थिती त्रिशंकूसारखी झालेली दिसून येत आहे. कारण त्यांनी अजूनही ग्रामीण किंवा नागरी लोकांप्रमाणे जीवन जगण्याच्या शैलीचा पूर्णपणे स्विकार केलेला नाही. तसेच पारंपारीक जिवनपध्दतीचा पूर्णपणे त्यागही केलेला नाही. त्यामुळे २१ व्या शतकात पारंपारीकता आणि आधुनिकता यांचा मेळ कसा घालावा हा प्रश्न त्यांच्यासमोर अजूनही आहे.

विषयाच्या अनुषंगाने विचार करावयाचा झाल्यास आदिवासी स्त्री देखील सर्वच समस्यांमध्ये गुरफटत चालेली दिसून येत आहे. विशेषकरून प्रगत ग्रामीण व नागरी समाजाशी आलेल्या संपर्कामुळे कामाचे स्वरूप बदलले आहे. आदिवासी स्त्रियांच्या देखील अनेक समस्या निर्माण होत आहेत. त्यामध्ये आरोग्याची समस्या, आर्थिक समस्या, सामाजिक व सांस्कृतिक समस्या, धार्मिक समस्या इत्यादी वर्तमान स्थितीचा विचार केला तर आदिवासी महिलेला देखील अनेक सदस्यांना सामोरे जावे लागत आहे. त्याचा सविस्तर आढावा आपल्याला शोधनिबंधामधून घ्यावयाचा आहे. जंगलावर अधिराज्य गाजविणारा आदिवासी समाज पर्यायाने आदिवासी महिला आज जमीनदार, व्यापारी, जंगलचे ठेकेदार, सरकारी अधिकारी यांच्या शोषणाला बळी पडत आहे. कुमारी मातांचा प्रश्न, कुपोषण यासारख्या आणि इतरही अनेक समस्या आदिवासी स्त्रियांच्या संदर्भात दिसून येते. याची दखल आपल्याला घ्यावी लागेल.

बीज शब्द : आदिवासी महिला, आर्थिक, सामाजिक, आरोग्य, समस्या

प्रस्तावना

आपण २१ व्या शतकाच्या उंबरठ्यावर उभे आहोत. एकीकडे विज्ञानाने केलेली प्रगती डोळे दिपवून टाकते तर दुसरीकडे टिचभर पोटासाठी वनवन भटकणारे आदिवासी लोकही आपल्याला दिसतात. आदिवासी समाजाची एकंदरीत स्थिती अशी की रोज मिळविणे आणि

खाणे कारण उपभोगापुरतेच उत्पादन हे तत्व आदिवासी अर्थव्यवस्थेमध्ये दिसून येते. श्रम करणे म्हणजे केवळ पोट भरण्यापुरतेच आजही भारतातील अनेक आदिवासी जमाती अशा आहेत की त्यांच्या शैक्षणिक, सामाजिक, आर्थिक, आरोग्य विषयक स्थितीमध्ये सुधारणा झालेली नाही. म्हणूनच आदिवासी समुहाचे अध्ययन आजही संशोधनाचा विषय राहिलेला आहे. सरकारने वेळोवेळी आदिवासी समाजाच्या उत्थानासाठी योजना राबविल्या आणि राबवित आहे पण त्या योजनांचा लाभ आदिवासी समाजापर्यंत पोहचतो किंवा नाही. किंवा त्या योजनांमध्ये त्यांच्या अंमलबजावणी मध्ये काही बदल करणे गरजेचे आहे का? हा देखील एक प्रश्नच आहे. वंचितता ज्याला आपण म्हणतो मग ती शैक्षणिक, सामाजिक, आर्थिक, आरोग्य विषयक कोणतीही असो ती स्थिती आजही बऱ्याच प्रमाणात दिसून येत आहे. आजही शिक्षणापासून आदिवासी बांधव वंचित आहे. ज्या वयामध्ये शिक्षण घ्यायला पाहिजे त्याच वयामध्ये त्यांना पोटासाठी कष्ट करावे लागतात. कारण केवळ पोट भरणे हा प्रश्नच सर्वात कठीण आहे. बाकी गोष्टी त्यानंतर येतात. मिळणारे काम कशा स्वरूपाचे आहे यावर त्यांची आर्थिक स्थिती अवलंबून असते आर्थिक स्थितीत जर कमकुवत असेल तर पुढचे पाऊल कसे टाकता येणार कारण जीवनाशी निगडित असणारे अनेक प्रश्न पैशाशिवाय सुटत नाही. पैसा मिळवावा कसा हा देखील एक यक्ष प्रश्न आहे. अर्थातच आर्थिक स्थिती सुधारलेली नसल्यामुळे शैक्षणिक प्रगती होत नाही. आणि त्याचा परिणाम सामाजिक स्थितीवरही झालेला आपल्याला दिसते.

आदिवासी समाज जीवनाचा अभ्यास करतांना त्या समाजातील स्त्रियांचा अभ्यास करणे तेवढेच महत्वाचे आहे. आदिवासी स्त्री—जीवन हा विषयच खरं तर संशोधनाचा आणि चिंतनाचा आहे. भारतातील स्त्री जीवनाची विविध रूप आपण पाहतो स्त्रियांच्या विविध समस्यांची चर्चा होते पण आदिवासी स्त्रियांच्या समस्यांवर प्रकाश टाकणे महत्वाचे आहे. आदिवासी स्त्रियांची स्थिती, आर्थिक, शैक्षणिक, सामाजिक बाबतीत अत्यंत मागासलेली दिसून येईल अनेक आदिवासी कुटूंब आजही दारिद्र्य रेषेखाली जीवन जगत असतांना दिसून येत आहे. पारंपारीक अर्थव्यवस्थेमध्ये जंगल हेच आदिवासींच्या उपजिविकेचे साधन होते. पण जंगलातील मुक्त वावरण्यावर अनेक निर्बंध प्रस्थापित झाले उपजिविकेच्या साधनावर बंधने आली. त्यामुळे उपजिविकेसाठी दुसरे मार्ग शोधण्याचा प्रयत्न आदिवासी स्त्री करीत आहे. मोलमजुरी करण्यावर त्यांचा सर्वात जास्त भर दिसून येत आहे.

अध्ययन पध्दत (संशोधनाची पध्दत)

आदिवासी महिलांच्या समस्यांचे अध्ययन करण्यासाठी वर्णनात्मक संशोधन पध्दतीचा वापर केलेला आहे. सामाजिक घटनांच्या अभ्यासात सामाजिक समस्यांचा अभ्यास सुध्दा असतो. वर्णनात्मक संशोधनात कोणत्याही समस्येच्या निराकरणावर लक्ष केंद्रीत न करता त्या समस्येचे परीपूर्ण स्वरूप समजून घेण्यावर अधिक भर असतो. आदिवासी महिलांच्या समस्येचे विश्लेषण करून त्यांचे वर्णनात्मक अध्ययन करण्याची आवश्यकता आहे. त्यांची मते त्यांच्या

समस्येविषयीचा दृष्टीकोन तेथील लोकांची वैशिष्ट्ये समजून घेणे हे वर्णनात्मक अध्ययनातूनच प्राप्त होत असते. कोणत्याही समस्यांचे वास्तविक विवेचन व विश्लेषण हे वर्णनात्मक संशोधन पध्दतीच्या केंद्रस्थानी असते.

अध्ययनाचे उद्देश

१. आदिवासी स्त्रियांच्या आर्थिक शोषणाचा अभ्यास करणे.
२. आदिवासी स्त्रियांना मुख्य प्रवाहात समाविष्ट होण्यासाठी येणाऱ्या अडचणीचा अभ्यास करणे.

अध्ययनाचे महत्व

भारतातील किंवा जगातीलही आदिवासींचा जीवनसाथी किंवा पाठीराखा हा निसर्ग मानला गेला आहे. निसर्गाकडून मिळणाऱ्या साधनावर आपले पोट भरून सदोदित आनंदी असणारा हा समाज त्यांची एक खास शैली आहे. आदिवासी समाज जीवनाशी खास वैशिष्ट्ये आहे. त्यांच्या जीवनपध्दतीमध्ये अंधश्रद्धा, रूढी, परंपरा या सर्वांना विशेष महत्व आहे. संपूर्ण आदिवासींचे आर्थिक, सामाजिक व सांस्कृतिक जीवन एकसारखे नाही. आर्थिक जीवनात जशी विविधता आहे (उदा. आजही काही आदिवासी कंदमुळे गोळा करतात, काही स्थानांतरीत शेती करतात काही कलाकुसरीच्या वस्तु तयार करतात इ.) तसेच सामाजिक जीवनातही विविधता बघायला मिळते (उदा. काही जनजातीमध्ये मातृसत्ताक कुटूंबपध्दती आहे कुठे पितृसत्ताक कुटूंबपध्दती आहे. बहुपत्नीप्रथा, बहुपतीप्रथा संयुक्त आणि विभक्त कुटूंबपध्दती, केशभुषा, वेशभुषा इ.)

आदिवासी समाज हा अजूनही मोठया प्रमाणात मागसलेला आहे. त्यामुळे पर्यायाने आदिवासी महिलांवर देखील तो प्रभाव पडलेला आहे. आदिवासी स्त्रियांचे मागासलेपण हे सामाजिक, सांस्कृतिक, आर्थिक, आरोग्य, शैक्षणिक, धार्मिक व राजकीय इ. सर्वच क्षेत्रांमध्ये पाहायला मिळते. याच मागासलेपणामधूनच अनेक समस्यांची निर्मिती झालेली आहे. सामाजशास्त्रीय दृष्ट्या आदिवासी स्त्रियांचा दर्जा हा कनिष्ठ मानला गेलेला नाही. त्यांना सामाजिक दृष्ट्या उच्च स्थान दिलेले आहे आणि सभ्य किंवा प्रगत समाजाच्या तुलनेत आदिवासी स्त्रियांना पुरुषांच्या बरोबरीचे स्थान मिळालेले आहे हे वास्तव नाकारता येत नाही. याला कारणे ही वेगवेगळी असू शकतात. कारण प्रत्येक जनजातीमध्ये आदिवासी महिलांच्या दर्जाचे स्वरूप आपल्याला वेगवेगळे पाहायला मिळते. कारण भारतीय आदिवासींचे अध्ययन करणाऱ्या अभ्यासकांच्या मते मातृवंशपरंपरा, पतिस्थानिय निवासपध्दती, आर्थिक क्रियामधील स्त्रियांचा सहभाग हे तिन घटक आदिवासी स्त्रियांचा दर्जा तथ्य संकलन निश्चित करण्याच्या दृष्टीने महत्वपूर्ण आहे.

तथ्यसंकलन

आदिवासी महिलांच्या ज्या समस्या निर्माण झालेल्या आहे त्यामध्ये आरोग्यविषयक समस्या, आर्थिक समस्या, सामाजिक समस्या व शैक्षणिक समस्या ह्या समस्या माझ्या मते अधिक महत्वपूर्ण वाटते. आरोग्यविषयक समस्येचा विचार केला तर अत्यंत भयावह अशी

समस्या जी आहे ती म्हणजे कुपोषण, कुपोषण हे लहान मुलांचे होत आहे किंवा होत असते पण त्यांचा सरळ संबंध हा त्या बाळाच्या मातेशी असतो. आई शारीरिक दृष्ट्या सुदृढ नसल्यामुळे जन्माला येणार बाळ हे कुपोषित जन्माला येते. महत्वाची गोष्ट अशी की त्या बाळाची आईच कुपोषित असते असे म्हणावे लागते. याला कारण म्हणजे आरोग्याविषयीची जागृतता अजुनपर्यंत त्यांच्यामध्ये पाहिजे तशी निर्माण झालेली नाही. बुवाबाजी, अंधश्रद्धा याचा आधार अजुनही घेतला जाते. भगताची जी भूमिका आहे ती काही अंशी अजुनही शिल्लक आहे असे म्हणावे लागते. याला कारणही तशीच आहे. कारण आरोग्यविषयक सुविधा गावापर्यंत अजून पोहोचलेल्या नाही. पोहोचल्या असल्या तरी त्या सुविधा घेणे किंवा मिळविणे अजुनही आदिवासी स्त्रियांना जमलेले नाही. मनामध्ये असेलली एक प्रकारची अनामिक भिती अजुनही त्यांना वाटते. गावाच्या बाहेर जावून उपचार घेण्यासाठी अजुनही त्यांची मानसिक तयारी झालेली नाही. आणि याचा परिणाम शेवटी त्यांच्या जीवावर बेतला जात आहे.

आरोग्याच्या बरोबरीनेच त्यांच्या सामाजिक समस्या देखील तेवढ्याच महत्वाच्या आहे. पारंपारीक वधु वर निवडीच्या पध्दती कमी होत चाललेल्या आहे. परिणामी सभ्य समाजातील पध्दतीचा प्रभाव त्यांच्यावर पडलेला आहे. हुंडा पध्दती जरी नसली तरी वस्तु रूपामध्ये देण्या—घेण्याचे व्यवहार सुरू होतांना दिसत आहे. सामाजिक समस्येमध्ये आदिवासी स्त्रियांचे शोषण संदर्भात महत्वाचा प्रश्न निर्माण झालेला आढळतो आहे. किंवा निर्माण झालेलाच आहे. तो म्हणजे कुमारी मातांचा प्रश्न “कुमारी माता म्हणजे विवाहाअगोदर गर्भवती होणे होय.” कुमारी माता म्हणजे जिचा विवाह न होता असामान्य व्यवहारातून किंवा अनैतिक संबंधातून मुल होणे होय कुमारीमातेच्या या अपत्याला सामाजामध्ये अनौरस समजल्या जाते. कुमारी मातांचा हा प्रश्न किंवा ही समस्या सामाजिक प्रथांमुळेच निर्माण झालेली आहे. बालविवाह विधवा विवाहास बंदी, देवदासीप्रथा, मुलींच्या शिक्षणावर बंदी, आंतरजातीय विवाहास बंदी अज्ञान इत्यादी कारणामुळे कुमारी माता बनत आहे.

त्याचबरोबर शिक्षणाचा अभाव आदिवासी महिला मध्ये अजुनही दिसून येत आहे. अज्ञान हे व्यापक स्वरूपात अजुनही आहे. वाचता येत नसल्यामुळे व हिशोब करता येत नसल्यामुळे त्यांचे आर्थिक शोषण होते बाह्य जगातल्या परिस्थितीचे ज्ञान व जाणीव त्यांना नसते. अज्ञानामुळे काही हानीकारक प्रथा व परंपराही पाळल्या जातात. पारंपारीक शिक्षण देण्याच्या गोटूल सारख्या संस्था कालबाह्य झालेल्या आहे. युवागृह नामशेष होण्याच्या मार्गावर आहे. नविन शिक्षणपध्दतीमुळे त्यांच्या संस्कृतीचा न्हास होत आहे असे त्यांना वाटते.

निष्कर्ष

आदिवासी महिलांच्या आर्थिक, सामाजिक, शैक्षणिक व आरोग्यविषयक समस्या अजुनही बऱ्याच अंशी दिसून येत आहे. साक्षरतेचे प्रमाण पाहिजे तेवढे वाढलेले नाही.

शिक्षणाबद्दलची उदासिनता अजुनही आदिवासी महिलांमध्ये दिसून येत आहे. आदिवासी महिला ह्या मोलमजुरी करण्याचे काम करतात. परंतू मोलमजुरीही बारमाही नसते त्यामुळे त्यांच्यासाठी रोजगार उपलब्ध करणे गरजेचे आहे. जेणेकरून स्त्रियांची आर्थिक स्थिती उंचावेल.

आरोग्यविषयक समस्येमध्ये आदिवासी महिलांच्या आहाराची समस्या देखील महत्वाची आहे. मुबलक आणि सकस आहार त्यांना मिळत नाही. कंदमुळे आणि रानभाज्या खावून त्या दिवस काढतात. अपुऱ्या आणि समतोल आहारातून त्यांना अनेक रोग निर्माण होतांना दिसते.

काही आदिवासींचे आधुनिकीकरण झालेले असेल तरी त्यांचे प्रश्न भिन्न आहेत. एकूणच आदिवासी महिलांच्या समस्या ज्या आहेत त्या समस्यांचे मुळ निरक्षरता अज्ञान, अंधश्रद्धा, दारिद्र्य आणि स्वच्छतेचा अभाव यात दिसून येते.

शिफारशी व सूचना

१. कुपोषणाचे प्रमाण कमी करण्यासाठी जनजागृती करणे आवश्यक आहे, विवाहपूर्व माता – पालक मेळावे आयोजित करणे.
२. मुलींच्या शिक्षणाचे महत्व सांगणे, योग्य व सकस आहार तसेच नियमित आरोग्य तपासणीकरिता महिलांना प्रोत्साहित करणे.
३. कुटूंबाची आर्थिक सुबत्ता वाढविण्यासाठी परंपरेला छेद देत महिलांनी सुध्दा आर्थिक बाबतीत पुढाकार घेणे महत्वाचे आहे.
४. महिलांनी स्वतःमध्ये निर्णय घेण्याची क्षमता विकसित करणे.
५. पारंपारीक वाईट प्रथांवर आळा घालून आदिवासी महिलांना दवाखान्याचे महत्व पटवून देणे.
६. अंधश्रद्धा कमी करण्यासाठी उपाययोजना व जनजागृती करणे. एकंदरीत आदिवासी महिलांचे सक्षमीकरण करणे.

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आदिवासी कल्याण कार्यक्रम व त्यावरील मर्यादा

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सारांश

भारतीय लोकसंख्येत ८.६: लोकसंख्या असणारा आदिवासी समाज हा सलग समाज नसून तो अनेक जमातींमध्ये विभाजित झाला आहे. त्यांचे निवासस्थान, बोलीभाषा, प्रथा—परंपरा, एकूणच जीवन जगण्याच्या पध्दती वेगवेगळ्या आहे. भारतीय आदिवासी समाज भारतातील विविध घटकराज्ये व केंद्रशासित प्रदेशातील घनदाट जंगलांमध्ये, द—या —खो—यात, डोंगराळ भागात विखुरलेला आहे. भारतात ब्रिटिशांची राजवट सुरू होण्याच्या पूर्वाकाळात आदिवासी समाजाची अर्थव्यवस्था आत्मनिर्भर होती, ते जंगलाचे राजे होते, जंगल तसेच त्यांच्या आजूबाजूची जमीन आदिवासींच्या संपूर्ण दैनंदिन गरजांची पूर्तता करित होती. परंतु हीच अर्थव्यवस्था तोडण्याचे कार्य सर्वप्रथम ब्रिटिश शासनाद्वारे करण्यात आले, जंगलविषयक जाचक अटी त्यांच्यावर लादण्यात आल्या. म्हणजेच ब्रिटिशांचे आदिवासीविषयक धोरण हे नकारात्मक स्वरूपाचे होते, त्यामुळे आदिवासींचे शोषण आणि पिळवणूक करण्याचे प्रयत्न या धोरणामुळे करण्यात आले. परिणामी ब्रिटिश राजवटीत भारतीय आदिवासींच्या हालअपेष्टा तीव्र स्वरूपाच्या झाल्या. त्याचबरोबर आदिवासींचे अज्ञान, दुर्गम निवासस्थान, कालबाह्य ठरलेल्या प्रथा—परंपरा, बाह्य समूहाकडून होणारे शोषण यामुळे सुध्दा आदिवासींना अनेक समस्यांचा सामना करावा लागत आहे. स्वातंत्र्यपूर्व काळात आदिवासी समाजाची सामाजिक दशा फारच दयनीय होती. स्वातंत्र्यपूर्व काळात देश स्वतंत्र करणे हेच प्रमुख उद्दिष्ट असल्यामुळे आदिवासी प्रश्नांकडे विशेष लक्ष दिले गेले नाही. काही समाजसुधारकांनी उपेक्षित असलेल्या आदिवासींच्या जीवनात परिवर्तन घडवून आणण्याचा प्रयत्न केला परंतु प्रथा—परंपरा आणि रूढीप्रिय असलेल्या समाजात परिवर्तन घडवून आणण्यास त्यांना पूर्णपणे यश मिळालेले नाही. अनेक वर्षे मागासलेल्या अवस्थेत खितपत पडलेल्या व अज्ञान, दारिद्र्य, व्यसनाधीनता, कुपोषण यासारख्या समस्यांमध्ये रूतलेल्या आदिवासी समाजाच्या कल्याणासाठी ख—या अर्थाने स्वातंत्र्योत्तर काळात सुरुवात झाली. दीर्घकाळ उपेक्षित राहिलेल्या आदिवासी समाजाचे प्रश्न सोडविण्यासाठी, त्यांना मुख्य प्रवाहात आणण्यासाठी शासनाने अनेक उपाययोजना केल्या आहे. त्यासाठी भारतीय संविधानातील घटनात्मक तरतुदीवर आधारित आदिवासी कल्याण कार्यक्रम राबविण्यात आला. परंतु एवढ्या कल्याणकारी योजना राबवून देखील आदिवासींचे प्रश्न पूर्णपणे सुटलेले दिसत नाही. कोरोडो रूपये खर्च करून देखील आदिवासी कल्याण कार्यक्रमाला अपेक्षित यश मिळाल्याचे दिसत नाही. म्हणजेच आदिवासी कल्याण कार्यक्रम राबवितांना अनेक मर्यादा येत असल्यामुळे कल्याण कार्यक्रमाचा लाभ गरजू आदिवासींना मिळायला पाहिजे तो लाभ त्यांना मिळत नसल्याचे दिसून येते.

प्रमुख शब्द :- आदिवासी कल्याण कार्यक्रम, जमाती विकास, कल्याणकारी योजना.

प्रस्तावना

भारतीय समाज हा विविधतेने नटलेल्या समाज आहे. भारतात वांशिक धार्मिक, भाषिक, जातीय अशा अनेक बाबतीत विविधता दिसून येते. आपल्या देशात जशा अनेक जाती आणि उपजाती आहेत. त्याचप्रमाणे अनेक आदिवासी जमाती सुध्दा आहेत. म्हणजेच भारतीय लोकसंख्येत ८.६: लोकसंख्या असणारा आदिवासी समाज हा सलग समाज नसून तो अनेक जमातींमध्ये विभाजित झाला आहे. त्यांचे निवासस्थान, बोलीभाषा, प्रथा—परंपरा, संस्कृती, एकूणच जीवन जगण्याच्या पध्दती वेगवेगळ्या आहे. भारतीय आदिवासी समाज भारतातील

विविध घटराज्ये व केंद्रशासित प्रदेशातील घनदाट जंगलानमध्ये, डोंगराळ भागात, द—या—खो—यात, पहाडी भागात विखुरलेला आहे. अतिशय दुर्गम भागात वास्तव्य, दळणवणाच्या साधणाचा अभाव, निरक्षरता, बाहय समूहाव्दारे होणारे शोषण इत्यादीमुळे आदिवासींचे जीवन हलाखीचे झालेले दिसून येते. स्वातंत्र्यपूर्व काळात आदिवासी समाजाची सामाजिक दशा फारच दयनीय होती. रानावनातल्या त्यांच्या समाज व्यवस्थेत परिवर्तन घडवून आणण्याचे प्रामाणिक प्रयत्न फारसे कोणी केले नाही. ब्रिटिशांचे आदिवासीविषयक धोरण सुध्दा हे नकारात्मक स्वरूपाचे होते. परिणामी ब्रिटिश राजवटीत भारतीय आदिवासींच्या हालअपेष्टा तीव्र स्वरूपाच्या झाल्या होत्या. स्वातंत्र्यपूर्व काळात देश स्वतंत्र करणे हेच प्रमुख उद्दिष्ट असल्यामुळे आदिवासींच्या प्रश्नांकडे विशेष लक्ष दिले गेले नाही. अनेक वर्षे मागासलेल्या अवस्थेत व अज्ञान, दारिद्र्य, व्यसनाधीनता यासारख्या समस्यांमध्ये रूतलेल्या या आदिवासी समाजाचे प्रश्न सोडविण्यासाठी, त्यांना मुख्य प्रवाहात आणण्यासाठी आणि त्यांचा विकास करण्यासाठी शासनाने अनेक उपाय योजना केल्या आहे. त्यासाठी आदिवासी कल्याण कार्यक्रम राबविण्यात आलेला आहे हे जरी खरे असले तरी अजूनपर्यंत आदिवासी कल्याण कार्यक्रमाला अपेक्षित यश मिळालेले दिसून येत नाही. कोटयावधी रूपये खर्च करून आणि विविध सवलती देऊन सुध्दा आदिवासींचे कल्याण झालेले दिसून येत नाही. बरेचदा आदिवासी कल्याण कार्यक्रमांचा लाभ ज्या गरजू आदिवासींना मिळायला पाहिजे तो लाभ त्यांना मिळत नाही. म्हणजेच आदिवासी कल्याण कार्यक्रम राबवितांना त्यामध्ये काही मर्यादा येत असल्यामुळे आदिवासी कल्याण कार्यक्रमाला पाहिजे तसे यश मिळालेले दिसून येत नाही.

संशोधनाचे उद्दिष्टे

- १) भारतातील आदिवासी जमातींसाठी राबविलेल्या कल्याण कार्यक्रमाचा आढावा घेणे.
- २) आदिवासी कल्याण कार्यक्रमाच्या अनुषंगाने आदिवासी जमातींच्या स्थितीचा अभ्यास करणे
- ३) आदिवासी कल्याण कार्यक्रम पूर्णपणे यशस्वी न होण्यामागच्या मर्यादा शोधून काढणे.

संशोधनाची गृहितके

- १) ख—या अर्थाने स्वातंत्र्योत्तर काळात मागासलेल्या अवस्थेत असलेल्या आदिवासी जमातींच्या विकासासाठी शासनाने अनेक कल्याण कार्यक्रम राबविले आहे.
- २) आदिवासी कल्याण कार्यक्रमाची फलश्रुती म्हणून काही आदिवासी जमातींच्या सामाजिक स्थितीत सुधारणा होतांना दिसत आहे.
- ३) आदिवासी कल्याण कार्यक्रम राबवितांना आलेल्या मर्यादांमुळे आदिवासी कल्याण कार्यक्रमाला अपेक्षित यश मिळाल्याचे दिसून येत नाही.

संशोधन पध्दती

प्रस्तुत शोधनिबंधासाठी वर्णनात्माक संशोधन पध्दतीचा उपयोग केला असून तथ्य संकलनासाठी पुस्तके, संदर्भग्रंथ इत्यादी दुय्यम स्रोतांचा उपयोग केलेला आहे.

भारतातील आदिवासी कल्याण कार्यक्रम

१) शासकीय नोक—यात आरक्षण

भारतीय संविधानातील ३३५कलमानुसार केंद्रीय लोकसेवा आयोग आणि राज्य लोकसेवा आयोग तर्फे भरल्या जाणा—या एकूण जागांपैकी ७.५: जागा आदिवासींसाठी आरक्षित ठेवण्यात आल्या आहेत. आदिवासींची भरती करताना त्यांच्याकरीता वयाची अट शिथिल करण्यात आली आहे. त्याचप्रमाणे किमान गुणवत्ता, किमान सेवानुभव, पदोन्नती इत्यादीबाबत त्यांना विशेष सवलती देण्यात आल्या आहेत.

२) शैक्षणिक सवलती

आदिवासी लोक हे निरक्षर आहेत. शिक्षणाच्या अभावामुळे मागासलेले आहेत. ही गोष्ट लक्षात घेऊन आदिवासी भागात शिक्षणाचा प्रसार करण्याचा दृष्टीने आज्ञमशाळा काढलेल्या आहेत. आज्ञमशाळांमध्ये प्राथमिक शिक्षणाचे धडे दिले जाते. त्याचबरोबर शेती, सूत कातणे, विणकाम व इतर व्यावसायिक शिक्षणही दिले जाते. आदिवासी मुलामुलींना मैट्रिक नंतरच्या शिक्षणासाठी भारत सरकारची शिष्यवृत्ती दिली जाते. प्रत्येक जिल्हाच्या ठिकाणी शासकीय वसतिगृहाची व्यवस्था करण्यात आली आहे. यामध्ये आदिवासी मुलांच्या जेवणाचा, पुस्तकांचा खर्च शासनातर्फे केला जातो. अखिल भारतीय स्पर्धात्मक परिक्षेसाठी आदिवासी विद्यार्थ्यांची तयारी करून घेण्यासाठी अनेक ठिकाणी मार्गदर्शक केंद्रे सुरु करण्यात आली आहे. वैदयकीय, अभियांत्रिकी आणि इतर महाविद्यालयात आदिवासी विद्यार्थ्यांकरीता ७.५: जागा राखीव ठेवण्यात आल्या आहेत.

३) आर्थिक विकास

आदिवासींचा आर्थिक विकास व्हावा याकरीता आदिवासी कल्याण कार्यक्रमात शेती, कुटीरोद्योग, सरकारी संस्था, इत्यादीकडे शासनाने लक्ष दिले आहे. आदिवासींच्या कल्याण कार्यक्रमात शेतीला अग्रस्थान देण्यात आले आहे. बहुसंख्य आदिवासींचा व्यवसाय शेती हाच आहे. आदिवासींना स्थिर शेतीचा लाभ व्हावा म्हणून शेतजमीन उपलब्ध करून दिली जाते. आदिवासींच्या शेतजमीनीचे हस्तांतरण टाळण्यासाठी शासनाने एक अधिनियम मंजूर केला. या अधिनियमानुसार आदिवासींच्या मालकीच्या जमिनीची विक्री, देणगी, गहाण इत्यादी व्यवहार बिगर आदिवासींना करता येत नाही. यासोबतच आदिवासी शेतक—यांनी आधुनिक पध्दतीने शेती करावी यासाठी सवलतीच्या दरात कृषियंत्रे, रासायनिक खते, बी—बियाणे इत्यादी पुरविले जात आहेत. तसेच शेतीच्या विकासासोबत कुटिरोद्योगालाही पंचवार्षिक योजनांमध्ये विशेष भर दिलेला आहे. आदिवासी भागात विणकाम, शिवणकाम, टोपल्या तयार करणे, बांबूच्या कलात्मक वस्तू तयार करणे इत्यादी कुटिरोद्योगाचे शिक्षण देणा—या संस्थाही उभ्या केलेल्या आहेत. त्याचबरोबर आदिवासी सहकारी संस्थांची स्थापना झाल्यामुळे आदिवासींना अल्प व्याजदराने कर्जे उपलब्ध होत आहे.

४) वैदकीय मदत आणि आरोग्य संरक्षण

आदिवासी लोकांच्या आरोग्यविषयक अनेक समस्या आहेत. अपुरा व निकृष्ट आहार आणि रोगांवर उपचार करण्यासंबंधीची अनास्था या बाबी लक्षात घेऊन शासनातर्फे आदिवासी कल्याण कार्यक्रमांतर्गत आदिवासींना अनेक प्रकारचे आरोग्यविषयक संरक्षण दिले जाते. स्वच्छ पिण्याच्या पाण्याची सोय, दवाखान्याची सोय, फिरते दवाखाने, मोफत औषधे, प्रसूतिगृहे व बालसंगोपन गृहे इत्यादी स्वरूपाच्या आरोग्यविषयक सोयी—सुविधा आदिवासी भागात पुरविल्या जातात.

५) आदिवासींसाठी स्वतंत्र अनुसूचीत जमाती आयोग

अनुसूचीत जमातीवर होणारे अन्याय आणि अत्याचार रोखण्यासाठी तसेच त्यांच्या सामाजिक व आर्थिक विकासासाठी १९९० मध्ये राष्ट्रीय अनुसूचीत आयोगाची स्थापना करण्यात आली.

६) राजकीय आरक्षण

आदिवासींना त्यांच्या लोकसंख्येच्या प्रमाणात म्हणजेच ७.५: जागा लोकसभा आणि विधानसभेत राखीव ठेवण्यात आल्या आहेत. या आरक्षित जागांमूळे आदिवासींना लोकसभा व विधानसभेत प्रतिनिधीत्व मिळाल्याने ते आपल्या समस्या प्रभावीपणे मांडू शकतात. स्थानिक स्वराज्य संस्थामध्ये सुध्दा त्यांच्यासाठी आरक्षणाची व्यवस्था करण्यात आली आहे.

७) आदिवासी कार्य मंत्रालय

आदिवासी लोकांच्या विकासावर अधिकाधिक लक्ष केंद्रित करण्यासाठी ऑक्टोबर १९९९ पासून केंद्र शासनाने ' आदिवासी किंवा जमाती कार्य मंत्रालय ' स्थापन केले. हे मंत्रालय अनुसूचित जमातीच्या संदर्भात धोरण निर्धारित करणे योजना तयार करणे आणि त्यांच्या विकासासाठी कार्यक्रम आणि योजनांमध्ये समन्वय स्थापन करणारे वरिष्ठ मंत्रालय आहे.

आदिवासी कल्याण कार्यक्रमाच्या मर्यादा**१) कल्याण कार्यक्रम योजनांचे सरकारीकरण**

आदिवासी लोकांच्या कल्याणकारी ज्या योजना आखल्या आहेत. त्या सर्व सरकारी मदतीवरच चालू आहेत. यामध्ये खाजगी संस्था व लोकांचा सहभाग फारसा दिसून येत नाही. त्यामूळे आदिवासी कल्याण कार्यक्रमाचे पुर्णतः सरकारीकरण झालेले दिसून येते. जोपर्यंत लोक आपणहून किंवा स्वइच्छेने पुढे येत नाही, तोपर्यंत या कल्याण योजना यशस्वी होऊ शकत नाही.

२) बिगर आदिवासी लोकांचे हितसंबंध

आदिवासी जमातींचे शोषण करून स्वतःचा स्वार्थ साधणारी अनेक माणसे आपल्याला अनेक ठिकाणी दिसून येतात. हे लोक स्वतःच्या हितसंबंधाना धक्का लावणारी कोणतीही योजना स्वीकारावयास तयार नसतात. आदिवासींच्या अज्ञानाचा फायदा घेवून ते लोक आपला फायदा करून घेतात. स्वतःचे अधिकार, हितसंबंध सुरक्षित राखण्यासाठी कल्याण कार्यक्रमांना प्रचंड विरोध केला जातो.

३) कल्याण कार्यक्रम अंमलबजावणीची चुकीची पध्दत

आदिवासी कल्याण कार्यक्रम हा कितीही चांगला असला तरी आदिवासींच्या कल्याणकार्यक्रमाची अंमलबजावणीची पध्दत चुकीची असेल तर आदिवासींच्या जीवन पध्दतीवर त्याचा दुष्परिणाम जाणवायला लागतो. जसे मददपान करणे हा त्यांच्या धार्मिक समारंभाचा अविभाज्य भाग आहे. म्हणून दारुबंदीसारखा कार्यक्रम आखताना त्यांच्या धार्मिक भावना दुखावल्या जाणार नाही यासाठी काही पर्यायी योजना अगोदरच तयार ठेवली पाहिजे. आदिवासींच्या परंपरागत जुन्या पध्दतीत परिवर्तन घडवून आणताना त्यांच्यामध्ये भावनिक ताण—तणाव व वैफल्य निर्माण होणार नाही याची काळजी घेतली पाहिजे. आदिवासी कल्याण कार्यक्रमाची कार्यवाही करताना आदिवासींच्या जीवनातील प्रथा—परंपरा, चालीरिती या मागासलेल्या आहेत म्हणून त्याकडे दुर्लक्ष केले जाते.

४) आदिवासींमध्ये विश्वास निर्माण करण्यात अपयश

आदिवासींना प्रगत समाजाबद्दल नेहमीच भीती वाटते. परक्या लोकांपासून दुर राहणे हा त्यांचा स्थायीभाव आहे. यामुळे कल्याण कार्यक्रमात त्यांना विश्वासात घेऊन सहभागी करून घेतले पाहिजे. आदिवासींच्या श्रद्धा, रीतिरिवाज कितीही चमत्कारिक वाटल्या तरीही त्यांच्यावर न हसता त्यांना नवीन जीवनाची वाट दाखविणे आवश्यक आहे. परंतु आदिवासी कल्याण कार्यक्रमाची अंमलबजावणी करणारे लोक याचे भान ठेवत नाही. अशाप्रकारे आदिवासी लोकांमध्ये अद्यापही प्रगत समाजाबाबत आत्मविश्वास निर्माण करण्यात यश प्राप्त झाले नाही. म्हणून आदिवासी लोकांकडून कल्याण कार्यक्रमाला योग्यतो प्रतिसाद मिळत नाही.

५) कल्याण कार्यक्रमांसाठी समाजसेवा मनोवृत्तीचा अभाव

आदिवासी कल्याण कार्यक्रम राबविताना त्या कार्यक्रमाबाबत तळमळ असणे गरजेचे असते. परंतु आदिवासी कल्याण कार्यक्रम राबविण्या—या सरकारी कर्मचारी व अधिका—यामध्ये समाजसेवा मनोवृत्तीचा अभाव असतो. यामुळेच आदिवासी कल्याण कार्यक्रमाचे हेतू सफल होत नाहीत. आदिवासींसाठी कार्य करायला आलेले अधिकारी व कर्मचारी हे कामचलाऊ वृत्तीचे असल्यामुळे आदिवासी कल्याण कार्यक्रमाचा हेतू कितीही उदात्त असला तरी आदिवासींच्या समस्या सुटण्याऐवजी वाढतच जाते.

६) आदिवासींची रूढीप्रियता

आदिवासी समाजापर्यंत अनेक कल्याणकारी योजना पोहचलेल्या असतात. परंतु आदिवासी लोक अनेकशतके ज्या जीवनपध्दतीत जगले आहे. ती जीवनपध्दती बदलविण्यास ते सहजासहजी तयार होत नाही. आपले आचार—विचार, प्रथा, परंपरा, रूढी योग्य आहेत. असेच त्यांना वाटते. यामुळे स्वतः आदिवासी लोकच त्यांच्या कल्याण कार्यक्रमाशी एकरूप होत नाहीत.

७) निरपेक्ष लोकसेवकांचा अभाव

आदिवासी कल्याण कार्यक्रमसरकारी मदतीवर अवलंबून असतो. सरकारी मदतीवर अवलंबून असलेल्या या कल्याणकारी योजना कितीही ख—या असल्या तरी त्यांच्या अंमलबजावणीसाठी निरपेक्ष लोकसेवकांची गरज असते. बरेचदा आदिवासी कल्याण योजना कागदोपत्रीच राहतात. तर आदिवासीच्या विकासकरिता असलेल्या पैसा भ्रष्ट प्रशासकीय यंत्रणेकडून खर्च केला जातो. जोपर्यंत बाबा आमटेसारखा निरपेक्ष लोकसेवक समाजसेवेचे कंकण बांधून आदिवासी समाजाकडे पाहत नाहीत. तोपर्यंत आदिवासींमध्ये परिवर्तन होणार नाही.

८) आदिवासींची उदासीनता

आदिवासींना अनेक क्षेत्रात अनेक सवलती मिळतात. परंतु आदिवासी त्यांचा लाभ घेण्यास उदासीन असतात. आदिवासी समाजातून अजून प्रभावी नेतृत्व उभे राहिलेले नाही. अज्ञान, प्रतिकूल आर्थिक परिस्थिती, प्रगत समाजाचे दडपण या सगळ्यामूळे आदिवासीतील क्रियाशीलतेला उत्तेजन मिळत नाही. यामूळेच आदिवासी कल्याण कार्यक्रमाला वेग आलेला नाही.

९) वननीती किंवा वनधोरण

वननीती किंवा वनधोरण ठरविणे हा शासनाचा अधिकार आहे. राष्ट्रीय संपत्ती असलेल्या वनसंपत्तीचे संवर्धन व संरक्षण करणे ही शासनाची जबाबदारी आहे. त्यासोबतच वनात राहणा—या आदिवासींचे संरक्षण करणे व कल्याण साधणे ही देखील शासनाची जबाबदारी आहे. परंतु वनसंपत्तीचे संरक्षण आणि आदिवासी कल्याण या दोहोंना महत्व देणारे संतुलित वनधोरण ठरविण्यात शासनाची भूमिका कमी पडताना दिसते.

१०) स्वयंसेवी संस्था कागदोपत्री

शासनाकडून मिळणा—या अर्थसहाय्यावर कोणत्याही प्रकारे विसंबून न राहता मनोभावे आदिवासींची सेवा करणा—या स्वयंसेवी संस्था समाजात आहेत. परंतु काही स्वयंसेवी संस्था राजकीय पक्षांशी हात मिळवणी करून फक्त कागदोपत्रीच निर्माण झालेल्या दिसतात. आणि शासनाचे बरेच अनुदान आपल्या पदरात पाडून आपला स्वार्थ साधतांना दिसतात. त्यामुळे आदिवासी कल्याण कार्यक्रमावर करोडो रूपये खर्च होऊनही आदिवासींचा पाहिजे तसा विकास झालेला नाही. असे दिसून येते.

निष्कर्ष

अशाप्रकारे आदिवासी कल्याण कार्यक्रमाची सुरुवात ख—या अर्थाने स्वातंत्र्योत्तर काळात झाली असे म्हणावे लागेल. देशाला स्वातंत्र्य मिळाल्यानंतर उपेक्षित असेलेल्या समाजाच्या समस्या सोडविणे हे शासनासमोरील हे एक आव्हानच होते. अनेक वर्षे मागासलेल्या अवस्थेत असलेल्या आदिवासींचे प्रश्न सोडविण्यासाठी आणि त्यांना मुख्य प्रवाहात आणण्यासाठी शासनाने अनेक उपाययोजना केल्या आहेत. त्यासाठी भारतीय संविधानाचे घटनात्मक तरतुदींवर

आधारित असलेला आदिवासी कल्याण कार्यक्रम राबविलेला आहे. परंतु एवढ्या योजना राबवून देखील आदिवासींचे प्रश्न सुटलेले दिसत नाही. म्हणजेच आदिवासी कल्याण कार्यक्रम राबविताना काही मर्यादा येत असल्यामुळे कल्याण कार्यक्रमाला अपेक्षित यश मिळाल्याचे दिसून येत नाही.

संदर्भग्रंथ

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जंगल कामगार सहकार संस्थेची जंगल संवर्धनाबाबतची भूमिका — एक भौगोलिक अभ्यास

डॉ. विठ्ठल मारूती पाटील, कोल्हापूर

१. प्रस्तावना

भूमातेचे सौंदर्य हे वनसंपदेने खुलते. वनसंपदा ही वसुंधरेवरील एक नैसर्गिक साधनसंपत्ती असून अनादी काळापासून मानव स्वतःच्या अस्तित्वासाठी, विकासासाठी, वनसंपदेवर अवलंबून आहे. देशाच्या पर्यायाने मानवाच्या आर्थिक, औद्योगिक विकासांमध्ये वनसंपदेचा सहभाग उपयुक्त आहे म्हणून नैसर्गिक वनसंपदा ही भूमातेची, वसुंधरेची व राष्ट्राची मौल्यवान संपत्ती आहे.

या नैसर्गिक वनसंपदेमध्ये मानव, पशू—पक्षी, जंगली प्राणी, श्वापदे यांचा समावेश होतो. या सर्वांचे निवासस्थान हे वनसंपदेवरच अवलंबून असते. आदिवासी जमाती प्रामुख्याने वनक्षेत्रातच वास्तव्य करतात. आदिवासींना 'जंगलाचे राजे' या नावाने ओळखले जाते. आदिवासी बांधव निसर्गालाच आपले दैवत मानतो. मानवी समाज व्यवस्थेशी वनसंपदेचा अनन्यसाधारण संबंध आहे. वातावरणाचा समतोल राखण्याचे कार्य या वनसंपदेकडून होते.

आज वनसंपदेचा वापर विविध कारणांसाठी होवू लागला. मानव आपल्या फायद्यासाठी असंख्य वृक्षांवर कु—हाड चालवू लागला. अन या निसर्गाची अपरिमित हानी होण्यास सुरुवात झाली.

सन १९५२ च्या राष्ट्रीय वनधोरणानुसार व शास्त्रीय दृष्टीकोनातून एखाद्या प्रदेशाच्या क्षेत्रफळापैकी ३३% क्षेत्र हे वनाखाली असावे म्हणजे तेथे अस्तित्वात असणारी शृंखला अबाधित रहाते. भविष्यात वाढत्या लोकसंख्येच्या गरजा पूर्ण करण्यासाठी वनसंपदेवर अधिक ताण पडणार असून ते कमी करण्यासाठी इतर पर्यायी मार्गांचा वापर करणे गरजेचे आहे. भूमातेला, सजीव सृष्टीला, निसर्ग सृष्टीला फायदेशीर ठरावे असे विविध उपयुक्त प्रकल्प राबविणे हे प्रमुख ध्येय आहे म्हणून वनसंपदा ही विश्वाची जागतिक गरज असून प्रत्येक सुजाण नागरिकाने वनसंपदा वृद्धीस हातभार लावणे गरजेचे आहे.

प्रस्तुत शोधनिबंधात संशोधकाने कोल्हापूर जिल्ह्यातील चंदगड तालुक्यातील चिंचणे—कामेवाडी या आदिवासी गावातील जंगल संवर्धनाचा अभ्यास करण्याचा प्रयत्न केलेला आहे. सदर शोध निबंधासाठी आवश्यक असणारी माहिती ही प्राथमिक व द्वितीयक स्वरूपाची असून विविध संदर्भ स्रोतातून संकलित केलेली आहे.

प्रस्तुत शोध निबंधातून आदिवासी गावांतील जंगल संवर्धनाबाबत जागृती होणेसाठी जाणीवपूर्वक लक्ष देण्याची व बदलाची गरज आहे. तसेच जंगल संवर्धनाबाबत प्रादेशिक

असमतोल ही संकल्पना कमी करून अभ्यास क्षेत्राचा विकास करणे आवश्यक असल्याचे संशोधकाच्या निदर्शनास आलेले आहे.

२. पूर्व साहित्याचा अभ्यास

१. डॉ. गोविंद गारे : (१९७४) प्रथम आवृत्ती, सहाध्ययन प्रकाशन, मुंबई.

‘सह्याद्रीतील आदिवासी महादेव कोळी’ या पुस्तकामध्ये, लेखकाने जंगल कामगार संस्थांचा अभ्यास केला आहे. यामध्ये, जंगल कामगार सोसायट्यांचा धावता आढावा घेतला आहे. विधायक दृष्टीकोन असलेल्या कर्तृत्ववान आदिवासी तरूणांची व त्यांच्यातील नव नेतृत्वाची जी पिढी आज महाराष्ट्रात दिसत आहे तिचे श्रेय या जंगल कामगार सहकारी सोसायट्यांच्या चळवळीला द्यावे लागेल. आदिवासींच्या उत्थानाकरिता विविध पर्यायी उपाय उपलब्ध करावेत असे म्हटले आहे.

२. गव्हर्नमेंट ऑफ मुंबई : (१९५१) गव्हर्नमेंट सेंट्रल प्रेस, मुंबई

Annual Report on Industrial Co-operative & Village Industries in the Province of Bombay for the year 1948-49 या शासकीय अहवालामध्ये, मुंबई प्रांतात सन १९४७—४८ या कालावधी मध्ये ठाणे, (रायगड) कुलाबा, नाशिक व बेळगांव येथे एकूण ११ जंगल कामगार सहकारी संस्था स्थापन केल्याचा उल्लेख आहे.

या जंगल कामगार सहकारी संस्था आदिवासी सेवा मंडळ, भिल्ल सेवा मंडळ, डांग सेवामंडळ, स्वराज आश्रम आणि ग्राम औद्योगिक समिती (Village Industries Committee) मार्फत पुरस्कारिल्या होत्या. यांच्या नियंत्रणाखाली या जंगल कामगार सहकारी संस्था कार्य करत असे.

३. गव्हर्नमेंट ऑफ महाराष्ट्र : (१९५१) येरवडा प्रिंसन प्रेस, पुणे.

Forest Labourers Co-operative Societies Evaluation Committee Report & Government Action on the Committees Recommendation या शासकीय अहवालामध्ये, मुंबई प्रांताचे मुख्यमंत्री कै. बी. जी. खेर यांनी १९४७ ला मुंबई प्रांतात जंगल कामगार सहकारी संस्था स्थापन केल्या. त्याचा मुख्य उद्देश जंगल कंत्राटदाराकडून होणार छळ कमी करणे शिवाय आदिवासींचा सामाजिक, आर्थिक विकास घडवून आणण्यास मदत करणे असा होता. आदिवासी प्रामुख्याने जंगलक्षेत्र व डोंगरी भागात एकाकी आदिम जीवन जगत आहेत.

तसेच या अहवालात, अभ्यास क्षेत्रात ४ थे आदिवासी संमेलन (जंगल कामगार सहकार संस्थांचे) ८ मार्च व ९ मार्च १९५२ रोजी नरसिंहपूर, जि. बेळगांव येथे संपन्न झाले होते. याचा उल्लेख या अहवालामध्ये आलेला आहे.

४. कुसुम नारगोळकर व वसंत नारगोळकर : (१९५५)

प्रकाशक — श्री. जे. पी. नाईक चिटणीस श्री मौनी विद्यापीठ गारगोटी, जि. कोल्हापूर.

‘जंगलचे राजे’ या पुस्तकामध्ये लेखकाने आदिवासींच्या सुधारणेसाठी सरकारने जे काही प्रयत्न केले. त्यात आदिवासी विभागात विविध ठिकाणी आदिवासी जंगल कामगारांचे सहकारी संघ स्थापन करण्यास सरकारने जी मदत केली त्याचा उल्लेख केला आहे. १९४५ साली मुंबई प्रांताचे मुख्यमंत्री कै. बाळासाहेब खेर यांनी आदिवासी जंगल कामगारांचे संघ काढून जंगलचा धंदा हा हळूहळू आदिवासींच्या ताब्यात देण्याचे सरकारचे धोरण जाहीर केले. या धोरणानुसार, बेळगांव, कुलाबा, नाशिक, ठाणे व सुरत या संस्थांनी पुढाकार घेवून आदिवासी कामगारांचे सहकारी संघ स्थापन केले. याचा उल्लेख या पुस्तकात लेखकाने केला आहे.

शिवाय मजुरीचे किमान दर, दारूबंदी, शिक्षण, सर्वोदय योजना, खावटी व तगाई, पडीत जमीन, जंगलातील वस्तुंबाबत सवलती, शिबीर, जंगल कामगार संघाचे उद्देश, कार्य यांचा आढावा या पुस्तकात घेतला आहे.

५. गोदावरी परूळेकर : (१९७० व २०१७ पुनर्मुद्रण), मौज प्रकाशन, मुंबई.

‘जेव्हा माणूस जागा होतो’ या पुस्तकामध्ये लेखिकेने आदिवासींच्यावर झालेल्या अन्यायाचे वर्णन या पुस्तकामध्ये केले आहे.

जंगल कंत्राटदार आदिवासीचा छळ कशा पध्दतीने करत त्यांना कशा पध्दतीने वागवत, त्यांना मारहाण कशारितीने करत, सावकारी पाशाचे, अर्धपोटी, उपाशीपोटी, काम कसे करवून घेत असत, याचे ज्वलंत वर्णन या पुस्तकात निर्माण केले आहे. तसेच आदिवासींच्या विकासासाठी केलेल्या कार्याचा आढावा यात घेतला आहे.

६. भीमराव गस्ती : (१९९३ व २०१२), राजहंस प्रकाशन, पुणे.

‘आक्रोश’ या पुस्तकामध्ये लेखकाने अभ्यास क्षेत्रातील जंगल कामगार सोसायटीचे वर्णन केले आहे. या जंगल कामगार सोसायटीचे कार्यालय कामेवाडी येथे असून ती इमारत जंगल तोडप सोसायटीने बांधली आहे. या पुस्तकामध्ये, अभ्यास क्षेत्राचे वर्णन ही लेखकाने केले आहे.

७. गव्हर्मेंट ऑफ मुंबई : (१९५१) गव्हर्मेंट सेंट्रल प्रेस, मुंबई

Annual Administration Report on the Working of the Co-operative Societies for the year 1949-50. Volume I या शासकीय अहवालामध्ये, मुंबई प्रांतातील बेळगांव जिल्ह्यात चिंचणे—कामेवाडी येथे जंगल कामगार सहकार संस्था असून येथील संस्थेचा एकूण नफा रूपये २१,५०० असल्याचे दिसून येते.

८. देशपांडे कृष्णाजी भाऊराव : (१९५७) प्रथमावृत्ती, मेसर्स जोशी आणि लोखंडे प्रकाशन.

‘सहकारी संस्थांची कार्यपध्दती’ या पुस्तकामध्ये लेखकाने जंगल कामगारांची सोसायट्यांचा अभ्यास केला आहे. यामध्ये असे म्हणतात की, मुंबई प्रांतामध्ये; ठाणे, नाशिक, पंचमहल, बेळगांव वगैरे विभागात जंगलाचे प्रमाण जास्त दाट होते. जंगल कंत्राटदार

मागासलेल्या वर्गाकडून जंगल तोडणे, कोळसा पाडणे वगैरे कामे अत्यंत स्वस्त दरात करून त्यांची आर्थिक, शारीरिक, मानसिक पिळवणूक करत असत याचा उल्लेख या पुस्तकामध्ये केला आहे. शिवाय कूप घेण्यासाठी सरकारकडून सोसायट्यांना मिळणा—या सवलती, सोसायट्यांना कामे, उद्देश, सभासदत्व, व्यवस्थापक कमिटीची कामे याचा सुध्दा आढावा या पुस्तकात घेतला आहे.

९. रिझर्व्ह बँक ऑफ इंडिया : (१९५२)

Review of the Co-operative Movement in India 1948-50 या अँग्रीकल्चरल क्रेडिट डिपार्टमेंट, RBIए मुंबई यांच्या ४ थ्या अहवालामध्ये, असे म्हंटले आहे की, जंगल कामगार सहकार संस्था या प्रामुख्याने मुंबई प्रांतातील आदिवासींचे जंगल कंत्राटदाराकडून जी आर्थिक पिळवणूक होत आहे ती थांबवणे होय. सन १९४७—४८ ला ठाणे, नाशिक, कुलाबा व बेळगांव या ठिकाणी एकूण ११ जंगल कामगार सहकार संस्था स्थापन केली.

१०. गव्हर्नमेंट ऑफ बॉम्बे : (१९५०)

Report on the Working of the Forest Labourers' Co-operative Societies in the State of Bombay for the year 1949-50 या शासकीय अहवालामध्ये, बॉम्बे स्टेट मधील जंगल कामगार सहकार संस्थेच्या सन १९४९—५० या कालावधीतील कार्याचा आढावा विस्तृतपणे घेतला आहे. जंगल कंत्राटदारांकडून आदिवासी मजुराचे होणारे आर्थिक शोषण कमी व्हावे, त्यांना योग्य ती मजुरी मिळावी, त्यांच्याकडून होणारी आर्थिक पिळवणूक थांबविण्यासाठी या जंगल कामगार सहकारी संस्था स्थापन केल्या. या अहवालात जंगल कामगार सहकारी संस्था कोणी स्थापन करावेत, कोणीसाठी करावेत याचा आढावा घेतला आहे.

अभ्यास क्षेत्रातील जंगलकामगार संस्था विषयीची माहिती या अहवालात आहे. स्थापना, संचालक, एकूण मेंबर उत्पादन, तपासणी, नफा, तोटा इ.चा विस्तृत अहवाल या शासकीय अहवालामध्ये आहे. अभ्यासक्षेत्रातील चिंचणे—कामेवाडी जंगलधंदे कामगार सहकारी उत्पादक संघ या संस्थेने सन १९४९—५० या काळात रू. १२,०७३/— इतका नफा मिळवला आहे असे उल्लेख या अहवालात आहे.

तसेच मुंबई प्रांतातील सन १९४९ च्या, दुस—या आदिवासी जंगल कामगार सहकारी संस्थांच्या संमेलनास उपस्थित राहणेकरिता श्री. जंगलधंदे कामकरी सहकारी उत्पादक संघ नियमित चिंचणे—कामेवाडी पो. कटकी, ता. बेळगांव, जि. बेळगांव यांना मंत्री व्ही. पी. वरदे यांनी पत्र पाठवले होते. याबाबतची माहिती या अहवालात आहे.

११. गव्हर्नमेंट ऑफ महाराष्ट्र (१९६१) : गव्हर्नमेंट सेंट्रल प्रेस, मुंबई

The Adivasis of Maharashtra & the Forest Labourers Co-operative Societies या शासकीय अहवालामध्ये आदिवासी जंगल कामगार संस्थांचा अभ्यास केला आहे. त्याचा उद्देश, भूमिका, स्थापना, नियोजन, शासकीय धोरण, प्रेरक संस्था, त्यांची कार्ये, जंगल कुपची माहिती, जंगलातील दुय्यम उत्पादने, संस्था नोंदणी, नियमावली इ.ची विस्तृत माहिती दिली आहे. या अहवालामध्ये, अभ्यास क्षेत्रातील जंगल कामगार सहकारी संस्थेचा उल्लेख आहे.

३. उद्दिष्टे

संशोधकाने सदर शोधनिबंधात खालील उद्दिष्टे निश्चित केलेली आहेत.

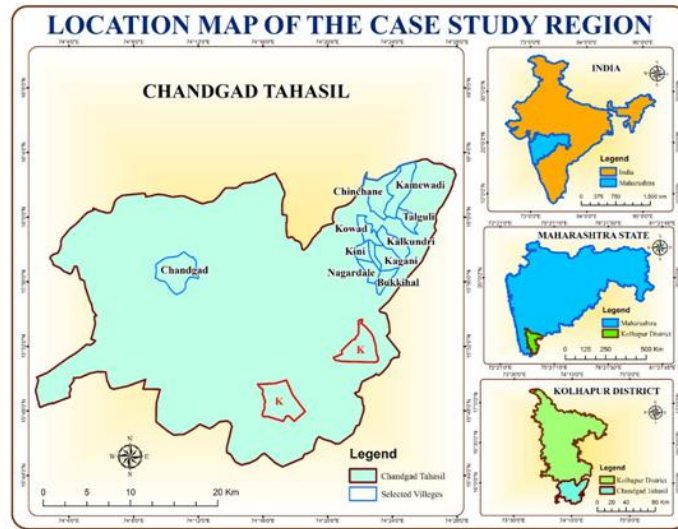
१. अभ्यासक्षेत्रातील जंगल कामगार सहकारी संस्थेच्या स्थापनेचा उद्देश अभ्यासणे.
२. अभ्यासक्षेत्रातील जंगल कामगार सहकारी संस्थेकडून जंगल संवर्धनाबाबत केलेल्या कार्याचा अभ्यास करणे.

४. अभ्यास क्षेत्र

प्रस्तुत शोधनिबंधासाठी संशोधकाने कोल्हापूर जिल्ह्यातील चंदगड तालुक्यातील चिंचणे—कामेवाडी या आदिवासी गावांचा अभ्यास क्षेत्र म्हणून निवड केली आहे. (१९५६ पूर्वी तत्कालीन मुंबई प्रांतातील बेळगांव जिल्ह्यातील गावे) याचे स्थान कोल्हापूर जिल्ह्याच्या दक्षिण भागात आहे. चंदगड तालुक्याचा विस्तार १५°४५' ते १६°०३' उत्तर, ७४°०१' ते ७४°२७' पूर्व रेखांश आहे. चंदगड तालुका हा पूर्णतः डोंगरद—यांनी व्यापलेला आहे. प्रामुख्याने येथे जांभा मृदा, लाल—तांबडी मृदा आढळते. पर्जन्याचे प्रमाण अधिक असून सदाहरित पानझडी वनांच्या प्रकारातील वनस्पती जास्त प्रमाणात आढळतात. अभ्यास क्षेत्रातून ताम्रपर्णी व घटप्रभा या दोन नद्या वाहतात.

चिंचणे—कामेवाडी ही आदिवासी गावे प्रामुख्याने कोल्हापूर जिल्ह्यात चंदगड तालुक्यात सह्याद्री पर्वत रांगांच्या कुशीत वसलेली असून ती राखीव जंगल क्षेत्रात (Reserved Forest) आहेत. आजही अभ्यास क्षेत्रात म्हणजे, चिंचणे—कामेवाडी या आदिवासी गावांमध्ये, राखीव जंगलांचे (RF)चे दगड स्तंभ रूपी कोरीव मध्ये पहावयास मिळतात, की जे ब्रिटीश सरकारने रोवलेले आहेत. या दोन्ही गावांत आदिवासी कोळी—महादेव जमातीची लोक पूर्वापार पासून या राखीव जंगल क्षेत्रात (RF) वास्तव्य करतात.

अभ्यास क्षेत्र नकाशा



५. कोळी महादेव जमातीचा इतिहास

आदिवासी महादेव कोळी जमातीचे मूळ वस्तीस्थान दक्षिण महाराष्ट्र, उत्तर कर्नाटक, पश्चिम आंध्रप्रदेश, दक्षिण मध्यप्रदेश या दरम्यान पसरलेल्या बालाघाट डोंगररांगा व निजाम सरहद्दीवरील कोल्हापूर, सातारा, सांगली, सोलापूर या दरम्यान पसरलेल्या महादेव डोंगररांगा असावे असे म्हंटले जाते. या जमातीत २४ कुळे व २०० च्या वर उपशाखा आढळतात. यांच्यात पाटील, पिचड, देशमुख, अशी आडनावे आढळतात. छत्रपती शिवाजी महाराजांच्या सैन्यात ते मोठमोठ्या हुद्द्यावर होते. त्यातील काहीजण गड किल्ल्याचे रक्षणाचे काम करत. म्हणून यांना गडकरी असे ही म्हणत. डॉ. जी. एस. घुर्ये यांच्या महाराष्ट्रातील महादेव कोळी या पुस्तकातील माहितीनुसार उत्तर महाराष्ट्रातील महादेव कोळी जमातीचे बांधव बोलण्यामध्ये वाघाला—हुले, लाडूला—उंडे, लहान मुलाला—कूस, फाटलेल्या कापडाला—फडकी असे कानडी शब्द वापरण्याचा प्रघात आहे. तसेच चंदगड तालुक्यातील आदिवासी महादेव कोळी जमातीचे बांधव आपल्या बोलण्यात कानडी शब्द वापरतात.

चंदगड तालुक्यातील आदिवासी कोळी महादेव जमात ही प्रामुख्याने डोंगरद—यांमध्ये राहणारी, सुधारित समाजाशी न मिसळणारी, श्रद्धाळू व इतर समाजापेक्षा यांच्या चालीरिती, रूढी, प्रथा—परंपरा भिन्न आहेत. देवगिरी यादवाचा कालखंड वगळता प्राचीन काळापासून कोणत्याच राजवटीशी एकरूप झालेली नाही. या जमातीच्या उपजत बंडखोरीचा राज्यकर्त्यांना सतत उपद्रव झालेला आहे. २१ व्या शतकात सुद्धा या जमातीने आपली आदिम संस्कृती जोपासली आहे. या जमातीची वैशिष्ट्यपूर्ण संस्कृती, सामाजिक, आर्थिक परिस्थिती अलीकडील समाजशास्त्रज्ञ, मानववंश शास्त्रज्ञ व भूगोल शास्त्रज्ञ यांच्या नजरेपासून दूरच राहिलेली आहे.

चंदगड तालुक्यातील आदिवासी महादेव कोळी जमातीची गावे भौगोलिक दृष्ट्या शहरी व प्रस्थापिताच्या वसाहती पासून अलग पडलेली आहेत. एका बाजूला डोंगर (राखीव जंगल) व दुस—या बाजूला ताम्रपर्णी नदी वेढलेली असून पावसाळ्यात चिंचणे—कामेवाडी आदिवासी पाड्यांचा विश्वाशी संबंध तुटलेला असतो.

६. सांख्यिकी सामग्री व अभ्यास पध्दती

प्रस्तुत शोधनिबंधात संकलित केलेली माहिती ही प्राथमिक व द्वितीयक स्वरूपाची असून विविध संदर्भ स्रोतांतून संकलित केलेली आहे.

संशोधकाने वरील अभ्यास क्षेत्रास प्रत्यक्ष भेट देवून स्वतः पाहणी करून अभ्यास क्षेत्रातील 'दि जंगलधंदे कामकरी सहकारी उत्पादक संघ नियमित चिंचणे—कामेवाडी' या संस्थेकडून जंगल संवर्धनाबाबत केलेल्या कार्याचा आढावा व्यष्टी अभ्यासाद्वारे (बॅमैजनकल) करण्याचा प्रयत्न प्रस्तुत शोध निबंधात केलेला आहे.

७. तथ्य संकलन व विश्लेषण

तत्कालीन मुंबई प्रांतात जंगलतोड व्यवसायातून खाजगी ठेकेदार यांना सनदशीर मार्गाने दूर करून जंगल कामगार सोसायट्या मार्फत आदिवासी मजुरांना योग्य मजुरी मिळवून देणे, आदिवासींना सहकारी संस्था चालविण्याचे प्रशिक्षण देणे, आदिवासींचा सामाजिक, आर्थिक दर्जा उंचावून त्यांचा सर्वांगीण विकास साधणे हा जंगल कामगार चळवळीचा मुख्य उद्देश होता. म्हणून मुंबई प्रांतात १९४७ साली मुंबई प्रांताचे मुख्यमंत्री कै. श्री. बी. जी. खेर यांनी

आदिवासीच्या सर्वांगीण उन्नतीचा भाग म्हणून मुंबई प्रांतात जंगल—कामगार सहकारी संस्था स्थापन केल्या.

याचाच भाग म्हणून मुंबई प्रांतात फक्त ११ जंगल कामगार सहकारी संस्था स्थापन झाल्या. त्यातील १ संस्था तत्कालीन मुंबई प्रांतातील बेळगांव जिल्ह्यात दि. १७ जानेवारी, १९४८ रोजी 'दि जंगलधंदे कामकरी सहकारी उत्पादक संघ नियमित चिंचणे—कामेवाडी, पो. काकती, ता. बेळगांव, जि. बेळगांव येथे झाली. नंतर महाराष्ट्राची निर्मिती झाल्यानंतर ही जंगल कामगार सहकारी संस्था ता. चंदगड, जि. कोल्हापूर मध्ये विलीन झाली.

तत्कालीन मुंबई प्रांतात सन १९४७—४८ या साली स्थापन झालेल्या जंगल कामगार सहकारी संस्था

अ.क्र.	सन	जिल्हा	स्थापन झालेल्या एकूण जंगल कामगार सहकारी संस्था (FLCS)
१	सन १९४७	ठाणे	३
२	ते	कुलाबा	४
३	१९४८	नाशिक	३
४		बेळगांव	१
एकूण			११

सन १९४७—४८ साली तत्कालीन मुंबई प्रांतात एकूण ११ जंगल कामगार सहकारी संस्थांची स्थापना झाली होती. अभ्यासक्षेत्रातील 'दि जंगलधंदे कामकरी सहकारी उत्पादक संघ नियमित चिंचणे—कामेवाडी, ता. बेळगांव, जि. बेळगांव ही संस्था सर्वोदय केंद्र नरसिंहपूर जि. बेळगांव या प्रेरक संस्थेकडून पुरस्कारिले गेले होते.

सन १९५२—५३ या कालावधीत, चिंचणे—कामेवाडी येथे सदर जंगल कामगार सहकारी संस्थेमार्फत सुमारे ५०० रोपांची लागवड केली होती, त्याचे वर्गीकरण पुढीलप्रमाणे,

अ.क्र.	रोपांची नावे	एकूण रोपे
१	आंबे	५० रोपे
२	काजू	२५० रोपे
३	लिंबू	१०० रोपे
४	पेरू	१०० रोपे
एकूण		५०० रोपे

सामाजिक वनीकरण या उपक्रमांतर्गत/योजनांतर्गत सन १९९१ मध्ये, अभ्यासक्षेत्रामध्ये, आदिवासी उपाययोजना बाह्य क्षेत्रातील आदिवासी (OTSP) अंतर्गत चिंचणे—कामेवाडी येथे वृक्षारोपण केले होते.

त्याकाळी अभ्यासक्षेत्रात पाणी अडविण्यासाठी धरणे नव्हती, अनिश्चित पाऊस, ऋतुमानानुसार पर्जन्य, पर्जन्य प्रमाण कमी असून ही त्यावेळी वृक्षांची लागवड, देखभाल, जोपासना केली गेली होती.

आदिवासीमध्ये, शिक्षणाचे प्रमाण, साक्षरता कमी असूनही या काळात सुमारे ५०० रोपे ही जंगल क्षेत्रात लावली, ही एक अभिमानास्पद बाब आहे. आदिवासीमध्ये वृक्षांबाबत असलेली आपुलकी, जिव्हाळा व प्रेमभावना दिसून येते.

८. उपाययोजना

अभ्यासक्षेत्रातील जंगलसंवर्धन करण्यासाठी 'दि जंगलधंदे कामकरी सहकारी उत्पादक संघ नियमित चिंचणे—कामेवाडी' यांच्या सहकार्याने व स्थानिक आदिवासीच्या मदतीने विविध उपाययोजना राबविणे गरजेचे आहे. तसेच जंगल संवर्धनाबरोबर सजीवसृष्टीचे, प्राण्यांचे जतन व संवर्धन होण्यास मदत होईल. तसेच निसर्ग शृंखला अबाधित राहण्यास मदत होईल.

१. अभ्यास क्षेत्रातील जंगल कामगार सहकार सोसायटी ही १९९३ ला अवसायानात (लिक्वीडेशन) मध्ये गेली असून तिची शासनाच्या साहाय्याने, पुनर्स्थापना करावी. कारण आदिवासीच्या उत्थानाकरिता, उन्नतीकरिता स्थापन केलेली ही एक प्रेरक संस्था आहे. या संस्थेच्या मदतीने शासनाच्या विविध योजना, उपक्रम आदिवासींकरिता राबविता येतील.
२. अभ्यासक्षेत्रात जंगल कामगार सहकार संस्थेमार्फत फळझाडे लागवड करण्यास प्रोत्साहन द्यावे. जसे की, आंबा, काजू, फणस, नारळ इ. फळझाडे. यातून आदिवासींचे उत्पन्न स्रोत निर्माण होईल.
३. अभ्यासक्षेत्रात जंगल कामगार सहकार संस्थेमार्फत आयुर्वेदिक औषध, तेल निर्माण करता येणारी वृक्षांची लागवड करावी. उदा. बेल, आवळा, हिरडा, बेहडा, नरक्या, बिब्बा, निलगिरी, चंदन, कडूनिंब, सुबाभूळ, अडुळसा, रिठा इ.
४. अभ्यासक्षेत्रात जंगल कामगार सहकार संस्थेमार्फत आदिवासींच्या सहकार्याने इंधन निर्माण करता येईल. अशा वनांची लागवड करणे. उदा. जेट्रोफा, अंजन, ऑस्ट्रेलियन बाभुळ इ.
५. वनमहोत्सव, सामाजिक वनीकरण, प्रकल्प योजना, उपक्रम, वन कायदे इ. बाबतीत अभ्यासक्षेत्रातील जंगल कामगार सहकारी संस्था मार्फत जंगल संवर्धनाबाबत आदिवासींचे प्रबोधन करावे.
६. आदिवासी लोक निसर्गालाच आपले दैवत मानतात. त्यामुळे जंगल कामगार सहकारी संस्थेमार्फत अभ्यास क्षेत्रात देवराई, वनराई ची निर्मिती करावी.

७. कमी कालावधीत वाढ होण—या वनांची लागवड करावी. आदिवासींकरिता रोपवाटिका निर्मिती केंद्र स्थापन करून या केंद्रास शासनाकडून आर्थिक मदत उपलब्ध करून द्यावी.
८. 'वृक्ष दत्तक पालक योजना' जंगल कामगार सहकारी संस्था मार्फत अमलांत आणावी. यासाठी वनविभाग, सहकार विभाग, स्थानिक आदिवासींच्या सहकार्याने ही योजना राबवावी. व यातून मिळणा—या उत्पन्नाचा हिस्सा ५०—५०% या प्रमाणात वितरित करावे. तसेच यातून मिळणारे उत्पन्न हे ह्या आदिवासी गावांवर सामुदायिक विकासासाठी निधी स्वरूपात खर्च करावा.
९. अभ्यास क्षेत्रात जंगल कामगार सहकार संस्थांच्या मदतीने कागद उत्पादित करणा—या वृक्षांची लागवड करावी. दुय्यम उत्पादने उत्पादित करण्यास प्रोत्साहन देणे. उदा. डिंक, मध, राळ, पत्रावळी, मेण इ.
१०. अभ्यासक्षेत्र प्रामुख्याने सह्याद्री पर्वतरांगांमध्ये (Eco Zone क्षेत्र) तसेच राखीव जंगल क्षेत्रामध्ये (RF) मध्ये वसलेले असून आदिवासीचे वास्तव्य ही या क्षेत्रात आहे. त्यामुळे अभ्यास क्षेत्रात गौण खनिज उत्खनन करण्यास प्रतिबंधित करावे.

९. फायदे

१. अभ्यासक्षेत्र हे पूर्णतः वनाच्छादित दिसेल. वृक्षांच्या प्रमाणात वाढ होईल. ऑक्सिजन पार्कची निर्मिती होईल. निसर्ग शृंखला अबाधित राहण्यास मदत होईल.
२. अभ्यासक्षेत्रातील तापमान कमी होण्यास मदत होईल. पर्जन्यामध्ये वाढ होईल, प्रदूषण कमी होण्यास मदत होईल, तसेच पर्यावरण संतुलित राहण्यास मदत होईल.
३. अभ्यासक्षेत्रात फळांवर आधारित लघुउद्योग प्रकल्प, औषधी वनस्पतींवर आधारित आयुर्वेदिक प्रकल्प, तसेच कागद निर्मिती करणारे प्रकल्प स्थापन करावेत. जेणेकरून अभ्यास क्षेत्रातील आदिवासींना रोजगार उपलब्ध होतील. बेकारीचे प्रमाण कमी होण्यास मदत होईल. रोजगार, नोकरी, व्यवसाय या विविध कारणांमुळे दूर अंतरावर होणारे स्थलांतर कमी होण्यास मदत होईल.
४. अभ्यासक्षेत्रात डोंगराळ भागात, वृक्ष लागवड केल्यास मृदा धूप होण्यास मदत होईल, शिवाय जलसाठ्यात वाढ होईल.
५. सर्वात महत्त्वाचे म्हणजे अभ्यासक्षेत्रातील आदिवासीचे मूळ वस्तीस्थान अबाधित राहण्यास मदत होईल.

समारोप :

अशाप्रकारे अभ्यासक्षेत्रातील आदिवासी गावांमध्ये या सुचविलेल्या उपाययोजनांची अंमलबजावणी अधिक प्रभावीपणे वनविभाग, सहकार विभाग, स्थानिक आदिवासी व जंगल कामगार सहकार सोसायटीद्वारे राबविल्यास अभ्यासक्षेत्रातील आदिवासी गावे आर्थिक दृष्ट्या

सक्षम, स्वावलंबी, संपन्न बनतील. तसेच संबंधित आदिवासी गावांचे भौगोलिक असमतोल, मागासलेपणा कायमचा नष्ट होईल.

जंगलाच्या विकासाबरोबर जंगलात वास्तव्य करणा—या आदिवासींचा विकास हा उद्देश जंगल संवर्धनासाठी ठेवायला हवे कारण स्थानिक आदिवासींच्या सहकार्याने जंगल संवर्धनास हातभार लावता येईल. तसेच या शोधनिबंधात सुचविलेल्या उपाय योजना संपूर्ण महाराष्ट्रात/देशात उपयोजनात आणल्यास महाराष्ट्रातील/देशातील सर्व आदिवासी गावे सुजलाम—सुफलाम बनतील यात शंकाच नाही.

संदर्भ :

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८. परूळेकर गोदावरी (१९७० व २०१७ पुनर्मुद्रण), 'जेव्हा माणूस जागा होतो', मौज प्रकाशन, मुंबई.

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भारतातील आदिवासींच्या चळवळी

प्रा. डॉ. विठ्ठल गोपा चव्हाण

समाजशास्त्र विभाग प्रमुख, आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज
जि. गडचिरोली.

पार्श्वभूमी

आदिवासी समाज म्हणजे आदिपासून अतिदुर्गम भागात डोंगराळ प्रदेशात राहून सभोवतालच्या वातावरणावर अवलंबून आपल्या उपजिवीका भागविणारा शांतता प्रिय समाज होय. अगदी सुरुवातीपासून दऱ्याखोऱ्यात राहणाऱ्या लोकांना आदिवासी असे म्हणतात. आदिम समाज पूर्वीपासून रानावनात डोंगर कपाऱ्यात, अतिदुर्गम भागात निवास करणारा निसर्गप्रेमी व शांतता प्रिय समाज म्हणून ख्याती आहे. आदिवासी रूढी, प्रथा, परंपरा व अधंश्रद्धेला चिकटून असणारा समाज विकासाच्या प्रक्रियांपासून कोसोदूर व प्रगतीपासून आजही वंचित आहे. २०११ च्या जनगणनेनुसार आदिम समाजाची लोकसंख्या ८.२ टक्के एवढी असून हा समाज संपूर्ण भारतभर विखूरलेली आहे.

भारतातील आदिवासी समाज साधारणतः दक्षिण भारतातील डोंगराळी भागात, मध्य भारतात आणि पूर्वेकडील भागात मोठ्या प्रमाणात आढळून येतो. यामध्ये गोंड, संधाल, भिल्ल, या जमातीची संख्या सर्वाधिक आहे. तर दक्षिण भारतातील निलगिरी पर्वतावरील तोडा जमातीची संख्या आज नामशेष होण्याच्या मार्गावर आहे. पूर्वी हा समाज प्रगत समाजापासून कोसो दुर अतिदुर्गम भागात, डोंगराळ प्रदेशात शिकारी व मासेमारी करून आपली उपजिवीका भागवित असे. या समाजातील व्यक्ती उघडा नागडा असणारा, चेहऱ्याने ओबडधोबड दिसणारा. इतर जगाशी कोणत्याही प्रकारचा संपर्क नसणाऱ्या समाजाची मात्र शिकलेल्या किंवा प्रगत समाजाकडून मोठ्या प्रमाणात पिळवणूक झाल्याचे दिसून येते. विशेष करून आदिवासी चळवळीचा मुख्य उद्देश शासकीय व निमशासकीय स्तरावरील आदिवासींचे शोषण होय. त्यामुळे आदिवासी समाजाची सुधारणा झाली नाही. आजही त्यांना सतत गरीबी, उपासमारी, दारिद्र्य, कुपोषण यासारख्या समस्यांनी ग्रासलेले आहे. याचे मुख्य कारण व्यापारी, सेठसावकार, जमीनदार, ठेकेदार, हे लोक अज्ञान व भोळेपणाचा फायदा घेवून आदिवासींचे शोषण करत होते. त्यामुळे आदिवासींच्या मनात हळूहळू असंतोषाची भावना निर्माण झाली व त्यांचे रूपांतर सामाजिक चळवळी होवू लागली.

आजही आदिवासी समाज सरळ, साधाभोळा व प्रामाणिक आहे. पण त्यांना सुसंस्कारीत समाजाचे डावपेचाविषयी फारसी माहिती नव्हती. कारण या समाजात शिक्षणाचा अभाव असल्यामुळे त्यांना अक्षराची ओळख नव्हती. याचाच फायदा घेत जमीनदार, सेठसावकार,

प्रशासकीय अधिकारी, जंगल ठेकेदार यांच्याकडून आदिवासींचे आर्थिक शोषण होत असे. तर दुसरीकडे सेठसावकार त्यांना कर्ज देवून त्या कर्जावर जास्त व्याज लावायचे. तर काही वनाधिकारी आदिवासी स्त्रियांची अब्रु, विनयभंग, लैंगिक शोषण करायचे. यासर्व गोष्टीचा परिणाम आदिवासींवर होवून आदिवासी समाजात परिवर्तनाची लाट निर्माण झाली.

भारतातील आदिवासींच्या चळवळीच्या बाबतीत फारसी चर्चा होत नाही. म्हणून शोधकर्त्यांनी 'भारतातील आदिवासींच्या चळवळी' या विषयांची निवड शोधनिबंधासाठी केलेली आहे. भारतातील आदिवासींच्या चळवळी देशांच्या इतिहासात फार महत्वपूर्ण आहेत. कारण भारतात ब्रिटीशांची सत्ता प्रस्थापित होण्यापूर्वीच म्हणजे देशात १७८२ पासून इंग्रज राजवटी विरुद्ध आदिवासींची चळवळी निर्माण झाली होती. त्यानंतर पाश्चात्य विचारांचा अभ्यास शिकलेल्या लोकांनी देशात सामाजिक चळवळीला सुरुवात केली. पण खऱ्याअर्थाने इंग्रजांच्या बंडांच्या विरुद्ध स्वातंत्र्याची चळवळ आदिवासी लोकांनी सुरू केली होती.

१८५७ च्या सैनिकी बंडाला स्वातंत्र्याचे पहिले बंड असे म्हटले जाते. इंग्रजांची सत्ता नष्ट करण्यासाठी आदिवासींनी अनेक बंड केले. परंतु या बंडाला त्यावेळी सभ्य समजले जाणारे जमीनदार सेठसावकार आणि श्रीमंत लोकांनी आदिवासींना साथ नदेता इंग्रजांनाच साथ दिली. इंग्रजांनी जमीनदार सावकार व श्रीमंत लोकांच्या मदतीने आदिवासींचे बंड मोडून काढण्यासाठी आदिवासी क्रांतीकारकांचा अतोनात छळ झाला. जर आदिवासींच्या चळवळीला इतर सभ्य लोकांनी सहकार्य केले असते, तर इंग्रजाविरुद्धच्या आंदोलनात यशस्वीता मिळविले असते. याचा परिणाम भारतात इंग्रजांची सत्ता प्रस्थापित झाली नसती. कारण आदिवासींच्या चळवळी स्वाभिमान व स्वातंत्र्याची चळवळ होती.

आदिवासी लोकांचा बाहय जगाशी संपर्क आल्यानंतर हे चित्र हळूहळू बदलू लागले. परकिय सत्ता, फिरते व्यापारी, सावकार, बाहय संस्कृतीचे स्वार्थी लोक, प्रशासनातील कर्मचारी वर्ग आणि आदिवासींचे शोषण करणारी माणसे या सर्वांच्या परिणामाचा आदिवासींच्या सामाजिक, आर्थिक व सांस्कृतिक जीवनात परिवर्तन व शोषणाचे पर्व सुरू झाले. यातूनच आदिवासी समाजात सामाजिक चळवळीचे बीजे रोवल्या जावून आदिवासींच्या बऱ्याच चळवळी निर्माण झाल्या. या चळवळी का निर्माण झाल्या? त्या चळवळीचे परिणाम काय झाले? आदिम समाज जीवनावर तीचा कसा प्रभाव पडला? याचा अभ्यास करण्यासाठी 'भारतातील आदिवासींच्या चळवळीचे अध्ययन' या विषयांची निवड करण्यात आली आहे.

संशोधन कार्याला एक विशिष्ट दिशा देण्यासाठी संशोधन कार्याचे उद्देश निश्चित करून त्यानुसार वास्तविकतेचा शोध घेण्यास साहाय्य प्राप्त होते. म्हणून शोध निबंधाचे प्रमुख उद्देश निर्धारित करणे आवश्यक असते. ती उद्देश पुढील प्रमाणे....

शोध निबंधाचे उद्देश

- सामाजिक चळवळीचा अर्थ स्पष्ट करणे.
- आदिवासींच्या चळवळीचा उद्देश अभ्यासणे.
- आदिवासींच्या सामाजिक जीवनात सामाजिक चळवळीचे महत्व विशद करणे.
- आदिवासींच्या सामाजिक चळवळीच्या कार्याचा व परिणामाचा अभ्यास करणे.
- भारतातील काही प्रमुख आदिवासी जमातीच्या सामाजिक चळवळीचा यशअपयशाचा अभ्यास करणे.

अध्ययन पध्दत

तथ्य संकलन करण्यासाठी किंवा सत्यापनासाठी सामाजिक शास्त्रात विविध पध्दतीचा वापर करण्यात येते. संशोधन हा सत्यान्वेषणासाठी केले जातो. प्रसिध्द विचारवंत बर्नार्डच्या मते 'शास्त्राची व्याख्या मुख्यत्वे सहा प्रक्रियेच्या रूपात केली जाते. या प्रक्रिया म्हणजे परिक्षण, सत्यापन, व्याख्या, वर्गीकरण, संघटन, आणि निर्धारण होय. ज्यामध्ये भविष्यकथन आणि प्रयोग यांचा समावेश असतो. या आधारावर संग्रहित केलेल्या तथ्याला शास्त्र असे म्हटले जाते. ज्ञानेद्रियांच्या आधारे होणारा स्थितीबोध म्हणजे तथ्य होय. यासंदर्भात गुडे आणि हॉट म्हणतात की, "एक अनुभवसिध्द सत्यापनीय अवलोकन म्हणजे तथ्य संकलन होय."

सदर शोध निबंधात अन्वेषणात्मक अध्ययन पध्दतीचा वापर करण्यात आला असून तथ्य संकलनासाठी दुय्यम तथ्य संकलन पध्दतीचा उपयोग करण्यात आलेला आहे. ज्यात सरकारी अस्तावेज, संदर्भ ग्रंथ, वर्तमानपत्रे, मासिके, इत्यादी साधनाचा वापर करण्यात आलेला आहे.

सामाजिक चळवळीचा अर्थ

कोणत्याही समाजात परिवर्तन आपोआप घडून येत नाही. त्या परिवर्तनाला काही कारणे जबाबदार असतात. समाजात परिवर्तन घडवून आणण्यासाठी किंवा परिवर्तनाला विरोध करण्यासाठी जे संघटितपणे प्रयत्न केले जातात, त्याला सामाजिक चळवळ असे म्हणतात. चळवळीमध्ये निदर्शने, बहिष्कार, आणि काही वेळा हिंसेचा अवलंब केला जातो. सामाजिक चळवळीद्वारे समाज जीवनात परिवर्तन करण्याचा प्रयत्न केला जातो. किंवा परिवर्तनाला विरोध करण्यासाठी चळवळी निर्माण केल्या जातात. सामाजिक चळवळीची व्याख्या वेगवेगळ्या विचारवंतानी पुढील प्रमाणे केलेल्या आहेत. .

हर्बर्ट ब्ल्यूमरच्या मते "सामाजिक चळवळ म्हणजे सामाजिक प्रयत्नाद्वारे जीवनाची एक नविन व्यवस्था निर्माण करणे होय."

पॉल विल्किन्सनच्या मते “विचार पर्वक सामूहिक प्रयत्नाद्वारे कोणत्याही दिशेने आणि हिंसा, बेकायदेशीर कृत्य क्रांती यापैकी कोणत्याही साधनाद्वारे परिवर्तनास प्रोत्साहन देणे म्हणजे सामाजिक चळवळ होय.”

सी. डब्लू. किंगच्या मते “ सामाजिक चळवळ ही अशी प्रक्रिया आहे की, जिचा उद्देश, विचार, व्यवहार आणि सामाजिक संबंधात परिवर्तन आणणे असा असतो.”

थोडक्यात वरील व्याख्येवरून असे दिसून येते की, सामाजिक चळवळ ही एक प्रक्रिया आहे की, तिचा उद्देश, विचार व व्यवहार आणि सामाजिक संबंधात व समाजव्यवस्थेत आमुलाग्र बदल घडविणे, यासाठी बहुसंख्य लोक अविरत प्रयत्न करित असतात. त्यालाच सामाजिक चळवळी असे म्हणतात.

आदिवासी चळवळीचा अध्ययन करतांना असे दिसून येते की, जोपर्यंत आदिवासींचा सभ्य लोकांशी संपर्क आला नाही. तोपर्यंत आदिवासी समाजात चळवळी निर्माण झाल्या नाही. बी.के. रॉय बर्मन यांनी सामाजिक चळवळीला काही घटक जबाबदार मानले आहे. उदा. सभ्य समाजाशी संपर्क, नविन शासन व्यवस्था, आर्थिक शोषण, ख्रिश्चन मिशनऱ्यांशी संपर्क, शासनाचे वनधोरण, संस्कृतीकरण, या कारणामुळे आदिवासींच्या चळवळी निर्माण झाल्या.

आदिवासी समाजातील प्रमुख चळवळी पुढील प्रमाणे

झारखंड चळवळ :— देशाला स्वातंत्र्य प्राप्तीनंतर भारतातील सर्वच आदिवासी समाजात विकासाच्या योजना राबविण्यात आल्या. अशा भावनात सद्यस्थितीत झारखंड स्थित आदिवासी जमातीच्या लोकांच्या मनात भावना निर्माण होवून त्यांनी काही मागण्या मांडल्या. परंतू त्यांच्या मागण्या मान्य न झाल्याने त्यांच्यात भ्रमनिराश निर्माण झाला. परिणामी इ.स. १९५० मध्ये जमशेदपूर अधिवेशनात जसपालसिंग यांच्या नेतृत्वात झारखंड पार्टीची स्थापना करण्यात आली. परंतू नंतरच्या काळात जसपाल सिंह व हो जमातीचे नेते सुबई हे काँग्रेस पार्टीत गेले. त्यामुळे होरो हेच झारखंड पार्टीत राहिले. नंतरच्या काळात आदिवासींची भूमी बळकावणाऱ्या व शोषण करणाऱ्या सेठसावकार व महाजन यांच्या विरोधात आंदोलने उभे करून १९६८मध्ये बिरसा सेवादलाने स्वतंत्र झारखंड राज्याची मागणी केली. १९७३ मध्ये शिबू सोरेन यांनी झारखंड मुक्ती मोर्चाची स्थापना करून हे आंदोलन अधिक तिब्र केले. याच काळात झारखंड कोन्सॉर्डेशन कमिटीची स्थापना श्री केलरी यांच्या नेतृत्वात झाली. त्याला कम्युनिस्ट, नक्षलवादी व इतर सर्वांचाच पाठींबा मिळाला. हे आंदोलन पुढील उद्देशाने सुरू करण्यात आले.

१. जमीन व जंगलाच्या बाबतीत निष्कासित झाल्याबाबत
२. रोजगार आणि प्रशिक्षणापासून वंचित
३. सांस्कृतिक संमीश्रण
४. असंतुलित विकास

आदिवासींचे शोषण करणाऱ्यांना आदिवासी प्रदेशातून बाहेर घालविणे हा मुख्य उद्देश होता. त्यासाठी स्वतंत्र राज्याचा दर्जा मागीतला गेला. नंतरच्या काळात झारखंड राज्याची स्थापना

झाली. या प्रदेशात राहणाऱ्या मुंडा, संथाल, गोंड या जमातीच्या लोकांना याचा फायदे होईल अशी अपेक्षा होती परंतु ते शक्य झाले नाही.

संथाल चळवळ :- संथाल जमातीची चळवळ कृषी व्यवसाय करणाऱ्या शेतकऱ्यांशी संबंधित आहे. संथाल जमात प्रामुख्याने बिहार व पश्चिम बंगाल मध्ये मोठ्या प्रमाणात आढळून येते. यासोबत आसाम, ओरिसा, मेघालय या राज्यात सुद्धा वास्तव्य करतांना आढळून येतात. या जमातीचे लोक १८ व्या शतकाच्या मध्यानंतर छोटा नागपूर परिसरात प्रामुख्याने हजारीबाग, पलामऊ, मिदनापूर, आणि सिंहभूम जिल्ह्यात राहत होते. संथाल जमातीचे लोक जंगलांना साफ करण्यात व शेती कार्यात फार हुशार होते.

त्याकाळात बिहारमध्ये पहाडिया जमातीच्या लोकांचे वर्चस्व होते. पहाडिया जमातीचा राजा, सरदार, रावबहादुर हे सर्व मातृभूमीचे संरक्षण करण्यासाठी व आपले स्वातंत्र्य टिकविण्यासाठी स्वतःची आहूती देण्यास तयार झाले होते. तेव्हाच राजमहल टेकड्यात मोगलांचे राज्य दुबळे झाले होते. कारण पहाडिया लोकांनी मोगलांना जरीस आणले होते. यादरम्यान पहाडिया जमातीने मोठे युद्ध केले. पहाडिया जमातीने आपले स्वातंत्र्य टिकविण्यासाठी संघर्ष करतांना इंग्रजांशी लढा दिला. १७७० मध्ये पहाडिया सरदारांनी जमीनदार व जहागिरदारांना सकारागढ भागातून पळवून लावले. त्याकाळात ब्रिटीश अधिकारी क्लीवर्लॅंड हा चलाखीने पहाडिया जमातीचा विश्वास संपादन करून मुस्लीम जमीनदार शासकांना दडपण्याची निती अवलंबलेली होती. तर पहाडिया भागात शह देण्यासाठी संथाल लोकांना मदत करून संथाल व पहाडिया जमातीत संघर्ष लावण्याचे कार्य सुरू केल्यामुळे पहाडिया व संथाल जमातीत बऱ्याच चकमकी घडून आल्या. जेव्हा हळूहळू संथाल लोकांच्या लक्षात आले की, इंग्रज आपला विस्तार वाढविण्यासाठी पहाडिया व संथाल जमातीच्या लोकांना आपसात लढवित आहे. म्हणून संथाल लोक सावध होवून तिलका मांझीच्या नेतृत्वात ब्रिटीश सत्तेचा नायनाट करण्याचा संकल्प केला.

१८५४ मध्ये महेशलाल दरोगा याने केलेल्या अन्याय विरुद्ध आणि महाजनांच्या शोषणा विरुद्ध चळवळ सुरू करण्यात झाली. सिध्दा आणि कान्हा या दोन संथाल नेत्यांच्या आवाहनावरून ३० हजार संथालानी ३० जून १८५५ साली सशस्त्र कलकत्ता मार्च केला तेव्हा महेशलाल दरोगानी संथाल लोकांवर अन्याय अत्याचार केला म्हणून त्यांचा सूड म्हणून आदिवासींनी त्यांचे डोके धडापासून वेगळे केले. तेव्हा जमीनदार, महाजन आणि सावकार तेथून पळून गेले. अशा प्रकारे संथाल जमातीचे भागलपूर आणि राजमहल भागात विजय झाला.

बिरसा मुंडाची चळवळ :- आदिवासी चळवळीमध्ये बिरसा मुंडाची चळवळ विशेष महत्वाची आहे. बिहारमधील छोटा नागपूर परिसरात मुंडाची चळवळ ही स्वाभिमानाची व स्वसन्मानाची चळवळ मानली जात होती. तेव्हा बिरसाचे वडिल सुगना मुंडा यांना दारिद्र्य व गरीबीमुळे ग्रस्त होता. म्हणून त्याला ख्रिस्ती धर्म स्वीकारावा लागला. त्यानंतर बिरसाचे नाव मसीहदास

ठेवण्यात आले. बुर्जूमध्ये मिशनरी शाळा शिकताना बिरसाचा बाप्तीस्मा करून त्याचा नांव दाऊद असे ठेवण्यात आले. त्यानंतर पुढच्या शिक्षणासाठी त्याला चाईबासा येथील लुथरन मिशनमध्ये पाठविण्यात आले. येथेच त्यांच्या मनात इंग्रजांची सत्ता व ख्रिश्चन मिशनरी विरूद्ध घृणा निर्माण झाली. व त्यांनी १८९० मध्ये ख्रिश्चन धर्माचा त्याग करून वैष्णव धर्माच्या विचाराचा स्विकार केला.

बिरसांची चळवळ शोषणा विरूद्ध रक्षण करण्यासाठी होती. ही चळवळ १८९० पासून १९०९ पर्यंत सुरू होती. इंग्रजांची राजवट आल्यानंतर मुंडा जमातीच्या लोकांची शेती नष्ट करून शेती व वनासाठी नवे नियम व कायदे तयार करण्यात आले. वसूली परंपरागत पध्दत बंद करण्यात आली. आणि महसूल वसूल करण्यासाठी जिल्हाधिकारी, अबकारी अधिकाऱ्यांची नेमणूक करण्यात आली. या नव्या व्यवस्थेचा परिणाम आदिवासी समाजावर होवून या इंग्रजांच्या आव्हानाला तोंड देण्यासाठी मुंडा आदिवासींनी १७८९ मध्ये उठाव केला. ही चळवळ सरदारी चळवळ म्हणून प्रसिध्द झाली. या चळवळीचा बिरसा मुंडावर प्रभाव पडला.

ख्रिश्चन मिशनऱ्यांनी खोटे आश्वासन देवून आदिवासींचे शोषण करित होते. म्हणून फक्त बिरसाच नाही. तर संपूर्ण कुटुंबियांनी ख्रिश्चन धर्माचा धिक्कार केला. व सरदारी चळवळीत सक्रिय झाले. इंग्रज व ख्रिश्चन मिशनरीच्या विरोधात गावोगावी जाऊन लोकांना संघटित व एकजूट केले. त्यादरम्यान बिरसाची आर्थिक स्थिती फार वाईट होती.

अनेकदा घरातील लोक उपासी झोपत असे. अशा परिस्थित बिरसाने थडगे खणून प्रेतावरील दागदागिने काढून ते विकून तांदूळ व डाळ घेऊन येत असत. याची गावकऱ्यांना चाहूल लागली. व गावकऱ्यांनी बिरसाच्या आई-वडिलांकडे तक्रार केली. त्यामुळे आई-वडिल बिरसावर रागावले. म्हणून बिरसा जंगलात निघून गेला. जंगलात काही दिवस तहान, भूकेने व्याकूळ होऊन वणवण भटकणाऱ्या बिरसाला आपले आयुष्य, समाजाची दशा यावर विचार करण्याची संधी मिळाली. त्यानंतर बिरसाजवळ अदभूत शक्ती आहे असे लोकांना वाटू लागले. काही रोग्यांना एखादी मुळी देवून भरे करायचे. बिरसाच्या दैविशक्तीची बातमी पंचकोशीत पसरली. बिरसा लोकांना सांगायचे की, आपण लवकर परकीयांच्या तावडीतून सुटणार अशाप्रकारे बिरसा जवळ आत्मविश्वास निर्माण केला होता.

१८९५ मध्ये छोटा नागपूरच्या आदिवासी भागात स्वराज्याचा उद्घोष केला.त्यांनी ब्रिटीश सत्तेला आव्हान देवून आता इंग्रजांची सत्ता संपायची अशी घोषणा केली. पेरणी न करण्याच्या घोषनेमुळे ब्रिटिश अधिकारी सावध झाले. बिरसाच्या अटकेचा हुकूम काढून ८ ऑगस्ट १८९५ रोजी बिरसाला पकडण्यासाठी गेले. परंतू त्याला पकडू शकले नाही. १८९७ मध्ये त्यांनी बिरसा सेवा दलाची स्थापना केली. इंग्रजांविरूद्ध संघटित होवून चळवळ उभी केली. १८९९ मध्ये बिरसाच्या नेतृत्वाखाली रांचीच्या पोलीस स्टेशनवर आक्रमण झाले. तेव्हा इंग्रजांनी मुंडा जमातीच्या मुलांची हत्या केली व स्त्रीयांवर अत्याचार केला. अशाप्रकारे इंग्रज सरकारची हिंसात्मक प्रवृत्ती बघून बिरसाने गोरीला युद्धाचा आधार घेऊन आपला विरोध केला. अशाप्रकारे ९ जून १९०० मध्ये हजारीबागच्या जेलमध्ये बिरसा मुंडाचा मृत्यू झाला.

बिरसा चळवळीचे उद्देश

१. मुंडा राज स्थापन करणे.
२. जंगल, जमीन व निसर्ग संपत्तीवर आदिवासींचा पहिला हक्क असावा.
३. जंगल राज स्थापन करणे.
४. डिकूनी हडपलेल्या जमीनी आदिवासींना परत करणे.
५. आदिवासींच्या पूर्ण स्वातंत्र्यासाठी व न्याय हक्कांसाठी लोकमत जागविणे. इत्यादी करीता बिरसामुंडानी सामाजिक चळवळ उभी केली.

बोडो आंदोलन :- इ.स. पूर्वी ५००० वर्ष बोडो म्हणजे कछाटी लोक मध्य आशियातून ब्रम्हपुत्रेच्या खोऱ्यात आले. १३ व्या शतकात अहोम लोकांनी त्यांना हुसकावून लावले. नंतर बोडो आदिवासींनी कछाटच्या पहाडावर आपले राज्य स्थापित केले. तेव्हा त्यांची राजधानीचा ठिकाण गुहावटी होती. आजही बोडोलॅंडची जी मागणी आहे. ती ब्रिटीश कालखंडात करण्यात आलेली आहे. यासाठी बोडो छात्र संघटनेची स्थापना करण्यात आली. आसामात २ कोटी ६५ हजारापेक्षा जास्त वेगवेगळ्या जमातीचे लोक राहतात. त्यापैकी जवळपास ४३ लाखापेक्षा अधिक बोडो जमातीचे लोक आहेत. या क्षेत्राला स्वायत्तता द्यावी अशी त्यांची मागणी आहे. या मागणीसाठी जाळपौळ, रास्ता रोको आंदोलन रेल रोको आंदोलन अशा हिंसात्मक मार्गांचा स्वीकार करतात.

बोडो आंदोलनाचे उद्देश

- १ ब्रम्हपुत्रेच्या वरील किनाऱ्यापलीकडे राहणाऱ्या आदिवासींचे स्वतंत्र राज्य असावे.
- २ ब्रम्हपुत्रेच्या दक्षिण किनाऱ्यावरच्या आदिवासी जिल्ह्यांना स्वायत्तता असावी.
- ३ कारबी एकलंगच्या बोडो कछाटी वंशाच्या आदिवासींना सातव्या अनुसूचित टाकावे. इ.

देवी चळवळ :- १९२० मध्ये महाराष्ट्रात व गुजरात राज्यात स्त्रियांच्या अंगात देवी येणे, ही देवी आदिवासींनी मासाहार करू नये. दारू पिऊ नये, असे सांगत असते. याचा परिणाम असा झाला की, आदिवासी लोकांनी पारसी लोकांच्या घरी काम करायला नकार देवू लागले. यातून तानतनावाची परिस्थिती निर्माण झाली. या तनावाला सकारात्मक चळवळ म्हणावे लागेल. कारण ही एक प्रकारची अंधश्रध्दाच होती. परंतु ही चळवळ समाजहिता करीता होती. असे म्हणावे लागेल.

खारवार चळवळ :- खारवार चळवळीचे बीजे संधाल चळवळीमध्ये दिसून येते. संधाल चळवळीचा विस्तार सर्वसामान्य संधाली नेत्यांच्या रूपाने झाला. सुधारीत संधाल लोकांची चळवळ म्हणजे खारवार चळवळ होय. या चळवळीचे भगीरथ मांझी हा प्रमुख नेता होता. ते बाबाजीच्या नावाने प्रसिध्द होते. भगीरथ मांझी संधाल लोकांना संदेश देवून एकाच ईश्वराची

पुजा करावी आणि पापापासून मुक्त व्हावे असा संदेश दिला. भगीरथ मांझी स्वतःला नव्या संथाल राज्याचा राजा सांगून संथाल लोकांना जमीनदार, सावकार, आणि इंग्रजांच्या शोषणातून मुक्त करण्याचा निर्धारव्यक्त केला. त्यांनी एकाच देवाची पूजा करण्याचे आवाहन केले आणि त्यांना जमीनीचा कर देण्यास मनाई केली. भगीरथ मांझीच्या नेतृत्वाखाली खारवार चळवळीचा प्रभाव वाढू लागला तेव्हा या चळवळीला नेस्तनाबूत करण्याचा प्रयत्न इंग्रजांनी करून भगीरथ मांझीला पकडून कैदेत ठेवण्यात आले व जेलमध्येच त्यांचा निधन झाला. याच्या निधनानंतर खारवार चळवळीचे विचार संथाल लोकांमध्ये पेरण्यात आले. याचा चांगला परिणाम या लोकांमध्ये झाला. यानंतर अनेक गुरूची परंपरा निर्माण झाली. यागुरूंनी सुधारणावादी संथाल लोकात जनजागृतीचे कार्य केले. त्यापैकी जराईराम बाबा हा महत्वाचा गुरू होय. संथाल लोकांनी देशाला स्वातंत्र्य मिळेपर्यंत इंग्रजांविरुद्ध आपली चळवळ सुरू ठेवली.

भगत चळवळ :- सुधारणावादी चळवळीत गोविंद गिरी याचे भगत आंदोलन विसाव्या शतकातील एक महत्वाचे आंदोलन होय. धर्म परिवर्तन थांबविणे हा एक महत्वाचा उद्देश होता. त्यासाठी त्यांनी ख्रिश्चन मिशनरी विरुद्ध आवाज उठविला. त्सांनी भिल्ल राज ची स्थापना केली. भिल्ल जमातीच्या लोकांनी शेती करावी, सिंचन करावे, पुरूषांनी दागदागीने घालू नये, मुर्ती पुजा करू नये, हिंसाचाराला विरोध, व्यभिचार न करणे याचा प्रचार केला. त्याचा भिल्ल जमातीवर प्रभाव पडला. परिणामी महाराष्ट्रात अनेक भागात अशा वेगवेगळ्या नावानी चळवळी निर्माण झाल्या.

भिल्ल चळवळ :- भिल्ल जमातीच्या लोकांनी केलेल्या चळवळीत भिल्ल चळवळ हा महत्त्वपूर्ण चळवळ म्हणून ओळखली जाते. भिल्ल जमातीच्या लोकांवर मोठ्या प्रणात अन्याय, अत्याचार व महाजनांनी त्यांचे शोषण केले होते. उदा. भिल्लाच्या शेतीवर कब्जा करणे, भिल्ल स्त्रीची अब्रु लुटणे, त्यांच्या कुटूंबावर जूलूम करणे. त्यामुळे त्यांना वेटबिगारीची कामे करावी लागत होती. कर्जांमुळे भिल्ल लोकांचे जीवन गुलाम बनले होते. अशा परिस्थितीमध्ये भिल्ल जमातीच्या लोकांमध्ये अन्याय, अत्याचारा विरुद्ध रोष निर्माण झालेला होता.

भिल्ल जमातीचे लोक संघटित होवून १८१७ मध्ये खान्देशातील या लोकांनी चळवळ उभी केली. या लोकांनी जमीनदार, सावकार आणि सरकारी कार्यालय लुटण्यास सुरू केले. तेव्हा इंग्रजांनी भिल्ल लोकांची चळवळ दाबून टाकण्यासाठी पेशवाई व जमीनदार यांच्यावर दबाव निर्माण करण्यास सुरू केले. इंग्रजांनी भिल्ल जमातीच्या लोकांपर्यंत अन्नधान्य पोहचविणाऱ्या रस्त्यांवर नाकाबंदी केली होती. तेव्हा भिल्लांची संघटना फोडण्याचा कसोशीने प्रयत्न करण्यात आला. त्यांच्या फुट पडावी म्हणून सरकारी नोकरीत स्थान देण्याचे आमिष दाखवून फूट पाडण्याचा प्रयत्न करण्यात आला. पुन्हा इ.स. १८२० मध्ये भिल्ल जमातीच्या लोकांनी संघटित होवून इंग्रज सरकारविरुद्ध उठाव केला. भिल्लांनी अनेक इंग्रज अधिकाऱ्यांची हत्या केली. परंतु हा उठाव इंग्रजांनी मोडून काढला. भिल्लांच्या वस्तीला आग लावून आदिवासींची हत्या करण्यात आल्या. अशाप्रकारे भिल्ल जमातीच्या लोकांवर अमानूसपणे छळ करण्यात आले.

निष्कर्ष :-

१. बहुतेक आदिवासीच्या चळवळी शस्त्रासत्राने लढल्या गेल्या आहे.
२. आदिवासींनी अन्याय, अत्याचार, शोषण, कर्जबाजारीपणाच्या विरोधात चळवळी केलेल्या दिसतात.
३. आदिवासींच्या चळवळीचे मुख्य उद्देश वेठबिगारी नष्ट करणे, शेतमजुरी वाढवून देणे व कर्जातून मुक्ती मिळविणे असा होय.
४. आदिवासींनी प्रामुख्याने जंगलाचे हक्क मिळविणे, जमीनीवरचे अतिक्रमण थांबविणे, महसूल कमी करणे. यासाठी चळवळी झालेल्या आहे.
५. जगण्याचा हक्क मिळवून देणे. ही या चळवळीचे मुख्य उद्दिष्ट्ये होती.
६. फिरते व्यापारी, सेठसावकार, जमीनदार या लोकांनी आदिवासींच्या अज्ञानतेचा फायदा घेवून त्यांना लुबाडले. व त्यांचाच आर्थिक शोषण केलेला दिसून येतो.
७. इंग्रजांच्या काळात आदिवासीं लोकांवर दबाव टाकून त्यांच्या चळवळी हुडकावून लावण्याचा किंवा दाबून ठेण्याचा प्रयत्न केलेला दिसून येतो.

थोडक्यात आदिवासींच्या चळवळी निर्माण होण्यामागची परिस्थिती लक्षात घेतली. तर असे दिसून येते की, सर्वाधिक चळवळी ह्या त्यांचे अन्याय, अत्याचार, आर्थिक पिळवणूक, शोषण, बाह्य संस्कृतीचे आक्रमण, वृक्षतोड, पर्यावरणाचे असंतूलन, यांच्या विरोधात असलेल्या दिसून येतात. आदिवासींच्या अज्ञानतेचा फायदा घेवून सेठसावकार, जमीनदार, जंगल ठेकेदार, ख्रिश्चन मिशनरी या लोकांनी आदिवासींचे शोषण करून त्यांच्या जमीनी हडपल्या. यासोबत पटवारी, वनरक्षक, पोलीस कर्मचारी या लोकांनी सुध्दा आदिवासींच्या दुर्बलतेचा फायदा घेवून त्यांच्यात असंतोष निर्माण करण्यासंबंधी खतपाणी घालण्याचा प्रयत्न केलेला दिसतो. त्यामुळे आदिवासींच्या काही चळवळी यशस्वी झाल्या तर काही चळवळी अयशस्वी झाल्याचे दिसतात. पण देशात इंग्रजाची सत्ता प्रास्थापित होण्यापूर्वीच आदिवासी लोकांनी त्यांच्या विरुद्ध बंड पुकारेला होता.

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पेसा अंतर्गत झालेल्या विकासकार्याचा ग्रामस्थांच्या सामाजिक, शैक्षणिक व सांस्कृतिक जीवनावर झालेल्या परिणामाचे अध्ययन. परिक्षेत्र: पिंप्री ता. त्र्यंबकेश्वर जि. नाशिक

प्रा . डॉ. विलास देशमुख

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प्रस्तावना

भारतीय आदिवासी समाज स्वतःची विशिष्ट अशी बोली भाषा रितीरिवाज रूढी परंपरा विशिष्ट संस्कृती सामाजिक चालीरीती द्याखोऱ्यात डोंगरी भागात वास्तव्य करतात. त्यामुळे आदिवासी स्थिती अत्यंत दयनीय आहे. याचे मुख्य कारण आदिवासी समाजात असलेल्या अशिक्षितपणा गरिबी रूढी-परंपरा कमजोर आर्थिक स्थिती भारतीय आदिवासींमध्ये मोठ्या प्रमाणात सांस्कृतिक आणि मूल्यात्मक विविधता आढळते. समाजाच्या इतर घटकांपासून ते त्यांच्या सामाजिक आर्थिक स्तर आणि वर्तणूक पद्धत यामुळे वेगळेच समजले जातात. सहाजिकच जगातील आदिवासी पासून आणि भारतीय आदिवासी जमाती परस्परांपासून आपले स्वातंत्र्य व स्वायत्त अस्तित्व जोपासून आहेत. असे असले तरी विकास हा कळीचा प्रश्न आहे. कारण आदिवासी समाजाच्या विकासाला जटिल आणि गुंतागुंतीचे स्वरूप प्राप्त झाले आहे. प्रांतनिहाय आणि जमाती निहाय समस्यांच्या भिन्न स्वरूपामुळे आदिवासी प्रक्रिया बहुतांशी ग्रामीण विकासाचे निगडित असल्याने भारतातील पंचायतराज संस्थांची भूमिका महत्त्वाची मानली जाते. पायाभूत लोकशाही संस्थांना सशक्त बनविण्याचा उद्देश आणि भारत सरकारने 1993 ला 73 वी घटनादुरुस्ती मंजूर केली.

ज्याद्वारे ग्रामीण जनतेचे सक्षमीकरण आणि स्थानिक स्वशासनातले प्रभावी सहभागीत्व अपेक्षित होते. या घटनादुरुस्तीने राज्यघटनेतील नव्या भागांमध्ये 243 विस्तार करण्यात आला यामुळेच कालबद्ध आणि नियमबद्ध स्थानिक स्वशासन अस्तित्वात येऊ शकली. शिवाय पंचायत राज संस्थांना घटनात्मक अधिष्ठानही प्राप्त झालेली महिला आणि अनुसूचित जमाती जाती आरक्षण राज्य निवडणूक आयोगाची स्थापना राज्य वित्त आयोगाची स्थापना यासारख्या तरतुदींना वास्तव्य लोकशाही विकेंद्रीकरण आणि स्थानिक स्वशासन व विकास प्रक्रियेत स्थानिक जनतेचे सहभागीत्व साध्य होऊ लागले. पंचायत राज संस्थांना संदर्भातील अशा मोठ्या परिवर्तन आणि इतर स्थानिक समुदायाच्या विकासाबरोबरच आदिवासी विकासाची द्वारे खुली केली आहे.

अनुसूचित क्षेत्रातील पंचायत विस्तार अधिनियम 1996 (the Panchayat extension to the scheldudearecy (less) Act 1996. पारित करण्यात आला ज्याद्वारे आदिवासी क्षेत्रातील पंचायत संस्था आणि ग्रामसभांना अधिकार प्रदान करण्यात आले 2014 मध्ये या अधिनियमात सुधारणा करून शासनाने पाच टक्के निधी थेट ग्रामपंचायतीच्या खात्यात जमा करण्याचा निर्णय घेतला. यामुळे वर्षाच्या सुरुवातीलाच निधी जमा होणार असल्यामुळे वर्षभरात तो आपल्या गावाच्या विकासासाठी नियोजनबद्ध पद्धतीने वापरता येईल ग्रामपंचायत अंतर्गत असलेली गावे व वाड्या यांच्यातील लोकसंख्येच्या प्रमाणात हा निधी वापरायचा आहे. यामुळे सर्वांना

समान लाभ मिळून विकासापासून कुणीही वंचित राहणार नाही. यामुळे आदिवासींच्या विकासाला हातभार लागणार आहे व आदिवासींच्या विकासाचा एक दिशा मिळणार आहे.

केंद्र सरकारच्या ग्रामविकास विभागाने खासदार दिलीप सिंग बुटिया यांच्या अध्यक्षतेखाली काही तरतुदींचा अभ्यास करण्यासाठी एक समिती गठित केली सदर समितीने

१) ग्रामसभेला कायदेशीर अधिष्ठान प्राप्त व्हावी व तिच्या अधिकाराखाली आदिवासी विकासाचे निर्णय घ्यावेत. २) आदिवासींच्या जमीन व जंगलातील हक्क मान्य करण्यात यावा. ३) आदिवासींच्या अंतर्गत व्यवहारांमध्ये बाई हस्तक्षेप कमी करावा अशा शिफारशी केलेल्या या शिफारशीच्या आधारे केंद्र शासनाने 24 डिसेंबर 1996 रोजी पंचायत क्षेत्र विस्तार कायदा 1996 पारित केला व त्यायोगे आदिवासींना सो शासनाचा अधिकार प्राप्त झाला हा कायदा म्हणजे आदिवासींना भारतीय लोकशाहीचा दिलेली एक अमूल्य देणगी आहे.

पेसाअंतर्गत येणारे राज्य: १) गुजरात २) महाराष्ट्र ३) आंध्रप्रदेश ४) मध्यप्रदेश ५) झारखंड ६) ओरिसा ७) छत्तीसगड ८) हिमाचल प्रदेश ९) राजस्थान १०) तेलंगणा

पेसाअंतर्गत येणारे महाराष्ट्रातील जिल्हे: १) अहमदनगर २) पुणे ३) ठाणे ४) पालघर ५) धुळे ६) नंदुरबार ७) नाशिक. ८) जळगाव ९) अमरावती १०) यवतमाळ. ११) नांदेड. १२) चंद्रपूर. १३) गडचिरोली

पेसा कायद्यातील प्रमुख तरतुदी

भारतीय संविधानातील अनुच्छेद 339 मध्ये अनुसूचित जाती जमातीच्या हिताचे संरक्षण होण्यासाठी केंद्र शासनाने पंचायत क्षेत्र विस्तार १९९६ कायदा केली आहेत.

हा कायदा 24 डिसेंबर 1996 रोजी पारित केला भारताच्या संविधानातील अनुच्छेद 244 मध्ये क्लोज एक मध्ये नमूद केलेल्या अनुसूचित क्षेत्रात साठी हा कायदा लागू होतो. या कायद्यातील बाब 4 नुसार राज्य शासनाला कायदात विसंगत कायदा पारित करण्यात येणार नाही. परंतु आदिवासी समाजामध्ये चालत आलेली परंपरागत कायदे धार्मिक व सामाजिक प्रथा आणि त्यांच्या सामूहिक मालकीच्या सर साधना बाबत जी व्यवस्था असेल त्याला पूरक कायदे बनविता येतील अनुसूचित क्षेत्रातील आपापल्या रितीरिवाज रूढी परंपरेप्रमाणे चालणारे गाव वस्त्या वाड्या समूह पाडा किंवा पाण्याचा समूह असे नाव असेल गावासाठी एक ग्रामसभा असेल व ज्या व्यक्तीचे नाव गावाच्या मतदार यादीमध्ये असेल ती व्यक्ती ग्रामसभेचा सदस्य असेल ग्रामसभेला गावच्या सामाजिक आर्थिक विकासाचा मंदी विकास आराखडा प्रकल्प यांना मान्यता देण्याचा अधिकार असेल. ग्रामसभेने मान्यता दिल्यानंतर पंचायत सदर मंजूर आराखड्याची प्रकल्पाची अंमलबजावणी करेल. ग्रामसभेला विकास योजनेचे लाभार्थी निवडण्याचा अधिकार असेल अशारितीने निवडलेल्या लाभार्थ्यांना विकास योजनेचा लाभ देण्यात येईल. शासनमार्फत जो पंचायतीला निधी प्राप्त होतो तो शासनाने त्या कामासाठी दिलेला असेल त्याच कामासाठी खर्च करावा लागतो तसेच यासंबंधी शासनाने त्यांच्या अटी-शर्ती घातलेल्या असतील त्यांचे पालन करावे लागते अशा रीतीने निवडलेल्या लाभार्थ्यांना विकास योजना लाभ देण्यात येईल. तिकडे लोकसंख्येची अनुसूचित जाती जमातीचे प्रमाण असेल त्या प्रमाणात अनुसूचित क्षेत्रातील पंचायतीमध्ये पदे आरक्षित केली जातील मात्र अनुसूचित जमातीच्या आरक्षित पदांची संख्या १/२ हून कमी असणार नाही. राज्य शासन अनुसूचित जमातीच्या

व्यक्तीची सदस्य म्हणून नेमणूक करील परंतु शासनाने अशा नेमणूक केलेल्या सदस्यांची संख्या १/१० हून अधिक असणार नाही.

अनुसूचित क्षेत्रातील जमिनीचे अधिग्रहण करण्यापूर्वी तसेच प्रकल्पग्रस्तांचे पुनर्वसन करण्यापूर्वी संबंधित प्राधिकरण ग्रामसभा किंवा ग्रामपंचायत किंवा पंचायत समिती किंवा जिल्हा परिषदेची विचार-विनिमय करेल तसेच विकास प्रकल्पाच्या व पुनर्वसनाच्या कामाची अंमलबजावणी योग्य प्रकारे होण्यासाठी राज्य स्तरावरून संबंधित विभागाकडे योग्य तो समन्वय राखला जाईल. छोट्या पाणी साठवण बंधान्याची कामे व त्यांच्या व्यवस्थापनाच्या कामाची जबाबदारी योग्य त्या स्तरावरील पंचायत राज्य संस्थेवर सोपवली जाईल. अनुसूचित क्षेत्रातील गौण खनिज साठी परवानगी देण्यापूर्वी किंवा जमीन लॉजवर देण्यापूर्वी ग्रामसभेची किंवा योग्य त्या स्तरावरील पंचायत राज संस्थेची शिफारस घेण्यात येईल. गौण खनिजांचे लिलाव करण्यापूर्वी पंचायत स्तरावर ग्रामसभेची किंवा वरिष्ठ स्तरावरील पंचायत समितीची किंवा जिल्हा परिषदेची शिफारस अनिवार्य असेल. अनुसूचित क्षेत्रामध्ये दारूबंदी कायदा लागू करणे तसेच अमली पदार्थांची विक्री सेवन करण्यावर मर्यादा घालण्यात किंवा बंदी करणे. वनक्षेत्रातील आदिवासींना गोषवन उपजे ची मालकी देणेबाबत कायदे करणे. अनुसूचित क्षेत्रातील जमिनीचे बिगर आदिवासींकडे होणाऱ्या हस्तांतरण आवर बंदी आणणे व बेकायदेशीररित्या हस्तांतरित झालेल्या जमिनी आदिवासींना परत करणे . बाजार सुरू करणे व त्याचे नियमन करण्यासंबंधी अधिकार देणे.

विकास कामे करताना खालील कामांना प्राधान्य देणे आवश्यक.

- १) गावात रोजगार वृद्धी होण्यासाठी कौशल्यवृद्धी, रोजगार विकास व उत्पन्न वाढ कशी होईल या बाबीकडे लक्ष देणे.
- २) सार्वजनिक सुविधा निर्माण करणे. उदा. भात गिरणी, धान्य बँक इत्यादी.
- ३) शिक्षण, आरोग्य, पोषण या सुविधा उपलब्ध करून देऊन त्या सेवांचे बळकटीकरण करणे
- ४) दळणवळण आणि दूरसंचार सेवांचे बळकटीकरण करणे .
- ५) छोटे तलाव, गौण खनिजे, वनउपज इत्यादीचे व्यवस्थापन करणे .
- ६) पर्यटन विकासाचे उपक्रम राबविणे .
- ७) दुर्गम भागामध्ये आवश्यक असणाऱ्या सुविधा किंवा सेवा उपलब्ध करणे .
कायदा आणि आदिवासी हक्क
- १) पेसा कायदा आदिवासींना ग्रामपंचायत मध्ये आरक्षण देतो.
- २) विकास यंत्रणेची दिशा ठरविणे व लाभार्थ्यांची निवड करणे.
- ३) गावच्या विकासासाठी विकास यंत्रणा तयार करणे.
- ४) आदिवासींच्या संस्कृती परंपरांचे संरक्षण व संवर्धन करणे.
- ५) जंगलावर, जमिनीवर आदिवासींचा हक्क असेल
- ६) ग्रामपंचायत क्षेत्रात ग्रामपंचायतीच्या माध्यमातून नियंत्रण ठेवणे
- ७) सरकारी व्यवसायावर नियंत्रण ठेवणे
- ८) सामाजिक क्षेत्रात काम करणाऱ्या कार्यालयांवर नियंत्रण ठेवणे.

9) आदिवासी समुदाय त्यांच्या गरजा व समस्या ग्रामसभेत मांडू शकतो .

विषयाचे महत्त्व

आदिवासी समाज हा साधे,सरळ,सुंदर व अर्थपूर्ण जीवन जगणारा समाज आहे परंतु त्याच्या वाटेला अनास्था, पिळवणूक,परावलंबीत्व आले. त्यांचे हक्क व न्याय डांबले गेले त्यामुळे त्यांच्या सार्वत्रिक विकासासाठी केंद्र सरकारने पंचायत क्षेत्र विस्तार कायदा 1996 (पेसा) बनविला.

विषयाची व्याप्ती

सदर संशोधनाची व्याप्ती ही नाशिक जिल्ह्यातील त्र्यंबकेश्वर तालुक्यातील पिंपरी या गाव पुरतीच मर्यादित आहे.

संशोधनाची उद्दिष्टे

- १) पेसा कायद्यामुळे आदिवासींच्या कौटुंबिक व शैक्षणिक स्थितीत कोणता बदल झाला हे जाणून घेणे.
- २) पेसा कायद्यामुळे आदिवासी संस्कृती,रूढी,परंपरा यांची होणारी जपणूक अभ्यासणे.

गृहीतकृत्ये

- १) पेसा कायद्याच्या अंमलबजावणीमुळे शैक्षणिक स्तर उंचावला आहे.
- २) ग्रामसभेतील ग्रामस्थांच्या निर्णय प्रक्रियेमुळे पेसा कायद्याची अंमलबजावणी ही चांगली झाली आहे.
- ३) पेसा कायद्यातील महत्त्वपूर्ण तरतुदीमुळे आदिवासी संस्कृती, रूढी -परंपरा यांची जपणूक व संवर्धन झाले आहे.

संशोधन पद्धती व तथ्य संकलन

सदर अध्ययनासाठी प्राथमिक पद्धत मुलाखत अनुसुची तयार करून ती ग्रामस्थांकडून भरून घेतली व दुय्यम तथ्य संकलनात पुस्तके ,लेख ,इंटरनेटचा वापर विषय विश्लेषणासाठी केला आहे.सदर अध्ययनासाठी सामाजिक सर्वेक्षण पद्धतीचा वापर केल्या आहे तर संकलित केलेल्या माहितीचे विश्लेषण करून त्याची मांडणी वर्णनात्मक स्वरूपात केली आहे थोडक्यात वर्णनात्मक आराखड्याचा वापर या ठिकाणी केला आहे.

नमुना आराखडा

नाशिक जिल्ह्यातील पिंपरी गाव हे सदर संशोधनाचे विश्व आहे. सदर संशोधनासाठी नमुना निवडीचा आकार ५० व्यक्ती इतका ठरविण्यात आला आहे.. सदर विषयाबाबत संशोधन करण्यासाठी शास्त्रीय दृष्टिकोनातून संशोधन व्हावे यासाठी संभाव्यता नमुना निवड पद्धतीतील सोयीस्कर नमुना निवड पद्धतीचा वापर संशोधक करणार आहे. या पद्धतीचा वापर केल्यामुळे संशोधकास माहिती संकलित करण्यास मदत झाली.

विश्लेषण

सारणी क्र .१निवेदकांना पेसा कायद्यापुर्वी रोजगाराचे प्रश्न होते दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	स्थानिक स्थळावर रोजगार मिळत नाही	३३	६६ %
२	स्थलांतर	९	१८ %
३	कामाच्या ठिकाणी आर्थिक शोषण	७	१४ %
४	इतर	१	०२ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकापैकी स्थानिक स्तरावर रोजगार मिळत नाही त्या निवेदकांची संख्या ३३ असून त्यांचे शेकडा प्रमाण ६६ % इतके आहे .स्थलांतर असलेल्या निवेदकांची संख्या ९ असून त्यांचे शेकडा प्रमाण १८ % इतके आहे .कामाच्या ठिकाणी आर्थिक शोषण असलेल्या निवेदकांची संख्या ७ असून त्यांचे शेकडा प्रमाण १४ % इतके आहे .इतर निवेदकांची संख्या १ असून त्यांचे शेकडा प्रमाण २ % इतके आहे .

सारणी क्र .२ निवेदकांचे पेसा कायद्यामुळे रोजगाराचे प्रश्न सुटले दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	स्थानिक स्तरावर रोजगार उपलब्ध झाला आहे	४०	८० %
२	स्थलांतर थांबले	९	१८ %
३	कामाच्या ठिकाणी आर्थिक शोषण थांबले	१	०२ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकापैकी स्थानिक स्तरावर रोजगार उपलब्ध असणाऱ्या निवेदकांची संख्या ४० असून त्यांचे शेकडा प्रमाण ८० % इतके आहे .स्थलांतर थांबले अश्या निवेदकांची संख्या ९ असून त्यांचे शेकडा प्रमाण १८ % इतके आहे .कामाच्या ठिकाणी आर्थिक शोषण असणाऱ्या निवेदकांची संख्या १ असून त्यांचे शेकडा प्रमाण २ % इतके आहे .

सारणी क्र .३ निवेदकांच्या पेसा कायद्यामुळे आरोग्याच्या सुवूधामधील कोणते झालेले बदल दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	आरोग्य केंद्र नियमित चालु राहते	२५	५० %
२	योग्य उपचार	१०	२० %
३	आवश्यक असलेल्या औषधांची उपलब्धता	४	०८ %
४	कर्मचारी उपलब्धता	२	०४ %
५	वरील सर्व	९	१८ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी आरोग्य केंद्र नियमित चालू राहते अशा निवेदकांची संख्या २५ असून त्यांचे शेकडा प्रमाण ५० % इतके आहे .योग्य उपचार मिळणाऱ्या निवेदकांची संख्या १० असून त्यांचे शेकडा प्रमाण २० % इतके आहे .आवश्यक असलेल्या औषधांची उपलब्धता असलेल्या निवेदकांची संख्या ४ असून त्यांचे शेकडा प्रमाण ८ % व इतके आहे .कर्मचारी उपलब्धता असलेल्या निवेदकांची संख्या २ असून त्यांचे शेकडा प्रमाण ४ % इतके आहे .वरील सर्व निवेदकांची संख्या ९ असून त्यांचे शेकडा प्रमाण १८ % इतके आहे .

सारणी क्र . ४ निवेदक कोणत्या सामाजिक कार्यात सहभागी होतात ते दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	धार्मिक	४	०८ %
२	सांस्कृतिक	६	१२ %
३	लग्न समारंभ	१८	३६ %
४	गावाकडील सार्वजनिक उस्तव	१	०२ %
५	वरील सर्व	२९	४२ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी धार्मिक कार्यात सहभागी होणाऱ्या निवेदकांची संख्या ४ असून त्यांचे शेकडा प्रमाण ८ % इतके आहे .सांस्कृतिक कार्यात सहभागी होणाऱ्या निवेदकांची संख्या ६ असून त्यांचे शेकडा प्रमाण १२ % इतके आहे .लग्न समारंभ कार्यात सहभागी होणाऱ्या निवेदकांची संख्या १८ असून त्यांचे शेकडा प्रमाण ३६ % इतके आहे .गावाकडील सार्वजनिक उस्तव कार्यात सहभागी होणाऱ्या निवेदकांची संख्या १ असून त्यांचे शेकडा प्रमाण २ % इतके आहे .वरील सर्व कार्यात सहभागी होणाऱ्या निवेदकांची संख्या २९ असून त्यांचे शेकडा प्रमाण ४२ % इतके आहे.

सारणी क्र .५ निवेदकांच्या सामाजिक जीवनात बदल दिसत असल्याची सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	लोकसहभाग	१४	२८ %
२	लोकजागृती	१०	२० %
३	सांस्कृतिक विकास व जतन	६	१२ %
४	वरील सर्व	२०	४० %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी लोकसहभाग निवेदकांची संख्या १४ असून त्यांचे शेकडा प्रमाण २८ % इतके आहे .लोकजागृती निवेदकांची संख्या १० असून त्यांचे शेकडा प्रमाण २० % इतके आहे.सांस्कृतिक विकास व जतन या निवेदकांची संख्या ६ असून त्यांचे शेकडा प्रमाण १२% इतके आहे .वरील सर्व निवेदकांची संख्या २० असून त्यांचे शेकडा प्रमाण ४० % इतके आहे .

सारणी क्र .६ निवेदकाच्या गावच्या विकासासाठी पेसा अंतर्गत कामाची निवड दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	ग्रामसभा	२४	४८ %
२	ग्रामसेवक	३	०६ %
३	गावातील प्रतिष्ठीत व्यक्ती	२	०४ %
४	सरपंच	२१	४२ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी ग्रामसभा कामाची निवड करणाऱ्या निवेदकांची संख्या २४ असून त्यांचे शेकडा प्रमाण ४८ % आहे. ग्रामसेवक कामाची निवड करणाऱ्या निवेदकांची संख्या ३ असून त्यांचे शेकडा प्रमाण ६ % इतके आहे. गावातील प्रठीस्थित व्यक्ती निवड निवेदकांची संख्या २ असून त्यांचे शेकडा प्रमाण ४ % आहे. सरपंच कामाची निवेदकांची संख्या २१ असून त्यांचे शेकडा प्रमाण ४२ % आहे.

सारणी क्र. ७ निवेदकाच्या पेसा कायदा अंतर्गत गावांमध्ये कोणत्या स्तरांवर नियंत्रण ठेवणे दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	जी.प.शाळा	१५	३० %
२	अंगणवाडी	१	०२ %
३	आरोग्य केंद्र	२	०४ %
४	ग्रामपंचायत	७	१४ %
५	वरील सर्व	२५	५० %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी जि. प. शाळा असलेल्या निवेदकांची संख्या १५ असून त्यांचे शेकडा प्रमाण ३० % इतके आहे. अंगणवाडी असलेल्या

निवेदकांची संख्या १ असून त्यांचे शेकडा प्रमाण २ % इतके आहे. आरोग्य केंद्र असलेल्या निवेदकांची संख्या २ असून त्यांचे शेकडा प्रमाण ४ % इतके आहे. ग्रामपंचायत असलेल्या निवेदकांची संख्या ७ असून त्यांचे शेकडा प्रमाण १४ % इतके आहे. वरील सर्व निवेदकांची संख्या २५ असून त्यांचे शेकडा प्रमाण ५० % इतके आहे. माहिती नाही निवेदकांचे संख्या ० इतकी आहे.

सारणी क्र.८ निवेदकांच्या पेसा कायदा अंतर्गत समित्या दर्शवणारी सारणी

अ.क्र.	विवरण	वारंवारिता	टक्केवारी
१	वनहक्क समिती	४	०८ %
२	विकास समिती	९	१८ %
३	तंटामुक्ती समिती	११	२२ %
४	पाणी व्यवस्थापन समिती	६	१२ %
५	वरील सर्व	२०	४० %
एकूण		५०	१०० %

विश्लेषण :-

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी वनहक्क समिती असलेल्या निवेदकांची संख्या ४ असून त्यांचे शेकडा प्रमाण ८% आहे. विकास समिती असलेल्या निवेदकांची संख्या ९ असून त्यांचे शेकडा प्रमाण १८% इतके आहे. तंटामुक्ती समिती असलेल्या निवेदकांची संख्या ११ असून त्यांचे शेकडा प्रमाण २२ % इतके आहे. पाणी व्यवस्थापन समिती निवेदकांची संख्या ६ असून त्यांचे शेकडा प्रमाण १२ % आहे. वरील सर्व निवेदकांची संख्या २० असून त्यांचे शेकडा प्रमाण ४० % आहे.

सारणी क्र. ९ निवेदकाला पेसा कायदांतर्गत कोणते कार्यक्रम राबविले जातात दर्शविणारी सारणी

अ.क्र.	विवरण	वारंवारिता	टक्केवारी
१	वृक्षारोपण	४	०८ %
२	महिला सबलीकरण	८	१६ %
३	युवकांना कौशल्य विकास प्रशिक्षण	६	१२ %
४	सांस्कृतिक	६	१२ %
५	लोक जागृती	१८	३६ %
६	वरीलपैकी नाही	८	१६ %
एकूण		५०	१०० %

विश्लेषण :-

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी वृक्षारोपण कार्यक्रम निवेदकांची संख्या ४ असून त्यांचे शेकडा प्रमाण ८ % इतके आहे . महिला सबलीकरण कार्यक्रम

निवेदकांची संख्या ८ असून त्यांचे शेकडा प्रमाण १६ % इतके आहे. युवकांना कोशल्य विकास प्रशिक्षण कार्यक्रम निवेदकांची संख्या ६ असून त्यांचे शेकडा प्रमाण १२ % इतके आहे. सांस्कृतिक कार्यक्रम निवेदकांची संख्या ६ असून त्यांचे शेकडा प्रमाण १२ % इतके आहे. लोक जागृती कार्यक्रम निवेदकांची संख्या १८ असून त्यांचे शेकडा प्रमाण ३६ % इतके आहे. वरीलपैकी नाही निवेदकांची संख्या ० इतकी आहे.

सारणी क्र . १० निवेदकांच्या पेसा कायद्यामुळे गावात कोणता शैक्षणिक बदल दिसतो दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	शिक्षणाचा दर्जा उंचावला	२०	४० %
२	डिजिटल शाळा	३	०६ %
३	शाळेमधील सुविधांत वाढ	४	०८ %
४	इमारतीची सुधारणा	६	१२ %
५	वरीलपैकी सर्व	१७	३४ %
६	यापैकी नाही	०	०० %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी शिक्षणाचा दर्जा उंचावलेला बदल निवेदकांची संख्या २० असून त्यांचे शेकडा प्रमाण ४० % आहे. डिजिटल शाळा बदल निवेदकांची संख्या ३ असून त्यांचे शेकडा प्रमाण ६ % इतके आहे. शाळेमधील सुविधांत वाढ बदल निवेदकांची संख्या ४ असून त्यांचे शेकडा प्रमाण ८ % आहे . इमारतीची सुधारणा बदल निवेदकांची संख्या ६ असून त्यांचे शेकडा प्रमाण १२ % इतके आहे. वरीलपैकी सर्व निवेदकांची संख्या १७ असून

सारणी क्र . ११ निवेदकांच्या शिक्षण व्यवस्थेतील गुणवत्ता वाढविण्याची उपाययोजनेची सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	स्थानिक शिक्षकांना प्राधान्य	१८	३६ %
२	स्थानिक बोलीभाषेत शिक्षण	११	२२ %
३	स्थानिक बोलीभाषेतून पुस्तकांची निर्मिती	३	०६ %
४	वरील सर्व	३२	६४ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी स्थानिक शिक्षकांना प्राधान्य असणाऱ्या निवेदकांची संख्या १८ असून त्यांचे शेकडा प्रमाण ३६ % आहे. स्थानिक बोलीभाषेत शिक्षण असणाऱ्या निवेदकांची संख्या ११ असून त्यांचे शेकडा प्रमाण २२ % आहे . स्थानिक बोलीभाषेतून पुस्तकांची निर्मिती असणाऱ्या निवेदकांची संख्या ३ असून त्यांचे शेकडा प्रमाण ६ आहे. वरील सर्व निवेदकांची संख्या १८ असून त्यांचे शेकडा प्रमाण ३६ % आहे.

सारणी क्र . १२ निवेदकांच्या पेसा कायदामुळे गावातील शाळामध्ये कोणता शैक्षणिक बदल दिसतो दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	शाळेची इमारत सुधारणी	३५	७०%
२	शिक्षण व्यवस्थेत बदल	१०	२० %
३	शाळेतील पायाभूत सुविधा	४	०८ %
४	बदल दिसत नाही	१	०२%
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी शाळेची सुधारणा दिसते निवेदकांचे संख्या ३५ असून त्यांचे शेकडा प्रमाण ७० % आहे. शिक्षण व्यवस्थेत बदल दिसतो अश्या निवेदकांची संख्या १० असून त्यांचे शेकडा प्रमाण २० % आहे. शाळेतील पायाभूत सुविधा अश्या निवेदकांची संख्या ४ असून त्यांचे शेकडा प्रमाण ८ % आहे. बदल दिसत नाही अश्या निवेदकांची संख्या १ असून त्यांचे शेकडा प्रमाण २% आहे.

सारणी क्र.१३ निवेदकांच्या पेसा कायदामुळे आदिवासी संस्कृतीमध्ये कोणता बदल दिसतो दर्शवणारी सारणी

अ.क्र .	विवरण	वारंवारिता	टक्केवारी
१	भक्तांकडे जात नाही	१३	२६ %
२	पशूपक्षांचा बळी न देणे	५	१० %
३	उपचारासाठी दवाखान्याचा वापर	८	१६ %
४	वरील सर्व	२४	४८ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी भक्तांकडे जात नाही अश्या निवेदकांची संख्या १३ असून त्यांचे शेकडा प्रमाण २६ % आहे. पशु पक्षांचा बळी न देणे

अश्या निवेदकांची संख्या ५ असून त्यांचे शेकडा प्रमाण १० % आहे. उपचारासाठी दवाखाण्याचा वापर करणाऱ्या निवेदकांची संख्या ८ असून त्यांचे शेकडा प्रमाण १६ % आहे. वरील सर्व बदल असलेल्या निवेदकांची संख्या २४ असून त्यांचे शेकडा प्रमाण ४८ % आहे.

सारणी क्र.१४ निवेदकांच्या संस्कृती टिकवताना येणाऱ्या अडचणी दर्शवणारी सारणी

अ.क्र.	विवरण	वारंवारिता	टक्केवारी
१	बाह्य संस्कृतीचे आक्रमण	५	१० %
२	अशिक्षितपणा	१३	२६ %
३	मागासल्यापनाची जाणीव	८	१६ %
४	वरील सर्व	२३	४६ %
५	अडचणी आल्या नाही	१	०२ %
एकूण		५०	१०० %

विश्लेषण

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी बाह्य संस्कृतीचे आक्रमण येणऱ्या अडचणी निवेदकांची संख्या ५ असून त्यांचे शेकडा प्रमाण १० % आहे. अशिक्षितपणा येणाऱ्या निवेदकांची संख्या १३ असून त्यांचे शेकडा प्रमाण २६ % आहे. मागासल्याप्राची जाणीव येणाऱ्या अडचणीच्या निवेदकांची संख्या ८ असून त्यांचे शेकडा प्रमाण १६ % आहे. वरील सर्व अडचणी येणाऱ्या निवेदकांची संख्या २३ असून त्यांचे शेकडा प्रमाण ४६ % आहे. अडचणी आल्या नाही अश्या निवेदकांची संख्या १ असून त्यांचे शेकडा प्रमाण २ % आहे.

सारणी क्र. १५ निवेदकांच्या आदिवासी संमेलनाचे आयोजन कधी केले जाते दर्शवणारी सारणी

अ.क्र.	विवरण	वारंवारिता	टक्केवारी
१	९ ऑगस्ट	४३	८६ %
२	आदिवासी संमेलन	६	१२ %
३	युवारंग	००	०२ %
४	वरील सर्व	१	०२ %
एकूण		५०	१०० %

विश्लेषण :-

वरील सारणी वरून असे दिसून येते कि अध्ययनासाठी घेतलेल्या ५० निवेदकांपैकी ९ ऑगस्ट आदिवासी संमेलनाचे आयोजन करणाऱ्या निवेदकांची संख्या ४३ असून त्यांचे शेकडा प्रमाण ८६ % आहे. आदिवासी संमेलन निवेदकांची संख्या ६ असून त्यांचे शेकडा प्रमाण १२ % आहे. युवारंग संमेलनाचे आयोजन करणाऱ्या निवेदकांची संख्या ० आहे. वरील सर्व संमेलनाचे आयोजन करणाऱ्या निवेदकांची संख्या १ असून त्यांचे शेकडा प्रमाण २ % आहे.

गृहीतकृत्यांची पडताळणी

१. पेसा कायद्याच्या अमलबजावणीमुळे शैक्षणिक विकास उंचावलेला आहे

सारणी क्र.८ व सारणी क्र.१० व सारणी क्र.१२ नुसार वरील गृहीतकृत्य

सत्य ठरते पेसा कायद्यामुळे गावात शिक्षणाचा दर्जा उंचावलेला आहे. पेसा कायद्यामुळे शिक्षण व्यवस्थेतील गुणवत्ता वाढविण्यासाठी स्थानिक शिक्षकांना प्राधान्य दिले आहे. पेसा कायद्यामुळे गावातील शाळांमध्ये शाळेची इमारत सुधारणा दिसते.

२. ग्रामसभेतील ग्रामस्थांच्या निर्णय प्रक्रियेमुळे पेसा कायद्याची अमलबजावणी चांगली झाली आहे

सारणी क्र.६ व सारणी क्र.७ नुसार वरील गृहीतकृत्य सत्य ठरते. गावच्या विकासासाठी पेसा अंतर्गत कामाची निवड ग्रामसभेमार्फत केली जाते तसेच पेसा कायद्या अंतर्गत गावामध्ये सर्व संस्था वर नियंत्रण ठेवले जाते.

३. पेसा कायद्यातील महत्त्वपूर्ण तरतुदीमुळे आदिवासी संस्कृती रूढी-परंपरा याची जपणूक व संवर्धन झाले आहे.

सारणी क्र.१३ व सारणी क्र.१५ नुसार वरीलसर्व गृहीतकृत्य सत्य ठरते. पेसा कायद्यामुळे आदिवासी संस्कृतीमध्ये ते भक्तांकडे जात नाही तसेच ते उपचारासाठी दवाखान्याचा वापर करतात . तसेच आदिवासी संमेलनाचे आयोजन ९ ऑगस्ट ला केले जाते.

सूचना व उपाययोजना

शासनासाठी सूचना

१. पेसा कायद्याची प्रखरपणे अमलबजावणी करावी.
२. पेसा कायद्याविषयी क्षेत्रा-क्षेत्रात कायद्याचे स्वरूप अधिक स्पष्ट होण्यासाठी कार्यशाळेचे आयोजन करावे.
३. पेसा क्षेत्रातील ग्रामस्थांच्या पेसा ग्रामसभा अनिवार्य करावी
४. पेसा क्षेत्रातील आदिवासीची संस्कृतीची जतन व संवर्धन करण्यासाठी संमेलनाचे आयोजन करावे
५. पेसा क्षेत्रातील आरोग्याच्या सुविधांमध्ये वाढ करण्यात यावी
६. पेसा क्षेत्रातील प्रत्येक क्षेत्रातील शाळेमध्ये स्थानिक शिक्षकांना प्राधान्य देऊन पदे भरावी
७. पेसा क्षेत्रातील प्रत्येक शाळा डिजिटल करण्याची मोहीम राबवावी.
८. पेसा क्षेत्रातील ग्रामपंचायत मध्ये पेसा माहिती अधिकारी नेमण्यात यावी.
९. पेसा क्षेत्रातील बेरोजगार मुला-मुलींना रोजगार उपलब्ध करून द्यावे
१०. पेसा क्षेत्रातील युवकांसाठी स्पर्धा परीक्षा मार्गदर्शन केंद्रे सुरु करावी

पेसा क्षेत्रातील ग्रामस्थासाठी सूचना

१. पेसा कायद्याची संपूर्ण माहिती घ्यावी आणि त्या कायद्याचा उपयोग करावा.
२. पेसा कायद्यात दिलेल्या हक्काची जाणीव करून घ्यावी.
३. पेसा ग्रामसभेला प्रत्येक ग्रामस्थांनी हजर रहावे.
४. पेसा अंतर्गत आपली संस्कृती ,रूढी,परंपरा यांची जपणूक करावी.
५. पेसा कायद्यांतर्गत निर्माण केल्या जाणाऱ्या समित्यांमध्ये सहभागी व्हावे.

6. पेसा कायद्यांतर्गत करणायत येणाऱ्या कामाची निवड ग्रामसभा मार्फत करण्याची विनंती करावी .
7. पेसा कायद्यांतर्गत शैशाणिक सवलतीचा फायदा घ्यावा.
8. पेसा कायद्यांतर्गत लोकसहाभागामध्ये बदल घडविणे .
9. पेसा क्षेत्रातील शैशाणिक स्थितीत बदल करण्यासाठी ग्रामस्थांनी सहभाग घ्यावा .
10. पेसा कायद्याच्या माध्यमातून सांस्कृतिक संमेलनाचे आयोजन करावे.

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www.pesa.com

भारतीय राज्यघटनेतील आदिवासी कल्याणासंदर्भात घटनात्मक तरतूदी—एक विश्लेषणात्मक आढावा

प्रा. डॉ. देबडे संजय मारूतराव

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देशाच्या प्रशासनाची रूपरेषा त्या देशाच्या राज्यघटनेनेच ठरवून दिलेली असते. जेथे जेथे घटनात्मक शासन असते तेथे तेथे राज्याचे प्रशासन घटनात्मक तरतुदीनुसारच चालविले जाते. भारतीय राज्यघटनेतील महत्त्वाच्या तरतुदींची दखल आपणास घ्यावी लागते. भारतीय राज्यघटनेच्या तिसऱ्या भागात मुलभूत हक्कांच्या माध्यमातून कोणत्याही प्रकारचा भेदभाव न करता सर्व नागरिकांना समान हक्क देण्यात आले. १४ व्या कलमानुसार कायद्यापुढे सर्व व्यक्ती समान आहेत आणि सर्वांना कायद्याचे समान संरक्षण देण्यात आले. १५ व्या कलमानुसार जात, धर्म, लिंग रहित शैक्षणिक पात्रता असणाऱ्या स्त्री पुरुषास शासनात कोणतेही पद धारण करता येईल असे नमूद करण्यात आले. स्वातंत्र्याच्या हक्कामध्ये प्रत्येक नागरिकाला भाषण व अभिव्यक्ती स्वातंत्र्य देण्यात आले आहे. भाषण स्वातंत्र्यामुळे विचारांची देवाण—घेवाण होते. भारतात पूर्वीपासून वेठबिगारी सारख्या प्रथा होत्या त्यामुळे मागासलेल्या जाती जमातीच्या लोकांचे आर्थिक व सामाजिक शोषण होत असे. अशा प्रथा बंद करण्यासाठी मानवी देहाच्या खरेदी—विक्रीचा व्यवसाय करता येणार नाही तसेच कोणाकडूनही मोफत आणि सक्तीने काम करवून घेता येणार नाही. अशी कलम २३ मध्ये तरतूद करण्यात आली. भारतीय राज्यघटनेनी भारतात धर्मातीत राज्य निर्माण करण्याचे उद्दिष्ट मान्य केले असून कलम २५ अन्वये धार्मिक स्वातंत्र्याचा अधिकार सर्व व्यक्तींना दिलेला आहे. या अधिकारानुसार प्रत्येक व्यक्तीला आपल्या धर्माचे आचरण, पालन व प्रचार करण्याचे स्वातंत्र्य प्राप्त झाले आहे. भारतात विविध स्वरूपाचे अल्पसंख्यांकाचे गट व समूह आहेत. त्यांचे हितसंबंध सुरक्षित ठेवण्यासाठी घटनेनी कलम २९ नुसार कोणत्याही नागरिक गटाला आपली स्वतःची भाषा, लिपी किंवा संस्कृती जतन करता येते.

भारतीय राज्यघटनेच्या चौथ्या भागात कलम ३६ ते ५१ मध्ये राज्याच्या धोरणासंबंधिची मार्गदर्शक तत्त्वे देण्यात आलेली असून ३८ व्या कलमात ज्या समाज व्यवस्थेत सामाजिक, आर्थिक, राजकीय न्याय प्रस्थापित केला जाईल, त्या समाज व्यवस्थेचे संरक्षण आणि संवर्धन करण्याचा प्रयत्न राज्याकडून केला जाईल असे नमूद करण्यात आले. कलम ४६ मध्ये

समाजातील दुर्बल घटक आणि विशेषतः अनुसूचित जाती व अनुसूचित जमाती यांच्या शिक्षणाची आणि त्यांच्या आर्थिक हितसंबंधाची राज्य विशेष काळजी घेईल. तसेच सामाजिक अन्याय आणि सर्व प्रकारचे शोषण यापासून त्यांना सरकार संरक्षण देईल.

स्थानिक शासन संस्था लोकशाही विकेंद्रिकरणासाठी महत्त्वपूर्ण यंत्रणा आहेत. राज्यघटनेच्या कलम २४३ (घ) नुसार पंचायतीराज संस्थांमध्ये अनुसूचित जाती व अनुसूचित जमातीसाठी त्यांच्या लोकसंख्येच्या प्रमाणात जागा राखीव ठेवल्या जातील तसेच सर्व पातळीवरील पंचायतराज संस्था मधील सभाध्यक्षांची पदेही अनुसूचित जाती व अनुसूचित जमातीसाठी त्यांच्या लोकसंख्येच्या प्रमाणात राखीव ठेवली जातील. नागरी भागातील स्थानिक समस्या सोडविण्यासाठी नागरी स्थानिक स्वशासन संस्था निर्माण केल्या जातात. नगरपालिकेत देखील अनुसूचित जाती व अनुसूचित जमातीस प्रतिनिधीत्व मिळावे यासाठी कलम २४३ (न) नुसार अनुसूचित जाती व अनुसूचित जमातीसाठी त्यांच्या लोकसंख्येच्या प्रमाणात काही जागा राखीव असतात तसेच नगरपालिकेतील सभाध्यक्षांची पदे देखील अनुसूचित जाती व अनुसूचित जमातीसाठी राखून ठेवली जातात.

लोकसभा हे भारतीय संसदेचे प्रथम व कनिष्ठ सभागृह असून लोकसभेत जनतेनी निवडून दिलेले प्रतिनिधी असतात. लोकसभेत अनुसूचित जाती व अनुसूचित जमातींना प्रतिनिधीत्व देण्यासाठी भारतीय राज्यघटनेतील कलम ३३० नुसार त्यांच्या लोकसंख्येच्या प्रमाणात जागा राखून ठेवल्या जातात. कलम ३३२ अन्वये अनुसूचित जाती व अनुसूचित जमातीसाठी त्यांच्या लोकसंख्येचे त्या राज्याच्या एकूण लोकसंख्येशी जे प्रमाण असेल त्यानुसार विधानसभेतील जागा राखून ठेवण्यात येतील.

संघराज्य किंवा राज्य यांच्या कारभाराच्या संबंधातील सेवामध्ये व पदावर नियुक्ती करताना कलम ३३५ नुसार अनुसूचित जाती व अनुसूचित जमाती यामधील व्यक्तींचे हक्क प्रशासनाची कार्यक्षमता राखण्याशी सुसंगत असेल अशा रितीने विचारात घेतले जातील. अनुसूचित जमातीचे भारतीय समाज व्यवस्थेतील स्थान लक्षात घेऊन त्यांच्या विकासाकडे जास्तीत जास्त लक्ष देता यावे आणि त्यांच्यासाठी तयार करण्यात आलेल्या योजनांची अंमलबजावणी व्यवस्थित व्हावी, त्यांच्या विकासासाठी आवश्यक शिफारशी केल्या जाव्यात यासाठी राज्यघटनेच्या कलम ३३८(क) नुसार एका अनुसूचित जमाती राष्ट्रीय आयोगाची स्थापना करण्याची तरतूद करण्यात आली. कलम ३३९ नुसार अनुसूचित क्षेत्राचे प्रशासन व अनुसूचित जमाती बाबतचे कल्याणकारी काम या बाबत अहवाल देण्यासाठी राष्ट्रपती एक आयोग नेमू शकतात. तसेच कलम ३४२ नुसार एखाद्या जमातीला अनुसूचित जमातीच्या यादीमध्ये समाविष्ट करण्याचा किंवा यादीतून कमी करण्याचा अधिकार भारताच्या राष्ट्रपतीला आहे.

आदिवासीच्या हित संवर्धनासंबंधाने ज्या महत्त्वाच्या तरतुदी वाटल्या त्याचा उल्लेख वर करण्यात आला आहे, या तरतुदीचे अवलोकन केल्यास आपल्या घटनेमध्ये लोकांच्या हितांची व विशेष करून दुर्बल घटक उदा. आदिवासींच्या हितांची पुरेशी काळजी घेण्यात आली आहे.

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शिक्षणापासून वंचित आदिवासी जमातीसाठी शासनाने केलेल्या विविध शैक्षणिक योजनांच्या सद्यस्थितीचा अभ्यास

प्राचार्या डॉ. पांढरे विद्युलता झा.

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प्रस्तावना

भारतातील महाराष्ट्र राज्य हे विविधतेने नटलेले राज्य असून भौगोलिक, सामाजिक, राजकीय परंपरा लाभलेला प्रदेश आहे. भौगोलिक विशेषतेमध्ये दऱ्या खोऱ्या, सुपीक प्रदेश, समुद्र किनारा इ. अशा विविध छटा आहेत. ह्या विविधतेचा विकास सुध्दा त्यांच्या वैशिष्ट्यांनुसार झाला असला तरी दुर्गम भागाचा विकास हा संथगतीने, म्हणावा तसा योग्य, पुरेसा झालेला नाही. वाहतुक सुविधा तसेच आर्थिक विकास योग्य नसल्याने त्याचा परिणाम पूर्ण वसाहतीवर/जमातीवर झालेला दिसून येतो. त्यामुळे अनारोग्य, अशिक्षितपणा, अंधश्रद्धा, रुढी-परंपरा इ. विविध समस्यांनी ग्रासलेला आदिवासी समाज आपणांस दिसून येतो. आदिवासी समाजाला विकसित करण्यासाठी अनेक प्रयत्न ही केले जात आहेत. शैक्षणिक विकासासाठी अनुताई वाघ ह्या शिक्षणतज्ञांनी कोसबाड योजना राबविली. ह्या योजनेतून शिक्षण सुलभ करून दिले. शासनाने ही विविध शैक्षणिक योजनांद्वारे आदिवासींचा विकास हा शैक्षणिक दृष्ट्या विकसित करण्याचा प्रयत्न केलेला आहे.

प्रस्तुत लघुनिबंधातून संशोधकाने शासनाच्या विविध शैक्षणिक योजना कोणत्या आहे? त्याची सद्यस्थिती काय आहे? त्याचा आदिवासी जमातीला कसा लाभ होतो? याचा अभ्यास सदर लघुनिबंध मधून केला आहे.

आदिवासी विद्यार्थी विकासासाठी शासनाच्या विविध शैक्षणिक योजना

1. शासकीय आश्रम शाळा समूह योजना
2. स्वेच्छा संस्थांना आश्रमशाळा चालविण्यास अर्थसहाय्य
3. आदर्श आश्रमशाळा
4. एकलव्य इंग्रजी माध्यमांच्या निवासी शाळा (केंद्र पुरस्कृत पब्लिक स्कूल)
5. आदिवासी मुलां/मुलींकरिता शासकीय वसतीगृहे
6. आदिवासी विद्यार्थ्यांना शालांत परिक्षोत्तर शिष्यवृत्ती योजना
7. अनुसूचित जमातीच्या विद्यार्थ्यांच्या शिक्षण शुल्क, परीक्षा शुल्काची प्रतिपूर्ती करणे – योजना
8. व्यावसायिक पाठक्रमात शिकणाऱ्या अनुसूचित जमातीच्या विद्यार्थ्यांना निर्वाह भत्ता देणे.
9. औद्योगिक प्रशिक्षण संस्थेतील विद्यार्थ्यांना विद्यावेतन योजना
10. अपंग विद्यार्थ्यांना शिष्यवृत्ती योजना
11. शालांत व उच्च माध्यमिक शालांत परिक्षेत विशेष प्राविण्य प्राप्त विद्यार्थ्यांना बक्षीस योजना
12. दर्जेदार शासकीय/अनुदानित आश्रमशाळांना विशेष बक्षीस योजना
13. आदिवासी मुलींमधील – गळती थांबविण्यासाठी प्रोत्साहन भत्ता

14. राज्यातील विद्यार्थ्यांसाठी अपघात विमा योजना

15. आदिवासी विद्यार्थ्यांचा आकस्मित मृत्यु झाल्यानंतर सानुग्रह अनुदान योजना.

वरील शासनाच्या आदिवासी विद्यार्थ्यांच्यासाठी विविध योजनामधील संशोधकाने 'आश्रमशाळा' ह्या योजनेच्या विविध योजनेची वैशिष्ट्ये, सद्यस्थिती इ. बाबींचा विचार सदर लघुपेपरमध्ये सुक्ष्मतेने करण्यात आला आहे.

आदिवासी आश्रमशाळा स्थापना

राज्य हे दुर्बलतर जनवर्ग आणि विशेषत अनुसूचित जाती व अनुसूचित जनजाती यांचे विशेष काळजीपूर्वक शैक्षणिक व आर्थिक हीतसंवर्धन करील आणि सामाजिक अन्याय व सर्व प्रकारचे शोषण यापासून त्यांचे संरक्षण करील असे. भारताच्या संविधानातील राज्य धोरणाच्या निदेशक तत्वांच्याबाबत अनुच्छेद 46 मध्ये नमूद करण्यात आले आहे.

अनुसूचित जनजाती व अनुसूचित क्षेत्रातील रहिवाश्यांच्या शैक्षणिक समस्या प्रभावीपणे सोडविण्याच्या दृष्टीने अनुसूचित जमातीमधील विद्यार्थ्यांना मोफत निवासाची व भोजनाची सोय करावी आणि सेवा व सहकार्य ही प्रेरणा उराशी बाळगणाऱ्या योग्य देखरेखाखाली व मार्गदर्शनाखाली सधन मुलभूत शिक्षण देता यावे म्हणून राज्य शासनाने आश्रमशाळा सुरु करण्याचे ठरविले 1953-54 साली ह्या संकल्पनेची सुरुवात शासनमार्फत झाली. 1975-76 पासून समाजकल्याण कडून 1984-85 पासून आदिवासी विकास विभागाकडे नियंत्रणाखाली आली.

आश्रमशाळा योजनांची मुख्य उद्दिष्टे

1. अयोग्य कौटुंबिक पार्श्वभूमीपासून जनजातीच्या मुलांनाबाहेर काढून शिक्षणासाठी उपयुक्त वातावरण निर्मिती.
2. सामाजिक बदलांसाठी योग्य भूमिका अनुसूचित जमातीच्या विद्यार्थ्यांमध्ये निर्माण करण्यासाठी.
3. शिक्षणाबाबत जनजागृती करण्यासाठी
4. जनजातीमध्ये साक्षरतेचे प्रमाण वाढविण्यासाठी
5. विकास प्रक्रियेत जनजाती समूहाचा सहभाग वाढविण्यासाठी.

वरील आदिवासी शाळेत आदिवासी विद्यार्थ्यांसाठी 10 वी पर्यंतच्या शिक्षणाची सोय उपलब्ध आहे.

आश्रमशाळेतील विविध मोफत सोयी-सुविधा

- निवास व्यवस्था
- आंथरुण-पांघरुण
- पोषण आहार भोजन
- आरोग्य सुविधा
- मुलभूत शिक्षण
- शैक्षणिक साहित्य – गणवेश, पुस्तके, लेखनसाहित्य

आश्रमशाळांचे विविध स्वरूप

1. शासकीय आश्रम शाळा समूह योजना

महाराष्ट्र राज्यात डोंगराळ व दुर्गम भागात राहणाऱ्या अनुसूचित जमातीचे सामाजिक व शैक्षणिक प्रगतीसाठी ह्या शाळांची स्थापना 1972-73 मध्ये झाली. या शाळेत आदिवासी विद्यार्थ्यांची इ. 10 वी पर्यंतची शिक्षणाची सोय मुलां-मुलींसाठी आहे. विविध शैक्षणिक आणि मुलभूत सोयी-सुविधा शासनाकडून दिल्या जातात.

2. स्वेच्छा संस्थाना आश्रमशाळा चालविण्यास अर्थसहाय्य

आदिवासींच्या शैक्षणिक विकासासाठी कार्यरत असणाऱ्या स्वेच्छा संस्थामार्फत आश्रमशाळा स्थापन करण्यास आल्यापासून विविध मुलभूत आणि शैक्षणिक सुविधा त्यांच्यामार्फत मोफत दिल्या जातात. ह्यांसाठी निवासी आश्रमशाळांना कर्मचाऱ्यांचे पगार व परीक्षणाकरीता विहित प्रमाणात शासनाकडून अनुदान दिले जाते.

3. दर्जेदार शासकीय/अनुदानित आश्रमशाळांना विशेष प्रोत्साहनपर बक्षीस योजना

शासकीय आणि अनुदानित आश्रमशाळेचे कामकाजात गुणात्मक बदल व्हावा. दर्जेदार शिक्षण, शाळेचे वातावरण शाळेचे कामकाज, आश्रमशाळेच्या, कामकाजात कर्मचाऱ्यांचा सहभाग वाढीस लागावा. याकरीता आश्रमशाळांमध्ये स्पर्धा निर्माण व्हावी म्हणून चांगल्या तीन आश्रमशाळांना प्रथम, द्वितीय आणि तृतीय बक्षीस देण्याची योजना सन 2003-04 पासून राबविण्यात येत आहे. 5 लाख, 3 लाख आणि 2 लाख रक्कम पुरस्कारासाठी आहे.

अशा विविध प्रकारच्या आश्रमशाळा शासनामार्फत आदिवासींच्या शिक्षणांच्या विकासासाठी राबविण्यात येत आहेत.

कोरोना काळातील आश्रमशाळांची सद्यस्थिती

सन 2020 पासून संपूर्ण जगावर कोविड महामारीचे संकट आलेले असून शैक्षणिक व्यवस्थेवर याचा फार मोठा परिणाम जाणवत आहे. शहरी भाग सोडला तर ग्रामीण तसेच दुर्गम भागातील आदिवासी विद्यार्थी शिक्षण प्रवाहातून बाहेर पडतील का? अशी भीती निर्माण झाली आहे. आदिवासी आश्रमशाळा तर विद्यार्थीविना ओस पडल्या आहेत. तसेच ह्या विद्यार्थ्यांचे शिक्षण ही बंद झाले आहे.

आश्रमशाळा शिक्षणासंबंधी विद्यार्थ्यांच्या विविध समस्या

1. मोबाईल, इंटरनेट सुविधांचा अभाव
2. आश्रमशाळेतील निवासातून विद्यार्थीमुळ निवासस्थानी
3. शैक्षणिक साहित्य सुविधा निवासस्थानी उपलब्धतेचा अभाव
4. पालकांना अर्थप्राप्तीसाठी मुलांची घरी मदतीचे कार्य
5. पुरेश्या योजनांचा अभाव
6. मुलीचे बालविवाह

वरील विविध समस्यामुळे शैक्षणिक प्रवाहातून विद्यार्थी दूर फेकले जाण्याची शक्यता आहे. तरीही आश्रमशाळेचे शिक्षक आणि आदिवासी विकास विभागाच्या कर्मचाऱ्यांवर शासनाचे कोट्यावधी रुपये खर्च होत आहे. तरी शासनाने आदिवासी आश्रमशाळेतील विद्यार्थ्यांच्या शिक्षणाकडे लक्ष देणे गरजेचे आहे.

शासनाकडून खालील विविध उपाययोजना आवश्यकता

शासनाने काय करणे? अपेक्षित आहे.

1. आदिवासी पालकांना रोख विद्यार्थी निर्वाह
 2. घरपोच शालेय पुस्तकांचे वितरण
 3. ऑनलाईन शिक्षणासाठी गटां-गटांना स्मार्टफोन इंटरनेट सुविधेची उपलब्धता.
 4. एका गावांसाठी अध्यापनांसाठी एका शिक्षकाची जबाबदारी
 5. आरोग्य शिबीरांचे आयोजन
 6. स्थानिक सामाजिक संस्थांद्वारे शिक्षणाचे विविध मार्गाची निर्मिती
- अशाप्रकारे विविध उपाययोजना केल्यास आज आदिवासी विद्यार्थी हा शिक्षणाद्वारे पुढे जाईल. संपूर्ण समाज विकसित होण्यास मदत होईल. कोरोनाकाळात तर समाजविकासाची अत्यंत आवश्यकता आहे याची शासनाने दखल घ्यावी.

संदर्भग्रंथ सुची :-

1. *Vikas pidiya*
2. *www.googlesearch*

आदिवासी समाजाच्या शैक्षणिक विकासापुढील आव्हाने : एक समाजशास्त्रीय अभ्यास

प्रा. डॉ. टी. आर. फिसफिसे

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गोषवारा

भारतीय समाजाच्या एकूण लोकसंख्येपैकी ८.६ टक्के लोकसंख्या हि आदिवासी समाजाची आहे. हा समाज इतर समाजापेक्षा स्वतंत्र असूनही हजारो वर्षांपासून तो प्रगत समाजापासून अलिप्त अलिप्त राहिला. या अलिप्ततेमुळेच आदिवासी समाज विकासापासून दुर्लक्षित राहिला आहे. भारतीय स्वातंत्र्याचा अमृत मोहत्सव एका वर्षावर येऊन ठेपलेला असतानाही विकासाची गंगा अजूनही आदिवासी समाजाच्या तळागाळापर्यंत आलेली नाही. आजही या समाजा समोर अनेक ज्वलंत समस्या आहेत. शासनाकडून विविध विकासविषयक योजना राबविण्यात येऊनही या वंचित, दुर्लक्षित समाजातील समस्या सुटलेल्या नाहीत. भारतीय समाजातील इतर वंचित समाजाचा स्वातंत्र्यानंतर सामाजिक, आर्थिक, शैक्षणिक, सांस्कृतिक, राजकीय विकास मोठ्या प्रमाणात घडून आला आहे. परंतु भारतीय समाजातील प्राचीन समजल्या जाणाऱ्या आदिवासी समाजाचा मात्र विकास घडून आलेला नाही.

आदिवासी समाजाच्या सर्वांगीण विकासाच्या दृष्टीने शिक्षण महत्वाचे असूनही आजही या समाजात निरक्षरतेचे प्रमाण सर्वाधिक आहे. शासनाकडून तसेच स्वयंसेवी संस्था कडून आदिवासी समाजाच्या शैक्षणिक विकासाठी प्रयत्न केले जात आहेत तरी सुद्धा या प्रयत्नात फारसे यश येताना दिसून येत नाही कारण शैक्षणिक विकासपुढे अनेक आव्हाने आहेत. दारिद्र्य, अज्ञान, अंधश्रद्धा, बेकारी, कर्जबाजारीपणा, कुपोषण, आश्रमशाळांतील भ्रष्टाचार यासारख्या आव्हानांचा सामना आदिवासी समाजाला करावा लागत आहे. या सर्वांचा म्हणून आदिवासी समाज शैक्षणिक दृष्ट्या मागास राहिला आहे. हे शैक्षणिक मागासलेपण दूर करून त्यांना शिक्षणाच्या प्रवाहात आणणे आज गरजेचे आहे. कारण त्यांच्या प्रगतीची दार हि शिक्षणातून उघडणार आहेत म्हणून आदिवासी समाजाच्या शैक्षणिक विकासापुढील आव्हानांचा अभ्यास करणे महत्वाचे आहे.

प्रस्तावना

जगातील बहुतांश देशात कमी अधिक प्रमाणात आदिवासी समाजाचे अस्तित्व दिसून येते. जंगल, दऱ्या-खोऱ्या, अतिदुर्गम भाग, बेट, नदीचे खोरे अशा ठिकाणी आदिवासी समाजाचे वास्तव्य दिसून येते. प्रगत समाजापासून हा समाज प्रथमपासूनच अलिप्त राहिलेला आहे. प्रगत समाजापासून अलिप्त राहिल्यामुळे किंवा प्रगत समाजाच्या संपर्कात न आल्यामुळे आदिवासी समाज विकासापासून कोसोदूर राहिलेला आहे. जगातील विविध समाजामध्ये विकासाची गती वाढीस लागलेली आहे. शासन स्तरावरून होणाऱ्या प्रयत्नांप्रमाणेच व्यक्ती स्वतः विकासाच्या प्रक्रियेत सहभागी होऊ लागला आहे यातून जसा जमेल तसा विकास करून घेण्याचा प्रयत्न करत आहे. आज वंचित समाजाच्या विकासासाठी अनेक विकासविषयक योजना विविध देशामध्ये राबविल्या जात आहेत. याचाच परिणाम म्हणून वंचित समाजाच्या जीवांमध्ये आमूलाग्र परिवर्तन होऊन त्यांचा विकास होऊ लागला आहे परंतु आदिवासी समाज मात्र या

विकासप्रक्रियेपासून अजूनही खूप दूर आहे. हि परिस्थिती जगातील सर्वच देशात कमी- अधिक प्रमाणात दिसून येते.

भारतीय समाजातील एक महत्वाचा आणि प्राचीन समाज असूनही या समाजाच्या विकासाच्या बाबतील समाधानकारक परिस्थिती दिसून येत नाही. भारतातील बहुतांश राज्यामध्ये अधिवासी समाजाची लोकसंख्या दिसून येते. यापैकी काही राज्य ता आदिवासीबहुल आहेत अशा राज्यातील आदिवासी समाजातील विकासाची प्रक्रिया अजूनही मंद अशीच आहे.

स्वातंत्र्यानंतर भारतातील आदिवासी समाजाच्या विकासावर लक्ष केंद्रित करून आदिवासी समाजाच्या विकासासाठी अनेक विकासयोजना सुरु करण्या प्राधान्य देण्यात आले आहे. यातून आदिवासी समाजाचा सामाजिक, आर्थिक, शैक्षणिक, राजकीय, सांस्कृतिक विकास घडून येण्यास मदत होत आहे. असे असले तरी इतर समाजाच्या तुलनेत आदिवासी समाजाच्या विकासाची गती खूपच कमी आहे. त्याचे कारण म्हणजे आदिवासी समाजाच्या विकासपुढे अनेक आव्हाने उभी आहेत. या आव्हानामुळे आदिवासी समाजाचा स्वातंत्र्यानंतरच्या ७४ वर्षांतही विकास होऊ शकलेला नाही.

आदिवासी समाजाच्या सर्वांगीण विकासात अगणित आव्हाने आहेत तशीच ती त्यांच्या शैक्षणिक विकासातही आहेत. आधुनिक काळात शिक्षण हि माणसाची मूलभूत गरज बनली आहे. शिक्षणच माणसाच्या विकासाचे, परिवर्तनाचे साधन आहे. सर्वांगीण विकासाच्यादृष्टीने शिक्षण महत्वपूर्ण आहे हे भारतातील दलित, अस्पृश्य, महिला अशा हजारो वर्षांपासून विकासापासून वंचित असणाऱ्या घटकांच्या विकासावरून सिद्ध झाले आहे. त्यामुळे आदिवासी समाजाचा सर्वांगीणविकासासाठी शिक्षण हे किती महत्वपूर्ण ठरणार आहे हे दिसून येते. आदिवासी समाजाचा विकास करण्यासाठी अनेक योजना राबविण्यात येत आहेत, यामध्ये शैक्षणिक विकासविषयक योजनाही आहेत. परंतु या योजनांमुळे अजूनही आदिवासी समाजाचा शैक्षणिक विकास झालेला दिसून येत नाही. कारण या शैक्षणिक विकासपुढे आज अनेक आव्हाने उभी ठाकलेली आहेत. त्या आव्हानांचा अभ्यास करणे आवश्यक आहे. प्रस्तुत शोधनिबंधात या आव्हानांचे अध्ययन करण्यात आले आहे.

शोध निबंधाची उद्दिष्टे

1. आदिवासी समाजातील शैक्षणिक परिस्थितीचा अभ्यास करणे.
2. आदिवासी समाजातील शैक्षणिक विकसतातील विविध आव्हानांचा आढावा घेणे.
3. आदिवासी समाजातील शैक्षणिक आव्हानांवर उपाय सुचविणे

गृहीत कृत्ये

1. आदिवासी समाजामध्ये निरक्षरतेचे प्रमाण सर्वाधिक आहे.
2. आदिवासी समाजाच्या शैक्षणिक विकासातनिरक्षरता, अंधश्रद्धा, आश्रमशाळेतील भ्रष्टचार, गरिबी, बेरोजगारी विविध आव्हाने उभी आहेत.
3. आदिवासी समाजाच्या शैक्षणिक विकासाच्या दृष्टीने आखलेल्या उपायांमध्ये अनेक त्रुटी आहेत.

अध्ययन पद्धती

प्रस्तुत शोध निबंधासाठी तथ्य संकलन पद्धतीच्या द्वितीयक सामग्रीचा म्हणजेच संदर्भ ग्रंथ, विविध अहवाल, मासिके, वर्तमान पत्रे आदींचा वापर करण्यात आलेला आहे. प्राथमिक सामग्री प्रमाणेच तथ्य संकलनाचे दुय्यम साधनही शोधनिबंधाच्या दृष्टीने आदिक उपयुक्त ठरणारे आहेत. आज आदिवासी समाजाविषयी प्रचंड साहित्य उपलब्ध आहे तसेच शासनाने व विविध स्वयंसेवी संस्थांचे अहवालही उपलब्ध आहेत. या उपलब्ध सामग्रीच्या आधारे प्रस्तुत शोध निबंधाचे लिखाण करण्यात आले आहे.

शोध निबंधाचे महत्त्व

शिक्षण हि आजच्या काळाची महत्वाची बाब बनली नसून ती एक मूलभूत गरज बनली आहे. ती मूलभूत गरज असल्यामुळे मानवी अस्तित्वाच्या दृष्टीने तिची पूर्तता होणे आवश्यक आहे. शिक्षण हे आजच्या काळाचे परिवर्तनाचे, विकासाचे महत्वाचे साधन बनले आहे याची प्रचित आज अस्पृश्य, दलित, स्त्रिया यांच्यात घडून आलेल्या आमूलाग्र परिवर्तनातून दिसून आली आहे. शिक्षण मानवी विकासासाठी महत्वपूर्ण असल्यामुळेच आधुनिक समाजाचा कल हा शिक्षण घेण्याकडे अधिक वाढलेला आहे. भारतीय समाजातील हजारो वर्षांपासून वंचित, दुर्लक्षित असलेल्या समाजाच्या जीवनात शिक्षणामुळेच क्रांती घडून आली आहे हे पाहता आदिवासी समाजाच्या सर्वांगीण विकासाच्या दृष्टीने शिक्षण किती महत्वपूर्ण भूमिका बजावणार आहे हे लक्षात येते. आदिवासी समाजाच्या शैक्षणिक विकासासाठी आज प्रयत्न परंतु या विकासापुढे गणती अशी आव्हाने उभी आहेत. या आव्हानामुळेच आदिवासी समाजाचा शैक्षणिक विकास टप्प्यात आलेला नाही. जोपर्यंत आदिवासी समाजाच्या शैक्षणिक विकासापुढील आव्हाने समजणार नाहीत आणि त्या आव्हानांचे निरसन होणार नाही तोपर्यंत शैक्षणिक विकास शक्य होणार नाही त्यामुळे त्यांचा सर्वांगीण विकासही होणार नाही. म्हणून आदिवासी समाजाच्या सर्वांगीण विकासासाठी, आमूलाग्र बदल घडवून आणण्यासाठी तसेच त्यांना प्रगत समाजाच्या बरोबरीने आणण्यासाठी प्रस्तुत शोध निबंध महत्वपूर्ण ठरणार आहे.

आदिवासी समाजाच्या शैक्षणिक विकासापुढील आव्हाने

सद्यस्थितीत आदिवासी समाजासमोर अनेक समस्या आहेत, ह्या समस्या गुंतागुंतीच्या, क्लीष्ट अश्या आहेत. ह्या समस्येलाया सर्व समस्येच्या मुळाशी एक कारण आहे ते म्हणजे निरक्षरता किंवा शिक्षणाचा अभाव, निरक्षरतेमधूनच अज्ञान, अंधश्रद्धा, बेरोजगारी, आरोग्यविषयक यासारख्या गंभीर समस्या निर्माण झाल्या आहेत म्हणूनच शिक्षणाची समस्या हि सर्व समस्येपेक्षाही गंभीर अशी आहे. हि समस्येची गंभीरता लक्षात घेऊनच स्वातंत्र्यानंतर शासनाने आदिवासी समाजाच्या शिक्षणासाठी अनेक सरकारी योजना, चांगल्या पद्धतीच्या शैक्षणिक सुविधा उपलब्ध करूनही शैक्षणिक विकासाच्या दृष्टीने चांगले यश मिळालेले नाही त्याचे कारण म्हणजे आज आदिवासी समाजाच्या शैक्षणिक विकासापुढे अनेक आव्हाने उभी राहिलेली आहेत. या आव्हानामुळेच त्यांच्या शैक्षणिक विकासात अडथळे निर्माण झाल्याने आदिवासी समाजाच्या सर्वांगीण विकास होऊ शकलेला नाही. आदिवासी समाजाच्या शैक्षणिक विकासापुढील आव्हाने अनंत आहेत त्यापैकी काही पुढील प्रमाणे.

1. निरक्षरता

निरक्षरता हे आदिवासी शैक्षणिक विकासातील एक महत्वाचे आव्हान आहे. २०११ च्या जनगणनेनुसार भारताचा साक्षरता दर हा ७३ टक्के होता तर आदिवासी समाजामध्येसाक्षरतेचा दर हा ५९ टक्के इतका

कमी होता. निरक्षरतेचे प्रमाण अधिक असल्यामुळे शिक्षणाचे महत्व आजही आदिवासी समाजातील लोकांना पटलेले नाही. शिक्षण हे विकासाचे, परिवर्तनाचे साधन आहे हेच न कळल्यामुळे आदिवासी समाज शिक्षणापासून कोसो दूर आहे. निरक्षरतेमुळे अंधश्रद्धा, दारिद्र्य, बेकारी यासारख्या अनेक समस्यांमध्ये हा समाज खितपत पडला आहे. आज शिक्षणामुळे अनेक समाज अशा स्थितीतून बाहेर पडले आहेत परंतु आदिवासी समाजाला हे अजूनही उमगलेले नाही म्हणूनच निरक्षरता हे शैक्षणिक विकासातील एक मोठे आव्हान आहे.

2. गरिबी

आदिवासी समाजामध्ये आजही दारिद्र्य मोठ्या प्रमाणावर दिसून येते. दारिद्र्यामुळे अनेक लोकांना आपल्या मूलभूत गरजांचीही पूर्तता करता येत नाही. त्यांना अत्यंत हलाखीच्या परिस्थितीत जीवन जगावे लागत आहे. आजच्या महागाईच्या काळात तर त्यांना जीवन जगणे कठीण झाले आहे. अशा स्थितीत शिक्षणाकडे पूर्णतः दुर्लक्ष झालेले दिसून येते. जिथे पोटाचा प्रश्न सुटलेला नाही तिथे शिक्षण घेणे हि बाब फार दूरची मानली जाते. आदिवासी समाजातील व्यक्ती स्वतः बरोबरच पोटाची खळगी भरण्यासाठी लहान मुलांनाही कामाला सोबत घेऊन जातात. त्यांना शिक्षण घ्यायला ते तयार नाहीत तसेच शिक्षणासाठी खर्च करण्याची ऐपत नसल्यामुळे शिक्षण घेण्याच्या मार्गे कुणी लागत नाही यामुळे यांच्यातील शैक्षणिक मागासलेपणा कमी न होता तो वाढताच आहे. आजच्या खाजगीकरण्या काळात तर शिक्षण हि बाब आदिवासी लोकांसाठी खूपच दुरापास्त झाली आहे. म्हणून गरिबी एक त्यांच्या शैक्षणिक विकासापुढील एक मोठे आव्हान आहे.

3. बेकारी

जंगलविषयक कायद्यामुळे आदिवासींच्या जंगलातील आर्थिक क्रियांवर निर्बंध आले. पूर्वी आदिवासी समाजाला जंगलाचे राजे होते. संपूर्ण जंगलावर त्यांचा हक्क अधिकार होता त्यामुळे बहुतांश आदिवासी समाजाचा उदरनिर्वाह जंगलातील फळे, कंदमुळे जमा करणे, लाकूड विकणे, शिकार करणे अशा क्रियांवर अवलंबून होता. त्यामुळे त्यांना जंगल किंवा आपली वस्ती सोडून बाहेर उदरनिर्वाहासाठी जाण्याची गरजच नव्हती. परंतु जंगल विषयक कायदे केल्यामुळे त्यांच्या या आर्थिक क्रिया बंद झाल्यामुळे त्यांना उदरनिर्वाहासाठी वस्ती सोडून शहरामध्ये जावे लागले. तिथे शिक्षणविषयक सुविधा असूनही कामामुळे मुलांना शिक्षण देता येत नाही. काही मुलांना तर बालकामगार म्हणून काम करावे लागत आहे. आदिवासी समाजातील लोकांकडे कौशल्याचा अभाव असल्यामुळे अनेकदा त्यांना बेकारीचा सामना करावा लागत असतो त्यामुळेही ते स्वतः तर शिक्षण घेऊच शकत नाहीत परंतु आपल्या मुलांनाही शिक्षण देता येत नाही. म्हणूनच बेकारी शैक्षणिक विकासापुढील एक गंभीर आव्हान आहे.

4. आश्रम शाळेतील भ्रष्टाचार

आदिवासी समाजाच्या शिक्षणासाठी सरकारी योजना, सुविधा अत्यंत चांगल्या असूनही आदिवासी समाजाचा शैक्षणिक विकास झालेला नाही. आदिवासी समाजात शिक्षण प्रसार व्हावा म्हणून आश्रम शाळा सुरु करण्यात आल्या आहेत. परंतु या आश्रम शाळा ह्या भ्रष्टाचाराच्या कुरण बनल्या आहेत. आश्रमशाळेतून विद्यार्थ्यांना जेवणाची, राहण्याची व्यवस्था करण्याबरोबरच जीवनावश्यक वस्तूंचाही पुरवठा केला जातो. परंतु आज जेवणाचा आणि विद्यार्थ्यांना मिळणाऱ्या वस्तूंचा दर्जा फारच निकृष्ट असा आहे. अशी निकृष्ट

व्यवस्था असल्यामुळेही आदिवासी समाजातील मूल- मुली शिक्षण घेण्यास इच्छुक नाहीत किंवा पालकच त्यांना तिथे पाठवीत नाहीत. आज आश्रम शाळेतून किंवा वसतिगृहातून अनेक मुलींचे लैंगिक शोषण होत असल्याचा घटनातही वाढ झाली आहे यामुळेही मुलींच्या शिक्षणाकडे दुर्लक्ष होत आहे. एकूणच शासनाकडून आदिवासी समाजाच्या शैक्षणिक विकासासाठी चांगल्या योजना राबवूनही त्यातील भ्रष्टचारांमुळे आदिवासी समाजाचा शैक्षणिक विकास होऊ शकला नाही. म्हणून आश्रमशाळेतील वाढता भ्रष्टाचार शैक्षणिक विकासापुढील एक आव्हान ठरले आहे.

5. आदिवासी समाजासाठी असलेल्या योजनांचा बिगरआदिवासीकडून घेतला जाणारा फायदा

शासनाने आदिवासी समाजाच्या शैक्षणिक विकासाच्या दृष्टीने अनेक योजना राबविल्या आहेत. यामध्ये शिष्यवृत्ती, शैक्षणिक साहित्याचे वाटप, पोषण आहाराचे वाटप, नोकरीमध्ये आरक्षण यासारख्या योजना आहेत. या योजनांचा फायदा आदिवासी समाजाला होण्याऐवजी बिगरआदिवासी समाजातील लोकांनीच जास्त घेतला आहे. आदिवासी समाजाच्या अज्ञानाचा फायदा घेऊन बिगरआदिवासी लोक नोकरीही करू लागले आहेत. आज बोगस प्रमाणपत्राच्या आधारे इतर लोकांनी आदिवासी समाजाच्या शैक्षणिक योजनां लाटल्याच्या घटना मोठ्या प्रमाणावर उघटकीस येत आहेत. अनेकदा बोगस विद्यार्थी दाखून किंवा कोगदोपत्री विद्यार्थी दाखऊन मोठ्या प्रमाणावर आदिवासी समाजातील विद्यार्थ्यांसाठी असलेल्या योजनांचा फायदा गैरआदिवासींनीच घेतला आहे. यामुळे या योजनांचा खरा हक्कदार असलेला आदिवासी समाज मात्र या शैक्षणिक विकासापासून अजूनही वंचित राहिला आहे. म्हणूनच हे सुद्धा एक मोठे आदिवासी समाजाच्या शैक्षणिक विकासापुढील एक मोठे आव्हान आहे.

6. अज्ञान आणि अंधश्रद्धा

आदिवासी समाजात निरक्षरतेचे प्रमाण आदिक असल्यामुळे या समाजात अज्ञान मोठ्या प्रमाणावर दिसून येते. या अज्ञानातूनच हा समाज अंधश्रद्धेला बळी पडलेला आहे. महिलांमध्ये या अंधश्रद्धेचे प्रमाण अधिक असल्यामुळे शिक्षणासारख्या महत्वपूर्ण बाबीकडे त्यांचे लक्षच नसते. शिकलेल्या माणसाविषयी त्यांच्यामध्ये वेगळी भावना असते. आजच्या वैज्ञानिक युगातही हा समाज अंधश्रद्धेमध्येच जखडून राहिल्यामुळे त्यांचा शैक्षणिक विकास होऊ शकलेला नाही म्हणून अंधश्रद्धा त्यांचा शैक्षणिक विकासापुढील मोठे आव्हान आहे.

7. शैक्षणिक साधनांची कमतरता

आज शिक्षण माणसाची महत्वाची गरज बनली आहे त्यामुळे व्यक्ती आपल्या जीवनात अन्न, वस्त्र, निवाऱ्या प्रमाणेच शिकणालाही महत्व देत आहे. शिक्षणाचे महत्व लक्षात घेऊन आज शिक्षण देणाऱ्या अनेक संस्था, अद्ययावत साधने मोठ्या प्रमाणावर उपलब्ध झालेली आहेत. या साधनांचे केंद्रीकरण हे शहरापुरतेच मर्यादित राहिल्यामुळे आदिवासी समाजाच्या भागात या शैक्षणिक साधनांची वानवाच दिसून येते. ज्या काही सुविधा आहेत त्याही निकृष्ट दर्जाच्या आहेत. यामुळे आदिवासी समाज आज अद्ययावत अश्या शैक्षणिक साधनांपासून वंचित आहे यामुळे त्यांच्या शैक्षणिक विकासात मोठा अडथळा निर्माण झाला आहे.

वरील साधनांप्रमाणेच प्रशिक्षित शिक्षकांचा अभाव, शैक्षणिक वातावरणाचा अभाव, कुपोषण, शासकीय उदासीनता अशी एक ना अनेक आव्हाने आदिवासी समाजाच्या शैक्षणिक विकासापुढे आहेत. या सर्वांच्या परिणामातूनच आजही इतर समाजाच्या तुलनेत आदिवासी समाज शैक्षणिक दृष्ट्या खुपच मागास राहिला

आहे. शिक्षणामुळे अनेक समाजाच्या जिवंत क्रांती घडून आली आहे परंतु या सर्व आव्हानामुळे आदिवासी समाजात शैक्षणिक विकास घडून येण्यास अजून किती वर्षे वाट पाहावी लागेल हा एक कळीचा प्रश्न बनला आहे

उपाययोजना

शासनाने आदिवासी समाजाच्या विकासासाठी अनेक उपाय राबविले आहेत, त्यादृष्टीने धोरणेही आखण्यात आली आहेत. परंतु यामध्ये अनेक त्रुटी असल्याकारणाने आदिवासी समाजाच्या दृष्टीने ते सर्व उपाय निरुपयोगी असे ठरले आहेत. आदिवासी समाजाच्या शैक्षणिक विकासापुढील आव्हाने दूर करायची असतील तर काही क्रांतिकारी स्वरूपाचे उपाय करणे नितांत गरजेचे आहे. यासाठी पुढील काही उपाय सुचविता येतील

1. आदिवासी समाजातील निरक्षरता दूर करण्यासाठी तात्काळ सर्वसोयीनी युक्त अशा अद्ययावत शाळांची, आश्रम शाळांची आणि शिक्षण देणाऱ्या संस्थांची स्थापना करणे.
2. आदिवासी समाजातील अज्ञान दूर करून अंधश्रद्धाविषयी जागृती करून त्यांच्यामध्ये वैज्ञानिक दृष्टीकोन वाढीस लावणे.
3. आदिवासी समाजासाठी विशेष आर्थिक तरतूद करून त्यांना व्यवसायासाठी शुन्य टक्के दराने कर्ज उपलब्ध करून देणे.
4. आदिवासी समाजातील स्त्रियांच्या शिक्षणाच्या दृष्टीने खास प्रयत्न करणे, त्यांच्या शिक्षणासाठी प्रोत्साहनपर योजना राबविणे.
5. आदिवासी समाजात शिक्षण प्रसार वेगाने होण्याच्या दृष्टीने शिक्षकाची भूमिका महत्वाची आहे म्हणून शिक्षकांना आदिवासी समाजाविषयी प्रशिक्षण देऊन त्यांना आदिवासी भागात कार्य करण्यासाठी विशेष सुविधा आणि भत्ता उपलब्ध करून देणे.
6. आदिवासी समाजाला शिक्षणाचे महत्त्व विविध माध्यमातून पटवून देऊन तिथे शैक्षणिक वातावरण निर्माण करण्याच्या दृष्टीने प्रयत्न करणेयाकामी स्वयंसेवी संस्थांना सोबत घेणे.
7. आदिवासी आश्रमशाळेतील गैरव्यवहारावर कडक कायद्याद्वारे नियंत्रण ठेऊन भ्रष्टाचार करणारांना तात्काळ कडक शिक्षा करण्याच्या दृष्टीने प्रयत्न करणे.
8. बिगर आदिवासीच्या प्रमाणपत्राची पडताळणी करून फायदा घेणाऱ्या बिगर आदिवासी लोकांवर नियंत्रण ठेवणे तसेच यापुढे असा फायदा बिगर आदिवासी घेणार नाहीत यासाठी विशेष अधिकाऱ्याची नेमणूक करणे.
9. आदिवासी आश्रमशाळेत होणाऱ्या गैरकृत्यांना तसेच मुलींच्या लैंगिक शोषणाला आळा घालण्यासाठी शासनाने तत्परतेने पाऊले उचलणे.
10. आश्रमशाळेत मिळणाऱ्या सोयी - सुविधांची उच्च अधिकाऱ्यामार्फत वारंवार पडताळणी करणे.
11. आदिवासी समाजाला कायमस्वरूपी रोजगाराचे साधन म्हणून जमीन उपलब्ध करून तसेच जोडव्यवसायासाठी आर्थिक मदत करून त्यांना एका ठिकाणी स्थायीक करणे जेणे करून त्यांच्या मुलांना शिक्षण घेणे सोयीचे होईल.

12. आदिवासी समाजाला त्यांच्या भाषेतून शिक्षण उपलब्ध करून देणे. त्यासाठी आदिवासी समाजाची भाषा येणाऱ्या शिक्षकाला नियुक्त करणे. यासाठी आदिवासी भागातील तरुणांना प्राधान्य देणे.

निष्कर्ष

आदिवासी समाजात कमालीचे मागासलेपण आहे. हे मागासलेपण कमी करण्यासाठी शिक्षण हेच महत्वपूर्ण ठरणार हे ओळखून आदिवासी समाजात शैक्षणिक विकास घडून आणण्याच्या दृष्टीने शासन आणि स्वयंसेवी संस्था कडून सर्वोत्तम प्रयत्न करण्यात येत आहेत. यासाठी विविध शैक्षणिक सोयी-सुविधा निर्माण करण्यास प्राधान्य देण्यात आले. याचा काहीसा सकारात्मक परिणामी आदिवासी समाजावर दिसून येत आहे परंतु पाहिजे तसा शैक्षणिक विकास अद्यापही सद्य नाही. त्याचे कारण म्हणजे आदिवासी समाजाच्या शैक्षणिक विकासात आज अनेक आव्हाने उभी आहेत. आव्हानाचे निरसन झाल्याशिवाय तसेच काही तात्काळ आणि दीर्घ स्वरूपाच्या उपाययोजना अंमलात आणल्याशिवाय शैक्षणिक विकास साध्य होणार नाही.

सारांश

आदिवासी समाज हा दुर्गम भागात प्रगत समाजापासून दूर वसलेला आहे. या भागात अजूनही पायाभूत सुविधांची वानवा आहे. आदिवासी समाजातील शिक्षणासाठी आज शाळांची स्थापना, आश्रमशाळांची स्थापना, वसतिगृहांची स्थापना, आधुनिक शिक्षण देणाऱ्या इंग्रजी माध्यमाच्या शाळांची स्थापना करून आदिवासी समाजाच्या शैक्षणिक विकासाच्यादृष्टीने प्रयत्न करण्यात आले आहेत. काही प्रमाणात या योजनामागचा उद्देशही सफल होताना दिसून येत आहे. परंतु शैक्षणिक विकासाठी गती खूपच मंद आहे. याची कारणे जशी आदिवासी समाजात दिसून येतात तशीच ती योजना राबविणाऱ्या यंत्रणेतही दिसून येतात. आदिवासी समाजाच्या सर्वांगीण विकासासाठी शैक्षणिक विकास आवश्यक आहे आणि शैक्षणिक विकासासाठी त्याच्यापुढे असणाऱ्या अनेक आव्हानाचे निवारण होणे खूप गरजेचे आहे. यासाठी हवी आहे ती प्रभावी अशा योजनांची अंमलबजावणी आणि त्या राबविण्यामागचा प्रामाणिक उद्देश यामुळेच आदिवासी समाजात शैक्षणिक क्रांती घडून आणता येईल यात शंका नाही.

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आदिवासी महिलांच्या समस्या

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विजशब्द :- आदिवासी, महिला, समस्या, शोध, काही बाबी, आगावू, समाज, वस्तीस्थान, वेगळी, व्यक्ती, भावभावना, अपेक्षा, भौगोलिक, परिधान, स्थिती, दुर्गम, जंगलात, माडिया, गोंड, पायावाटा, उबळखाबळ, शाळा, आरोग्य, विहीर, नळ, नदीनाला, वरपाणी, शेती, संकलन, सरकारी, वस्तुविनिमय, श्रमविनिमय, मोहफुल, दारू, पडून, भांडणतटे, मारामारी, स्वयंपाक, संडासंमार्जन, सांभाळ, गुरे, वराई, पेरणी, मजुरी, सुसह्य, असह्य, घटक, परिस्थिती, जाणीव, निरक्षर, साक्षरता, अज्ञानी, अभाव, नकारात्मक मनोवृत्ती, पालनपोषण, पुरुष, वंशपरंपरा, दडपण, चराई, मद्यपी, हिंसा, संगोपन, खंगून, अंगमेहनत, शारीरिक क्षमता, तेंदूपत्ता, अन्न, कमजोर, वस्त्र, शरीर, मोकळं, आघात, वातावरण, आलटूनपालटून, एकदुसरीचे, परिधान, कमतरता, आंघोळ, कपडे, साबण, पावडर, चप्पल, हिंसा, जखमा, हत्या, दारिद्र्य, उपासमार, निकृष्ट, दैनंदिन, कुडामातीची, झोपड्या, सर्पदंश, मरण, मद्यपान, समाजमान्यता, तंबाखू, खर्चा, गुटखा, ताडी, गोरगा, सेवन, आजार, अस्वच्छता, कोंबड्या, बक—या, सांडपाणी, अंघोळ, वैयक्तिक, नदीनाला, दातून, मासिकपाळी, कुरमाघर, पॅड, फडके, लैंगिक, विकार, योन, लाज, खाज, गजकर्ण, बुरशी, वाच्यता, लज्जास्पद, गर्भधारणा, विविह, विवाहाशिवाय, प्रजनन, अपत्य, गंभीर आजार, न्युमोनिया, एनेमिया, जंगली पशू, सरपन, आक्रमण, वैद्यकीय सुविधा, डॉक्टर, औषधी, खाटेवर, पायपीट, प्रसूती, दाईन, माता, बालमृत्यू, मच्छरदाणी, पुजारी, जनमानस, मंत्र, दोरा, वैदू, दवाखाना, औषधोपचार.

शोधालेख

‘आदिवासी महिलांच्या समस्या’ विषयांतर्गत या शोधलेखात काही विशेष शोध घेण्याज्या प्रयत्न करण्यात येत आहे. याकरिता काही बाबी आगावू स्वरूपात विचारात घेणे आवश्यक आहे. आदिवासी समाज हा इतर समाजाहून वेगळा आहे. तसेच त्याचे वस्तीस्थान वेगळे आहे. त्याची जीवनपध्दती वेगळी आहे. आदिवासी महिला ही प्रथम एक व्यक्ती एक सजीव मनुष्य आहे. आणि पुरुषांप्रमाणेच तिला ही भावभावना, विचारविकार आणि अपेक्षा आहेत. ती विशिष्ट कौटुंबिक, सामाजिक, शैक्षणिक, आर्थिक, राजकीय, धार्मिक, भौगोलिक स्थितीत आणि परिघात जगते. त्यामुळे इतर महिलांच्या तुलनेत तिच्या जीवनाची स्थिती आणि गती वेगळी असण्याची शक्यता नाकारता येत नाही. तशीच ती एक स्त्री किंवा मीला म्हणून

प्राप्त परिस्थितीत तिच्या काही विशेष समस्या आहेत. एकंदरीत तिच्याशी संबंधित काही मूलभूत समस्यांचा शोध या शोधलेखात घेण्यात आला आहे.

आदिवासींची वस्ती दुर्गम भागातील घनदाट जंगलात आणि द—याखो—यात आहे. गडचिरोली (माडिया, गोंड), अमरावती(कोरकू) आणि यवतमाळ(कोलाम) या विदर्भातील जिल्ह्यांमध्ये आदिवासींची लोकसंख्या मोठ्या प्रमाणात आहे. चंद्रपूर जिल्ह्यात गोंडाची संख्या लक्षणीय आहे. गडचिरोली जिल्ह्यात भामरागड, एटापल्ली, अहेरी, मुलचेरा, धानोरा आणि कोरची या तालुक्यांमध्ये आदिवासींची लोकसंख्या ८०% पेक्षा अधिक आहे. हे तालुके जिल्हा मुख्यालयापासून फार दूर आहेत. या तालुक्यांतील भौगोलिक क्षेत्र घनदाट जंगलाने व्यापलेले आहे. यांची घरे म्हणजे झोपड्या! अलीकडे विटाभातीची घरे बनू लागली आहेत. तालुक्याच्या ठिकाणांना जोडणारे डांबरी रस्ते आहेत. पण, इतर गावापर्यंत पोहचण्यासाठी कच्चे रस्ते किंवा पायवाटा आहेत. ब—याच गावात पोहचण्यासाठी झुडुपे तुडविणा—या उबळखाबळ पायवाटा आहेत. मोठ्या गावात जिल्हा परिषदेच्या प्राथमिक शाळा आणि निवडक गावात प्राथमिक आरोग्य केंद्र आहेत. अनेक गावात इलेक्ट्रीकच्या तारा आणि खांब पोहचले आहेत. मात्र अजून बल्ब लागलेला नाही. इलेक्ट्रीक असली तरी किती वेळ राहिल्याची काही शाश्वती नसते. यांच्या वस्तीत पाण्यासाठी विहिरी किंवा नळ नाहीत. त्यामुळे बोरवेलच्या माध्यमातून मिळणा—या पाण्यावर अवलंबून राहावे लागते. नाहीतर पाण्याकरिता नदीनाल्यावर जावे लागते. हे लोक वरपाण्यावर अवलंबून असलेली अविकसित स्वरूपाची शेती करतात. धानाव्यतिरिक्त इतर कोणतेही पिक घेत नाहीत. परिसरात उद्योग व्यवसाय नाहीत. जंगलातून फुले, फळे, बिया, कंदमुळे संकलन करतात. आदिवासींना सरकारी योजना सहाय्यकारी आहेत. सरकारी स्वस्त धान्य दुकानातून मिळणा—या अन्नधान्यावर यांची बहुतांश गुजरान चालते. मुद्रा विनिमाबरोबरच वस्तुविनिमय आणि श्रमविनिमयाचे अस्तित्व आहे.

आदिवासी महिलांच्या स्थितीगतीचे आणि समस्यांचे नेमके दर्शन होण्यासाठी आदिवासी पुरुषांचे व्यवहार विचारात घेणे आवश्यक आहे. आदिवासी पुरुष कुटुंबाच्या फारसे उपयोगी पडत नाहीत. काही पुरुष जंगलातून लाकडे आणतात. कधी कधी समुहाने शिकार करतात. महिलांना शेतीच्या कामात कधीकधी मदत करतात. मात्र, आदिवासीतील जवळपास सर्वच पुरुष वंशपरंपरेने मोहफुलाची दारू पिऊन पडून राहतात. ते आळशी आणि निष्काळजी असतात. तसेच कुटुंबात भांडणतटे, मारामा—या करतात. याचा सर्वस्वी महिलांवर ताण पडतो.

आदिवासी महिला घरातील स्वयांपाक करणे, पाणी भरणे, कपडू, धुणे, सडासंमार्जन, मुलांचा सांभाळ अशी सर्वच कामे करतात. जंगलातील वस्तुंचे संकलन करतात. गुरे आणि शेव्या चराईचेही काम त्याच करतात. पेरणी, रोवणी, जमीन नांगरणे, धान कापणे, धान बांधणी

ही शेतीची कामेही त्याच करतात. मात्र, धान मळणीचे काम पुरुष करतात. यात महिलांना स्थान नसते. मजुरीची कामेही महिलाच करतात. आदिवासींमध्ये गरिबी मोठ्या प्रमाणात आहे. गरिबी अनेक समस्यांची जननी असल्यामुळे गरिबी मागोमाग इतर समस्याही ओघाने येतातच. अशी एकंदरीत आदिवासी महिलांची परिस्थिती आहे.

“आधुनिक काळाच्या दृष्टीने आदिवासी महिलांचे जीवन सुसह्य करण्याऐवजी असह्य करण्यास कारणीभूत ठरणारे घटक किंवा परिस्थिती म्हणजे आदिवासी महिलांच्या समस्या होत.”

आदिवासी महिलांच्या जीवनाशी संबंधित काही महत्त्वपूर्ण समस्या पुढीलप्रमाणे

१. समस्यांची जाणीव नाही हीच खरी समस्या

आदिवासी समाजातील पुरुष किंवा महिला मग ते शिक्षित असोत किंवा अशिक्षित असोत, त्यांना ‘तुम्हाला भेडसावणा—या अडचणी किंवा समस्या सांगा!’ असे विचारल्यास ते हसतात, लाजतात. आणि काही समस्या नाहीत असे उद्गारतात. ही स्थिती पाहिल्यावर आदिवासींना त्यांच्या समस्यांची जाणीव होत नाही हीच त्यांची खरी समस्या असल्याचे लक्षात येते. कारण समस्यांची जाणीव झाल्याशिवाय समस्यामुक्तीचे प्रयत्न होत नाही आणि त्यामुळे आदिवासी महिलांच्या समस्या सुधारण्याऐवजी चिघळत जातात.

२. निरक्षरता

आदिवासींची वस्ती दुर्गम भागात आहे. तेथे शैक्षणिक सुविधा अजूनही पुरेशा प्रमाणात पोहोचल्या नाहीत. शिक्षणाची ओढ नाही. यामुळे आदिवासी महिलांमध्ये साक्षरतेचे प्रमाण फार कमी आहे. आश्रमशाळा आणि वसतीगृह यामुळे अलीकडे आदिवासीतील मुली शाळा, महाविद्यालयात काही प्रमाणात शिकत आहेत. मात्र पूर्ववर्ती पिढीतील महिला पूर्णपणे निरक्षर आणि अज्ञानी आहेत. त्यामुळे त्या स्वतःला, कुटुंबाला आणि समाजाच्या स्थितीगतीला समजण्यास पूर्णपणे असमर्थ आहेत.

३. जागृतीचा अभाव

शिक्षण आणि ज्ञानाचा अभाव तसेच बाहेरच्या जगाशी अगदीच अत्यल्प संपर्क यामुळे आदिवासी महिलांमध्ये जाणीव जागृतीचा पूर्णतः अभाव दिसून येतो. बाहेरच्या जगातील लोकांप्रमाणे सोयी, सुविधापूर्ण जीवन आपणही जगावे, त्यासाठी प्रयत्न करावा असे मात्र त्यांना वाटत नाही. उलट, आम्ही असेच ठीक आहोत, असे काहीना वाटते. तर काहीना आम्हाला काहीच मिळू शकत नाही अशी नकारात्मक मनोवृत्ती बनून आहे.

४. कुटुंबाच्या पालनपोषणाचे दडपण

आदिवासींमधील पुरुष हा कुटुंबियांच्या फारसा उपयोगी पडत नाही. कधीकधी शेतीच्या कामात मदत करतो. मात्र जवळपास सर्वच पुरुष मंडळी वंशपरंपरेने चालत आलेली मोहफुलाची दारू पिऊन पडून राहतात. त्यामुळे कुटुंबाच्या पालनपोषणाचे दडपण महिलांवर

येऊन पडते. घरातील कामे आटोपून ती सकाळीच गुरे चराईला नेते. नदीनाल्यावर कपडे धुऊन येते. शेतीची कामे करते. जंगलातून अन्न संकलन करते व सायंकाळच्या जेवणाची व्यवस्थाही तिलाच करावी लागते.

५. मद्यपी व ऐतखाऊ नवरे

पुरुषांच्या शारीरिक क्षमतांच्या तुलनेत महिलांची शारीरिक क्षमता कमी असते. तयातच खायला पुरेसे अन्न नाही. मद्यपी व ऐतखाऊ नव—यांमुळे आदिवासी महिलांना घरची कामे उरकून शेतात नांगरणी करावी लागते. सरपन गोळा करावे लागते. तेंदूपत्ता संकलन करावा लागतो. मिळाल्यास मजुरीच्या कामावर जावे लागते. दिवसभर गुरे आणि शेत्यांना चराईला न्यावे लागते. एवढे करूनही मद्यपी व ऐतखाऊ नव—यांच्या हिंसेला बळी पडावे लागते. त्यामुळे ती मुलांचे व्यवस्थित संगोपन करू शकत नाही. तसेच ती स्वतःची काळजी घेऊ शकत नाही. ती खंगून जाते.

६. अपुरे वस्त्र

जुन्या पिढीच्या आदिवासी महिला केवळ कमरेला टॉवेल गुंडाळून राहतात. त्यांच उर्वरित संपूर्ण शरीर मोकळं असते. जीवनभर शरीर मोकळं राहण्यामुळे ऊन, वारा, पाऊस आणि वातावरणाचा आघात होऊन शरीर पूर्णतः काळं पडून जाते. अलीकडे शिकणा—या मुली झगा, सलवार हे वस्त्र परिधान करू लागल्या आहेत. हे ही वस्त्र एका मुलीला एक फारतर दोन असतात. त्यामुळे कपडे आलटून पालटून घालावे लागतात. किंवा एकदुसरीचे वस्त्र अदलाबदल करून घालतात. काही महिला अर्धवट घुटन्यापर्यंत साडी परिधान करतात. एका महिलेला फार तर दोन साड्या असतात. त्यामुळे एक अंगावर तर दुसरी धुवायला टाकलेली असते. केवळ दोन तीनच वस्त्र असणे ही बाब महिलांना फारच अडचणीची असते.

७. आवश्यक साधनांचा अभाव

महिलांना महिला म्हणून काही साधने आवश्यक असतात. पण आदिवासी महिलांना अंघोळीसाठी साबण नसतो. कपडे धुण्यासाठी साबण नसतो. डोक्याच्या केंसाना लावायला तेल, चेह—याला लावायला पावडर, पायात चप्पल नसते. ही साधने त्यांना मिळाली तरी एखाद्यावेळी मिळतात. नियमित मिळत नाहीत.

८. कौटुंबिक हिंसा

आदिवासींमधील पुरुष मंडळी वंशपरंपरेने मोहफुलाची दारू पितात. आणि दुस—या पिढीतील महिलासुद्धा मोहफुलाची दारू पितात. शिकणारे मुलं देखील दारू पितात. शिकणा—या मुली मात्र कमी दारू पितात. कुटुंबातील पुरुष आणि महिलांच्या दारू पिण्यामुळे

क्षुल्लक कारणावरून देखील घरात भांडणे सुरू होतात. हाणामारी होते. जीवघेण्या जखमा होतात. काही प्रसंगी हत्याही होतात.

९. दारिद्र्य

दारिद्र्य किंवा गरिबी ही अनेक समस्यांनी निर्मिती असते. आणि आदिवासी महिलांच्या बाबतीत तर त्यांच्या जीवनाचे अग्र बनून आहे. दारिद्र्यामुळे घरात अन्नधान्याची कमतरता, उपासमार, वस्त्राची कमतरता, निकृष्ट राहणीमान, अपुरे शिक्षण, साधनांची कमतरता, अशा अनेक अडचणींना दैनंदिन जीवनात तोंड द्याचे लागते.

१०. कच्ची, मोडकी घरे

झोपड्या म्हणजे आदिवासींची घर असतात. किंवा कुडामातींची कच्ची घरे असतात. अशी घरे वादळ व पावसात टिकाव धरत नाही. पडून जातात. तसेच अशा कच्च्या घरांमध्ये साप, विंचू, किडे तसेच जंगली प्राणी येतात. त्यामुळे घरातील लोकांचे जीव संकटात सापडतात. त्यामुळे आदिवासींमध्ये सर्पदंशाने मरणा—यांचे प्रमाण बरेच जास्त आहे. अलीकडे सरकारी योजनांच्या अंतर्गत आदिवासींसाठी पक्क्या घरांची निर्मिती होऊ लागली आहे.

११. व्यसनाधीनता

मद्यपानाला आदिवासींमध्ये समाजमान्यता आहे. त्यामुळे जुन्या पिढीतील जवळपास सर्वच महिला आणि पुरुष मोहफुलाची, गुळाची दारू पितात. तंबाखू खातात. शिकणारे मुलमुलीही दारू पितात. पण, यांच्या पिणा—यांचे प्रमाण कमी आहे. शिकणारे मुलमुली खर्चा, गुटखा खातात. ताडी, गोरगा पितात. अशाप्रकारे जवळपासे संपूर्ण समाजच मद्यपी असल्याचे निदर्शनास येते. आदिवासींच्या हातात येणा—या पैशाचा बराच मोठा हिस्सा मद्यपानावर खर्च होतो. तसेच मादक पदार्थांच्या सेवनामुळे महिलांच्या शरीरीवर विपरीत परिणाम होऊन त्या विविध रोगांना बळी पडतात.

१२. अस्वच्छता

आदिवासी महिला घरात सडासंमार्जन करतील याची शाश्वती नसते. घरातील स्वयंपाकाची भांडी ते कुंपणावर, लाकडांवर लटकवून ठेवतात. कोंबड्या, कब—या कोणत्याही भांड्यात तोंड टाकतात. ते सांडपाणी काढून जाण्याच व्यवस्था करीत नाही. त्या दररोज अंघोळ करतील किंवा दररोज कपडे धुतीलच याची शाश्वती नसते. इतक्या त्या अस्वच्छ असतात.

१३. वैयक्तिक अस्वच्छता

आदिवासी महिलांना गरिबीमुळे उपयोगाची साधने मिळत नाहीत. त्या दररोज अंघोळ करतील किंवा अंघोळीचा साबण वापरतील याची शक्यता नसते. त्या बोरेवेलवर पाणी भरतांना एखादी घागर पाणी उभ्याउभ्या अंगावर टाकून मोकह्या होतात. किंवा नदीनाल्यावर डुबकी घेऊन मोकह्या होतात. दररोज कपडे बदलत नाहीत. दररोज कपडे धुवत नाही किंवा धुतले

तर साबणाने धुत नाहीत. मुख स्वच्छतेचीही हीच स्थिती आहे. त्या दातून करतात. जवळपास असल्यास त्यांच्या अंगाचा घाण वास येतो.

मासिकपाळीच्या दरम्यान आदिवासी महिला अलग 'कुमारघरात राहतात. पाळीच्या स्वच्छतेसाठी पॅड वापरत नाही. जुन्या कपड्यांचे फडके सकाळ-सायंकाळ धुवून तेच ते वापरतात. याबाबतीत कपड्यांअभावी त्यांची फारच गैरसाय होते. अस्वच्छतेमुळे आदिवासी महिलांमध्ये अनेक लैंगिक किंवा गुप्तरोग वाढतात.

१४. गुप्तरोग किंवा लैंगिक विकार

वैयक्तिक अस्वच्छता, मासिक पाळी दरम्यानची अस्वच्छता यांमुळे आदिवासी महिलांमध्ये योनीशी संबंधित अनेक विकार उद्भवत असतात. पण लाजेमुळे तया दवाखान्यात जात नाहीत. जांघांमध्ये खाज, गजकर्ण, योनीवर बुरशी, त्वचा रोग, योनी भागातील विकार, घाण, दुर्गंधी, पांढ-या पाण्याची समस्या असे अनेक विकार आहेत. पण, लैंगिक बाबींविषयी सांगणे, वाच्यता करणे त्यांना लज्जास्पद वाटते. त्यामुळे अशा विकारांसाठी त्या सहसा दवाखान्यात जात नाहीत.

१५. अनावश्यक गर्भधारणा

आदिवासींमध्ये मुलामुलींना लैंगिक स्वातंत्र्य आहे. त्यामुळे वयात येताच ते आपआपले जोडीदार निवडतात. आणि विवाह करून किंवा विवाहाशिवाय ते पतीपत्नी म्हणून एकत्र जीवन जगतात. अपत्यातील अंतर, कुटुंबाचा आकार, कुटुंब नियोजन याविषयी ते फार विचार करीत नाही. त्यामुळे अगदी वयात येताच प्रजननाला सुरुवात होते आणि एक बोट पकडून चालायला लागते, तर दुसरे कडेवर असते, तर तिसरे पोटात असते. एक अपत्य दूध सोडण्याआधीच वर्षभरात दुस-याचा जन्म होतो. एका कुटुंबात पाच-सहा अपत्ये पहायला मिळतात. मनोरंजनाची दुसरी साधने नाहीत. आणि मद्यपी नवरे यांमुळे आदिवासी महिलांचा यात नाईलाज होतो.

१६. विविध गंभीर आजार

आदिवासी महिलांच्या बाबतीत एकाबाजूने पोटाला अपुरे अन्न, उपासमार आणि काबाडकष्ट तर दुस-या बाजूने दारू, ताडी, गोरगा, खर्चा, तंबाखू यांचे सेवन यांमुळे आदिवासी महिलांमध्ये अनेक गंभीर आजार आहेत. यामध्ये कॅन्सर, न्युमोनिया, श्वसनाचे विकार, टी.बी., एनेमिया इत्यादींचा समावेश होतो.

१७. जंगली पशुंचे आक्रमण

सरपन, शेतीची कामे, मोहफुले गोळा करणे व जंगलातील अन्न संकलनासाठी आदिवासी महिलांना नेहमी जंगलात जावे लागते. त्यामुळे जंगलातील वाघ, अस्वल, अजगर, विषारी साप यांचा अनेकदा सामना करावा लागतो. अनेकदा यात महिला जखमी होतात. किंवा अनेकदा आदिवासी महिलांना आपला जीव गमवावा लागतो.

१८. वैद्यकीय सुविधांचा अभाव

तालुक्याच्या ठिकाणी ग्रामीण रूग्णालय असते. मोठ्या गावात प्राथमिक स्वास्थ्य केंद्र असते. इतर गावात मात्र कोणत्याही सुविधा नसतात. अनेकदा ग्रामीण रूग्णालय व प्राथमिक आरोग्य केंद्रात डॉक्टर असले तरी औषधी नसते. किंवा औषधीची एक्सपायरी गेलेली असते.

आणि औषधी असली तर डॉक्टर, नर्स नसतात. डोंगरद—यातील लहान मोठ्या खेड्यात दवाखान्याची, रस्त्यांची आणि वाहतुकीच्या साधनांची सुविधा नसते. त्यामुळे कावड करून, किंवा चार लोक मिळून रूग्णाला खाटेवर उचलून आणावे लागते. किंवा खाट दोन सायकलवर बांधून व रूग्णाला खाटेवर झोपवून तालुक्याच्या ठिकाणापर्यंत वीस—तीस किलोमीटरची पायपीट करून आणावे लागते. यामध्ये अनेक महिलांचा जीव जातो.

१९. घरीच प्रसुती

अनेक आदिवासी गर्भवती महिला गावातील दाईनीच्या साहाय्याने घरीच प्रसुती करून घेणे पसंत करतात. पण प्रसुतीसाठी दवाखान्यात जात नाहीत. वस्तुतः गावात दवाखान्याच्या सुविधा नसतात आणि वाहतुकीची साधनेही वेळेवर उपलब्ध होत नाही. त्यामुळे आदिवासी समाजात माता आणि बालमृत्यूचे प्रमाण अधिक आहे. पण अलीकडे तालुकाच्या ठिकाणाच्या आसपासच्या गावातील महिला प्रसुतीसाठी दवाखान्यात जावू लागल्या आहेत.

२०. नियमित औषधी न घेणे

आदिवासी महिलांमध्ये न्युमोनिया, एनेमिया, मलेरिया मोठ्या प्रमाणात आहे. तसेच कॅन्सर, टी.बी., पोटाचे विकारही आहेत. दवाखान्या येणा—या महिलांना डॉक्टर, नर्स ज्या गोष्ट्या, औषधी देतात त्या गोष्ट्या, औषधी या महिला नियमित घेत नाहीत. अनेकदा गोष्ट्या, औषधी फेकून देतात. दवाखान्यातून विनाशुल्क मिळालेल्या मच्छरदाण्यांचा वापर ते मासोष्ट्या पकडण्यासाठी करतात. पण झोपतांना त्याचा वापर करत नाहीत. कौटुंबिक आणि वैयक्तिक स्वच्छता राखत नसल्यामुळे त्या आजारातून लवकर दुरूस्त होण्याऐवजी अधिक बिमार होऊन आपला जीव गमावून बसतात.

२१. मांत्रिक व पुजा—यांच्या प्रभावात

आदिवासी समाज आणि महिलांमध्ये वैद्य, मांत्रिक आणि पुजा—यांचा जनमानसावर प्रभाव आहे. जादू आणि करनीवर त्यांचा मोठ्या प्रमाणावर विश्वास आहे. त्यामुळे प्रकृती बिघडली किंवा सर्पदंश झाला तर आदिवासी महिला दवाखान्यात जाण्याऐवजी पुजा—याकडे जातात. त्यांच्याकरवी भार (मंत्र) टाकतात. पुजा करून मंत्राने घरबांधणी करतात. मांत्रिक, पुजा—याकरवी दंडाला, गह्यात, कमरेला, पायाला दोरा बांधून घेतात. मांत्रिक व पुजा—यावर विश्वास ठेवून त्याने सांगितलेले सर्व सोपस्कार त्या प्रामाणिकपणे करतात. पण, दवाखान्यात जाऊन औषधोपचार करीत नाहीत आणि जीव संकटात टाकतात.

एकंदरीत गैरआदिवासी महिलांच्या तुलनेत आदिवासी महिलांची परिस्थिती वेगळी आहे. आणि त्यांच्या समस्या व समस्यांची तीव्रताही फार भीषण आहे.

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आदिवासीचे आर्थिक जीवन : एक अभ्यास

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गोषवारा

या शोधनिबंधामध्ये आदिवासी आर्थिक जीवनात खाधान संकलन व शिकारी अवस्था स्थानांतरीत शेती, स्थायी शेती, कारागीर, पशुपालक, लोककलाकार आणि औद्योगिक श्रमिक अशा सात भागांचा अभ्यास करण्यात आला आहे. आदिवासींच्या आर्थिक जीवनात काही भागांचे संमिश्रण दिसून येते. उदा. गोंड आदिवासी हे फळे मूळ गोळा करतात, शिकार करतात, त्याचप्रमाणे स्थानांतरीत शेती करतात. औद्योगिक क्षेत्रामधील आदिवासी श्रमिकांचे परंपरागत आर्थिक जीवनापासून वेगळेपण स्पष्टपणे दिसून येते. ते शहरात राहात असल्यामुळे त्यांचे उत्पन्न नियमित असते. त्यांच्या जीवनात संमिश्रण आढळते. आदिवासींच्या आर्थिक जीवनात बदल होतांना दिसत आहे. घनदाट अरण्यात असणाऱ्या आदिवासींचे जीवन परंपरागत आहे. परंतु ग्रामीण, शहरी वस्तीत राहणाऱ्या आदिवासींच्या आर्थिक जीवनात परिवर्तन होत आहे. शासनाने त्यांच्या आर्थिक प्रगतीकरीता केलेल्या योजनांचे ते फळ आहे.

प्रस्तावना

आदिवासींचे आर्थिक जीवन पूर्णपणे निसर्गावर अवलंबून आहे. बहुतेक आदिवासी डोंगर—दऱ्यात वसलेले आहेत. डोंगर—दऱ्यातील नैसर्गिक वातावरणात उपलब्ध असणारे नदी, तलाव, वृक्षवेली, पशू, पक्षी, भूमी, पाऊस, पाणी या घटकांमुळे त्यांचे जीवन प्रभावित झाले आहे. आदिवासींच्या गरजा सिमीत असल्यामुळे आणि उत्पादनाची साधने अगदी प्रारंभिक असल्यामुळे उपभोगाकरीता उत्पादन हे सुत्र त्यांच्या आर्थिक जीवनात मध्यवर्ती असते. दक्षिणेतील कादर, चेंचू, आदिवासी फळे मुळे गोळा करतात. महाराष्ट्रातील फासेपारधी पशुपक्ष्यांना पकडतात. तोडा म्हशीचे पालन करतात. भोरिया व्यापार करतात. नागा उतरणीवरची शेती करतात. गोंड बदलती शेती करतात. समुद्रकिनारी राहणारे आदिवासी मासेमारी करतात आणि गोंड, कोरकु, महादेव कोळी सखोल लागवडीची शेती करीत आहेत. सदयापरिस्थित आदिवासींच्या आर्थिक जीवनात बदल होत आहेत. काही आदिवासी वैयक्तिक गरजापूर्तीच करतात. सखोल लागवडीची शेती करणारे आदिवासी गरजेपेक्षा जास्त उत्पादन करीत आहेत.

संशोधन पध्दती

या शोधनिबंधाकरीता प्राथमिक व दुय्यम साधनसामग्रीचा उपयोग करण्यात आला आहे. आदिवासी लोकांच्या भेटी, सण समारंभ, उत्सव यांचे निरीक्षण नोंदविण्यात आले आहे. विविध वर्तमानपत्रे, टी.व्ही. वरील कार्यक्रम, पुस्तके यांच्या आधारे शोधनिबंध लिहिण्यात आला आहे.

शोध निबंधाची उद्दिष्ट्ये

१) आदिवासींचे आर्थिक जीवन पूर्णपणे निसर्गावर अवलंबून असते. याचा अभ्यास केला आहे.

- २) आदिवासींच्या गरजा मर्यादित असल्यामुळे उपभोगाकरीता उत्पादन हे सूत्र त्यांच्या आर्थिक जीवनात असते. याचा अभ्यास केला आहे.
- ३) आदिवासींच्या आर्थिक जीवनात कारागिरांचा एक वर्ग आहे. याचा अभ्यास केला आहे.
- ४) दक्षिण भारतातील तोडा आदिवासी पशुपालक असून ते म्हशीचे पालन करतात. याचा अभ्यास केला आहे.
- ५) आदिवासीमध्ये लोक कलाकार सुध्दा आहेत. याचा अभ्यास केला आहे.
- ६) भारतातील आदिवासींमध्ये औद्योगिक श्रमिकांचा वर्ग नव्याने निर्माण झाला आहे. याचा अभ्यास केला आहे.

गृहितके :-

- १) आदिवासींचे आर्थिक जीवनात परिवर्तन होत आहे.
- २) आदिवासी क्षेत्रात वनसंपत्तीचा च्हास झाला आहे.
- ३) आदिवासी औद्योगिक प्रगतीमुळे संस्कृतीवर आघात झाला आहे.

भारतातील आदिवासी :-

भारतात ४२७ अनुसूचित जनजाती आहेत. १९९१ च्या जनगणनेप्रमाणे त्यांची लोकसंख्या एकूण लोकसंख्येच्या ७.८% आहे. डॉ. इल्विन आणि ठक्कर बाप्पा यांनी त्यांना “आदिवासी” म्हटले आहे. डॉ. धुर्ये त्यांचा उल्लेख “मागासलेले हिंदू” असा करतात. त्याचप्रमाणे वनात राहणारे म्हणून ‘वन्यजाती’ असेही म्हणतात. भारतीय संविधानातील कलम ३४१ आणि ३४२ मध्ये केलेल्या तरतुदीप्रमाणे तयार केलेल्या सूचित समाविष्ट करण्यात आलेल्या या जनसमूहांना “अनुसूचित जनजाती” म्हणतात.

१) प्राचीन व मध्य युग :- प्राचीन काळी कोणत्याही भाषेत जनजाती आदिवासी असे शब्द प्रचलित नव्हते. त्यांचा उल्लेख गोंड, संभाल, भिल्ल अशा विशिष्ट नावाने करण्यात येत असे. भारतामधील प्राचीन साहित्यात दक्षिणेतील कुरूम्ब, इरूला व पनिया, मध्य भारतातील उरॉव, गोंड, संथाल, भिल्ल, उत्तरपूर्व भारतातील बोडो, अहोम यांसारख्या आदिवासींच्या उल्लेख मिळतो. मध्य भारतात गोंडाचे राज्य आहे.

२) ब्रिटिश कालखंड :- इ.स. १८७४ मध्ये अनुसूचित क्षेत्र कायदा पारित केला याचवेळी आदिवासीसंबंधी सामाजिक श्रेणीची संकल्पना मांडण्यात आली. त्यानुसार आदिवासींना हिंदू, मुस्लिम व इतर धार्मिक समूहापासून वेगळे करण्यात आले. आदिवासींच्या धर्म जीववाद म्हणून मान्य करण्यात आला. इ.स. १९१९ च्या कायद्याप्रमाणे आदिवासींना स्थानिक लोकसंख्येच्या आधारावर पृथक क्षेत्रातील म्हणून मानण्यात आले. इ.स. १९३५ च्या कायद्यानुसार या श्रेणीतील आदिवासींना संरक्षण प्रदान करण्यात आले.

३) स्वतंत्र भारत :- भारताला स्वातंत्र्य प्राप्त झाल्यानंतर संविधानात आदिवासींबाबतीत अनेक अनुच्छेदात तरतुदी करण्यात आल्या. त्याचप्रमाणे पंचवार्षिक योजनांमध्ये आदिवासी करीता व्यवस्था करण्यात आल्या. आदिवासींची सूची तयार करण्यात आली. १९५० झाली या सूचित २१२ आदिवासी जनसमूहांची नावे होती. १९७१ मध्ये या सूचित ५२७ नावे होती.

आर्थिक जीवन

भारतीय आदिवासींच्या आर्थिक जीवन पुढील प्रमाणे.

१) खाद्य गोळा करणे व शिकार अवस्था

आदिवासी आर्थिक जीवनात खाद्य गोळा करण्यात फळे, मुळे गोळा करणे, पशु-पक्षी पकडण्याचा समावेश होतो. आदिवासी विशिष्ट भूभागात फळेमुळे गोळा करतात. त्याचप्रमाणे पशुपक्षी पकडतात. त्याकरता अगदी आरंभिक साधनांचा वापर करण्यात येतो. उदा. मुळे काढण्याकरीता अणकुचीदार काढया किंवा पशुपक्षी पकडण्याकरीता धनुष्यबाण, भाले, गोफण, कुन्हाड, जाळे, फासे यांचा वापर करण्यात येतो. याकरीता कुत्र्यांची मदत घेतली जाते. शिकारीवर समूहाची मालकी असते, याप्रकारे कोलाम, गोंड, कातकरी, कोरकू वगैरे आदिवासी शिकार करतात.

२) स्थानांतरित शेती

आदिवासी लोक एका विशिष्ट भूभागावरील वृक्ष कुन्हाडीच्या मदतीने तोडतात. सर्व पालापाचोळा गोळा करतात. तो वाळवल्यावर पेटवितात आणि राख जमिनीवर पसरवून देतात. पाऊस सुरू झाल्यावर बी काढयांच्या साहाय्याने पेरतात किंवा फेकतात व उत्पन्न घेतात अशा प्रकारची क्रिया जमिनीवर दोन-तीन वर्षे केली जाते. पुढे त्या जमिनीची उपजावू शक्ती कमी झाल्यावर दुसरा भूभाग निवडतात आणि त्याच पध्दतीने शेती करतात. या पध्दतीला बदलती शेती म्हणतात.

३) स्थायी शेती

एकाच भागावर सातत्याने करण्यात येणाऱ्या शेतीला स्थायी शेती म्हणतात. आदिवासींचा प्रगत समाजाशी संबंध, शासकीय योजना, शिक्षण, प्रशिक्षण, आदिवासींना उपलब्ध होणारी साधनसामुग्री, अवजारे आणि शेतीचे वाढते उत्पादन लक्षात घेऊन आदिवासी स्थायी शेती करू लागले आहेत. गोंड, भिल्ल, ठाकूर, कातकरी, वारली, कोलाम स्थायी शेती पध्दतीने उत्पादन काढत आहेत.

४) कारागीर

आदिवासींच्या आर्थिक जीवनात कारागिरांचा एक वर्ग दिसून येतो. हे कारागीर बांबूपासून टोपल्या, चटया, शोभेच्या वस्तू तयार करतात. बिरघोर आदिवासी दोर बनवितात. नागा आदिवासी वस्त्र विणतात. कारागिरांनी उत्पादित केलेल्या वस्तूंकडे त्यांच्या गरजा भागविल्या जातात. त्यामुळे त्यांचा इतर आदिवासी आणि प्रगत समाजाशी संपर्क येतो.

५) पशुपालक

दक्षिण भारतातील तोडा आदिवासी पशुपालक असून ते म्हशींचे पालन करतात. त्याचे जीवन स्थायी आहे. पण काही ऋतूमध्ये म्हशींना चारण्याकरिता ते दुसऱ्या भागात जातात. तोंडा आदिवासीमध्ये म्हशींचे दुध काढणे आणि त्याचे पदार्थ बनवून बडगा आदिवासींना देऊन त्यांच्या मोबदल्यात उपयुक्त वस्तु घेतात.

६) लोककलाकार

आदिवासी आपला उदरनिर्वाह केलेचे प्रदर्शन करून करतात. त्यांचे जीवन यजमानावर अवलंबून असते. अशा लोककलाकारांमध्ये मध्यप्रदेश, महाराष्ट्रामधील परधानांचा समावेश

करण्यात येतो. परधानांचे जीवन भटके असते. त्यांना गोंडाचे भाट म्हणतात. गोंड यजमानांनी दिलेल्या वस्तूवर त्यांचे जीवन निर्भर असते.

७) श्रमिक

भारतातील आदिवासींमध्ये औद्योगिक श्रमिकांचा वर्ग निर्माण होत आहे. आदिवासी क्षेत्रामध्ये कोळसा, अभ्रकाच्या खाणी, चहाचे मळे, पोलादाचे व इतर कारखाने निर्माण झाल्यामुळे आदिवासी अकुशल श्रमिक म्हणून कार्य करू लागले आहेत. त्यामध्ये बिहार, मध्यप्रदेश, आसाम मधील संथाल, कोरवा, गोंड, इत्यादी आदिवासींचा समावेश आहे.

निष्कर्ष

आदिवासी लोक प्रगत समाजाच्या संपर्कात आणि शासकीय योजना कार्यान्वित झालेल्या क्षेत्रात असलेल्या आदिवासींच्या आर्थिक जीवनात महत्वपूर्ण परिवर्तन होत आहे. तरीपण घनदाट जंगलात निवास करणाऱ्या आदिवासींची आर्थिक जीवन परंपरागतच आहे. आदिवासींच्या संघटना सुध्दा आदिवासी लोकांच्या आर्थिक बदलाकरीता योगदान देत आहेत. आदिवासींच्या क्षेत्रातील वनसंपत्तीचा झपाट्याने न्हास होत आहे. त्याचप्रमाणे शासनाने वने संरक्षित म्हणून घोषित केल्यामुळे आदिवासींच्या जंगलावर निर्भर असणाऱ्या जीवनावर विपरीत परिणाम होत आहे. आदिवासींच्या क्षेत्रात धरणे, उद्योग, जलविद्युत प्रकल्प उभारण्यात येत आहेत. त्यामुळे आदिवासी फार त्यांच्या आदिम संस्कृतीवर आघात होत मोठ्या प्रमाणात विस्थापित झाले आहेत. त्यांच्या आदिम संस्कृतीवर आघात होत आहे. आदिवासी क्षेत्रात सावकार, ठेकेदार, व्यापारी अधिकारी यांनी प्रवेश करून आदिवासींचे शोषण केलेले आहे. आदिवासींचा कर्जबाजारीपणा वाढत आहे. शासनाने आदिवासींचे हक्क अबाधित ठेवण्याकरिता केलेले कायदे, त्यांना दिले जाणारे प्रशिक्षण, शैक्षणिक सोयी—सवलती, कृषी क्षेत्रातील मदत या घटकांमुळे आदिवासींच्या आर्थिक जीवनात सकारात्मक बदल घडतांना दिसत आहे.

संदर्भ :-

१) भारतीय समाज

प्रकाशक —डॉ. प्रकाश अतकरे

कुलसचिव

यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ,

नाशिक ४२२२२२२२

प्रकाशन वर्ष :- जून २००२

आवृत्ती :- प्रथम

पृष्ठ :- ४२ ते ४९

२) आदिवासी समाजाचे समाजशास्त्र

लेखक :- प्रा. रा. ज. लोटे

प्रकाशक —मनोहर पिंपळापुरे

पिंपळापुरे अँड कं. पब्लिशर्स

हिंदू मुलींचे शाळेजवळ,

महाल, नागपूर ४४००३२

प्रकाशन वर्ष :- जुलै २००४

आवृत्ती :- पहिली

३) वर्तमानपत्रे

गडचिरोली जिल्ह्यातील चातगांव गावातील आदिवासी जमातीच्या आर्थिक व सामाजिक समस्या — एक समाजशास्त्रीय अध्ययन

प्रा. डॉ. संजय श्रीहरी कुंभारे

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राजकीय दृष्ट्या स्वातंत्र्य मिळालेल्या भारताच्या नागरिकांनी २६ नोव्हेंबर १९४९ रोजी भारताचे एक सार्वभौम समाजवादी धर्मनिरपेक्ष लोकशाही गणराज्य घडविण्याचा व त्यांच्या सर्व नागरिकांस सामाजिक, आर्थिक व राजकीय न्याय, विश्वास, श्रद्धा, उपासना यांचे स्वातंत्र्य दर्जाची व संधिची समानता प्राप्त करून देण्याचा व त्या सर्वांमये व्यक्तीची प्रतिष्ठा व राष्ट्राची एकता व एकात्मता यांचे आश्वासन देणारी बंधुता प्रवर्धित करण्याचासंकल्पपूर्वक निर्धार करून भारताचे संविधान अंगिकृत व अधिनियमित करून स्वतःप्रत अर्पण केल्याचे सर्वज्ञात आहे. एकूनच भारतीय संविधानातील मूलभूत गोष्टी या माणसाच्या प्रतिष्ठापूर्वक, जगव्यापी, विकसित अस्तित्वाशी अतिशय निगडीत आहेत. भारताच्या प्रत्येक नागरिकांस हमी देणारे राष्ट्रग्रंथ म्हणजे 'भारताचे संविधान'.

भारताच्या संविधानातील अनुच्छेद ४८ अन्वये 'राज्य' हे दुर्बल तर जनवर्ग आणि विशेषतः अनुसूचित जमाती यांचे काळजीपूर्वक शैक्षणिक व आर्थिक संवर्धन करील आणि सामाजिक अन्याय तसेच सर्वप्रकारचे शोषण यापासून त्यांचे संरक्षण करील.' अशी स्पष्ट तरतुद आहे. प्रत्यक्षात मात्र आदिवासी समुदायाच्या आर्थिक परिस्थितीकडे बघितले तर अतिशय भिषण दारिद्र्यात जीवन जगत आहेत. या समस्यातून बाहेर निघण्याचा प्रयत्न करीत असून ते आपल्या अशिक्षितपणामुळे दारिद्र्यातून बाहेर निघू शकत नाही.

भारतीय समाजातील आदिवासी लोकसंख्या ही भारतीय समाजाचा एक महत्वाचा भाग आहे. २०११ च्या जनगणनेनुसार ४१४ आदिवासी जमाती आहेत. आदिवासी लोक भारतातील मूळ निवासी असल्यामुळे त्यांना आदिवासी असे म्हटले जाते. याच आदिवासी जमातीला हंटन यांनी 'आदिम जमाती', डॉ. घुर्येनी 'मागासलेले हिंदू' तर महात्मा गांधी यांनी 'गिरीजन' असे संबोधले आहे. सर्वप्रथम सायमन आयोगाने १९२८ मध्ये 'अनुसूचित जमाती' हा शब्दप्रयोग केला.

आदिवासी समुदायाचे अध्ययन केल्यास असे दिसून येते की, या समाजातील लोक अशिक्षित, अंधश्रद्धाळू व कर्जबाजारी आहेत. दारिद्र्य ही आदिवासी समुदायाची मुख्य समस्या असून बहुसंख्यांक आदिवासी लोक दारिद्र्य रेषेखाली जीवन जगतात. अन्न गोळा करणे, मासेमारी, शेती, हस्तव्यवसाय या सारख्या आर्थिक क्रियेमध्ये आदिम लोक आदिम लोक कालबाह्य साधनांचा वापर करतात. फिरती शेती करीत असल्यामुळे मिळणारे उत्पन्न अत्यंत

कमी असते. ते फळे, कंदमुळे, पाने, फुले, कृमी, किटक इत्यादी खाऊन जगतात आणि वनसंपदेवर अवलंबून असतात.

कोणतेही प्रसारमाध्यमे त्यांच्यापर्यंत पोहचू न शकल्यामुळे देशात काय घडत आहेत हे त्यांना कळत नाही व अशिक्षितपणामुळे कोणत्याही प्रकारच्या प्रश्नांची उत्तरे ते देऊ शकत नाही. त्यांच्या भाषेला लिपी नसल्यामुळे शिक्षणाबद्दल त्यांच्यात अनास्था आढळून येते.

आदिम समुदाय अनेक सामाजिक आणि सांस्कृतिक समस्यांनी ग्रासले असून आदिम संस्कृतितील भाषा, रुढी, परंपरा, मूल्य आणि नियमांचा ऱ्हास होतांना दिसून येतो. युवाग्रह हे आदिमसंस्कृतिचे वैशिष्ट्ये असून युवाग्रहाचे सुध्दा अलिकडे प्रमाण कमी झालेले आहे. तसेच अनिष्ट प्रथांचे ते पुरस्कर्ते असल्यामुळे आजही ते कुर्माघर अस्तित्वात असलेले आढळून येतात.

आदिवासी समुदायाच्या समस्या सोडविण्यासाठी राज्यघटनेमधून संरक्षण देणे आवश्यक आहे. यासोबतच विशाल आकाराच्या बहुउद्देशिय संस्था स्थापन करून त्यांच्यामध्ये जनजागृती निर्माण करणे आवश्यक आहे.

व्याख्या

गिलीन आणि गिलीन

आदिम समुदाय म्हणजे एका विशिष्ट भूप्रदेशात राहणाऱ्या समान बोलिभाषा बोलणाऱ्या, समान सांस्कृतिक जीवन जगणाऱ्या आणि अक्षर ओळख नसलेल्या स्थानिक समुहाचे एकत्रिकरण होय.

आपल्या देशातील एक मोठी वनसंपदा असलेल्या व मोठ्या प्रमाणावर आदिवासी लोकसंख्या असलेल्या गडचिरोली जिल्हा महाराष्ट्रातील एक प्रमुख आदिवासी जिल्हा म्हणून ओळखला जातो. अगदी आतापर्यंत या जिल्ह्यातील अशी अनेक क्षेत्रे होती की ज्या क्षेत्रात सहजगतीने पोहचने शासनाला देखील कठीण होते. पण या जिल्ह्याचे एक महत्वाचे वैशिष्ट्ये म्हणजे या जिल्ह्यातील अनेक खेडी ही आदिवासी व गैरआदिवासी यांची वस्ती असणारी मोठी खेडी होती. तरीही आपली वेगळी संस्कृती जपत आदिवासी जमातींनी आपले स्थान प्राप्त केले आहे. त्यांना कोणत्या प्रकारच्या सोई सुविधा मिळतात, त्यांचे जीवनमान, राहणीमान, शैक्षणिक दर्जा, आर्थिक, सामाजिक आणि कौटुंबिक परिस्थिती कोणत्या प्रकारची आहे? त्यांच्या समस्या कोणत्या? याचा आढावा घेण्यासाठी चातगाव गावातील आदिवासी जमाती प्रामुख्याने माडिया गोंड, राजगोंड, परधान गोंड या आदिवासी जमातींचा अभ्यास करण्यात आला.

आदिवासी लोकांचे आर्थिक जीवनमान

गडचिरोली जिल्ह्यातील माडिया गोंड, राजगोंड, परधान गोंड या जमातींचा विचार केल्यास असे दिसून येते की, या जमातीत पशुपालन, शिकार करणे, मासेमारी करणे हे

व्यवसाय करतात. या जिल्ह्याचे ७८ टक्के क्षेत्र वनसंपदेखाली असून अलिकडे प्राण्यांचा प्रमाण अतिशय कमी झालेले आहे. त्यातच जंगल खात्याचे कामे सुध्दा ठेकेदार पध्दतीने केल्या जात असल्यामुळे आदिवासींचे आर्थिक शोषण होत आहे त्यामुळे त्यांना आयुष्यभर दारिद्र्यात जीवन जगावे लागत आहे.

आदिवासींचे सामाजिक जीवन

गडचिरोली जिल्ह्यातील धानोरा तालुक्यातील चातगाव ग्रामपंचायत अंतर्गत येणाऱ्या गावामध्ये माडिया गोंड, राज गोंड, परधान गोंड जमातीचे वास्तव्य दिसून येते. या जमातींच्या सामाजिक जीवनाचा अभ्यास केल्यास या जमातीमध्ये साधारणतः वधूमूल्य देऊन विवाह केला जातो. वधू प्राप्त करण्याच्या पध्दती म्हणून अपहरण विवाह, परिविक्षा विवाह, सहपलायन विवाह या विवाहाच्या पध्दती अस्तित्वात असून पुनर्विवाहाला समाजाची मान्यता दिसून येते. या जमातीमध्ये लग्न विधी पेक्षा लग्नाच्या ठरावाला ते अत्यंत महत्त्व देतात. स्वातंत्र्यामुळे माडिया युवती एखादा वर नापसंत असला तर ती स्वइच्छेने नाकारून पसंत असलेल्या मुलाच्या घरी स्वतःहून जाऊन राहू शकतात.

या आदिवासी जमातीमध्ये युवागृह पध्दती दिसून येते. तसेच त्यांचा आवडता छंद म्हणजे नाचणे, गाणे म्हणणे, रेला हे त्यांच्या जीवनाचे अविभाज्य अंग आहे. जंगलातील थरकाप उडविणाऱ्या अंधारात मंद शेकोटीच्या प्रकाशात मंदवस्तू तरुण—तरुणीच्या परस्पर स्पर्शातून चढत जाणारी धुंदी, ढोलाच्या तालावर लागत जाणारे सूर त्यांच्या स्पंदनातून एक दिव्य नैसर्गिक प्रतिमेचा अविष्कार होतो. जसजशी रात्र फुलत जाते तसतशी माडिया आदिवासी जमातीचे गाणे हे एखाद्या इंद्रधनुष्याप्रमाणे सप्त रंगासारखेच फुलत जाते.

आदिवासींची अर्थसंघटना

१) शिकार

आदिवासी जमातीमधील शिकार हा महत्वाचा उद्योग आहे. काही प्रदेशात शिकारीशिवाय दुसरा व्यवसाय नसतो. म्हणून शिकार समाजाचे जीवन भटके असते. कोलाम, गोंड, भूमियो, बोडो या जमाती शिकारीचा उद्योग करतात.

२) अन्नगोळा करणे

या व्यवसायत कंदमुळे, फळे, मध, मोहफुले, औषधी, वनस्पती गोळा करतात. तसेच स्थानांतरीत शेती करून हलके धान्य पिकवतात. या व्यवसायात खैरीया, चिंचू, बिरहोर, पलिथन या जमाती गुंतलेल्या आहेत.

३) मासेमारी

मासे हे आदिवासींचे आवडते खाद्य आहे. जाळ्यांचा उपयोग करून मासे पकडण्यात त्यांना आनंद असून गोंड, भूमिया, भिल्ल, इत्यादी जमाती या उद्योगधंद्यात गुंतल्या आहेत.

४) शेती

आदिवासींचा शेती व्यवसाय प्राथमिक स्वरूपाचा आहे. त्याला बदलती शेती, कुन्हाळ शेती असे प्रकार या जमातीमध्ये आढळून येते.

५) हस्तोद्योग

या जमातीमध्ये शेती व्यवसायाबरोबर हस्तोद्योग व्यवसाय केले जातात. उदा. वेताच्या व बांबूच्या वस्तू तयार करणे, टोपल्या तयार करणे, मातीची भांडे तयार करणे आणि लाकडापासून अवजारे तयार करणे यांचा समावेश होतो.

६) पशुपालन

पशुपालन मध्ये गायी, म्हशी, बकऱ्या, कोंबड्या, मेंढ्या इ. जनावरे पाळली जाते. या जनावरांचा उपयोग दुधासाठी व कातड्यासाठी होतो.

गडचिरोली जिल्ह्यातील चातगाव परिसराचा इतिहास

गडचिरोली जिल्ह्यातील धानोरा तालुक्याअंतर्गत येणाऱ्या चातगाव ग्रामपंचायत अंतर्गत येणाऱ्या गावाचा सामाजिक अभ्यास करण्यात आला. चातगाव अंतर्गत येणाऱ्या कटेझरी, सिंगापूर, कुडकवाही या गावातील आदिवासी जमातीचा अभ्यास केला असता हा परिसर निसर्गरम्य दृष्टीने नटलेला आहे. या परिसरात अनेक जमाती आढळून येतात. २०११ च्या जनगणनेनुसार येथील लोकसंख्या २०३२ असून ७५ टक्के लोकसंख्या आदिवासींची आहे.

आरोग्यविषयक विचार करता या गावात डॉक्टरची कमतरता असून अनेक लोक कोणत्या ना कोणत्या व्याधींनी ग्रसलेले आहेत. त्यावर उपाययोजना करण्यासाठी सर्व शोधग्राम अंतर्गत वेगवेगळे शिबीर, जनजागृती करून डॉ. बंग परिवार लोकांच्या समस्या सोडवत असतात.

या गावात शिक्षणाच्या सोयी असून या परिसरात युवागृह, कुर्माघर देखील अस्तित्वात आहे.

अध्ययनाचा उद्देश

१. आदिवासी जमातींचे सामाजिक जीवन अभ्यासने.
२. आदिवासी जमातींचे आर्थिक समस्यांचा अभ्यास करणे.
३. आदिवासी जमातींच्या समस्यांवर उपाययोजना सूचविणे.
४. माडिया, राजगोंड, परधान गोंड या समाजातील वाईट प्रथा व परंपराविषयी माहिती घेणे.
५. आदिवासी जमातीत जनजागृती निर्माण करण्याच्या दृष्टीने

संशोधन पध्दती

वरील शोध निबंध हा दुय्यम स्रोतावर आधारित असून त्यासाठी संदर्भग्रंथ, पुस्तके, शोधनिबंध, इंटरनेट इत्यादींच्या माध्यमातून विश्लेषण करण्यात आले आहे.

अनुसूचित जमातींच्या समस्या

भारतीय संस्कृती ही आर्य, द्रविड व आदिवासी संस्कृतिच्या समन्वयानेच निर्माण झाली आहे. याचा अर्थ अनुसूचित जमातीचे स्थान प्राचिन समाजातील होते हे स्पष्ट होते. प्राचीन भारतीय साहित्यात आदिवासी लोकाकरीता दास, दृस्यु, निबाद इ. शब्दाचा प्रयोग केल्याचा

आढळतो. आर्यांनी भारतात प्रवेश केल्यानंतर आदिवासी लोकांना आपल्यापासून वेगळे ठेवले. त्यांच्यावर अनेक बंधने लादण्यात आली आणि त्यानंतर हळूहळू या आदिम समाजाला अनेक समस्या भेडसावू लागल्या. अशा या आदिवासी समाजात पूर्वी आणि आताही अनेक समस्या असल्याचे दिसून येते.

आर्थिक समस्या

आर्थिक समस्या ही आदिवासी जमातीची प्रमुख समस्या आहे. विदर्भातीलच नव्हे तर महाराष्ट्रातील संपूर्ण आदिवासीच्या सर्व समस्यांना कारणीभूत असलेली समस्या म्हणजेच आर्थिक समस्या होय. आज ही आदिम समाज मोठ्या प्रमाणात परंपरेने चालत आलेले व्यवसाय करित आहे. या व्यवसायातून मिळणारे उत्पन्न अतिशय कमी असल्याचे दिसून येते. त्यांच्या या पारंपारिक व्यवसायाने प्राथमिक गरजा सुद्धा निट भागत नाहीत त्यामुळे अनेक आदिवासी कुटूंबाच्या नशीबी दारिद्र्य आलेली दिसून येते.

निरक्षराचे वाढते प्रमाण, अज्ञान, साधेभोळेपणा, प्रगत तंत्रज्ञानाचा अभाव, शेतीचे मागासलेले तंत्र, मागासलेली अवजारे, पुरेशी शेतजमीन उपलब्ध नसणे, पाण्याची सोय नसणे, पुरक व्यवसायाची कमतरता यामुळे आदिवासी लोक कर्जबाजारी होत आहे.

आदिवासींची संपूर्ण आर्थिक जीवन वनसंपदेवर अवलंबून असते. पण जंगलातील ठेकेदार व कडक शासकीय धोरणामुळे त्यांची सतत पिळणूक होत आहे. आदिवासींची आर्थिक स्थिती बिकट का होत आहे? हा संशोधनाचा विषय आहे. त्यासाठी अनेक कारणे कारणीभूत आहेत.

परंपरागत शेती पध्दती, अज्ञान, प्रगत तंत्रज्ञान नसणे, शासनाच्या सोयी नसणे, दळवळणाच्या साधनांचा अभाव, शासनाचे कडक धोरण, वनविषयक धोरण, बेरोजगारी, कर्जबाजारीपणा यामुळे त्यांच्या आर्थिक समस्या निर्माण झाल्या आहेत.

मर्यादित अपेक्षा, अंधश्रद्धा, शिक्षणाचा अभाव, वाढती लोकसंख्या या समस्याकडे शासनाने या संशोधकाने लक्ष देऊन त्या संदर्भात योग्य उपाय केलेत तर या समाजाचा विकास नक्कीच साधता येईल.

सामाजिक समस्या

आदिवासी समाजाचा आधुनिक समाजाशी संपर्क दिवसेंदिवस अटळ होत या संपर्कातून आदिवासींचे जीवन अक्षरक्षः ढवळून निघत आहे. त्यामुळे आदिवासींच्या अनेक सामाजिक समस्या निर्माण झाल्या आहेत. आदिवासी समाजाचा प्रगत समाजाशी संपर्क आल्यामुळे त्यांच्या जीवनात अनेक समस्या निर्माण झाल्या आहेत. इतर समाजाशी संपर्कातून त्यांच्या भाषा, जीवनपध्दती, कला ह्यांचा न्हास होत आहे.

हिंदू समाजाच्या संपर्कातून आदिवासी जमातीमध्ये बालविवाह सारखी गंभीर समस्या निर्माण झाली आहे. इतकेच नव्हे तर घटस्फोट व अल्पवयीन मातृत्वाची समस्या निर्माण झाली आहे.

युवागृहाच्या माध्यमातून आदिवासी जमातीच्या मुला—मुलींना रुढी, प्रथा, परंपरा व जीवनपध्दती यांचे शिक्षण मिळत होते. इतकेच नव्हे तर आर्थिक कार्यात सहभागी होण्याचे शिक्षण त्यांना मिळत होते. सामाजिक, धार्मिक, शैक्षणिक, सांस्कृतिक व धार्मिक पध्दतीचे शिक्षण त्यांना युवागृहाच्या माध्यमातून मिळत होते पण प्रगत समाजाच्या संपर्कामुळे त्यांचे या युवागृहात जाणे बंद झाले. त्यामुळे त्यांच्या सामाजिक संस्कृतिचे अधःपतन होताना दिसून येत आहे.

सभ्य समाजाशी संपर्क आल्यामुळे तसेच ठेकेदार व सावकार यांच्या अनुदार व भोगलालसेतून जतातीतील स्त्रियांना वेश्यावृत्ती करीता प्रवृत्त करण्यात आले. दारिद्र्य व अज्ञानातून वेश्यावृत्ती प्रचलित झाली. त्यातून ही समस्या निर्माण झाली.

उपाययोजना

१. आदिवासींना आर्थिक, सामाजिक, आरोग्यविषयक, शैक्षणिक, शासकीय योजनांचा लाभ मिळण्यासाठी गावपातळीवर मार्गदर्शन केंद्र उभारण्यात यावे.
२. शैक्षणिक जनजागृती माहिम राबविणे.
३. लघुउद्योग निर्माण करण्यात यावे.
४. आरोग्यविषयक सोयी उपलब्ध करण्यात यावे.
५. शासनाचे अधिकारी व कर्मचारी यांनी आदिवासी विकास योजनांची विशेष मोहीम राबविणे.
६. आदिवासी समाजातील अंधश्रध्दा निर्मुलनासाठी अनेक कार्यक्रम राबविण्यात यावे.
७. आदिवासी जमातीतील व्यक्तीकरीता नोकच्या मध्ये जागा राखीव ठेवण्यात यावे.
८. जंगलविषयक कार्यक्रम राबविण्यात यावे.

सारांश

आदिवासी जमातीच्या संदर्भात आज अनेक समस्यानिर्माण झाल्या आहेत. अर्थात या समस्या पूर्वी नव्हत्या असे नाही परंतु आधुनिक काळातील शीघ्र परिवर्तनाने आदिवासी समाजात सुध्दा अनेक बदल घडून आलेत आणि म्हणूनच आदिवासी समाजातील समस्यांचे स्वरूप अतिशय गुंतागुंतीचे झाले आहे. या समस्या निर्माण होण्यासाठी कोणती करणे कारणीभूत ठरली आहेत. याचा संशोधकाला व शासनाला विचार करणे आवश्यक आहे. त्या समस्या सोडविण्याकरीता प्रयत्न करणे देखील गरजेचे आहे. आज भारताला स्वातंत्र्य मिळून अनेक वर्षे झालीत तरी देखील हा समुदाय आजही अंधारातच आहे. या समुदायाला देखील इतर समुदायाप्रमाणेच मुख्य प्रवाहात आणणे महत्वाचे आहे.

संदर्भ ग्रंथ

- १) सामाजिक संशोधन पध्दती — डॉ. सुधीर बोधनकर
- २) भारतातील सामाजिक समस्या— रा. ज. लोटे
- ३) आदिवासींच्या समस्या — एम. एल. जाधव
- ४) आदिवासी समाजाचे समाजशास्त्र — डॉ. बी. एम. कन्हाडे
- ५) गडचिरोली जिल्ह्यातील ग्रामीण सामजपरिवर्तन — डॉ. बी. एम. कन्हाडे
- ६) महाराष्ट्रातील आदिवासी लोक — डॉ. शैलजा देवगावकर
- ७) महाराष्ट्रातील आदिवासी समस्या व विकास — डॉ. गोविंद गोरे

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सारांश

आदिवासींमध्ये शैक्षणिक, सामाजिक, आर्थिक व राजकीय सुधारणा घडून याव्यात, त्यांच्या संस्कृतीचे जतन व संवर्धन व्हावे, प्रगत समाजाकडून त्यांच्यावर होणारे विविधांगी शोषण, पिढवणूक यापासून आदिवासींना संरक्षण प्रदान करण्याचे कार्य डॉ.बाबासाहेब आंबेडकर लिखित भारतीय संविधानात करण्यात आले आहे. आदिवासींच्या हितासाठी भारतातील शासन कटिबद्ध आहे. भारतीय संविधानाने अनेक घटनात्मक हक्क आदिवासींना प्रदान केले आहेत. तो एक भारतीय नागरिक म्हणून देशाच्या कोणत्याही भागात सन्मानाने आपला विकास साधू शकतो. शैक्षणिक, सामाजिक हक्क प्राप्त करून घेऊ शकतो. नोकरी व्यवसायात आरक्षण, राजकीय क्षेत्रात स्थानिक स्वराज्य संस्था, पंचायत राज, विधानसभा व लोकसभा इत्यादी ठिकाणी आदिवासींसाठी राखीव जागा किंवा मतदार संघ याची पुरेपूर व्यवस्था घटनेच्या विविध कलमान्वये करण्यात आलेली आहे. याची जाणीव आदिवासी समाजात होणे तेवढेच आवश्यक आहे. आदिवासींचे घटनादत्त हक्क आदिवासींपर्यंत वेळीच पोहचल्यास आदिवासींचा विकास होण्यास अधिक काळ लागणार नाही. त्यासाठी आदिवासींचे हक्क निरपेक्षपणे आदिवासींपर्यंत पोहचविणे आणि पुरेपूर अंमलबजावणी करणे आवश्यक आहे.

आदिवासी समाजातील सर्वांगीण बाबींचा जलदगतीने विकास घडून यावा आणि प्रगत समाजाच्या प्रवाहात तो सामील व्हावा म्हणून त्यांच्यासाठी अनेक कलमान्वये घटनात्मक तरतुदी केलेल्या आहेत. आदिवासी समाज विकासापासून दुर्लक्षित राहू नये. यासाठी भारतीय संविधानामध्ये दहाव्या खंडातील अनुच्छेद २४४ (१) आणि अनुच्छेद २४४ (२) व २७५ (१) नुसार राज्यामधील अनुसूचित क्षेत्र व आदिवासी क्षेत्रासाठी प्रशासनाची तरतूद करण्यात आली. अनुसूचित क्षेत्र हे पाचव्या सूचीतील तरतुदीनुसार चालतात तर आदिवासी क्षेत्र सहाव्या सूचीतील तरतुदीनुसार चालतात. सदरील क्षेत्रातील आदिवासी लोकांचा विकास घडवून आणण्यासाठी त्यांना घटनात्मक संरक्षण प्राप्त झाले आहे.

प्रस्तावना

आदिवासी समाज हा भारतीय संस्कृतीचा अविभाज्य भाग आहे. त्यांची सांस्कृतिक एकात्मता आगळी—वेगळी असून सांस्कृतिक वारसा समृद्ध आहे. नैसर्गिक पर्यावरणाशी जुळवून घेण्याचे त्यांचे कौशल्य विलक्षण आहे. निसर्गाशी त्यांचे आत्मीय नाते आहे. मातृभूमी, जंगल, डोंगर, नद्या इत्यादींवर त्यांचे विलक्षण प्रेम आहे. त्यांच्या जमातीवरील निष्ठा हे त्यांच्या कला, नृत्य आणि परंपरेच्या विविध रुपातून व्यक्त होतात. विविध हस्तकला, शिकार कौशल्य आणि युद्ध कलेच्या त्यांना निसर्गदत्त देणग्या आहेत. सर्वसाधारणपणे आदिवासी समाज हा साधा, प्रामाणिक, अबोलवृत्तीचा आणि निसर्गाच्या सानिध्यात राहून जीवनाचा स्वच्छंदपणे आनंद लुटत असतो.

वर्तमान स्थितीत आदिवासी समाज अनेक समस्यांनी प्रभावित झालेला आहे. शोषण, कर्जबाजारीपणा, फसवणूक, दारिद्र्य, कुपोषण, आर्थिक मागासलेपणा, शैक्षणिक गुणवत्तेचा

अभाव, बेरोजगारी, स्थलांतर, भूमिहीनता, जंगल संपत्तीच्या हक्कावर गदा, असाध्य रोग, संसर्ग रोग, वेठबिगारी, प्रगत समाजाच्या समस्यांचा शिरकाव इत्यादी समस्यांनी ग्रासलेला असून या समस्यातून मुक्त करून त्यांना विकासाच्या प्रवाहात आणण्यासाठी अनेक संवैधानिक तरतुदी केलेल्या आहेत.

घटनेच्या पाचव्या आणि सहाव्या सूचीमध्ये आदिवासींचा विकास घडवून आणण्यासाठी स्वतंत्र विविध कलमान्वये प्रावधान केलेले आहेत. आदिवासी समाजाला विविधांगी संरक्षण देऊन देशाच्या विकासात प्रक्रियेत समावून घेण्यासाठी तशा घटनात्मक तरतुदी करण्यात आलेल्या आहेत.

अध्ययनाचे उद्देश

प्रस्तुत शोध निबंधाचे पुढील उद्देश आहेत.

१. आदिवासी समाजजीवनाचे अध्ययन करणे.
२. आदिवासींसाठी असलेल्या संवैधानिक तरतुदींचे अध्ययन करणे.
३. आदिवासींसाठी असलेल्या संवैधानिक तरतुदींची मांडणी करणे.
४. संवैधानिक तरतुदीच्या अंमलबजावणीसाठी उपाय सूचवणे.

अध्ययन पध्दती

प्रस्तुत शोधनिबंधाच्या अध्ययनासाठी द्वितीयक तथ्य सामग्रीचा उपयोग केला आहे. त्यामध्ये विविध ग्रंथ, वैचारिक व संशोधन यावर आधारित लेख, भारतीय संविधान इत्यादीचा आधार आदिवासी समाजाच्या न्याय हक्कासाठी असलेल्या विविध तरतुदी व सुची याचा आढावा घेऊन शोधनिबंध तयार करण्यात आला आहे.

आदिवासींच्या (अनुसूचित जमाती) संरक्षणासाठी घटनात्मक तरतुदी

स्वतंत्र भारताने २६ जानेवारी १९५० रोजी नवीन राज्यघटना कार्यवाहीत केली. भारतातील सर्व नागरिकांचे हक्क घटनेमध्ये समाविष्ट करण्यात आले. समाजातील कमकुवत वर्गाचे विशेषतः अनुसूचित जमातीचे आणि जातीचे शैक्षणिक, सामाजिक, आर्थिक व राजकीय हित जोपासण्यासाठी सरकार विशेष काळजी घेईन आणि सामाजिक अन्याय तसेच सर्व प्रकारच्या पिळवणूकीपासून त्यांचे संरक्षण करेल, ही सरकारची जबाबदारी राहिल. यासाठी आणि आदिवासींचे जीवन अधिक असाह्य व दुर्बल असल्याने त्यांच्यासाठी काही विशेष तरतुदी करणे आवश्यक होते म्हणून भारतीय संविधानाचे शिल्पकार डॉ.बाबासाहेब आंबेडकर यांनी आदिवासींसाठी काही विशेष तरतुदी केलेल्या आहेत. अनुसूचित जमाती व जातीची परिस्थिती लक्षात घेऊन घटनात्मक संरक्षणाचा दर १० वर्षांनी आढावा घेतला जातो. आदिवासींसाठीचे विकासाचे उद्दिष्ट गाठण्यासाठी घटनेमध्ये विविध सुरक्षात्मक तरतुदी करण्यात आलेल्या आहेत.

अ) अनुसूचित जमातीच्या संरक्षणासंबंधी तरतुदी

१. सामाजिक सुरक्षा : कलम १७, १९ (५), २३, २४ आणि २५ (२) व
२. शैक्षणिक आणि सांस्कृतिक सुरक्षा : कलम १५ (४), २९ आणि ४६

३. राजकीय सुरक्षा : कलम १६३, ३२० (४), ३३०, ३३२, ३३४, ३४३ डी, २४३ टी, ३७१ अ, ३७१ ब, ३७१ क, ३७१ फ, ३७१ ग, ३७१ ह.
४. सेवा सुरक्षा : कलम १६ (४), ३३५ आणि ३३८

ब) अनुसूचित जमातीच्या विकासासंबंधी तरतुदी

१. विकास किंवा आर्थिक सुरक्षेसंबंधी तरतुदी : कलम २७५ (१) आणि ३३९ (१)^१
अनुसूचित जमातीच्या संरक्षणात्मक मुख्य तरतुदीची थोडक्यात चर्चा येथे करण्यात आली आहे.

अ) अनुसूचित जमातीच्या संरक्षणासंबंधी तरतुदी

कलम १५ (४) : सामाजिक, आर्थिक आणि शैक्षणिक हितांना प्रोत्साहन

कलम १५ मध्ये धर्म, वंश, जात, लिंग किंवा जन्म ठिकाणावरून कोणताही भेदभाव करण्यावर बंदी आहे. सामाजिक आणि शैक्षणिक दृष्ट्या मागास लोक किंवा अनुसूचित जाती आणि जमातीच्या प्रगतीसाठी खास तरतुद करण्याचा अधिकार सरकारला देण्यात आला आहे. ही तरतुद कलम ४६ मधील धोरणाला अनुसरून आहे. ज्यात म्हटलं आहे की, “राज्य, जनतेतील दुर्बल घटक आणि विशेषत अनुसूचित जाती आणि अनुसूचित जनजाती यांचे शैक्षणिक व आर्थिक हितसंवर्धन विशेष काळजीपूर्वक करील आणि सामाजिक अन्याय व सर्व प्रकारचे शोषण यापासून त्यांचे रक्षण करील.”^२ कोणत्याही राज्यांना केलेल्या अशा तरतुदीला ती भेद भावजनक आहे या आधारे न्यायालयात आव्हान देऊ नये म्हणून हा अनुच्छेद करण्यात आला आहे. १९५१ मध्ये घटना दुरुस्तीद्वारे आणलेल्या अनुच्छेदाचा उद्देश कलम १५ आणि २९ ला कलम १६ (४) आणि ३४० बहूकूम आणण्याचा आहे. त्यानुसार सरकारला हे घटनात्मक बंधन राहिल की, त्यात मागासवर्ग, अनुसूचित जाती आणि अनुसूचित जमातींच्या नागरिकांसाठी सार्वजनिक शैक्षणिक संस्थामध्ये जागा आरक्षित ठेवाव्यात तसेच राहण्याच्या सोयीसारख्या विशेष तरतुदीही कराव्यात या खास तरतुदी विधीमंडळच नव्हे तर प्रशासनातही करावयाच्या आहेत. त्यात पुढील मुद्द्यांचा समावेश होऊ शकतो.

- १) मागासवर्गीयांसाठी शैक्षणिक संस्थामध्ये जागा आरक्षित ठेवणे.
- २) अशा संस्थामध्ये प्रवेशासाठी पात्रतेत सवलत देणे.
- ३) अशा वर्गाच्या लोकांसाठी निवासाची व्यवस्था करणे.
- ४) सरकारी जमिनीच्या तडजोडीत त्यांना सवलतीची वागणूक देणे.”^३

थोडक्यात कलम १५ (४) साली मागासलेपणाची चाचणी सामाजिक आणि शैक्षणिक आधारावर विषद केलेली आहे.

कलम १६ (४) : पदे आणि सेवांमधील आरक्षण : कलम १६ च्या अनुच्छेद १ आणि २ मध्ये दिलेल्या सार्वजनिक रोजगार विषयक बाबींमध्ये संधीच्या समानतेच्या हक्काचा समावेश आहे. “घटनेच्या १६ व्या कलमाप्रमाणे शासकीय नोकऱ्यांबाबतही भेदभाव केला जाणार नाही.

सर्वाना समान संधी उपलब्ध करून देण्यात आली आहे.”^४ कलम ३२७ मध्ये तरतूद आहे की अनुसूचित जाती आणि जमातीच्या सदस्यांना सेवांमध्ये नियुक्त्या करतांना प्रशासकीय कार्यक्षमता राखण्यासाठी सातत्यानं विचारात घेतले जाईल, परंतु कलम १६ (४) मध्ये अशी कोणतीही मर्यादा नाही. मागासवर्गासाठी वाटेल तेवढ्या जागांचे आरक्षण एखाद राज्य देऊ शकत नाही. परंतु एखादा मागासवर्गीय उमेदवार परीक्षेत पात्र ठरल्यास त्याला अनारक्षित पदांवर नेमता येऊ शकते.

कलम १४ आणि १६ (४) : या दोन्ही तरतुदी परस्परांना विरोधी ठरता कामा नयेत अशा पद्धतीने लागू करावयाच्या आहेत. कलम १६ (४) खाली केलेले आरक्षण हे योग्य मर्यादित असेल तर कलम १४ चे उल्लंघन होणार नाही. मात्र आरक्षण जास्त म्हणजेच पदांच्या ५० टक्क्याहून जास्त असेल तर सुधारित वर्गाच्या कायद्यासमोर समान वागणूक कदाचित नाकारली जाऊ शकेल.

कलम १५ (४) आणि १६ (४) : यादोन्ही कलमामध्ये मागासवर्गीयांच्या हितांचे रक्षण करण्याच्या तरतुदी आहेत. परंतु कलम १५ (४) मध्ये एखाद्या राज्याला सुरक्षात्मक भेदभाव करण्याची मुभा असते, तर कलम १६ (४) हे राज्यातील सेवांमध्ये रोजगाराच्या बाबतीत खास करून सुरक्षात्मक भेदभावाची तरतुद करत. कलम १५ (४) हे सरकारी शैक्षणिक संस्थामध्ये प्रवेशासारख्या अन्य बाबींचे नियमन करते.

घटनेच्या १७ व्या कलमानुसार : “या कलमानुसार अस्पृश्यतेचे पूर्णतः निर्मूलन करण्यात आलेले आहे आणि त्याच पालन करणे निषेध मानण्यात आले आहे.”^५

कलम १९ (५) आदिवासींच्या मालमत्ता विषयक हितांचे रक्षण : भारताच्या भुमिवर मुक्तसंचार आणि निवास करणे तसेच मालमत्ता अधिग्रहण करून विल्हेवाट लावण्याचे अधिकार प्रत्येक नागरिकांना आहेत. मात्र कलम १९ (५) खाली आदिवासी जमातींच्या सदस्यांचं हित राखण्यासाठी खास निर्बंध सरकार लावू शकते.

अनुसूचित जमाती या आर्थिकदृष्ट्या मागास आणि आधुनिक नसलेला असा वर्ग असून धूर्त आणि कावेबाज लोकांकडून त्यांची सहजपणे फसवणूक होऊ शकते. त्यामुळे या लोकांना ठराविक अटी वगळता स्वतःची मालमत्ता विकण्याची परवानगी नाकारणाऱ्या विविध तरतुदी आहेत. या कलमान्वये सामान्य नागरिकांना विशिष्ट क्षेत्रामध्ये मुक्तपणे फिरणे किंवा स्थायिक होणे आणि मालमत्ता विकत घेणे यावर निर्बंध घालणारे कायदे करता येतील.

कलम २३ वेठबिगारी पासून संरक्षण : या कलमान्वये मनुष्य वेठबिगार किंवा अशा प्रकारच्या बळजबरीने कामावर ठेवायला प्रतिबंध आहे. अनुसूचित जमातीपैकी बहुतेक लोक वेठबिगार म्हणून काम करत असतात या तरतुदीला विशेष महत्त्व आहे.

कलम २९ सांस्कृतिक आणि शैक्षणिक हक्क : या २९ व्या कलमानुसार एखाद्या सांस्कृतिक किंवा भाषिक अल्पसंख्याक समुदायाला आपली भाषा किंवा संस्कृती जतन करण्याचा अधिकार आहे. असा अधिकार अन्य कोणतीही संस्कृती किंवा भाषा त्यांच्यावर थोपवू शकत नाही.

१९५१ च्या पहिल्या घटना दुरुस्ती कायद्यांद्वारे घटनेत समाविष्ट करण्यात आल्यानुसार मागासवर्गीयांना शैक्षणिक संस्थामध्ये जागा आरक्षित ठेवणे ही सरकारची घटनात्मक जबाबदारी करण्यात आली आहे.

“२५ व्या कलमाद्वारे सदसद्विवेकबुद्धीच्या स्वातंत्र्याला आणि धर्म मुक्तपणे प्रकट करण्याच्या, आचरणाच्या व त्यांचा प्रचार करण्याच्या अधिकाराला सर्व व्यक्ती सारख्याच हक्कदार आहेत.”^६ आदिवासी हे संख्येनेअगदीच अल्प असल्याने त्यांना या कलमाद्वारे संरक्षण मिळते.

कलम ४६ शैक्षणिक आणि आर्थिक हिताला प्रोत्साहन : या कलमाद्वारे अनुसूचित जमाती आणि इतर कमकुवत वर्गाच्या शैक्षणिक आणि आर्थिक हिताला प्रोत्साहन देण्याची तरतुद केली जाते आणि मुलभूत हक्काद्वारे लागू असलेली बंधन या कलमाला पाळावी लागतात. या कलमाच्या परिणामकारकतेसाठी, मुलभूत हक्काशी संबंधित कलम १५ आणि २९ यांच्यात १९५१ च्या घटना कायद्यांद्वारे दुरुस्ती करण्यात आली आहे.

कलम १६४ सरकारमध्ये स्वतंत्र मंत्री : घटनेच्या सहाव्या भागातील कलम १६४ (१) या कलमान्वये “आदिवासींची अधिक लोकसंख्या असलेल्या बिहार, ओरिसा, मध्यप्रदेश या राज्यात आदिवासींच्या कल्याणासाठी व विकासासाठी एक मंत्री असेल व त्याशिवाय त्यांच्याकडे अनुसूचित जातीचे व मागासवर्गीयांचे कल्याण कार्य किंवा अन्य कोणतेही काम याचा प्रभाव असू शकेल.”^७ त्याच धर्तीवर महाराष्ट्र सरकारमध्ये आदिवासी विकास मंत्रालय कार्यान्वित आहे.

कलम २४४ अनुसूचित क्षेत्र व जनजात क्षेत्र यांचे प्रशासन व नियंत्रण : कलम २४४ (१) नुसार पाचवी अनुसूची यामध्ये अनुसूचित क्षेत्र व अनुसूचित जनजाती यांचे प्रशासन व नियंत्रण याबाबत तरतुदी करण्यात आलेल्या आहेत.

अनुसूचित क्षेत्राच्या प्रशासनाविषयी राज्यपालाकडून राष्ट्रपतीला अहवाल : अनुसूचित क्षेत्र असलेल्या प्रत्येक राज्याचा राज्यपाल वर्षाकाठी किंवा राष्ट्रपती आवश्यक करील तेव्हा त्या राज्यातील अनुसूचित क्षेत्रांच्या प्रशासनाविषयी राष्ट्रपतीला अहवाल देईल आणि उक्त क्षेत्रांच्या प्रशासनाबाबत राज्याला निर्देश देणे ही संघराज्याच्या कार्यकारी अधिकारांच्या व्याप्तीत येईल.

अनुसूचित क्षेत्र : अनुसूचित क्षेत्र घोषित करण्याचा त्यात दुरुस्ती करण्याचा आणि तो समाप्त करण्याचा अधिकार फक्त राष्ट्रपतीला असेल आणि राष्ट्रपती संबंधित राज्याच्या राज्यपालांच्या सल्याने निर्णय घेऊ शकेल वा तसा आदेश देऊ शकेल.”^८

अनुसूचित क्षेत्रांना लागू असणारा कायदा :

१. या संविधानात काहीही असले तरी राज्यपाल जाहीर अधिसूचनेद्वारे असे निर्देशीत करू शकेल की, संसदेचा किंवा राज्याच्या विधान मंडळाचा एखादा विशिष्ट अधिनियम त्या राज्यातील एखाद्या अनुसूचित क्षेत्राला किंवा त्यांच्या एखाद्या भगाला लागू असणारा नाही,

- अथवा त्या अधिसूचनेत तो विनिर्दिष्ट करील अशा अपवादासह व फेरबदलांसह त्या राज्यातील एखाद्या अनुसूचित क्षेत्राला किंवा त्यांच्या एखाद्या भागाला लागू असेल.
२. राज्यपालाला कोणत्याही काळी अनुसूचित क्षेत्रात शांतता नांदावी व शासन सुव्यवस्थित व्हावे यासाठी विनियम अथवा शिस्त लावता येईल.
- क) या क्षेत्रातील अनुसूचित जनजातीतील व्यक्तीकडून जमिनीचे हस्तांतरण होण्यास मनाई करता येईल किंवा त्यावर निर्बंध घालता येतील.
- ख) अशा क्षेत्रातील अनुसूचित जनजातीमधील व्यक्तींना द्यावयाची जमिनीची वाटणी विनियमित करता येईल.
- ग) अशा क्षेत्रातील अनुसूचित जनजातीमधील व्यक्तींना ज्या व्यक्ती पैसे कर्जाऊ देतात त्यांनी सावकार म्हणून धंदा चालवण्याबाबत विनियमन करता येईल.
३. उपपरिच्छेद (२) मध्ये त्या त्या काळी संबंधित क्षेत्राला लागू असेल असा संसदेचा किंवा राज्याच्या विधान मंडळाचा कोणताही अधिनियम निरसित किंवा विद्यमान कायदा सुधारित करता येईल.
४. विद्यमान कायदा निरक्षित किंवा सुधारणा केल्यास तत्काळ राष्ट्रपतीची त्यास अनुमती घ्यावी लागेल तोपर्यंत तो प्रभावी होणार नाही.
५. जनजाती सल्लागार परिषद असलेल्या राज्यात या परिषदेचा सल्ला घेतल्याशिवाय राज्यपाल कोणताही निर्णय स्वतः घेणार नाही.

जनजाती सल्लागार परिषद :

१. अनुसूचित क्षेत्र असलेल्या प्रत्येक राज्यात आणि राष्ट्रपतीने तसे निर्देशित केल्यास अनुसूचित जनजाती असलेल्या पण अनुसूचित क्षेत्र नसलेल्या कोणत्याही राज्यात २० पेक्षा अधिक नाहीत इतके सदस्य मिळून बनलेली 'जनजाती सल्लागार परिषद' असेल व त्यांच्यापैकी शक्य होईल तितपत जवळजवळ तीन चतुर्थांश सदस्य अनुसूचित जनजातीचे त्या राज्याच्या विधानसभेतील प्रतिनिधी असतील.
- परंतु जर राज्याच्या विधानसभेतील अनुसूचित जनजातींच्या प्रतिनिधींची संख्या ही, जनजाती सल्लागार परिषदेत अशा प्रतिनिधींनी भरावयाच्या जागांच्या संख्येहून कमी असेल तर उरलेल्या जागा त्या जनजातींमधील अन्य व्यक्तींकडून भरल्या जातील.
२. या परिषदेने राज्यातील अनुसूचित जनजातींचे कल्याण व उन्नती या संबंधीच्या बाबींवर राज्यपालाला सल्ला देणे या परिषदेचे कर्तव्य असेल.

कलम ३२० (४) सेवामधील आरक्षण व जनजातींचे हक्क : कलम १६ च्या अनुच्छेद ४ मधील एखादी तरतूद कोणत्या पध्दतीनं केली किंवा ३३५ च्या तरतुदींना कोणत्या प्रकारे लागू केले याबाबत लोकसेवा आयोगाचा सल्ला घेण्याची गरज नाही. अशी तरतूद कलम ३२० (४) मध्ये केलेली आहे.

कलम ३३० नुसार लोकसंख्येच्या प्रमाणात लोकसभेतील प्रतिनिधीत्व : अनुसूचित जाती आणि जमातींना संबंधित राज्यातील लोकसंख्येच्या प्रमाणात लोकसभेत प्रतिनिधीत्व असेल व लोकसभेत अनुसूचित जाती आणि जनजाती यांच्याकरिता जागा आरक्षित ठेवण्यात येतील.

कलम ३३२ नुसार विधानसभेतील पतिनिधीत्व : (१) अनुसूचित जाती व अनुसूचित जनजाती यांच्याकरिता प्रत्येक राज्याच्या विधानसभेत जागा राखून ठेवल्या जातील. (२) कोणत्याही राज्याच्या विधानसभेत खंड (१) अन्वये अनुसूचित जाती आणि जनजाती यांच्यासाठी राखून ठेवण्यात आलेल्या जागांच्या संख्येचे विधानसभेतील एकूण जागेच्या संख्येशी असणारे प्रमाण हे जवळजवळ त्या राज्यातील अनुसूचित जाती वा जनजातींचे त्या राज्याच्या एकूण लोकसंख्येशी असलेल्या प्रमाणाइतके असेल व त्यांच्या करिता जागा राखीव ठेवण्यात येतील.

कलम ३३४ नुसार आरक्षण कालावधी : घटनेच्या आरंभानंतर हे आरक्षण सुरुवातीला १० वर्षांचे होते. परंतु कलम ३३४ मध्ये दुरुस्ती करून ते आणखी ३० वर्षांनी म्हणजेच १९९० पर्यंत वाढवले (क) लोकसभेत व राज्यांच्या विधानसभेत अनुसूचित जाती आणि अनुसूचित जनजाती यांच्याकरिता जागा राखीव ठेवणे. या विषयीच्या संविधानाच्या तरतुदी या संविधानाच्या प्रारंभापासून (साठ वर्षांचा) कालावधी संपताच अंमलात असण्याचे बंद होईल. ”९

थोडक्यात आरक्षणाचा उद्देश हा पहिल्या दहा वर्षात अनुसूचित जाती व अनुसूचित जमातींचा शैक्षणिक, सामाजिक, आर्थिक व राजकीय स्तर हा उन्नत वर्गाबरोबर उंचावला जाईल आणि ही जबाबदारी सरकारची असेल असा होता नंतर ३० वर्ष आणि पुढे आवश्यकतेनुसार तो वाढवला गेला आहे. या वर्गाचा जीवनस्तर उंचावणे घटनात्मक जबाबदारी सरकारची असेल अशी तरतूद आहे.

कलम ३३५ नुसार सेवाविषयक पदावर नियुक्ती व त्याच्या हक्क मागण्या : या कलमान्वये संघराज्य किंवा राज्य यांच्या कारभाराच्या संबंधातील सेवांमध्ये व पदावर नियुक्ती करतांना अनुसूचित जाती व अनुसूचित जमाती यामधील व्यक्तींच्या हक्क, मागण्या, प्रशासनाची कार्यक्षमता राखण्याशी सुसंगत असेल अशा रीतीने विचारात घेतल्या जातील.

कलम ३३८ (क) नुसार अनुसूचित जनजाती राष्ट्रीय आयोग : या कलमान्वये “अनुसूचित जाती आणि अनुसूचित जनजाती यांचे संविधानिक प्राप्त हक्काचे संरक्षण व्हावे म्हणून राष्ट्रपती ‘अनुसूचित जनजाती राष्ट्रीय आयोगाची’ नेमणूक करेल, हा आयोग अनुसूचित जाती जमातीचे प्रश्न, समस्या व इतर प्रश्न समजून घेऊन तसा अहवाल राष्ट्रपतीला सादर करेल आणि राष्ट्रपती हा अहवाल संसदेच्या दोन्ही सभागृहापुढे ठेवण्याची व्यवस्था करतील. ”१०

कलम ३४२ प्रमाणे — अनुसूचित जनजातीची निश्चिती : (१) या कलमानुसार “राष्ट्रपतीला कोणत्याही राज्यातील किंवा संघराज्यातील क्षेत्राच्या बाबतीत राज्यपालाचा विचार घेतल्यानंतर जाहीर अधिसूचनेद्वारे त्या राज्याच्या संबंधात अनुसूचित जनजाती व त्यातील भाग किंवा गट निश्चित करता येतील. (२) संसदेला कायद्याद्वारे कोणत्या जनजाती आहेत आणि कोणत्या जनजाती वगळावयाच्या आहेत हे ठरवण्याचा अधिकार आहे तशी यादी तयार करता येऊ शकते.”^{११}

ब) अनुसूचित जमातींच्या विकासासंबंधी तरतुदी

अनुसूचित जमातींच्या आर्थिक विकासाशी संबंधित तरतुदींचा समावेश भारतीय संविधानात कलम (१) आणि ३३९ मध्ये देण्यात आल्या आहेत.

कलम २७५ (१) नुसार विविध राज्यांना संघराज्याकडून अनुदाने : या कलमानुसार “एखाद्या राज्यातील अनुसूचित जनजातीच्या कल्याणवृद्धीसाठी किंवा त्या राज्यातील अनुसूचित क्षेत्रांची प्रशासन पातळी त्या राज्याच्या उर्वरित क्षेत्रांच्या प्रशासन पातळी इतकी उंचावण्यासाठी ते राज्य भारत सरकारच्या मान्यतेने हाती घेईल अशा विकास योजनांचा खर्च भागवणे राज्याला शक्य व्हावे यासाठी आवश्यक अशा भांडवली व आवर्ती रक्कमा त्या राज्याच्या महसुलास साहाय्यक अनुदाने म्हणून भारताच्या एकत्रित निधीतून दिल्या जातील. संसद कायद्याद्वारे तरतूद करील अशा रक्कमा ‘साहाय्यक अनुदान’ म्हणून वेगवेगळ्या राज्यांना वेगवेगळ्या रक्कमा निश्चित करता येतील.”^{१२}

कलम ३३९ (१) नुसार आयोगाची नियुक्ती : राष्ट्रपतीच्या आदेशाद्वारे राज्यांमधील अनुसूचित क्षेत्रांचे प्रशासन व अनुसूचित जनजातीसंबंधीचे कल्याण कार्य यावर संघराज्याचे नियंत्रण असेल. जनजातीचे कल्याण कार्याचा आढावा घेण्यासाठी राष्ट्रपती एक आयोग कोणत्याही वेळी नियुक्त करतील. मात्र हा आयोग संविधानाच्या प्रारंभापासून दहा वर्षे संपताच तो नियुक्त करावा लागेल. आयोगाची रचना, अधिकार कार्यपध्दती ही राष्ट्रपतीच्या आदेशान्वये जनजातीच्या कल्याण कार्याशी संबंधित असतील.

कलम ३३९ (२) नुसार आर्थिक योजना : राज्यातील अनुसूचित जाती व जनजाती कल्याणासाठी आवश्यक असलेल्या योजना तयार करण्याच्या व त्यांची अंमलबजावणी करण्याच्या संबंधात निर्देश देणे हे संघराज्याच्या कार्यकारी अधिकाऱ्यांच्या कक्षेत येईल.”^{१३} असा आयोग राष्ट्रपतीने प्रथम २८ एप्रिल १९६० रोजी नेमला होता. या आयोगाने ऑक्टोबर १९६१ मध्ये आपला अहवाल राष्ट्रपतीस सादर केला होता. थोडक्यात अनुसूचित जमातींच्या कल्याणासाठी राज्यांना आदेशीत करण्याचा अधिकार कलम ३३९ (१) व (२) नुसार राष्ट्रपतीला व केंद्र सरकारला प्राप्त झाला आहे.

निष्कर्ष :

१. आदिवासी समाजाच्या संरक्षणासाठी भारतीय संविधानात विविध कलमान्वये आणि पाचवी व सहावी सूचीमध्ये तरतुदी करण्यात आल्या आहेत.

२. संविधानाच्या दहाव्या खंडातील कलम २४४ आणि २४४ 'अ' खाली अनुसूचित क्षेत्र आणि आदिवासी क्षेत्रांच्या प्रशासनाची तरतूद करण्यात आली आहे.
३. संविधानातील कलम २४४ (१) नुसार सूचीमध्ये अनुसूचित क्षेत्र आणि त्याचे प्रशासन, राज्यपालांचे खास संवैधानिक अधिकार, अनुसूचित जमाती सल्लागार परिषद याची तरतूद करण्यात आली आहे.
४. संविधानातील कलम २४४ (२) आणि २७५ (१) नुसार आदिवासी क्षेत्र, स्वायत्त जिल्हे आणि स्वायत्त प्रदेश, त्यांचे अधिकार, शासन, प्रशासन, राजकारण, कर आकारणी इत्यादी दृष्टिकोनातून आदिवासी समाजाला न्याय प्राप्त करून देण्यासाठी तरतुदी करण्यात आल्या आहेत.
५. राज्यघटनेची पाचवी सूची आंध्रप्रदेश, बिहार, गुजरात, मध्यप्रदेश, महाराष्ट्र, ओरिसा, राज्यस्थान आणि हिमाचल प्रदेश या आठ राज्यात अधिसूचित केलेल्या अनुसूचित क्षेत्रांना लागू असून संसद किंवा राज्यविधिमंडळाने मंजूर केलेल्या कायदे अनुसूचित क्षेत्रांना सर्वसाधारणतः आपोआप लागू होतात.
६. राज्यघटनेची सहावी सूची आसाम, मेघालय, मिझोराम आणि त्रिपुरा या चार राज्यातील आदिवासी क्षेत्रांना लागू असून संसद किंवा राज्यविधिमंडळाने संमत केलेला कायदा राज्यपालाने मंजुरी दिल्याखेरीज अशा क्षेत्रांना लागू होत नाही.
७. आदिवासी उपयोजना १७ राज्य आणि २ केंद्र शासित प्रदेशातील ठरावीक निवडक क्षेत्रांना लागू करण्यात आली आहे.

उपाय योजना :

१. भारतीय संविधान आणि सरकारी अभिलेखामध्ये अनुसूचित जमात (Schedule Tribe) या शब्दा ऐवजी आदिवासी समाज (Tribal Society) असा शब्द वापरण्यात यावा.
२. आदिवासी समाज आपली मातृभूमी जल, जंगल आणि जमीन यावर विलक्षण प्रेम करतो. त्यावर त्याचा पूर्वापार मालकी हक्क संवैधानिक मान्य करण्यात यावा.
३. आदिवासींच्या कला आणि सांस्कृतिक जीवन संवर्धनासाठी विशेष प्रोत्साहन व निधी उपलब्ध करून द्यावा.
४. आदिवासींसाठीच्या संवैधानिक तरतुदीची परिपूर्ण अंमलबजावणी करण्यात येऊन वार्षिक मुल्यमापन अहवाल राष्ट्रपतीसह संसदेत चर्चास बंधनकारक व्हावा.
५. आदिवासींसाठी संवैधानिक असलेल्या शैक्षणिक, राजकीय व आर्थिक योगी—सुविधा गैर—आदिवासी दिशाभूल करून लाटत आहेत अश्यावर देशद्रोहाचे गुन्हे दाखल करण्यात यावे.
६. आदिवासींसाठी संविधानाच्या पाचवी सुची व सहाव्या सुचीतील तरतुदीची परिपूर्ण अंमलबजावणी करण्यात यावी.

७. आदिवासीसाठीच्या संवैधानिक तरतुदीनुसार शिक्षण, आर्थिक, राजकीय, सामाजिक क्षेत्रात उंची गाठण्यासाठी लागणाऱ्या सुविधा उपलब्ध करून द्याव्यात आणि विषमता नष्ट करण्यात यावी.

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३. वर्मा आर.सी., २००३, उपरोक्त, पृ.१३२.
४. नाडगोंडे गुरुनाथ, 'भारतीय आदिवासी' कॉन्टिनेन्टल प्रकाशन पुणे, पृ.३७८.
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७. कित्ता, पृ.५५.
८. कित्ता, पृ.२००, २०१.
९. कित्ता, पृ.१४२, १४३.
१०. कित्ता, पृ.१४४.
११. कित्ता, पृ.१४९.
१२. कित्ता, ११५.
१३. कित्ता, १४७.

तेंदूपत्ता व्यवस्थापन - आदिवासी समुदायातील सामाजिक व आर्थिक शाश्वत विकासाचे माध्यम

डॉ. रुपेंद्रकुमार आय. गौर

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सारांश

संपूर्ण भारतात विविध आदिवासी जनजाती हे देशातील विविध भागांमध्ये वास्तव्य करताना दिसून येत असतात आदिवासींची पारंपारिक संस्कृती त्यांच्या जीवनावश्यक गरजा पूर्ण करण्याचे प्रमुख साधन आहे भारताच्या विविध राज्यात वनाने वेढलेल्या भागात आदिवासींचे वास्तव्य असून जंगलातून प्राप्त होणाऱ्या वनउपजचे संकलन करून, त्याचे व्यवस्थापन व प्रक्रिया करून आणि विक्री करणे तथा त्यातून अर्थ उत्पादन करणे हे आदिवासी संस्कृतीचे प्रमुख आर्थिक स्त्रोत असल्याचे दिसून येते. वन उपजांमध्ये प्रामुख्याने व्यापारीकरण झालेले तेंदूपत्ता, मोह, चारोळी, बांबू आणि मध हे उत्पादने असून त्यातल्या त्यात तेंदूपत्त्याचे मोठ्या प्रमाणावर व्यापारीकरण झालेले दिसून येते. तेंदूपत्त्यामुळे आदिवासी बांधवांना महिन्यातील काही दिवस रोजगाराच्या स्वरूपात तर काही प्रमाणात तेंदूपत्त्याच्या विक्रीने अर्थप्राप्ती होत असते मोठमोठे बीडी कारखानदार या तेंदू पत्त्याच्या ठेकेदार आणि व्यापार यांच्या माध्यमातून विकत घेत असतात त्यामुळे प्रत्यक्षात याचा फायदा आदिवासी समुदायाला होत नसून विविध आदिवासी समुदायातून तेंदूपत्ता विकत घेणारे त्यावर प्रक्रिया करून कारखानदारास विकणाऱ्या ठेकेदार आणि व्यापाऱ्यांना याचा सर्वात जास्त फायदा होत असतो आणि ज्यांच्या जंगलात हा तेंदूपत्ता उत्पादित होतो ते आदिवासी मात्र फक्त मजुरीच प्राप्त करत असतात.

संपूर्ण भारतात सामुहिक वन हक्क प्राप्त करण्याची प्रक्रिया सुरू असून ज्या आदिवासी समुदायांना सामुहिक वन हक्क प्राप्त झालेले आहेत व जे समुदाय वनव्यवस्थापन करण्यास सक्षम झालेले आहेत असे आदिवासी समुदाय ही प्रक्रिया स्वतः करून तेंदूपत्ता विक्रीकरिता सरळ कारखानदाराशी संपर्क करत आहेत. परंतु महाराष्ट्रामध्ये अशा सामुहिक वन हक्क प्राप्त आत्मनिर्भर ग्रामसभेचे प्रमाण अत्यंत कमी आहे. बाकी ग्रामसभा आतासुद्धा तेंदूपत्ता व्यवस्थापनाकरिता कंत्राटदार किंवा व्यापार या वरच निर्भर असलेले दिसून येते. मधातल्या मधात कोट्यावधी रुपये कमावणाऱ्या कंत्राटदार व व्यापाऱ्यांची साखळी तोडून स्वतः मालक या भूमिकेतून नफा कमावण्याकरीता गडचिरोली जिल्ह्यातील धानोरा तालुक्यात आदिवासी गावकऱ्यांनी आपापल्या ग्रामसभेला सक्षम करण्याचा प्रयत्न करून सर्व ग्रामसभेचे मिळून ग्रामसभा महासंघ तयार केलेला आहे आणि ग्रामसभा महासंघाच्या काही ग्रामसभा प्रायोगिक तत्वावर प्रयत्न करत याबाबत पुढाकार घेतलेला दिसून येतो.

प्रस्तावना

गडचिरोली जिल्हा 26 ऑगस्ट 1982 रोजी चंद्रपूर जिल्ह्यापासून वेगळा करण्यात आला तेव्हा हा महाराष्ट्राचा 31 वा जिल्हा म्हणून हा जिल्हा अस्तित्वात आला. गडचिरोली हा चंद्रपूर जिल्ह्यामधील तालुका होता. गडचिरोली जिल्हा महाराष्ट्र राज्यात ईशान्य दिशेला असून आंध्र प्रदेश व छत्तीसगड राज्यांच्या सीमेलगत आहे. हा जिल्हा नक्षलग्रस्त आहे. गडचिरोली जिल्हा जवळपास 76 % जंगलाने व्यापलेला असल्याने घनदाट जंगलात नक्षल समर्थक लोक आश्रय घेतात. जिल्ह्याचे क्षेत्रफळ 14414 चौ.कि.मी आहे. हा जिल्हा आदिवासीबहुल दुर्गम आणि नक्षल पिडीत जिल्हा म्हणून ओळखल्या जात असतो या जिल्ह्याला निसर्गाद्वारे वनसंपत्ती भरभरून प्राप्त झालेली आहे. (विकिपीडिया, २०२१)

बिडी हे भारतातील तंबाखूचे धूम्रपान करणाऱ्या प्रकारातील सर्वात लोकप्रिय उत्पादन आहे आणि धूम्रपानाच्या बाजारपेठेत याचा 85% हिस्सा आहे. बिडी तयार करणे हे अगदी सोपा व्यवसाय असून हा

कोणत्याही ठिकाणी कोणत्याही वेळी करता येतो. हा व्यवसाय लाखो गरीब ग्रामीण व आदिवासी लोकांचे पूरक उत्पन्नाचे स्रोत आहे. बिडी उद्योग, बिडी साठी तेंदूची पाने गोळा करण्यासाठी हंगामात तेंदूपत्ता ग्रामीण व आदिवासी भागातील लोकांना रोजगार उपलब्ध करून देतो. अर्थात, ग्रामीण व आदिवासी कल्याण आणि ग्रामीण व आदिवासी समुदायातील अर्थव्यवस्थेला चालना देण्यात बिडी उद्योगाची महत्त्वपूर्ण भूमिका आहे.

बीडी तयार करण्यासाठी सर्वात महत्वाचे साधन म्हणजे तेंदूची पाने होय. लॅटिन भाषेतील तेंदूची पाने म्हणजे “डायपायरोस मेलानोक्शियन” या झाडाच्या प्रजातीची पाने बिडी तयार करण्यासाठी तंबाखूच्या आवरण म्हणून वापरतात. तेंदूची पाने संपूर्ण देशात मध्य प्रदेश, ओरिसा, महाराष्ट्र, आंध्र प्रदेश, बिहार, राजस्थान, उत्तर प्रदेश, गुजरात, तामिळनाडू आणि पश्चिम बंगालमध्ये मोठ्या प्रमाणात आढळतात. हे सामान्यतः कोरड्या मिश्रित पर्णपाती जंगलात वाढते. आंध्र प्रदेशात "अॅबनुस", ओरिसा आणि पश्चिम बंगालमधील "केंडू", गुजरातमधील "टेंबू", केरळमधील "करि", महाराष्ट्रात "टेंभुर्णी" आणि "बाली" म्हणून ओळखले जाते. तेंदूपत्ता सहजतेने गुंडाळले जाऊ शकते आणि त्याच्या विस्तृत उपलब्धतेमुळे बिडी उत्पादनासाठी हे सर्वात योग्य आवरण मानले जाते. बुटिया मोनोस्पर्म, शोरिया रोबस्टा इत्यादीसारख्या बर्याच वनस्पतींच्या पानांचा उपयोग देशाच्या विविध भागांमध्ये बीडी रॅपर म्हणून होतो परंतु तेंदूच्या पानांचा पोत, चव आणि कार्यक्षमता अतुलनीय आहे. बिडी उद्योगात च्या (डायओस्पायरोस मेलानोक्झीलॉन) पानांचा व्यापक प्रमाणात वापर मुख्यत्वे त्यांचे प्रचंड उत्पादन, चव, लवचिकता, क्षय प्रतिकार आणि आग टिकवून ठेवण्याची क्षमता यावर आधारित आहे. (INDIRA GANDHI NATIONAL FOREST ACADEMY, DEHRADUN, 2003)

तेंदू वृक्ष “एबेनेसी फॅमिली” संबंधित असून ते भारतीय उपखंडातील स्थानिक वृक्ष आहे. हे वृक्ष संपूर्ण भारतीय द्वीपकल्पात पसरलेल्या कोरड्या पर्णपाती जंगलांपैकी सर्वात वैशिष्ट्यपूर्ण वृक्ष आहे आणि उप-हिमालयातील नेपाळपर्यंत विस्तारित क्षेत्र तेंदूचे वृक्ष आढळते. भारतीय मैदानी भाग, गंगेचे मैदान, मध्य प्रदेश, महाराष्ट्र, पश्चिम किनारपट्टी, मालाबार पर्यंत आणि पूर्व किनारपट्टीपर्यंत कोरोमंडल पर्यंत, दक्षिणेकडील नीलगिरी व सेरवल्ली टेकड्यांवरही ही वनस्पती दिसून येते. (Troup, 1921, #)

भारतात दरवर्षी लाखो लोकांना तेंदूची पाने गोळा करून हंगामी रोजगार मिळतो. काही प्रमुख MFP (Major Forest Product) उत्पादक राज्यांमध्ये तेंदूच्या पानांच्या व्यापाराचे राष्ट्रीयकरण झाले आहे. भारतात दरवर्षी सुमारे 937 कोटी रुपयांचे तेंदूपत्त्याची विक्री करण्यात येते. दरवर्षी या राज्यातून सुमारे 3710934 टन तेंदूपत्ता उत्पादित होत असतो त्यापैकी 90 टक्के तेंदूपत्त्याचे उत्पादन मध्य प्रदेश, छत्तीसगड, ओरिसा, महाराष्ट्र आणि आंध्र प्रदेश या राज्यांमध्ये होते. (MP Minor Forest Produce Federation, 2018)

तेंदूपत्ता व्यवस्थापनाच्या प्रक्रियेचे सहभागी अवलोकनाद्वारे अध्ययन:

संशोधक स्वतः गडचिरोली जिल्ह्यात मागील बारा वर्षांपासून वास्तव्य करीत असून समाज कार्याच्या सामुदायिक विकास या प्रक्रियेत प्रत्यक्ष सहभागी असल्याने ग्रामसभा मेंढा (लेखा) तसेच ग्रामसभा महासंघ, धानोरा तालुका यांच्याद्वारे आदिवासी समुदायातील लोकांच्या शाश्वत विकासाकरिता राबविण्यात येणारे विविध प्रकल्प आणि प्रक्रियेमध्ये संशोधकाचा सहभाग आहे.

मागील अनेक वर्षांपासून महाराष्ट्राच्या पूर्वोत्तर जिल्ह्यातील जंगलात असणाऱ्या वन उपज यांचे शास्त्रीय पद्धतीने संकलन करणे व त्यावर प्रक्रिया करून त्याचे मूल्यवर्धन करणे आणि वनउपज यांचे शाश्वत पद्धतीने उत्पादन मिळत राहावे याकरिता त्यांचे शास्त्रीय आणि पारंपारिक पद्धतीने व्यवस्थापन करणे व अधिका-अधिक ग्रामसभांना नफा मिळावा याकरिता पारदर्शक प्रमाण पद्धतीने लिलाव प्रक्रिया घडवून आणण्याकरिता प्रयत्न करणे या सर्व प्रक्रिया अंतर्गत संशोधकाला ग्रामसभा महासंघ धानोरा तालुका यांनी सल्लागार म्हणून उपस्थित राहण्याकरिता विनंती केलेली आहे. या अनुषंगाने महाराष्ट्राच्या पूर्वोत्तर जिल्ह्यांमध्ये वनउपज मध्ये तेंदूपत्ता व्यवस्थापनाच्या प्रक्रियेमध्ये हे संशोधकाला प्रत्यक्षात सहभागी होऊन अवलोकना द्वारे तेंदूपत्ता व्यवस्थापनाच्या प्रक्रियेचे अध्ययन करता आले.

तेंदूपत्ता व्यवस्थापनाच्या प्रक्रियेचे अध्ययन करत असताना पूर्वापार परंपरेनुसार खालील प्रमाणे तेंदूपत्ता व्यवस्थापनाचे टप्पे पडलेले आहेत. आधुनिक काळात तेंदूपत्त्यांचे अधिक योग्य पद्धतीने व्यवस्थापन होऊन त्यातून अधिक आर्थिक उत्पन्न प्राप्त व्हावे याकरिता ग्रामसभेने सुद्धा काही सुधारात्मक प्रयत्न केलेले दिसतात.

I. खुट कटाई

तेंदूपत्ता संकलन आदिवासी समुदायातील लोकांना सर्वाधिक आर्थिक नफा मिळवून देणारा रोजगार आहे. जर गावालगतच्या जंगलात चांगल्या प्रतीचा तेंदूपत्ता उत्पादित होत असेल तर त्याद्वारे अधिका-अधिक आर्थिक मिळकत गावकऱ्यांना होत असते तेंदूपत्ता व्यवस्थापनाची प्रक्रिया ही जानेवारीच्या शेवटच्या आठवड्यात किंवा फेब्रुवारी महिन्यापासून सुरू होत असते. साधारणता होळी झाल्यानंतर तेंदूपत्ता व्यवस्थापनाच्या प्रक्रियेमध्ये आदिवासी समुदाय गुंतत असतो. या कालावधीत कोणत्याच ठेकेदाराला अथवा व्यापाराला अद्यापही तेंदूपत्त्याच्या विक्रीचा करारनामा झालेला नसून गावकरी स्वतः आपल्या समुदायाच्या सीमा असलेल्या जंगलातील च्या झाडांची छटाई करतात याला खुट कटाई (Bush Cutting) असे म्हणतात खुट कटाई साठी कोणत्याही प्रकारची मजुरी ग्रामस्थांना तात्काळ मिळत नाही परंतु त्यांनी जितके दिवस खुट कटाई चे काम केलेले आहेत तेवढ्या दिवसाची नोंद ग्रामसभा घेऊन ठेवते आणि तेंदूपत्त्याचे विक्रीकरिता करारनामा झाल्यानंतर करारनामा खातीर कंत्राटदाराकडून प्राप्त रकमेतून खुट कटाईची मजुरी अदा करण्यात येते अशी व्यवस्था पूर्व पारंपारिक पद्धतीने निर्माण करण्यात आलेली आहे त्यामुळे केलेल्या कामाचा मोबदला प्रत्येक काम करणाऱ्या व्यक्तीला उशिरा का होईना परंतु प्राप्त होत असतो.

II. लिलावाची प्रक्रिया

खुट कटाईची प्रक्रिया पूर्ण झाल्यानंतर तेंदूच्या झाडाला नवीन पालवी फुटत असते आणि फुटलेल्या पालवी वरून आपल्या जंगलात किती प्रमाणामध्ये ते तेंदूच्या पानाचे उत्पादन होईल याचा अंदाज गावकऱ्यांना आणि लिलाव प्रक्रियेने तेंदूपत्ता विकत घेणाऱ्या कंत्राटदाराला येत असतो. तसेच मागील सर्व वर्षांची तेंदूपत्त्याच्या उत्पादनाची नोंद गावकऱ्यांकडे तसेच व्यापाऱ्यांकडे सुद्धा असते. ही नोंद पंधरा ते पंचवीस गावांचे एक युनिट असे ग्राह्य धरून करण्यात आलेली असते. तसेच लिलावाची प्रक्रिया गाव निहाय होत नसून युनिट प्रमाणे होत असते. कधीकधी एका युनिटमध्ये पाच ते सहा गावे किंवा पंचवीस पर्यंत गावांचा सुद्धा समावेश असतो. लिलाव प्रक्रिया सुरू करण्यापूर्वी लिलावाची प्रक्रिया पार पाडण्याकरिता प्रत्येक

युनिटची समिती तयार होत असते त्या समितीमध्ये गावातल्या गणमान्य व्यक्तींचा समावेश असतो गावातील सरपंच, पोलीस पाटील, पाटील, पुजारी इत्यादींचा समावेश त्या समितीमध्ये असू शकतो आजच्या काळात गावातील सुशिक्षित तरुणांचा सुद्धा या समितीमध्ये समावेश होत असतो. ही समिती लिलाव प्रक्रियेत दरम्यान युनिट मध्ये समाविष्ट सर्व गावांचे प्रतिनिधित्व करत असते तसेच व्यापारी किंवा कंत्राटदारासोबत तेंदूपत्त्याच्या व्यवस्थापन मजुरी, रॉयलटी व बोनस इत्यादी बाबत चर्चा करून लिलावाची प्रक्रिया पार पाडल्या जात असते. ज्या प्रमाणे दर निश्चित झाला असेल त्याप्रमाणे युनिट आणि व्यापारी किंवा कंत्राटदार यांच्यात लिखित करारनामा होत असतो.

काही वर्षांपूर्वी युवा ग्रामसभेला वन हक्क प्राप्त व्हायचे होते तेव्हा ही प्रक्रिया वनविभागामार्फत पार पाडल्या जात होती यामध्ये वनविभागाचे कर्मचारी आणि कंत्राटदार किंवा व्यापारी यांच्यात समझोता होऊन पत्त्याचा दर ठरविण्यात येत होता.

III. तेंदूपत्त्याचे दर

लिलाव प्रक्रियेदरम्यान तेंदूपत्त्याचा दर ठरवत असताना तो दर प्रति माणिक बोऱ्याप्रमाणे (Standard Bag) ठरविण्यात येत असतो एका माणिक बोऱ्यामध्ये 1000 तेंदूपत्त्याचे पुडे (Bundal) असतात एक तेंदूपत्त्याच्या पुड्यात 50 तेंदूची पाने बांधली जातात म्हणजेच एका माणिक बोऱ्यामध्ये 50000 तेंदूची पाने असणे अपेक्षित असते तसेच त्याचे वजन जवळपास 60 ते 70 किलो असते.

प्रति माणिक बोरा या प्रमाणे दर ठरवत असताना मागील काही वर्षांचे दर विचारात घेतले जात असतात कधीकधी उत्पन्न कमी आणि मागणी जर जास्त असेल तर नैसर्गिक नियमाप्रमाणे तेंदूपत्त्याला अधिक चांगला भाव मिळत असतो. साधारणतः भारतामध्ये गुजरात, झारखंड, ओरिसा, छत्तीसगड, मध्यप्रदेश, महाराष्ट्र, आंध्र प्रदेश व तामिळनाडू हे प्रमुख तेंदूपत्ता उत्पादक राज्य असून इथली नैसर्गिक परिस्थिती आणि येणारे उत्पन्न तसेच बिडी कारखान्यांना आवश्यक असणारा तेंदूपत्ता यावर प्रत्येक वर्षी तेंदूपत्त्याचे दर निश्चित होत असतात. माणिक बोऱ्याप्रमाणे तेंदूपत्ता विकत घेत असताना माणिक बोऱ्याच्या किमतीतच तेंदूपत्ता संकलन करणाऱ्या व्यक्तीची मजुरी सुद्धा समाविष्ट असते.

बीडी कारखानदारांना संपूर्ण वर्षभर कच्चा माल पुरला पाहिजे याप्रमाणे त्यांची खरेदी असते आणि तेंदूपत्त्याचे उत्पादन वर्षातून एकदाच होत असते या कारणाने सुद्धा बिडी कारखानदारांसाठी तेंदूपत्ता खरेदी करण्याची प्रतिस्पर्धा कंत्राटदार किंवा व्यापाऱ्यांमध्ये असलेली दिसून येते. सध्या स्थितीत भारतामध्ये बिडी-सिगरेट उत्पादन करणाऱ्या कारखान्यांवर अधिकाधिक निर्बंध लावल्याने पूर्वीच्या काळापेक्षा तेंदूपत्त्याची मागणी हळूहळू कमी होताना दिसून येत आहे.

कंत्राटदार किंवा व्यापारी तेंदूपत्ता खरेदी करत असताना माणिक बोऱ्याप्रमाणे तेंदूपत्त्याची खरेदी करतो आणि बिडी कारखानदारास तेंदूपत्ता विकताना तो वजनाप्रमाणे विकल्या जातो यामध्ये कंत्राटदार किंवा व्यापाराला दुप्पट ते तिप्पट आर्थिक फायदा होताना दिसून येतो. मागील काही वर्षांपासून धानोरा तालुक्यातील काही युनिटला पाच हजार रुपये प्रति माणिक बोरा याप्रमाणे दर प्राप्त झालेले होते तर कंत्राटदाराने विकताना तो 180/- रुपये प्रति किलो याप्रमाणे बीडी कारखानदारास विकल्याची नोंद आहे. एका माणिक बोऱ्याचे वजन सरासरी 65 किलो गृहीत धरले तर एक माणिक बोरा व्यापाऱ्यांनी विकताना 11,830 रुपयाला विकलेला आहे असे दिसून येते.

IV. तेंदूपत्या संकलन

संपूर्ण देशात तेंदूच्या पानांच्या संकलना करिता सार्वत्रिक एकसारखीच पद्धत आढळून आली आहे. खूट कटाई झाल्यानंतर जवळपास 45 दिवसांनी लिलाव प्रक्रिया पूर्ण झाल्यावर तेंदूपत्याच्या संकलनासाठी आदिवासी समुदायातील व्यक्ती कामाला लागतात. तेंदूच्या झाडाला पालवी फुटल्यानंतर त्याचा रंग किरमिजी रंगाचा असतो आणि हळूहळू हा फिकट हिरव्या रंगात बदलत जातो तेंदूपत्याचा आकार जवळपास 6 इंच झाल्यानंतर व साधारणतः एप्रिलच्या दुसऱ्या पंधरवड्यापासून प्रत्येक आदिवासी समुदायाच्या निर्धारित केलेल्या सिमिरेषेतील जंगलातून तेंदूपत्याचे संकलन सुरू करण्यात येत असते. जंगलातून तेंदूपत्ता संकलित केल्यानंतर घरी आणून प्रत्येक आदिवासी कुटुंब तेंदूपत्याचे पन्नास, सत्तर किंवा शंभर अशा पानांचे बंडल तयार करतात स्थानिक भाषेत या तेंदूपत्याच्या बंडलाला पुडे असे म्हटल्या जाते. साधारणतः गडचिरोली जिल्ह्यातील आदिवासी समुदायातील कुटुंब दरवर्षी सुमारे दहा ते पंधरा हजार तेंदूपत्याचे पुडे संकलित करीत असतात व यातून प्राप्त पैशाने वर्षभर यांचे आर्थिक कारभार चालत असतात.

तेंदूपत्याचे पुडे तयार झाल्यावर हे पुडे तेंदूपत्ता संकलन केंद्र म्हणजेच फळीवर नेऊन देण्यात येते व त्या ठिकाणी कंत्राटदाराकडून नेमणूक केलेल्या मुंशी कडून कोणत्या व्यक्तीने किती तेंदूपत्याचे पुडे फळीवर आणून दिलेले आहे याची नोंद घेतल्या जात असते तसेच काही ग्रामसभा तेंदूपत्ता संकलित करणाऱ्या कुटुंबांना तेंदूपत्ता संकलन कार्ड सुद्धा उपलब्ध करून देतात याद्वारे तेंदूपत्या जमा करणाऱ्या व्यक्तीकडेसुद्धा आपण किती पुडे संकलन केंद्रावर जमा केलेले आहे याची नोंद असते. प्रत्येक वर्षी आदिवासी समुदायाच्या अधिकार क्षेत्रातिल जंगलात तेंदूपत्या संकलनाचे कार्य किमान वीस ते पंचवीस दिवस चालत असते आणि या कार्यामध्ये कुटुंबातील सर्व सक्षम व्यक्ती सहभागी होत असतात.

V. तेंदूपत्या संकलन केंद्राचे (फळी) व्यवस्थापन

बिडी तयार करण्याकरिता चांगल्या दर्जाच्या तेंदूच्या पानांची आवश्यकता असते. तुटलेले, फाटलेले, डाग पडलेले, अधिक परिपक्व झालेले, पानाच्या शिरा जाड झालेले किंवा आकाराने लहान अशी तेंदूची पाने बिडी तयार करण्यासाठी कामात येत नाही. कधीकधी पावसामुळे किंवा इतर नैसर्गिक कारणांमुळे तेंदूच्या पानाची पोत खराब होत असते आणि त्या कारणाने त्यांच्या किमतीवर फरक पडत असतो. म्हणून तेंदूपत्ता संकलन केंद्र पासूनच तेंदू पत्याचे योग्य प्रकारे व्यवस्थापन करणे अतिशय आवश्यक असते. तेंदूपत्याची पोत टिकवून ठेवण्याकरिता ते पाने योग्य प्रकारे वाढविणे महत्त्वाचे असते. जास्त ओलाव्यामुळे पाने काळी पडतात किंवा त्यांच्यात दुर्गंध निर्माण होते तर अधिक सुकवल्याने पाने ठिसूळ होतात. तेंदूच्या पानांना चांगल्या प्रकारे सुकवण्यासाठी तेंदूपत्याचे पुडे जमिनीवर चार ते पाच दिवसांपर्यंत रांगेत सुकवलेल्या जात असते. तेंदू पत्याची पोत राखण्याकरिता कोरड्या नदीपात्रातील वाळूवर तेंदूपत्याचे पुडे सुकविण्यात येतात वाळू सूर्यप्रकाशाने अधिक गरम होत असते आणि त्यामध्ये ओलावा सुद्धा असतो त्या कारणाने पाने अधिक ठिसूळ होत नाही. तसेच नदीपात्रात सुकविल्याने त्याला उच्च दर्जाचा रंगसुद्धा प्राप्त होत असतो. तीन ते चार दिवस तेंदूपत्याचे पुडे सुकल्यानंतर त्यांना उलटवून वाळविण्यात येत असते आणि आठ ते दहा दिवसात तेंदूची पाने पूर्णपणे व्यवस्थितरीत्या वाळविली जातात. कधी कधी अचानक पाऊस आल्यामुळे नदीपात्रात सुकवलेल्या तेंदूपत्याचे पुडे वाहून जातात व याच्यातून कंत्राटदाराचे फार मोठे नुकसान होत असते.

तेंदूपत्ता संकलन केंद्रावर कंत्राटदाराकडून मुंशी किंवा दिवानजी, चपराशी तेंदूपत्त्या सुकवण्यासाठी मजूर, पाणी मारणारे तसेच तेंदूपत्त्या सुकल्यानंतर ते बोऱ्यामध्ये भरणारे विशेष मजूर यांची नियुक्ती करण्यात येत असते.

VI. पॅकिंग, स्टोरेज आणि विक्री

तेंदूची पाने अतिशय संवेदनशील असल्यामुळे त्याचे व्यवस्थित पॅकेजिंग करणे आणि साठवणुक करणे हे अत्यंत आवश्यक असते तेंदूच्या पानावर वातावरण ओलावा, किड, साठवणुकीचे पद्धत इत्यादींचा सरळ परिणाम होत असतो. यासाठी तेंदूची सुकलेली पाने गोदामांमध्ये साठवण्यासाठी जूटच्या गोणीत शास्त्रीय पद्धतीने भरल्या जातात याला स्थानिक भाषेत “बोद भराई” असे म्हणतात बोद भरायची प्रक्रिया हे विशेष कौशल्य प्राप्त मजूराकडूनच पूर्ण केल्या जाते व साधारणतः एका गोणीमध्ये वेगवेगळ्या भौगोलिक परिस्थितीनुसार 50 ते 70 किलो पर्यंत माल भरल्या जातो. त्यानंतर ह्या गोण्या मालवाहतूक करणाऱ्या ट्रकद्वारे गोदामांत पर्यंत पोहोचवण्यात येतात. गोदामात माल पोहोचल्यानंतर त्याचे वजन करण्यात येते व नंतरच त्या गोण्याना गोदामात ठेवण्यात येतात गोदामात ठेवलेल्या गोण्यांमध्ये पाणी मारलेले असल्याने वाफ निर्माण होत असते. वेळोवेळी या गोण्या उघडून या वायूला बाहेर काढणे आवश्यक असते.

तेंदूपत्त्याची गोण्या गोदामात ठेवण्याकरिता गोदाम मालक एका गोणी मागे प्रति वर्ष वीस ते पंचवीस रुपये इतके शुल्क आकारात असतो. तेंदूपत्त्याचे पावसाच्या पाण्यापासून किंवा ओलव्यापासून रक्षण करण्याकरिता गोदाम हे ओलावा रहित असणे आवश्यक असते.

पूर्व विदर्भामध्ये सर्वात जास्त गोदाम हे गोंदिया जिल्ह्यातील ‘सौंदड’ येथे आहेत. संपूर्ण सौंदड गावात जवळपास सत्तर ते ऐंशी गोदाम असून या संपूर्ण गोदामाची साठवण क्षमता अंदाजे 25 ते 30 लाख गोणी इतकी आहे. तसेच काही प्रमाणात गडचिरोली, ब्रह्मपुरी. मुल, चंद्रपूर इत्यादी ठिकाणी सुद्धा गोदाम आहेत परंतु यांची साठवण क्षमता अत्यंत कमी आहे.

कंत्राटदार किंवा व्यापारी गोदामातूनच बिडी कारखानदार किंवा त्याच्या निर्धारित केलेल्या व्यक्तीस तेंदूतेंदूपत्ता दाखवून विक्री करत असतो म्हणून तेंदूपत्त्याचे गोदाम तेंदूपत्त्या विक्रीचे एक मोठे माध्यम आहेत.

VII. तेंदूपत्ता संकलन प्रक्रियेतील सर्वसामान्य समस्या

- बुश कटिंगच्या खर्चात बचत करण्यासाठी, बहुदा जंगलातील परिसर जाळला जातो. उत्पादनासाठी तसेच स्थानिक जैवविविधतेसाठी या पद्धतीचा परिणाम चांगला होत नाही. या कारणाने तेंदूपत्त्याच्या अधिक उत्पादनाकरिता जंगलात वणवा लागतो आणि यामुळे जंगलातील इतर वनसंपत्ती नष्ट होत असते.
- वेतन दराच्या वाढीमुळे तेंदू पानांच्या संकलन प्रक्रियेतील मजुरी वाढली असली तरी बुश कटिंगसाठी राखून ठेवलेली रक्कम गेल्या काही वर्षांमध्ये स्थिर आहे. यामुळे गेल्या काही वर्षांत बुश कटिंगचे क्षेत्रफळ जवळपास पाच टक्क्याने कमी झाले आहे. आणि परिणामी उत्पादन तसेच तेंदूच्या पानांच्या संग्रहात गुंतलेल्या लोकांची संख्याही कमी होत आहे.
- आधुनिक काळातही व्यापाराच्या सहकार्याची पूर्ण संभाव्यता साकार झाली नाही या कारणाने मोठ्या प्रमाणावर तेंदूपत्ता मजुरांचे आर्थिक शोषण होताना दिसून येते.

- D. वरील बाबींव्यतिरिक्त, तेंदूच्या पानांबद्दलचे आणखी एक मुख्य घटक म्हणजे बाजाराचे अनिश्चित भविष्य होय. धूम्रपान करण्याच्या हानिकारक प्रभावांविषयी वाढती जागरूकतामुळे भविष्यात तेंदूच्या पानांची मागणी घटण्याची शक्यता आहे. म्हणून तेंदूच्या पानांचा वैकल्पिक उपयोग विकसित करणे (उदा. लीफ प्लेट्ससाठी) किंवा इतर एनटीएफपीवर लक्ष केंद्रित करणे महत्वाचे आहे जेणेकरून तेंदूपत्ता संकलित करणारे आदिवासी बांधवांचे उत्पन्न शाश्वत पद्धतीने सुरू राहील.
- E. ग्रामपंचायत किंवा ग्रामसभा येथे सक्षम नेतृत्व निर्माण न झाल्याने कंत्राटदार किंवा व्यापारी गावातील काही लालची प्रवृत्तीच्या लोकांना हाताशी धरून तेंदूपत्त्याच्या किमती विषयी लोकांच्या मनात संभ्रम निर्माण करतात आणि कमीत कमी किमतीमध्ये तेंदूपत्ता खरेदी करतात.
- F. महाराष्ट्र शासनाने अधिसूचित केल्या प्रमाणे सामुहिक वन हक्क कायद्याद्वारे वनसंपत्तीचे संपूर्ण अधिकार ग्रामसभेकडे प्रदान केलेले आहेत आणि या कायद्याप्रमाणे आदिवासी बांधव हे जंगलाचे मालक आहेत. परंतु मालकालाच मजुराची भूमिका पार पाडावी लागत असून आदिवासी बांधवांना यातून फक्त मजुरीच प्राप्त होत असते तर कंत्राटदार व्यापारी आणि कारखानदारांना व्यवसायातून प्रचंड नफा प्राप्त होत असतो.
- G. तेंदूपत्त्याची मजुरी किंवा बाकीचे व्यवहार हे जास्तीत जास्त रोख रकमेने होत असून यामुळे शासनाला बराचसा महसूल प्राप्त होत नाही.

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आदिवासी समाजातील बिरसा मुंडा चळवळ : एक सामाजिक अध्ययन

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सारांश

बिरसा मुंडा यांना आदिवासी समाजातील समाजक्रांतीचे जनक व एक स्वतंत्र्य सेनानी म्हणून ओळखले जाते. बिरसा मुंडा यांनी आपल्या समाजावर होणा-या अन्याया विरुद्ध इंग्रज, जमिनदार, सावकार, ठेकेदार यांच्या विरुद्ध १८९५ला लढा दिला. छोटा नागपूर या भागात स्वराज्याचा उद्धोष केला. बिरसा आपल्या जमातीच्या लोकाना मानवी हक्क, मानवी प्रतिष्ठा, स्त्री स्वातंत्र्य, न्याय हक्क मिळवून देण्या करिता अहोरात्र लढले. बिरसांना जाणीव होती की कुटलाही समाज, देश प्रबोधना शिवाय प्रगत तसेच क्रियाशील होत नाही. त्यामुळे राजकीय चळवळी सोबतच आदिवासी समाजातील अंधविश्वास, वाईट चालीरीती या बाबत जनजागृती केली. बिरसाचे विचार आधुनिक, प्रेरणादायी व आशावादी होते. त्यामुळे लोकांवर बिरसाच्या विचाराचा प्रभाव पडला. बिरसाच्या चळवळीला मोठया प्रमाणात लोकांचे समर्थन मिळाले. बिरसाच्या कार्याची पावती म्हणून लोकानी जननायक हा किताब बिरसाना बहाल केला. बिरसाला बिरसाभगवान धरतीअब्बा व देव म्हणून आदिवासी समाजात पुजले जाते. आदिवासी समाज व देशहिताकरिता बिरसाने जे कार्य केले ते महान व अतुलनीय कार्य आहे. बिरसाने केलेल्या कार्यावर बिरसाच्या नावावर गांधी से पहले गांधी, उलगुलान एक क्रांती हिन्दी चित्रपट काढण्यात आले.

मुख्य शब्द : बिरसामुंडा, मुंडाजमात, इंग्रज, जमिनदार, ठेकेदार, आदिवासी समाजचे शोषण, जनजागृती, हक्काकरिता आंदोलन.

प्रस्तावना

बिरसा मुंडाचा जन्म १५ नोव्हेंबर १८७५ झारखंड येथील राची जिल्यातील उलिहातु या गावात झाला. त्याच्या आईचे नाव करमी हातु तर वडीलाचे सुगना मुंडा हे होते. बिरसा मुंडाच्या कुटूंबाची आर्थिक स्थिती अतिशय हलाकीची होती. त्यामुळे बिरसा आपल्या मामाकडे आयुभातु या गावात दोन वर्ष राहिला व सकळा येथून शिक्षण घेतले. बिरसा लहानपणा पासूनच हुशार होता व गुरू जयपाल नाग यांच्या कडून शिक्षण घेतले. मिशनरी शाळेत शिकायचे तर धर्म बदल करावे लागत होते. सुगना मुंडायानी ख्रिस्तीधर्म स्वीकारला असल्याने त्याचे नाव मसीहदास ठेवण्यात आले. व बिरसा बुजू मध्ये मिशनरी शाळेत शिकत असताना बिरसाचे देखील बाप्तीसमा करण्यात आले. बिरसाच्या लक्षात आले की आपल्या वडीलाना धर्मांतर करण्यास इंग्रजानी भाग पाडले हया बाबत बिरसाच्या मनात ब्रिटिशान बाबत एक प्रकारे चीड होती. मिशनरी शाळेत आदिवासी संस्कृती बाबत एक प्रकारे अडवेलना करायचे, खिल्ली

उडवायचे त्यामुळे बिरसाला मिशनरी शाळेबाबत मनात राग निर्माण झाला व त्यानी मिशनरी शाळा सोडली.

ब्रिटिशाने आदिवासी समाजाच्या सामाजिक अर्थिक राजकीय घटकावर आपले पुर्ण वर्चस्व प्रस्थापीत केले . त्याचा परिणाम मुंडाजमातीच्या सामाजिक,आर्थिक,सांस्कृतिक,राजकीय जीवनावर पडला. मुंडाजमातीच्या लोकाना स्वःताच्या जमिनीवर नोकर म्हणुन कार्य करावे लागत होते. ब्रिटिश काळात मुंडाजमातीच्या जमिनी जमिनदार सावकार व ठेकेदार या वर्गानी आपल्या ताब्यात घेतले. त्याचा परिणाम मुंडा जमातीवर झाला. १७८९ मध्ये मुंडा जमातीच्या लोकानी ब्रिटिशाना शह दिला परंतु त्याना या लढयात यश आले नाही. १८९५ मध्ये स्वतंत्र्य व रक्षणाकरिता मुंडा जमातीच्या लोकानी चळवळ उभी केली व त्या चळवळीस सरदार चळवळ म्हणुन ओळखले जाते व याच सरदार चळवळीचा परिणाम बिरसा मुंडावर झाला. बिरसाने आपल्या समाजातील तरुण बाधंवाचे एकत्रिकरण केले. बिरसाने व इग्रंजाच्या गुलामीत असलेल्या आदिवासी समाजाला अन्याय पासुन मुक्त करण्या करिता त्यांना न्याय मिळवुन देण्याकरिता ब्रिटिश सरकारला आव्हान दिले.

२१व्या शतकातही बिरसाच्या कार्याची दखल घेण्यात येते. झारखंड बिहार,ओरीसा,मध्यप्रदेश,पश्चिमबंगाल या राज्यातील आदिवासी बाधंव बिरसाने केलेल्या कार्यामुळे बिरसाना आपले दैवत मानतात. राची येथील विमानतळ व तुरूगाला अनेक सामाजिक व शैक्षणिक संस्थाना बिरसाचे नाव दिले आहे. आदिवासी समाजाच्या हक्काकरीता लढणा—या महान क्रांतीकारी,देशभक्ताचा मृत्यु ९जून १९०० मध्ये राची कारागृहात झाला.

संशोधना चे उद्देश १. बिरसा मुंडा च्या चळवळी बाबत माहिती प्राप्त करणे. २. आदिवासी समाजात बिरसा मुंडाचे योगदान काय हे जानुन घेणे.

गृहितकृत्य :१ बिरसा मुंडा ने मुंडा जमातीवर ब्रिटिशांकडून होणा—या अत्याचारा विरूध्द लढा दिला २. बिरसा मुंडाने जमातीच्या लोकाना न्यायहक्काची जाणीव करून दिली.

तथ्य संकलन: संशोधना करिता सदंर्भपुस्तके, वर्तमानपत्रे, सोशल मिडीया या दुच्यम स्रोतांचा वापर करुण माहिती प्राप्त करणे.

ब्रिटिशाची आदिवासी समाजाबाबत भुमिका

आदिवासी समाज स्वयंपूर्ण आपल्या जीवन पध्दतीला अनुसरून आपल्या भागात जीवन जगत होता परंतु ब्रिटिशाच्या आगमना नंतर ब्रिटिश सरकारने आपले कायदे केले ज्यात १८७८—७९मध्ये वन कायदा केला त्यामुळे जंगल हे ब्रिटिश सरकारच्या मालकीचे झाले. ब्रिटिश सरकारने वनसंपतीवर अधिकार प्रस्थापित केले. त्यामुळे आदिवासीचा वनसंपतीवरील अधिकार नष्ट झाला. आदिवासी व्यक्तीना आपल्या उदरनिर्वाह करिता रानावनात जाता येत नव्हते अनेकदा आदिवासी समाजातील लोकांना उपासमारीचा सामना करावा लागत होता आदिवासीना त्याच्या पशुंकरिता चारा आणल्यास त्याना दंड भरावा लागत होता आदिवासीना

स्वतःच्या जमीनीवर जमीनदाराकडे नोकर म्हणून काम करावे लागत होते. आदिवासींच्या जमीनीवर सरकार जमीनदार, व्यापारी, ठेकेदार यांचे वर्चस्व होते. आदिवासींना जमीनदाराकडे वेठबिगार म्हणून काम करावे लागत होते. ब्रिटिश सरकारच्या काळात आदिवासी समाजाची अवस्था दयनीय होती. ब्रिटिशांची भूमिका केवळ आदिवासी समाजाकडून शेतसारा वसुल करणे त्यांना दंड देणे त्यांच्या विकासा मध्ये अडथळा निर्माण करणे. आदिवासी समाजाच्या सामाजिक सांस्कृतिक कार्यात बाधा आणणे त्यांना विकासापासून वंचित ठेवणे ही ब्रिटिशांची भूमिका आदिवासी समाजा बाबत होती.

आदिवासी समाजाकरीता बिरसा मुंडांची भूमिका :

बिरसा मुंडावर सरदार चळवळीचा प्रभाव पडल्याने बिरसा मुंडाने सक्रीय चळवळीत सहभाग घेतला. ब्रिटिश व ख्रिश्चन मिशनरी विरूद्ध चळवळीचा एक भाग बनला. १८९५ मध्ये बिरसा मुंडाने घोषित केले की आम्ही इंग्रजांचे नियम पाळणार नाही. गोरे लोक तुम्ही आमच्या देशात काय करतात. छोटा नागपूर शतकोने शतक आमचे आहे ते आमच्या पासून, दुर नेऊ शकत नाही तुम्ही आपल्या देशात परत जा. बिरसाने ब्रिटिश व ख्रिश्चन मिशनरी यांच्या विरूद्ध गावा गावात जाऊन आपल्या जमातीच्या लोकांना संघटीत केले. व त्यांना सांगितले की मी आपल्याला परकीय सत्तेच्या तावडीतून मुक्त करणार आहे. बिरसाच्या विचाराने लोक एकत्र येऊ लागले. नव्या कल्पना नवा उत्साह लोकांमध्ये दिसू लागला. उरॉवमुंडा, खारीया जमातीचे लोक बिरसाच्या विचाराला साथ देऊ लागले. बिरसाने समाजातील लोकांना असा एक संदेश दिला की चला आपण सर्व एक होऊ या, महाराणीचे राज्य आता आपण संपवून ठाकू या, आता आपले राज्य येणार. बिरसाच्या या घोष वाक्याला लोकांचा पाठींबा मिळाला. व लोक सुध्दा मोठ मोठ्याने घोष वाक्य देऊ लागले की महाराणीच राज्य जाणार व आपले राज्य येणार. बिरसाने आदिवासी समाजात नवचेतना निर्माण करण्यात बिरसा मुंडाची भूमिका महत्वाची होती.

बिरसा मुंडाचे कार्य :

ख्रिस्ती मिशनरीने आदिवासी व्यक्तींना खोटी आश्वासने देऊन त्यांना धर्मपरिवर्तन करण्यास भाग पाडत होते. त्यांचे दुःख आदिवासींना झाले. बिरसा मुंडाने ओळखले होते की समाजाच्या शोषणाचे मुळ कारण परकीय राज्यव्यवस्थेत आहे. करिता बिरसाने त्या विरूद्ध आंदोलन करण्याचे ठरविले. बिरसाने आदिवासी समाजास संघटीत करून ब्रिटिश सत्ते विरूद्ध आपल्या हक्का करिता विद्रोह केले. समाजबांधवांचा आर्थिक स्तर उचाविण्या बाबत त्यांनी प्रचलित असलेल्या जमीनदार, जहागिरदार पध्दती विरूद्ध आंदोलन केले. आपल्या मायभूमीत स्वतंत्र्य स्थापित करणे, आदिवासी व्यक्तींना शोषणापासून मुक्त करण्याकरीता बिरसानी शपथ घेतली, बिरसाने इंग्रजा विरूद्ध लढण्या करिता आदिवासी सशस्त्र युवकाची सेना निर्माण केली, समाजातील लोकांना आपल्या हक्काची जाणीव करून दिली, लोकांना सांगितले की

इग्रजांना वनशुल्क देऊ नका, वेठबिगारीवर काम करू नका, जगंलावर आपला अधिकार आहे. व तो आपल्याला मिळालाच पाहिजे या बाबत आदिवासी बांधवाना आव्हान केले व त्याच्यांत जनजागृती केली बिरसाने आपल्या समाजाच्या न्याय हक्कासाठी महान कार्य केले. एवढेच नाही तर बिरसाने आपल्या सहका—यांना १८९८ मध्ये ब्रिटिश राणीचा पुतळा जाळण्याचे आदेश दिले बिरसाच्या सहका—यांनी तेच केले यावरून ब्रिटिश चिडले. बिरसाने ब्रिटिशां विरुद्ध बंड पुकारले बाण, कुहा—ड, गुलेर याद्वारे बिरसाच्या सहका—यांनी गनिमी पध्दतीने इगंजावर हल्ला केला. त्यात अनेक ब्रिटिश अधिकारी मारले गेले. त्यामुळे इग्रज पोलीसांनी अनेक आदिवासी व्यक्तींना अटक केली. बिरसाचा आदिवासींची, स्वायत्तता आणि संस्कृती वाचवण्या करिता हा एक लढा होता या लढ्यालाच एक प्रकारे उलगुलन आंदोलन म्हणून ओळखले जाते. परंतु हे आंदोलन इग्रजा पुढे टिकले नाही. ब्रिटिशांनी बिरसाला ३ फेब्रुवारी १९००ला चक्रधरपूर येथुन अटक केली व ९ जून १९०० मध्ये कारागृहातच एका महान लढक्या, समाज क्रांतीकारी व देशभक्त बिरसाचा मृत्यु झाला. बिरसाने आपल्या अवघ्या २५ वर्षांच्या कालवधीत आदिवासी समाजातील लोकांमध्ये आपल्या हक्काची, अधिकाराची जाणीवजागृती बाबत भरीव असे कार्य केले. भारतीय आदिवासी समाजाच्या हिताकरिता, विकासा करिता जे कार्य केले व भारतीय स्वतंत्र्याच्या इतिहासात बिरसाने जे कार्य केले त्या कार्यावरून बिरसा आदिवासी समाजाच्या अस्मितेचा एक प्रतिक ठरला. झारखंडच्या सिंहभूमी आणि राची येथे राहणारे मुंडाजमातीचे लोक बिरसाला भगवे म्हणून पुजतात बिहार, ओरीसा, झारखंड, पश्चिमबंगाल, महाराष्ट्र या राज्यात बिरसा मुंडा ला बिरसाभगवान, धरतीअब्बा म्हणून ओळखले जाते बिरसा मुंडाची देवाप्रमाणे पुजा केली जाते त्याच्या बलिदानाचे स्मरण केले जाते.

बिरसा मुंडा चळवळीचे उद्देश

१. आदिवासी समाजाच्या शेतजमीन इग्रजाकडून लोकांना मिळवून देणे व त्या जमिनीवर आपल्या समाजाचे हक्क निर्माण करणे.
२. मुंडाराज निर्माण करणे, जगंलराज स्थापन करणे.
३. आदिवासी समाजात सत्तेची व न्यायाची संस्कृती निर्माण करणे व समाजात संघटन निर्माण करणे.
४. आदिवासी स्वराज्याची घोषणा करून आदिवासी समाजाची स्थापना करणे.
५. आदिवासी समाजाच्या विरोधी असणा—या कायदयाला विरोध करणे.
६. आदिवासी समाजात असणा—या अंधश्रद्धा नष्ट करणे.
७. आपल्या जमातीच्या लोकांमध्ये न्यायहक्कां साठी लोकांना जागृत करणे.
८. आदिवासी समाजातील सामाजिक, सांस्कृतिक, धार्मिक नैतिकमूल्यांचे जतन करणे
९. आदिवासी समाजाचे हितरक्षण करणे.

१०मायभूमीच्या रक्षणार्थ स्वातंत्र्य व स्वराज्याच्या प्राप्ती करीता ब्रिटिश सत्तेला आव्हान देणे.

निष्कर्ष

बिरसा मुंडानी आदिवासी समाजातील लोकांना ब्रिटिशांच्या गुलामगिरीतून मुक्त करण्याकरीता व जमातीवर होत असलेल्या अन्याया विरूद्ध, नैसर्गिक हक्का करीता ब्रिटिशाबरोबर आपल्या हक्कासाठी संघर्ष केला. व हा संघर्ष आदिवासी समाजाच्या सामाजिक, राजकीय, सांस्कृतिक बदलाची प्रकिया होती. बिरसा सामाजिक वैज्ञानिकतेचे प्रसारक होते बिरसाची भूमिका, समाजातील लोकांनी सन्मानाने जगावे, गुलामी करू नये, ख्रिश्चन धर्म स्विकारू नये अशी होती. बिरसाची भुमिका ही स्वतंत्र्याचे आंदोलन होते. बिरसाच्या आंदोलन हे उल्लगुलान होते. बिरसाच्या आंदोलनामुळे आदिवासी समाजातील लोकांमध्ये स्वदेशी, भारतीय संस्कृतीची प्रेरणा जागृत केली. बिरसा मुंडाची चळवळ न्याय हक्काची चळवळ होती. आदिवासी समाजाच्या हक्काची व स्वभीमानाची चळवळ होती. ब्रिटिशांविरूद्ध लढा देऊन मायभूमीचे स्वातंत्र्य टिकवून देवण्या बाबत एक सामाजिक क्रांतीवीराची चळवळ होती. बिरसाने आपल्या २५ वर्षांच्या कारकिर्दीत ब्रिटिशांनी राबविलेल्या जमीनदार, महसूल यंत्रणा तसेच जंगल भूमी यांच्या विरूद्ध, ब्रिटिश राजवटी विरूद्ध आपल्या हक्का करीता समाजाच्या स्वायत्तते करीता जो संघर्ष केला. बिरसा मुंडा आदिवासी समाजाच्या चळवळीचा लोकनायक ठरला. त्याची फलश्रुती म्हणजे ब्रिटिशांनी १९०० मध्ये छोटा नागपूर यथे जमीन सुधारणा विषयक कायदा करण्यात आला. १९०२ मध्ये टेन्सि अॅक्ट मंजूर करण्यात आला व यानुसार आदिवासी जमिनीवरील हक्क कायदयाने मान्य करण्यात आले.

संदर्भ

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गडचिरोली जिल्हयातील गोंड, माडिया या आदिवासी जमातीतील सांस्कृतिक लोकगीते व
परंपरा: एक समाजशास्त्रीय अध्ययन

प्रा. पितांबर विठोबाजी पिसे

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प्रस्तावना

गडचिरोली जिल्हा आदिवासी बहुल जिल्हा म्हणून ओळखला जातो. आदिवासींच्या विविध जमातीचे वास्तव्य या जिल्हयात आहे. आदिवासी गडचिरोली जिल्हयातील अतिदुर्गम भागात राहत असल्यामुळे आदिवासी जनजीवन मागासलेल्या स्वरूपाचे दिसून येते. त्यामुळे अजूनही विकासाच्या प्रवाहात येण्यासाठी संघर्ष करतांना दिसत आहे. गडचिरोली जिल्हयाला फार मोठी नैसर्गिक संपन्नता व वैभव लाभले आहे. हिरव्यागार जंगलाच्या सानिध्यात आदिवासीचे जीवन आहे. आदिवासी निसर्गाच्या माध्यमातून व त्यातून वनउत्पादन करून आपली उपजिविका करित असतात व आदिवासीची अर्थव्यवस्था आहे. आदिवासींच्या सांस्कृतिक परंपरेच्या लोकवाङ्मयामध्ये कथा, लोकगीते, लोकनृत्य व लोकसाहित्याचे दालन संपन्न व समृद्ध आहे. आदिवासींच्या सांस्कृतिक परंपरा एक वाहक म्हणून कार्य करतांना दिसते. त्यामुळेच आदिवासींच्या दृष्टीने सांस्कृतिक परंपरा एक नविन ओळख निर्माण करतो व त्याच्या सांस्कृतीचा एक आत्मा म्हणून कार्य करतो. आदिवासी जीवनाच्या विविध गुणवैशिष्ट्यापैकी एक महत्वाची गोष्ट म्हणजे त्याची सांस्कृतिक परंपरा. त्यात लोकगीते, नाटय होय. गडचिरोली जिल्हयात गोंड, माडिया जमातीचे आदिवासी लोक आढळतात. त्याची पिढ्यानपिढया लोकसांस्कृतिक वारसा व परंपरा जोपासली आहे. आदिवासी जमातीतील सांस्कृतिक परंपरा खऱ्या अर्थाने सांस्कृतिक व सामाजिक जीवनाचे एक आयाम आहे. त्याच्या लोकगितातून सामाजिक आणि सांस्कृतिक लोकजीवनाचा एक अविष्कार दिसतो. त्याचा सांस्कृतिक वारसा जणू एक आदर्श सांस्कृतिक क्रियाकलपय दिसून येतो. गडचिरोली जिल्हयातील गोंड, माडिया जमातीतील आदिवासीचे वास्तव जीवना अमृत असल्याचे दिसून येते. त्याचे जीवन निसर्गाशी एकरूप असे आहे. वेशभुषा, केशभुषा, अंधश्रद्धा जंगलातील वास्तव्य जंतर-मंतर, देवावरील विश्वास कंदमुळे, फळे, शिकार, वेठबिगार, मासेमारी त्यांचे जीवनमान एक अशा निसर्गरम्य वातावरणात मनोरंजन म्हणून त्यानी पिढीजात लोकपरंपरेतून जोपासल्या जाणाऱ्या सांस्कृतिक परंपरेच्या माध्यमातून आदिवासी जमातीतील वारसा जोपासली आहे.

अध्ययनाचे उद्देश :

- १) गडचिरोली जिल्हयातील गोंड माडिया आदिवासीचे अध्ययन करणे.
- २) गोंड, माडिया जमातीतील लोकगीते सांस्कृतिक परंपराचा अभ्यास करणे.
- ३) गोंड माडिया जमातीचे सण उत्सवाप्रसंगी लोकगीत अभ्यासणे.

४) गडचिरोली जिल्हयातील आदिवासी रूढी, परंपरा अभ्यासणे.

अध्ययन क्षेत्र :

गडचिरोली जिल्हयातील गोंड व माडिया आदिवासी जमातीचे अध्ययन करण्यासाठी गडचिरोली व धानोरा भागातील आदिवासी जमातीचे अध्ययन क्षेत्र आहे. याकरिता ३०-३० गोंड व माडिया जमातीचे अध्ययन केले.

संशोधन आराखडा :

प्रस्तुत विषयाच्या संशोधनाकरिता वर्णनात्मक संशोधन आराखडयाचा वापर करण्यात आला आहे व गोंड व माडिया जमातीतील लोकगिते सांस्कृतिक परंपराविषयी माहिती संकलीत केली आहे.

संशोधन पध्दती :

प्रस्तुत संशोधन प्रकल्पात अध्ययन करण्याकरीता नमूना पध्दतीचा अवलंब करण्यात आला. गडचिरोली व धानोरा येथील ६० उत्तरदाते घेवून त्यात ३० गोंड जमातीचे व ३० माडिया जमातीचे एकक म्हणून निवड करण्यात आली. संभाव्यता नमूना निवड पध्दतीतील साधा यादृच्छिक नमूना निवड पध्दतीचा अवलंब करण्यात आला आहे.

आदिवासी म्हणजे विशिष्ट भाषा बोलणारे विशिष्ट जीवन जगणारे विशिष्ट परंपरेने नटलेल्या शेकडो वर्षे जंगलात, पहाडात जीवन व्यतीत करणारे आणि आपल्या श्रमिक सांस्कृतिक मुल्याची जोपासना करणारे होत. आदिवासींना सहानुभुतीने धरतीची लेकरे किंवा वनराईची लेकरे म्हणून हाका मारतात. गिरीपर्वतावर राहत असल्यामुळे भोगी गिरीजन असेही म्हणतात. आज त्यांना आदिपुत्र अथवा वनपुत्र तर कुणी जंगलाचे राजे अनभिविक्त राजे म्हणूनही गौरवितात. खरे तर आदिवासी हा आर्यसमुह आहे. ते खऱ्या अर्थाने वनाची लेकरे आहेत. या भूमीची संतान होत. गोंड, कोलाम, माडिया इत्यादी आदिवासी जमाती आजही गडचिरोली जिल्हयात आढळतात. त्यांच्या प्रथा, परंपरा पध्दती इतर समाजापेक्षा भिन्न आहेत. आदिवासी गोंडी गीत, गोंडी नृत्य लोकजिवनाचा उत्स्फूर्त अविष्कार आहे. त्यांनी गोंडी गीतातून व नृत्यातून आपल्या जमातीतील सांस्कृतिक कलाअविष्कार जपलेला आहे. एक सांस्कृतिक वारसा जतन केल्याचे दिसून येते. आपल्या जमातीतील वेगवेगळ्या प्रथा, परंपरा जोपासत पुढे जाताना दिसतात. गोंड समाजाचा पेहराव स्त्रियांचे अंगावरील गोदण, अलंकार त्याच्या जगण्याच्या पध्दतीने वेगळेपण सांगून जाते. त्याचे आराध्य दैवत पेरसापेन असून याला बडादेव, महाकाली, कंकाली, कालीमाता, गिरीजा, पार्वती असे संबोधले जाते. त्याचा सण उत्सवाच्या व धार्मिक क्रियाफलपाच्या प्रसंगी त्याचे सांस्कृतिक परंपरा लोकगिते याच्या माध्यमातून प्रत्ययास येतो.

बाबाले बाबाले
 रिरीलो, रिरीलो
 उजावती पुजारोय रि री लो
 ना रेल काय पुजा रोय री री लो
 आदिवासी जमातीतील पुजाविधीचे स्वरूप या गितातून लक्षात येते.
 आदिवासीची विवाहगीतेदेखील या विवाह परंपरेचे दर्शन घडवून येते.

हरदायी हरतुले व
 तुजा निपजन कोटी
 माजा ना निपजन व
 पाळाच्या येती
 पाळीनी माझे बाई व
 पाळा तू राणी
 माळी दादा मोट वलव
 माळी दादा धर
 पाणी ना चालला व
 डंडो ना दंडी
 हरदायी फरली व
 खांदी ना खादी
 हरदायी खंदला व
 जोडया खुदराणा
 हटदायी येवला व
 सोन्या विकडीना
 हरदायी धुतला व
 नाही नयी बरी
 हरदायी उकडला व
 कुंभाराच्या डेऱ्या
 हरदायी उपसल्या व
 करंडयाच्या हाऱ्या

आदिवासी समुदायात एकुणच संपूर्ण भारतीय समाजात व त्यांच्या सांस्कृतिक परंपरेत विवाह एक मोठा आनंदाचा आणि उत्साहाचा संस्कार आहे. या सोहळ्यात वधु—वराकडील मंडळी मोठया उत्सहाने नाचतात. “हरदायी हटदुले” या गोंडी गितातून वधुला हळद लावणे, तिला सोन्याचे दागीणे घालणे, हळदीने वधुचे स्नान (उटणे) करणे, तिला कुंकवाचा करडा

प्रदान करणे अशा आशयाची सुंदर रचना येथे केलेली दिसते. विवाह हा संस्कार भारतात प्रत्येक जातीधर्मात असला तरी प्रत्येक जातीधर्मात असला तरी प्रत्येक त्या जातीधर्मात या विवाहाचे संस्कार पध्दती विविध आहेत. आणखी जमातीतील विवाहगीत सुध्दा अतिशय बोलक्या स्वरूपाचे आहे.

हळद कुंकु लियाटो दादा हळद कुंकु लियाटो
 लियाटो दादा हरद कुंकु लियाटो
 गुलाल बुका अयाटो दादा गुलाल बुका आयाटो
 अयाटो दादा गुलाल बुका अयाटो
 नारळ डोडा अयाटो दादा नारळ डोडा अयाटो
 अयाटो दादा नारळ डोडा अयाटो
 नवीन दस्ती अयाटो दादा नवीन दस्ती अयाटो
 अयाटो दादा नवीन दस्ती अयाटो
 हळद कुंकु अयाटो दादा हळद कुंकु अयाटो
 सारीदरका अयाटो दादा सारीदरका अयाटो
 अयाटो दादा सारीदरका अयाटो

अयाटो दादा या गोंडी विवाह गीतात सुध्दा हळद कुंकु गुलाल बुक्का, नारळ विलायची इत्यादी पुजेच्या साहीत्याने वराला सुशोभीत करण्याची परंपरा स्पष्ट होते. आदिवासी गोंड व माडिया जमातीत असे विविध लोकगिते या समाजात पहायला मिळतात. मनोरंजन, श्रमपरिवार व्रत वैकल्ये, सण, उत्सव श्रमिका विधिचे एक अंग म्हणून भावाभिव्यक्ती, उपचार करण्यासाठी मंत्रोपचार उपासना असे लोकगिताचे स्वरूप, गोंड, माडिया जमातीतील आदिवासी समुहात दिसून येते.

आदिवासी समाजातील सर्व व्यक्तींना एकत्र जोडणारा अत्यंत महत्वाचा दुवा म्हणजे त्याची स्वतःची बोलीभाषा होय. कोणत्या समाजाची भाषा म्हणजे त्या समाजाच्या जीवनाचे प्रतिबिंब असते. आदिवासीच्या बोलीभाषेतून त्याने सामाजिक, सांस्कृतिक, श्रध्दा, नात्यागोत्याचे संबंध स्पष्ट होतांना दिसतात.

जीव नवता म्हणता भारी
 मंडा सजे भाटी, निम कोयाम तैयारी

बहुसंख्य आदिवासी अत्यंत दुर्गम व डोंगराळ भागात राहतात. म्हणून त्याचे पारंपारीक जीवनाचे सातत्य शतकानुशतके अखंडीतपणे चालू आहे. गडचिरोली जिल्ह्यात गोंड, माडिया, राजगोंड या प्रमुख आदिवासी जमाती आढळतात. ते आपल्या मनोरंजनासाठी पावसाळा संपल्यावर सुगीचा हंगाम आल्यावर नृत्यानी सुरूवात करतात. दिवाळीपासून पुढे महिनाभर नृत्य चालतात. त्यात कामठी, ढोल, भवाडा, करमा, भगोच्या रेला, दंडार, होलीनाच, दुडक्या

यासारखे अनेक लोकसाहित्य प्रकाराचा समावेश असतो. आदिवासीच्या लोकगिताबरोबर त्याचे नृत्य देखील अधिक उल्लेखनीय आहे. लोकगित व लोकनृत्य यांचा सुंदर समन्वय साधल्याने त्याच्या विविध प्रासंगिक कार्यक्रमातून प्रत्ययास येतो.

प्रत्येक समाजाची एक विशिष्ट संस्कृती असते. मग समाज प्रगत असो वा अप्रगत. प्रत्येक समाजाची एक वैशिष्ट्यपूर्ण संस्कृती असते. संस्कृतीशिवाय कोणत्याही समाजाची कल्पनाच करता येणे शक्य नाही. संस्कृतीचा व्यक्तीच्या व्यक्तीमत्त्वावर विशेष प्रभाव पडत असतो. संस्कृतीतील सांस्कृतिक परंपरा एका पिढीकडून दुसऱ्या पिढीकडे हस्तांतरीत होत असते. सांस्कृतिक परंपरा काळानुसार सतत परिवर्तन होऊन जुनी रूढी परंपरा याचा त्याग होवून नविन सांस्कृतिक परंपरा आत्मसात केल्या जातात. प्रत्येक संस्कृतीमध्ये विशिष्ट अशा रूढी परंपरा असतात. या परंपरेच्या माध्यमातूनच संस्कृती टिकून राहते व अस्तित्व सुध्दा असते.

आदिवासी समाजाचा अभ्यास करित असतांना असे दिसून येते की, आपल्या कला, संगीत, नृत्य, लोककथा, लोकसाहित्य इत्यादीच्या माध्यमातून आपल्या सांस्कृतिक परंपराचे जतन केले आहे. अगदी रानटी अवस्थेपासून आपल्या सांस्कृतिक परंपराचे जतन केले आहे. अगदी रानटी अवस्थेपासून आपल्या सांस्कृतिक लोकगिते, कथा, लोकसाहित्य हे त्यांच्या सांस्कृतिक परंपराचे वाहक आहेत. म्हणजेच आदिवासी समाजाची आपल्या लोकसाहित्याचे जतन करून एक वेगळी वैशिष्ट्यपूर्ण सांस्कृतिक परंपरा व वारसा यांची विश्वाला एक आपली ओळख करून दिली आहे.

आदिवासी कला ही आध्यात्मिक अनुभव आणि श्रमिक विचाराधारा यावर प्रोत्साहित करणारी दिसून येते. डॉ. दुबे असे म्हणतात की, आदिवासीच्या कलेकडे सौंदर्यवृद्धी आणि आणखी सौंदर्य सृष्टीकडे नैसर्गिक स्वरूपात मानव सहजप्रवृत्ती आहे. आदिवासी कला सोपी व जटील स्वरूपाच्या होलीमध्ये दिसून येते. आदिवासीच्या सौंदर्य आणि प्रतिभा यांचा अभाव जाणवतो. तसेच त्याच्या कलेमध्ये मनीकला आणि चित्रकला अशा दोघाचा संगम आढळून येतो. माडीया गोंड जमातीत लोक डोक्यावर सींग लावतात. आदिवासी समाजात कलेची उपयोगिता सामाजिक महत्व दिसून येते. कलेच्या संबंधी बहुतेक श्रमिक किंवा जादुसंबंधी दिसून येतो. गोंड संधाल इत्यादी आदिवासी समाजात देवदेवतांचे प्रतिक दिसून येते.

आदिवासी समुदायात लोकनृत्याची सुध्दा विशेष परंपरा दिसून येते. आदिवासी समुदाय सन उत्सव किंवा शुभप्रसंगी आपला आनंद साजरा करण्याच्या दृष्टीने लोकनृत्य करतात. लोकनृत्याच्या माध्यमातून आपल्या मनातील भावना प्रगट करतात. आदिवासी समाजात स्त्री-पुरुष सर्व मिळून एकत्र नाचतात. आदिवासीच्या लोकनृत्यातून आदिवासीच्या संस्कृतीच्या कलाअविष्कार व परंपरा पहायला मिळते. आदिवासीच्या लोकनृत्याचे अनुकरण आदिवासीतील लहान मुले सुध्दा करतात. वेगवेगळ्या प्रकारच्या मुखवटे धारण करून आपले नृत्य सादर

करतात. माडिया गोंड जमातीत पांढऱ्या रंगाच्या साडया नेसलेल्या किंवा विविध प्रकारची रंगीबिरेंगी फुले खोचलेल्या व गळयात माळ व कमरेभोवती वस्त्र गुंडाळून डोक्याला रूमाल बांधून नृत्य करतात. माडीया गोंड जमातीत ठेमसा नृत्य आनंदाच्या प्रसंगी केले जाते.

निसर्गनिमित्त स्वाभाविक नादप्रियतेमुळे पदन्यास व ताल निर्माण झाला व अत्यल्प संचालन होवून नृत्य आले आणि मनात दाटलेल्या भावनांना प्रगट करण्यासाठी नृत्य करणाऱ्यांच्या मुखातून शब्द साकार होवू लागले. त्यातूनच लोकगीतांचा प्रवाह चालू झाला. लोकगीतांच्या या विशिष्ट निर्मितीच्या प्रक्रियेतच जतनाची व्यवस्थाही आपोआपच होते. लयबद्धता व गेयता आणि सामुहिकरित्या अनेकदा गाण्याची प्रक्रिया यातूनच त्याचे जतन होते. म्हणून आदिवासीची लोकगीते ही वास्तविक नृत्यगिते होते. एखाद्या आदिवासी मुलीला एखादे गीत म्हणून दाखव म्हटले तर ती गद्यात शब्द सांगू शकत नाही. तिघी—चौघी रांगेत उभ्या राहून नाचायला लागतात व ताल व लय आली तरी त्यांना गीत स्फुरते. म्हणून आदिवासींची लोकगीते केवळ गायिली जात नाही तर ती नाचूनच गायिली जातात.

आदिवासींमध्ये लोककथा सांगण्याचे काम भगत, भाट, पेरमा, घुसाडी, भुमका इत्यादी लोकांनी केले आहे. गोंडाच्या परंपरागत आणि धार्मिक भागाचे जतन व प्रवर्धन परधानांनी केले. बना किंवा भिंगरी या परंपरागत वाद्यावर तो कथागिते आळवून उत्पत्तीच्या कथा, बडादेव, लिंगोदेव, कंकाली इत्यादींच्या कथा सांगतो. माडियांच्या घोटुल जवळ काही लोककथा मुलामुलींना सांगतात. मेळघाटमधील कोरकु जमातीस मात्र अशा कथा माहिती असलेले लोक आति शिल्लक राहिले नाहीत. लोककथांमधून जीवनातील आचारविचार, प्रथापरंपरा, कल्पना कृती, भावभावनांचे चित्रण असते. जमातीची उत्पत्ती, मुळ देवदेवता, जमातीतील मुळ पुरूष, गोत्र व्यवस्थेची निर्मिती व विरोध किंवा निर्बंध, राजे किंवा प्रमुख तसेच इतर वीर पुरूषांच्या शौर्यगाथा, बोधकथा, पर्यावरणातील सुर्यचंद्र, खगोल इत्यादी बाबतच्या कथा असे नानाविध विषय कथांचे असतात.

सृष्टी, मानवाची निर्मिती, अगम्य शक्तीचे स्पष्टीकरण माडियांच्या लोककथांमध्ये आढळते. त्यांच्यात पुर्वपरंपरेने चालत आलेली पेरसापेन किंवा फेरसापेन मोठा देव किंवा बडादेव पुजनाची परंपरा आजपर्यंत अस्तित्वात आहे. फेरसापेन संदर्भात अनेक लोकथा आहेत.

लोकनाटय हे सामान्यतः धार्मिक विधिशी संबंधित असते. देवदेवतांची रूपे किंवा सोंगे घेणे, विविध वेशभुषा, वाद्यांचा वापर ही त्यांची वैशिष्ट्ये आहे. कोलामांचे घुसाडी नृत्य गावबांधणीचा वेळी करण्यात येणारे किंवा कोरकुचे रखम नृत्य ही वास्तविक लोकनाटये होत. अमानवी, अतिमानवी शक्तींची उपासना व मंत्रांतंत्रात्मक स्वरूपात ही लोकनाटये आढळतात.

अशाप्रकारे कला, संगीत, लोकनृत्य, लोक साहित्य इत्यादींच्या माध्यमातून आदिवासींनी आपल्या सांस्कृतिक परंपरा जोपासल्या आहेत. त्यामुळे कला, संगीत, लोकनृत्य, लोक साहित्य हे केवळ त्यांच्या मनोरंजनाची साधने नाहीत. तर सामाजिक, धार्मिक आणि

सांस्कृतिक परंपराचे जतन आणि संवर्धन करणारी महत्वाची साधने आहेत. कला आणि लोकसाहित्याव्दारेच आदिवासींची संस्कृती जिवंत राहिली आहे. कला आणि साहित्याच्या माध्यमातून आदिवासी लोकांनी आपली सांस्कृतिक परंपरा टिकवून ठेवली आहे.

निष्कर्ष :

आदिवासीचे लोकगीते व लोकसाहित्य हे अभ्यासाच्या नव्या दिशा स्पष्ट करणारे असून गडचिरोली जिल्हयातील आदिवासी सांस्कृतिक परंपराचे संकलन होवून सांस्कृतिकदृष्ट्या लोकगीत व लोकनृत्य यांचा अभ्यास झाल्यास गडचिरोलीतील गोंड माडिया या आदिवासी जमातीचा सामाजिक, सांस्कृतिक कला अविष्कार साकार होईल असे वाटते व आदिवासींची जगाला एक नवी ओळख निर्माण करण्याकरीता आदिवासीच्या सांस्कृतिक परंपरा यांचे महत्त्व नवीन पिढीने आत्मसात करून जोपासाव्या व आदिवासींची लोकगीते एक आदर्शात्मक व वैशिष्टपूर्ण स्वरूपाचे ठरेल.

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भारतातील आदिवासी चळवळींचा आढावा

डॉ. डी. जी. म्हशाखेत्री

प्राचार्य तथा समाजशास्त्र विभाग प्रमुख, कर्मवीर दादासाहेब देवतळे महाविद्यालय, चामोर्शी
जि. गडचिरोली

प्रस्तावना

भारतातील आदिवासी चळवळींचा अध्ययन किंवा आढावा घेतांना सर्वप्रथम चळवळीचा अर्थ स्पष्ट करणे आवश्यक आहे.

चळवळीचा अर्थ किंवा व्याख्या करतांना हर्बर्टब्ल्यूमरने म्हटले आहे की “सामाजिक जीवनाची एक नवीन व्यवस्था निर्माण करण्यासाठी करण्यात येणारे सामुहिक प्रयत्न म्हणजे चळवळ होय”! तर पॉल विल्किन्सन यांचे मते, “विचारपूर्वक सामुहिक प्रयत्नाद्वारे कोणत्याही दिशेने आणि हिंसा बेकायदेशीर कृत्य, क्रांती यापैकी कोणत्याही साधनाद्वारे परिवर्तनास प्रोत्साहन देणे म्हणजे सामाजिक चळवळ होय”.

वरिल व्याख्यांवरून सामाजिक चळवळीचा अर्थ स्पष्ट होतो. सामाजिक चळवळ म्हणजे सामुहिक प्रयत्नाद्वारे समाजाच्या प्रचलित व्यवहार, विचार आणि सामाजिक संबंधामध्ये बदल घडवून आणणे होय.

विशेषतः आदिवासी समाजाचा सहभाग असणारी आणि आदिवासींच्या हितसंबंधाचे रक्षण करण्यासाठी सुरू असणाऱ्या चळवळींना आदिवासी चळवळी असे संबोधिले जाते. आणि अशा चळवळींचे नेतृत्व सुध्दा आदिवासी व्यक्तीकडे/नेत्याकडे असते.

भारतात १७७८ ते १९७१ या कालखंडात आदिवासींच्या अनेक चळवळी झाल्या असे आदिवासी चळवळींचा अभ्यास करणाऱ्या राघवैय्यायांचे म्हणणे आहे. १९७१ तर सुध्दा आदिवासींच्या चळवळी सुरू आहेत. ब्रिटिश शासनकाळापासून आजपर्यंत झालेल्या आदिवासी चळवळींची नेमकी संख्या सांगणे कठीण आहे. बरेचसे अभ्यासक आदिवासींच्या चळवळींना शेतकरी चळवळींशी संबंधित असल्याचे सांगतात. म्हणजे शेतकरी व आदिवासी चळवळी वेगळ्या नाहीत तर एकच आहेत असे समजतात. कारण बहुतांश आदिवासी हे शेतकरी व आदिवासी दोन्हीही आहेत. त्यांच्या मागण्यासुध्दा जवळपास सारख्याच आहेत. भारतीय समाजाच्या दृष्टीने विचार केल्यास भारतीय शेतकऱ्यांमध्ये आदिवासी शेतकऱ्यापेक्षा गैरआदिवासी शेतकऱ्यांची संख्या अधिक आहे हे निश्चित. म्हणून शेतकरी चळवळ व आदिवासी चळवळ या भिन्न चळवळी आहेत असे म्हणणे योग्य वाटते. आदिवासी चळवळीचा अध्ययन केल्यानंतर चळवळीचे दोन कालखंड स्पष्टपणे दिसतात. त्यात ब्रिटिश कालखंडातील

आदिवासीच्या चळवळी व स्वातंत्र्यंतोर कालखंडातील आदिवासींच्या चळवळी असा विभाजन करून आदिवासी चळवळींचा आढावा घेणे महत्वाचे व सोयीचे ठरेल.

ब्रिटिश कालखंडातील आदिवासींच्या चळवळी

इ.स. १७७६ ते १८५७ हा कालखंड आदिवासी चळवळींचा पहिला कालखंड होय. तर दुसरा कालखंड १८५६ ते १९२० हा होय. १९२० ते १९४७ हा आदिवासी चळवळींचा तिसरा कालखंड होय. ब्रिटिशांच्या काळातील काही महत्वाच्या आदिवासी चळवळींचा थोडक्यात उल्लेख करणे महत्वाचे आहे.

१. तामर आदिवासी चळवळ (१७८९ ते १८३२)

छोटा नागपूर भागातील मिदनापूरच्या परिसरात वास्तव्य करणाऱ्या तामर या आदिवासींनी १७८९ ते १८३२ या कालखंडात जवळपास ७ वेळा दिकुंविरूद्ध उठाव केला. तामरांचा जमातप्रमुख भोलानाथ सहाय याच्या मार्गदर्शनाखाली व त्याच्या नेतृत्वात चळवळ सुरू होती. या संघर्षात आदिवासींनी गावातील प्रत्येक दिकुची हत्या करून त्यांची घरे पेटवून दिली. या तोमर आदिवासींच्या संघर्षानंतर कंपनी सरकारने जमात प्रमुखांचे पद कायम ठेवून त्याच्यामार्फतच कंपनी सरकारचे नियम त्या भागात अंमलात आणले.

२. संधाल जमातीची चळवळ (१८३३)

ब्रिटिश शासनपुर्व काळातील संधाल आदिवासींचे वैभव व स्वातंत्र्य पुन्हा प्रस्तापित करणे हे या चळवळीचे मुख्य उद्दिष्ट होते. ब्रिटिश शासनाच्या शोषनाविरूद्ध संधाल जमातीच्या लोकांनी एकत्रित येऊन लढा दिला. ब्रिटिशपुर्व काळात संधाल जमातींना पूर्णस्वतंत्र्य होते, ते आपल्या मर्जीनुसार जीवन जगत होते. जमातीच्या टोळी प्रमुखाबाबत ते आदर बाळगत आणि त्याला आपल्या उत्पन्नाचा एक हिस्सा भेट म्हणून देत असत. ही चळवळ भगीरथ माजहीच्या नेतृत्वाखाली सुरू होती. संधाल लोक त्याला आदराने बाबाजी म्हणत. त्याच्याजवळ दैविशक्ती आहे असा त्यांचा विश्वास होता. या सुधारणावादी चळवळीने कालांतराने राजकीय वळण घेतले. १८५५ मध्ये जमीनदार शोषक म्हणजेच दिकु विरूद्ध संधाल जमातीने उठाव केला. जे शोषक जमीनदार होते त्यांच्याकडून जमिनी परत मिळविण्यासाठी उठाव करण्यात आला. या उठावाचे नेतृत्व सिधू आणि कनहू हे दोन बंधू करीत होते. सर्व जमात सदस्यांनी आपली पारंपारिक शस्त्रे घेऊन उठावात सामिल व्हावे असे ठरले. हजारो संधाल कलकत्ता शहरामधील मोर्च्यामध्ये सहभागी झाले होते. पोलीस अधिकाऱ्यांनी बळाचा वापर करून मोर्च्यात सामिल झालेल्यांना डिवचले. त्यामुळे मोर्चेकरी चिडले. दंगल घडून आली यांत अनेक संधाल मारले गेले. याचा बदला घेण्यासाठी संधालानी ६० दिवस कार्य केले. संधालांच्या शक्ती आणि निर्धारसमोर कंपनी सरकार झुकले व ५००० चौरस मैलाचा भाग असणारा प्रदेश संधालासाठी मुक्त केला. याच प्रदेशाला 'संधाल परगणा' असे संबोधण्यात येऊ लागले.

३. बिरसा मुंडाची चळवळ

आदिवासींच्या अनेक चळवळीपेकी बिरसा मुंडाची चळवळ विशेष महत्वाची आहे. बिहार प्रदेशातील रांची आणि सिंगभुम जिल्हयात वास्तव्य करणाऱ्या मुंडा जमातीच्या लोकांनी बिरसा मुंडाच्या नेतृत्वाखाली चळवळ उभारली. मुंडा आदिवासींची स्वतंत्र सामाजिक, आर्थिक आणि राजकीय व्यवस्था होती. मुंडाची अर्धव्यवस्था ही शोषणमुक्त होती.

जमीनदार, सावकार आणि सरकारी अधिकारी हातमिळवणी करून आदिवासींचे शोषण करित होते. दुष्काळ स्थितीत सुध्दा वसुलीसाठी जमीनदारांचा तगादा सुरू होता. त्यामुळे मुंडा आदिवासी त्रस्त झाले होते. बिरसा मुंडाच्या नेतृत्वात सुरू झालेली चळवळ ब्रिटीश शासनाच्या विरोधात एकत्र व संघटीत लढा देऊन बिरसा मुंडाने राज्य स्थापन केल्याची घोषणा केली. २२ ऑगस्ट १८९५ रोजी पोलीसांनी बिरसामुंडाला लुटमारीच्या आरोपाखाली पकडून न्यायालयाने दोन वर्षांची शिक्षा सुनावली. यामुळे दिकू, परकिय धर्मोपदेशक व शासक यांच्या विरोधात मुंडा आदिवासींनी तिव्र आंदोलन केले. बिरसा मुंडाच्या मृत्युनंतर आंदोलनाचा जोर कमी झाला. मात्र बिरसा मुंडा आंदोलनाचा ब्रिटिश शासनाच्या धोरणावर विशेष प्रभाव पडला. ब्रिटिश सरकारने १९०८ मध्ये छोटा नागपूर कुळ कायदा मंजूर केला. मृत्युनंतरही बिरसा मुंडा जमातीच्या लोकांसाठी प्रेरणास्थान ठरला.

४. झारखंड चळवळ

छोटा नागपूरच्या आदिवासींमध्ये 'झारखंड चळवळ' सुरू झाली. संथाल आदिवासी चळवळशी काहीशी मिळतीजुळती चळवळ होती. झारखंड चळवळीमध्ये कालांतराने संथाल आदिवासी सुध्दा सामिल झाले. गैर आदिवासी ज्यांना 'डिकू' असे म्हणत. त्यांच्यामुळे आदिवासींमध्ये असंतोष निर्माण झालेला होता. तसेच या भागात ख्रिश्चन मिशनऱ्यांनी प्रवेश केलेला होता. ख्रिश्चन मिशनऱ्यांनी आदिवासींमध्ये शिक्षणाचा प्रसार केला, वैद्यकीय सेवा सुरू केल्या आणि विविध सामाजिक कल्याणाचे कार्य सुरू केले. त्यामुळे ख्रिश्चन असलेल्या आदिवासींमध्ये आर्थिक सुधारणा होऊ लागल्या व त्यांच्यात जागृती होऊ लागली. सुशिक्षित व ज्यांनी ख्रिश्चन धर्म स्विकारला त्यांनी १९२० मध्ये संघटन तयार केले. त्यानंतर आदिवासींच्या हितरक्षणासाठी 'आदिवासी आमसभेची' निर्मिती केली. त्या माध्यमातून डिकू शोषणकर्त्यांविरुद्ध संघर्ष करणे हा उद्देश होता.

५. गुजरातमधील देवी चळवळ

१९२२ मध्ये गुजरातमधील आदिवासी जमातीत सुधारणावादी चळवळ सुरू झाली. सालाबाई नावाच्या देवीने मासाहार व मद्यपान बंदीचा आदेश दिला असून रोज स्नान करणे, घरे स्वच्छ ठेवणे, शौच केल्यानंतर झाडाच्या पानाऐवजी पाण्याचा वापर करणे, बकऱ्या व कोंबड्यांना सोडून देणे. दारू विक्री करणाऱ्या जमिनदार व पारशी लोकांवर बहिष्कार टाकणे हे सर्व देवीचे आदेश आहेत. या आदेशाचे पालन न केल्यास दैवी कोप होतो व प्रसंगी

मृत्युही होतो. असा समज जमातीत पसरला. त्यातुनच दारूविक्रेत्या विरूध्द बहिष्कार टाकण्यात आला. ही चळवळ पुढे असहकार आंदोलनाचा एक भाग झाली.

६. जितू संथाल चळवळ

१९२४ मध्ये बंगालमधील मालदा जिल्हयातील जमिनदारी पध्दतीच्या विरोधात ही चळवळ सुरू झाली. जमीनदारांच्या विरोधात असणाऱ्या आदिवासींना स्वराज्य पक्षाच्या नेत्यांनी सहकार्य केले. जितू संथालच्या नेतृत्वाखाली बरेचसे आदिवासी या चळवळीत सहभागी झाले. जितू संथालने १९३२ मध्ये संथाल आदिवासी हिंदू झाल्याचे घोषित केले. या चळवळीतून संथाल आदिवासींना कुळ असा दर्जा मिळविण्यात यश आले.

७. आसाममधील आदिवासींची चळवळ

१८७३ मध्ये ब्रिटीशांनी आसाम प्रदेश गठीत केला. यात नागालॅंड, मिझोराम, मेघालय हा आदिवासी बहुल भाग आसाम प्रदेशाला जोडण्यात आला. ब्रिटिशांना आदिवासींची संस्कृती व परंपरा ब्रिटीश शासनाला अनूकूल असेल अशा पध्दतीने परावर्तीत करावयाची होती. ब्रिटीशांच्या या धोरणाविरूध्द आदिवासींनी १८२८ मध्ये उठाव केला. या उठावाचे नेतृत्व रूपचंद कुन्वर यांनी केले होते. ब्रिटिशांनी बळाचा वापर करून आदिवासींनी केलेला उठाव मोडून काढला. खासी जमातीने १८२९ ते १८३३ या कालखंडात स्वतंत्र होण्यासाठी संघर्ष केला. ब्रिटीशांनी केलेल्या करवाढीला आदिवासींनी विरोध केला परंतू करवसुलीसाठी सरकारने बळाचा वापर केला.

स्वातंत्र्योत्तर काळातील आदिवासींच्या चळवळी

भारताला स्वातंत्र्य मिळाल्यानंतरसुध्दा आदिवासींनी अनेक चळवळी व आंदोलने केली. इंग्रज सत्ता नष्ट झाल्यानंतर स्वतंत्र भारतात आदिवासींच्या समस्या संपल्या नाहीत. सावकारीपाश, वेठबिगारी, जमिनी हडपणे, कमी रोजदारी इत्यादी समस्या स्वातंत्र्यानंतरही कायम राहिल्या. स्वातंत्र्योत्तर काळातील ख्रिश्चन मिशनऱ्यांचा प्रभाव, शिक्षणाचा प्रसार, राजकीय जागृती अशा अनेक कारणांमुळे भारतातील विविध आदिवासी क्षेत्रात अनेक चळवळी निर्माण झाल्या. काही महत्वाच्या आदिवासी चळवळी पुढीलप्रमाणे.

१. बोडो चळवळ

इंग्रजांच्या राजवटीतच बोडोंनी आपल्या स्वतंत्र राज्याची मागणी केली. या मागणीच्या पुर्ततेसाठी त्यांनी 'अखिल बोडो विद्यार्थी परिषद' स्थापन केली. या संघटनेच्या माध्यमातून बोडो भाषेला आठव्या अनुसुचित टाकावे. तसेच नोकऱ्यात आरक्षण मिळावे अशा मागण्या करण्यात आल्या. आसाममधील ४२ लाख ९६ हजार बोडो आदिवासींनी ते राहत असलेल्या क्षेत्राला स्वायत्तता द्यावी यासाठी बोडोंची चळवळ आहे. 'बोडो पिपल अॅक्शन कमिटी' व 'ऑल बोडो स्टुडन्ट्स युनियन' या बोडो संघटनांनी वेगळ्या 'बोडोलॅंड' राज्याची सुध्दा मागणी केली.

बोडो आदिवासींनी विविध दहशतवादी कारवाया करून आपल्या मागण्या पूर्ण करण्याचा प्रयत्न केला. फेब्रुवारी १९९३ मध्ये आसाम राज्य शासनाने 'बोडोलॅंड स्वायत्तता परिषद' स्थापन केली. त्यानंतर देखील बोडो चळवळ सुरूच असून 'बोडोलॅंड' हे स्वतंत्र राज्य त्यांनी पाहिजे आहे.

२. नागा चळवळ

स्वतंत्र्यानंतर भारतातील काही आदिवासींनी स्वतंत्र राज्याच्या निर्मातीसाठी चळवळी सुरू केल्या. ईशान्य भारतातील नागा चळवळ स्वतंत्र राज्याच्या मागणीसाठी सुरू झाली. नागा चळवळ स्वतंत्र राज्याच्या मागणीसाठी सुरू झाली. नागा आदिवासी नेते डॉ. पिझो यांना भारत १९४७ मध्ये स्वतंत्र झाला, त्याप्रमाणेच स्वतंत्र नागालॅंड राष्ट्र निर्माण करायचे होते. परंतु त्यांच्या प्रयत्नांना यश मिळाले नाही. तरीपण त्यांनी चळवळ सुरू ठेवली. नागा आदिवासी व आसाम सरकार यांच्यात १० वर्षे मुदतिचा करार झाला. परंतु या करारातील अटीचे पालन भरताने योग्य प्रकारे केले नाही. असा आरोप काही नागा नेत्यांनी केला. या फुटीरतावदी नेत्यांनी एकतर्फीच स्वतंत्र नागालॅंड राष्ट्राची घोषणा केली. या नेत्यांच्या दोन गटामुळे त्यांच्यात फुट पडली. फुटीर गटाने भारत सरकार सोबत वाटाघाटी करून स्वतंत्र नागालॅंड राज्य निर्माण करण्याच्या अटीवर भारतातून फुटून निघण्याची मागणी मागे घेतली. तेव्हापासून १९६३ मध्ये नागालॅंड राज्य हे भारतीय संघराज्यांचे एक घटकराज्य बनले. या चळवळीतील दुसरा गट स्वतंत्र नागालॅंड राज्यासाठी गनिमी काव्याने भारतीय सैन्याशी लढत होता. १९७५ च्या सुमारास या गटातील बहुतांश नागा बंडखोर शरण आले. त्यानंतर स्वतंत्र नागालॅंड राष्ट्र निर्माण करण्याची नागा आदिवासींची चळवळ संपुष्टात आली.

३. झारखंड चळवळ

भारताच्या स्वातंत्र्यानंतर आदिवासी समाजातील महत्वाच्या व्यक्तींनी एकत्र येऊन 'आदिवासी महासभा' ही संघटना १९५० मध्ये राजकीय पक्षाच्या स्वरूपात पुढे आली. या महासभेच्या अधिवेशनात जयपाल सिंह यांच्या नेतृत्वात 'झारखंड पक्षाची' ची स्थापना करण्यात आली. १९५२ मधील विधानसभा निवडणूकीत या पक्षाला भरघोष यश मिळाले. त्यानंतर तिन वर्षांनी राज्य पुनर्गठण आयोगासामोर वेगळ्या झारखंड राज्याची मागणी करण्यात आली. मात्र आयोगाने ती मागणी अमान्य केली. १९६७ च्या निवडणूकीत झारखंड पक्ष तिन वेगवेगळ्या पक्षात विभागला गेला. १९७३ मध्ये शिबु सोरेन यांनी झारखंड मुक्ती मोर्चाची स्थापना केली आणि चळवळ जोमाने सुरू केली. झारखंड मुक्ती मोर्चाचे नेते शिबु सोरेन यांना संसदेमध्ये, झारखंड राज्य निर्माण करण्याअगोदर काही राज्याच्या मुख्यमंत्र्यांना विश्वासात घेऊनच निर्णय घेतला जाईल असे आश्वासन सरकारने दिले. १५ नोव्हेंबर २००० मध्ये स्वतंत्र झारखंड राज्याची निर्माती करण्यात आली.

४. मिझो आदिवासींची चळवळ

नागा आदिवासींचे अनुकरण करून मिझो आदिवासींनी लाल डेंगाच्या नेतृत्वात स्वतंत्र मिझोराम राष्ट्र निर्माण करण्यासाठी चळवळ सुरू केली. भारतीय सैन्याशी गनिमी पध्दतीने मिझो आदिवासी युध्द करीत होते. भारत सरकारने हवाई दलाचा वापर करून गनिमी पध्दतीने लढा देणाऱ्या मिझो आदिवासींची शक्ती संपूष्टात आणण्याचा प्रयत्न केला. भारतीय लष्करासमोर मिझोना हार मानावी लागली. शेवटी मिझो नेत्यांनी भारत सरकारशी वाटाघाटी करून मिझोराम प्रदेशाला भारतीय संघराज्यातील केंद्रशासित प्रदेश असा दर्जा देण्याच्या अटिवर युध्दबंदी झाली. शेवटी भारत सरकारने मिझोरामचा केंद्रशासित प्रदेश असा दर्जा रद्द करून स्वतंत्र घटकराज्य असा दर्जा दिला.

५. जंगल व जमिनिशी संबंधित चळवळी

जंगलातील वनसंपत्तीवर मालकीहक्क असणे व वनसंपत्ती गोळा करण्यासाठी काही अधिकार आदिवासींना मिळावे यासाठी आदिवासींची बरीच जूनी मागणी आहे. या मागणीसाठी स्वातंत्र्योत्तर काळातही आदिवासींच्या चळवळी सुरू आहेत.

सद्यास्थितीत अस्तित्वात आलेला उत्तराखंड राज्यातील गढवाल भागात सुंदरलाल बहुगुणा यांच्या नेतृत्वाखाली चिपको आंदोलन झाले हे स्वातंत्र्योत्तर काळातील महत्वाचे आंदोलन आहे.

जंगल हे आदिवासींच्या जीवनातील महत्वपूर्ण घटक आहे. जंगलावरच बहुतांश आदिवासी विसंबून आहेत. तेंदुपत्ता गोळा करण्यासाठी होणारे लिलाव, संरक्षित जंगले, सरकारी धोरण या सर्व बाबी जंगलाशी निगडित असून याबाबतीत सर्वात जास्त प्रभावित आदिवासी बांधव होतात. त्यांच्या हितसंबंधाच्या विरूध्द निर्णय झाल्यास आदिवासी संस्था व संघटनाची आंदोलने सुरू होतात.

शेतजमीनिबाबत सुध्दा आदिवासींवर सतत अन्याय होताना दिसून येतो. महाराष्ट्रातील धुळे जिल्ह्यात आदिवासींच्या शेतजमिनी गैरआदिवासींच्या हाती गेल्या. याबाबतीत आदिवासींमध्ये असंतोष निर्माण झाला. त्यातुनच जमिनीचे हक्क मिळविण्यासाठी आंदोलने सुरू झालीत. शेवटी महाराष्ट्र शासनाने १९७५ मध्ये आदेश काढून या प्रकारावर बंदी घालावी लागली.

६. सुधारणावादी चळवळ

सामाजिक व धार्मिक सुधारणा घडवून आणण्यासाठी आदिवासींची अनेक आंदोलने झाली व अजूनही होत आहेत. उदा. गडचिरोली जिल्ह्यातील डॉ. अभय बंग यांनी 'सर्च' या संस्थेच्या माध्यमाने आदिवासी समाजातील व्यसनाधिनता विशेषता दारूबंदीबाबत व बालमृत्यु, कुपोषण इ. बाबत फार मोठी जनजागृती घडवून आणली. यात आदिवासी समाजातील स्त्रियांचा चांगला सहभाग मिळाला. गढवाल क्षेत्रातील दारू विक्रीची दुकाने भोटिया आदिवासी स्त्रियांनी शासनाच्या मदतीने बंद करण्यास भाग पाडले.

७. नक्षलवादी चळवळ

नक्षलवादी चळवळीची सुरुवात १९६७ मध्ये झाली. सधन शेतकरी आणि भुमिहीन शेतमजूर, अल्पभुधारक यांच्यातील जमीन वाटप संदर्भात व पिळवणूकीतून या संघटनेचा उदय झाला. सुरवातीच्या काळात चारू मुझुमदार याच्या मार्गदर्शनात व नेतृत्वात ही चळवळ सुरू झाली. माओवादी चळवळ म्हणूनही संबोधले जात होते. नक्षलवादी चळवळीचा मुख्य शिल्पकार कान्यु सन्याल व चारू मुझुमदार यांच्यात मतभेद झाले. त्यामुळे चळवळ कमजोर झाली, नक्षलवादयांना अटक करून खरे दाखल करण्यात आले.

१९७० नंतर पश्चिम बंगाल, झारखंड, ओरीसा, छत्तीसगढ, महाराष्ट्र, आंध्रप्रदेश या राज्यातील आदिवासी भागात नक्षलवादी चळवळ उभी राहिली. नक्षलवादी चळवळीमध्ये तिन चार वेगवेगळे गट निर्माण झालेले आहेत. या चळवळीत गैरआदिवासी सुध्दा कार्यरत आहेत. नक्षलवादी ठेकेदार, व्यापारी, श्रीमंत व्यक्ती, उद्योजक यांचे कडून खंडणी वसूल करतात व हा व्यवहार जवळपास १५०० कोटी रूपयापर्यंत असावा असा अंदाज अभ्यासकांनी व्यक्त केला आहे. आदिवासीच्या हितसंबंधाचे रक्षण करण्याच्या उद्देश्याने नक्षलवादयांच्या हालचाली सुरू आहेत. बेरोजगार असणारे बरेचसे युवक या संघटनेत कार्य करतांना दिसून येतात. नक्षलवादी गट हे स्वतःच्या आर्थिक गरजांची जपणूक करीत आहेत असे काही तज्ञ अभ्यासक म्हणतात.

आदिवासी चळवळीच्या दोन्ही कालखंडाचा विचार केला असता चळवळीचे काही महत्वाचे कारणे स्पष्टपणे दिसून येतात. यात आदिवासीमधील गरिबी, दारिद्र्य, निरक्षरता, आदिवासींचे शोषण, वनविषयक कायदे, धार्मिक कारणे. इतर समाजाशी संपर्क व राजकीय विचारसरणी इ. कारणे लक्षात येतात.

संदर्भसूची :-

१. डॉ. गोविंद गोरे, आदिवासी समस्या आणि बदलते संदर्भ, सुगावा प्रकाशन पुणे- २०००
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३. डॉ. प्रदिप आगलावे, आदिवासी समाजाचे समाजशास्त्र, श्री साईनाथ प्रकाशन नागपूर १०, २०१०
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**Special Issue of Department of Sociology,
Lokmanya Mahavidyalaya Warora,
Dist. Chandrapur**

On

**TRIBAL SOCIETY IN CONTEMPORARY
INDIA: ISSUES, PROBLEMS & REMEDIES**

Chief Editor

Dr. Subodh Kumar Singh
Principal

Editor

Dr. Shrinivas Pilgulwar
Head, Department of Sociology

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Principal's Message.....

Lokmanya Mahavidyalay, Warora, Dist. Chandrapur, run by Lok Shikshan Sanstha, Waroda and affiliated to Gondwana University, Gadchiroli faced NAAC and was assessed and accredited with 'C' status in the first cycle in 2010 and 'B' in the second cycle in 2017. The college could do much in such a small period simply because of the unhindered guidance and support from Prof. Shirkant Patil, President, Principal Anil Dongre, Vice-President, the Secretaries Shri Shrikrishnaji Ghadyal Patil and Dr. Milind Despande and honorable members of Lok Shikshan Santha, Waroda. It is only because of their candid and unfailing support that the college could take the shape that it has today. However, the active and enthusiastic support of the faculty and members of administrative staff cannot be down-played. The entire success story of the college has, in fact, been essayed by the teachers, administrative staff, and the students, who leave no stone unturned for the desired output.

Today, education and research are highly interdisciplinary. Research as a careful critical inquiry of examination in seeking facts or principles or new knowledge through a systematic scientific and analytical approach in any branch of knowledge. Lokmanya Mahavidyalaya has constituted a research committee to promote, monitor and address the issue of research.

It is matter of great pleasure to note that the Department of **Sociology** has organized One-Day Multidisciplinary Online National Seminar on June 26, 2021, Saturday, With the academic objective to deliberate upon **“Tribal Society in Contemporary India: Issues, Problems & Remedies”**. Participation of intellectuals and academicians form across the country

with defiantly make the endeavor of the department and those who take pains in making it succeed, fruitful.

Obviously, efforts of the Department of **Sociology** will open up new vistas, and prove to be a step forward in the field of research and new learning. As the chairman of organizing committee, I express satisfaction for the seminar and academic exercised an extend my best wishes to virtual conference. Research Paper are invited form scholars and academicians form the different part of the country. These papers are published in an International Peer Reviewed-Refereed Quarterly, **Scholarly Research Journal for Interdisciplinary Studies** Print. **ISSN 2319-4766, Impact factor- (SJIF) 2021-7.380. (www.srjis.com).**

I am sure the ideas expressed in the research paper will open up new areas of quality enhancement of higher education.

Dr. Subodh Kumar Singh

Principal



Editorial.....

It gives me an immense pleasure that the Sociology Department of Lokmanya Mahavidyalaya, Warora, Dist. Chandrapur (M.S.) has organized One day Multidisciplinary Online National Seminar on “**Tribal Society in Contemporary India: Issues, Problems and Remedies**” on 26 June 2021, Saturday.

On this occasion I would like to put my sincere gratitude towards the college management and the delegates from across India, who sent their research paper for the seminar, which includes Assam, Tripura, Kerala, Tamil Nadu, Karnataka, Uttar Pradesh, Madhya Pradesh, Maharashtra, Gujarat, Odisha etc. We are very glad to receive 141 research papers from research scholars, Students and Professors.

The main purpose of organizing this seminar is that, the tribal communities, scattered in all the states of India, have some problems and characteristics. They have their own culture and lifestyle. After independence, some changes and development have been taking place, but their development till now is not to the expectations. Hence through this multidisciplinary online national seminar we are discussing in details the issues, problems and remedies for the tribal people in India.

It is our privilege to have honourable Prof. Shrikantji Patil (President, Lok Shikshan Sanstha, Waroda, Dist. Chandrapur) as the inaugurator, Dr. Virginius Xaxa (Visiting Professor, IHD, New Delhi) as the Key-Note speaker, Dr. Narayan Kambale (President, Marathi Samajshastra Parishad, Aurangabad) as the chairperson for first technical session, Dr. Baburao Jadhav (Head, Dept. of Sociology, S.R.T.M.U., Nanded) as a chairperson of second

technical session and Dr. Subodh Kumar Singh (Principal, Lokmanya Mahavidyalaya, warora) as a chief organizer of this seminar.

We are thankful to such people for enlightening us through their talks. We are also thankful to the researchers who have presented their papers in this seminar.

Dr. Shrinivas Narhari Pilgulwar

Head of Dept. Sociology

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डॉ. श्रीनिवास नरहरी पिलगुलवार

समाजशास्त्र विभागप्रमुख, लोकमान्य महाविद्यालय, वरोरा

जि.चंद्रपूर मो.९८५०३८७२७६ ई मेल: snpilgulwar@gmail.com

गोषवारा

“१९८६ च्या काळात भारतात नवीन शैक्षणिक धोरणांची अमलबजावणी करण्यात आली. देशात नवीन शैक्षणिक धोरणाचा मसूदा तयार करण्यात आला तेव्हा त्यासंबंधी आकाशवाणीवरून बोलतांना या खात्याचे केंद्रीय मंत्री आणि त्यानंतरच्या काळात भारताचे पंतप्रधान पद भुषविणारे श्री. व्हि. पी. नरसिंहराव यांनी सांगितले होते की, ‘आदिवासींचा विकास झाला पाहिजे. सर्वसामान्य माणसाबरोबर त्यांना येण्याकरीता शासनाच्या विविध सोई-सुविधा या आदिवासींपर्यंत पोहचल्या पाहिजेत. त्यातच शिक्षण विषयक सोयी सुविधांचा समावेश होतो.’ स्वातंत्र्यानंतर ३८ वर्षात आदिवासींसाठी शासनाने पुष्कळ काही केले, अद्यापही बरेच काही करावयाचे बाकी आहे. आदिवासींचा खऱ्या अर्थाने विकास व्हावयाचा असेल तर शिक्षण हे एकमेव रामबाण उपाय आहे. पंतप्रधानांना सर्वांचा विकास हा नवीन शैक्षणिक धोरणात अभिप्रेत होता. त्यासाठी स्वतःच्या कामाशी प्रामाणिक राहून योजनांची अमलबजावणी करणारे कार्यकर्ते शिक्षण क्षेत्रातही निर्माण होण्याची अत्यंत आवश्यकता आहे. आदिवासी विद्यार्थ्यांच्या उत्कर्षाच्या आणि प्रगतीच्या संदर्भात जेव्हा आपण विचार करतो तेव्हा तो आदिवासी विद्यार्थी जगाच्या खुपच मागे आहे हे लक्षात येते.” (गिरधारी:२००३)

बीजशब्द: भिल्ल जमात, शालेय शिक्षण, उच्च शिक्षण, शैक्षणिक प्रगती इ.

प्रस्तावना

“भारतीय स्मृती —ग्रथांत आदिवासी जमातीचा उल्लेख सापडतो. स्मृतीकाराने आदिवासीची निर्मिती ही अनुलोम —प्रतिलोम संकरातून निर्माण झाली असे म्हटले आहे. परंतू त्यातील शबर, रक्ष, निषाद, किरात यासारखे पृष्कळसे गट जाती नसून आदिवासी होते. त्यामूळे त्यांना हिन दर्जा प्राप्त झाला. रामायणात किरात, निषाद, शबर इ. आदिवासीचा उल्लेख आहे. बेटावर राहणारे, कच्चे मांस खाणारे व खाली मानवाचे व वर वाघाचे शरीर असणारे असा किरांताविषयीचा उल्लेख आहे. निषाद हे जंगलात राहणारे लोक होते असा उल्लेख आदिवासी लोकांविषयी आहे.”(लाड:२०००) सर्वसाधारण समाजात आदिवासीबाबत औत्सुक्य असते. प्राथमिक अर्थव्यवस्था असणारे, स्त्रीयांचे जबरदस्तीने अपहरण करून त्यांच्याशी पासवी वर्तन करणारे, स्वच्छंद लैंगिक संबंध ठेवणारे, वाटेल ते भक्षण करणारे तसेच जादूटोण्यावर श्रध्दा ठेवणारे, उघडे नागडे लोक म्हणजे आदिवासी असा एक समज आहे. याऊलट निसर्गाशी तादात्म्य पावलेला स्वच्छंदी व स्वतंत्र वृत्तीचा आणि आधुनिक जगाच्या संपर्कामूळे भ्रष्ट न झालेल्या आदिवासीचे जीवन सुखमय व अनूकरणीय आहे हा विचारही आदिवासी बद्दल पश्चिमी साहित्यात मांडण्यात आला आहे.

आदिवासी हे भारतातील आद्य वसाहतकार मानले जातात. हे लोक आत्मसंरक्षणास तितकेसे समर्थ नव्हते. त्यामूळे भारतात पश्चिम, वायव्य, ईशान्य या देशांकडून आलेल्या

द्रविड, इंडोआर्यन व मंगोलीयन या लोकांपूढे त्यांचा टिकाव लागला नाही. बाहेरून भारतात आलेले हे लोक संख्येने अधिक नव्हते तर ते साधनसामग्रीने येथील एतदेशीय लोकांपेक्षा वरचढ होते. त्यामूळे भारतीय आदिवासींचा टिकाव त्यांच्या पूढे लागणे शक्य नव्हते. यामूळे भारतातील वन्य जमातींना त्यांच्यापूढे हार खावी लागली. आपले जीवन व्यतीत करण्यासाठी डोंगरदऱ्यांचा किंवा जंगलाचा आश्रय घ्यावा लागला. आजही ते बहुतांश प्रमाणात जंगलातच कायम वस्ती करून आपले जीवन व्यतीत करीत आहेत. अलिकडील काळात आदिवासी समाज वेग-वेगळ्या जमाती-पोटजमातीत विभागला आहे. त्यापैकीच एक भिल्ल ही जमात आहे. (जोशी:१९७५)

भिल्ल जमातीच्या लोकांची वस्ती प्रामुख्याने महाराष्ट्र, गुजरात, मध्यप्रदेश, राजस्थान, मध्यभारत इ. भागात आढळतात. दूष्काळामध्ये काही भिल्ल सिंधमध्येही जाऊन राहिले आहेत. या जमातीचे लोक निरनिराळ्या राज्यात राहत असले तरी त्यांचे आचार-विचार, धर्म यामध्ये फारसा फरक आढळत नाही. भिल्लांच्या प्राचीन इतिहासाबद्दल फारसी लेखी माहिती उपलब्ध नाही. परंतू काही दंतकथा, ऐतिहासिक उल्लेख यावरून भिल्लांचा इतिहास शोधवा लागतो. मध्यपूर्वेतून आलेल्या प्रोटो-ऑस्ट्रेलॉईड लोकांचे भिल्ल, कोळी, शबर, हे वंशज होत असे मानववंशशास्त्रज्ञांचे मत आहे. (जाधव:१९७९) भिल्ल ही महाराष्ट्रातील ऐतिहासिक महत्व असणारी व संख्येने अधिक असणारी प्रमुख जमात आहे. महाराष्ट्रात 'सातपूडा प्रदेश' हा प्रामुख्याने भिल्लांचा प्रदेश म्हणून ओळखला जातो. सातपूडा पर्वतांच्या रांगामध्ये हा प्रदेश विखुरलेला आहे. गुजरात आणि मध्यप्रदेशातील पर्वतरांगांचा भाग सोडला तर सातपूडा पर्वतांच्या रांगा महाराष्ट्रात अमरावती, धुळे, जळगाव आणि औरंगाबाद जिल्ह्यात पसरलेल्या आहेत. भारतातील सर्वाधिक लोकसंख्या असलेली जमात म्हणून भिल्ल जमातीला ओळखले जाते. महाराष्ट्रातही भिल्लांची लोकसंख्या दहा लाखांच्या जवळपास आहे. (गारे:२००१)

नांदेड जिल्ह्यातील किनवट, माहूर, हिमायतनगर, हदगाव, भोकर या तालूक्यांमध्ये भिल्ल जमातीच्या लोकांची संख्या सर्वाधिक आहे. नांदेड जिल्ह्यातील भिल्लांना 'नाईकडा' या नावांनी सूद्धा संबोधले जाते. याचे मुख्य कारण म्हणजे नांदेडचा बराचसा भाग हा आंध्रप्रदेशाच्या सिमारेषेलागत आहे. आंध्रप्रदेशात भिल्लांना 'नाईकपोलू, नाईकपोड' या नावाने संबोधतात. याचाच अपभ्रंश होऊन 'नाईकडा' हा शब्द नांदेड जिल्ह्यातील भिल्लांसाठी रूढ झाला आहे. 'भिल्ल' हा शब्द संस्कृत भाषेतील 'भिल्ल' या शब्दाचे तद्भव रूप आहे. जे स्वयं संस्कृतमधील 'भिल्ल-बिल-भेदने' या धातूपासून मूलबद्ध झाला आहे. भिल्लांच्या नावाचा उल्लेख इतिहासात इ. स. ६०० च्या सुमारास पहिल्यांदा केलेला आढळतो. 'विल्लू' किंवा 'बिल्लू' या तामिळी शब्दाचा 'धनूष्य' असा अर्थ होतो. म्हणजेच शिकारीसाठी 'धनूष्य' वापरणारे म्हणून भिल्ल हे नाव प्रचलित झाले आहे. प्रस्तूत शोध निबंधात नांदेड जिल्ह्यातील भिल्ल जमातीच्या शैक्षणिक प्रगतीचे समाजशास्त्रीय अध्ययन करण्याचा प्रयत्न करण्यात आला आहे.

❖ पूर्व साहित्याचा आढावा

१. स. रा. गाडगीळ आणि इतर (१९८६): यांनी नांदेड जिल्हयाच्या ऐतिहासिक, भौगोलिक, सामाजिक व आर्थिक घटकांच्या संदर्भात सुक्ष्म आढावा प्रस्तूत ग्रंथात घेतला आहे. सदर ग्रंथातील १२ व्या प्रकरणात नांदेड जिल्हयातील भिल्ल आदिवासी जमातीच्या संदर्भात उपयुक्त माहिती दिली आहे. भिल्ल आदिवासी हे नांदेड जिल्हयातील भोकर, किनवट, हिमायतनगर हदगाव, माहूर इ. तालूक्यात बहुसंख्येने आढळतात ते शैक्षणिक, सामाजिक आणि आर्थिकदृष्ट्या मागासलेले आहेत असे म्हटले आहे.
२. टी. बी. नाईक (१९६९): यांनी मध्यप्रदेशातील धार आणि झाबूआ जिल्हयातील भिल्ल जमातीवर शिक्षणाच्या झालेल्या परिणामाचा अभ्यास केला आहे. नाईक यांनी भिल्लांच्या शैक्षणिक स्थितीचे अध्ययन करतांना भिल्लांच्या जमाती अंतर्गत स्थित असणाऱ्या शैक्षणिक असमानतेवर विशेष लक्ष केंद्रित केले आहे. नाईक यांच्या मते, भिल्ल जमातीमध्ये जमाती अंतर्गत शैक्षणिक असमानताही मोठ्या प्रमाणात आहे.
३. जी. नांबिझान (१९८३): यांनी राजस्थान मधील भिल्ल जमातीत अस्तीत्वात असलेल्या शैक्षणिक असमानतेचा अभ्यास केला आहे. नांबिझान यांना भिल्ल जमातीतील शैक्षणिक आणि व्यावसायिक अस्थिरता यामधील पारंपारिक संबंध यावर आपल्या अध्ययनात अधिक भर दिला आहे. नांबिझान यांच्या मते, भिल्ल जमातीच्या वेग-वेगळ्या वर्गात शैक्षणिक असमानता अस्तीत्वात आहे. भिल्ल जमातीत शैक्षणिक असमानता दिसून येण्यामागचे मुख्य कारण म्हणजे त्यांची आर्थिक परिस्थिती हे आहे. आर्थिकदृष्ट्या जूजबी परिस्थिती असणाऱ्या भिल्ल जमातीच्या मूलांचे शाळेतील प्रवेशाचे प्रमाण व त्यांची शैक्षणिक प्रगती अत्यल्प आढळून आली आहे.

❖ अध्ययनाचे उद्देश

१. भारतातील आदिवासी विद्यार्थ्यांच्या शालेय शिक्षणातील प्रगतीचा आढावा जाणून घेणे.
२. भिल्ल जमातीतील शालेय स्तरावरील शिक्षण घेणाऱ्या विद्यार्थ्यांच्या शैक्षणिक प्रगतीचा अभ्यास करणे.
३. भिल्ल जमातीतील विद्यार्थ्यांच्या उच्च शिक्षण क्षेत्रातील प्रगतीचा अभ्यास करणे.

❖ गृहितकृत्य

१. भारतातील आदिवासी विद्यार्थ्यांच्या शालेय शिक्षणातील प्रगतीची गती मंद आहे.
२. भिल्ल जमातीतील शालेय स्तरावर शिक्षण घेणाऱ्या व उच्च शिक्षण घेणाऱ्या विद्यार्थ्यांची शैक्षणिक प्रगती समाधानकारक नाही.

❖ अभ्यासाचे महत्व

मानवाच्या व्यक्तिगत व सामाजिक विकासात शिक्षणाची भूमिका ही अत्यंत महत्वपूर्ण आहे. मानवाच्या सर्वांगीन विकासाचे सर्वाधिक प्रभावी साधन म्हणून शिक्षण या घटकांचा

विचार केला जातो. प्रस्तूत शोध निबंधासाठी “नांदेड जिल्हयातील भिल्ल जमातीच्या शैक्षणिक प्रगतीचे समाजशास्त्रीय अध्ययन” हा विषय निवडण्याचे कारण म्हणजे नांदेड जिल्हयात भिल्ल जमातीच्या लोकांची संख्या लक्षणीय असून लोकसंख्येच्या प्रमाणात जमातीत शिक्षित लोकांचे प्रमाण हे नगण्य आहे. या जमातीतील लोक शिक्षणापासून वंचित राहिल्यामुळे त्यांच्या विकासात अनेक अडथळे येत आहेत. ते विकासापासून वंचित राहू नयेत. त्यांच्या शैक्षणिक प्रगतीच्या मंद गतीची जाणीव शासन व समाजाला व्हावी आणि त्यांच्या विकासाच्या मार्गाला हातभार या अध्ययनाच्या माध्यमातून लागावा हेच महत्व प्रस्तूत अध्ययनाचे आहे.

❖ अध्ययन पध्दती

प्रस्तूत शोध निबंधाच्या अध्ययनासाठी वर्णनात्मक संशोधन आराखडयाचा उपयोग करण्यात आला आहे. “वर्णनात्मक संशोधन आराखडयाचा मुख्य उद्देश उपलब्ध तथ्य, माहिती व आकडेवारीच्या आधारावर एखादी व्यक्ती, समूह समाज, घटना किंवा कोणताही विषय अथवा समस्यांच्या वास्तविक तथ्यांचे वैशिष्ट्यांचे वर्णनात्मक विवेचन प्रस्तूत करणे हा आहे. या संशोधन आराखडयाच्या आधार विश्वसनीय तत्व व वास्तविकता हा असतो. अशा आधारावरच तत्व व माहितीचे विश्लेषण केले जाते. या विश्लेषणातून प्राप्त नवीन माहितीचे अर्थनिरूपण केले जाते. अशा प्रक्रियेलाच वर्णनात्मक विश्लेषण असे संबोधले जाते.”(कन्हाडे:२०११) प्रस्तूत शोध निबंधासाठी प्राथमिक व द्वितीयक तथ्य संकलन पध्दतीचा उपयोग करण्यात आला आहे. प्राथमिक तथ्य संकलनासाठी मुलाखत अनुसूची, निरीक्षण या तंत्राचा उपयोग करण्यात आला आहे. दुय्यम तथ्य संकलनात अध्ययन विषयाशी निगडित प्रकाशित—अप्रकाशित लेख, संदर्भ ग्रंथ, मासिके, वर्तमानपत्रे, इतर संशोधकांचे संशोधन इ. आधार घेण्यात आला आहे.

❖ अध्ययन विश्व

प्रस्तूत शोध निबंधाच्या संशोधनासाठी नांदेड जिल्हा हे अध्ययनाचे विश्व आहे. नांदेड जिल्हयातील एकूण १६ तालूक्यांपैकी भिल्ल जमातीच्या लोकांची लक्षणीय संख्या असलेल्या भोकर, हिमायतनगर, हदगाव, व किनवट इ. तालूक्यांची निवड करण्यात आली आहे. या तालूक्यातील ४ गावातील २०० कुटुंबाचा अभ्यास करण्यात आला आहे. म्हणजे प्रत्येक गावातील ५० कुटुंबाचा अभ्यास करण्यात आला आहे. त्यामध्ये भोकरमधील थेरबन, हिमायतनगर तालूक्यातील पवना, हदगाव तालूक्यातील आनंदवाडी व किनवट तालूक्यातील परोटी, या गावांचा अभ्यास करण्यात आला आहे. या २०० कुटुंबाची नमूना निवड म्हणून निवड ही सहेतूक पध्दतीने करण्यात आली आहे.

❖ तथ्यांचे विश्लेषण व निर्वचन

व्यक्तीच्या बौद्धिक, मानसिक व सांस्कृतिक विकासाला चालना देणारे ज्ञान ते शिक्षण होय अशी शिक्षण शब्दाची व्यापक अर्थाने व्याख्या करता येईल. एखादी व्यक्ती विद्यार्थी दशेत गुरूकडून जे ज्ञान मिळवते ते शिक्षण होय अशी शिक्षणाची संकृचित अर्थाने

व्याख्या होईल. तसे पाहिले तर माणूस हा जन्मभर शिक्षण घेतच असतो. शिक्षणामूळे माणसाला जीवनात यशस्वी वाटचाल करता येते. एक माणूस दूसऱ्या माणसापेक्षा श्रेष्ठ ठरतो. श्रेष्ठ ठरणान्या माणसाची मन आणि बूद्धी ही शिक्षणाने प्रगत व विकसित झालेली असते. (जोशी:१९७५) शिक्षण या शब्दाचा अर्थ अधिक व्यापक अर्थाने घेतला जातो. शिक्षण हा शब्द इंग्रजीतील 'मॅनबॅजपवद' या शब्दाचा मराठी भाषेतील रूपांतर आहे. 'मॅनबॅजपवद' या शब्दाची उत्पत्ती लॅटीन भाषेतील 'मॅनबॅतम' या शब्दापासून झाली आहे. ज्याचा मराठी भाषेतील अर्थ "पालनपोषण करणे असा आहे." याचाच अर्थ असा की, शिक्षण ही अशी प्रक्रिया आहे ज्याच्या माध्यमातून व्यक्तीचे मानसिक आणि शारीरिक पालन पोषण केले जाते. शिक्षण हे व्यक्तीच्या व्यक्तीमत्त्व विकासाचे व प्रगतीचे महत्वाचे साधन मानले जाते.

नांदेड जिल्हयातील भिल्ल ही जमात प्रोटो-ऑस्ट्रेलॉईड वंशाची आहे. भिल्ल जमातीच्या लोकांचा वर्ण काळसर लांबट व गोल डोके, चपटे व बोटके नाक, गोल उभट चेहरा, मध्यम उंची, मजबूत शरीर बांधा अशी भिल्ल जमातीच्या लोकांची शारीरिक वैशिष्ट्ये आहेत. नांदेड जिल्हयातील भिल्ल जमात शैक्षणिक दृष्ट्या जिल्हयातील इतर जमातीपेक्षा अतिशय मागास आहे. नांदेड जिल्हयातील आदिवासी जमातीच्या लोकांचे साक्षरतेचे प्रमाण सदयस्थितीत १० टक्क्यांच्या आसपास आहे. म्हणजेच जिल्हयातील निरक्षर आदिवासींची संख्या मोठ्या प्रमाणावर आहे. त्यातही भिल्ल जमातीच्या शैक्षणिक मागासलेपणाची स्थिती अतिशय विदारक आहे. अशा शैक्षणिक दृष्ट्या कमालीचे मागासलेपण असणाऱ्या नांदेड जिल्हयातील भिल्ल जमातीच्या शैक्षणिक प्रगतीच्या संदर्भात समाजशास्त्रीय अध्ययन प्रस्तूत शोध निबंधात करण्यात आले आहे.

भारतातील आदिवासींच्या शैक्षणिक विकासासाठी किंवा प्रगतीसाठी स्वातंत्र्योत्तर काळात अनेक कार्यक्रम आखून शासनाने केंद्र व राज्य पातळीवरून आदिवासींचा शैक्षणिक विकास घडवून आणण्याचा प्रयत्न केला. स्वातंत्र्य प्राप्ती नंतर भारतात आदिवासी समाजात शिक्षित किंवा साक्षर व्यक्तीचे प्रमाण फार अत्यल्प होते. स्वातंत्र्यापूर्वी आदिवासी आणि शिक्षण यांचा सहसंबंध नव्हता. आदिवासी समाजात फार थोडे लोक केवळ साक्षर होते. आदिवासींच्या शैक्षणिक प्रगतीच्या संदर्भात ठक्कर बाप्पा सारख्या समाज सुधारकांनी मोठे काम केले आहे. आदिवासींची शैक्षणिक प्रगती व्हावी, त्यांनाही समाजाच्या मुख्य प्रवाहात सहभागी करून घ्यावे, देशाच्या प्रगतीत त्यांचाही हातभार असावा. अशी भुमिका सत्तेवर येणाऱ्या देशाच्या प्रत्येक पंतप्रधानानी वेळोवेळी मांडली आहे. याचा परिणाम म्हणून देशाच्या नियोजन आयोगाने प्रत्येक पंचवर्षीक योजनेत आदिवासींच्या शैक्षणिक योजनांकरिता विकास निधीची तरतूद करून त्यांची प्रगती घडवून आणण्याचा प्रयत्न केला आहे. शासनाच्या योजनांचा परिणाम म्हणून आदिवासींच्या शैक्षणिक प्रगतीला चालना कशी मिळत गेली ते खालील सारणीवरून आपल्याला अधिक चांगल्या रितीने स्पष्ट करता येईल.

सारणी क्र. १. भारतातील आदिवासींची शालेय शिक्षणातील प्रवेशित वर्गातील विद्यार्थ्यांची माहिती दर्शविणारी सारणी
(आकडेवारी लाखात)

वर्ष	प्राथमिक वर्ग १ ते ५			उच्च प्राथमिक वर्ग ६ ते ८			माध्यमिक व उच्च माध्यमिक वर्ग ९ ते १२		
	मुलं	मुली	एकूण	मुलं	मुली	एकूण	मुलं	मुली	एकूण
२००५-०६	७५	६७	१४२	२५	२०	४५	१३	०९	२२
२००६-०७	७६	६८	१४४	२६	२०	४६	१५	१०	२५
२००७-०८	७६	७०	१४६	२६	२१	४७	१४	१०	२४
२००८-०९	७९	७३	१५२	२७	२३	५०	१६	११	२७
२००९-१०	७९	७३	१५२	२८	२३	५१	१७	१३	३०
२०१०-११	७७	७२	१४९	२८	२६	५४	१८	१४	३२

(Source: Educational Statistics at a Glance, 2012, MHRD)

उपरोक्त सारणीतील आकडेवारी वरून देशातील आदिवासींच्या शालेय शिक्षणातील प्रवेशाची स्थिती लक्षात येते. सारणीतील आकडेवारी लाखात असून सारणीत २००५-०६ ते २०१०-११ या सहा वर्षातील विद्यार्थ्यांच्या प्रवेशाचा आढावा घेण्यात आला आहे. सत्र २००५-०६ मध्ये प्राथमिक विद्यार्थ्यांच्या प्रवेशाची स्थिती पाहता ७५ लाख मुलं, ६७ लाख मुली म्हणजे एकूण १४२ लाख विद्यार्थी प्राथमिक शिक्षणात प्रवेशित होते. तर २०१०-११ मध्ये प्राथमिक शिक्षणातील प्रवेशाची स्थिती ही मुल ७७ लाख व मुली ७२ लाख म्हणजे एकूण १४९ लाख विद्यार्थी प्रवेशित होते. या आकडेवारीची तूलना केली असता असे निदर्शनास येते की. प्राथमिक शिक्षणातील आदिवासी विद्यार्थ्यांची प्रगती ही सकारात्मक असली तरी त्या प्रगतीचा वेग मात्र आपणास मंद दिसून येतो. तसेच उपरोक्त सारणीचे आणखी काही विश्लेषण प्राथमिक स्वरावरील शिक्षणाचे केले असता असे निदर्शनास येते की, सत्र २००८-०९ व सत्र २००९-१० मध्ये प्राथमिक स्वरावरील प्रवेशित विद्यार्थ्यांची आकडेवारी जवळपास सारखीच आहे.जे की नैसर्गिकपणे जी वाढ व्हायला पाहीजे होती ती आपणास दिसून येत नाही.

उपरोक्त सारणीतील दूसऱ्या भागाचे विश्लेषण करतांना आपणास असे निदर्शनास येते की, उच्च प्राथमिक स्वरावरील विद्यार्थ्यांच्या प्रवेशित आकडेवारीची तूलना केली असता असे निदर्शनास येते की, इयत्ता ६वी ते ८वी या वर्गात सत्र २००५-०६ मध्ये प्रवेशित विद्यार्थ्यांची संख्या ४५ लाख होती तर सत्र २०१०-११ मध्ये याच वर्गातील प्रवेशित विद्यार्थ्यांची संख्या वाढून ती ५४ लाख झाला आहे. म्हणजे या स्तरातील विद्यार्थ्यांच्या प्रवेशाचे प्रमाण दरवर्षी थोड्याफार प्रमाणात का होईना वाढत गेले आहे. म्हणजेच भारतातील आदिवासी विद्यार्थ्यांची या स्तरातील शैक्षणिक प्रगती आपणास सकारात्मक दिसून आली आहे.

उपरोक्त सारणीच्या तीसऱ्या भागाचे विश्लेषण केले असता माध्यमिक व उच्च माध्यमिक (इयत्ता ९वी ते १२ वी) स्तरातील भारतातील आदिवासी समुदायाच्या विद्यार्थ्यांचे प्रवेशाची स्थिती ही सारणीत जी दर्शविण्यात आली आहे. त्या आकडेवारीचे विश्लेषण करतांना आपणास असे निदर्शनास येते की, सत्र २००५-०६ मध्ये माध्यमिक व उच्च माध्यमिक स्वरावरील विद्यार्थ्यांची सकल भारतात प्रवेशाची संख्या ही २२ लाख होती त्यात सत्र २०१०-११ मध्ये वाढ होऊन ३२ लाख झाली आहे. म्हणजेच ६ वर्षात जवळपास ४५ टक्के विद्यार्थ्यांचे प्रवेशाचे प्रमाण वाढले आहे. एकूणच उपरोक्त सारणीच्या विश्लेषणातून असा निष्कर्ष स्पष्ट होतो की, भारतातील आदिवासी विद्यार्थ्यांची प्राथमिक स्वरावरील शैक्षणिक प्रगतीची गती मंद आहे. व शैक्षणिक प्रवेशाचे प्रमाण ही म्हणावे तसे वाढत नाही. तर उच्च प्राथमिक, माध्यमिक व उच्च माध्यमिक स्वरावरील विद्यार्थ्यांची शैक्षणिक प्रगती सकारात्मक आहे.

सारणी क्र. २. भिल्ल जमातीच्या कुटुंबातील पाल्यांचा शालेय शिक्षणातील प्रवेशित विद्यार्थ्यांची माहिती दर्शविणारी सारणी (एकूण २०० कुटुंब)

अ.क्र.	शालेय शिक्षणातील वर्गनिहाय प्रवेशित विद्यार्थी	मुलं	मुली	वारंवारीता	टक्केवारी
अ	प्राथमिक (वर्ग १ ते ५)	५५	३३	८८	४४:
ब	उच्च प्राथमिक (वर्ग ६ ते ८)	२६	१३	३९	१९.५०:
क	माध्यमिक (वर्ग ९ ते १०)	२४	१३	३७	१८.५०:
ड	उच्च माध्यमिक (वर्ग ११ ते १२)				
१	कला	१२	११	२३	११.५०:
२	वाणिज्य	००	००	००	००:
३	विज्ञान	०६	०३	०९	४.५:
४	व्यावसायिक	०४	००	०४	०२:
	एकूण	१२७	७३	२००	१००:

नांदेड जिल्हयातील भिल्ल जमातीच्या शैक्षणिक प्रगतीचे समाजशास्त्रीय अध्ययन केले असता. क्षेत्रीय अध्ययनाद्वारे प्राप्त झालेल्या माहितीचे विश्लेषण उपरोक्त सारणीमध्ये करण्यात आले असून भिल्ल जमातीच्या २०० कुटुंबातील शिक्षणयोग्य वय असणारी एकूण ३५७ मुले व मुली आढळून आले असून त्यापैकी २०० मुले व मुली वेग-वेगळ्या शालेय शिक्षणातील वर्गात प्रवेशित असलेली आढळून आली आहेत. त्याचे विश्लेषण केले असता असे दिसून येते की, प्राथमिक शिक्षणात (१ ते ५वर्गात) ८८(४४टक्के) मुले उच्च प्राथमिक (वर्ग ६ते ८) शाळेतील प्रवेशित विद्यार्थ्यांची संख्या ३९(१९.५०टक्के) एवढी आहे. माध्यमिक वर्गातील (वर्ग ९ते १०) प्रवेशित विद्यार्थ्यांची संख्या ३७(१८.५०टक्के) एवढी आहे. तर उच्च माध्यमिक वर्गातील (वर्ग ११ते १२) यातील प्रवेशाची स्थिती पाहता कला शाखेत सर्वाधिक जास्त २३(११.५०टक्के) विद्यार्थी प्रवेशित आहेत. त्यानंतर वाणिज्य शाखेत एकही पाल्य प्रवेशित नाही. विज्ञान शाखेत एकूण ९(४.५टक्के) प्रवेशित आहेत. तर व्यावसायिक शाखेमध्ये जमातीतील प्रवेशित विद्यार्थ्यांची संख्या ०४(२टक्के) आढळून आली आहे.

भिल्ल जमातीच्या एकूण २०० कुटुंबांपैकी वय वर्ष ६ ते २५ असणाऱ्या मुला मुलींची संख्या जमातीत ३५७ आढळून आली आहे. त्यापैकी जे २०० विद्यार्थी आहेत. त्यांच्या वारंवारितेवरूनच सारणीतील टक्केवारी काढण्यात आली आहे. अध्ययन क्षेत्रातील चारही गावात पूर्व प्राथमिक शाळेची व्यवस्था असल्यामुळे गावातील शाळेत प्रवेश घेणाऱ्या विद्यार्थ्यांचे प्रमाण सर्वाधिक जास्त आहे. अध्ययन क्षेत्रातील दोन गावात वर्ग १ ते ८ पर्यंत शिक्षणाची सोय असल्यामुळे भिल्ल जमातीतील पालक आपल्या मुलांना गावातील शाळेतच प्रवेश देण्यास प्राधान्य देतात असे आढळून आले आहे. माध्यमिक वर्गातील प्रवेशित विद्यार्थ्यांचे प्रमाण प्राथमिक व उच्च प्राथमिक वर्गातील विद्यार्थ्यांपेक्षा कमी दिसून आले आहे. त्याचे कारण शैक्षणिक गळती हे आहे. शैक्षणिक गळतीचे प्रमाण माध्यमिक व उच्च माध्यमिक स्तरावर अधिक दिसून आले आहे. कारण काही पालक आपल्या मुलांना गावात जेवढी शिक्षणाची सोय आहे तेवढेच शिक्षण प्राप्त करू देतात. काही पालक शेती कामासाठी, मजूरीसाठी मुलांना कामाला लावतात. काही पालक आपल्या मुलींना शेतातील कामासाठी, घरकामासाठी, व मुलींना बाहेरगावी दररोज जाण्या येण्याची सुविधा नसल्यामुळे आपल्या पाल्यांना पढील शिक्षणासाठी पाठवत नाहीत. उच्च माध्यमिक स्तरावरील प्रवेशित विद्यार्थ्यांची संख्या कला शाखेत सर्वाधिक २३ असून त्यानंतर विज्ञान शाखेत ९ विद्यार्थी प्रवेशित असलेले आढळून आले आहेत. व्यावसायिक शाखेत ४ विद्यार्थी तर वाणिज्य शाखेत एकही विद्यार्थी प्रवेशित नाही. थोडक्यात वरील निर्वचनावरून असा निष्कर्ष निघतो की, भिल्ल जमातीत शालेय स्वरावरील प्रवेशित विद्यार्थ्यांचे प्रमाण फारसे अधिक चांगले नाही. जमातीतील शिक्षण प्राप्त करण्यास पात्र असणाऱ्या ३५७ जणांपैकी २०० जण शालेय शिक्षण घेत आहेत. म्हणजेच ५६ टक्के विद्यार्थी शालेय शिक्षणात प्रवेशित आहेत.

सारणी क्र.३. भिल्ल जमातीच्या कुटुंबातील पाल्यांची उच्च शिक्षणात प्रवेशित वर्गातील माहिती दर्शविणारी सारणी

(एकूण कुटुंब २००)

अ.क्र.	उच्च शिक्षणातील वर्गनिहाय प्रवेशित विद्यार्थी	मुल	मुली	वारंवारीता	टक्केवारी
अ	पदवी				
१	कला	०६	०१	०७	३.७५:
२	वाणिज्य	००	००	००	००:
३	विज्ञान	०३	०१	०४	२:
४	व्यावसायिक	०१	००	०१	०.५०:
ब	पदव्युत्तर पदवी				
१	कला	०२	०१	०३	१.५०:
२	वाणिज्य	००	००	००	००:
३	विज्ञान	००	००	००	००:
४	व्यावसायिक	०१	००	०१	०.५०:
क	कुटुंबात कोणीच उच्च शिक्षणासाठी प्रवेशित नाही			१८४	९२.००:

उपरोक्त सारणीत भिल्लांच्या शैक्षणिक प्रगतीच्या संदर्भात अध्ययन करतांना उच्च शिक्षणातील प्रवेशित विद्यार्थ्यांच्या स्थितीचा आढावा प्रस्तूत शोध निबंधात घेण्यात आला

आहे. भिल्ल जमातीच्या कुटुंबातील किती पाल्य सहाय्यस्थितीत उच्च शिक्षण घेत आहेत हे जाणून घेण्यासाठी उपरोक्त सारणीत संकलित तथ्यांचे विश्लेषण करण्यात आले आहे. भिल्लांच्या २०० कुटुंबांपैकी वेग-वेगळ्या शाखांमध्ये पदवीचे शिक्षण प्राप्त करण्यासाठी प्रवेश घेणाऱ्यांमध्ये कला शाखेत शिक्षण घेणारे ६ मुले व एक मुलगी एकूण ०७ विद्यार्थी आहेत. वाणिज्य शाखेत अध्ययन क्षेत्रातील चारही गावातील एकही विद्यार्थी पदवीच्या शिक्षणासाठी प्रवेशित नाही. विज्ञान शाखेत ३ मुले व ०१ मुलगी असे एकूण ४ विद्यार्थी शिक्षण घेत आहेत. व्यावसायिक अभ्यासक्रमाला प्रवेशित विद्यार्थ्यांची संख्या केवळ ०१ आहे. अध्ययन क्षेत्र गाव असणाऱ्या परोटी या गावातील एकमेव विद्यार्थी बी. सी. ए. च्या पदवीचे शिक्षण घेत आहे.

पदव्युत्तर पदवीचे शिक्षण घेणाऱ्या विद्यार्थ्यांचे प्रमाणही भिल्ल जमातीत अतिशय कमी आहे. कला शाखेत पदव्युत्तर पदवीचे शिक्षण घेणारे विद्यार्थी अध्ययन क्षेत्रातील चार गावांमध्ये ०३ विद्यार्थी आढळून आले आहे. त्यात २ मुले व ०१ मुलगी आहे. शेरबन येथे ०२ विद्यार्थी पदव्युत्तर पदवीचे शिक्षण घेत आहेत. ते या गावातील जमातीतील पहिले पदव्युत्तर पदवीचे शिक्षण प्राप्त करणारे विद्यार्थी आहेत. ०१ विद्यार्थी पवना या गावातील पदव्युत्तर पदवीचे शिक्षण प्राप्त करित आहे. वाणिज्य आणि विज्ञान शाखेत पदव्युत्तर पदवीच्या शिक्षणासाठी एक ही विद्यार्थी अध्ययन क्षेत्रातील चारही गावातून प्रवेशित नाही. पदव्युत्तर पदवीच्या व्यावसायिक अभ्यासक्रमासाठी आनंदवाडी या गावातून केवळ ०१ विद्यार्थी प्रवेशित झालेला आढळून आलेला आहे. नांदेड जिल्ह्यातील अध्ययन क्षेत्रातील चार गावातील २०० कुटुंबांपैकी १८४ कुटुंबात कोणीही व्यक्ती उच्च शिक्षणासाठी प्रवेशित नाहीत. वरील विवेचनावरून हे स्पष्टपणे दिसून येते की, स्वातंत्र्याच्या ६९ वर्षांनंतरही भारतातील सर्वाधिक लोकसंख्या असणाऱ्या जमातीत उच्च शिक्षणाची दयनीय अवस्था आहे. भिल्लांमध्ये उच्च शिक्षणाची एवढी दुर्दशा असण्याचे कारण म्हणजे शिक्षणाविषयीची जाणीव आणि जागृतीचा अभाव आजही त्यांच्यात आढळून येतो. उपरोक्त विश्लेषणावरून असा निष्कर्ष निघतो की, भिल्ल जमातीतील उच्च शिक्षणातील शैक्षणिक प्रगती अतिशय बिकट आहे. समग्र भारतातील उच्च शिक्षणाचा २० टक्के च्या जवळपास असतांना भिल्ल जमातीत ते प्रमाण केवळ ४ टक्के असणे हे भिल्ल जमातीतील व्यवस्थेसमोरील मोठे आव्हान आहे.

❖ अध्ययनाचे निष्कर्ष

१. अध्ययन क्षेत्रातील चारही गावात सर्वच स्तरातील शैक्षणिक मागासलेपण भिल्ल जमातीत आढळून आले आहे.
२. भिल्ल सर्वाधिक जास्त शैक्षणिक गळतीचे प्रमाण प्राथमिक स्तरावर आहे आणि त्यानंतर माध्यमिक स्तरावर आहे.
३. भिल्ल जमातीत उच्च शिक्षणासाठी प्रवेश घेतलेल्या उत्तरदात्यांच्या पाल्यांची संख्या अत्यल्प आहे.
४. ९२ टक्के कुटुंबात एकही पाल्य उच्च शिक्षित नाही.

५. शालेय शिक्षणातील प्रवेशित विद्यार्थ्यांच्या स्थितीवरून भिल्ल जमातीची शैक्षणिक प्रगती समाधानकारक नाही.
६. शिक्षण प्राप्त करण्या योग्य वय असलेल्या मुलांपैकी जमातीत ५६ टक्के मुलेच शालेय शिक्षण प्राप्त करित आहेत.
७. भिल्ल जमातीत शाळाबाह्य मुलांची समस्या आहे.
८. शालेय शिक्षणातील प्रवेशित विद्यार्थ्यांची मर्यादीत संख्या भिल्लांच्या शैक्षणिक प्रगतीतील मोठा अडथळा आहे.

❖ शिफारशी किंवा सूचना

१. आदिवासी बहुल भागात नवीन शिक्षण संस्था निर्माण करण्याची गरज आहे.
२. शालेय स्तरावरील विद्यार्थ्यांचा प्रवेश वाढविण्यासाठी ठोस कृती आराखडा तयार करून तो शिक्षक व पालक त्यांच्या मार्फत राबविण्याची गरज आहे.
३. भिल्ल जमातीत उच्च शिक्षणाच्या संदर्भात प्रचार—प्रसार करणे गरजेचे आहे.
४. आदिवासी विद्यार्थ्यांसाठी उच्च शिक्षणासाठी निवासी महाविद्यालयाची सुरुवात करण्यात यावी.

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वनविषयक कायदे व आदिवासी

डॉ. डी. जी. म्हशाखेत्री

प्राचार्य तथा समाजशास्त्र विभाग प्रमुख, कर्मवीर दादासाहेब देवतळे महाविद्यालय,
चामोर्शी जि. गडचिरोली.

प्रस्तावना

आदिवासी म्हटले की, जंगलात, दऱ्याखोऱ्यात, डोंगराळ भागात वास्तव्य करून जीवन जगणारे, जंगलात वास्तव्य करतांना स्वतंत्र व मुक्त पध्दतीने जीवनाचा उपभोग घेणारे म्हणजे आदिवासी, आदिवासी जंगल निवासी असल्याने सुसंस्कृत समाजापासून अलिप्त व कोसो दुर होता. त्यांच्या चालीरीती, रितीरिवाज, जीवनपध्दती वेगळी म्हणजे निसर्गाशी साधर्म्य साधणारी अशी होती. प्रारंभिक काळात आदिवासी हा अन्न संग्रह करून जीवन जगणारा म्हणून प्रसिध्द होता. कारण शेती करण्याची कला किंवा तंत्र त्यांना अवगत नव्हते परंतू हळुहळु आदिवासी नैसर्गीक पध्दतीने शेती करू लागले व एका ठिकाणी स्थायी राहू लागले. म्हणजेच राज्यातील बहुसंख्य आदिवासी विशेषतः ठाणे, नाशिक, धुळे, नंदुबार, जळगांव, पुणे, नांदेड, अमरावती, गडचिरोली आणि चंद्रपुर या जिल्हयातील आदिवासी हे वनक्षेत्राभोवती व जवळपास वास्तव्य करतात. त्यांच्या जंगलातील वास्तव्यामुळे त्यांना जंगलाचे 'अनभिषिक्त राजे' म्हटले आहे. जंगलातील वनोपज गोळा करणे, शिकार, मासेमारी यावर आदिवासींचे जीवन अवलंबून होते. अशा या मुक्त व मर्यादित जीवन जगणाऱ्या आदिवासींचे स्वातंत्र्य ब्रिटिश राजवटीत कायमचे हिरावून घेतले.

ब्रिटिश राजवटीतील वनधोरण व आदिवासी

जंगलनिवासी आदिवासींचे संपुर्ण जीवन जंगलावर अवलंबून आहे. अशा आदिवासींबाबत. कोणताही मानविय विचार न करता इंग्रज सरकारने १८७४ पासून देशातील जंगले व जंगलातील वनसंपत्ती आपल्या ताब्यात घेऊन आपली सत्ता प्रस्थापित करण्याचे धोरण आखू लागले. जंगलातील वनसंपत्ती पाहून ब्रिटिशांनी आपले वनविषयक धोरण आखतांना आदिवासींच्या हितांचे रक्षण न करता केवळ स्वतःचा लाभ कसा होईल याचाच विचार करून आदिवासींचे हक्क व हित यांचा बळी दिला. वनांचे रक्षण करून आर्थिक लाभ मिळविण्यासाठी ब्रिटिशांनी धोरण आखले. या धोरणाची अंमलबजावणी करण्यासाठी ब्रिटिशांनी १८७८ मध्ये पहिला भारतीय वनकायदा अमलात आणला. परंतू भारतातली वेगवेगळ्या प्रदेशात भिन्न भिन्न कायदे असल्याने अशा परिस्थितीत ब्रिटिशांच्या अधिसत्तेखाली असणाऱ्या सर्वच भारतीय प्रदेशात इ.स. १९२७ मध्ये एकच भारतीय वनकायदा अंमलात आणला. ब्रिटिशांनी अंमलात आणलेल्या या वनकायद्यामुळे आदिवासींच्या जीवनाचा आधार असलेल्या व त्यांचा हक्क आणि मालकी असलेल्या जमिनीवरील हक्क व हितसंबंध एकाच रात्रीत

संपुष्टात आले. या कायद्यानुसार बिटिशांनी जंगले व जंगलातील संपत्ती ताब्यात घेतली व ज्या आदिवासींना त्यांचे जंगल व जंगल संपत्तीवर हक्क व अधिकार असतील तर ते त्यांनी तिन महिण्यात सिध्द करावे असे तुघलकी बंधन घातले. अशा तऱ्हेने निसर्गाने बहाल केलेले स्वातंत्र्य व मुक्त जीवन भारतातील आदिवासी कायमचा गमावून बसला व प्रचंड विवेचनेत तसेच खऱ्या अर्थाने पारतंत्र्यात सापडला.

भारताला स्वातंत्र्य प्राप्त होऊन आजही १९२७ च्या भारतीय वन कायद्यातील अनेक अन्यायकारक तरतुदी कायम आहेत. जंगलातील जमिनीवर आदिवासींना कोणतेही अधिकार प्राप्त होणार नाहीत अशी तरतुद या कायद्यात असल्याने जंगलचा 'अनभिषिक्त राजा' गुलाम ठरला. याविरूद्ध काही समाजसेवी संघटनांनी आदिवासी समाजावर होणाऱ्या अन्याय अत्याचाराबाबत संघटित होऊन चळवळ उभारली व आदोलने केली. आदिवासींना त्यांचे हक्क मिळवून देण्यासाठी संघर्ष केला. त्यांचाच परिणाम म्हणजे केंद्र शासनाने २००६ साली आदिवासींचे वैयक्तिक मालकी हक्क व परंपरागत सामुहिक हक्क यांना मान्यता देणारा कायदा मंजूर केला.

अनुसूचित जमाती व इतर पारंपारिक वननिवासी (वनहक्क मान्य करणे) अधिनियम २००६

अनुसूचित जमाती व इतर पारंपारिक वननिवासी (वनहक्क मान्य करणे) अधिनियम २००६ व नियम २००८ आणि सुधारित नियम २०१२ नुसार अनुसूचित जमाती व इतर पारंपारिक वननिवासी यांना कलम ३(१) नुसार वैयक्तिक व सामुहिक वनहक्क किंवा दोहोंचे धारणाधिकार मिळण्याचे अधिकार प्राप्त झालेले आहेत. त्यानुसार आदिवासींना स्वतःच्या उपजिविकेकरीता शेती कसण्यासाठी वन जमिनी धारण करण्याचा व त्यामध्ये राहण्याचा हक्क, निस्तार सारखे हक्क, गावांच्या सिमांतर्गत किंवा सिमेबाहेर परंपरागत गोळा केले जाणारे गौण वनोत्पादन गोळा करणे, त्याचा वापर करणे किंवा त्याची विल्हेवाट लावणे यासाठी स्वामित्व हक्क, पाण्यातील मासे व अन्य उत्पादन, चराई करणे, सामाजिक वनस्रोताचे संरक्षण, पुनर्निमाण, संवर्धन, व्यवस्थापन करण्याच हक्क इ. विविध हक्क प्राप्त झालेले आहेत.

या कायद्या अंतर्गत जैव विविधतेत प्रवेश मिळविण्यापासून तर जैव व सांस्कृतीक विविधता याबाबतीत बौध्दीक मालमत्ता व पारंपारिक ज्ञान मिळविण्याचा सामुहिक हक्क प्राप्त झालेला आहे. तसेच कोणत्याही राज्याच्या कोणत्याही पारंपारिक किंवा रूढीगतकायद्याखाली आदिवासींचे हक्क स्विकारण्यात आलेले आहेत. पोटकलम (१) द्वारे मान्य व निहित करण्यात आलेले वनहक्क कलम ३, पोटकलम (१) च्या खंड (क) मध्ये नमुद केलेल्या जमिनिच्या बाबतीत, अशी जमीन व्यक्तित्या किंवा कुटुंबाच्या किंवा समाजाच्या भोगवट्याखाली असेल तर कोणत्याही परिस्थितीत चार हेक्टरपेक्षा अधिक असणार नाही अशी तरतुद या कायद्यात अंतर्भूत आहे.

वनहक्क कार्यपध्दती

या अधिनियमानुसार ग्रामसभेच्या माध्यमातून अनुसूचित जमाती व इतर पारंपारिक वननिवासी यांना वैयक्तिक किंवा सामुहिक वनहक्काचे दावे प्राप्त करून ते एकत्रित करणे व

पडताळणी करून तसेच त्याबाबत ठराव संमत करून उपविभाग स्तरीय समितीकडे पाठवेल. ग्रामसभेने एखाद्याचा दावा नाकारला तर ती व्यक्ती पोटकलम (३) अन्वये उपविभाग स्तरीय समितीकडे विनंतीअर्ज दाखल करू शकते. उपविभाग स्तरीय समिती, जिल्हा स्तरीय समिती व राज्य स्तरीय सनियंत्रण समिती यांच्या मार्फत अनुसूचित जमाती व इतर पारंपारिक वननिवासी यांचे वैयक्तिक किंवा सामूहिक वनहक्क दावे निकाली काढण्याची तरतूद केलेली आहे. वनहक्क निश्चित करण्यासाठी विविध पुराव्याची मागणी सुध्दा या अधिनियमात उल्लेखित आहे.

वनहक्क व्यवस्थापन समिती व कार्ये

अनुसूचित जमाती व इतर पारंपारिक वननिवासी अधिनियम २००६, नियम २००८ व सुधारित नियम २०१२ तसेच संबंधित ग्रामसभेअंतर्गत नियम ४ (१)(३) नुसार स्थापन केलेल्या समितीला 'सामूहिक वनहक्क व्यवस्थापन समिती' (CFRMC) असे संबोधण्यात येऊन या समितीचे सनियंत्रण व नियंत्रण ग्रामसभा करेल असा शासन निर्णय २४ जुन २०१५ रोजी निर्गमित करण्यात आला. या समितीच्या वतिने अनुसूचित जमाती व इतर पारंपारिक वननिवासी यांच्या फायद्यासाठी ग्रामसभेच्या मान्यतेने वनसंपत्तीचे समान व्यवस्थापन करण्यासाठी नियम ४(१) (च) मधील तरतुदीनुसार योजना तयार करेल. समितीच्या क्षेत्रातील वनव्यवस्थापन कायद्याचे उल्लंघन होऊ नये यासाठी ग्रामसभेच्या मान्यतेने योग्य नियमावली तयार करणे, केंद्र शासनाने ठरविलेल्या १२ गौनवनोपजांची विक्री आधारभूत किंमतीपेक्षा कमी दराने विक्री होणार नाही याची दक्षता घेणे इ. कार्ये पार पाडण्याचे अधिकार प्राप्त झाले आहेत.

वनहक्क अधिनियम २००६ नुसार फलनिष्पत्ती

वनहक्क अधिनियम २००६ नुसार आदिवासी व इतर पारंपारिक वननिवासी यांना हक्क म्हणून उदरनिर्वाहाचे साधन मिळाले. यात वैयक्तिक व सामूहिक असे दोन्ही वनहक्क आहेत. या कायद्याअंतर्गत जे वैयक्तिक वनहक्काचे दावे प्राप्त झाले यात जानेवारी २०१९ पर्यंत १६ हजार २०९ दावे मान्य झाले असून एक लाख नऊ हजार हेक्टर वनक्षेत्रावर आदिवासींचा हक्क मान्य करण्यात आला. यात नंदुरबार व जळगांव जिल्हयातील वनक्षेत्र अधिक आहे. गडचिरोली, रायगड, पालघर, ठाणे, नाशिक याही जिल्हयाचा समावेश आहे. जानेवारी २०१९ अखेर महाराष्ट्रात जिल्हा समितीकडून आदिवासींसाठी ५३३३ व इतर पारंपारिक वननिवासींसाठी २३८७ असे सामुदायिक वनहक्क दावे मंजूर केले आहेत. सामुदायिक वनहक्क दावे विशेषतः गडचिरोली, धुळे व नंदुरबार या जिल्हयासाठी देण्यात आले आहे.

संसदेच्या वने, पर्यावरण व विज्ञान तंत्रज्ञान विषयक स्थायी समितीने लोकसभा व राज्यसभेसमोर भारतातील जंगलांची सद्यास्थिती असणारा अहवाल प्रस्तुत केला. या अहवालानुसार "देशातील वन आच्छादन २०१८ साली ८,०२,०८८ चौ.कीमी आहे व देशाच्या एकूण भौगोलिक क्षेत्रापैकी २४.३९:क्षेत्र वने व वृक्षाच्छादित आहे. २०१७ च्या तुलनेत हे क्षेत्र

८०२१ चौ.कीमी ने वाढले आहे” या अहवालानुसार वनहक्क कायदा लागू हेण्याआधी इ.स. २००५ साली हेच क्षेत्र ६,७७,०८८ चौ.कीमी होते. व एकुण भोगोलीक क्षेत्रापैकी २०.६०:एवढे होते. आदिवासी बांधवांना वनहक्क दिल्यानंतर वनाच्छादन वाढल्याचे स्पष्टपणे दिसून येते.

वन आधारीत आदिवासींना रोजगार संधी

आदिवासींच्या आर्थिक व सामाजिक विकासात वनविषयक कामे महत्वाची ठरतात. यात प्रामुख्याने मुख्य व गौण वनोपज घेणे, वनीकरण व रोपांची लागवड, वन्य पशुजीवन, निसर्गाचे संवर्धन आणि संरक्षण इत्यादी कामाचा समावेश होतो. वन विभाग, जंगल कामगार सहकारी संस्था, महाराष्ट्र राज्य सहकारी आदिवासी विकास महामंडळ, वन विकास महामंडळ इ. मार्फत पुरविल्या जाणाऱ्या रोजगारावर आदिवासींची आर्थिक परिस्थिती मोठ्या प्रमाणावर अवलंबून आहे. यातूनच आदिवासी विविध वनविषयक योजनांवर कामे करून अर्थप्राप्ती करतात. तसेच लाकूड कटाई बाबत विशेष प्रशिक्षण घेऊन आदिवासी आपल्या मिळकतीत आर्थिक भर घालतात. पुर्वी आदिवासींच्या अज्ञानामुळे त्यांचे वन कंत्राटदाराकडून शोषण केले जायचे म्हणून आदिवासींना शोषणमुक्त करण्यासाठी राज्य शासनाने वेगवेगळे अधिनियम पारित केलेले आहेत.

भारतीय वनकायदा सुधारित मसुदा २०१९

भारतीय वनकायदा सुधारणा विषयक २०१९ असा मसुदा सार्वजनिक करण्यात आला होता. या मसुद्यात सुचना सुध्दा मागितल्या होत्या. यात आदिवासींचे वनविषयक हक्क हिरावून उद्योगपतींना वनाच्या रक्षणाची जबाबदारी देण्याची तरतुद होती. २००६ च्या कायद्यानुसार आदिवासींना वनहक्क प्राप्त झाला. मात्र या सुधारणा विधेयकाच्या मसुद्यात २००६ च्या कायद्याला हरताळ फासण्याचा प्रकार दिसत होता. परिणामी आदिवासींमध्ये प्रचंड संताप निर्माण झाला होता. याबाबत मोर्चे काढून आदिवासींनी आपला सरकारवरील संताप व्यक्त केला. ज्या विधेयकाच्या मसुद्याने देशभरातील आदिवासींमध्ये संतापाची लाट पसरली त्या मसुद्याला वन मंत्रालयाची मंजूरीच नाही, असे वक्तव्य केंद्रीय पर्यावरण व वनमंत्री मा. प्रकाश जावडेकर यांनी केले आहे.

सुधारित मसुदा २०१९ विरोधात श्रमजीवी संघटनांचा आक्रोश

केंद्र शासनाने सुधारित वन कायदा २०१९ चा मसुदा जाहिर झाल्याने व त्या मसुद्यातील आदिवासी व पारंपारिक वननिवासी यांचे हक्क डावलणारा असल्याने सदर कायदा रद्द करण्यासाठी श्रमजीवी संघटनेच्या वतिने मोर्चा काढून जिल्हाधिकाऱ्यांना निवेदन देण्यात आले. या निवेदनातील प्रमुख मागण्या.

१. २०१९ च्या मसुद्यातील वन अधिकाऱ्यांना दिलेले अमर्यादित अधिकार रद्द करण्यात यावेत.
२. वनांचे खाजगीकरण करून भाडवलदारांना वनशेती करण्याची तरतुद रद्द करावी.

३. वनसंसाधनावर असलेला आदिवासींचा हक्क अबाधित ठेवण्यात यावा.
४. वनहक्क अधिनियम २००६, नियम २००८ व सुधारणा २०१२ नुसार दिलेले अधिकार कायम ठेवण्यात यावे.
५. ग्रामसभेचे अधिकार कमी करून वनाधिकाऱ्यांना अमर्यादित अधिकार दिलेले आहेत ते रद्द करावे.

अशा विविध मागण्याचे निवेदन श्रमजीवी संघटनेच्या वतीने शासनाकडे पाठविण्यात आले.

वनहक्क कायदा २००६ संदर्भात दुरूस्ती

महाराष्ट्र राज्याचे महामहीम राज्यपाल भगतसिंह कोश्यारी यांनी अनुसूचित जमाती आणि इतर पारंपारिक वननिवासी (वनहक्कांची मान्यता) अधिनियम २००६ या कायद्यामध्ये महाराष्ट्र राज्यातील अनुसूचित श्रेत्रासंदर्भात काही सुधारणा केल्या आहेत. भारतीय संविधानाच्या पाचव्या अनुसूचिमधिल प्राप्त अधिकारांचा वापर करून राज्यपालांनी दि. १८ मे २०२० रोजी एका अधिसूचनेद्वारे उपरोक्त कायद्याच्या कलम ६ मध्ये सुधारणा केल्या आहेत. नविन अधिसूचनेनुसार विभागीय आयुक्तांच्या अध्यक्षतेखाली विभागीय स्तरीय समित्या गठीत करण्यात आल्या असून सदर समित्यांकडे जिल्हा स्तरीय समितीच्या निर्णयांच्या विरोधात अपिल करता येणार आहे. या अधिसूचनेमुळे बाधित आदिवासींना दिलासा मिळणार आहे.

निष्कर्ष व शिफारशी

आदिवासी व पारंपारिक वननिवासी यांच्या हिताचे रक्षण करण्याकरीता त्यांना त्याचे हक्क प्रदान करण्याकरीता केंद्र व राज्य शासनाने पारित केलेल्या कायद्याबाबत व वेळोवेळी केलेल्या सुधारणा याबाबत वरिल विवेचनात थोडक्यात आढावा घेण्यात आलेला आहे. त्याअनुषंगाने काही निष्कर्ष वजा शिफारशी खालीलप्रमाणे आहेत.

१. जागतिकीकरण आणि नैसर्गिक साधन संपत्तीच्या वाढत्या मागणीचे दुष्परिणाम आज सर्वानाच भोगावे लागत आहेत. नैसर्गिक संसाधनांच्या अनिर्बंध वापराचे गंभीर परिणाम जगभरातील आदिवासींच्या तसेच स्थानिक रहिवाशांच्या पारंपारिक जीवनपध्दतीवर होत आहे. जैव विविधतेचे प्रचंड नुकसान होत आहे. त्याचबरोबर त्यांना जबरदस्तीने विस्थापन किंवा स्थालांतर करावे लागत आहे. यावर जागतिक पातळीवर सकारात्मक विचार होणे गरजेचे आहे.
२. सामुदायिक वनहक्क क्षेत्रामधून मुख्य व गौणवनोपज घेत असतांना ती वनोत्पादने टिकाऊ व नैसर्गिक स्वरूपात कशी उपयोगात व वापरात आणता येतील याचा विचार होणे आवश्यक आहे.
३. कायदानुसार वनांची मालकी वन विभागाकडे पर्यायाने शासनाकडे असली तरी आदिवासींना मिळालेल्या हक्कांचा त्यांच्या उदरनिर्वाहासाठी व त्यांचे जीवनमान उंचावण्यासाठी आदिवासींचे प्रबोधन करून त्यांना आवश्यक ती मदत करणे गरजेचे

आहे. म्हणजेच आदिवासी व पारंपारिक वननिवासी यांच्या विकासासाठी त्यांना मिळालेल्या हक्कांचा उपयोग कसा अधिक प्रभावी करता येईल यासाठी प्रयत्न करणे आवश्यक आहे.

४. अधिनियम २००६ पुर्वी वनात राहणारे आदिवासींनी वनाचे व वनसंपत्तीचे उत्कृष्ट संरक्षण व संवर्धन केलेले आहे. केवळ गरजेपुरते वापर यानुसार वने अबाधित ठेवण्याचे काम आदिवासींनी केले. हे अनुभव लक्षत घेता शासनाने व वनविभाने मालकाची व अधिकाराची भुमिका न बजावितामार्गदर्शक म्हणून भुमिका पार पाडावी. आदिवासींनी आपल्या जीवनात प्रगती करण्यासाठी संबंधित यंत्रणेने काम करावे.
५. आदिवासी समाज हा पिढ्यानपिढ्या वननिवासी किंवा वनांच्या सान्निध्यात जीवन जगत असल्याने जंगलाचे संवर्धन व रक्षण करण्यासाठी त्यांचेकडे असलेले पारंपारिक ज्ञान व वन विभागाकडे असलेले शास्त्रीय नियोजन यांची योग्य सांगड घातल्यास आदिवासींना कायम स्वरूपी उदरनिर्वाहाचे साधन मिळण्यास निश्चितच मदत होईल, त्याचबरोबर त्यांचे जीवनमान उंचावण्यासाठी संधी मिळेल व पर्यायाने त्यांच्या अंधकारमय जीवनात प्रकाश उजडेल असे वाटते.

उपरोक्त बाबींचा गांभिर्याने विचार करून अंमलबजावणी केल्यास खऱ्या अर्थाने संबंधित शासन निर्णयांची किंवा वनकायद्यांची यशस्वी अंमलबजावणी होण्यास मदत होईल.

संदर्भ

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समकालीन भारतातील आदिवासी चळवळी

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सारांश

मनामध्ये निर्माण होणारी उर्मी, किंवा काहितरी करण्याची ईच्छा मनोकामना, प्रेरणा म्हणजे चळवळ असा अर्थ घेतल्यास प्रत्येक व्यक्तिला जो ज्या समाजात, जातीत, धर्मात जन्म घेतो त्या विषयीची असलेली आस्था, अस्मिता किंवा समाजातील वाईट प्रथा, परंपरा, रूढी, झुगारून लावण्यासाठी जे प्रयत्न केले जातात त्यांना देखील चळवळ असे म्हणता येईल. हि चळवळ यशस्वी होण्यासाठी समविचारी लोकांनी एकत्रित येऊन त्यासाठी जोमाने केलेले कार्य ख-या अर्थाने चळवळ निर्माण करू शकतात व ते काम चळवळीने पूर्ण होत असते अशाच काही आदिवासी चळवळी निर्माण झाल्या आहेत. भूतकाळ, वर्तमानकाळ व भविष्यातील या चळवळीने आदिवासीचे जीवन बदलून टाकले आहे. आदिवासी म्हणजे मुल निवासी जंगलात डोंगर रांगा मध्ये वास्तव्य करणारा व निसर्गाशी नाते जोडणारा असा समाज म्हणजे आदिवासी, समान वर्ण, गुणदोष, भाव भावना, विचार, आचार, राहणीमान, भाषा बोलली भाषा, सण, उत्सव, समानतेने साजरा करणारा समाज म्हणजे आदिवासी एक साथी सोपी व्याख्या केली जाते. समान संस्कृती असलेल्या समाज म्हणजे आदिवासी या आदिवासी संपूर्ण भारतात ४२७ आदिवासी जमाती असून भौगोलीक आधारावर भारतामध्ये आदिवासीचे वसतीस्थान भागात विभागले जाते.

१) उत्तर पूर्व भारत

२) मध्ये भारत

३) दक्षिण भारत

मध्य भारतामध्ये महाराष्ट्राचा समावेश होतो. भारतात प्राचिन काळापासून भिन्न वंश, भाषा व धर्म असणारे अनेक समुह आहेत ते समुह टिकुण ठेवण्यासाठी व स्वतःच अस्तित्व टिकविण्यासाठी अनेक चळवळी निर्माण झाल्या त्यामुळे हे मुळ निवासी जे अतिदुर्गम, डोंगराळ किंवा घनदाट जंगलामध्ये वास्तव्याला आहेत त्यांनाच अनूसूचित जमाती, मुळनिवासी, आदिवासी या नावाने संबोधिले जातात. भारत स्वातंत्र्य झाल्यानंतर काही चळवळी निर्माण झाल्या तर स्वातंत्र्यापूर्वी ही काही चळवळी होत्या. त्यामुळेच हे आदिवासी टिकुण आहेत. हि वास्तविकता आहे. यामध्ये काही चळवळी या हिंसक चळवळी म्हणूनही ओळखल्या जातात. यामध्ये "नक्षलवाद" हि चळवळ महत्वाची समजली जाते.

बिजसंज्ञा Key Words :- आदिवासींच्या सामाजिक, सांस्कृतिक, शैक्षणिक, राजकिय चळवळी.

प्रस्तावना Introduction

आदिवासी सांस्कृतिक थोरवी हि निसर्ग, कला आणि पावित्र हजारो वर्षांपासून आदिवासी समाजाशी रूजलेली आहे. निसर्गाच्या बाबतील आदिवासी समाजा इतका जागरूक समाज नाही हे त्यांना सिध्द करून दाखविले आहे. स्थालांतरित शेती करण्यापासून सुरुवात केलेली असून जल, जंगल, जमिन, यांचे खरे पाठीराखे आदिवासी असून त्यातूनच त्यांच्या चळवळीला सुरुवात झाली आहे. जमिनीची सुपिकता टिकवून ठेवण्याची त्यांची हि चळवळ प्राचिन काळापासून सुरू आहे. निसर्गावर आधारीत शेती जरी काहीही उत्पादीत न झाल्यास आदिवासी जंगलातील कंदमुळे, फळे, फुले इत्यादी रानमेवा खावून जीवन जगतात. परंतु नैराश्यापोटी त्यांनी आत्महत्या केल्या नाही हा एक चळवळीचा भाग आहे. निसर्गातील प्राणी

व पक्षी, वृक्षे यांना कुलाचारा बनवून त्यांचे पावित्र राखण्याचे प्रयत्न आदिवासी समाज करित असतो. आदिवासी समाज हा मातृसत्ताक समाज समजला जातो. आदिवासी वर आर्य समाजाचा प्रभाव जास्त जाणवत नाही. खैबर खिंडीतुन बाहेरून आलेले आर्य समाज यांनी शस्त्राच्या व बळाच्या जोरावर मुळ आदिवासी यांना जंगलातुन पिटाळून लावल्यामुळे हा समाज दुर्लक्षित आहे. त्यासाठी अनेक चळवळी स्वातंत्रापूर्व काळात झाल्या आहे. तर देशाला स्वातंत्र मिळाल्यानंतर मुळ निवासी आदिवासी यांना त्यांच्या मुलभूत गरजा अन्न, वस्त्र, निवारा याहुनही बेदखल करण्यात आलेले आहे. आजही जंगलात असलेले खनीजे काढणे, जंगलाचे क्षेत्र कमी होत असून जमीनीवर धरने बांधणे, कालवे काढणे, रस्ते, लोहमार्ग निर्माण करणे त्यामुळे आदिवासींच्या जीवन मरणाचा प्रश्न निर्माण झाला आहे. त्यासाठी अनेक चळवळी निर्माण झाल्या आहेत. धरणांमुळे विस्तापीत होणा—या आदिवासी ची संख्या जास्त आहे. अभयारण्य निर्माण करणे, प्रकल्प राबविणे, यासाठी जंगलावर अधिराज्य गाजविणारे मुळ आदिवासी बेदखल करण्यात आले आहे. सामाजिक व सांस्कृतिक चळवळीमध्ये भारतीय संविधानात जे मुळ हक्क अधिकार आहेत ते नाकारले जात असून नकली आदिवासी मुळ आदिवासीचे हक्क व अधिकार काढून आपले वर्चस्व दाखवित आहेत. त्यासाठी शैक्षणिक चळवळीच्या माध्यमातुन साहित्य, कला, संस्कृती यावर सविस्तर लिखान सुरू आहे. त्यासाठी नवकवी, साहित्यकार, इतिहासकार तयार करण्यात येत आहे. हि एक चळवळ सुरू आहे. स्वातंत्रापूर्व काळात

- १) बिहार मधील पटाडीया सदरांची इंग्रजाविरूद्धची चळवळ
- २) मुंबई राज्यातील महादेव कोळी व वारल्यांच्या चळवळी
- ३) बिरसा मुंडाची चळवळ
- ४) ताना भगताची चळवळ
- ५) बस्तरची आदिवासी चळवळ
- ६) तेलंगानातील आदिवासी चळवळ
- ७) मुंडा आदिवासीची सरदारी चळवळ
- ८) आदिलाबादची गोंड व कोलामाची चळवळ
- ९) आप की जय अस्तित्ववादी चळवळ
- १०) संथालाची चळवळ
- ११) लुशाई टेकडयावरील मिझोच्या चळवळी
- १२) विदर्भातील गोंड—कोरकु चळवळ
- १३) गढा — मण्डलाचे (मध्यप्रदेश) स्वातंत्र संग्राम
- १४) छत्तीसगढ स्वातंत्र संग्राम
- १५) बस्तरचे स्वातंत्र संग्राम
- १६) बिहारचे स्वातंत्र संग्राम

१७) महाराष्ट्रातील चांदगढचे स्वातंत्र संग्राम

स्वातंत्र्यानंतर सुध्दा आदिवासींच्या अस्तित्वासाठी व अस्मितेसाठी अनेक चळवळी निर्माण झाल्या आहेत. यामध्ये सामाजिक, शैक्षणिक, सांस्कृतिक, कला – संगित, काव्य, लेखन, वाचन, वैचारीक मंथन यांचा समावेश होतो. परंपरागत ज्या चांगल्या रूढी, परंपरा, प्रमाणके, प्रथा होत्या त्या आजही कायम असल्यामुळे आदिवासी समाज हा एकसंघ समजला जातो. राजकिय चळवळी मध्ये भारतीय संविधानाने दिलेल्या आरक्षणामुळे आरक्षित जागेवर खासदार, आमदार, नगरसेवक, नगराध्यक्ष हे आदिवासी असतात. परंतु समाजहित विचारात घेता यांच्यात विशेष बदल झालेला दिसून येत नाही. शासकिय योजना अजुनही जंगलात राहणाऱ्या खऱ्या आदिवासी पर्यंत पोहचत नाही. भारताला स्वातंत्र्य मिळाल्यापासून खऱ्या अर्थाने आदिवासीची जी प्रगती व्हायला पाहिजे होती ती दिसून येत नाही. हे प्रत्यक्ष डोळ्याने दिसत नाही. गडचिरोली जिल्हयातील भामरागड, एटापल्ली, अहेरी, सिरोंचा या भागात आदिवासी आजही आपले परंपरागत जिवन जगत आहे. काही प्रमाणात आश्रम शाळा निर्माण झाल्या असत्या तरी त्यांच्या फायदा फक्त मुठभर लोकांनी घेतला व स्वतःचा स्वार्थ साधला आहे. जल, जंगल, जमिन ही मुळ आदिवासी आहे. यावर इतर कोणीही अधिकार गाजविला तर त्याचा दुष्परिणाम आजही आदिवासी भागात आहे. यासाठी समांतर सरकार चालविण्याचा प्रयत्न हा नक्षल चळवळीने घेतला आहे.

साहित्याचा आढावा Review of Literature

प्रस्तुत शोध निबंधामध्ये मेंढा लेखा गावसमाजाची ओळख यामध्ये मा. देवाजी तोफा व मोहन हिराबाई हिरालाल यांनी त्यांचे गाव आदेश कसे केले. यातून आदिवासींच्या चळवळी लक्ष्यात येतात. विजय मनकर नॅशनल आर्गनाइझर एम्बस यांनी आदिवासींची राजकिय विचार व्यक्त केले आहे. अक्षरगाथा मधुन आदिवासींच्या चळवळी सांगितल्या आहेत. उलगुलान वहि मध्ये प्रा. डॉ. विनायक तुमराम यांनी आदिवासींच्या सामाजिक, सांस्कृतिक, शैक्षणिक, राजकिय चळवळीवर विशेष प्रभाव दिसून येतो. डॉ. तुकाराम रोंगटे, व्यंकटेश आत्राम, कुसूम आलाम, गोविंद गोरे, भुजंग मेश्राम, वाहरू सोनवने, निलाकांत कुलसंगे, कृष्णकुमार चांदेकर, वामन शेळमाके, माधव सुरकुडे, नजुबाई गावित, उषा किरण आत्राम, सी.सी. राठवा, दशरथ मडावी, बाबाराव मडावी, तुकाराम धांडे, माहेश्वरी गावित, संजय लोकरी, सुनिल कुमरे, प्रभु राज गडकर, नेताजी राजगडकर यांनी आकाशवानी वरून प्रबोधन केले. डॉ. श्रीधर केतकर, गोदावरी परुळेकर, गो. नी. दांडेकर भाऊ मांडवगड, बाबा आमटे, सुरेश द्वादशीवार, मधुकर वाकोडे, दुर्गा भागवत, विलास मनोहर, एकनाथ साळवे, प्रकाश सिडाम, रूषीची कोहचाडे, एल. के. मडावी, सुनंदा ठाकूर, चुडाराम बल्हारपूर, दिवाकर कृष्ण, शा.गो. गुप्ते, विश्वनाथ खैरे, प्रा. रमेश कुबुल, व्हि. आर. पाकलवार, विजय तेंडुलकर, रत्नाकर मतकरी, डॉ. अनिल सहस्त्रबुध्दे, विठ्ठलराव कन्नाके, महेश तोडसाम, आ.ह. सांळुखे, उज्वला जाधव, बाबुराव मडावी, भाष्कर भोसले, शरद व्यवहारे, डॉ. प्रमादे मुनघाटे, सरोजीनी बाबर, महादेव कडु, शैलजा देहगावकर,

गंगाराम आवारी, प्रभाकर मांडे, विश्वनाथ शिंदे, प्रतिभा इंगोले, छाया महाजन, तारा भवाळकर, महाजन राजा, शंकर बळी, डॉ. व्हेरिअस एल्चिन, जॉन गायकवाड, व.दी. कुलकर्णी, हरिशचंद्र निर्मळे, संजय दाभाडे, वाहरू सोनवने, सुबोध जावडेकर, कॉ. शरद पाटिल, मंगला सामंत, विका. राजवाडे, रामनगिना सिंह, राणी बंग, धैर्यशिल शिरोळे, अनेक नवकवि, लेखक, साहित्यीक यांनी आदिवासींच्या संपूर्ण चळवळीसाठी खूप लेखन केले आहे.

अध्ययनाचे उद्देश Aim and objectives of Study :-

- १) आदिवासींच्या चळवळीची माहिती जाणून घेणे.
- २) आदिवासींच्या चळवळीचा परिणाम अभ्यासणे.
- ३) आदिवासींच्या विविध चळवळीची पार्श्वभूमि समजून घेणे.

गृहित कृत्ये Hypothesis :-

- १) आदिवासींच्या चळवळीमुळे जागृती निर्माण झाली आहे.
- २) आदिवासी चळवळीचा फायदा आदिवासी समाजाला झाला आहे.
- ३) आदिवासींच्या चळवळीमुळे आदिवासींचे अस्तित्व टिकुण आहे.

अध्ययनाचे महत्व Important of the Study

आदिवासींच्या चळवळीमुळे समाजात एक प्रकारे जागृती निर्माण होऊन जुनीपिढी व नविपीढी यांच्यात समन्वय साधला आहे. समाजासाठी चांगल्या युवकांची गरज असते असे युवक चळवळींच्या माध्यमाने तयार होतात परंतु नक्षल चळवळीमध्ये सहभागी युवक हे समाजाचे व देशाचे शत्रु म्हणून ओळखले जातात. यात एक आदिवासींचे नुकसान जास्त आहे. कारण मरणारे व मारणारे हे दोन्ही आदिवासीच आहेत हे महत्व विचारात घेऊन स्वातंत्र्यपूर्व काळातील चळवळी व स्वतंत्र्यानंतरच्या चळवळीत खूप फरक दिसून येतो. चळवळ म्हटल्यावर एक विशिष्ट उद्देशासाठी संघटन निर्माण करूनती चळवळ शेवट पर्यंत कशी टिकुण राहिल याकडेही लक्ष देणे गरजेचे आहे. परंतु व्यक्ति निष्ठ चळवळी असल्या तर त्या चळवळी अयशस्वी होतात. चळवळी निष्ठ व्यक्ति असल्यास अशा चळवळी यशस्वी होतात. व्यक्ति जेव्हा लहान होतो तेव्हा चळवळी मोठ्या होतात परंतु व्यक्ति जेव्हा मोठा होतो तेव्हा मात्र अशा चळवळी लहान होतात व हळुहळु लोप पावत जातात. व्यक्ती निष्ठ चळवळी या फक्त अल्प कालीन असतात. तर चळवळीसाठी झटणारे खंबीर नेतृत्व असल्यास चळवळी टिकुण राहतात. यासाठी समाज प्रबोधन महत्वाचे असते. प्रबोधनातून व्यक्तित्ची विचार करण्याची क्षमता वाढते व हळुहळु चळवळी टिकत असतात.

अध्ययन पध्दती Research Methodology

प्रस्तुत शोध निबंधासाठी दुय्यम स्रोतचा उपयोग करण्यात आलेला आहे. तत्कालीन वृत्तपत्रातील लिखान पुस्तके, ग्रंथ, ऐतिहासिक पुरावे व पुरातत्व विभागाचे दस्ताऐवज यांचा वापर करण्यात आलेला आहे.

तथ्याचे संकलन व निर्वचन Fact finding and Annalysis

आदिवासींच्या चळवळी या प्राचिन काळापासून सुरू आहेत. यामध्ये प्रत्यक्ष रणांगनामध्ये जावून मोगला विरूद्ध युद्ध करून आपली अस्मीता टिकविण्यासाठी बिरसा मुंडा यांनी चळवळ उभी केली. तत्पूर्वी मुळ आदिवासी व खैबर खिंडीतुन आलेले आर्य यांच्यात जोरदार संघर्ष झाला. मोघलांशी, मराठयांशी व इंग्रजांशी सामना करण्यासाठी आदिवासींच्या चळवळी निर्माण झाल्या. जल, जंगल, जमिन व स्वतःची अस्मिता टिकुण ठेवतांना चळवळीसाठी अनेक हुतात्मे झाले अनेकांना प्राण गमवावे लागले. तर काहीना फासावर लटकविण्यात आले. सोळाव्या शतकात युरोपामध्ये जी धर्मक्रांती झाली व राज्यक्रांती झाली त्यामुळे अनेक धर्मात जातीमध्ये संघर्ष निर्माण होऊन रक्तपात होऊ लागले. म्हणुन या युगाला अंधार युग असे म्हटले जाते. यामध्ये फ्रेंच, पोर्तुगिज , डच व इंग्रज यांच्याशी वारंवार युद्ध करावे लागले. त्याचा परिणाम आदिवासींवर झाला. आदिवासी निशस्त्र धारण करणारे परंतु औद्योगिक क्रांतीनंतर युरोपामध्ये अनेक अवजारे निर्माण करून त्यांच्या आधारे आदिवासींवर हल्ले करून त्यांच्या प्रदेश लुटण्याच्या प्रयत्न झाला. आदिवासी आर्याबरोबर लढले व शेवटी आर्यांच्या ज्या टोळया भारतात आल्या त्यांनी आदिवासींच्या जमिनी हडपल्या व त्यांना पुन्हा जंगलामध्ये पिटाळून लावले. आदिवासी आर्यांशी व मुघलांशी लढत असतांना पुन्हा तिसरी शक्ती उदयास आली ती म्हणजे भोसल्यांची. भोसल्यांनी चारही बाजुनी आदिवासींना कोंडीत पकडले. त्यामुळे आदिवासींच्या शक्ती कमी झाल्या. त्यांच्या परिणाम चळवळीवर होऊन आदिवासी चळवळीच्या न्हास झाला. इंग्रजांनी भारतात ईस्ट इंडिया कंपनी निर्माण करून व्यापार करण्याच्या हेतुने हि कंपनी जर असली तर शेवटी ती संपूर्ण भारताचा प्रदेश काबीज करून शासक बनली. व्यापारी म्हणुन आलेले इंग्रज राज्यकर्ते बनले यामध्ये सर्वाधिक नुकसान हाल, आदिवासींचे झाले. हिन्दु राष्ट्रवादाच्या प्रचारामुळे व धार्मिक पुनरुज्जीवनामुळे हिंदु धर्माला नवी दिशा प्राप्त झाली त्यामुळे धार्मिकतेच्या नावाखाली हिंदुची कर्मकांडे सुरू झाली. त्यामुळे आदिवासींच्या धार्मिक अस्मितेसाठी अनेक चळवळी कराव्या लागल्या. आदिवासी धर्मकोटी राहु लागला. त्यांच्या जमिनी हिसकावण्यात आल्या त्यामुळे पुन्हा सर्व आदिवासी एकत्रित झाले व आपल्या न्याय हक्कासाठी फार मोठा संघर्ष करावा लागला. यामध्ये भिल्लाचा उठाव, रामोशाचा उठाव, हटकरांचा उठाव, संथालचा उठाव, मुंडाचा उठाव, कच्छ मधील उठाव, छत्तीसगढ मधील कोल उठाव करून पहाडी आंदोलन, चवार आंदोलन गोंड आंदोलन, खेरवार (संथाली) आंदोलन, करावे लागले. यामध्ये अन्यायाविरूद्ध आवाज उठविणारे रामधिन गोंड, विष्णु गोंड, काम गोंड, मडकु गोंड, बिरसा गोंड सदु गोंड व बाबुराव गोंड यांचा प्रामुख्याने उल्लेख करावा लागतो. इ.स. १८५७ च्या उठाव हा परकिय इंग्रज सत्तेच्या विरूद्ध होता. त्यात आदिवासी क्रांती वीरांनी सौम्य असा भाग घेतल्याचे दिसून येते कारण आदिवासींची क्रांती हि इंग्रज सत्तेविरूद्ध नव्हती तर त्यांनी पोसलेल्या ठेकेदार, मालगुजार, जमिनदार, सावकार कुलकर्णी, पाटील, यांच्या विरूद्ध होता कारण हेच भारतीय लोक

भारतातील आदिवासींच्या छळ करण्याचा प्रयत्न करित होते. गुलामगिरीच्या नावाखाली त्यांना लुटत होते. त्यामुळे इंग्रजांच्या अन्याय, अत्याचार आणि शोषणाविरूद्ध इ.स. १७५६ ते १७७६ या काळात मोठा उठाव झाला. त्याला पहाडी आंदोलन असे नाव देण्यात आले. आदिवासीकडे असलेले पारंपारिक शस्त्रास्त्रे, कुच्हाडी, भाले, गोफन, तिरकमटा, यांच्या सहाय्याने यांनी इंग्रजाला टक्कर दिली. त्याचा परिणाम असा झाला की, जे इंग्रजांच्या सहवासात राहिल्यामुळे त्यांच्यात बुद्धीबादी वर्ग उदयास आला त्यांची ओळख स्वातंत्र्यविरुद्ध म्हणून करण्यात आली. परंतु आदिवासी क्रांतीकारक मात्र दऱ्या, खोऱ्यात, पहाडात, जंगलात, असल्यामुळे त्यांना मुळ क्रांतीकारकापासून दुर ठेवून त्यांना चोट डाकु, लुटेरे म्हणून जिल्हा गॅझेटिअर मध्ये त्यांची नोंद करण्यात आली.

१८५७ च्या भारतीय स्वातंत्र्य लढयामध्ये अनेक गोंड राजे सहभागी झाले. त्यात गडा — मण्डलाचे गोंड राजे महाराज शंकरशहा मडावी व त्यांचा मुलगा रघुनाथ शहा मडावी यांचे नाव प्रामुख्याने घेतले जाते. त्यांना देशद्रोही म्हणून फौजदारी गुन्हा दाखल करून फाशी न देता त्यांना तोफेच्या तोंडाला बांधून तोफ डागून उडवून दिले. अशा प्रकारे हे दोन्ही पिता पुत्र क्रांतीविरुद्ध देशासाठी शहीद झाले. छत्तीसगढ मधील विर नारायण सिंह यांना १० सप्टेंबर १८५७ ला फाशी देण्यात आली. बस्तरमधील गुण्डाधर हा क्रांतीवीर इंग्रजांच्या हाती सापडला नाही. बिहारमधील महान धर्नुधार क्रांतीवीर तिकामांझी यांचे चारही बंधु तिरकमान व इंग्रजांच्या बंदुका युद्धामध्ये शहीद झाले. व तिकलामांझी यांना उलटे टांगून मारण्यात आले. महान क्रांतीकारक विर बिरसा मुंडा ९ जुन १९०० मध्ये रक्ताची ओकारी करून जेल मध्येच प्राण सोडला. महाराष्ट्रातील बाबुराव पुल्लेसुर शेडमाके यांना २१ ऑक्टोबर १८५८ ला ठिक ७. ३० वाजता सर्वासमक्ष त्यांच्या चेहऱ्यावर कोणताही बुरखा न घालता पिंपळाच्या झाडाला फाशी देण्यात आली. अशा प्रकारे इंग्रजांच्या अन्याय व अत्याचारी जुलमी सत्तेविरुद्ध आदिवासींनी अनेक उठाव केले. त्यामध्ये भिल्लाचा उठाव महत्त्वाचा असून यामध्ये खाज्या नाईक, भिमन्ना नाईक, भोगाजी नाईक, मेवश्या नाईक, काडु भिल्ल, दौल्लु मौसाजी हौसाजी नाईक यांनी उठाव केला. यांना “हरकऱ्यांच्या उठाव” म्हणतात. १८५५ मध्ये संधालचा उठाव झाला. यामध्ये सिंधु, कान्हू यांचे नाव अमर आहेत. १९३२ मध्ये कच्छ चा उठाव तर छोटा नागपूर येथे १८२७ मध्ये कोल उठाव झाला. अशा प्रकारे अनेक उठाव व चळवळी स्वातंत्र्यासाठी झालेल्या आहेत. शैक्षणिक व सांस्कृतिक चळवळीमध्ये अनेक कवी, विचारवंत आलेले आहे. अनेकांनी शैक्षणिक क्षेत्रात भरीव कामगिरी केलेली आहे. त्यामुळे आदिवासी विद्यापीठ स्थापन झाले आहेत. अनेकांनी शिक्षण संस्था काढून समाजपयोगी कार्य केले आहे. यामध्ये गडचिरोली जिल्ह्यातील आदिवासींच्या शैक्षणिक संस्थामध्ये अहेरी ईस्टेट चे राजे व खासदार विश्वेश्वरराव आत्राम यांची राजे धर्मराव शिक्षण संस्था आघाडीवर आहे. त्याबरोबर भगवंतराव शिक्षण संस्था, प्रत्येक आमदारांनी व खासदारांनी आपापल्या क्षेत्रामध्ये शैक्षणिक काढून शिक्षणाविषयी जन जागृती केली परंतु त्यांच्या फायदा फक्त विशिष्ट लोकांना झालेला आहे. हि वास्तविकता नाकारता येत नाही.

आदिवासींच्या धार्मिक चळवळी या निसर्गाच्या निती नियमानुसार चालत असतात, त्यांनी निसर्गाला आपले दैवत माणून निसर्गावर प्रेम केले आहे. त्यामुळे जगामध्ये त्यांची

वेगळी ख्याती निर्माण झाली आहे. म्हणुनच या सर्व परिस्थितीचा सारासार विचार करून जेम्स फ्रेझर यांनी आदिवासींच्या धर्माची व्याख्या अतिशय विचार पूर्वक केलेली आहे. ते म्हणतात “मानवापेक्षा श्रेष्ठ असलेल्या आणि ज्या मानवी जीवनाचे नियंत्रण करतात. त्या शक्तींना अनिष्ट टळापे म्हणुन त्यांना प्रयत्न करून घेण्यासाठी केलेले प्रयत्न म्हणजे धर्म होय. ”

आदिवासी समाजामध्ये सर्वात महत्वाचे वैशिष्ट्ये म्हणजे धर्म नसून त्यांची संस्कृती आहे. म्हणुनच आदिवासी समाजाचे अध्ययन करतांना सर्व प्रथम त्यांची सांस्कृतिक बैठक येते. धर्म म्हणजे शुध्द आचारण व चरित्रे निर्मिती होय, तर संस्कृती म्हणजे मनुष्य आणि प्राणी यांच्या वर्तनातील सीमा रेषा होय. म्हणजेच धर्म आणि संस्कृती या एकाच नाव्याच्या दोन बाजू आहेत. त्या परस्परावर अवलंबून आहेत. धर्मातील नियम आचरणामध्ये आणण्यासाठी संस्कृती निर्माण करावी लागते. यामध्ये चाली, रिती, रूढी, प्रथा, परंपरा, प्रमाणके तयार होतात. ज्या प्रत्यक्ष आचरणामध्ये आणता येतात. त्यातुन धार्मिकता व सांस्कृतिक आदान प्रदान होऊन मानवी जीवन फुलत असते. खरे पाहता मानवाचा धर्म हा मानुसकी किंवा मानव धर्म हाच आहे. त्यामध्ये स्वभाव धर्म, मनोधर्म, दानधर्म, मातृधर्म, स्त्रीधर्म, देहधर्म, कामधर्म, असे वेगवेगळे धर्म असुन आदिवासी समाज या सर्वांचे पालन करते. धर्मांमध्ये श्रद्धा, त्याग, प्रेम, सत्य, उपासना या पाच आचरणाशी आदिवासी समाज एकनिष्ठ आहे. आजच्या काळात मानवाच्या मानुसकीचा मानव धर्म म्हणजेच मानवाच्या स्वधर्म जागृत करण्याची गरज प्रत्येक धर्मात निर्माण करण्याची आवश्यकता भासत आहे. असे आदिवासी धर्म सांगतो. जागतिक शांतता, प्रेम, बंधुभाव, एकता, न्याय, स्वातंत्र्य, समता, बंधुता निर्माण करून जगातील दुःख निवारण्यासाठी आदिवासी धर्म जागरूक आहे असे दिसुन येते.

पश्चिम बंगालमधील दार्जिलींग जिल्ह्यातील सिलीगुडी तालुक्यातील नक्षलबंडी या संधाल आदिवासींच्या गावात शेतकरी विरुध्द जमीनदार अशी चळवळ मे १९६७ मध्ये उदयास आली. या चळवळीचा प्रमुख नेतृत्व चारू मुजूमदार कानु सन्याल व जंगली संधाल या तिघांना केले होते. हळुहळु हि चळवळ आंदोलनाचे उग्र स्वरूप धारण करून आज हि चळवळ नक्षलवाद म्हणुन उदयास आली आहे. हि चळवळ भारतामध्ये प. बंगाल, बिहार, ओरीसा, झारखंड, छत्तीसगढ, मध्यप्रदेश, महाराष्ट्र, तेलंगाना, आंध्रप्रदेश या राज्यामध्ये समांतर सरकार चालविण्यासाठी मार्क्सवादी कम्युनिष्ट पक्षातील कडवा पक्ष म्हणुन उदयास आली असून जंगलव्याप्त प्रदेशात, डोंगराळ प्रदेश, दऱ्या खोऱ्यातील भारतातील आदिवासींच्या विकास कामासाठी अडथडा निर्माण करून बांधकाम व्यावसायिक, पोलीस विभाग, रेल्वे विभाग, वन विभाग, खानकाम विभागाला अडथळा निर्माण करून त्यातुन मोठया प्रमाणात लुटपाट, जाळपोळ करून बडया अधिकाऱ्या वेठेस धरून पैसे कमावित आहे. नक्षलवादी सशस्त्र फळी उभारून पैसा कमावित आहेत. यामध्ये आदिवासी तरून तरुणी मोठया प्रमाणात सामील झाल्या आहेत. पोलीस विभाग, C.R.P.F., S.R.P.F., वनविभागातील कर्मचाऱ्याला मारणे, त्यांचे

अपहरण करणे, पोलीसांच्या तुकड्यावर हल्ला करणे त्यांची शत्रे लांबविणे अशा प्रकारे हि चळवळ आदिवासींच्या विकासासाठी अडथळा निर्माण करित आहेत. नक्षलवादयाच्या कामाच्या दोन पध्दती आहेत. एक शिवम व दुसरी संघम. यातील शिवम हा गट गणवेशधारी असून तो संघम दलाने पुरविलेल्या माहितीच्या आधारे कामे करतात. यांच्या टोळ्या विकसीत झाल्या असून पिपल वॉर ग्रुप माओवादी संघटना नक्षलदवादी संघटना असून प्रत्येक टोळीमध्ये ९ ते १० सदस्य असतात. आदिवासी नक्षलवादयांना “अण्णा” म्हणजे भाऊ समजतात कारण यांच्यात सहभागी सर्व सदस्य आदिवासी असतात. अगदी लहान वयात दलम मध्ये भरती झाल्यावर त्यांच्यावर कामाची जबाबदारी सोपविली जाते. काम पुर्ण केल्यावर त्यांना बढती (Promotion) दिले जाते. हि चळवळ विघातक समजली जाते. कारण काही असली तरी शासकिय कामकाजामध्ये अडथळा निर्माण करून दलम चालविण्यासाठी लागणारा पैसा व शस्त्रे, कापड, अन्न, वस्त्र, निवाऱ्यासाठी मोठ्या प्रमाणात पैसे लागतो. तो पैसा बांधकाम व्यावसायिक, तेंदुपत्ता संकलनाच्या वेळी ठेकेदाराकडून मोठ्या प्रमाणात खंडणी घेतात त्या आधारे यांचे कार्य चालते.

नक्षल चळवळीने देशातील हजारो आदिवासी तरूण, तरूणीला भुरळ पाडली आहे. क्रांतीच्या मोहक स्वप्नामुळे हि चळवळ यशस्वी झाली आहे. व समांतर सरकार चालवित आहे. तरूणाच्या हातात बंदुक व अंगावर वर्दी आल्यामुळे यांच्यापुढे भविष्यातील सर्व गरजाची पुर्वता झाली आहे. असा भास होतो आहे. एकाच गावातील वर्ग मित्र एक नक्षलवादी होतो तर दुसरा पोलीस होतो. दोन्ही आदिवासी जेव्हा वेळ येते तेव्हा एकमेकांवर बंदुका रोखतात व एक मेकांना मारतात असे कितीतरी तरूण तरूणी मारल्या गेली आहेत. म्हणुनच हा सशत्र क्रांतीचा लढा आता कुठेतरी थांबला पाहिजे असेच आदिवासीना वाटते. देशात जवळपास २००० पोलीस स्टेशन क्षेत्र, २२३ जिल्हे या चळवळीच्या प्रभावाखाली आहेत. यामध्ये दंडकारण्यातील जिल्हयासह ५१ जिल्हे अति नक्षल भातावित , ६२ जिल्हयांच्या सीमावर्ती प्रदेश, १८ जिल्हे मर्यादित तर ३४ जिल्हयात विरळ प्रमाणत नक्षलवाद मुरलेला आहे. या संपूर्ण क्षेत्रामध्ये विकास कामे पुर्ण पणे थांबलेले आहे.

निष्कर्ष Conculsion

वरील विवेचनावरून असे दिसून येते की, आदिवासींच्या चळवळीमुळे समाज जागृती निर्माण झाली आहे. शैक्षणिक, सामाजिक, आर्थिक, सांस्कृतिक, राजकिय चळवळीमुळे आदिवासींचे अस्तित्व टिकुण आहे व भविष्यात आदिवासी तरूण, तरूणींमध्ये नव चैत्यन्य निर्माण होण्यासाठी या चळवळीचे महत्व अधोरेखित झाले आहे.

शिफारसी Sugesation

आदिवासींच्या चळवळी यशस्वी होण्यासाठी काही शिफारसी पुढिल प्रमाणे आहेत.

- १) चळवळीच्या माध्यमाने जनजागृती होणे गरजेचे आहे.
- २) जनजागृती होऊन चालणार नाही तर चळवळीसाठी तन—मन—धनाने कामे करावे लागतील.

- ३) शासकिय योजनाचा पूर्व फायदा घेण्यासाठी शिक्षण महत्वाचे आहे.
- ४) शेती, मत्स्य व्यवसाय तंत्र शिक्षण, वाणिज्य व्यवसाय, वैद्यकिय व्यवसाय, हॉटेल मॅनेजमेंट यासारखे व्यावसाय आदिवासी तरूण, तरूणीने पुढे आले पाहिजे.
- ५) शासकीय आश्रम शाळा, खाजगी आश्रम शाळा या द्वारे जे शिक्षण दिले जाते त्यामध्ये कौशल्यावर आधारित शिक्षण मिळाले पाहिजे म्हणजे आदिवासी तरूण कुठेही कमी पडणार नाही.
- ६) शिक्षणाबरोबर क्रिडा क्षेत्रामध्ये तरूण—तरूणीने आपले भविष्य शोधवे.
- ७) शहरी आदिवासी व ग्रामीण आदिवासी असा भेदभाव होणार नाही याची खबरदारी चळवळीच्या माध्यमाने घेतली जावी.
- ८) आदिवासी समाजातील नेते, पुढारी राजकारणी परिवर्तनाची संकल्पना करून सर्वांगिन विकासावर भर देणे गरजेचे आहे.
- ९) आदिवासी समाजाकडे पाहण्याच्या दृष्टीकोण बदलने गरजेचे आहे.
- १०) आदिवासीचे शिक्षण हे मर्यादित न राहता त्यातून आदिवासी तरूण — तरूणीमध्ये आत्मविश्वास निर्माण करून त्या आधारे या समाजातील प्रत्येकाला सामाजिक, आर्थिक, शैक्षणिक, राजकिय, साहित्यिक क्षेत्रामध्ये आवड निर्माण होणे गरजेचे आहे. त्यातून तो परिपूर्ण मानव म्हणुन उभा राहिल व समाजाला नवीन दिशा देण्याचे कार्य करील.

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- ५) मडावी शेषराव एन (२०११) गोंडवानाचा सांस्कृतिक इतिहास सुधीर गवळी, सुधीर प्रकाशन वर्धा.
- ६) मानकर विजय नॅशनल "आर्गनाईझर एम्बस" (२०११) ब्ल्यु वर्ल्ड सिरिज नागपूर.
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आदिवासी समाजातील लिंगभाव असमानता आणि आरोग्य प्रश्न

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भारतातील सर्वच संवर्गातील जातीतील, धर्मातील स्त्रिया प्राचीन काळापासून अनेक प्रकारच्या समस्यांना सामोरे जाताना दिसतात. आदिवासी समाजातील स्त्रिया सुद्धा यांना अपवाद नाही. आदिम अवस्थेत जगणाऱ्या आदिवासी स्त्रिया मुक्त होत्या. स्वतंत्रपणे जीवन जगत होत्या मात्र आता वस्तुस्थिती बदलली आहे. भारतीय स्त्रियांच्या प्रश्नांची चर्चा करताना आदिवासी स्त्रियांचे प्रश्न सातत्याने दुर्लक्षित राहिलेले दिसतात. मातृसत्ताक व्यवस्थेच्या पाईक असलेल्या आदिवासी स्त्रिया या आता पुरुषप्रधान व्यवस्थेच्या बळी ठरत आहे. आदिवासी महिलांच्या अज्ञानाचा फायदा घेऊन त्यांचे आर्थिक, सांस्कृतिक आणि राजकीय शोषण करून त्यांन संपविणार्या यंत्रणा प्रबळ होताना दिसत आहे. त्यांचे आरोग्यविषयक प्रश्न नेहमीच दुर्लक्षित राहिलेले दिसते. आजही आदिवासी भागात लहान मुले आणि स्त्रिया यांच्या कुपोषणाचे आणि आरोग्याचे प्रश्न गंभीर आहेत.

अनेक सामाजिक संस्था या आदिवासी समाजातील स्त्रियांच्या आरोग्यावर काम करताना दिसतात. मात्र हा प्रश्न अजूनही मिटलेला नाही. आदिवासी समाजातील गरिबी, अज्ञान, अंधश्रद्धा, डॉक्टरांची आणि औषधांची कमतरता इत्यादी मुळे आरोग्य विषयक प्रश्न निर्माण झालेले दिसून येतात. डॉक्टर राणी बंग यांनी गडचिरोलीतील स्त्री रोगांचा जो अभ्यास केला त्यात असे आढळून आले की, 92 टक्के स्त्रियांमध्ये गर्भाशयात, योनिमार्गात रोग, जंतुदोष, सूज, पाळीचे विकार होते. १९८९ मध्ये या अभ्यासाने आंतरराष्ट्रीय आरोग्य नीती ठरविणाऱ्याचे डोळे उघडले. गावातल्या सुईणीना स्त्रीरोगा बाबत प्रशिक्षण द्यायला त्यांनी सुरुवात केली त्याचप्रमाणे गावांमध्ये न्युमोनिया आटोक्यात आणण्यासाठी 'आरोग्यदूत' ही कल्पना डॉ.राणी आणि अभय बंग यांनी अवलंबिलेली दिसून येते. याशिवाय हेमलकसा येथे आदिवासी स्त्रियांचे आरोग्य व विकासासाठी डॉ. प्रकाश आणि डॉ. मंदा आमटे यांनी केलेले कार्य सर्वज्ञात आहे. आदिवासींसाठी आरोग्य व शिक्षणिक सुविधा सुधारल्यात म्हणून त्यांनी 'लोकबिरादरी' हा प्रकल्प सुरु केलेला दिसतो. त्यामध्ये मोफत आरोग्यविषयक सुविधा पुरवल्या जातात. या सगळ्यांकडे आशावादी दृष्टिकोनातून बघितले तर अयोग्य ठरणार नाही. या सर्वांचा परिणाम आदिवासींमध्ये असलेले बालमृत्यूचे प्रमाण कमी झालेले दिसून येते. मात्र स्त्रियांच्या आरोग्याचा प्रश्न अजूनही ऐरणीवर आहे आदिवासी स्त्रियांमध्ये कुपोषणाचे प्रमाण अधिक आहे.

आदिवासी समाजातील महिला या सामाजिक आणि आर्थिक दृष्ट्या मागासलेल्या दिसतात. आदिवासी स्त्रियांना आपल्या जीवनासाठी आवश्यक असणाऱ्या गरजांची माहिती सुद्धा असलेली दिसत नाही. आदिवासी समाजात अंधश्रद्धा, रूढी, प्रथा, परंपरा यांचे मोठ्या प्रमाणात प्राबल्य असलेले दिसून येते.

या समाजात त्यांच्या रूढी आणि परंपरा हेच त्यांचे सामाजिक नियम असतात त्यामुळे मोठ्या प्रमाणात अज्ञान आणि अंधश्रद्धा दिसून येते. साक्षरतेचे प्रमाण अगदी कमी असते. कुटुंबातील कोणतीही व्यक्ती आजारी पडल्यास भगत, कोंबडे, बकरे आणि गंडेदोरे अशा प्रकारचे उपाय केले जातात. वैद्यकीय उपचार हा शेवटचा उपचार असतो. आदिवासी समाज हा शिक्षणापासून वंचित तर आहेच मात्र यातही स्त्रियांचे प्रमाण अधिक आहे. आदिवासी समाजात सर्व साधारणपणे मुलींचे विवाह हे १५ ते १८ या वयात केले जाते त्यामुळे शारीरिक वाढ पूर्ण न झाल्यामुळे आदिवासी समाजातील महिलांचे मृत्यूचे प्रमाण अधिक असलेले दिसते. सोबतच पुरुषप्रधान व्यवस्था आणि सावकारी व्यवस्था या स्त्रियांवर सामाजिक, आर्थिक सांस्कृतिक, धार्मिक, शैक्षणिक इत्यादी सर्वच प्रकारचे निर्बंध लावताना दिसतात. त्यामुळे आदिवासी समाजातही लिंगभाव असमानता दिसून येते. आदिवासी महिला या स्वतःच्या आरोग्यावर अतिशय कमी खर्च करताना दिसतात भारतीय पुरुष प्रधान संस्कृतीत स्त्रीचे सामाजिकीकरण अशा पद्धतीने केले जाते की, ती कुटुंबातील दुय्यम घटक वा व्यक्ती आहे. आरोग्य व शिक्षण याबाबत जेव्हा कुटुंबांत काही आर्थिक अडचण येते तेव्हा तेथे मुलींना जाणीवपूर्वक कमी महत्त्व दिले जाते व प्रथम प्राधान्य हे कुटुंबातील मुलगांना दिले जाते. स्त्रियांच्या आरोग्याशी संबंधित असणारा महत्त्वपूर्ण घटक आहार असतो. स्त्रियांना व्यवस्थित व पुरेसा आहार न मिळणे यातून गर्भमृत्यू, बालमृत्यू व गर्भारपणातील मृत्यू इत्यादी समस्यांना आदिवासी स्त्रियांना सामोरे जावे लागते.

प्रस्तुत अभ्यासाचे प्रयोजन

आदिवासी समाजातील महिलांच्या संदर्भात आरोग्य विषयक जाणिवांचा अभाव दिसून येतो. जातीय, आर्थिक सामाजिक व राजकीय वर्चस्व असणाऱ्या पुरुषप्रधान व्यवस्थेत दुय्यम समजल्या जाणाऱ्या स्त्री वर्गाचे नेहमीच दमण करण्यात आले आहे. पुरुषप्रधान व्यवस्था व त्यास समांतर असणारा इतर व्यवस्था या लिंगभाव असमानता कशा स्वरूपात निर्माण करतात व त्या कोणत्या मार्गाने टिकवून ठेवतात याचा अभ्यास प्रस्तुत शोधनिबंधात केला आहे तसेच आदिवासी महिलांचा आरोग्यविषयक प्रश्न पुढील अभ्यासातून मांडण्यात आलेले आहे.

संशोधन विषयाचे उद्देश

१. आदिवासी समाजातील लिंगभाव असमानता समजून घेणे.
२. आदिवासी स्त्रियांच्या आरोग्यविषयक प्रश्न अभ्यासणे.

तथ्य संकलन व विश्लेषण

प्रस्तुत शोध निबंध साठी दुय्यम तथ्य संकलनाचे उपयोग केलेला आहे. यामध्ये संदर्भ ग्रंथ, पुस्तके, मासिके शासकीय अहवाल, दैनिक वर्तमानपत्र इत्यादींचा उपयोग केलेला आहे. तर त्याचे विश्लेषण करण्यासाठी आशय विश्लेषण तंत्राचा उपयोग केलेला आहे. प्रस्तुत शोधनिबंधासाठी अन्वेषनात्मक संशोधन आराखड्याचा उपयोग केलेला आहे.

अभ्यास विषयक दृष्टीकोण

स्त्रीवादी दृष्टिकोनातून प्रस्तुत शोधनिबंधाचा अभ्यास केलेला आहे.

गृहीत कृत्य

१. आदिवासी समाजातील लिंगभाव समानतेसाठी पुरुषप्रधान व्यवस्था व धार्मिक आधार असणारी व्यवस्था कारणीभूत ठरते,
२. आरोग्यविषयक प्रश्नांच्या बाबतीत आदिवासी समाजात लिंगभाव असमानता दिसून येते.

लिंगभाव असमानतेचा अर्थ

मुलगा व मुलगी हे केवळ शारीरिक पातळीवर भिन्न असतात त्यांचे रूपांतर स्त्री-पुरुषांमध्ये होते तेव्हा त्या भिन्नतेचे रूपांतर विषमतेत होते. ही विषमता सामाजिक प्रक्रियेत घडवली जाते. मुलगा व मुलगी यांच्यामध्ये सामाजिकीकरणाच्या माध्यमातून दोन वेगवेगळ्या प्रकारच्या भूमिका शिकवून प्रत्येक गोष्टीमध्ये भेदभाव केला जातो स्त्री-पुरुषांमध्ये स्वतंत्र भूमिका त्यांना शिकवल्या जातात मुलगा आणि मुलगी हा भेद मूल वाढवताना केला जातो तो नंतर आहार आणि आरोग्य या महत्त्वपूर्ण गोष्टींमध्ये ठळकपणे बघायला मिळतो याच सामाजिक प्रक्रियेमध्ये लिंगभाव असमानता रुजत व वाढत जाते तेही जमत नाही तर ती घडवली जाते समाज गुणविशेष स्त्रियांमध्ये गृहीत धरतो त्यातील फारच थोडे प्रत्येक स्त्रीमध्ये निसर्ग ताच असतात श्रीची बहुसंख्य वैशिष्ट्येही समाजाने तिच्यामध्ये जबरदस्तीने रुजवलेली असतात बोवा सिमोन 2018 स्त्री म्हणजे जीभेवरील नियंत्रण नाजूक कोमल भावनाशील तपोस म्हणजे विचारशील आक्रमक धन्यवाद इत्यादी कोटी कलमाच्या आधारे स्त्री-पुरुषांमध्ये हजारो वर्षांपासून भेदभाव केला जातो भारतीय समाजातील लिंगभाव असमानता हे एक वास्तव आहे

आदिवासी महिलांची लिंगभाव असमानतेची कारणे

१. **पुरुष प्रधान व्यवस्था:** आदिवासी महिलांच्या लिंगभाव असमानतेचे पुरुषप्रधान व्यवस्था एक मुख्य कारण आहे पुरुषप्रधान व्यवस्था पुरुषांना सर्व अधिकार प्रदान करते तर स्त्रियांना दुय्यम दर्जा प्राप्त होतो.
२. **कुटुंब व्यवस्था:** कुटुंब हा लिंगभाव असमानता निर्माण करणारा महत्त्वाचा घटक आहे कुटुंबात सर्वप्रथम मुलगा आणि मुलगी हा भेद केला जातो. विशिष्ट खेळ, आहार, पोशाख, शिक्षण, आरोग्य, व्यवसाय व सांस्कृतिक जीवन इत्यादी सर्वच बाबतीत मुलगा आणि मुलगी हा भेद वाढवताना केला जातो.
३. **आर्थिक घटक:** आर्थिक घटकावर पुढे आरोग्य घटक अवलंबून असतो किंवा निर्धारित होत असतो. आदिवासी समाज हा गरिबी आणि दारिद्र्या खाली असल्यामुळे आरोग्य विषयक समस्या निर्माण झालेल्या दिसतात. मुलींना याठिकाणी सोयीस्करपणे वगळले जाते.
४. **अंधश्रद्धा व प्रचलित रूढी परंपरा आणि धारणा:** आदिवासी समाजातील महिला या अज्ञान, अंधश्रद्धा, रूढी व परंपरा यांनी ग्रासलेल्या आहेत. स्त्रियांची बौद्धिक क्षमता पुरुषांपेक्षा कमी आहे, स्त्रिया या शारीरिक दृष्टीने कमकुवत आहेत, स्त्रियांना संरक्षणाची गरज आहे इत्यादी लिंगभाव असमानतेची समर्थन करणाऱ्या खोट्या कल्पना आदिवासी समाजातही पाहायला मिळतात. आदिवासी समाजात रूढी-परंपरांना धर्माचा मोठा पाठिंबा असल्यामुळे अशा परंपरांना सहजासहजी कोणी विरोध करू शकत नाही.
५. **संघटनात्मक ऐक्याचा अभाव:** आदिवासी जमाती जगाच्या वेगवेगळ्या कोपऱ्यांमध्ये विभागल्या गेल्या आहेत. त्यामुळे या जमातीतील स्त्रियांमध्ये संघटनात्मक ऐक्य होत नाही. (महाजन, २०१७)

आरोग्याच्या संदर्भात लिंगभाव असमानता

आहार हा मानवी आरोग्य व परिणाम करणारा अत्यंत महत्त्वाचा घटक आहार आहे. मुलगांना चांगल्या प्रतीचा भरपूर आहार दिला जातो तर मुलींना कनिष्ठ प्रतीचे थोडे व शेवटचे अन्न दिले जाते. मुलींना

दूध, फळे, हिरव्या पालेभाज्या इत्यादी कमी दिल्या जातात. पितृसत्ताक कुटुंब पद्धतीत मुलींच्या भरण-पोषण याकडे जास्त लक्ष दिले जात नाही येथूनच लिंगभाव असमानता वाढत जाते.

* निकृष्ट व थोडे अन्न स्त्रिया नेहमीच निकृष्ट व थोडे अन्न खातात. त्यांना तशी सवय कुटुंबाकडूनच लावली जाते. राष्ट्रीय अहवाल सर्वेक्षण 1990 नुसार भारतात मुलींना वयाच्या दहा वर्षांनंतर कॅलरीजची गरज जास्त असते ती त्यांना पुरेशा प्रमाणात मिळत नाही. अन्नातून घेतल्या जाणाऱ्या कॅलरीज व वापरली जाणारी शक्ती यांच्या अभ्यासातून असे आढळते की, जीवनावश्यक कामांमध्ये स्त्रिया आपली 53% शक्ती वापरतात स्त्रिया गरजेपेक्षा 100% गॅलरी कमी घेतात तर पुरुष आठशे टक्के जास्त घेतात. थोडक्यात कमी व निकृष्ट आहार स्त्रियांच्या आरोग्यावर परिणाम करणारा महत्त्वपूर्ण घटक आहे

गर्भारपणातील स्त्री आहार: गरोदर स्त्री गर्भारपणात साधारणता चौदाशे ते सोळाशे कॅलरीजचा आहार घेते. आय. सी. एम. आर च्या मते, गरोदर स्त्रीने 2500 कलरचा घायला हवा. भारतात अनेक स्त्रियांना अशा तुटपुंजा आहारामुळे अॅनिमिया झालेला आढळतो तर 60 ते 68 टक्के स्त्रियांना गरोदरपणी अॅनिमिया झालेला आढळतो व त्यामुळे गर्भारपणात व बाळंतपणात त्यांना अनेकदा रातांधळेपणा येतो. (गांधी, 1994) आदिवासी स्त्रियांची परिस्थिती यापेक्षाही वाईट आहे. अॅनिमिया चे प्रमाण अधिक आहे.

उपवास: आदिवासी समाजातील स्त्री ही सामाजिक व धार्मिक कारणांसाठी आठवड्यातून एक दिवस उपवास करते. उपवासामुळे तिला अनेकदा अर्धपोटी राहावे लागते. तिच्या वाढीला जेवढ्या अन्नाची गरज असते तेवढे अन्न तिला मिळत नाही या सर्वांचा परिणाम तिच्या आरोग्यावर होतो. पुरुषप्रधान व्यवस्था व सामाजिक-सांस्कृतिक घटक आदिवासी स्त्रियांना कुटुंबात दुय्यम दर्जा देतात व आरोग्यविषयक प्रश्न गंभीर करतात. कमी आहार व आरोग्याच्या प्रश्नाकडे दुर्लक्ष या कारणांमुळे आदिवासी सर यांना आहार व आरोग्य विषयक दर्जा अत्यंत निम्न आहे

निष्कर्ष

आदिवासी समाजात ही लिंगभाव असमानता वाढत आहे. त्यासाठी पुरुषप्रधान व्यवस्था, सावकारी व्यवस्था, धर्म व्यवस्था आणि राजकीय व्यवस्था या कारणीभूत आहे. आदिवासी स्त्रियांच्या दुय्यम दर्जामुळे त्यांच्यामध्ये रक्ताशय, कुपोषण, आहारामध्ये लोहाचे प्रमाण कमी, प्रथिने, खनिजे, अ जीवनसत्वे आणि शरीरातील चरबीचे प्रमाण खूपच कमी आहे. कमी प्रतीच्या व निकृष्ट आहार यामुळे आदिवासी स्त्रियांमध्ये मृत्यूचे प्रमाण जास्त दिसते. कुपोषणाचे पोषण कमी करण्यासाठी गरोदर स्त्रिया आणि स्तनदा मातांच्या आहारातील प्रथिने आणि उष्मांक वाढविण्यासाठी डॉ. ए पी जे अब्दुल कलाम अमृत आहार योजना सारख्या योजना राबवाव्यात, आदिवासी स्त्रियांसाठी आरोग्य शिबिरे आयोजित करणे, त्यांच्यामध्ये आरोग्यविषयक जाणीवजागृती निर्माण करणे, स्वच्छतेचे महत्त्व पटवून देणे मेळघाटातील 'परसबाग' सारख्या योजनांचा अवलंब केला पाहिजे जेणेकरून सकस आहाराचा प्रश्न मिटण्यास मदत होईल इत्यादी मार्गांचा अवलंब केला तर स्त्रीयांच्या आरोग्याचे प्रश्न कमी होण्यास मदत होईल.

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आदिवासी समाजातील सामाजिक आंदोलने व परिवर्तन

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गोषवारा

बौद्धिक क्षमता असलेला मानव जेव्हा परिवर्तनाच्या कक्षामध्ये डोकावून बसतो. तेव्हा त्याच्या वाटयाला संघर्षच आलेला असतो. त्याच्या जिवनातील परिवर्तनाची पहाट ही संघर्षाची बिजे पेरूनच आलेली आहे. हे सुर्यप्रकाशाइतके स्पष्ट आहे. मानवी समाजाच्या परिवर्तनाची भ्रमंती अवस्था संपल्यानंतर तो कुठेतरी स्थिर होऊ लागला. याच अवस्थेमधून शेतीचा शोध लागल्यानंतर मानवाच्या जिवनाला थोडी स्थिरता लाभली. तो आजूबाजूच्या क्षेत्रामध्ये स्थिर होऊ लागला. या मानवी समाजामध्ये आदिवासी समाज हा एक महत्त्वाचा घटक आहे. भारतीय समाज या संकल्पनांचा जेव्हा आपण अध्ययन करतो तेव्हा आदिवासी समाजाचा अभ्यास केल्याशिवाय पूर्णावाय जाऊ शकत नाही. वरील विषयान्वये संशोधनकर्त्याने संशोधन केले असता आदिवासी समाजातील आंदोलनाच्या माध्यमातून प्रगत समाजासमोर त्या समाजाची वास्तविकता दिसून येते. या विश्वातील सर्वच देशामध्ये आदिवासी जमातीचे आपणाला अस्तित्व दिसून येते. जेव्हा आपण आदिवासींच्या आंदोलनांचा विचार करतो तेव्हा आपणाला असे दिसून येते की, या जमातीवरती प्रत्यक्ष, अप्रत्यक्षपणे अन्याय, अत्याचार, शोषण केले गेले. त्यांच्यावरती विविध पध्दतीने निर्बंध लादलीत. त्यांना शिक्षा, दंड देण्यात आले. स्वातंत्र्यापूर्व व स्वातंत्र्यानंतरही आदिवासी समाजावरती अन्याय, अत्याचार हे सावकार, महाजन, ब्रिटिश शासन, भारतीय शासन, पोलीस, ठेकेदार इत्यादिकडून करण्यात आले. विशेष म्हणजे जो समाज युगांयुगे जंगल, पहाडामध्ये, दुर्गम अशा क्षेत्रामध्ये शांतताप्रिय, समाधानकारक व कुणाचेही कसल्याही प्रकारे शोषण न करता आपले जीवन जगत आलेला आहे. परंतु जेव्हा या समाजाचा जगण्याचा अधिकार नाकारण्याचा प्रयत्न ब्रिटिशकालीन काळामध्ये करण्यात आल्यामुळे, एकंदरीत आदिवासी समाजाला वन्यामधून संपवायचे असे ब्रिटिश शासनाचे धोरण हे अध्ययनातून संशोधनकर्त्याला दृष्टिस पडले. त्यामुळे आदिवासी समाजाने आपले अस्तित्व टिकविण्याच्या दृष्टिकोनातून व अन्याय अत्याचाराचा विरोध करण्याकरिता आदिवासी समाजाने संघटीतपणे क्षेत्रावार आंदोलने केलीत. त्या विरोधात आदिवासी चळवळी उभ्या राहिल्यात. या आंदोलनामध्ये झारखंड आंदोलन, बोडो आंदोलन, संथाल आंदोलन, बिरसा मुंडाचे आंदोलन, भिलांचे आंदोलन आदि विविध प्रांतात आंदोलने इंग्रजांच्या विरोधात निर्माण झालीत व स्वातंत्र्यानंतर भारतीय शासनाच्या अंतर्गत काही शासकीय कर्मचारी व प्रगत समाजातील सावकार, महाजन, ठेकेदार आदि लोकांनी आदिवासींच्या अज्ञानाचा फायदा घेऊन शोषण केल्यामुळे आजही आदिवासी समाजामध्ये आंदोलनाचे अस्तित्व दिसून येते. स्वातंत्र्यानंतर काही आदिवासी नेत्यांनी व काही प्रगत समाजातील लोकांनी आंदोलने निर्माण करून आदिवासी समाजाला न्याय मिळवून देण्याचा प्रयत्न करण्यात आला.

मुख्य शब्द – आदिवासी समाज, आदिवासी आंदोलन, झारखंड आंदोलन, बिरसा मुंडा आंदोलन, शेतकरी आदिवासी

प्रस्तावना

सामाजिक आंदोलनाचा संबंध हा परिवर्तनाशी आहे. वास्तविकपणे मनुष्या हा निसर्गाची निर्मिती आहे. प्रत्येक माणसाने दुसऱ्या माणसाशी मैत्रीच्या भावनेने वागावे. परंतु बौद्धिक क्षमता व संपदा असणारा माणूस जेव्हा स्वार्थी होतो. तेव्हा तो इतरांचे अधिकार नाकारून दुसऱ्यांना गौण समजतो. आदिवासी समाजाच्या बाबतीतही असेच झाले. ब्रिटिश अधिकारी, ख्रिश्चन धर्मप्रसारक, सावकार, महाजन व काही स्वार्थी नेते आदिवासींच्या अज्ञानाचा फायदा घेतला व त्यांना स्वाभिमानाचे व चांगल्या प्रकारचे जीवन जगण्यापासून दूर लोटले. या राष्ट्राच्या विकासामध्ये आदिवासी चळवळीचे फार मोठे योगदान आहे. बिरसामुंडा नावाचा परिचय व त्यांनी केलेले आंदोलन हे सर्वश्रूत आहे. संथाल, भिल्ल, हो, नागा, मिझो इत्यादी आदिवासींनी राष्ट्राच्या विकासामध्ये योगदान दिले आहे. तरी पण राष्ट्रीय चळवळीने आदिवासी समाजाच्या योगदानाची पाहिजे त्या प्रमाणामध्ये दखल घेतल्या गेली नाही. देशाच्या

इतिहासामध्ये आदिवासी समाजाकडे दूरलक्ष केले गेले. वास्तविकपणे इंग्रजांच्या विरोधात सर्वात प्रथम आदिवासींनी शस्त्र उचलले व स्वातंत्र्याच्या चळवळीमध्ये आदिवासींनी फार मोठा त्याग केला आहे. परंतु काही इतिहासकार याकडे दूरलक्ष करतात.

संथाल व मुंडा आदिवासींनी १८५५-५६ साली ब्रिटिश व साहतवादाच्या विरोधामध्ये रक्त सांडले होते. संथाल व मुंडाचे बंड मोडून टाकण्यासाठी ब्रिटिशांनी आपले सर्व शक्ति पणाला लावली व यामध्ये कित्येक संथालांचा बळी गेला. आदिवासी चळवळीच्या संदर्भात संशोधनकर्त्याला या सर्व गोष्टींची माहिती प्राप्त झाली. ब्रिटिशाविरोधामध्ये दंड ठोकणे हे साधे काम नव्हते. अन्याय व पिळवणूक आदिवासी समाजाची फार मोठ्या प्रमाणामध्ये होत होती.

प्रचंड असंतोषाने पेटलेल्या संथालानी १८५५ मध्ये सरकारी नोकर, जमीनदार, सावकार व ब्रिटिश सरकार यांच्या विरोधात लढा उभा केला. आदिवासींच्या या बंडाने काही काळ ब्रिटिश सरकार हादरून गेले होते. या बंडाची नोंद कार्ल मार्क्सनी घेतली होती. रविन्द्रनाथ टागोरांनी या संथाल आदिवासींची स्तुती केली.

संशोधनाचे उद्दिष्ट्ये

आदिवासी समाजातील सामाजिककृत्यांने काही उद्दिष्ट्ये लक्षात घेतली आहे, ही उद्दिष्ट्ये खालीलप्रमाणे –

- आदिवासी आंदोलनाचा परिचय करणे.
- आदिवासी आंदोलनाच्या कारणांचा शोध घेणे.
- आदिवासी समाजातील आंदोलनाचा प्रभाव सांगणे.

अध्ययनाचे महत्व

संशोधनकर्त्यांने आदिवासींच्या राज्या-राज्यामध्ये झालेल्या चळवळीविषयक माहितीचा शोध घेऊन आदिवासी आंदोलनाला राष्ट्रीय स्तरावरती कशा प्रकारचे महत्व प्राप्त होऊ शकते याचा शोध घेण्याचा प्रयत्न करण्यात आला. देशाच्या विकासामध्ये आदिवासी चळवळींचा फार मोठा सहभाग राहिला आहे. नवीन पिढीला आदिवासी चळवळींच्या राष्ट्रीय कार्यांचा परिचय व आदिवासी समाजाचे शोषण करणारे शासनाचे धोरण यांचा परिचय करण्याचा दृष्टिकोनातून प्रस्तुत शोध निबंधाचे अध्ययन महत्वाचे आहे.

अध्ययन पध्दती

प्रस्तुत शोध निबंध हा गुणात्मक पध्दतीच्या आधारे रेखांकित करण्यात आलेला आहे.

तथ्याचे संकलन

शोधकर्त्यांने या शोध निबंधाचे अध्ययन करतांना द्वितीय स्रोताचा उपयोग केला आहे.

साहित्य समीक्षा

डॉ. ए. आर. देसाई यांनी "Pesant Struggle in India" या ग्रंथामध्ये भारतातील चळवळींच्या विविध पैलूंचा अभ्यास केला असल्याचे दिसून येते.

कामगार चळवळ – संपादक प्रदिप गायकवाड यांनी डॉ. बाबासाहेब आंबेडकरांची भाषणे व लेख याचे संकलन केले असून या ग्रंथामध्ये श्रमिकांच्या श्रमाविषयी व वेठबिगारी, शासकीय उपाययोजनांच्या संदर्भात विवेचन केले असल्याचे आढळते.

द. ना. धनागरे — Pesant Movement in India, या ग्रंथामध्ये भारतातील चळवळींचा अभ्यास करून त्या चळवळींच्या विविध पैलूवर ते अध्ययन केले असल्याचे आढळते.

Rao M. S. - Social Movement in India या ग्रंथामध्ये भारतीय समाजातील विविध चळवळींचा अभ्यास केला असल्याचे आढळते.

Singh K. S. - Tribal Movement in India या ग्रंथामध्ये त्यांनी आदिवासी समाजातील चळवळींचा व चळवळींच्या कारणांचा शोध घेतला असल्याचे दिसून येते.

डॉ. एस. जी. देवगावकर — समाजिक चळवळी परंपरागत आणि नवीन या ग्रंथामध्ये भारतातील विविध स्तरात निर्माण झालेल्या चळवळींचा अभ्यास केला असल्याचे दिसून येते.

घनशाम शाह — “भारतीय सामाजिक आंदोलन” या ग्रंथामध्ये त्यांनी या राष्ट्रातील उदयास आलेल्या सर्व समाजातील आंदोलनांचा अभ्यास केला असल्याचे आढळते.

ईस्ट इंडिया कंपनीच्या शासन काळापासून १९४७ पर्यंतच्या अर्थात सुमारे २०० वर्षांच्या कालखंडातील काही प्रमुख चळवळींचा परिचय खालील प्रमाणे सांगता येईल. आदिवासी समुदायातील हिंसक आंदोलनामध्ये झारखंड आणि बोडो या दोन आंदोलनाचा प्रामुख्याने उल्लेख करावा लागेल. या आदिवासींच्या प्रमुख आंदोलनामध्ये बिरसा मुंडा आंदोलन, संधाल आंदोलन, नागा आंदोलन या आंदोलनांना एक विशेष महत्त्व प्राप्त झाले. खालीलप्रमाणे या आंदोलनांना संक्षिप्त रूपामध्ये समजून घेऊ या.

झारखंड चळवळ

इ.स. १९५० मध्ये जमशेदपूर येथे झालेल्या अधिवेशनात झारखंड पार्टीची स्थापना झाली. तेव्हा त्यांचे नेते जयपाल सिंह होते.” या झारखंडे पार्टीला १९५२ च्या निवडणुकीमध्ये ३२ जागांवरती विजय प्राप्त झाला होता. परंतु इ.स. १९६२ मध्ये जयपालसिंह यांनी काँग्रेसमध्ये प्रवेश केल्यामुळे त्यांच्या नेतृत्वामध्ये वेगवेगळे प्रश्नचिन्ह निर्माण झाले. एकत्रित आलेले मुंडा, हो, संधाल या आदिवासींनी आपआपले वेगवेगळे नेते निर्माण केले. इ.स. १९६८ मध्ये बिरसा सेवादलाने झारखंडची मागणी केली. जे सावकार व महाजन आदिवासी राहत असलेल्या प्रदेशातील भूमी बळकविण्याचा प्रयत्न करित होते, त्यांच्या विरोधामध्ये बिरसा आंदोलन अधिक सक्रिय झाले होते. शिबू सोरेन यांनी इ.स. १९७३ मध्ये झारखंड मुक्ती मोर्चाची स्थापना केली. या आंदोलनाचा प्रमुख उद्देश म्हणजे आदिवासी समाजाचे शोषण करणाऱ्यांना बाहेर हाकलण्यासाठी हे आंदोलन करण्यात आले. आदिवासी समाज हा भूमी व जंगलाच्या बाबतीत निष्कासित झाल्याबद्दल, रोजगार व प्रशिक्षणापासून वंचित ठेवल्याबद्दल तसेच सांस्कृतिक संमिश्रण व असंकलीत विकास इत्यादिमुळे या आंदोलनामध्ये प्रमुख होते. “झारखंड निवासितांचे मुख्य लक्ष हे होते की, आर्थिक, सामाजिक, राजकीय व्यवस्थेमध्ये बदल करून सामाजिक उन्नती करणे.” झारखंडची आदिवासी जमात इतकी जागरूक होती की, सामान्य जनजातीपेक्षा वेगळे दिसत होते. त्यांचा असा विश्वास होता की, राजकीय आंदोलनाशिवाय त्यांना काहीही प्राप्त होऊ शकत नाही.

संधालांचे आंदोलन

जंगलामध्ये वस्ती करून शतकानुशतके आपला उदरनिर्वाह करण्यासाठी शेती करणाऱ्या आदिवासींना ब्रिटिशांनी त्या जमिनीवरून हटविण्याचे अधिकार जमीनदारांना दिल्यामुळे संधाल आदिवासींनी हे आंदोलन केले.

संथालांचे आंदोलन हे भारतातील कृषी करणाऱ्यांचे पहिले आंदोलन आहे. हे आंदोलन १८५५ मध्ये करण्यात आले. या आंदोलनाचा मुख्य उद्देश हा होता की, शोषकांच्या विरुद्ध संघटीतपणे लढणे या उठावाचे नेतृत्व सीधु, कान्हू हे दोन बंधू करित होते. या आंदोलनामागे अशी एक पार्श्वभूमी दिसून येते की, काही संथाल हे भूमिहीन होते. तर काही संथाल हे शेती करित होते. संथाल लोक झूम प्रकारची शेती करायचे. पण इंग्रजांनी जंगल जमिनीची निगराणी कडक केल्याने हे लोक जमिनीवरून वंचित झाले. जमिनदार लोक संथाल लोकांवर अन्याय, अत्याचार करायचे. येथे वेठबिगाराची प्रथाही दिसून येत होती. महाजनांच्या शेतात संथाल लोक काम करूनही मजुरी देत नसत. डिकूनी अनेक संथालांचे शोषण केले होते. सावकार लोक हे संथालांना कर्ज देत असत व व्याजाच्या नावाने आर्थिक शोषण करित असत. रेल्वेच्या कामावरती युरोपियन ठेकेदार संथालांना फार अल्प मजुरी देत असत. शोषकाविरुद्ध तक्रार केल्यानंतरही वसाहतीचे शासन (ब्रिटिश) त्याकडे लक्ष देत नव्हते. “भागलपूर व राजमहाल येथील रेल्वे व डाक संपर्क हा संथाल लोकांनी पूर्णपणे बंद केला. ढोलाच्या आवाजावरती १०,००० (दहा हजार) संथाल एकत्रित व्हायचे”

संथालांनी आपला दबदबा निर्माण केल्यामुळे महाजन, जमीनदार व सावकारांचे दमन झाले. १ ऑगस्ट १८५५ मध्ये संथाल व ब्रिटिशांमध्ये तुंबक लढाई झाली व या लढाईमध्ये ५०,००० संथाल मारल्या गेले. ब्रिटिशांनी संथाल नेत्यांना कैदेत टाकले व संथालाचा पराभव झाला. परंतु नंतर इंग्रजांनी आपले धोरण बदलले. ‘प्रे. वी. एस. उपाध्याय आणि डॉ. जी. पांडे यांनी संथालांच्या आर्थिक सामाजिक परिस्थितीचे वर्णन करतांना म्हणतात की, महाजन लोकांची शोषण करणारी वृत्ती तसेच शोषण करणाऱ्या इतरही बाबीमुळे संथाल आंदोलन प्रोत्साहित झाले.’ या संथाल आंदोलनामध्ये आपल्याला हे दिसून येते की, या आदिवासी समाजाने कोणत्याही जाती-जमातीच्या लोकांवरती अन्याय केला नसला तरी या जमातीवर ब्रिटिश, महाजन, पोलीस कमिश्नर इत्यादि लोकांनी त्यांच्यावर अन्याय केले असल्याचे आढळते, इंग्रज अधिकाऱ्यांनी तर माणुसकील किळस येईल अशा काही घटना घडविल्या. “इंग्रज ठेकेदारांनी तीन महिला श्रमिकांचे अपहरण करून त्यांच्यासोबत दुष्कर्म केले. त्यामुळे संथालांनी या घटनेला विरोध करण्यासाठी इंग्रजावरती आक्रमण करून तीन इंग्रजांना यमसदनी धाडले व अपहरण करणाऱ्या महिलांची सुटका केली.”

बिरसा मुंडा आंदोलन

हे आंदोलन बिरसा मुंडा यांच्या नावाने ओळखण्याचे प्रमुख कारण म्हणजे बिरसाला लोक भगवान मानायचे व बिरसाने ज्या पध्दतीने ब्रिटिशांना तसेच महाजन, सावकार, बाहेरील लोक यांच्या विरोधात ज्या पध्दतीने संघर्ष केला तो संघर्ष साध्या स्वरूपाचा नव्हता. बिरसा मुंडाला संपूर्ण मुंडा लोकांचे अधिकाराचे अस्तित्व टिकवायचे होते. बिरसा लोक आपल्या पोटाकरिता जंगलातील जमीन करायचे. या जमिनीवर ब्रिटिश, महाजन, सावकार व बाहेरील काही व्यक्ती आपले अधिकार सांगून त्यांना निराश्रीत करित होते. तसेच त्यांच्यावर अन्याय, अत्याचार करित रहायचे. १८९५ मध्ये बिरसाने आपल्या अनुयायासोबत संकल्प केला की, आपला भूतकाळ आपण वापस मिळवायचा. आपला भूतकाळ हा स्वर्णयुग होता. जिथे मुंडा लोक हे चांगल्या पध्दतीने व स्वाभीमानाने जीवन जगत होते. प्रामाणिकपणाने जीवन जगत होते. वृक्षांची लागवड, बागांची लागवड, नैसर्गिक झरनांना नियंत्रित करायचे व आपला उदरनिर्वाह कुणाचेही शोषण न करता करायचे. इंग्रजांच्या धोरणामुळे हासमाज अतिशय त्रस्त झाला होता. तसेच महाजन, ख्रिश्चन मिशनरी, हिंदू भूस्वामी ह्या सर्वांना बाहेर काढून बिरसाच्या नेतृत्वामध्ये मुंडा राज निर्माण करायचे होते. बिरसाने आपले आंदोलन अन्याय, अत्याचाराच्या विरोधात अधिक तीव्र केल्याने इंग्रजांनी १८९५ मध्ये अटक करून २ वर्षे शिक्षा सुनावली. बिरसा मुंडा कारागृहातून सुटून आल्यानंतर त्यांनी आपले आंदोलन परत सक्रिय करून जमीनदार, महाजन यांच्या विरोधात रणशिंग फुंकले. मिशनऱ्यांच्याही विरोधात चर्चेवरती हल्ले करण्यात आले. बिरसाने या आंदोलनामधून हे सिद्ध केले की, आदिवासी लोक आपल्या अस्तित्वाची लढाई लढण्याकरिता सक्षम आहेत.

शेतकरी आणि आदिवासींचे संयुक्त आंदोलन

राजस्थान क्षेत्रातील मेवाडा भागामध्ये शेतकरी आणि आदिवासींचे संयुक्तपणे शोषण आणि अत्याचार पिढ्यान्पिढ्या सुरू होते. श्री. मोतीलाल तेजावत यांच्या नेतृत्वामध्ये हे आंदोलन उभे राहिले. शेतकरी आणि आदिवासींमध्ये जहागिरदारांच्या प्रशासनाविरुद्ध असंतोष वाढत होता. 'इ.स. १९२१ मध्ये श्री. मोतीलाल तेजावत यांच्या नेतृत्वामध्ये चितोडगड येथे सुमारे १ लाख शेतकरी आणि आदिवासींचा मेळावा घेतला.' या आंदोलनामध्ये अवाजवी कर, लादलेले कर, अर्ध-बटाई व वेठबिगारी पध्दत या गोष्टींच्या विरोधामध्ये आवाज उठविला. बदराणा या गावामध्ये जेव्हा दुसरा मेळावा आयोजित करण्यात आला तेव्हा सातशे भिल्ल आदिवासी आणि शेतकरी एकत्रित आले व त्यांनी या आंदोलनाला बिनशर्त पाठिंबा घोषित केला. हा समाज केवळ वन संपत्तीचाच आधार घेऊन आपले जनजीवन जगत असतो. ब्रिटिश काळात त्यांच्यावर विविध प्रकारचे कर लादून त्यांना त्रस्त करण्याचा प्रयत्न केला. आदिवासींच्या परंपरागत पंचायतीचा अधिकार समाप्त करणे, मिठाच्या किंमतीत वाढ, शिकारवरती प्रतिबंध घालणे अशा प्रकारचे अनेक बंधने आदिवासी समाजावरती ब्रिटिश प्रशासनाने लावले असल्याचे दिसून येते.

आदिवासी समुदायाने ब्रिटिश प्रशासनाला न जुमानता संघर्ष केला व त्यांच्याशी काही गोष्टींच्या संदर्भात करार करून आपले अस्तित्व अबाधित राखले. या आंदोलनामुळे आदिवासी समाजाला बेगार कार्यातून सूट मिळाली.

ब्रिटिशांच्या काळामध्ये मध्यप्रदेश येथील बस्तर भागातील आदिवासींनी स्वायत्त राज्य मिळावे म्हणून इ.स. १९१० मध्ये चळवळ उभी केली पण ती असफल ठरली.

महात्मा ज्योतिबा फुले यांच्या सत्यशोधक चळवळीचा प्रभाव ग्रामीण भागामध्ये इ.स. १९२० ते १९३० च्या सुमारास आढळून येत होता. उंबरे पाटील यांनी सत्यशोधक चळवळीचे वारे आदिवासी भागातही पसरविले. आदिवासींनी आपली धार्मिक कृत्य हे सत्यशोधक समाजाने सांगितल्याप्रमाणे करावीत असे ठरविण्यात आले.

देवी चळवळ

ही चळवळ महाराष्ट्र आणि गुजरात येथील आदिवासी जमातीमध्ये १९२२ मध्ये सुरू झाली. काही महिलांच्या अंगामध्ये देवी आल्याचे आढळले व देवीने त्या स्त्रियांना मांसाहार बंद करा, दारू पिऊ नका असे आदिवासींना सांगितले असल्याचे वाचणातून दिसून येते. आदिवासींनी पारशी लोकांच्या घरी कामे बंद केले कारण ते पारशी लोक मांसाहार व दारूही पीत असत. देवीच्या आदेशाचे पालन केले नाही तर कोप होऊन मृत्यूही होऊ शकतो. अशा प्रकारचा समज या जमातीमध्ये पसरला गेला.

भगत चळवळ

विसाव्या शतकातील एक सुधारणावादी महत्वाचे आंदोलन गोविन्द गिरी यांचे भगत आंदोलन होय. गोविन्द गिरी हे गोसावी जातीचे व भटक्या जमातीचे होते. इंग्लंडच्या दुष्काळामध्ये त्यांचे पूर्ण कुटुंब मृत्युमुखी पडल्यामुळे त्यांनी भिल्ल जमातीच्या उध्दाराचे कार्य स्वीकारले. 'भिल्ल' राज स्थापन करण्याची मागणी त्यांनी या आंदोलनामधून केली. त्यांनी ख्रिश्चन मिशनच्याविरुद्ध आवाज उठवून धर्म परिवर्तन थांबविले. शैव पंथाचा प्रचार करून पशुपक्षांवर दया करण्याचा उपदेश केला. गरजे पुरतीच कमाई, सत्य बोलणे, ईश्वर पूजा करणे, मूर्ति पूजेला विरोध करणे, इत्यादी तत्वांचा त्यांनी उपदेश या आंदोलनाच्या माध्यमातून केला असल्याचे आढळून येते. अशा प्रकारची दुसरे एक आंदोलन आपणाला इ.स. १९३० मध्ये धुळे जिल्ह्यात 'गुल्या महाराज' यांच्या नेतृत्वामध्ये दिसून येते. ते स्वतः आदिवासी असून वारकरी संप्रदायातील संत होते. त्यांनी मांसाहार न करणे व त्यांनी दारू न पिणे असा प्रचार केला.

स्वातंत्र्योत्तर कालखंडातील आदिवासी चळवळी

स्वातंत्र्योत्तर काळामध्ये झालेल्या आदिवासी आंदोलनाची क्रमवारी सांगणे कठीण आहे. तरी पण ही आंदोलने ऐतिहासिक ठरली. त्यांच्या कार्याचा आलेख हा खालीलप्रमाणे दिसून येतो.

आदिवासी राज्याच्या निर्मिती संदर्भात चळवळी

दुसऱ्या महायुद्धाला जेव्हा प्रारंभ झाला तेव्हा मध्य भारतातील गोंड व भिल्ल जमातींनी राजकीय स्वायत्ततेची मागणी केली होती. विदर्भ, रीवा, छत्तीसगढ, तेलंगणा या क्षेत्रांमध्ये 'गोंड' जमातीच्या वस्त्या आहेत. गोंड राज्याच्या निर्मितीकरिता आदिवासींनी आपल्या संघटना स्थापन केल्यात. परंतु पाहिजे तसे यश ह्या चळवळींना आले नाही. स्वातंत्र्यानंतर ईशान्य भारतात आदिवासी राज्याच्या निर्मितीकरिता आदिवासी चळवळी निर्माण झाल्या. डॉ. पीडो, नागा आदिवासी नेते ह्यांना १९४७ मध्येच भारताप्रमाणे एक स्वतंत्र व सार्वभौम नागालँड राष्ट्र—राज्य निर्माण करायचे होते. परंतु त्यांच्या प्रयत्नांना यश आले नाही. नागा आदिवासींनी आपली चळवळ सुरुच ठेवली व आसामच्या गव्हर्नरला वाटाघाटी करावयास भाग पाडले.

लाल डेंगाच्या नेतृत्वाखाली मिझो आदिवासींनी स्वतंत्र व सार्वभौम राज्य निर्माण करण्यासाठी चळवळ सुरु केली. मिझो नेत्यांनी भारत सरकारशी बोलणी व वाटाघाटी करून मिझोराम प्रदेशाला संघराज्यातील केंद्रशासित प्रदेश असा दर्जा देण्याच्या अटीवर युद्धबंदी मान्य केली.

जंगल व जमिनीशी संबंधीत चळवळी

आदिवासी जमातीतील काही नेतृत्वांनी जंगलातील वनसंपत्तीवर मालकीहक्क असणे किंवा वनसंपत्ती गोळा करण्याच्या संदर्भात आदिवासींना मिळणे ही आदिवासींची मागणी २५० वर्षांपासूनची आहे. या मागणीसाठी त्यांनी स्वातंत्र्यपूर्व काळात अनेक आंदोलने केलीत. आजही आदिवासी समाजातील नेते हे जमिनधारणा हक्क सुधारणा करण्याची मागणी करीत आहेत. जमीन सुधारणा हा नक्षलवादी चळवळीच्या उदयासाठी आणि त्या चळवळीच्या सातत्याकरिता महत्वपूर्ण ठरणारा एक घटक आहे. १९६७ मध्ये अंबरसिंह सूरतवंती या सर्वोदयी विचाराच्या कार्यकर्त्यांनी आदिवासींना संघटित करून जमिनीचे हक्क परत मिळविण्यासाठी आंदोलन सुरु केले होते. शेवटी महाराष्ट्र शासनाने १९७५ मध्ये एक अध्यादेश काढून आदिवासींच्या शेतजमिनी गैरआदिवासी लोकांना हस्तांतरीत होण्याच्या प्रक्रियेवर बंदी लागली. १९४० नंतरच्या काळामध्ये आदिवासींच्या नेते आणि समाजामध्ये जागृती झाल्याचे दिसून येते. विशेष म्हणजे मध्यप्रदेशच्या बस्तर भागातील गोंड आदिवासी जमिनीच्या हक्काविषयी जागृत झाल्याचे दिसून येते. स्वातंत्र्योत्तर काळामध्ये आदिवासी समाजाने जमिनी व जंगलावरील हक्कांसाठी अनेक आंदोलने केलेली आहेत. १९६७ च्या आंदोलनामध्ये प्रविणचंद्र भजदेव यांच्या नेतृत्वामध्ये झालेल्या आदिवासींनी पोलीस दलावर बाणांचा वर्षाव केला होता. या आंदोलनामध्ये पोलीस दलापेक्षा आदिवासींचा लोक जास्त प्रमाणात शहीद झाले होते.

स्वातंत्र्योत्तर काळामध्ये महाराष्ट्रामध्ये आदिवासी क्षेत्रामध्ये ज्या चळवळी उदयास आल्यात त्यांची आपणाला प्रमुख तीन कारणे दिसून येतात.

- आदिवासींना जमीन हक्क मिळण्याकरिता.
- वेठबिगार पध्दतीपासून मुक्तता.
- प्रकल्पामुळे विस्थापित झालेले आदिवासींच्या चळवळी.

इ.स. १९५१ नंतर शासनाने आपले लक्ष कृषी क्षेत्राकडे लक्ष केंद्रित केले व शासनाने त्याकरिता प्रचंड खर्च केला. परंतु याच काळामध्ये शेतजमिनीचा व्यापार सुरू झाला. आदिवासींच्या अनेक जमिनी कायदेशीर बंधनाचे उल्लंघन करून गैरआदिवासींनी लुबाडल्या. त्या विरोधात महाराष्ट्रामध्ये एक मोठी चळवळ श्री. अंबरसिंग सुरतवन्ती यांनी सुरू केली होती. त्याचप्रमाणे श्री. काळूराम धोंडाडे व त्यांच्या इतर सहकाऱ्यांनी ठाणे जिल्हयाच्या पालघर विभागामध्ये आदिवासींना संघटीत करून चळवळी चालविण्यात आले व वेळोवेळी आंदोलन उभारण्यात आले.

वेठबिगारी विरूद्ध आंदोलने

आदिवासी समाजामध्ये शिक्षणाचे प्रमाण हे पाहिजे तेवढ्या प्रमाणात नाही. त्यामुळे त्यांच्या अज्ञानाचा फायदा घेऊन सावकार, महाजन, शासकवर्ग त्यांचे शोषण करित असतो. त्यांच्याकडून श्रम करवून घेऊन आर्थिक मदत ही नाहीच्या बरोबर असते. श्रमाची मजुरी ही दिली जात नाही. किती या बौद्धिक प्राण्याची कमाल मानावी लागेल. जो बौद्धिक प्राणी (मनुष्य) हा जमीनदार, सावकार हयांच्या घराण्यातील असेल. आपल्याच देशामध्ये देशांतर्गत राहत असलेल्या लोकांचे शोषण केले जाते. जो समाज हजारो वर्ष या देशाचा मुलनिवासी राहिलेला आहे. केवळ जेवण देऊन आदिवासींकडून जमीनदार, सावकार, वनविभाग, रेव्हेंयू खाते, पोलीस खाते आणि स्थानिक अधिकारी आपआपली कामे बिगर पैशाने करून घेत असत. जानेवारी १९४५ मध्ये गोदावरी परूळेकर यांच्या नेतृत्वाखाली किसान सभा या अंतर्गत ठाणे जिल्हयातील टिटवाला गावामध्ये मोठे अधिवेशन घेण्यात आले होते. शासनाने वेठबिगार नष्ट करण्यासाठी बाँडेड लेबर (अँबॉलिशन) अँक्ट १९७६ हा संमत केला. चंद्रपूर जिल्हयामध्ये श्री. नारायणसिंह उईके या आदिवासी नेत्याच्या नेतृत्वाखाली इ.स. १९५२ ते १९७२ या काळामध्ये आदिवासी समाजामध्ये जनजागृती करून चळवळी उभ्या केल्यात. गडचिरोली जिल्हयातील कुरखेडा—धानोरा या भागामध्ये जबरणजोत चळवळ सुरू केली गेली. श्री. सुखदेवबापू उईके यांनी नारायणसिंहच्या मृत्युनंतर आदिवासींना जमीन हक्क मिळण्याकरिता आंदोलन चालविले.

शैक्षणिक आंदोलने

आदिवासी समाज हा आजही अतिमागासलेला म्हणून समजण्यात येतो. आजही गडचिरोली जिल्हयातच नाही तर या देशातील काही दुर्गम भागामध्ये शिक्षणाच्या सोयीचा अभाव आपणाला दिसून येतो. आजही बऱ्याच दुर्गम भागातील आदिवासी भागामध्ये दिवाबत्ती, शाळा, आरोग्याच्या सोयी याचा अभाव दिसून येतो. गडचिरोली व चंद्रपूर जिल्हयातील बऱ्याच आदिवासी गावामध्ये शाळांची व शिक्षकांची वानवा आहे. शासनाचे प्रतिनिधी व शासन पाहिजे तेवढ्या प्रमाणात या आदिम समाजाच्या शैक्षणिक विकासामध्ये लक्ष देत नाही. गडचिरोली जिल्हयातील एटापल्ली व भामरागड या तहसिलमध्ये माडीया—गोंड ही अतिमागास जमात असून त्यांची वस्ती ८०—९५ टक्के पर्यंत आहेत. या ठिकाणी शाळा असून शाळेमध्ये शिक्षक नव्हते. संशोधनकर्त्याला शैक्षणिक आंदोलनाचा अभ्यास करतांना असे दिसून आले की, १९८४—८५ मध्ये एटापल्ली येथे जेव्हा शाळा सुरू झाली तेव्हा शासनाने शिक्षकांच्या भरतीच केल्या नव्हत्या. माडिया पालक अधिकाऱ्याकडे गेले तरी अधिकाऱ्यांनी काहीच केले नाही. आदिवासी पालकांनी एकत्र येऊन घंटानाद आंदोलन करून मोर्चे काढले. या आंदोलनामध्ये एटापल्ली येथील रहिवासी व आदिवासीमध्ये कार्य करणारे कॅ. कवडू नानाजी खापने यांनी या आंदोलनाच्या संयोजनामध्ये महत्वाची भूमिका बजावली. पोलीसांनी बॉम्बे पोलीस अँक्ट अंतर्गत सर्व आदिवासींना पकडले. ही गोष्ट जेव्हा गडचिरोलीचे कलेक्टर (तेव्हाचे) आयु. मुन्शीलाल गौतम यांना माहित झाल्यानंतर प्रत्यक्षपणे गौतम यांनी पालकांशी व कार्यकर्त्यांशी संवाद

साधल्यानंतर शाळेची हकीकत त्यांना माहित झाली की ६ महिने शिक्षकच शाळेत नसल्यामुळे हे आंदोलन करण्यात आले होते. तेव्हा गौतम साहेबांनी पोलीस व अधिकारी यांना फैलावर घेऊन आदिवासींचे कौतु करण्यास सांगितले व सर्वांना सोडून देण्याचे आदेश दिलेले.

पर्यावरणाच्या संवर्धनाकरिता आदिवासींची आंदोलने

आदिवासी लोक आदि काळापासूनच पर्यावरण संवर्धनाचे कार्य करित आलेले आहेत. कारण ते त्यांचे निवासस्थान आहे. वेगवेगळ्या राज्यामध्ये आदिवासींनी पर्यावरणाचे जतन करण्याकरिता आंदोलन केले असल्याचे इतिहासामध्ये व वर्तमानाच्या संशोधनातून आढळून येते. शासन हे खाजगी कंपन्यांना कंत्राट देऊन फार मोठ्या प्रमाणात वृक्षतोड करित असते. चिपको आंदोलन हे भारतात सर्वश्रुत आहे. दि. २७ मार्च १९७३ मध्ये या आंदोलनाची सुरुवात झाली होती. गोपेश्वर या गावाजवळ ही चळवळ सुरू झाली होती. या चळवळीचा इतका प्रभाव पडला की, ठेकेदाराला वृक्षतोड थांबवावी लागली. हिमालयात ३५०० फूट उंचीवर नवजीवन आश्रम चालविणारे कार्यकर्ते सुंदरलाल बहुगुणा यांनी ही चळवळ करण्यास आदिवासींना प्रेरित केले होते.

याच प्रेरणेतून आदिवासींची “जंगल बचाव – मानव बचाव” ही चळवळी उभी झाली. या आंदोलनाला श्री. सुखदेवबाबू उईके, वडसा येथील कार्यकर्ते श्री. मोहन हिराबाई हिरालाल, श्री. जोगा मडावी (नागेपल्ली) यांच्या सहकार्याने हे आंदोलन सक्रिय करून शासन फार मोठे जागा व्यापणार होते. त्या शासनाच्या धोरणाला या आंदोलनाने थांबविले.

सुधारणावादी आंदोलने

आदिवासी समाजामध्ये सामाजिक व धार्मिक सुधारणा घडवून आणण्याच्या दृष्टिकोनातून आदिवासींची आंदोलने दिसून येतात. उदा. गडचिरोली जिल्ह्यामध्ये डॉ. अभय बंग, अॅड. पारोमिता गोस्वामी यासारख्या कार्यकर्त्यांनी दारूबंदीचे आंदोलन चालविले. या आंदोलनामध्ये स्त्रियांचा फार मोठा सहभाग असतो. चंद्रपूर जिल्ह्यामध्ये अॅड. पारोमिता गोस्वामी यांनी दारूबंदीची घोषणा करून चिमूर ते नागपूर असा लाँगमार्च काढला होता. या आंदोलनामध्ये महिलाच सहभागी होत्या. या आंदोलनाचा प्रभाव इतका पडला की शासनाला चंद्रपूर जिल्हा हा दारूबंदी जिल्हा करावा लागला. परंतु शासनाच्या दुटप्प्या धोरणामुळे या आंदोलनावरती पाणी फेरल्या गेले व चंद्रपूर जिल्ह्यामध्ये झालेली दारूबंदी शासनाने उठविली.

अमरावती जिल्ह्यामध्ये डॉ. कोल्हे दाम्पत्य, गडचिरोली जिल्ह्यामध्ये बाबा आमटे व आमटे परिवार इत्यादी समाज कार्यकर्त्यांनी आदिवासी समाजामध्ये परिवर्तनाचे कार्य केले. डॉ. गोगुलवार, डॉ. अभय बंग हे सुध्दा आदिवासी समाजातील आरोग्याच्या सेवाविषयी आपले योगदान देत आहेत.

गडचिरोली जिल्ह्यात इ.स. १९८५ च्या दरम्यान धानोरा तहसिलीमधील लेखा-मेंढा या गोंड बहूल गावामध्ये आदिवासींच्या अन्यायमुक्ती आणि विकासाकरिता स्थानिक चळवळ श्री. देवाजी तोफा यांच्या नेतृत्वात उभी राहिली. श्री. देवाजी तोफा यांच्यावरती श्री. मोहन हिराबाई हिरालाल यांच्या कार्याचा प्रभाव पडला असल्याचे बोलले जाते. आदिवासी समाजामध्ये श्री. मोहन हिराबाई हिरालाल यांनी प्रामाणिकपणाने आदिवासी समाजाला मार्गदर्शन व सहकार्य केले. विविध आदिवासी योजना आणि जंगल विषयक कायद्यामध्ये बदल करण्यात आला असला तरी प्रत्यक्षात मात्र आदिवासींचे अधिकार लिखित स्वरूपात हे अधिकाऱ्यांकडे होते.

देवाजी तोफांच्या नेतृत्वामध्ये “मावा नारे – मावा राज” अर्थात आमच्या गावात आमचे राज्य या मागणीसाठी चळवळ झाली. ग्रामाविषयी निर्णय घेण्याचे व जंगलातील उत्पादनाबाबत निर्णय घेण्याचे अधिकार हे ग्रामसभेलाच असावेत अशी त्यांनी मागणी केली. आदिवासींच्या विकासासाठीचा पैसा हा सरळ दिल्ली ते गल्ली म्हणजे ग्रामसभेकडे पाठवावा असे श्री. देवाजी तोफा आपले विचार आपल्या चळवळीच्या माध्यमातून मांडीत असतात. सन २०१८ मध्ये संशोधनकर्ता समाजशास्त्र विषयातील ५० विद्यार्थ्यांसमवेत भेट देऊन श्री. देवाजी तोफा यांच्या चळवळीचा परिचय करून घेता व गावाचा समाजशास्त्रीय अभ्यास केला गेला. एकही वर्ग न शिकता देवाजी तोफा यांनी लेखामेंदा या गावामध्ये जो सामाजिक, धार्मिक, आर्थिक बदल घडवून आणला त्या बदलाचे कारण म्हणजे भारतीय संविधानातील ‘आम्ही’ या शब्दांचा देवाजी तोफा यांच्यावरती पडलेला प्रभाव. जंगल, जमीन व जल ही आदिवासींची सामूहिक संपत्ती असून तिचे व्यवस्थापन हे ग्रामसभेकडे असावे असा त्यांचा आग्रह आहे.

आदिवासी समाजातील आंदोलनाचा प्रभाव

- आदिवासी समाजातील लोकांना अधिकार व कर्तव्याची जाणीव.
- आदिवासी समूदायामध्ये स्वाभिमान व आत्मसन्मान निर्माण झाला.
- भारतीय संविधानाविषयी माहिती.
- शासकीय सवलती व आरक्षणाविषयी जागरूकता.
- स्वतंत्र राज्याची निर्मिती व मागणी.
- फुले, शाहू, आंबेडकर आंदोलनाविषयी जवळीकता.
- आदिवासी समाज संघटीत व नियमाविषयी जागरूकता.

निष्कर्ष

वरील शोध निबंधाच्या अनुषंगाने संशोधनकर्त्याला आदिवासी आंदोलन निर्माण होण्याकरिता आदिवासी समाजाचे ब्रिटिशकालीन व स्वातंत्र्योत्तर शोषण, अन्याय, अत्याचार झालेले. त्यांना भूमिहीन व जगण्याकरिता मजबूर करण्यात आले. जेव्हा की, हा समाज कुणाचेही शोषण करित नाही. अन्याय, अत्याचार, शोषणाच्या विरोधामध्ये आदिवासी चळवळी निर्माण झाल्यात. देशाच्या विकासामध्ये आदिवासी आंदोलनाचे योगदान महत्त्वपूर्ण आहे.

संदर्भ सूची

१. डॉ. देवगावकर एस. जी. (२००९) सामाजिक चळवळी परंपरागत आणि नवीन, साईनाथ प्रकाशन, नागपूर
२. शाह जी. एन. (२००८) भारतातील सामाजिक चळवळी, डायमंड पब्लिकेशन, पुणे.
३. प्राचार्य काचोळे दा. धो. (२००५) समाजशास्त्रीय विचारांचा मुलाधार, कैलाश पब्लिकेशन, औरंगाबाद.
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**आदिवासी समाजातील बालकामगारांच्या समस्यांचे समाजशास्त्रीय अध्ययन
(विशेष संदर्भ : गडचिरोली जिल्ह्यातील आरमोरी तालुका)**

प्रा. डॉ. गजेंद्र माणिकराव कढव

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सारांश

भारतीय समाजाचे विभाजन हे केवळ शहरी समाज आणि ग्रामीण समाज याच प्रकारे केले जाते परंतु असे विभाजन करतांना एका महत्वाच्या समाजाकडे दुर्लक्ष केले जाते. तो म्हणजे रानावनात, डोंगरदर्यात राहणारा आदिवासी समाज होय. २०११ जनगणनेनुसार भारतामध्ये ८.६१ टक्के लोकसंख्या ही आदिवासी लोकांची आहे. त्यात महाराष्ट्रात ९.३५ टक्के असून गडचिरोली जिल्ह्यात त्यांचे प्रमाण ३८.१७ टक्के आहे. आज भारतातील आदिवासी समाजाला नवनवीन समस्यांचे ग्रहण लागले आहे. त्या तिलच एक समस्या म्हणजे आदिवासी समाजातील बालकामगारांची समस्या होय.

आदिवासी समाजातील गरिबी, बेरोजगारी, अतिरिक्त लोकसंख्या वाढ, परंपरागत व्यवसाय इ. कारणांनी त्या समाजात बालकामगारांची समस्या समोर आली आहे. आज आदिवासी समाजात बालकामगारांची आर्थिक, शारीरिक, मानसिक आणि लैंगिक पिळवणूक स्पष्ट पणे दिसून येत आहे. जी एक कर्ती पिढी गारद करित आहे. आदिवासी समाजातील बालकामगार समस्या एक देशातील ज्वलंत समस्या असून या समस्येचे निराकरण करणे गरजेचे आहे.

मुख्य शब्द : आदिवासी, ज्वलंत, बालकामगार, गारद, लोकसंख्या, ग्रहण, पिळवणूक, मानसिक, लैंगिक

प्रस्तावना : संत तुकाराम महाराज यांनी 'लहानपण देगा देवा, मुंगी साखरेचा रवा' असे बालपणाचे माहात्म्य सांगितले आहे. बालपण, लहानपण हे नाव घेताच आपल्याला ओसंडून वाहणारा आनंद, उत्साह, उलडपणा, मस्ती, खेळकर आणि खोडकर प्रवृत्ती या गोष्टी सहज नजरे समोर येतात. परंतु असे बालपण आणि लहानपण काही मोजक्याच बालकांच्या आयुष्यात येतात. जगात असे असंख्य बालक आहेत जे या आनंदापासून वंचित राहिले आहे, त्यांच्या नशिबात लहानपणापासून कष्ट करणे, गलीच्छ परिस्थितीत राहणे त्यांच्या वाट्याला आले आहे. ते म्हणजे बालकामगार होय. १ बालकामगार हा इतर कामगारांपेक्षा कमी मजुरीत काम करणारा कामगार असल्याने तसेच ठराविक वेळेपेक्षा कमी मजुरीत जास्त काम करून देत असल्याने मालक वर्गाकडून या कामगाराची मोठी मागणी असते. जे वय शिकण्याच आणि खेळण्याच असते त्या वयात त्यांच्या श्रमाची विक्री होत असते. चिमुकले हात कष्ट करणारे होत असल्याने त्यांचे गोंडस, गोजिरवाणे बालपण गुलामगिरीच्या विळख्यात सापडते. २ भारतामध्ये प्रत्येकच समाजात बालकामगार मोठ्याप्रमाणात आढळून येतात. जे देशाच्या विकासाला अडथला निर्माण करत आहे. भारतामध्ये ओरिसा, बिहार, झारखंड, या राज्यामध्ये बालकामगारांचे प्रमाण जास्त प्रमाणात असल्याचे दिसते. ३ महाराष्ट्रात देखील मराठवाडा, विदर्भ या क्षेत्रात बालकामगारांची संख्या जास्त असल्याचे दिसते. विदर्भातील

गडचिरोली जिल्ह्यात देखील बालकामगारांची संख्या अधिक प्रमाणात आहे. शहरी समाजात बालमजुरी विरोधी कार्य करणाऱ्या काही संस्था आणि शासकीय यंत्रणा असल्याने शहरी समाजात बालमजूर किती आहे याची नोंद होतांना दिसते परंतु आदिवासी समाजात मात्र अशा संस्था आणि यंत्रणा नसल्याने या समाजात किती प्रमाणात बालकामगार आहे याची निश्चित आकडेवारी शासनाला प्राप्त होत नाही.

गडचिरोली जिल्हा हाजंगल, डोंगर दर्यांनी व्यापलेला आणि आदिवासी बहुल जिल्हा आहे. या आदिवासी समाजात नांगरणी करणे, वेचणी करणे, फवारणी करणे, घरे बांधकाम करणे, वीटभट्टी, गुरे-ढोरे राखणे, पानठेला आणि चहा टपरीवर काम करणे, हॉटेल आणि ढाब्यात काम करणे अशा अनेक व्यवसायात बालकामगार काम करतांना दिसतात. भारतामध्ये १४ वर्षाखालील मुलांना कामावर ठेवणे बंधनकारक असले तरी आदिवासी क्षेत्रातील गरिबी, बेरोजगारी, अतिरिक्त लोकसंख्या वाढ, परंपरागत व्यवसाय, उपासमारी इ. कारणांनी या समाजात बालकामगारांची संख्या वाढत असल्याची दिसते. या समाजातील मुलांच्या हातात ज्या वयात पाटी, पुस्तक, दप्तर असायला पाहिजे त्या वयात बालकांवर त्यांच्या कुटुंबाच्या उदरभरणाचा भार असतो. यामुळे बालकांच्या बुद्धीचे मोठ्याप्रमाणात नुकसान होते. बालक देशाचे आधारस्तंभ असतात परंतु बालकामगार समस्येमुळे देशातील आधारस्तंभ कोसळतांना दिसते. ४ म्हणूनच या समस्येचे निराकरण करणे गरजेचे आहे. तरच भारत जगात विश्वगुरु आणि महासत्ता होईल.

बालकामगार म्हणजे काय :

१. भारतीय राज्यघटना :

जिचे वय १४ वर्षांपेक्षा कमी आहे असा कामगार होय. ५

२. आंतरराष्ट्रीय कामगार संघटना :

बालकामगार म्हणजे अपरिपक्व वयात प्रौढ कामगारांसारखे काम करणारे कामगार होय. ६

वरील व्याख्यांवरून असे लक्षात येते की, बालकामगारचा कक्षेत वयोमर्यादा विशेष महत्वाची आहे. बालकामगार म्हणजे असा असा कामगार की, ज्याचे वय १४ वर्षाखाली आहे. बालकामगार समस्येत शासनाने निर्धारित केलेल्या वयोगटाचे उल्लंघन केले जाते.

भारतातील एकूण बालकामगार

२०११ च्या जनगणनेनुसार भारतातील बालकामगारांची ५ ते ९, १० ते १४ आणि १५ ते १९ या वयोगटातील बालकामगारांची आकडेवारी नमूद करण्यात आली आहे. ती खालील सारणीतून दिसून येते.

२०११ च्या जनगणनेनुसार भारतातील एकूण बालकामगार^७

एकूण बालकामगार				
अ. क्र.	वयोगट	मुले	मुली	एकूण
1	५ ते ९	६३०८७५	४७७९३३	११०८८०८
2	१० ते १४	२०३३१७२	१२११२६७	३२४४४३९
3	१५ ते १९	१२७२१८९१	४९८१४१९	१७७०३३१०
	एकूण	१५३८५९३८	६६७०६१९	२२०५६५५७

बालकामगार समस्या निर्मितीस कारणीभूत घटक

१. कमी मजुरीत जास्त काम करणारा मजूर मिळत असल्यामुळे.
२. कुटुंबाची आर्थिक स्थिती वाईट असणे.
३. कुटुंब कर्जबाजारी असणे किंवा कुटुंबाचे विघटन झाले असल्यामुळे
४. बालकाला शिक्षणात उदासीनता असणे.
५. बालक पोरके आणि अनाथ असणे.

बालकामगारांसाठी भारतीय राज्यघटनेतील तरतुदी

१. भारतीय राज्यघटनेतील कलम २४ नुसार १४ वर्षाखालील बालकांना कोणत्याही प्रकारचे कार्य करण्यास भाग पाडणे यावर बंदी घातली आहे.
२. भारतीय राज्यघटनेतील कलम ३९(डी) नुसार राज्य सरकारने असे नीती तयार करावी की, कोणत्याही बालकाला कोणाचाही दडपणाखाली कोणत्याही क्षेत्रात काम करण्याची पाळी येऊ नये.
३. भारतीय राज्यघटनेतील कलम २१ (अ) अंतर्गत ६ ते १४वर्षे वयोगटातील बालकांना मोफत आणि सक्तीचे शिक्षण देण्याची तरतूद आहे. १ एप्रिल २०१० साली शिक्षण हक्क कायदाभारतात अस्तित्वात आला.

बालकामगार निर्मुलनार्थ कायदा

२०१२ मध्ये बालकामगार (प्रतिबंध आणि नियमन) कायदा १९८६ यात बदल करून बालकामगार (प्रतिबंध आणि नियमन) सुधारणा कायदा २०१२ पारित करण्यात आले. या कायद्याचे उल्लंघन दखलपात्र गुन्हा समजला जातो.

१. या कायद्याचे प्रथमतः उल्लंघन केल्यास किमान ६ महिन्यांचा कारावास होऊ शकते. तसेच हा कालावधी २ वर्षांपर्यंत वाढविला जाऊ शकतो. त्याच बरोबर दंड २० हजार ते ५० हजार आहे.
२. या कायद्याचे दुसऱ्यांदा उल्लंघन केल्यास किमान १ वर्ष तर कमाल ३ वर्षांपर्यंत कारावास होऊ शकते.
३. या कायद्यानुसार बालकामगाराचा आई-वडील आणि पालक यांना देखील दोषी समजले जाईल. आई-वडील आणि पालक यांच्या कडून पहिल्यांदा या कायद्याचे उल्लंघन केल्यास शिक्षेची तरतूद नाही परंतु दुसऱ्यांदा कायद्याचे उल्लंघन केल्यास १० हजार रुपये पर्यंत दंड होऊ शकतो.८

पूर्व साहित्याचा आढावा

बालकामगार समस्या हा विषय आणि समस्या काही नवीन नाही अनेक सामाजिक शास्त्रांमध्ये याविषयी बरेचशास्त्रीयसंशोधन झाले आहे परंतु आदिवासीबालकामगार समस्येवर मात्र अशाप्रकारचे शास्त्रीय संशोधन आणि लिखाण उपलब्ध नाही. तरी देखील बालकामगार समस्येवर ज्या काही संशोधकांनी, अभ्यासकांनी संशोधन केले आहे त्यांच्यासंशोधनाचा आणि अभ्यासाचा आढावा प्रस्तुत संशोधन निबंधात घेतला आहे. ते खालीलप्रमाणे .

Child Right and You(CRY)या स्वयंसेवी संस्थेनेभारतातील बालकामगारांचे सर्वेक्षण केल्यास त्यांना भारतात सर्वाधिक बालकामगार ग्रामीण क्षेत्रात आढळून येत असल्याचे दिसून आले. १सिंहएस. के. यांनी' बाल श्रमिको की पारिवारिक सामाजिक एंव व्यावसायिक स्थिति की समाजशास्त्रीय विवेचना (विशेष सन्दर्भ- अमित ग्राम ऋषिकेश, देहरादून)' याविषयावरीलसंशोधनात ४५ टक्के बालकामगार दुकान, ३१

टक्के बालकामगार ढाबे आणि हॉटेल, १० टक्के बालकामगार गॅरेज आणि १४ टक्के बालकामगार इतर ठिकाणी काम करीत असल्याचे आढळून आले.१०त्याच प्रमाणे प्रस्तुत संशोधन निबंधात संशोधकाने National Institute of Public Co-operation and Child Development(NIPCCD) आणि UNITED NATIONS INTERNATIONAL CHILDREN EMERGENCY FUND(UNICEF)या आंतरराष्ट्रीय संस्थेने १९९७ साली प्रकाशित केलेल्या 'The State of World children report' चा आढावा घेतला आहे. त्याच प्रमाणे केंद्र सरकारने बालकामगार समस्येच्या निर्मूलनार्थ नेमलेल्या गुरुपदस्वामी आयोग (१९७९) आणि शांतीलाल मेहता आयोग (१९८६) या आयोगाचा आढावा प्रस्तुत शोधनिबंधात घेतला आहे.

सैद्धांतिक परिप्रेक्ष

प्रस्तुत शोधनिबंधात खालील सैद्धांतिक दृष्टिकोनाचा आधार घेतला आहे.

- १.सामाजीकरण सिद्धांत: या सिद्धांतानुसार बालक आपल्या पालकांच्या व्यवसायांचे अनुकरण करीत असतात.म्हणजेच बालकामगारांचे पालक ज्या व्यवसायात कामे करीत आहे ते व्यवसाय ते बालपणापासून शिकत असतात आणि पुढे याच व्यवसायात बालकामगार कामे करीत असतात.
२. मार्क्सवादी सिद्धांत : कार्ल मार्क्स यांच्या मते 'बालकामगार हे भांडवलशाही व्यवस्थेचे अभिन्न अंग आहे.' बालकामगार हा कमी वेतनात काम करणारा कामगार आहे. भांडवलदार वर्ग आपल्या व्यवसायात जास्तीत जास्त नफा प्राप्त करण्यासाठी कमी मजुरीत जास्त वेळ काम करणाऱ्या बालकामगारांना कामावर ठेवत असते.

संशोधनाचा उद्देश

१. आदिवासी क्षेत्रातील बालकामगारांची कुटुंबिक परिस्थिती अभ्यासणे.
- २.आदिवासी क्षेत्रात बालकामगार समस्या निर्माण होण्याची कारणे अभ्यासणे.
३. बालकामगार समस्या जाणून घेऊन या समस्येवर उपाय योजना करणे.
- ४.बालकामगारांची आरोग्यविषयक स्थिती अभ्यासणे.

गृहीतकृत्य

१. कुटुंबाची कमकुवत सामाजिक, आर्थिक स्थिती बालकामगार समस्येला कारणीभूत आहे.
२. लहानपणी कामावर लागण्याने बालकामगारांना शिक्षण घेण्याची इच्छाशक्ती दिसून येत नाही.
३. बालकामगारांचे मोठ्याप्रमाणात शारीरिक, आर्थिक शोषण होत असते.
४. बालकामगारांना लहानपणापासूनच आरोग्यविषयक समस्यांना बळी पडावे लागते.

संशोधन आराखडा

प्रस्तुत शोधनिबंधाकरिता संशोधकाने वर्णनात्मक संशोधन आराखड्याचा उपयोग केला आहे.

संशोधन क्षेत्र आणि नमुना निवड

प्रस्तुत शोधनिबंधाकरिता संशोधकाने गडचिरोली जिल्ह्यातील आरमोरी तालुक्यातील आदिवासी बहुल गावांची निवड केली आहे. यानंतर गैर-संभाव्यता नमुना निवड पद्धतीतील सहेतुकनमुना निवडपद्धतीचा उपयोग करून एकूण ४० बालकामगारांची प्रत्यक्ष मुलाखत घेऊन प्राथमिक माहिती संकलित केली आहे.

संशोधनाचे महत्व

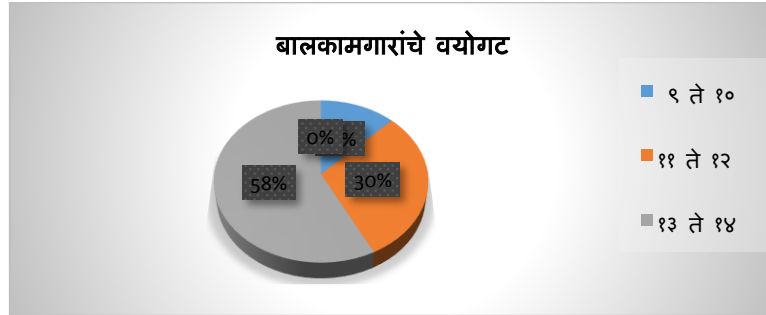
- प्रस्तुत शोधनिबंध गडचिरोली जिल्ह्यातील आरमोरी तालुक्यातील आदिवासी बहुल गावातील असले तरी या शोधनिबंधातील निष्कर्ष, उपाय योजना संपूर्ण भारतासाठी प्रातिनिधिक नमुना म्हणून लक्षात घेता येईल.
- प्रस्तुत शोधनिबंध समाजशास्त्र (समाजशास्त्रा सैद्धांतिक विकास) आणि सामाजिक विकास या दोघांनाही प्रत्यक्ष योगदान देते.
- प्रस्तुत शोधनिबंध शासनाच्या कल्याणकारी योजनांसाठी सहाय्यक ठरेल, शासन बालकामगारांसाठी धोरण तयार करतांना या संशोधनातील निष्कर्ष, उपाययोजना त्यांना महत्वाच्या ठरतील.

तथ्य संकलन पद्धती

प्रस्तुत शोधनिबंधासाठी संशोधकाने प्राथमिक आणि द्वितीयक अशा दोन्ही तथ्य संकलन पद्धतीचा उपयोग केला आहे.

तथ्यांचे संकलन आणि निर्वचन

१.अध्ययन क्षेत्रातील बालकामगारांचे वयोगट दर्शविणारी आकृती



वरील सारणीवरून असे लक्षात येते की, अध्ययन क्षेत्रात ९ ते १० वयोगटातील १२ टक्के बालकामगार आहेत, ११ ते १२ वयोगटातील ३० टक्के आणि १३ ते १४ वयोगटातील ५८ टक्के बालकामगार आहेत. वरील आकडेवारी लक्षात घेतल्यास संशोधन क्षेत्रात १३ ते १४ वयोगटातील बालकामगारांची संख्या सर्वाधिक आहे.

२. अध्ययन क्षेत्रातील बालकामगारांची आर्थिक स्थिती आणि बालकामगार समस्येची कारणे दर्शविणारी सारणी

आर्थिक स्थिती	अयोग्य असेल तर कारणे						एकूण
	A	B	C	D	E	F	
योग्य							००.०० (०.००%)
अयोग्य	१९ (४७.५०%)	५ (१२.५०%)	३ (७.५०%)	८ (२०.००%)	३ (७.५०%)	२ (५.००%)	४० (१००.००%)
एकूण							४० (१००.००%)

A - कुटुंबाची गरिबी B-पालकांची व्यसनाधीनता C- कुटुंबावरील कर्ज D-शेती नसणे E- वडील नसल्यामुळे F – कुटुंबातील आरोग्य विषयक समस्या
वरील सारणीवरून असे निदर्शनात येते की, ४० म्हणजे शेकडा १०० टक्के बालकामगारांची आर्थिक स्थिती वॉर्ट असल्याचे दिसते. यानंतर त्यांना बालमजुरी करण्याचे कारण विचारल्यास १९(४७.५०%)

बालकामगारांनी कुटुंबाची गरिबी, ५ (१२.५०%) बालकामगारांनी पालकांची व्यसनाधीनता, ३(७.५०%) बालकामगारांनी कुटुंबावरील कर्ज ८(२०.००%) बालकामगारांनी शेती नसणे, ३(७.५०%) बालकामगारांनी वडील नसल्यामुळे आणि २ (५.००%) बालकामगारांनी कुटुंबातील आरोग्य विषयक समस्या असणे या कारणांमुळे बालमजुरी करीत असल्याचे सांगितले.

उपरोक्त विश्लेषणातून असा निष्कर्ष निघतो की, बालकामगारांची आर्थिक स्थिती अयोग्य असल्याचे स्पष्ट होते. ४७.५०% बालकामगारांच्या कुटुंबात गरिबी असल्याने ते कुटुंबाला एक आर्थिक आधार म्हणून मजुरी करीत असतात.

३. बालकामगारांची शैक्षणिक स्थिती

शैक्षणिक स्थिती	शिक्षण घेणे सोडले असेल तर पुन्हा शिक्षण घेण्याची इच्छा			एकूण
	A	B	C	
शिक्षण घेणे सुरु आहे	---	---	---	१६ (४०.००%)
शिक्षण घेणे सोडले आहे	१४ (५८.३३%)	४ (१६.६७%)	६ (२५.००%)	२४ (६०.००%)
एकूण				४० (१००.००%)

A –पुन्हा शिक्षण घेण्याची इच्छा नाही B - पुन्हा शिक्षण घेण्याची इच्छा आहे C –वेळ मिळाला तर

उपरोक्त सारणीवरून असे निदर्शनात येते की, १६ म्हणजेच ४०.००% बालकामगारांचे शिक्षण घेणे सुरु आहे तर २४ म्हणजे ६०.००% बालकामगारांनी शिक्षण घेणे सोडले आहे. त्यांना पुन्हा शिक्षण घेण्याची इच्छा विचारण्यास १४ म्हणजे ५८.३३% बालकामगारांना पुन्हा शिक्षण घेण्याची इच्छा नाही, ४ म्हणजे १६.६७% बालकामगारांना पुन्हा शिक्षण घेण्याची इच्छा आहे तर ६ म्हणजे २५.००% बालकामगारांनी वेळ मिळेल तर अर्धवट शिक्षण पूर्ण करेल असा प्रतीसाद दिला.

वरील विवेचनावरून असे लक्षात येते की, लहानपणी कामावर लागण्याने बालकामगारांना शिक्षण घेण्याची इच्छाशक्ती दिसून येत नाही.

४. शारीरिक, आर्थिक शोषण दर्शविणारी सारणी

अ. क्र.	अ. क्र.	प्रतिसाद		एकूण
		होय	नाही	
१	वेतनात समाधान आहात काय?	५(१२.५०%)	५(१२.५०%)	५(१२.५०%)
२	वेळेवर मजुरी मिळते काय?	९(२२.५०%)	९(२२.५०%)	९(२२.५०%)
३	मालक अवजड काम करायला लावतात काय?	२१(५२.५०%)	२१(५२.५०%)	२१(५२.५०%)
४	मालकांकडून काही त्रास (शिबी देणे, मारहाण करणे) दिले जाते काय?	२९(७२.५०%)	२९(७२.५०%)	२९(७२.५०%)
५	हंगामी काम आहे काय?	९(२२.५०%)	९(२२.५०%)	९(२२.५०%)
६	काम करतांना उत्साह वाटते काय?	१५(३७.५०%)	१५(३७.५०%)	१५(३७.५०%)
७	ठरलेल्या वेळेपेक्षा जास्त वेळ कामे करतात काय?	२९(७२.५०%)	११(२७.५०%)	११(२७.५०%)

उपरोक्त सारणीवरून असे लक्षात येते की, शेकडा १२.५० टक्के बालकामगार त्यांना मिळणाऱ्या वेतनात समाधानी आहेत तर ८७.५० टक्के समाधानी नाहीत. २२.५० टक्के बालकामगारांना वेळेवर आणि नियमित मजुरी मिळते तर ७७.५० टक्के बालकामगारांना मिळत नाही. ५२.५० टक्के बालकामगारांना मालक अवजड काम करायला लावतात तर ४७.५० टक्के बालकामगारांना मालक अवजड काम करायला लावत नाही. ७२.५० टक्के बालकामगारांना त्यांच्या मालकांकडून काही त्रास (शिवी देणे, मारहाण करणे) दिले जाते तर २७.५० टक्के बालकामगारांना मालकांकडून त्रास दिला जात नाही. २२.५० टक्के बालकामगार हंगामी काम करतात तर ७७.५० टक्के बालकामगार वर्षभर कामे करतात. ३७.५० टक्के बालकामगारांना काम करण्यात आवड आणि उत्साह वाटतो तर ६२.५० टक्के बालकामगारांना कामात आवड आणि उत्साह वाटत नाही. ७२.५० टक्के बालकामगार ठरलेल्या वेळेपेक्षा जास्त वेळ कामे करतात तर २७.५० टक्के बालकामगार ठरलेल्या वेळेपेक्षा जास्त वेळ कामे करीत नाही.

वरील विश्लेषणातून असा निष्कर्ष निघतो की, बालकामगारांचे कामाच्या ठिकाणी मोठ्याप्रमाणात शारीरिक, आर्थिक शोषण होत असते.

५. बालकामगारांना काम करतांना जाणवणाऱ्या आरोग्यविषयक समस्या दर्शविणारी सारणी

अ.क्र.	आरोग्यविषयक समस्या	प्रतिसाद	टक्केवारी
१	डोळ्यांचे आजार	७	१७.५०%
२	कायमचे अपंगत्व येणे	४	१०.००%
३	त्वचा रोग	६	१५.००%
४	अपघात होण्याची शक्यता	५	१२.५०%
५	वरील सर्व	१८	४५.००%
	एकूण	४०	१००%

उपरोक्त सारणीवरून असे दिसते की, १७.५०% बालकामगारांना काम करतांना डोळ्यांच्या आजाराची समस्या जाणवते, १०.००% बालकामगारांना काम करतांना कायमचे अपंगत्व येण्याची समस्या जाणवते, १५.००% बालकामगारांना त्वचा रोगाची, १२.५०% अपघात होण्याची शक्यता ही समस्या जाणवते, तर ४५.००% बालकामगारांना काम करतांना वरील सर्वच समस्या जाणवत असतात.

वरील विश्लेषणातून असा निष्कर्ष निघतो की, बालकामगारांना काम करतांना आरोग्यविषयक समस्यांना बळी पडावे लागते.

गृहीतकृत्यांची पडताळणी

प्रस्तुत शोधनिबंधाकरिता संशोधकाने चार गृहीतकृत्यांची मांडणी केली होती. संशोधनातील संकलित कलेल्या तथ्यांच्या विश्लेषणाचा आधारे ते गृहीतकृत्ये संशोधनांतली सत्य ठरले आहे.

शोधनिबंधाचे निष्कर्ष

१. भारतामध्ये १३ ते १४ वयोगटातील बालकामगारांची संख्या सर्वाधिक आहे.

२. बालकामगारांची कुटुंबाची आर्थिक स्थिती अयोग्य असल्याचे ते लहानपणात मजुरी करण्याकडे वळतात. ४७.५०% बालकामगारांच्या कुटुंबात गरिबी असल्याने ते कुटुंबाला एक आर्थिक आधार म्हणून मजुरी करीत असतात.

३. लहानपणी कामावर लागण्याने बालकामगारांना शिक्षण घेण्याची इच्छाशक्ती नसते.
४. बालकामगारांचे कामाच्या ठिकाणी मोठ्याप्रमाणात शारीरिक, आर्थिक शोषण होत असते. त्यांना वेतन कमी देणे तसेच ते वेळेवर वेतन न देणे, ठरलेल्या वेळेपेक्षा जास्त वेळ काम करायला सांगणे, अवजड वस्तू उचलायला लावणे अशा प्रकारचे शोषण बालकामगारांचे होत असते.
५. बालकामगारांना काम करतांना आरोग्यविषयक समस्यांना बळी पडावे लागते.

शिफारसी

१. आदिवासी समाजात सामाजिक, सांस्कृतिक कार्यक्रम जसे – पथनाट्ये, भाषणे, कीर्तन, नाटक अशा प्रकारचे कार्यक्रमाचे आयोजन करून बालकामगार समस्यांचे दुष्परिणाम लोकांना समजावून सांगावे.
२. आदिवासी समाजातील गरीब, अनाथ मुलांना मोफत शिक्षणाचा सोबतच राहण्याची, जेवणाची आणि कपड्यांची सोय करण्यात यावी.
३. आदिवासी समाजात गरीबीचे प्रमाण खूप मोठ्याप्रमाणात आहे तेथील गरिबी कमी करण्यासाठी सक्रीय आणि प्रामाणिकपणे प्रयत्न केले पाहिजे.
४. कायद्यांची कठोर अंमलबजावणी करण्यात यावी. तसेच आदिवासी समाजात बालकामगार विरोधी पथक आणि बालमजुरी विरोधी सामाजिक संस्था स्थापन केल्या पाहिजे.
५. शिक्षकांनी गावातील बालकामगारांचा शोध घेऊन बालकामगारांना आणि त्यांच्या पालकांना शिक्षणाचे महत्व पटवून दिले पाहिजे.

संदर्भसूची

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आदिवासींच्या विकासासाठी शासनाचे प्रयत्न

प्रा. डॉ. दिपक एम. सुखदेवे

समाजशास्त्र विभाग प्रमुख, कला महाविद्यालय, कोरपना जि.चंद्रपूर

सारांश

भारतीय समाज व्यवस्थे मध्ये आदिवासी जनतेचा विकास करणे ही आधुनिक काळाची गरज झाली आहे. या करीता भारतीय शासन प्रणालीने आदिवासी जनतेचा विकास कशा पध्दतीने करता येईल व त्यांच्या समस्या कशा सोडविता येतील या साठी विशेष प्रयत्न करणे गरजेचे आहे. पिढ्यानपिढ्या निसर्गाच्या सानिध्यात राहणाऱ्या आदिवासी जिवनाचे सत्य जाणून घेणे ही समाजाची गरज आहे व त्यानुसार त्यांची प्रगती करणे हे शासनाचे धोरण असले पाहिजे

“आदिवासी आर्थिक दृष्ट्या फारच मागासलेले आहेत. त्यांचा विकास साधण्यासाठी भारत सरकारने पंचवार्षिक योजनांच्या माध्यमाने नियोजनबद्ध आर्थिक विकासाचा मार्ग निवडला आणि १९८३ मध्ये आदिवासी विकास विभाग स्थापन करण्यात आला. या विभागामार्फत आदिवासी विकासाच्या अनेक योजना राबविल्या जात आहेत. या योजनांमुळे आदिवासींचा आर्थिक, सामाजिक, शैक्षणिक इत्यादी क्षेत्रात विकास होत असला, तरी सर्वच आदिवासींना या योजनांचा लाभ मिळतोच असे नाही. आदिवासींचा मुख्य व्यवसाय शेतीचा आहे. सुमारे ९० टक्के लोक शेतीवर उपजीविका चालवतात. त्यात ४० टक्के लोक शेती करतात व ५० टक्के लोक शेतमजुरी व इतर व्यवसाय करणारे आहेत. तसेच १० टक्के लोक जंगलातील वनौपजे गोळा करणे, गवत कापणे, चट्या, टोपल्या तयार करणे, पशुपालन करणे, मत्स्यपालन करणे इत्यादी कामे करतात. त्यांची राहणी साधी व गरजा मर्यादित आहेत.”^१

विज संज्ञा :- धोरण, प्रणाली, पिढ्यानपिढ्या, निसर्गाच्या सानिध्यात, नियोजनबद्ध, उपजीविका.

जगातील सर्वच देशात आदिवासी हे मूळ रहिवासी असून त्यांचे स्थायी वास्तव्य आहे. विशेषतः आशिया, आफ्रिका, युरोप आणि अमेरिका या खंडातील देशात आजही आदिवासी जमाती मोठ्या संख्येने अस्तित्वात आहेत. युरोप खंडात मात्र फार झपाट्याने आधुनिकीकरण घडून आल्यामुळे आज तेथील आदिवासी जमात म्हणून ओळखणे कठीण झाले आहे. आशिया खंडातील भारतात आदिवासींची संख्या सर्वाधिक असून त्यांचे वास्तव्य सर्वच घटकराज्यांमध्ये आहे. एवढ्या विस्तारित क्षेत्रात आदिवासींचा विस्तार झालेला आहे. आद्यपाषाणयुगापासून ते धातुयुगापर्यंतचा मानवाचा प्रवास हेच दर्शवितो की, सतत प्रयत्न करीत असलेल्या मानवाने उदरनिर्वाहासाठी साधने मिळाल्यावर त्याच्या आयुष्याला स्थिरता लाभली. तो जगाच्या कोणत्या ना कोणत्यातरी भूभागावर स्थिर होऊ लागला. काहींनी विरळ लोकवस्ती असलेल्या ग्रामीण भागाची निवड केली तर काहींनी दाट लोकवस्तीत वास्तव्य केले आणि काहींनी या दोघांपासून दूर दूर्गम भागात, डोंगरदऱ्यात नदीनाले व घनदाट अरण्यांमध्ये राहणे पसंत केले.

निसर्गावर प्रेम करणारी व निसर्गाच्या सानिध्यात वास्तव्य करणारी जमात म्हणजे आदिवासी जमात होय. आदिवासी या शब्दाचा अर्थ मूळनिवासी असा होतो. कोणी यांना धरतीची लेकरे तर कोणी गिरीजन असे ही म्हणतात. नैसर्गिक पर्यावरणात राहणाऱ्या लोकांना कोणी जंगलचे राजे असे सुध्दा म्हणतात. याच लोकांचा उल्लेख आदिवासी किंवा आदिम समाज असा केला

जातो.विचारवंत ,अभ्यासक,प्रशासक व सामाजिक कार्यकर्ते यांनी या समाजाला विविध नांवे दिलेली आहेत. 'ए.व्ही ठक्कर यांनी या लोकांना अगदी प्राचीन किंवा अगदी मुळचे रहीवासी म्हटले आहे.आदिम किंवा आदिवासी असे नामाभिधान हटनने केले आहे.तर डॉ.जी.एस.धुरये यांनी त्यांना तथाकथित मुळचे रहीवासी व मागासलेले हिंदू असे म्हटले आहे'^{०२}. ' भारतीय संविधानात यांचा उल्लेख अनुसूचित जमाती असा केला आहे'.^{०३}

आदिवासी हा समाजातील सर्वाधिक मागासलेला घटक आहे. आदिवासींचा विचार करणे म्हणजे वनवासी संस्कृती जतन करण्याचा विचार नव्हे तर त्यांच्या सामूहिक अभिव्यक्तीच्यामुळाशी असलेल्या जीवनाचा मगोवा घेऊन परिवर्तनाच्या संदर्भात नव्या पध्दतीने आदिवासींच्या कलांचे पुनरुज्जीवन करणे होय.

भारतात एकुन ५३२ आदिवासी जमाती आहेत महाराष्ट्रात एकुन ३६ अनुसूचित जमाती आहेत.राज्यात बहुसंख्य आदिवासी ठाणे, नाशिक, नांदेड, धुळे, जळगांव, अहमदनगर, पूणे, अमरावती, यवतमाळ, वर्धा, नागपूर, भंडारा, चंद्रपूर, गडचिरोली या जिल्हयात केंद्रित आहे.

आदिवासींची लोकसंख्या

भारताची एकूण लोकसंख्या २००१च्या जनगणनेनुसार १०२ कोटी ,८६ लाख,१० हजार होती त्या पैकी ८ कोटी ४३ लाख २६ हजार लोकसंख्या ही आदिवासींची आहे.भारतीय लोकसंख्ये पैकी ८.२० टक्के लोक हे आदिवासी आहेत.१९९१ ते २००१या दशकात ०.४४ टक्के इतकी वाढ आदिवासी लोकसंख्येत झाल्याचे दिसून येते.२००१च्या जनगणनेनुसार केंद्रशासित लक्षव्दिप प्रदेशात एकुण लोकसंख्येच्या ९४.५१ टक्के,मिझोरम ९४.४६ टक्के,नागालॅंड ८९.१५टक्के आणि मेघालय मध्ये ८५.९४टक्के आदिवासी आहेत. अरूणाचल प्रदेश, दादरा आणि हवेली, मणीपूर , छत्तीसगड, झारखंड, ओरीसा, मध्य प्रदेश, महाराष्ट्र इत्यादी राज्यात आदिवासींची बरीच मोठी लोकसंख्या आहे.

“२०११ च्या जनगणना अहवालानुसार आदिवासी लोकसंख्येच्या बाबतीत महाराष्ट्राचा देशात दुसरा क्रमांक लागतो. २०११ च्या जनगणनेनुसार भारताची एकुण लोकसंख्या १२१०५६९५०२ एवढी आहे. महाराष्ट्राची एकुण लोकसंख्या ११२३७४३३३ एवढी असुन महाराष्ट्रातील आदिवासींची एकुण लोकसंख्या १०५१०२१३ एवढी आहे. म्हणजेच एकुण लोकसंख्येच्या प्रमाणात ९.३५ टक्के लोकसंख्या आदिवासींची आहे.”

महाराष्ट्रात गोंड, कोलाम,वारली, कोरकू,या प्रमुख आदिवासी जमाती आहेत. विदर्भात गोंड,माडीया , कोरकू,कोलाम या प्रमुख तीन आदिवासी जमाती आहेत'.^{०४}

आदिवासी विकासाची संकल्पना

विकासाची संकल्पना हि व्यापक आहे.विकासाचा संबंध केवळ आर्थिक घटकाशी निगडीत नसून तो सामाजिक घटकांशी सुध्दा संबंधित आहे.आदिवासी समाज हा एक साधा समाज आहे.आपल्या जमातीच्या रूढी परंपरेनुसार आदिवासी लोक जिवन जगतात.ते आर्थिकच नाही

तर सामाजिक विकासा पासून खूप दूर आहेत.सामाजिक विकासाची संकल्पना स्पष्ट करतांना व्ही.एस.डिसुजा म्हणतात की 'सामाजिक विकास ही एक अशी प्रक्रीया आहे की ज्यामुळे संबंधीत साधा समाज एका विकसीत समाजाच्या रूपात परिवर्तीत होतो. कोणत्याही समाजाचा केवळ सामाजिक विकास होऊन चालत नाही तर आर्थिक विकास सुध्दा महत्वाचा आहे.म्हणून संयुक्त राष्ट्र संघाने विकासाची व्यापक व्याख्या दिली आहे. संयुक्त राष्ट्र संघाने आपल्या अहवालात नमूद केले की, 'विकास हा केवळ मानवाच्या भौतिक आवश्यकतांशी नाही तर त्यांच्या जीवनाच्या सामाजिक परिस्थितीतील सुधारणांशी सुध्दा संबंधीत असतो.म्हणून विकास म्हणजे केवळ आर्थिक वृद्धी नाही तर त्यात मानवाच्या सामाजिक,सांस्कृतीक,संस्थागत आणि परिवर्तनाचा सुध्दा समावेश होतो. आर्थिक आणि सामाजिक या दोन्ही घटकांशी विकासाची संकल्पना संबंधीत आहे.हे दोन्ही घटक परस्पर संबंधीत आणि एक दुसऱ्यांवर परिणाम करणारे आहेत.म्हणून कोणत्याही समाजाच्या विकासाबाबत अभ्यासकरतांना या दोन्ही घटकांचा विचार करणे अनिवार्य आहे.

आदिवासींच्या प्रमुख समस्या

अ) आर्थिक समस्या:—

भारतातील आदिम समाजाची आर्थिक समस्या ही मूलभूत व महत्वपूर्ण आहे. 'रोटी,कपडा व मकान' या मुलभूत गरजांच्या पूर्ती साठी सबंध मानवी समाजाची धडपड चाललेली असते. व्यक्तिचे व समूदायाचे अस्तित्व याच आर्थिक गरजांच्या पूर्तीवर अवलंबून असते आदिवासींच्या भूकेची नैसर्गिक गरज भागविली पाहीजे.ज्या लोकांना दोन वेळेला पोटभर भाकरी मिळत नाही त्यांच्या विषयी विशेष गांभिर्याने विचार करणे गरजेचे आहे.आदिवासींचे आर्थिक प्रश्न खालील प्रमाने आहेत.

१) स्थानांतरीत शेती— आदिवासींच्या जिवन पध्दतीतून निर्मान झालेली समस्या आहे.भारतातील पहाडीया, बैगा, बिरहोर,कोरवा, हे लोक नांगरणी करीत नाहीत.त्यांच्या मध्ये स्थानांतरीत शेती रूढ आहे.शिवाय जमिनीची धुप होऊन जमीन कोरडी पडते,जमिनीचा कसही कमी होतो असा आदिवासींचा समज आहे त्या मुळे आदिवासींना नविन जागा शोधावी लागते.

२) मुद्राप्रधान अर्थव्यवस्था व कर्जबाजारीपणा—जंगली भागातील आदिवासींच्या जिवनावर दुरगामी परिणाम करणारी दुसरी बाब म्हणजे पैशाच्या अर्थ व्यवस्थेचा जन्म होय.आदिवासी जमातीत वस्तुची देवाण — घेवाण होत असे पण पैशाच्या अर्थशास्त्राने त्यांच्या स्वतंत्र्य जिवनावर सरळ—सरळ आक्रमन केले.त्यामुळे त्यांच्या समस्यात आणखी भरचपडली पैशाची अर्थव्यवस्था आदिवासी जिवनात डोकावू लागली आहे. व्यापारी,दलाल,सावकार यांनी व्याजाने पैसे देवून आदिवासींना गुलाम बनविले अगतीक व असहाय असलेल्या आदिवासींची अवस्थाही भूमिहीन मजुरा सारखी झाली.

३) निरक्षरता—आदिवासी समाजव्यवस्था ही परंपरागत जिवन पध्दतीमुळे शिक्षणाकडे लक्ष देऊ शकली नाही. निरक्षरता त्यांच्यात मोठया प्रमाणात दिसून येते.अडाणीपणामुळे त्यांची प्रगती

झालेली नाही.शिक्षणाच्या अभावामुळे त्यांचे जिवन हे प्रगतीशिल झाले नाही व त्यांनी आपला विकास करून घेतला नाही.आर्थिक विवंचनेमुळे शिक्षण घेण्यास ते मागे पडले.

ब) आदिवासींची सामाजिक व सांस्कृतीक समस्या—आदिवासींच्या आर्थिक प्रश्नांची उकल करतांना त्यांच्या जिवनात उभ्या ठाकलेल्या सामाजिक व सांस्कृतीक समस्यांचा आढावा घेतला पाहिजे.

१) **विभाषीकता**—भाषेचा लोप होणे म्हणजे परंपरागत जिवन पध्दती हळूहळू नाहीसी होणे होय.साहाजिकच नविन सामाजिक सांस्कृतीक जीवनपध्दतीशी मिळते जुळते घेणे न असल्याने आदिवासींच्या जिवनात निश्चितपणे पोकळी निर्माणझाली.

२) **अनिष्ट प्रथांचा शिरकाव**—आदिवासी समाजामध्ये धर्म व जादूला जास्त महत्व दिल्या जाते. परंतु देवावर विश्वास ठेवणारे आदिवासी प्रगत समाजाच्या संपर्काने व धर्मातरामुळे आदिवासींचा बुध्दीभेद होवून त्यांच्या मनात धर्म व जादू या विषयी विलक्षण संभ्रम निर्माण झाला आहे.

३) **व्यसनाधिनता**—मदपानाचे व्यसन आदिवासी समाजात खोलवर रूजलेले दिसून येते 'सिमिगटन' म्हणतात मानसिक दौर्बल्य, अगतिकता,गुलामीवृत्ती,शारिरीक अनारोग्य व दारिद्र इत्यादी सर्व प्रश्नांचे मुळ त्यांच्या व्यसनाधिनतेत आहे.

क) आरोग्य विषयक समस्या—आदिवासी जिवनात प्रचलित असणाऱ्या काही श्रध्दा तर अगदी अनिष्ट आहेत त्यामुळे डॉक्टर व उपचाराची सोय काही आदिवासी जमातीत उपलब्ध असून सुध्दा आदिवासी यांचा उपयोग करून घेत नाही. उदा.गरोदर बाईला औषध कटाक्षाने दिले जात नाहीत्यामुळेतीला रक्तक्षय,रक्तदाब,किंवा काविळ इ.आजार झाले असले तरी औषधाची उपाययोजना केली जात नाही.आदिवासी बालकांमध्ये जिवनसत्वाच्या अभावामुळे कुपोषण जास्त प्रमाणात आढळून येते.

आदिवासींच्या समस्या मानविय दृष्टीकोणतुन समजून घेवून त्यावर उपाय योजना करणे काळाची गरज आहे.

शासन स्तरावरील उपाय योजना

भारत साकार व राज्य सरकार यांनी आदिवासींच्या कल्याणासाठी विविध योजना आखलेल्या आहेत. आदिवासींच्या उध्दारासाठी जाणिवपूर्वक प्रयत्न केले पाहिजेत हा विचार आज सर्वमान्य झालेला आहे. हे स्पष्ट होते.गेली कित्येक शतके अंधारात राहिलेल्या आदिवासींना वाट दाखविण्याचे कार्य व त्यांच्या जुण्या पुराण्या व काल बाहय ठरलेल्या त्यांच्या रूढी,परंपरा, बदलण्याचे कार्य अत्यंत दक्षतेने करणे काळाची गरज आहे.म्हणूनच आदिवासींचा विचार विविध पातळी वरून करणे आवश्यक झाले आहे.

भारत सरकारने विशेषता:महाराष्ट्र सरकारने त्यांच्या विकासाबाबत काही तरतूदी केल्या आहेत.

१) आदिवासी उपाययोजनेच्या अंतर्गत आदिवासी सहकारी सोसायटी मार्फत आदिवासींना शेती विकासासाठी व शेतमाल खरेदी करण्यासाठी आदिवासी सहकारी सोसायट्यांची यंत्रणा उभी केली.

- २) ग्रामीण भागामध्ये आदिवासी लोकांचा विचार करून सरकारने दवाखाण्याची सोय केली.
- ३) मुलांना योग्य शिक्षण मिळावे या करीता आश्रमशाळा काढल्या व शिष्यवृत्ती जाहीर केली.
- ४) लहानमुलांच्या संगोपणासाठी अंगणवाडी व बालवाडी गावागावामध्ये पोहचविल्या.
- ५) आदिवासींमध्ये शिक्षणाचे प्रमाण वाढावे म्हणून शासकीय व निमशासकीय आश्रमशाळा आदिवासी बहूल भागात सुरू करण्यात आल्या.
- ६) शासनाने आदिवासी मधील कुपोषण व रोगराई घालविण्या साठी १९९५ 'नवसंजिवन' योजना आणली आहे .या योजनेचा लाभ संवेदनक्षम आदिवासी क्षेत्रांना मोठ्या प्रमाणात होत आहे.
- ७) आदिवासींना नोकरी विषयक सवलती उपलब्ध करून देण्याच्या हेतूने त्यांच्या लोकसंख्येच्या प्रमाणात शासकीय नोकऱ्यांमध्ये ७ टक्के जागा आरक्षित केल्या आहेत.
- ८) महाराष्ट्र सरकारने 'महाराष्ट्र राज्य सहकारी आदिवासी विकास महामंडळ मर्यादीत' ही संस्था १९७२ साली महाराष्ट्र राज्य सहकारी संस्था कायदा १९६० अन्वये स्थापन केला आहे.

अशा प्रकारचे अनेक शासकीय स्तरावर उपाय योजण्यात आलेले आहेत.

स्वातंत्र्यानंतर भारत सरकारने आदिवासींसाठी काही कल्याण कार्यक्रम आखले आदिवासींची परिस्थिती लक्षात घेऊन आदिवासींना घटनात्मक संरक्षण भारत सरकारने दिले.हे संरक्षण सुरवातीला १० वर्षे पर्यंत होते पण त्याची मुदत आता सतत वाढतच आहे.

आदिवासीं करीता केलेल्या घटनात्मक तरतुदी

- १) "घटनेच्या १५ व्या कलमाप्रमाणे धर्म,वंश,जाती लिंगभेद व जन्मठीकाण या वरून कोणताही भेदभाव केला जाणार नाही.ब्रिटीशांच्या आमदानीत हा भेद केला जात होता.तेव्हा या समानतेचा फायदा आदिवासींना विशेषत्वाने झाला आहे.
- २) घटनेच्या १६ व्या कलमाप्रमाणे शासकीय नोकऱ्यात भेदभाव केला जाणार नाही.सर्वांना समान संधी उपलब्ध करून देण्यात आली आहे.
- ३) घटनेच्या १७ व्या कलमानुसार अस्पृश्यता नष्ट कारणे शक्य झाले आहे.
- ४) घटनेच्या १९ व्या कलमान्वये आचार,विचार,उच्चार कोणताही व्यवसाय करणे,देशभर मोकळेपणाचा संचार,संपत्तीची विल्हेवाट इत्यादी बाबतीत सर्वांना स्वतंत्रता आहे.
- ५) घटनेच्या २३ व्या कलमान्वयेसक्तीचे काम करून घेणे,वेठ बिगारी पध्दत,व्यक्तींचा अनैतिक व्यापारइत्यादी बाबी बेकायदेशीर ठरविण्यात आलेल्या आहेत.
- ६) घटनेच्या २५ व २९ व्या कलमाप्रमाणे व्यक्तींना धार्मिक स्वातंत्र व शैक्षणिक व सांस्कृतिक हक्कांची जपणूक केली आहे.आदिम हे संख्येनेअगदीच अल्प असल्याने त्यांना या कलमाने बरेच संरक्षण मिळाले.
- ७) घटनेच्या ४ थ्या भागातील १६४ व्या कलमान्वये आदिवासींची अधिक वस्ती असलेल्या बिहार,ओरीसा व मध्य प्रदेश या राज्यात आदिवासींच्या कल्याणासाठी व विकासासाठी एक स्वतंत्र मंत्री नियुक्त करण्याची तरतुद आहे.त्याच बरोबर आदिवासींच्या कल्याणासाठी मध्यवर्ती सरकार व राज्य सरकार यांनी खास निधी उपलब्ध करावा.

- ८) घटनेच्या १६ व्या भागातील कलम ३३० ते ३३२ अन्वये लोकसभेत व राज्याच्या विधान सभेत आदिवासींच्या प्रतीनिधीकरीता लोकसंख्येच्या आधारावर काही जागा राखन ठेवलेल्या आहेत. इ.स.१९७४ च्या अहवालान्वये भारतीय लोकसभेत ४० जागा आदिवासींसाठी राखलेल्या आहेत.त्याचबरोबर विविध राज्यांतील विधानसभेत एकूण ३७७१ जागांपैकी आदिवासींसाठी ३२१ जागा सुरक्षित आहेत.महाराष्ट्र विधानसभेत आदिवासी प्रतीनिधी १६ आहेत.ही तरतूद १९८० साला पर्यंत लागू आहे.
- ९) घटनेच्या ३३८ व्या कलमान्वये अनुसूचित जाती—जमातीच्या संरक्षणासाठी राष्ट्राध्यक्ष विशेष अधिकारी नेमू शकतात.हा अधिकारी आदिवासी कल्याण विषयक सल्ला राष्ट्रपतींना देईल.
- १०) घटनेच्या ६ व्या भागातील कलम २४४(२)व २७५(१) या कलमानुसार संयुक्त खासी जैनतिया हा डोंगरी भाग गारो, भिजी डोंगरी भागात एक प्रादेशिक परिषद व पाच जिल्हा परिषदा प्रस्थापित केलेल्या आहेत”^{०५}.

निष्कर्ष

वरील विकासात्मक बाबींचा विचार करता समाजातील आदिवासी क्षेत्रातील व्यक्तीचा विकास करण्यावर सरकारची धोरणे ही निश्चितच योग्य वाटतात.त्यांचा विकासात्मक दृष्टीकोन हा आदिवासींच्या जन्मापासूनच्या व्यक्तिचा घेतलेला आढावा आहे.‘भारतीय व्यक्तिचा विकास हा भारतीय सरकारचा विकास असे म्हणावे लागेल.या करीता सर्व क्षेत्रातून प्रगतीची पाऊले उचलने ही काळाची गरज आहे.राष्ट्रीय एकात्मता व सहजिवन टिकू शकेल अशीच उपाय योजना करणे हिताचे आहे.आदिवासींची संस्कृती जिवन पध्दती वेगळी आहे याचे भान ठेवूनच त्यांची जिवन पध्दती अबाधित राहावी त्यांच्या समाजातील आदर्श असणाऱ्या मूल्यांचे संरक्षण व संवर्धन व्हावे म्हणूनच जाणिवपूर्वक उपाययोजना केली पाहिजे.आदिम संस्कृती कला,भाषा,आर्थिक हक्क इत्यादींचे संरक्षण करूनच त्यांचे जतन व संवर्धन करणे आवश्यक आहे. आदिवासींचे प्रश्न समजून घेतांना आदिवासी हाडामासाची माणसे आहेत या विचाराचा विसर कधीही होता कामा नये. त्यांचे भावविश्व ,त्यांची संस्कृतीक व सामाजिक जिवनपध्दती व मूल्ये अबाधित राहण्यासाठी त्यांच्या पातळीवरूनच त्यांच्या आशा—आकांक्षा समजून घेणे गरजेचे आहे.

संदर्भ

- १) आदिवासी क्षेत्राचा आरोग्य दर्जा —डॉ.रा.उ. बुरगे नाथे प्रकाशन, नागपूर.
- २) भारतीय आदिवासी — गुरूनाथ नागगोंडे कान्हीनेन्टल प्रकाशन पूणे पृष्ठ—०१
- ३) आदिवासी समाजाचे समाजशास्त्र — डॉ. प्रदिप आगलावे साईनाथ प्रकाशन नागपूर पृष्ठ —०२
- ५) मराठी समाजशास्त्र परिषद (संवाद) जानेवारी २००६पृष्ठ —१६
- ×) Census of India – District demographic profile Maharashtra p.n. 50

आदिवासींची सामाजिक संरचना : प्रश्न आणि उपाय

डॉ. चंद्रकांत ध. कांबळे

सहयोगी प्राध्यापक व समाजशास्त्र विभागप्रमुख, वसुंधरा महाविद्यालय, सोलापुर (8888838196)

प्रस्तावना

भारतात विविध वंश, धर्म आणि संस्कृतीचे लोक राहतात. इतकेच नव्हे तर विविध भाषा आणि बोली भाषा बोलणारे लोक राहतात. त्यामुळे भारतीय समाजात अनेक बाबतीत विविधता असूनही भारतीय समाज व्यवस्था एकसंघ आहे ही बाब खरोखरच आश्चर्यकारक आहे. भारतीय समाज व्यवस्थेचे प्रकार प्रामुख्याने तीन विभागात दिसून येतात. आदिवासी समाज, ग्रामीण समाज आणि शहरी समाज असे तीन भाग भारतीय समाजव्यवस्थेचे आहेत. त्यापैकी आपण आदिवासी समाजव्यवस्थेच्या संदर्भात चिकित्सक अभ्यास करणार आहोत. भारतातील एकूण लोकसंख्येच्या आठ टक्के लोकसंख्या आदिवासींची आहे त्यात 427 आदिवासी समुदाय मुख्य आहेत. हे आदिवासी समुदाय उत्तर-पूर्व भारत, मध्य भारत आणि दक्षिण भारतातील डोंगर दऱ्यात वसलेले आहेत. या सर्व आदिवासी समुदायात भिन्नता आहे. लोकसंख्या या घटकांचा विचार केला तर असे लक्षात येते की गोंड, संधाल, भिल्लांची लोकसंख्या प्रत्येकी चाळीस लाखांपेक्षा अधिक आहे. चेंचू आदिवासींची लोकसंख्या 18 हजारावर आहे, दक्षिण भारतातील निलगिरी पर्वतावर राहणाऱ्या तोडा आदिवासींची लोकसंख्या 600 पेक्षा कमी आहे. अंदमान बेटात राहणाऱ्या ग्रेट अंदमानी यांची लोकसंख्या फक्त 24 आहे. गोंड, संधाल, भिल्ल इत्यादी आदिवासींची संख्या वाढत आहे आणि तोडा, ओंग्रो, ग्रेट अंदमानी यांची लोकसंख्या घटत आहे त्यामुळे या आदिवासींचा विलोप होईल की काय असा एक गंभीर प्रश्न या आधुनिक समाज व्यवस्थेच्या पुढे आहे. याबाबीचे संशोधन होण्याची गरज आहे.

आदिवासी लोक दऱ्याखोऱ्यात शतकानुशतका पासून जीवन जगत आहेत भौगोलिक पृथकतेतून सांस्कृतिक पृथकता त्यांच्या जीवनाचे अंग बनले आहे. त्यामुळे त्यांचे जिवन जवळपास 'जैसे थे' अशा प्रकारचे होते. परंतु पुढे आदिवासी लोकांचा गैरआदिवासी लोकांशी संपर्क आला. शासक, सावकार, ठेकेदार, व्यापारी, मिशनरी, इतर समाजसेवकांचा आदिवासी क्षेत्रात प्रवेश झाला आणि त्यातून आधुनिकीकरणाची प्रक्रिया सुरू झाली. आदिवासी आजही घनदाट अरण्यात राहत आहेत त्यांच्यात आधुनिकीकरणाचा प्रत्यय येत नाही. परंतु ग्रामीण आणि शहरी जीवनाशी निगडित असलेल्या आदिवासी समुदायांची आधुनिकीकरणाची मात्रा अधिक दिसून येते. म्हणून या घटकात आदिवासींचे जीवन विषमतेने अधिक भरलेले आहे हे आपल्याला अधिक दिसून येते आर्थिक सामाजिक, सांस्कृतिक, शैक्षणिक दृष्ट्या ते पूर्णपणे मागासलेले आहेत औद्योगिकरण अथवा आधुनिकीकरणाच्या युगात सुद्धा हे आदिवासी मागास पद्धतीचे जीवन जगतात त्यांच्यापर्यंत चिकित्सक पद्धतीने पोहोचणे अधिक गरजेचे आहे.

आदिवासींच्या आधुनिकीकरणाची प्रक्रिया सर्वत्र सारखी दिसून येत नाही. घनदाट अरण्यात राहणाऱ्या आदिवासींमध्ये आधुनिकीकरणाचा मागमूसही दिसत नाही. ग्रामीण भागाच्या संपर्कात असलेल्या

आदिवासी समुदायांची आधुनिकीकरणाची प्रक्रिया मंदगतीने होत आहे. आणि शहराची संबंध असलेल्या आदिवासींमध्ये ही प्रक्रिया स्पष्टपणे नजरेत भरते. मिश्ररीचा संपर्क, इंग्रजी राजवट, शिक्षणाचा प्रसार, सुधारणावादी चळवळी, दळणवळणाचे व संदेश वाहनांची साधने अशा प्रभावीत घटकामुळे आधुनिकीकरणाला चालना मिळाली आहे. या क्षेत्रात झालेल्या सामाजिक चळवळीचा सुद्धा वाटा उल्लेखनीय आहे. आधुनिक बाजार पद्धती, व्यापारी प्रकल्प आणि या आदिवासी क्षेत्रात कारखाण्याची करण्यात येणारी स्थापना आदिवासींची सामाजिक संरचना विस्थापित करीत आहे. हि बाब समजून घेण्यासाठी आधुनिकीकरणाचा नेमका परिणाम आदिवासींच्या सामाजिक संरचनेवर कशा पद्धतीने पडलेला आहे हे पाहणे महत्वाचे ठरते.

• शोधनिबंधाचा उद्देश

आदिवासींच्या सद्यस्थितीवर दृष्टीक्षेप टाकण्यासाठी आदिवासींची सामाजिक संरचना समजून घेणे महत्वाचे आहे. हि समाजव्यवस्था समजून घेण्यासाठी या शोधनिबंधाचे खालील उद्देश आहेत.

- आदिवासी समाजची संरचना समाजशास्त्रीय दृष्टीकोनातून समजून घेऊन त्यांच्या सामाजिक समस्यावर उपाय शोधणे.
- आदिवासी समाजरचना आधुनिकीकरणच्या प्रवाहात कितपत आली आहे आणि त्याचे सामाजिक परिवर्तन झाले आहे का याचा शोध घेणे.
- आदिवासी समुदायामध्ये सामाजिक, सांस्कृतिक, आर्थिक बाबतीत पेचप्रसंग निर्माण झाले आहेत, त्या कारणांचा शोध घेणे हे या शोधनिबंधाचे उद्दिष्ट राहिले आहे..

• गृहितके

आदिवासी समुदाय पुरातन काळापासून आपले वेगळे अस्तित्व बनवून आहे. संस्कृती, प्रथा, परंपरा, उदरनिर्वाह याबाबीने तो भिन्न आहे. यासामाजाचा चिकित्सक अभ्यास होण्याची गरज आहे. या हेतूने या शोधनिबंधाची खालील गृहितके निर्माण केलेली आहेत.

- आदिवासी समुदाय हा साधा आणि सरळ सामाजिक समूह आहे. सामाजिक, सांस्कृतिक आणि आर्थिक दृष्टीने तो प्रगत समाजापेक्षा भिन्न आहे.
- आदिवासी समुदाय ब्रिटीश कालखंडात औद्योगिकीकरण आणि आधुनिकीकरणाच्या प्रवाहात आला आहे.
- आदिवासी समुदाय आजही अनेक दृष्टीने मागासलेला आहे. यासामाजाचा अपेक्षित विकास घडवून आणण्यासाठी अचूक उपक्रम राबविणे गरजेचे आहे.

• अभ्यासक्षेत्र

प्रस्तुत शोधनिबंधासाठी विचारात घेतलेले क्षेत्र भारतातील आदिवासी समुदायापुरते आहे. भारतातील आदिवासी समुदायाची सामाजिक सांस्कृतिक जीवन पद्धती आणि त्यांची सद्यस्थिती विचारात घेऊन चिकित्सक दृष्टीने आशय विश्लेषण केले आहे.

त्यानुषंगाने निष्कर्ष काढण्यात आले आहेत. जागतिक स्तरावरील आदिवासीबाबत हेच निष्कर्ष लागू पडतील हे सांगता येत नाही. या शोधनिबंधाची हि मर्यादा आहे.

• संशोधन पध्दती

प्रस्तुत 'आदिवासीची सामाजिक संरचना : प्रश्न आणि उपाय' या शोधनिबंधासाठी दुय्यम तथ्यांचा आधार घेऊन विश्लेषणात्मक पद्धत अवलंबली आहे.

• आदिवासींची संज्ञा

आदिवासी समाजव्यवस्था म्हणजे काय? या संदर्भात काही विचारवंतांच्या व्याख्या जाणून घेणे अधिक महत्त्वाचे ठरते. जमात आदिवासी एक सरळ आणि साधा सामाजिक समूह आहे. आदिवासी समूहातील सदस्य एका समान बोलीभाषेचा वापर करतात, धर्म, समाज, संस्कृती, युद्ध वगैरे सारख्या बाबतीत एकत्रित कार्य करतात असे डॉ. रिहर्स म्हणतात. तर डॉ. मुजुमदार यांनी आदिवासींची व्याख्या करताना आदिवासी समाजात समान जीवन जगणारा, समान बोली भाषा बोलणारा, समान व्यवसाय विवाह वगैरे बाबतीत समान नियमांचे पालन करणारा आणि एकाच भूभागावर वास्तव्य करणाऱ्या कुटुंबाच्या समूहास आदिवासी समाज म्हणतात. रिस्ले यांनी आदिवासींची व्याख्या देताना आदिवासी समाज हा एका विशिष्ट भूप्रदेशात वास्तव्य करणारा एक समान भाषा बोलणारा, समान संस्कृती जीवन जगणारा, पण अक्षराची ओळख नसलेला समूह म्हणजे आदिवासी होय अशी व्याख्या केली आहे.

तर शिलाँग येथे 1962 साली जनजाति समितीची परिषद भरली होती. या परिषदेने आदिवासीची व्याख्या केल्यानुसार आदिवासी हा एक समान बोलीभाषा बोलणाऱ्या, एका पूर्वजांपासून उत्पत्ती सांगणारा, एका विशिष्ट भूप्रदेशात वास्तव्य करणारा, तांत्रिक ज्ञानाच्या दृष्टीने मागासलेला, अक्षर ओळख नसलेला व रक्त संबंधावर आधारित सामाजिक व सांस्कृतिक प्रथांचे प्रामाणिकपणे पालन करणारा एक समूह म्हणजे आदिवासी समुदाय आहे असे स्पष्ट केले आहे.

• आदिवासींची सामाजिक सांस्कृतिक स्थिती

आदिवासी समाज अजूनही मोठ्या प्रमाणात मागासलेला आहे. आदिवासी समाजाची आर्थिक, सामाजिक, राजकीय, सांस्कृतिक, शैक्षणिक विकास हि प्रमुख समस्या अद्यापही राहिली आहे. या समस्या सोडविल्या शिवाय भारतीय आदिवासींचा खऱ्या अर्थाने विकास होऊ शकत नाही. हे लक्षात घेऊनच शासनाने व संघटनांनी आदिवासींच्या समस्या सोडविण्यासाठी विशेष उपक्रम राबविणे गरजेचे आहे. केंद्र शासन आणि राज्य शासनाने आदिवासींचे कल्याण व्हावे म्हणून आदिवासी कल्याण कार्यक्रम सुरू केला आहे परंतु त्यातून किती आदिवासींचे कल्याण झाले हे मात्र कागदावरच शिल्लक राहिलेले आहे. वास्तविक स्वरूपात आदिवासीची अवस्था सुधारलेली दिसून येत नाही. आदिवासींच्या विविध समस्यांचा विचार करण्यापूर्वी त्यांच्या समस्यांचे कारणे कोणती आहेत हे लक्षात घेणे अधिक गरजेचे आहे.

आदिवासींची सामाजिक संरचना जर आपल्या लक्षात आली तर आपण आदिवासींच्या मूळ समस्या कोणत्या कारणामुळे उत्पन्न होत आहेत हे लक्षात येईल परिणामी आपण त्या समस्यांवर उपाययोजना करू शकेल. आदिवासींच्या प्रश्नाचा मूळ शोध घेण्यासाठी संशोधकाचा चिकित्सक आणि व्यापक दृष्टीकोण महत्त्वाचा ठरतो.

1. अलगीकरण

भारतातील बहुतांश आदिवासी हे दूर जंगलात पहाडाच्या उतरणीवर वास्तव्य करतात. आदिवासी लोक दुर्गम भागात राहत असल्यामुळे त्यांचा इतर लोकांची विशेष संबंध येत नाही. भारताला स्वातंत्र्य मिळून पन्नास वर्षांचा कालावधी लोटल्यानंतर देखील आदिवासींची ही अवस्था आहे आदिवासी समाजव्यवस्थेत आजही पक्के रस्ते, पोस्ट, टेलिफोन आणि इतर दळणवळणाच्या साधनांची सोय झालेली नाही त्यामुळे त्यांचा सभ्य समाजाची संपर्क होणे कठीण असते म्हणूनच आदिवासींच्या मागासलेपणाच्या संदर्भात जेव्हा आपण बोलतो तेव्हा त्यांचे अलगीकरण हेच कारण खरे आहे. त्यांचा आर्थिक, शैक्षणिक आणि सांस्कृतिक विकास का होत नाही तर त्यांनी स्वतःला करून घेतलेले अलगीकरण हा एक त्यांच्या पाठीमागचा भाग महत्त्वाचा ठरतो.

प्रगत समाजापासून पृथक राहिल्यामुळे यांना जगातील घडामोडींचा अजिबात काडीमात्र संबंध नाही. त्यांच्या सामाजिक - सांस्कृतिक जीवनात विशेष परिवर्तन घडून यामुळेच येत नाही ते आपल्या प्रथा परंपरा, कला, भाषा यांची जोपासना करत आलेले आहेत आणि त्यांना ते आपले विश्व समजतात यामुळे त्यांचा आधुनिकतेशी म्हणावा तसा संबंध येत नाही. एकात्मवादी दृष्टीकोनातून उपाययोजना केल्यास आदिवासींचा विकास होणे शक्य आहे. तसेच त्यांच्या संस्कृती, कला, परंपरांचेदेखील जतन होणे गरजेचे आहे. आदिवासींना मानव म्हणून सामावून घेतल्याशिवाय आपला राष्ट्रीय प्रवाह सुरळीत होणार नाही.

२. प्रगत समाजाशी संपर्क

आदिवासींचा प्रगत समाजाशी संपर्क आला नाही म्हणून ते पृथक राहिले म्हणून त्यांचा विकास झाला नाही असे आपण म्हणतो पण दुसरीकडे अशी ही बाब आपल्याला दिसून येते की, आदिवासी समाज हा प्रगत समाजाच्या संपर्कात आल्या पासून त्यांच्यामध्ये काही सामाजिक सांस्कृतिक राजकीय समस्या निर्माण झालेले आहेत. भारतात ब्रिटिश राजवट आल्यानंतर अनेक मिशनरी आणि शासकीय अधिकाऱ्यांचा आदिवासी लोकांशी संपर्क आला ब्रिटिश शासनाने जंगल विषयक विविध कायदे करून जंगल संपत्तीवर आदिवासींचा असलेला परंपरागत अधिकार संपुष्टात आणला. जंगल संपत्तीवर शासनाचा एकाधिकार प्रस्थापित झाला. जंगलातील लाकूडतोड, तेंदूची पाने, मासेमारी सारखा व्यवसाय करणे आदिवासींना अशक्य झाले यामुळे त्यांची अर्थव्यवस्था डबघाईस आली. आणि उदरनिर्वाहासाठी त्यांना शहराकडे म्हणजेच प्रगत समाजाकडे धाव घ्यावी लागली आणि या प्रगत समाजाचा संपर्क आला. आणि आदिवासींच्या सामाजिक सांस्कृतिक जीवनात आणि राहणीमानामध्ये फरक निर्माण होत गेला. आदिवासी समुदायाची सामाजिक सांस्कृतिक अनास्था झाली. एकेकाळी जंगलाचे राजे असणारे आदिवासी वनाधिकारी ठेकेदार यांचे वेठबिगार झालेत. शासकीय अधिकारी आणि ठेकेदार आदिवासींवर आपले वर्चस्व गाजवू लागले. आदिवासी कडून जबरदस्तीने काम करून घेऊन त्याचा अतिशय कमी मोबदला देण्यात येतो.

आदिवासी भागात काही सावकारानी सावकारी सुरू केली त्यामुळे अनेक आदिवासी कर्जबाजारी झाले. ख्रिश्चन मिशनरी लोकांनी धर्मप्रसाराच्या उद्देशाने आदिवासी भागात जाऊन तेथे आदिवासी लोकांचे धर्मांतर घडवून आणले. परंतु धर्मांतरीत आदिवासींमध्ये सुद्धा अनेक सामाजिक - सांस्कृतिक- शैक्षणिक प्रश्न तयार झालेले आहेत. त्यांच्या या प्रश्नावर आजपर्यंत तोडगा निघत नाही. हि बाब समाजशास्त्राच्या अभ्यासकाला आव्हान देते.

३. शासन व स्वयंसेवी संस्थाचा हस्तक्षेप

आदिवासी हे स्वयंपूर्ण आणि आत्मनिर्भर आहेत. आदिवासींची सामाजिक संरचना ही धर्म व्यवस्थेवर आधारित असून धर्म आणि जादूटोणा या बाबी त्यांच्या मुख्य आहेत. तरीपण या आदिवासींना प्रगत समाजाच्या प्रवाहात आणण्यासाठी अथवा आधुनिकतेच्या प्रवाहात आणण्यासाठी शासनाने त्यांच्यावर काही जबरदस्ती केलेली आहे. असा प्रशासकीय हस्तक्षेप झाल्यानेच आदिवासींच्या सामाजिक संरचनेत सामाजिक सांस्कृतिक बदल होत गेले आहेत. यामुळे काही समस्या उदयास आल्या आदिवासी लोक शेकडो वर्षांपासून दऱ्याखोऱ्यात आणि दुर्गम भागात राहत होते. ते इतर समाजापासून प्रथम असल्यामुळे त्यांनी स्वतःची एक वेगळी जीवन पद्धती विकसित केली होती. त्यांचे सामाजिक, धार्मिक, सांस्कृतिक, आर्थिक जीवन हे इतर समाजापेक्षा वेगळे होते कारण ते ज्या भौगोलिक वातावरणात राहत होते त्या भौगोलिक वातावरणाशी समरस होण्याच्या दृष्टीने त्यांची एकंदरीत व्यवस्था झाली होती म्हणूनच त्यांच्या गरजा मर्यादित होत्या आणि त्या गरजा भागविण्या इतपत त्यांनी स्वतःलाच आत्मनिर्भर करून ठेवलं होतं. म्हणजे शहरावर किंवा खेड्यावर त्यांना अवलंबून राहावं लागत नव्हतं शहरीकरणामुळे अर्थातच आधुनिकीकरणामुळे आदिवासी समाज जीवनात सामाजिक समस्या निर्माण झाल्या. वेठबिगारी, कर्जबाजारीपणा, वेश्याव्यवसाय, उपासमारी सारख्या समस्या आदिवासी समुदायात वाढू लागल्या.

आदिवासींचा सर्वांगीण विकास साधण्याच्या हेतूने शासनाची प्रशासकीय यंत्रणा तसेच स्वयंसेवी संस्था, सामाजिक संघटना सातत्याने विविध उपक्रम घेऊन तत्पर असतात. परंतु या उपक्रमातून आदिवासींच्या मूळ संस्कृती आणि भावनांना ठेच जाऊ नये याची काळजी घेणे गरजेचे असते. सातत्याने अशा नवनवीन उपक्रमांमुळे उलट आदिवासी वैतागून जाऊ नयेत. याची खबरदारी प्रशासनाने, स्वयंसेवी संस्थांनी घेणे महत्वाचे आहे.

४. औद्योगिकीकरण आणि आधुनिकीकरणाची प्रक्रिया

आदिवासी समाज हा पूर्णपणे निसर्गावर अवलंबून जीवन जगत होता. त्याला कोणत्याही पद्धतीच्या प्रगत तंत्रज्ञानाची गरज नाही. म्हणून तो पूर्णपणे प्राथमिक व निसर्गाच्या सानिध्यात साधे आणि सरळ जीवन जगणारा सामाजिक समूह आहे. परंतु प्रगत समाजाला वाटते की, हा समाज आपल्यापासून पूर्णपणे भिन्न आहे, आदिम जीवन जगत आहे, अगदी प्राथमिक पद्धतीचे जीवन जगत असल्यामुळे आदिवासित धार्मिक, सांस्कृतिक अंधश्रद्धा आहेत आणि त्यांना आपल्या आधुनिकतेच्या औद्योगिकीकरणाच्या प्रवाहात आणले पाहिजे असे वाटल्याने अनेक शासकीय स्तरावरून प्रयत्न झाले त्यांच्या पर्यंत शिक्षण पोहोचवण्यासाठी त्यांच्यापर्यंत विकासाच्या योजना पोहोचवण्यासाठी प्रयत्न झाले आणि यातूनच आदिवासींच्या सामाजिक समस्या वाढत गेल्या.

आदिवासींचे वास्तव्य असणाऱ्या मध्यप्रदेश, बिहार, ओरिसा या राज्यातील आदिवासींच्या क्षेत्रात कोळसा मॅग्नीज, लोखंड, अब्रकाच्या खाणी आणि कारखाने सुरू झाले. मध्यप्रदेशात चहाची फार मोठ्या प्रमाणात लागवड करण्यात आली आदिवासी क्षेत्रात चहाचे मळे खाणी आणि कारखाने सुरू झाले. कारखान्यात तसेच चहाच्या मळ्यात फार मोठ्या लोकांची आवश्यकता असल्याने बाहेर राहून कुशल कामगार आणणे कठीण होते. म्हणूनच त्या भागातील आदिवासी लोकांना कुशल श्रमिक म्हणून काम मिळाले अशाप्रकारे औद्योगिकीकरणामुळे आदिवासी लोकांचा सभ्य समाजाची संपर्क आला आदिवासी जीवनात अमुलाग्र बदल होत गेला. औद्योगिक क्षेत्रातील इतर लोकांच्या आचार-विचारांचा त्यांच्या प्रथा

परंपरांचा संकेत यांचा मोठा प्रभाव पडला यामुळे आदिवासींच्या समाजजीवनात झपाट्याने परिवर्तन होऊ लागले त्याचबरोबर त्यांच्या विविध समस्यांना वाव मिळाला.

भारतातील आदिवासी अज्ञानी साधेभोळे गरीब आणि मागासलेले असल्यामुळे ख्रिश्चन मिशनऱ्यांनी धर्मप्रसाराच्या दृष्टीने या लोकांकडे आपले लक्ष केंद्रित केले. आदिवासी भागात दवाखाने उघडले. त्यांच्या मुलांना शिक्षण देण्याकरिता शाळा सुरू केल्या. ख्रिश्चन मिशनऱ्यांनी आदिवासी लोकांची सेवा करून त्यांच्या मनात आपल्याविषयी आणि येशू बद्दल आदर मिळवला आणि हळूहळू त्याने आदिवासी लोकांचे धर्मांतर घडवून आणणे सुरू केले. त्यामुळे अनेक आदिवासी हे ख्रिश्चन झाले. त्यांनी आपल्या परंपरागत संस्कृतीचा त्याग करून ख्रिश्चन मिशनऱ्यांच्या प्रयत्नांमुळे आदिवासी आधुनिकतेच्या प्रवाहात येऊन धर्मांतर केल्यामुळे त्यांचा आपल्या आदिवासी बांधवांशी संपर्क तुटला. एकीकडे नवीन धर्माचा स्वीकार त्यांनी केला असला तरी परंपरागत आदिवासी संस्कृतीचा पूर्णपणे ते त्याग करू शकले नाहीत त्यामुळे त्यांच्या संस्कृतीकरण्याचा संदर्भात अनेक समस्या निर्माण झाल्यात.

भारतातील आदिवासींच्या समस्या या साध्या आणि सरळ नाहीत. खऱ्या अर्थाने या समस्या विस्तृत आणि जटिल स्वरूपाच्या आहेत. अर्थात आदिवासींच्या सामाजिक सांस्कृतिक प्रश्नांचे मूळ त्यांच्या आचार-विचार, राहणीमान, प्रथा, परंपरा, धर्म, कला यामध्ये सापडत असले तरी केवळ याच बाबींवर खापर फोडणे संयुक्तिक असणार नाही. इतरही कारणे यासाठी जबाबदार आहेत त्याचा शोध घेवून त्यावर उपाय कारणे आवश्यक आहे. प्रगत समाजातील लोकांच्या प्रभावामुळे ते आपल्या मूळ संस्कृतीपासून दूर जात आहेत हे मात्र आपल्याला चिकित्सक दृष्टीने अभ्यासणे गरजेचे आहे. आर्थिक बाबतीत यांचे सर्व प्रकारचे शोषण होत आहे कर्जबाजारीपणामुळे ते सावकाराच्या जाळ्यात सापडले आहेत. पुरेसे आणि पौष्टिक अन्न न मिळाल्यामुळे त्यांच्या आरोग्यविषयक समस्या निर्माण झाल्या आहेत. त्यांच्यात मद्यपान, वेश्यावृत्ति इत्यादी समस्या बळावत आहेत. सर्वच आदिवासी जमातीच्या समस्या या सारख्या आहेत असे आपल्याला म्हणता येत नाही. कारण आदिवासी परतवे या समस्या भिन्न स्वरूपाच्या आहेत हे आपल्याला दिसून येते. आदिवासी समाजातील समस्यांचे स्वरूप हे भिन्न असले तरी सामान्य दृष्टीने या आदिवासी सामाजिक संरचनेचा जेव्हा आपण अभ्यास करतो तेव्हा आपणाला त्यांच्यातील या समस्या दिसून येतात.

५. आदिवासींची अर्थव्यवस्था

आर्थिक दृष्ट्या सामान्य दृष्टीने जेव्हा आपण विचार करतो तेव्हा आदिवासी समाजाची आर्थिक परिस्थिती कशी आहे हे लक्षात येते. लाकूडतोड, स्थानांतरित शेती, वनऔषधी, मासेमारी अशा पारंपरिक व्यवसायातून त्यांना काहीही पैसा मिळत नाही. ते आपल्या अन्न वस्त्र निवारा या गरजा देखील मूलभूत अर्थाने पूर्तता करू शकत नाहीत. म्हणजेच आदिवासी आज दारिद्र्यात खितपत पडलेला आहे. स्थानांतरित शेतीची पद्धत यासाठी खऱ्या अर्थाने कारणीभूत आहे. कृषी समस्या, जमीन व जंगला संबंधित समस्या, कर्जबाजारीपणा, मुद्रा प्रधान अर्थव्यवस्था, औद्योगिक श्रमिकांचा प्रश्न, वेठबिगारीपणा, सांस्कृतिक प्रथा, बालविवाह, कन्या मूल्य, स्वास्थ्य सेवेचा अभाव, कुपोषण, शैक्षणिक संधीचा अभाव, धार्मिक अंधश्रद्धा, राजकीय निरक्षरता या बाबी सामान्यपणे सर्वच आदिवासी समाज व्यवस्थेत आपल्याला आढळून येतात.

आदिवासींची जेव्हा आपण सामाजिक संरचना अभ्यासण्याचा प्रयत्न करतो तेव्हा या समस्या त्यांना आजच्या आधुनिक काळात अधिक प्रमाणात भेडसावत असल्याचे चित्र दिसून येते. आदिवासींच्या आर्थिक

सामाजिक, सांस्कृतिक, आरोग्य विषयक, शैक्षणिक, धार्मिक आणि राजकीय समस्यांचे जोपर्यंत सांत्वन आपल्याला करता येत नाही. तोपर्यंत आपणाला खऱ्या अर्थाने आदिवासींच्या सामाजिक समस्यांची सोडवणूक करता येणार नाही. आदिवासी हे पृथ्वीतलावर आदिम काळापासून आहेत ते आदिम जीवन जगतात, अगदी प्राथमिक निसर्गावर आधारित जीवन जगतात, म्हणून त्यांना धर्मभोळे समजणे मानवीय दृष्टिकोनातून अयोग्य आहे. त्यांना कमी समजण्यापेक्षा मानवतेच्या दृष्टिकोनातून आपण त्यांच्याकडे सुधारणात्मक दृष्टीने विकासाच्या योजना राबवून त्यांचा विकास साधला पाहिजे.

डॉ. जी एस. घुर्ये यांनी आदिवासींना 'मागासलेले हिंदू' असे समजले आहे. म्हणजेच ते हिंदूंचा एक भाग आहेत असे डॉ. घुर्ये यांनी मांडलेले आहे. आदिवासींचे समीलीकरण होऊन त्यांना आपल्या समाजव्यवस्थेत समावून घेऊन त्यांचे मानवीकरण झाले पाहिजे असा सिद्धांत घुर्येनी मांडला मांडला आहे.

६. राज्यघटनेची भूमिका

भारताला स्वातंत्र्य मिळाल्यानंतर भारताचे स्वतंत्र संविधान करण्यात आले. भारतीय संविधानात समता आणि न्यायाचे तत्त्व मान्य करून जातिव्यवस्थेच्या आधारावर निर्माण झालेली विषमता दूर करणे तसेच अनुसूचित जाती आणि अनुसूचित जमातीचा विकास करण्याच्या दृष्टीने अनेक महत्त्वपूर्ण तरतुदी करण्यात आल्या. अर्थातच भारतीय संविधानात आदिवासींच्या संदर्भात ज्या काही विकासाच्या दृष्टीने तरतुदी करण्यात आल्या त्याचे सर्व श्रेय घटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकरांकडे जाते.

भारतीय संविधानातील कलम 15 नुसार राज्य कोणत्याही नागरिका विरुद्ध धर्म, वंश, जात, लिंग, जन्मस्थान यापैकी कोणत्याही आधारावर भेदभाव करणार नाही हे नमूद करण्यात आले. तर 16 व्या कलमानुसार सर्वांना समान संधी देणे विषयी नमूद करण्यात आले. कलम 164 अनुसार आदिवासी कल्याणाकरिता आणि त्यांच्या हिताच्या संरक्षणासाठी राज्यात सल्लागार परिषद आणि स्वतंत्र विभागाची स्थापना करण्याची व्यवस्था केली. तसेच केंद्र सरकारने एक विशेष अधिकारीच्या नियुक्तीची व्यवस्था करण्यात आली. त्याच प्रमाणे या कलमानुसार आसाम, मध्यप्रदेश, बिहार आणि ओरिसा सारख्या राज्यात आदिवासींची संख्या अधिक असल्याने आदिवासी कल्याण मंत्रालय निर्माण करण्याची तरतूद करण्यात आली. कलम 244 प्रमाणे आसामच्या आदिवासीकरिता जिल्हा व प्रादेशिक परिषदा स्थापन करण्यात आल्या आहेत. याव्यतिरिक्त कलम 5 नुसार आंध्र प्रदेश, बिहार, गुजरात, हिमाचल प्रदेश, मध्यप्रदेश, महाराष्ट्र, ओरिसा आणि राजस्थान येथील राज्यपाल दरवर्षी राष्ट्रपतीकडे आदिवासींच्या प्रशासनाबद्दल अहवाल सादर करत असतात. कलम 330 आणि 332 नुसार आदिवासींना लोकसभा आणि विधानसभेत पुरेसे प्रतिनिधित्व मिळावे म्हणून त्यांना आरक्षण देण्यात आले आहे.

केंद्रीय लोकसेवा आयोगामार्फत घेण्यात येणाऱ्या अखिल भारतीय स्तरावरील स्पर्धा परीक्षेकरिता आदिवासी विद्यार्थ्यांची तयारी करून घेण्यासाठी आलाहाबाद, जयपूर, मद्रास, पटियाला, शिलांग आणि दिल्ली येथे मार्गदर्शक केंद्रे स्थापन करण्यात आली आहेत. याशिवाय अभियांत्रिकी वैद्यकीय आणि इतर महाविद्यालयात आदिवासी विद्यार्थ्यांकरिता 7.5 टक्के जागा राखीव ठेवण्यात आल्या आहेत. 26 जानेवारी 1950 ला केंद्र सरकारने असा निर्णय घेतला की आदिवासींना नोकऱ्याकरिता राष्ट्रीय पातळीवर खुली स्पर्धा आहे. आदिवासी जमाती करिता शासकीय नोकऱ्यासाठी, शैक्षणिक, राजकीय सवलतीसाठी 7.5 टक्के आरक्षण ठेवण्यात आले आहे. आदिवासी समाजाचा यामुळे कायापालट होण्यास मदत झाली आहे. शैक्षणिक विकास साधण्यासाठी राज्यघटनेची ही भूमिका महत्त्वाची ठरली आहे.

७. शासकीय स्तरावरील उपक्रम

आदिवासींचा आर्थिक विकास व्हावा याकरिता कुटीर उद्योग, सहकारी संस्था, आर्थिक विकास महामंडळे इत्यादीकडे शासनाने विशेष लक्ष दिले आहे. बहुतांश आदिवासींचा व्यवसाय हा शेती आहे म्हणूनच आदिवासींच्या शेत जमिनीचे हस्तांतरण टाळण्यासाठी शासनाने कायदा सुद्धा केलेला आहे. आदिवासी लोकांच्या आरोग्यविषयक अनेक समस्या आहेत. अपुरा आणि निकृष्ट आहार आणि रोगावर उपचार करण्यासंदर्भात असलेली आदिवासींची उदासीनता या गोष्टी लक्षात घेऊन शासनातर्फे आदिवासी कल्याण कार्यक्रमांतर्गत त्यांना विविध प्रकारची आरोग्यविषयक मदत दिली जाते. अगदी आदिवासी भागातील पिण्याच्या पाण्याचा प्रश्न सोडविण्यासाठी विशेष प्रयत्न केला जातो, आदिवासी विभागात दवाखान्याची सोय करून दिली जाते, दुर्गम भागात आदिवासी करिता फिरते दवाखाने सुरू करण्यात आले आहेत. त्यांना मोफत औषधे दिली जातात. आरोग्य केंद्र, बालसंगोपनगृहे, प्रसूतिगृहे सुरू करण्यावर शासनाने भर दिलेला आहे.

आदिवासींचा सर्वांगीण विकास व्हावा या दृष्टिकोनातून आत्तापर्यंत शासनाच्या ज्या पंचवार्षिक योजना पूर्ण झाल्या आहेत त्या प्रत्येक पंचवार्षिक योजनेतून आदिवासींच्या विकासासाठी विशेष प्रयत्न करण्यात आले आहेत. पंचवार्षिक योजनेत आदिवासींच्या कल्याणासाठी आर्थिक निधीची तरतूद केली जाते. हा निधी केवळ आदिवासींच्या कल्याणासाठी खर्च केला जातो. आदिवासी क्षेत्रात विकास कार्याला विशेष गती प्राप्त व्हावी म्हणून त्यांच्या समस्यांचा वेगळ्या प्रकारे विचार करावा या उद्देशाने आदिवासी क्षेत्रात भारतीय संविधानात केलेल्या तरतुदीनुसार विकास करण्यासाठी प्रयत्न झालेले आहेत. सांगण्याचा तात्पर्य की, आदिवासींचा विकास साधण्यासाठी शासकीय स्तरावरून बरेच प्रयत्न केले जातात. तसेच स्वयंसेवी संस्था, संघटनांनी सुद्धा यासाठी योगदान देत असतात. आदिवासींच्या समस्यांचे निवारण करण्याच्या संदर्भात अनेक सामाजिक संघटना कार्यरत आहेत.

संपूर्ण देशभर भारतीय आदिम जाती सेवक संघ, इंडियन कौन्सिल फॉर चाइल्ड वेलफेअर, आंध्रप्रदेश राज्य आदिम जाती सेवक संघ, ठक्करबाप्पा आश्रम, इंडियन रेड क्रॉस सोसायटी अशा अनेक संघटना आदिवासींच्या विकासासाठी कार्यरत आहेत. आदिवासींच्या समस्या सोडवणे आणि त्यांचा विकास घडवून आणणे आवश्यक आहे. परंतु त्यांच्या समस्या सोडवणे किंवा त्यांचा विकास करण्यासाठी आदिवासी समाजाचे संशोधन करणे तितकेच महत्त्वाचे आहे. आंध्रप्रदेश, बिहार, गुजरात, मध्यप्रदेश, ओरिसा, राजस्थान, पश्चिम बंगाल, उत्तरप्रदेश, तामिळनाडू, आसाम, केरळ, महाराष्ट्र, मणिपूर आणि त्रिपुरा या चौदा राज्यात आदिवासी संशोधन संस्था स्थापन करण्यात आले आहे. आदिवासींच्या सामाजिक समस्यांचा शोध घेऊन त्यांच्या विकासाच्या दृष्टीने उपाययोजना करण्यासाठी प्रयत्न करीत असते

आदिवासींचा विकास साधण्यासाठी शासकीय स्तरावरून तसेच स्वयंसेवी संस्था संघटना इत्यादी माध्यमातून अनेक प्रयत्न झाले असले, तरी आदिवासींचा खरोखरच सामाजिक, सांस्कृतिक, राजकीय, शैक्षणिक आणि वैज्ञानिक दृष्ट्या विकास साधला गेला आहे. हे सांगणे मात्र आपल्याला संयुक्तिक ठरणार नाही. भारतातील केंद्र आणि राज्य शासनाने आदिवासी समाजाचा विकास करण्याकरिता अनेक कार्यक्रम राबविले आहेत परंतु या शासकीय कार्यक्रमांचा किंवा योजनांचा लाभ आदिवासींना कितपत मिळाला आहे. हे मात्र सांगणे कठीण आहे शासनाने या विकास कार्यक्रमासाठी कोट्यावधी रुपये खर्च केले तरी या योजनांना अपेक्षित यश प्राप्त झालेले नाही.

यासंदर्भात मूल्यमापन होणे अधिक आवश्यक आहे आदिवासींच्या विकास कार्यक्रमांचा लाभ आदिवासींना मिळायला पाहिजे होता तो लाभ त्यांच्यापर्यंत पोहोचला नाही. शासन आदिवासींच्या विकासासाठी अतोनात प्रयत्न करित असते परंतु भ्रष्टाचाराची साखळी आणि राजकीय स्वार्थ यामुळे ही प्रशासकीय व्यवस्था इतकी कमकुवत झालेले आहे की, कोणतीही योजना थेट लाभार्थ्यांपर्यंत पोहचवणे अशक्यप्राय होत आहे. केवळ कागदोपत्री कोणतीही योजना यशस्वी होते पण याची वास्तवता वेगळी असते. याच कारणास्तव आपल्याला आदिवासींची सामाजिक संरचना आणि आधुनिकता याचे समीकरण साधून सर्वांगीण विकास साधता येणे शक्य होत नाही.

निष्कर्ष

आदिवासींची सामाजिक संरचना धार्मिक बाबींवर आधारित असल्याने हे लोक सांस्कृतिक जीवनाला अधिक महत्त्व देतात. त्यांच्या धार्मिक प्रथा, परंपरा, श्रद्धा, सण-उत्सव याला हे लोक अधिक अनुसरतात त्यामुळे ते रुढीप्रिय आहेत. त्यांच्यामध्ये सहजासहजी परिवर्तन घडवून आणणे म्हणावे तेवढे सोपे काम नाही. म्हणूनच अद्यापपर्यंत आदिवासी समाजाचा अपेक्षेप्रमाणे विकास होऊ शकला नाही. याला कारणीभूत केवळ आदिवासी समाज आहे असे नाही. तर प्रशासनातील भ्रष्ट अधिकारी वर्ग, राजकारणी लोक, नियोजनाचा अभाव या बाबी सुद्धा जबाबदार आहेत. आदिवासी लोकांकरिता विविध क्षेत्रात अनेक सोयी सवलती आहेत. परंतु आदिवासी जागृत नसल्यामुळे या योजनांना म्हणावा तसा प्रतिसाद मिळत नाही.

मुळातच आदिवासी अनेक बाबतीत उदासीन असतात. विविध कार्यक्रमांचा लाभ घेण्यासाठी ते पुढे येत नाहीत. आदिवासींमधील उदासीनता नष्ट करण्यासाठी त्या समाजातून समर्थ नेतृत्व निर्माण होणे आवश्यक आहे. आदिवासी विकास कार्यक्रमांच्या अनेक मर्यादा आहेत. या मर्यादांमुळेही विकास योजनांना अडथळा निर्माण होतो. आदिवासी समाजाचे संशोधनात्मक पद्धतीने अभ्यास करून अचूक असा आदिवासी समाजाच्या विकास कार्यक्रमाचा आराखडा आखण्याची गरज आहे. त्यासाठी अभ्यास पूर्ण माहिती असणारा आणि व्यापक दृष्टी असणारा चिकित्सक, अभ्यासक निवडला गेला पाहिजे. त्याच्याकडे मानवतेची जाण आणि परिवर्तनाची दृष्टी असली पाहिजे.

आदिवासींचे सामाजिक परिवर्तन घडवून आणणे हि काळाची गरज आहे, त्यांना आधुनिकीकरणाच्या प्रवाहात आणताना त्यांच्या सांस्कृतिक व धार्मिक भावनांना खीळ बसता कामा नये. आदिवासींच्या भावनांचा आदर करून त्यांचे परिवर्तन घडवून आणले पाहिजे. जेणेकरून त्यांचा सामाजिक, सांस्कृतिक, शैक्षणिक, राजकीय विकास साधता आला पाहिजे. आदिवासी समाजाची सध्याची स्थिती पाहता त्यांचा सर्वांगीण विकास झाला त्यांचे सामाजिक परिवर्तन झाले असे म्हणता येणार नाही. परंतु शासनस्तरावरून आणि सामाजिक संघटनांनी केलेल्या उपक्रमामुळे तसेच आधुनिकीकरणाच्या प्रवाहामुळे आदिवासी बऱ्याचअंशी सामाजिक, सांस्कृतिक, शैक्षणिक, राजकीय परिवर्तनाच्या पावाहात आलेले आहेत. त्यांच्या राहणीमानात बदल घडून आलेला आहे. हे पण वास्तव आपणास नाकारता येत नाही.

आदिवासी समाज हा भारताचा अविभाज्य घटक आहे. भारताचे नागरिक म्हणून त्यांना योग्य तो सन्मान मिळावा. तसेच त्यांना सर्व हक्क व न्याय मिळावेत.. त्यांचा मागलेपणा दूर करण्याची जबाबदारी केवळ समाजशास्त्रज्ञाची आहे असे नाही. ते फक्त चिकित्सक दृष्टीने अभ्यास करून प्रभावी उपाययोजना सुचवीत असतो. या उपाययोजना शासनाने अमलात आणणे गरजेचे आहे. आदिवासींचे समुपदेशन करून

त्यांना विकासाच्या प्रवाहात समावून घेतले पाहिजे. एक भारत - श्रेष्ठ भारत हि संकल्पना आदिवासी समुदायांना विकासापासून वंचित ठेऊन साकार करता येणार नाही

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आदिवासी समाजातील स्त्रियांच्या आरोग्याची समस्या

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सारांश

आदिवासी समाज इतर लोकांपासून अलिप्त, अत्यंत दुर्गम भागात वास्तव्य करतो. जीवन जगण्यासाठी निसर्गाचा सामना करत अगदी कमी वस्तुंवर आपली गुजरान करतो. जंगलबंदी आणि शिकारबंदीमुळे योग्य प्रमाणात प्रोटीनयुक्त आहार त्यांना मिळत नाही. तसेच दारिद्र्यामुळे सकस आहार तो विकत घेऊ शकत नाही. अज्ञान आणि अंधश्रद्धांचे प्राबल्य असल्यामुळे शासनाच्या आधुनिक आरोग्य सुविधांचा लाभ घेण्यासाठी तो पुढे येत नाही. याचा परिणाम म्हणून आदिवासी समाजात स्त्रियांच्या आरोग्याची समस्या निर्माण झालेली दिसून येते. कुपोषण, मातामृत्यु, अर्भकमृत्युचे प्रमाण आदिवासींमध्ये खूप मोठ्या प्रमाणात असलेले दिसून येते. आदिवासी स्त्रियांमध्ये आरोग्याची समस्या निर्माण होण्यासाठी ती स्वतः देखील जबाबदार आहे. दुखणे अंगावर काढणे, अंगारा-धुपारा, उपवास-तापास, नवस, देवाला सांकडे घालणे, मांत्रिकांच्या सत्यानुसार उपचार घेणे यामुळे तिच्या आरोग्याची समस्या गंभीर बनते. दारिद्र्यामुळे आजारपणातही तिला आराम मिळत नाही. शारीरिक कष्टाची कामे करावी लागतात. सामाजिक प्रथा-परंपरांचा पगडा व आर्थिक कमकुवत स्थितीमुळे स्त्रियांना सकस आहार मिळत नाही. देशातील स्त्रियांचे आरोग्य चांगले राहिले तर त्याचा परिणाम देशाच्या सर्वांगीण विकासासाठी होऊ शकतो. परंतु आपल्या देशातील महिलांचे आणि त्यातल्या त्यात आदिवासी महिलांचे आरोग्य ही चिंतेचा व चिंतनाची बाब बनलेली दिसून येते.

प्रस्तावना

आजच्या आधुनिक युगात मानवाने वैज्ञानिक क्षेत्रात खूप प्रगती केली आहे. मानवी जीवनाच्या विविध क्षेत्रात सोयी-सुविधा प्राप्त झालेल्या दिसून येत असल्या तरी एकुण भारतीय लोकसंख्येच्या 8.61% आदिवासी लोकसंख्या अजूनही प्राथमिक सुखसोयीपासून कोसो दूर असलेली दिसून येते.

आरोग्याचा संबंध व्यक्तीच्या जीवनाशी येतो तसाच तो सामाजिक जीवनाशीदेखील येतो. आरोग्याचा संबंध सामाजिक जीवनाशी येत असल्यामुळे, कोणत्याही राष्ट्राची प्रगती त्या देशातील कारखाने, यंत्र सामग्री, भौतिक साधन-संपत्ती त्याचबरोबर नैसर्गिक साधनसंपत्ती केवळ या घटकावर अवलंबून नसते, तर त्या देशातील लोकांच्या निकोप आरोग्यावर असलं बून असते.1

आरोग्य म्हणजे फक्त रोग नसने किंवा दुबळे असणे असे नाही. तर आरोग्य ही शरीराची आणि मनाची सामाजिक प्राणी या नात्याने एक परिपूर्ण अवस्था असते, असे 1948 साली स्थापन झालेल्या जागतिक आरोग्य संघटनेने आरोग्याचे स्पष्टीकरण केले आहे.2 कुटूंब आणि समाज यांचे अस्तित्व हे स्त्री-पुरूषांच्या सहकार्यावर अवलंबून असते. “स्त्री-पुरूष हे समाजाचे दोन पंख आहेत. केवळ एका पंखाने पक्षाला उडता येत नाही. त्यांचे दोन्ही पंख मजबूत असावे लागतात. समाजाचेही तसेच आहे.”3 असे स्वामी विवेकानंद म्हणतात.

आदिवासी स्त्री ही शहरी व ग्रामीण स्त्रियांपेक्षा भिन्न असते. आदिवासी ‘स्त्री’ पुरूषासारखी निडर असते. ती रानावनातून मुक्तपणे संचार करीत असते, इतर स्त्रियांपेक्षा ती परिश्रमी असते, इतर

स्त्रियांप्रमाणे लाजाळू नसलेली आदिवासी 'स्त्री' पण आज आरोग्याच्या समस्येने ग्रासलेली दिसून येते. जागतिक आरोग्य संघटनेच्या एका अहवालानुसार मातेकडून बालकाला रोगाची लागण होण्याचे सर्वाधिक प्रमाण भारतात आहे. त्यामुळे बालकांमधील कुपोषण व अर्भक, बालमृत्युचे प्रमाण कमी करण्यासाठी मातांचे आरोग्य अत्यंत महत्वाचे आहे.

आदिवासी समाजात स्त्रियांचे स्थान संस्कृती ठरवत असते. या संस्कृतीच्या चौकटीमुळे त्यांना अनेक समस्यांना तोंड द्यावे लागते. आदिवासी समाजात असलेले अज्ञान, निरक्षरता, अधश्रद्धा, धर्मभोळेपणा, आरोग्याच्या सोयींचा अभाव, इत्यादींचा परिणाम म्हणून आदिवासी स्त्रियांच्या आरोग्याची समस्या गंभीर होतांना दिसून येते. आदिवासी स्त्रियांच्या अनेक समस्यापैकी आरोग्याची समस्या हा प्रस्तुत शोधनिबंधाचा विषय आहे.

संशोधनाचे उद्दिष्ट:-

1. आदिवासी स्त्रियांच्या आरोग्य स्थितीचा आढावा घेणे.
2. आदिवासी स्त्रियांच्या आरोग्यासाठीच्या कारणांचा शोध घेणे.

संशोधनाची गृहतके:-

1. आदिवासी स्त्रियांच्या आरोग्याच्या समस्येसाठी कुटूंब, समाज, व ती स्वतः जबाबदार आहे.

तथ्य संकलन:-

प्रस्तुत शोधनिबंधासाठी दुयम स्त्रोताचा अवलंब करण्यात आला आहे. भारतासारख्या विकसनशील देशात सार्वजनिक आरोग्याचा प्रश्न नेहमीच भेडसावत आलेला आहे. त्यातल्या त्यात आदिवासी समाज तर आरोग्याच्या सोयींपासून कोसो दूर असलेला दिसून येतो. आदिवासी स्त्री ही आदिवासी संस्कृतीमध्ये जमेची बाजू असल्यामुळे तिला अनेक प्रकारची कष्टाची कामे करावी लागतात. गरोदरपणी तसेच बाळंतपणानंतरही ती अनेक अवजड व अवघड कामे करते. त्यातच तिला अपुरे अन्न मिळते परिणामी अशक्तपणा आणि इतर शारीरिक दुर्बलता यांचे ती भक्ष बनते. तसेच अनेक जडीबुटींचा तिच्या आरोग्यावर परिणाम होतो.

पारंपारिक आदिवासी समाजातील स्त्रियांचा दर्जा व अधिकार इतर संस्कृतीच्या संपर्कामुळे कमी झाला. पुरूषाच्या तुलनेत तीचे स्थान दुय्यम लेखल्या जाऊ लागले. आदिवासी समाजात फारसा महत्वाचा न मानला गेलेला आरोग्याचा मुद्दा स्त्रियांच्या बाबतीत तर अणखीनच दुर्लक्षित राहिल्याचे दिसून येते. कुटूंबातील सगळ्यांच्या आहाराची काळजी घेणारी स्त्री घर व इतर कष्टाची कामे अशी दुहेरी भूमिका पार पाडतांना दिसून येते. यातच तिच्या स्वतःच्या आरोग्याकडे दुर्लक्ष होते. दुखणी अंगावर काढली जातात किंवा मांत्रिकांच्या सल्याने उपचार घेतले जातात. वेळीच दवाखाण्यात न गेल्यामुळे आरोग्याची समस्या गंभीर बनते.

संपूर्ण जगात भारतीय स्त्रियांमध्ये लोहाचे प्रमाण खुपच कमी प्रमाणात दिसून येते. 65 ते 70 कुमारवयीन मुली 'एॅनिमिक' आहेत. याचा परिणाम देशाच्या भावी पीढीवर होणार आहे. कारण आजची कुमारीका उदयाची होणारी मात आहे. भारतात दर पाच मिनीटाला एक गर्भवती मातेचा मृत्यु होतो. गर्भवती स्त्रीला

दररोजच्या आहाराव्यक्तीरिक्त अतिरिक्त कॅलरीजची (300ते400) आवश्यकता असते. स्थनपान करणा-या मातेला 700 ते 1000 कॅलरीज जास्त लागतात. परंतु आदिवासी समाजातील प्रथा-परंपरा व इतर कारणांमुळे स्त्रिला योग्य व पुरक आहार मिळत नाही. जसे मुल गर्भात असतांना स्त्रीने जास्त जेऊ नये तीने पोटभर जेवन केले तर मुलाच्या वाढीसाठी जागा राहत नाही ही परंपरा जपली जात असल्यामुळे आदिवासिमध्ये कुपोषणाचे प्रमाण जास्त असलेले दिसून येते.

बालपणी विवाह करण्याची प्रथा आरोग्यास अपायकारक असलेली दिसून येते. बालविवाहामुळे मुलींना अकाली शारीरिक संबंधाना सामोरे जावे लागते. इजा होणे, अकाली गर्भधारणा, वारंवार शरीरसंबंध व लहान वयात मुलाला जन्म दयावा लागत असल्यामुळे मातामृत्युचे प्रमाण जास्त असल्याचे दिसून येते. लैंगिक संबंध जास्तकाळ राहणे, वारंवार होणारा गर्भपात, वारंवार लादले जाणारे मातृत्व स्त्रियांना गर्भाशयाचा कॅन्सर होण्यास कारणीभूत होते. भारतात प्रत्येकवर्षी साधारणतः1.4लक्ष स्त्रियांना गर्भाशयाच्या मुखाचा कॅन्सर झाल्याचे दिसून आले. तसेच दरवर्षी सुमारे 70 हजार महिलांचा या कॅन्सरमुळे मृत्यु होतो. या आकडेवारी वरून भारताचा जगात दूसरा क्रमांक लागतो. मातृत्व ही स्त्रिला निसर्गाने दिलेली अमोल देणगी आहे. आशा या मातृत्व लाभाच्या प्रक्रियेमध्ये 'पॉलीसिस्टिक ओव्हरी सिन्ड्रोम' एक अडथळा बनतो व अनेक स्त्रिया मातृत्वापासून वंचित राहतात. अनेक स्त्रियांना मासिक पाळी वेळेवर येत नाही. आदिवासी समाजात तर स्त्रीची मासिक पाळी अशुद्ध व विटाळ मानली जाते. मासिक पाळी कालावधीत आदिवासी स्त्रीला घराच्या बाहेर ठेवले जाते. तिची स्वच्छतेची काळजी घेतली जात नाही. श्वेतपदर हा तर असंख्य स्त्रियांना भेडसावणारा आजार सर्वच वयोगटात दिसून येतो वेळीच निदान झाले नाही तर कॅन्सरसारख्या भयानक आजारांना सामोरे जावे लागते.

प्रसव वेळेचा अंदाज घेऊन आठ दिवस आधी दवाखान्यात दाखल होण्याची सुविधा आदिवासी भागात आहे. परंतु प्रसव वेळेपर्यंत रोजगारीचे काम करणा-या माता आठ दिवस दवाखाण्यात झोपून राहण्याचा विचार स्विकारत नाहीत. मातेची प्रसव वेळ जवळ आलेली असतांना तिला उचलून दवाखाण्यापर्यंत डोंगर उतरून, चढून घेऊन जाण्यापेक्षा घरातच प्रसुती करणे त्यांना सोयीचे वाटते याचा परिणाम म्हणून मातामृत्यु व अर्भक मृत्युदर आदिवासींमध्ये जास्त असलेला दिसून येतो.

ज्या माता आपल्या बाळाला विविध कारणांमुळे जास्तकाळ स्तनपान देऊ शकत नाहीत अशा स्त्रियांमध्ये स्तनाचा कॅन्सर होण्याचे प्रमाण जास्त आढळून येते. अनेक गरोदर स्त्रियांना रात्रीचे दिसत नाही. त्याला रातअंधळेपणा म्हणतात. हा आजार 'अ' जीवनसत्वाच्या अभावामुळे होतो. यावर उपचार केले नाही तर बाळालाही 'अ' जीवनसत्व कमी पडते दारिद्र्य आणि कष्टाची कामे यामुळे आदिवासी स्त्रीयांना चौरस व सकस आहार मिळत नसल्यामुळे त्या सतत आजारी पडतात.

निष्कर्ष व शिफारसी:-

1. आदिवासी स्त्रियांना आरोग्यविषयक समस्येला सामोरे जावे लागते.
2. आदिवासी स्त्रियांमध्ये लोह व हिमोग्लोबीनचे प्रमाणे प्रमाण अत्यल्प असलेले दिसून येते.

3. आदिवासी समाजातील अज्ञान, अध्दश्रद्धा, प्रथा-परंपरा व दारिद्रयामुळे स्त्रियांच्या आरोग्याची समस्या निर्माण झालेली दिसून येते.
4. बालविवाहामुळे आदिवासी स्त्रियांच्या आरोग्यविषयक समस्येत वाढ झालेली दिसून येते.
5. स्वतःच्या आरोग्यकडे दुर्लक्ष व कुटूंबियांचे दुर्लक्ष आरोग्यविषयक समस्या निर्माण होण्यास कारणीभूत ठरतो.

शिफारशी:-

1. आदिवासी स्त्रियांमध्ये आरोग्यविषयक जाणीव जागृती करण्यासाठी त्याच समाजातील स्वयंसेवकांची निवड शासकीय पातळीवरून होणे गरजेचे आहे.
2. आदिवासी महिलांसाठी असणा-या आरोग्य विषयक योजना जसे राष्ट्रीय ग्रामीण आरोग्य अभियान, नवसंजीवनी योजना, जननीसुरक्षा योजना, जननी शिशु सुरक्षा कार्यक्रम, डॉ.ए.पी.जे.अब्दुल कलाम आमृत आहार योजना, यांची काटेकोर अमलबजावणी आदिवासी वस्त्यावर होणे गरजेचे आहे.
3. बाल-विवाहाची प्रथा बंद होण्यासाठी कायद्याची कडक अमलबजावणी करणे.
4. घरातील पुरूषांची मानसिकता बदलून स्त्रियांना सोबत घेऊन जेवण्यासाठी तयार करणे.

अशा प्रकारे सर्वांगीण दृष्टीकोणातून प्रयत्न केले गेले तर स्त्री-पुरूष विषमता नष्ट होऊन स्त्रियांचे आरोग्य सुधारेल व त्याचा परिणाम समाज व देशाच्या विकासात होईल.

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आदिवासी स्त्री समस्या

प्रा. रीता द. वाळके

अरविंदबाबू देशमुख महाविद्यालय, भारसिंगी त.नरखेड जि.नागपूर
मराठी विभाग मोबा.नं. ७७४३८९९३६९

सारांश

नागरी आणि ग्रामिण समाजापासून सर्वथा दूर असलेला अवर्ण समाज म्हणजे आदिवासी समाज होय. निर्भिड अरण्यात आदिमतेचे जीवन जगणाऱ्या आदिवासींना स्वातंत्र्याचा पाहिजे तसा लाभ झालेला नाही. गोंड, कोरकू, ठाकर, भिल्ल, पारधी, पावरा, वारली, कातकरी, कोकणा, माडिया, थोंडिया, कोलाम, तडवी, गावीत, काथोळी, आंध्र, राजगोंड अशा अनेक जमाती पाड्या-पाड्या मधून राहतात. डोंगर दऱ्या, जंगले आणि नदी नाले यांच्या आश्रयाने दुर्गम भागात राहणारी अवस्थेतच ते जगत आहे. स्वातंत्र्यापूर्वी आणि स्वातंत्र्यानंतरही वंचित म्हणून गोंडवन, सह्याद्री, सातपुडा या पर्वतांच्या जंगलातून आजही हा समाज जगत आहे. आपल्या आदिम परंपरांचे संचित, निसर्गाने प्रदत्त केलेली संस्कृती लोकरीती, आचार-विचार, ज्ञान-विज्ञान, सण उत्सव, देव दैवते, कला-संगीत व आदिवासी जमातीतील पुरुषांनी घडविलेल्या इतिहासांची प्रेरणा, जमातीचे श्रुत्व, निसर्गासंबंधीच्या ज्ञानाचा, श्रद्धेचा वारसा त्यांच्या जगण्याचे सामर्थ्य आहे.

भूमिका :

भारतीय संस्कृती विविध संस्कार व समृद्धीने नटलेली आहे. सर्व धर्म संप्रदाय संपन्न असलेल्या या देशात विभिन्न जातीजमातीचे लोक निवास करतात. त्यामध्ये एक जमात आदिवासी समाजाची आहे. त्यांचे महत्वपूर्ण स्थान आहे. आदिवासी भारतातील प्राचीन संस्कृती आहे. व भारतीय संस्कृतीत तिला महत्वपूर्ण स्थान आहे. ती विविध परंपरेने नटलेली आहे. मात्र व्यावहारिक समाजापासून वेगळी राहत असल्यामुळे मागासलेली आहे. याच मागासलेपणामुळे त्यांची पाहिजे तशी प्रगती होतांना दिसत नाही. तर जंगल, जमीन, पाणी, लोकसंस्कृती, शिक्षण, स्वास्थ्य व स्त्रियांशी संबंधीत विविध समस्या दिवसेंदिवस गंभीर रूप धारण करित आहे.

आदिवासी समाज आज प्रगतीसाठी धडपड करतांना दिसतात. या समाजातील मुले उच्च शिक्षण व चांगल्या रोजगाराची स्वप्ने बघत आहे. आदिवासींचा विकास म्हणजे त्यात येणाऱ्या स्त्रियांचाही विकासाचा विचार करून त्यांचे शिक्षण, आरोग्य, सुरक्षितता, मुलींचे होणारे लैंगिक शोषण, त्यांचा मान सन्मान व त्यांची सर्वांगीण प्रगती, आदिवासी सामाजामध्ये स्त्रियांची भूमिका, त्यांच्याकडे बघण्याचा दृष्टीकोन, त्यांची होणारी दशा- त्यामध्ये होणारे परिवर्तन, त्यांच्या शिक्षणाचा प्रश्न, त्यांचे आर्थिक सामाजिक, राजकीय व नैतिक हक्क यांबाबतचा विचार करून शासनाने त्यांच्या अधिकार व हक्काबाबत विचार करावा.

- १) भारत देशाला स्वातंत्र्य मिळून इतके वर्षे होऊनही वनात राहणाऱ्या आदिवासींना त्यांचे वास्तविक अधिकार मिळालेले नाही.
- २) आदिवासी समाज शेती करून आपली उपजिविका चालवितात परंतु इतर उद्योगांची त्यांना माहिती मिळाली म्हणून शासनाने त्यांच्यापर्यंत इतर व्यवसायांची माहिती पोहचविण्याची सोय करावी.
- ३) आदिवासी स्त्रियांना योग्य न्याय मिळावा.
- ४) जंगलाच्या होणाऱ्या विनाशामुळे आदिवासी स्त्रियांचे जीवन अस्त-व्यस्त झालेले आहे.

- ५) आदिवासी स्त्री समस्यांना, प्रश्नांना त्यांच्या मनातून बाहेर काढणे, त्यांना वाचा फोडणे गरजेचे आहे.
- ६) आदिवासी स्त्री समस्यांवरील स्पष्टता, चिंतन, समानता व न्याय याबद्दलच्या हक्काबाबत विचार करणे गरजेचे आहे.
- ७) आदिवासी स्त्रियांना सन्मानपूर्वक जीवन जगण्यासाठी त्यांच्या आर्थिक सबलतेकडे लक्ष देणे महत्वाचे आहे.
- ८) आदिवासी स्त्री शिक्षणाच्या हक्काबाबत विचार करणे
- ९) स्त्री म्हणून तिच्याकडे बघणे व मान सन्मान देणे.

प्रस्तावना

आदिवासी समाज हा अतिप्राचिन भारतीय मुळ समाज आहे. आदिवासी म्हणजे आदिकाळापासून वास्तव असणारा समुह होय. आदिवासी समाज हा निसर्गपूजक समाज आहे. जंगलात दऱ्या-खोऱ्यात, जंगल कपारीत राहणारा या समाजाची शेती आणि शिकार ही उपजीविकेची साधने होत. दुर्गम भागात राहात असल्यामुळे शहरी जीवनाशी त्यांचा संबंध तुटलेला आहे त्यामुळे त्यांची स्वतःचीच आचारविचार पद्धती तयार झालेली आहे. या आचार पद्धतीमुळे ते स्वतःच्या समस्या स्वतःच सोडवितात व नैसर्गिक आपत्तींना तोंड देण्याचा प्रयत्न करतात. आदिवासी समाजात स्त्री-पुरुष समानतेचे जीवन जगतांना दिसतात. सोबत काम करतांना आदिवासी स्त्रिया पुरुषांच्या तुलनेने अधिक काम करतात. कुटुंबात व जात पंचायत स्तरावर होणाऱ्या प्रत्येक निर्णयामध्ये स्त्रिची भूमिका महत्वाची असते. तरिही काही समस्यांच्या विळख्यात त्या अडकलेल्या दिसतात.

आदिवासी संस्कृतीमध्ये मुलगा मुलगी असा भेदभाव नसला तरी चूल आणि मूल स्त्रीला सांभाळावे लागणार या विचाराने तिला शिक्षण दिल्या जाते. मासिकपाळीच्या काळात तिला अशुद्ध आणि अपवित्र समजले जाते. कुठल्याही विधीवत कार्यक्रमात तिला प्रवेश नसतो. धार्मिक विधी अयशस्वी झाले की स्त्रिला जबाबदार ठरविल्या जाते.

लग्नापूर्वी तिला बरेच स्वातंत्र्य असते. पण लग्नानंतर मात्र तिच्यावर काही बंधने लादली जातात. कुटुंबातील वरिष्ठ लोकांचेही तिला ऐकावे लागतात. वांझोटीच्या स्त्रिला समाजात महत्व नसते. अंधश्रद्धेच्या नावाखाली तिला जबाबदार धरून अतिशय अमानुष वागणूक दिली जाते. घटस्फोट या समस्येला ती एकटीच सांभळतांना दिसते. समाजसेवक, जंगल अधिकारी, पोलीस अधिकारी या आदिवासी स्त्रियांना नासवतात मात्र याबाबत त्या तक्रार करू शकत नाही. बाळंतपण, रजोदर्शन यासारख्या अशुद्ध अवस्थांचा दूध उत्पादनावर विपरित परिणाम हाऊ नये म्हणून निषेध नियम केले जातात. आदिवासी स्त्री जादूटोना करते म्हणून काही जमातीत तिला वाईट वर्तणूक दिली जाते. आदिवासी स्त्रीला आरोग्याचीही समस्या असते. जास्त कामे केल्यामुळे अशक्तपणा आणि इतर शारीरिक दुर्बलता यांचे ती भक्ष्य बणते. गलगंड या रोगाने ती पछाडलेली दिसते. स्त्रियांच्या निरक्षरतेचे प्रमाण जास्त आहे. स्त्री ही मिळवती असली तरी त्यावर जास्त अधिकार तिच्या नवऱ्याचा असतो. प्रचलित संस्कृतीमुळे तिला आपल्या इच्छा आकांक्षाचा विचार न करता आपली संस्कृती जोपासावी लागते.

प्राचीन काळापासून आदिवासी स्त्रियांना आदिवासी पुरुषासोबत समान दर्जा दिलेला आहे. जगण्याच्या प्राथमिक गरजेचा विचार करता आदिवासी स्त्रिया पुरुषांच्या तुलनेत भरपूर मेहनत करतांना दिसतात. स्त्रियांना काही कामे वाटून दिलेली आहे. त्यामुळे त्यांच्या परिस्थितीमध्ये उतार-चढाव दिसतो. मूली, विवाहित, अविवाहित, तलाक झालेली (फारकत घेतलेली), विधवा, वांझोटी अशा भागात त्यांना विभाजीत केलेले असून काही जातीत सामाजिक,

आर्थिक, घारघृती कामात त्यांना महत्व दिल्या जाते. अदिवासी स्त्री विविध कामे करून घर सांभाळतांना दिसते. दिवसभर राब राब राबूनही त्यांच्या कामाचे कुणीही कौतुक करीत नाही. शेती करणे, जंगलातून बांबू आणणे. बांबुचे आकर्षक कारीगरी करून विविध वस्तू तयार करणे, सरसोचे तेल काढणे, रंग तयार करणे, तंबाखू तयार करणे, कढाई काम करणे, कापड शिवणे, विकणे, कपड्यांवर कशिदाकारी करणे. रल्ली बनविणे, जंगलातून फळ फुल, बास, जडी बुटी, औषधी पत्ते, खाद, चारा गोळा करणे इत्यादी कामे करतात. ही सर्व कामे करीत असतांना आपल्या पारंपारिक वेशभुषेत त्या काम करतात. वेशभुषेमुळे अडचणी आल्या तरी त्या संस्कार व संकृतीला महत्व देऊन आपल्या अडचणीकडे दुर्लक्ष करतात.

शेतातील प्रत्येक कामात माणसांच्या बरोबरीने काम करून कुटुंबाकरिता जेवणाची व्यवस्था करण्याची जबाबदारी त्या सांभाळतात. परंतु दिवसभन्त्याच्या कामामुळे थकलेल्या या स्त्रियांकडे 'तू आता थोडा विसावा घे' असं कुणीही म्हणणारं नाही. त्यांचे स्वतःकडे लक्ष नसल्याने व त्यांचा कुणीही विचार करीत नसल्याने त्यांना योग्य असा पोषक आहार मिळत नसल्याने या आदिवासी स्त्रियां व त्यांचे अपत्ये कुपोषित जीवन जगताना दिसतात. कधी—कधी त्यांना भूकेशी सामना करावा लागतो. वेळप्रसंगी जंगलात काम करतांना वन विभागीय अधिकारी, महाजन, ठेकेदार, व्यापारीवर्ग या स्त्रियांच्या मागासलेपाणाचा, अशिक्षितपणाचा फायदा घेऊन व पैशाचे लालूच दाखवून त्यांचे शोषण करतात. या शोषणाला त्या बळी पडतात पोटापाण्याचा प्रश्न समोर असल्याने वरील सर्व चूपचापपणे सहन करतात. या शोषणासोबतच त्यांना नवऱ्याच्याही शोषणाला बळी पडावे लागते.

समारोप

वन क्षेत्राशी संबंधीत शासनाचे कायदे लागू होऊन अनेक वर्षे झालीत परंतु आदिवासींना त्यांचे वास्तविक अधिकार पाहिजे त्या प्रमाणात मिळाले नाहीत. सोबतच स्त्रियांनाही ते अधिकार मिळाले नाहीत. त्यांच्या नावावर इतर वर्ग फायदा घेताना दिसतात. हे लक्षात घेता आदिवासी स्त्रियांवर होणारे अत्याचार व त्यांच्या समस्या सोडवायच्या असतील तर त्यांना शिक्षण देवून सुशिक्षित केले पाहिजे म्हणजे त्यांच्यातील अंधश्रद्धेचे निर्मूलन होईल आणि त्यांच्या समस्या सोडविण्यास मदत होईल.

निष्कर्ष

- १) आदिवासी स्त्रियांना शिक्षणाचे महत्व समजविणे गरजेचे आहे.
- २) आदिवासी स्त्री आपली संस्कृती जोपासतांना दिसते.
- ३) आदिवासी स्त्रिला विविध प्रकारच्या आरोग्याच्या समस्या असतात.
- ४) 'चूल आणि मूल' या विचाराने आदिवासी स्त्रिला शिक्षण दिले जाते.
- ५) धार्मिक विधी अयशस्वी झाले की स्त्रिला जबाबदार ठरविल्या जाते.

संदर्भ ग्रंथ

- १) साठोत्तरी साहित्य प्रवाह
डॉ. प्रल्हाद लुलेकर — सायन पब्लिकेशन्स पुणे
- २) समाजशास्त्रीय परिप्रेक्ष्यातून स्त्रियांची आत्मकथने
डॉ. प्रतिभा अहिरे — कैलाश पब्लिकेशन्स औरंगाबाद
- ३) आदिवासींचे सामाजिक जीवन
विलास संगवे मुंबई १९७२

आदिवासींचे कुपोषण — एक समाजशास्त्रीय अध्ययन

प्रा. डॉ. रविंद्र विठोबा विखार

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गोषवारा

महाराष्ट्राज्यातील अनेक समस्यांपैकी कुपोषण ही महत्वाची समस्या आहे. बालकांच्या पोषण स्थितीचा विचार करता महाराष्ट्रातील ठाणे, नाशिक, नंदूरबार, अमरावती(मेळघाट) व गडचिरोली हे जिल्हे कुपोषणासाठी अतिसंवेदनशिल आहेत. ह्या आदिवासी भागातील कुपोषण निर्मूलनासाठी शासन विविध उपाययोजना करित आहे. महाराष्ट्रातील कमी वजन असलेल्या बालकांच्या संख्येत सातत्याने घट होत आहे. या मागे प्रामुख्याने लोकसहभागाचे विविध उपक्रम जसे मुठभर धान्य योजना, माता बैठकांच्या माध्यमातून प्रभावी समुपदेशन, स्थानिक स्वराज्य संस्थांच्या सहकार्यातून व एस. टी. महामंडळाच्या साह्याने हिरकणी कक्षाची स्थापना इ. चांगले उपक्रम सुरु आहेत. कुपोषण विषयामध्ये Focused Approach ने जाण्यासाठी राज्यामध्ये युनिसेफ च्या आर्थिक व तांत्रिक साह्याने शासनाने राजमाता, जिजाऊ माता बाल आरोग्य पोषण मिशनची सन २००५ सालामध्ये स्थापना केली. सन २००५-०६ मधील NFHS- III (National Family Health Survey) III व सन २०१२ CNSM मधील अहवालाची तुलना करुन राज्यातील कुपोषणामध्ये मोठ्या प्रमाणात घट झाली.

गडचिरोली जिल्ह्यातील आदिवासी भागात कुपोषणाचे प्रमाण अजूनही आहे. याला विविध घटक जबाबदार असून स्थानिक स्वयंसेवी संस्थेच्या माध्यमातून काही प्रमाणात कुपोषणाला आळा बसलेला दिसतो.

कुपोषण निर्मूलन ही फक्त एकात्मिक बाल विकास योजना व आरोग्य यंत्रनेचीच किंवा फक्त शासनाचीच जबाबदारी नसून समाजातील प्रत्येक घटकाची जबाबदारी आहे.

मुख्य शब्द : कुपोषण, संतुलित आहार, वजन व उंची, स्वयंसेवी संस्था, पोषक आहार, बालमृत्यू

प्रस्तावना

भारतातील सुमारे ४० टक्के बालके कुपोषित आहेत. कुपोषणाचा प्रश्न हा दुर्गम, डोंगराळ व आदिवासी भागात मोठ्या प्रमाणावर आढळतो. ग्लोबल हंगर इंडेक्स २०१८ च्या अहवालामध्ये भुकेची समस्या असणाऱ्या देशांमध्ये ११९ देशांच्या यादीत भारत १०३ व्या स्थानावर आला आहे. यावरून असे दिसून येते की भारतात कुपोषणाची समस्या गंभीर आहे. जगातील एकूण कुपोषित बालकांपैकी ५० टक्के बालक भारतात आढळतात. कुपोषणाची समस्या भारतातील प्रमुख राज्यात, दुर्गम, डोंगराळ, घनदाट अरण्याच्या प्रदेशात प्रामुख्याने आदिवासी जमातीत तिब्रतेने आढळते. महाराष्ट्र राज्यात २१ हजार बालके तिब्र कुपोषित असून महाराष्ट्रातील गडचिरोली, अमरावती, यवतमाळ, पालघर, ठाणे, धुळे, नंदूरबार इ. जिल्हे या समस्येने ग्रासलेले आहेत.

महाराष्ट्रात दर हजार मुलांमागे ९८ मुले कुपोषित असतात असे 'कोवळी पाणवळ' मध्ये डॉ. अभय बंग व डॉ. राणी बंग म्हणतात. कुपोषित बालकांची समस्या ही केवळ ग्रामीण भागाची किंवा आदिवासी भागाचीच आहे असे नाही तर शहरी भागातसुद्धा कुपोषित मुले मोठ्या संख्येने आहेत असे त्यांनी अनेकवेळा निदर्शनास आणून दिले आहे.

जगभरात ३८.५ कोटी मुले कुपोषणाने ग्रस्त असून त्यातील तब्बल ३० टक्के मुले भारतात आहेत. गोरगरीब मुलांना जेऊ—खाऊ घालण्यात आपण मागे आहोत ही वस्तुस्थिती आहे. भारतासह अनेक विकसित देशात १९.५ टक्के मुलांच्या खाण्या—पिण्यावर आणि अन्य आवश्यक बाबींवर दररोज केवळ १.९ डॉलर इतकी रक्कम खर्च केली जाते.

पुरेसा व योग्य आहार न घेतल्यामुळे जी अशक्तपणाची व आजारपणाची परिस्थिती निर्माण होते तिला कुपोषण म्हणतात व त्या व्यक्तिला कुपोषित म्हणता येईल. कुपोषण म्हणजे आजार नव्हे परंतु अयोग्य आहार, उपासमार व जीवनसत्वांचा अभाव यांचा परिणाम मुलांच्या शरीरावर होतो. असे मुल लहानशा आजाराने सुध्दा अशक्त दिसू लागले.

‘युनायटेड नेशन्स चिल्ड्रेन्स फंड’ ने दिलेल्या माहितीनुसार कुटूंबाच्या गरीबीचा सर्वाधिक फटका लहान मुलांना बसतो. लहान आणि कुमारवयीन मुलांना अत्यंत हालअपेष्टा भोगून मोठे व्हावे लागते या अहवालात म्हटले आहे की, कुपोषणाने होणाऱ्या मृत्यूपैकी ५० टक्के मृत्यू ५ वर्षांच्या आतिल मुलांचे असतात. गेल्या पंचविस वर्षात मुलांच्या कुपोषणाची समस्या थोडी कमी झाली आहे. परंतु दक्षिण आशियाई देशांमध्ये अजूनही सुधारणेत वाव असून त्यात भारताचा समावेश आहेच. जागतिक बँकेच्या मते, पाच वर्षांपेक्षा कमी वय असलेल्या मुलांचे मृत्यू भारतात मोठ्या संख्येने होत असून प्रगतिच्या मार्गातील हा प्रमुख अडथळा आहे. एकात्मिक बाल विकास सेवा योजनेच्या अहवालानुसार राज्यात एकाच महिन्यात एकूण १,२३६ बालमृत्यूची नोंद झाली आहे. राज्यातील ७९, ६१९ मुले तिव्र कुपोषित गटात असून या मुलांना वेळीच पोषक आहार मिळणे गरजेचे आहे. तो योग्य वेळी मिळाला नाही तर या मुलांवरही मृत्यूची टांगती तलवार आहे. कमी वजनाच्या मुलांची राज्यातील महिन्यातील संख्या ५,५२७४६ इतकी नोंदविण्यात आली आहे. ५ वर्ष किंवा त्याहून अधिक वयाच्या मुलांमध्ये असणाऱ्या कुपोषणाबाबत धक्कादायक आकडेवारी उपलब्ध आहे. जीवनसत्वयुक्त आहार भारतात केवळ ५३ टक्के मुलांनाच मिळू शकतो. म्हणजेच ४७ टक्के मुलांना वाढीसाठी योग्य आहारच मिळत नाही. ही अत्यंत प्राथमिक गरज पूर्ण होत नसल्यामुळे लहान वयातच मुले कुपोषणाची शिकार ठरतात. यातील अनेक मुलांचा मृत्यू होते तर उर्वरित मुले पुढील आयुष्याला सामारे जाण्यास शारीरिकदृष्ट्या सक्षम राहत नाहीत. आयोडिनयुक्त मिठाचा वापर वाढविण्यासाठीच्या जाहिराती सरकारच्या माध्यमातून पूर्वीपासून केल्या जात आहेत. तथापी आजही ७१ टक्के घरामधील मुलांना आयोडिनयुक्त मिठ उपलब्ध होऊ शकत नाही. आईचे दुध नियमितपणे मिळणारी मुले भारतात ७७ टक्के आहेत याचा अर्थ २३ टक्के मुलांना आईच्या दुधाचे पोषण मिळत नाही. म्हणजेच तितक्या संख्येने माता कुपोषित आहेत. न्युमोनिया सारख्या जीवघेण्या आजारांना बळी पडू शकतील अशी शारीरिक स्थिती असलेल्या मुलांची संख्या भारत देशात ६९ टक्के आहे. स्वच्छतेची सुविधा उपलब्ध असणाऱ्या नागरीकांचे प्रमाण आपल्या देशात केवळ ३६ टक्के आहे. याचा अर्थ ६४ टक्के लोक अस्वच्छ, दुर्गंधियुक्त आणि अनारोग्याने व्यापलेल्या परिसरात राहतात.

महाराष्ट्रातील कुपोषणाची समस्या गंभीर असल्याचे राष्ट्रीय कुटूंब आरोग्य सर्वेक्षणातून समोर आले आहे. महाराष्ट्रातील एक तृतियांश मुले कमी उंचीची आहेत, एक चतुर्थांश मुले ही उंचीप्रमाणे कमी वजनाची तर निम्मी मुले ही ऑनिमिआ आजाराने ग्रस्त आहेत.

विदर्भातील डोंगराळ आणि जगलमय प्रदेशात विशेषतः चंद्रपूर, भंडारा, गडचिरोली, यवतमाळ, नागपूर या जिल्ह्यांत गोंड, माडिया गोंड, कोरकु, कोलाम, परधान, आंध या जमाती राहतात. भिल्ल, महादेव, कोळी, गोंड, वारली, कोकणा, कातकरी, ठाकूर, गावित, मल्हार कोळी, कोलाम, कोरकु या प्रमुख अनुसूचित जमातींची लोकसंख्या महाराष्ट्रातील एकूण आदिवासी लोकसंख्या ८० टक्के आहे. एक लाखाहून अधिक लोकसंख्या असलेल्या जमातीत या जमातीचा समावेश होतो.

व्याख्या

बाळाची वाढ खुंटणे, वजन व उंची वयाच्या प्रमाणात न वाढणे यालाच कुपोषण म्हणतात. पुरेसा व योग्य आहार न घेतल्यामुळे जी अशक्तपणाची व आजारपणाची परिस्थिती निर्माण होते तिला कुपोषण म्हणतात व त्या व्यक्तीला कुपोषित म्हणता येईल.

कुपोषण म्हणजे आजार नव्हे परंतु अयोग्य आहार, उपासमार व जीवनसत्वांचा अभाव याचा परिणाम मुलांच्या शरीरावर होतो असे मुलं लहानशा आजाराने सुध्दा अशक्त दिसू लागतात.

कुपोषण ही गंभीर स्थिती असते, जी एखाद्या व्यक्तीच्या आहारामध्ये पोषकद्रव्ये योग्य प्रमाणात नसते तेव्हा उद्भवते. याचा अर्थ खराब पोषण आणि न्यूट्रिशन जेव्हा आपल्याला पुरेसे पोषक मिळत नाहीत

अतिवपोषण : जेव्हा आपल्याला आवश्यकतेपेक्षा जास्त पोषण मिळतात.

श्रमाच्या मानाने योग्य आहार मिळणे हा प्रत्येकाचा मुलभूत हक्क आहे पण हा हक्क प्रत्यक्षात उतरत नाही. भारतासारख्या देशात निदान निम्मा समाज दारिद्र्यरेषेखाली राहतो. कुपोषण हे या समाजाचे अंग बनलेले आहे. उरलेल्या समाजातील काही टक्के लोकांना अतिवपोषण मुळे येणारे आजार जडतात.

कुपोषण म्हणजे पोषणाची कमतरता किंवा अतिरेक, आपल्या देशाच्या संदर्भात कुपोषण म्हणजे बहुशः अन्नाची कमतरता हाच अर्थ घेतला जातो.

नॅशनल फॅमिली हेल्थ सर्व्हे ४ नुसार गडचिरोलीत पाच वर्षाखालील बालकांमध्ये अशक्तपणाचे प्रमाण ५८ टक्के, वयानुसार कमी वजनाच्या बालकांचे प्रमाण ४२ टक्के तर खुरटलेल्या बालकांचे प्रमाण ३३ टक्के दिसून आले आहे.

कारणे

अ) आदिवासी भागांमध्ये मुलीचे लग्न लवकर केले जाते परिणामी आई स्वतः कमी वजनाची असणे, गरोदरपणात पोटभर जेवणही मिळत नाही. प्रसुती झाल्यावर त्यांना महिनाभर घराबाहेर झोपडीत ठेवले जाते. या सर्वांचा परिणाम जन्माला आलेले बालक कुपोषित होण्याची शक्यता वाढते.

- ब) बालकांना घरी देत असलेल्या आहारात काही कमतरता दिसून येतात. तसेच अंगणवाडीत मिळणाऱ्या पूरक पोषक आहारात देखील तोचतोचपणा असतो. बालके आहार मनापासून घेत नाहीत.
- क) आदिवासी भागात रोगराई, विशेषतः कुपोषण होण्याची विविध कारणे आहेत. त्यापैकी महत्वाचे म्हणजे दुर्गम भागातील आदिवासी ज्या घरात राहतात त्या घराची सदीप रचना हे होय. अशा आदिवासींचे घर म्हणजे गवताचे छप्पर, कुडाच्या भिंती, अतिपावसाने घरावरील गवत, वासे तुळ्या, खांब कुजतात त्यांना वाळवी लागते. कडाक्याच्या थंडीत किंवा मुसळधार पावसात उबेसाठी एक लाकडी ओंडका रात्रभर जळत असतो. त्याचा धूर जाण्यासाठी पुरेशा खिडक्या किंवा झरोखे नसतात. घरातच किंवा घराला लागून असलेल्या गोठ्यात गुरे बांधली जात असल्यामुळे त्यांच्या मलमुत्रामुळे रोग फैलवण्यास मदत होते.
- ड) आदिवासी भागातील कच्चे रस्ते, दुर्गम आदिवासी भागात पावसाळ्यात सुरुवातीलाच पाऊस पडला की ह्या भागातील रस्ते खराब होतात. नदीनाल्यांना पूर आला की कच्चा पूल, पायवाटा वाहून जातात. त्यामुळे जनसंपर्क तुटतो. अशा भागातील आजारी माणसाला किंवा स्त्रीला त्यांच्या पाड्यापासून प्राथमिक आरोग्य केंद्रापर्यंत आणण्यासाठी बरेच प्रयत्न करावे लागतात. रोगाची अवस्था गंभीर असेल किंवा सर्पदंश झाला असेल तर त्याचा पोत्याची खोळ करून आणतांना कदाचित वाटेतच मृत्यू होतो.
- इ) माणसाला रोग होतो तो देव कोपल्यामुळे किंवा चेटूक लागल्यामुळे अशी त्यांची कल्पना असते. त्यासाठी भगताकडे जातात. दुर्गम आदिवासी पाड्यात रोगाचा प्रादुर्भाव झाला की तेथील लोकांची स्थिती दयनीय होते. दवाखाना आणि डॉक्टर यांच्यावर त्यांचा प्रथम विश्वास नसतो अशा वेळी रोगग्रस्त आदिवासी व त्यांचे कुटूंब भगताचे अंगारे, धुपारे करतात. त्यामध्ये बराच काळ जातो. असे करूनही रोगी बरा न झाल्यास मांत्रिक वा भगत काही अघोरी उपाययोजना सांगतो. असे उपाय करून रोगी बरा न झाल्यास शेवटी त्याला दवाखान्यात नेतात. तोपर्यंत बराच काळ गेलेला असतो व रोग पराकोटीला पोहचलेला असतो. प्राथमिक अरोग्य केंद्रात जोपर्यंत किंवा स्थानिक डॉक्टर येईपर्यंत वाहतुकीची व्यवस्था न झाल्यास रोगी दगावतो. त्याशिवाय योग्य, पुरेसे, कसदार अन्न न मिळणे, खाण्यापिण्याच्या सवयी, पोटात जंतू होणे ही कारणे आहेत. हे घटकसुध्दा अप्रत्यक्षपणे शरीरावर परिणाम करणारे आहेत.

सन २०१७-१८मध्ये गडचिरोली पं. स. च्या माध्यमाने गडचिरोली तहसिल मध्ये कुपोषणाचे सर्वेक्षण करण्यात आले. यात ०ते ५ वर्ष वयोगटातील ६ हजार ९२९ बालके प्रकृती संबंधी तपासणी केल्या गेली. या सर्वेक्षणात ५ हजार १४ बालके साधारण श्रेणीत, मध्यम श्रेणीत तर ३६२ बालके अतिकुपोषित श्रेणीत आढळले.

सन २०१५-१६ मध्ये साधारण कुपोषणाचा आकडा वाढून ७ हजार ९९ वर पोहचला. या वर्षात १ हजार ३५७ बालके मध्यम कुपोषित श्रेणीत तर २७३ बालके अतिकुपोषण बालकांची

संख्या वाढून ३६२ वर पोहचली. असे सांगितले जाते की, गडचिरोली तहसिल मध्ये ५९ अंगणवाडी केंद्रामध्ये डॉ. ए.पी.जे. अब्दुल कलाम अमृत आहार योजना चालविल्या जाते. ह्या माध्यमातून कुपोषित बालकांना पोषक आहार वितरीत केल्या जाते. या माध्यमातून स्वास्थाची तपासणी केली जाते. परंतू तरी पण मात्र कुपोषित बालकांची संख्या कमी झाली नाही.

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उद्देश

१. गडचिरोली जिल्ह्यातील कुपोषणाचा अभ्यास करणे.
२. कुपोषणाच्या कारणांचा शोध घेणे.
३. कुपोषणाच्या परिणामांचा अभ्यास करणे.

गृहितके

१. गडचिरोली जिल्ह्यात कुपोषणाचे प्रमाण गंभीर आहे.
२. कुपोषण कमी करण्यासाठी आदिवासी भागांपैकी योजना पोहचत नाही.
३. कुपोषणाचा बालकांच्या शैक्षणिक, शारीरिक व बौद्धिक विकासावर परिणाम होतो.

अध्ययनाचे महत्व

गडचिरोली जिल्हा हा आदिवासी जिल्हा म्हणून ओळखला जातो. या जिल्ह्यात माडिया गोंड, गोंड, धमदी इ. आदिवासी लोक राहतात. यांच्यावर अंधश्रद्धेचा पगडा असून शिक्षणाचे प्रमाण कमी आहे. आरोग्याच्या बाबतीत हे लोक जागृत नाहीत.

प्रस्तुत समस्येचे अध्ययन केल्यामुळे गडचिरोली जिल्ह्याचे कुपोषणाचे प्रमाण कळण्यास मदत होते.

अध्ययन पध्दती : प्रस्तुत संशोधनासाठी साहित्य, पुस्तके, अहवाल, संदर्भ ग्रंथ सूची, इंटरनेट सुविधा इत्यादींच्या वापराने माहिती संकलित करण्यात आली.

तथ्य संकलन पध्दती : प्रस्तुत संशोधनासाठी प्राथमिक, दुय्यम अशा दोन्ही तथ्य संकलन पध्दतीचा वापर केल्या गेला.

जागतिक कुपोषण निर्देशांक २०२० अहवालानुसार १०७ देशांच्या यादीत भारत ९४ व्या क्रमांकावर आहे. २०१९ मध्ये भारत ११७ देशांच्या यादीत १०२ क्रमांकावर होतो. याबाबत अहवाल 'कन्सर्न वर्ल्डवाइड' ही आयरिश संस्था तसेच 'वेस्ट हंगर' हिल्फी' ही जर्मन संस्था यांनी संयुक्तपणे तयार केला असून भारताची परिस्थिती गंभीर असल्याचे म्हटले आहे. २०१८ मध्ये ११९ देशांच्या यादीत भारत १०३ क्रमांकावर होता.

भारतात ५० पैकी २७.२ गुण, ० ते १०० असे गुण दिले जातात. त्यानुसार त्यांची क्रमवारी ठरवली जाते. यामध्ये ० गुण हे सर्वोत्तम समजले जातात. याचा अर्थ एक प्रकारे त्या देशात भुकेची स्थिती काळजी करण्यासारखी नाही असाच होतो. भारतात ५० पैकी २७.२ गुण देण्यात आले असून परिस्थिती गंभीर असल्याचे सांगण्यात आले आहे.

भारतातील ५ वर्षाखाली मुलांचा मृत्यूदर २००० ते २०१८ दरम्यान कमी झाल्याचाही रिपोर्ट मध्ये उल्लेख आहे. भारत जागतिक कुपोषण निर्देशांकात नेपाळ, पाकिस्तान, बांग्लादेश आणि इंडोनेशिया पेक्षा मागे आहे.

Global Hunger Index जागतिक भुके सुचकांक २०२० च्या लिस्ट नुसार भारत ९४ नंबरवर आहे. भारत 'भुक' गंभीर श्रेणीत येतो. बांग्लादेश, म्यानमार आणि पाकिस्तान हे देश सुध्दा गंभीर आहेत. परंतु भुक सुचकांच्या लिस्ट नुसार भारत सर्वात वरच्या स्थानावर आहे.

Global Hunger Index वर दिलेल्या वेबसाईट नुसार भारताची १४ टक्के लोकसंख्या कुपोषणयुक्त आहे. ५ वर्षांपेक्षा कमी वयातील ३.७ टक्के लहान मुलांचा मृत्यू होतो. ३७.४ टक्के मुले कुपोषणाच्या कारणामुळे पुढे जातात.

आपल्या भारत देशातील लोकसंख्या ४७.२ करोड आहे. जे जगात सर्वाधिक आहे. आपल्या देशात जगातील सर्वाधिक भुखे आणि कुपोषित बालके राहतात. युनिसेफ द्वारा प्रकाशित 'स्टेट ऑफ द वर्ल्डस चिल्ड्रन २०१९' नुसार भारतात पाच वर्षांपर्यंत मुलांचा मृत्यूदराची ६९ टक्के कारण कुपोषण हे आहे.

निष्कर्ष

१. प्रस्तुत संशोधनातून गडचिरोली जिल्ह्यात कुपोषणाचे प्रमाण अजूनही असल्याचे दिसून येते.
२. कुपोषणाचा संबंध बालमृत्यूशी आहे.
३. कुपोषणामुळे बालकांमध्ये अशक्तपणा जाणवते.
४. कुपोषणामुळे बालक हा सुदृढ मुलांपेक्षा शारीरिक दृष्ट्या कमजोर दिसतो.
५. पुरेसा व योग्य आहार न घेतल्यामुळे कुपोषणाची समस्या निर्माण होते.
६. लवकर अंगावरील दुध पाजणे बंद केल्यामुळे कुपोषणाची समस्या निर्माण होते.
७. दोन मुलांमध्ये कमी अंतर हे सुध्दा कुपोषणाचे कारण आहे.
८. कुपोषणाचे कारण मातेमध्ये जनजागृतीचा अभाव हा आहे.
९. दुर्गम भागात कुपोषण मुक्तीसाठी फारसे प्रयत्न होत नाहीत.
१०. अंगणवाडी केंद्राकडे कुपोषण मुक्तीसाठी अधिक आहार पुरवठा नियमितपणे होत नाही
११. पुरेशा वैद्यकीय सोय सुविधांचा अभाव हे सुध्दा कुपोषणाचे कारण आहे.
१२. लोकप्रतिनिधींचा कुपोषण या समस्येकडे दुर्लक्ष दिसते.
१३. शासनाने कुपोषण मुक्तीसाठीचे प्रयत्न कमी जात असल्याचे दिसून येते.

शिफारशी

१. कुपोषणामुळे बालमृत्यू होतो म्हणून कुपोषण मुक्तीसाठी शासनाने विशिष्ट काळजी घ्यावी.
२. स्वयंसेवी संस्थानी कुपोषण मुक्तीकरीता अधिक प्रयत्न करणे गरजेचे आहे.
३. समाजसेवकांनीही कुपोषण या समस्येकडे लक्ष देवून त्यासाठी प्रयत्न करावे.
४. लोकांनी स्वतःहून कुपोषण मुक्तीसाठी पुढाकार घ्यावा.
५. कुपोषण मुक्तीसाठी विशेषतः स्त्रियांना जनजागृती करणे आवश्यक वाटते.
६. कुपोषण संदर्भात असलेले गैरसमज दूर करणे आवश्यक आहे.
७. कुपोषित मुलांना गावातील अंगणवाडीमधून पुरेसा पोषक आहार दिला जावा.
८. आरोग्य व्यक्तीकडून कुपोषित बालकांची विशेष काळजी घेतली जावी.
९. कुपोषित बालकांसाठी गावागावात जनजागृती करावी.
१०. कुपोषित बालक कुपोषणातून मुक्त झाल्यानंतर त्या बालकांचा व त्यांच्या मातेचा गावातील अंगणवाडीत सत्कार करावा.

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भारतातील आदिवासी समाजाच्या समस्या

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गोषवारा

भारतात आदिवासी समाज विविध घटक राज्य व केंद्रशासित प्रदेशात विखुरलेला आहे. भारतात सर्वात जास्त आदिवासी झारखंड व छत्तीसगड या राज्यात आणि लक्षद्वीप या केंद्रशासित प्रदेशात आहेत. भारतात 427 पेक्षा जास्त आदिवासी जमाती आहेत तर महाराष्ट्रात 47 पेक्षा जास्त आदिवासी जमाती आहेत. महाराष्ट्रात 2001 च्या जनगणनेनुसार अनुसूचित जमातीची लोकसंख्या 8.85% एवढी होती. महाराष्ट्रात ठाणे, धुळे, नंदुरबार, गडचिरोली, चंद्रपूर इत्यादी जिल्ह्यात अनुसूचित जमातीची संख्या जास्त आहे. महाराष्ट्रात गोंड, तोडा, कोरकू, संधाल, मुंडा इत्यादी अनेक जमातीचे लोक राहतात. भारतातील आदिवासी लोक हे दऱ्याखोऱ्यात, जंगलात राहतात. त्यामुळे आजही हा समाज मागासलेला दिसून येतो. आजही आदिवासी समाज विविध सामाजिक, आर्थिक, राजकीय, शैक्षणिक व आरोग्यविषयक समस्यात गुरफटलेला दिसून येतो. आदिवासींच्या या विविध सोडवून त्यांना समाजाच्या मुख्य प्रवाहात आणणे गरजेचे आहे.

Keywords - आदिवासी, समाज, समस्या.

प्रस्तावना

भारतीय समाजात अनेक बाबतीत विविधता आढळून येते. भारतात प्रामुख्याने विविध जातीचे, धर्माचे, वंशाचे, विविध भाषा बोलणारे व वेगवेगळ्या संस्कृतीचे लोक राहतात. भारतीय समाजात अनेक बाबतीत विविधता असली तरी भारतात वास्तव्य करणारी प्रत्येक व्यक्ती ही भारतीय आहे. भारतात आदिवासी समाज विविध घटक राज्य व केंद्रशासित प्रदेशात विखुरलेला आहे. भारतात सर्वात जास्त आदिवासी झारखंड व छत्तीसगड या राज्यात आणि लक्षद्वीप या केंद्रशासित प्रदेशात आहेत. आदिवासींना अनेक नावाने ओळखले जाते. इंग्रजीत आदिवासींना Tribes असे म्हणतात. Tribes या शब्दाचा अर्थ जमात असा होतो. कोणी त्यांना आदिम समाज किंवा आदिवासी म्हणतात तर कोणी त्यांचा उल्लेख धरतीची लेकरे असा करतात. डॉ. जी. एस. घुर्ये यांनी आदिवासींना 'मागासलेले हिंदू' अशी संज्ञा दिलेली आहे. तर भारतीय संविधानात आदिवासी लोकांचा उल्लेख अनुसूचित जमाती (Schedule Tribes) असा केलेला आहे.

भारतात 427 पेक्षा जास्त जमाती आहेत तर महाराष्ट्रात 47 पेक्षा जास्त जमाती आहेत. महाराष्ट्रात 2001 च्या जनगणनेनुसार अनुसूचित जमातीची लोकसंख्या 8.85% एवढी होती. महाराष्ट्रात ठाणे, धुळे, नंदुरबार, गडचिरोली, चंद्रपूर इत्यादी जिल्ह्यात अनुसूचित जमातीची संख्या जास्त आहे. महाराष्ट्रात गोंड, तोडा, कोरकू, संधाल, मुंडा इत्यादी अनेक जमातीचे लोक राहतात. भारतातील आदिवासी लोक हे दऱ्याखोऱ्यात जंगलात राहतात. त्यामुळे त्यांचा प्रगत लोकांशी अधिक संपर्क येत नाही. परिणामी आजही

हा समाज मागासलेला दिसून येतो. आजही हा समाज अनेक समस्यात गुरफटलेला दिसून येतो. म्हणूनच प्रस्तुत शोधनिबंधाच्या माध्यमातून आदिवासी समाजाच्या समस्यांचे अध्ययन करण्यात आले आहे.

उद्देश

- 1) आदिवासी समाजाच्या समस्यांचा शोध घेणे.
- 2) आदिवासी समाजाच्या समस्यांचे स्वरूप जाणून घेणे.

संशोधन पद्धती

प्रस्तुत शोधनिबंध हा प्रामुख्याने दुय्यम तथ्यावर आधारित असून त्यासाठी विविध संदर्भ ग्रंथाचा आधार घेतला आहे व त्याद्वारे आदिवासी समाजाच्या समस्या जाणून घेऊन त्यावर उपाय सुचविले आहेत.

आदिवासी समाजाच्या समस्या

आदिवासी समाजाचे लोक आज ही दऱ्याखोऱ्यात व जंगलात वास्तव्य करतात. परंतु शासनाच्या नवनवीन कायद्यामुळे आदिवासींना जंगलाचा मनसोक्त फायदा घेण्यावर मर्यादा पडल्या आहेत. त्याच बरोबर आदिवासी लोकांचा हळूहळू प्रगत समाजाशी संपर्क येत आहे. त्यामुळे आदिवासींच्या संस्कृतीतही परिवर्तन होत आहे. परंतु आजही आदिवासी समाजाची फारसी प्रगती झालेली दिसून येत नाही. तर हा समाज आजही विविध समस्यांच्या विळख्यात अडकलेला दिसून येतो. आदिवासींच्या काही प्रमुख समस्या पुढील प्रमाणे आहेत.

सामाजिक समस्या

बाल विवाह

आदिवासींमध्ये बाल विवाहाची पद्धती नव्हती परंतु हिंदू समाजाच्या संपर्कात आल्यामुळे आदिवासींमध्ये बालविवाहाचे प्रमाण वाढले आहे. बालविवाहाचे अत्यंत विघातक परिणाम आदिवासी समाजावर होताना दिसत आहेत.

कन्या मूल्य व हुंड्याची प्रथा

आदिवासी समाजात पूर्वी कन्या मूल्याची प्रथा होती. परंतु हे कन्या मूल्य वस्तू किंवा प्रतिकात्मक रूपाने घेतले जात होते. पण प्रगत समाजाच्या संपर्कामुळे आज कन्या मूल्य देखील पैशाच्या रूपात घेतले जात आहे. त्याच बरोबर काही आदिवासी जमातीत प्रगत समाजाप्रमाणे वर मूल्य म्हणून हुंडा घेतला जात आहे. थोडक्यात कन्या मूल्य व हुंड्याच्या प्रथेत वृद्धी झाली आहे.

युवागृहाचे पतन

आदिवासी समुदायातील युवागृह ही एक सामाजिक संघटन साधणारी महत्त्वपूर्ण संस्था होती. युवागृहाला सामाजिक व सांस्कृतिक दृष्ट्या खूप महत्त्व होते. परंतु वर्तमान स्थितीत प्रगत समाजाच्या संपर्कामुळे युवागृहात जाण्यास तरुण-तरुणींना संकोच वाटत आहे. त्यामुळे युवागृहाचे पतन होत असलेले दिसून येते.

भाषा विषयक समस्या

प्रत्येक आदिवासी जमातीची एक वेगळी बोलीभाषा असते. या भाषेच्या माध्यमातून आदिवासींची लोकगीते, लोककथा, म्हणी, वाक्यप्रचार एका पिढीकडून दुसऱ्या पिढीकडे मौखिक माध्यमातून हस्तांतरित होत असतात. परंतु प्रगत समाजाच्या संपर्कामुळे आदिवासी आपली बोलीभाषा सोडून प्रगत समाजाच्या भाषेचा अधिक वापर करत आहेत. त्यामुळे आदिवासींच्या मूळ भाषेचा न्हास होत चाललेला आहे.

शिकलेल्या लोकांना तर आपली भाषा बोलणे कमीपणाचे वाटू लागले आहे. त्यामुळे आदिवासींच्या भाषा न्हास पावत चालल्या आहेत.

वेश्यावृत्ती

आदिवासी स्त्रियांच्या भोळेपणा, मनमोकळेपणा, गरीबी इत्यादी चा फायदा घेऊन सावकार, व्यापारी, प्रशासकीय अधिकारी व इतर लोक आदिवासी स्त्रियांशी लैंगिक संबंध प्रस्थापित करतात. त्याच बरोबर काही स्त्रियांना वेगवेगळी आमिषे दाखवून वेश्याव्यवसाय करण्यास प्रवृत्त करतात त्यामुळे आदिवासीतही वेश्यावृत्तीत वाढ होत आहे.

आर्थिक समस्या

मागासलेली शेती

आदिवासी लोक स्थानांतरीत शेती करतात. स्थानांतरीत शेती केल्या मुळे शेतीचा विकास होत नाही. परिणामी शेतीतील उत्पन्न अत्यंत कमी असते. या उत्पन्नावर त्यांच्या किमान मूलभूत गरजा देखील भागत नाहीत. थोडक्यात आदिवासींची शेती आजही मागासलेली आहे ज्यातून अत्यंत कमी उत्पन्न मिळते. परिणामी आदिवासींना गरिबीत जीवन जगावे लागते.

अत्यल्प मजुरी

आदिवासी लोकांचे जमीनदार, सावकार व व्यापारी फार मोठ्या प्रमाणात शोषण करतात. आदिवासी लोक हे जमीनदार, सावकार व व्यापाऱ्याकडे मजुरी ने काम करतात. परंतु आदिवासी लोकांना त्यांच्या कामाचा योग्य मोबदला दिला जात नाही. आदिवासींकडून मोठ्या प्रमाणात काम करून घेतले जाते व अत्यल्प मजुरी दिली जाते ज्यातून त्यांचा उदरनिर्वाह देखील भागत नाही.

कर्जबाजारीपणा

आदिवासींची अर्थव्यवस्था वस्तुविनिमयावर आधारित होती. परंतु प्रगत समाजाच्या संपर्कात आल्यामुळे ती अर्थव्यवस्था लोप पावली . आज आदिवासी पैशाच्या स्वरूपात सर्व व्यवहार करत आहेत. परंतु आदिवासी लोकांच्या अज्ञानाचा निरक्षरतेचा फायदा प्रगत लोक घेताना दिसून येत आहेत. बहुतांश वेळा आदिवासींना कमी कर्ज देऊन जास्त रकमेवर त्यांच्या सहा अंगठे घेतले जात आहेत. त्याच बरोबर कर्जाचा व्याजदर अधिक लावून त्यांची मोठ्या प्रमाणात लुबाडणूक होत आहे. परिणामी आदिवासींचा कर्जबाजारीपणा वाढतच चालला आहे.

जमीन मालकी व जंगला संबंधीच्या समस्या

आजही आदिवासींच्या जमीन मालकी संदर्भात अनेक समस्या आहेत. त्याच बरोबर शासन पर्यावरण संरक्षणासाठी जंगला संबंधी विविध कायदे करत आहे. त्यामुळे आदिवासींना पूर्वीसारखे जंगल तोडून शेती करणे, पशूंची शिकार करणे अथवा जंगलावर आधारित इतर व्यवसाय करण्यावर मर्यादा आल्या आहेत. परिणामी आदिवासींना आपला उदरनिर्वाह भागवणे देखील कठीण झाले आहे.

बेकारीची समस्या

आदिवासी लोक स्थलांतरीत शेती करीत होते. परंतु कायद्यामुळे त्यावर निर्बंध आले परिणामी आदिवासींवर बेकारीचे संकट कोसळले. आदिवासी लोक पशूंची शिकार करणे जंगलात वस्तू जमा करणे इत्यादी व्यवसाय करत होते. परंतु जंगल विषयक कायद्यांमुळे त्यांचे हे व्यवसाय बंद पडले व त्यांच्यावर बेकारीचे

संकट कोसळले. आदिवासी जमातीतील ज्या लोकांनी शिक्षण घेतले आहे त्या सर्वांना नोकऱ्या मिळत नाहीत. त्यामुळे सुशिक्षितांची बेकारी ही समस्या देखील आदिवासींमध्ये निर्माण झाली आहे. आदिवासी लोक शेत जमिनीवर मजुरी ने जातात परंतु ही कामे देखील विशिष्ट हंगामातच चालतात त्यामुळे इतर वेळी त्यांना बेकार राहावे लागते. आदिवासी लोक जमीनदाराकडे, श्रीमंतांकडे वेठबिगार म्हणून काम करतात. अशा वेठबिगार मजुरांच्या समस्या तर फार बिकट आहेत.

शैक्षणिक समस्या

आदिवासी समाजात पूर्वी अनौपचारिक शिक्षणाला अधिक महत्त्व होते. काही प्रमाणात युवागृहाच्या माध्यमातून शैक्षणिक कार्य केले जात होते परंतु औपचारिक शिक्षणाचा पूर्णतः अभाव होता. त्यामुळे आदिवासी समाजात शिक्षणाचा प्रसार झालेला नाही. नंतरच्या कालावधीत ख्रिश्चन मिशनरी, विविध स्वयंसेवी संस्था व शासनाच्या प्रयत्नांमुळे काही प्रमाणात शिक्षणाचा प्रसार झाला आहे. परंतु आजही आदिवासींच्या अनेक शैक्षणिक समस्या दिसून येत येतात.

आदिवासी क्षेत्रात शासनाने आश्रम शाळा काढलेल्या आहेत परंतु या शाळेत विविध सुविधांचा अभाव असतो. आदिवासी लोक दऱ्या खोऱ्यात जंगलात राहत असल्याने दळणवळणाच्या साधनांचा अभावी शासन देखील विविध शैक्षणिक सुविधा पुरविण्यास असमर्थ ठरते. आदिवासी लोक शिक्षणाबद्दल फारसे जागरूक नसल्यामुळे ते आजही विविध शैक्षणिक सोयी व सवलतींचा फायदा घेत नाहीत.

आदिवासी समाजात दारिद्र्याचे प्रमाण अधिक असल्यामुळे लोक आपल्या मुलांना शाळेत पाठविण्या ऐवजी लहान वयातच कामाला सोबत घेऊन जातात. त्यामुळे आदिवासी क्षेत्रातील शाळांमध्ये मुलांच्या गळतीचे प्रमाण अधिक असते. आदिवासींच्या मातृभाषेतून शिक्षणाची सोय नसल्याने आदिवासींच्या मुलांमध्ये शिक्षणाची आवड निर्माण होत नाही परिणामी मुले शाळेत येत नाहीत. आदिवासी समाजात आजही निरक्षरतेचे प्रमाण अधिक असल्यामुळे या लोकात अंधश्रद्धा मोठ्या प्रमाणात दिसून येते.

राजकीय समस्या

आदिवासींमध्ये आजही राजकीय जागृतीचा अभाव दिसून येतो. पूर्वी आदिवासींना राजकीय क्षेत्रात आरक्षण नव्हते. आज त्यांच्यासाठी राखीव जागांची तरतूद आहे. परंतु त्यांच्यात राजकीय जागृतीचा अभाव असल्यामुळे योग्य प्रतिनिधी निवडून येत नाहीत. निवडून आलेले प्रतिनिधी आपल्या वैयक्तिक स्वार्थापोटी राजकीय पक्ष जस सांगतील त्या पद्धतीने वागतात. त्यामुळे आदिवासींचा फारसा विकास झालेला नाही. निवडणुकीच्या वेळी राजकीय मंडळी आदिवासी लोकांना पैसे, दारू, वस्तू देऊन मते मिळवत असतात. तर काही राजकीय नेते आदिवासींवर दबाव टाकून मत मिळवतात. थोडक्यात, आजही आदिवासी मतदार आपल्या मनाप्रमाणे मतदान करत नाहीत. त्यांना आपल्या राजकीय अधिकाराची अजूनही फारशी जाणीव झालेली नाही.

आरोग्य विषयक समस्या

आदिवासी लोक आजही दारिद्र्यमय स्थितीत जीवन जगत असल्यामुळे त्यांना सकस आहार घेणे शक्य होत नाही. त्यामुळे आदिवासी मध्ये आजही कुपोषणाची गंभीर समस्या दिसून येते. त्याच बरोबर वर्तमान स्थितीत आदिवासी प्रगत समाजाच्या संपर्कात आल्यामुळे वस्त्र परिधान करत आहेत परंतु या वस्त्रांची संख्या कमी असल्यामुळे वारंवार तेच वस्त्र धारण करतात. तसेच एकमेकांची वस्त्रे धारण करतात त्यामुळे विविध आजार त्यांना होत असतात.

आजही आदिवासी भागात स्वच्छ पिण्याच्या पाण्याची सुविधा फारशी उपलब्ध नाही. त्यामुळे आदिवासी लोक नदी-नाले विहिरीतील दूषित पाणी पिण्यासाठी वापरतात. त्यामुळेही विविध आजार होत असतात असतात. त्याच बरोबर आजही आदिवासी क्षेत्रामध्ये स्वास्थ्य सेवा पुरेशा प्रमाणात उपलब्ध नाहीत. त्याच

बरोबर आदिवासी लोकांवर अंधश्रद्धेचा प्रभाव असल्यामुळे हे लोक आजारी पडले की डॉक्टरकडे न जाता भगत बाबा इत्यादी कडे जातात त्यामुळे आजार बळावतो व त्यातून अनेक लोकांचा बळी जातो.

निष्कर्ष

आजही आदिवासी समाज विविध सामाजिक, आर्थिक, राजकीय, शैक्षणिक व आरोग्यविषयक समस्यात गुरफटलेला दिसून येतो. त्यात प्रामुख्याने बालविवाहाची समस्या, कन्या मूल्य व हुंड्याची प्रथा, वेश्यावृत्ती, युवागृहाचे पतन, मागासलेली शेती, कर्जबाजारीपणा, अत्यल्प मजुरी, बेकारी, जमीन मालकी व जंगला संबंधीच्या समस्या, निरक्षरता, शैक्षणिक सुविधांचा अभाव, राजकीय हक्कांपासून वंचित, कुपोषण, अंधश्रद्धा व स्वास्थ्य सुविधांचा अभाव इत्यादींचा समावेश होतो. आदिवासींच्या या विविध समस्या सोडवून त्यांना समाजाच्या मुख्य प्रवाहात आणणे गरजेचे आहे.

आदिवासी समाजाच्या समस्यांवर उपाय योजना

- 1) आदिवासी लोकांच्या समस्या सोडविण्यासाठी भारतीय संविधानात वेगवेगळ्या कलमानुसार तरतुदी केलेल्या आहेत. या तरतुदींची प्रभावी अंमलबजावणी करणे गरजेचे आहे. त्याच बरोबर आदिवासी लोकांमध्ये या तरतुदी संबंधी जनजागृती करणे गरजेचे आहे.
- 2) आदिवासी लोकांनी प्रगत समाजाच्या अयोग्य प्रथा-परंपरांचे अनुकरण केल्यामुळे विविध समस्या निर्माण झाल्या आहेत. त्यासाठी आदिवासींना या अयोग्य प्रथा-परंपरा संबंधी जागृत केले पाहिजे.
- 3) आदिवासी समाजाचा विकास त्यांच्या कला आणि संस्कृतीस प्रोत्साहन देऊन त्यांच्या जीवन पद्धतीप्रमाणे करणे गरजेचे आहे.
- 4) आदिवासी लोकांना कृषी विषयक मार्गदर्शन करून त्यांच्या शेतीत सुधारणा करणे गरजेचे आहे.
- 5) आदिवासी लोकांच्या वनविषयक अधिकारावर गदा येणार नाही व जंगलाचे नुकसान होणार नाही अशा पद्धतीने कायदे करणे गरजेचे आहे.
- 6) आदिवासी लोकांचे जमीनदार व व्यापारी यांच्याकडून शोषण होणार नाही. त्याच बरोबर त्यांना सातत्याने काम मिळेल अशी व्यवस्था करावी.
- 7) आदिवासी क्षेत्रात शैक्षणिक सुविधांमध्ये वाढ करून आदिवासींमध्ये शिक्षणाची गोडी निर्माण करण्यासाठी वेगवेगळ्या योजना आखाव्यात.
- 8) आदिवासी लोकांमध्ये योग्य नेतृत्व विकसित करून त्यांच्या माध्यमातूनच आदिवासींच्या विकासास गती द्यावी.
- 9) आदिवासींना किमान सकस आहार मिळावा यासाठी वेगवेगळ्या योजना आखाव्यात.
- 10) आदिवासी क्षेत्रांमध्ये स्वास्थ्य सुविधांमध्ये वाढ करावी. त्याचबरोबर लोकांमध्ये अंधश्रद्धेसंबंधी जनजागृती करावी. जेणेकरून हे लोक उपचारासाठी दवाखान्यात येतील.

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भारतातील आदिवासींच्या प्रमुख समस्या

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जि. वाशिम

सारांश

स्वातंत्र्यपूर्व भारतात ब्रिटिश राजसत्तेच्या हातून प्रशासनाच्या कार्याच्या अनुषंगाने जी काही थोडीफार विकासात्मक कार्ये पार पडली, त्याचा भारतातील नागरी समाजाला काहीअंशी लाभ मिळत गेला. ग्रामिण समाज मात्र उपेक्षित राहिला. पर्वतराजीवर, गिरीकंदरात राहणारा आदिवासी हा तर संपूर्णपणे दुर्लक्षित राहिला. याचे मुख्य कारण म्हणजे त्यांचेकडे लक्ष देउन ब्रिटिश साम्राज्यशाहीला कोणताच लाभ होणार नव्हता. परंतु त्याच ब्रिटिश शासनयंत्रणेत लहानमोठ्या प्रशासकिय पदावर कार्यरत असलेल्या तेथील लोकजिवनाची पाहणी करून जे संशोधनात्मक कार्ये केले त्यांचे श्रेय मात्र त्यांना द्यावेत लागेल. त्यात प्रामुख्याने डब्ल्यु. व्ही. ग्रिगसन, आर. व्ही. रसेल, आर. टेंपल, ल्युसी स्मिथ, सी.यु. बिल्स, जॉन ड्रेक भारतात येणारे हौसी पर्यटक आदिवासी क्षेत्राला आवर्जून भेट देतात. आदिवासी लोकजिवनाचे जवळून निरीक्षण करतात. त्यातून काही प्रमाणात आदिवासींचे अध्ययन झाले आहे.

अनुसुचित जमातीमध्ये आदिवासी हे सर्वांत मागासलेले, अशिक्षित, साधे जीवन जगणारे व जंगलात राहणारे लोक आहेत. 'या जमातींची निरक्षरता त्यांच्या अनेक समस्यांचे मुळ कारण आहे. निरक्षरतेमुळे त्यांच्यामध्ये अनेक अंधविश्वास व कुसंस्कार आढळतात. अशिक्षित असल्यामुळे आजही ते अंधकारमय जिवन जगत आहेत.

प्रस्तावना

आज आदिवासींच्या सामाजिक, धार्मिक, आर्थिक, राजकीय जिवनाशी निगडित विभिन्न प्रश्न निर्माण होत आहेत. मनुष्याने संघटीत राहण्याचा, जगण्याचा आणि विविध सामाजिक संस्था स्थापन करण्याचा प्रयत्न प्रारंभापासूनच केला आहे. या प्रयत्नाचा मागोवा घेण्यासाठी मानवाचे सांस्कृतिक जीवन कसे विकसित होत गेले याचा अभ्यास करणे आवश्यक ठरते. यासाठीच आदिवासी समुहाच्या सामाजिक व सांस्कृतिक जीवनाचा अभ्यास करण्यास प्रारंभ झाला. काही संशोधक व अभ्यासकांनी "भारतीय आदिवासी" हे आपल्या अभ्यासाचे केंद्र बनविले. पूर्वी कधीही नव्हे, एवढ्या मोठ्या प्रमाणात संशोधकाने मागील दोन-तीन दशकात संशोधन झाली. हे सामाजिक शास्त्राच्या अभ्यासावरून दिसून येते.

आधुनिक कोणत्याही प्रगत समाजापेक्षा दुर्गम, डोंगराळ भागात राहणा-या, निरक्षर समाजाला उद्देशून आदिवासी समाज असे म्हटले जात आहे. आदिवासी समाजजिवनाचा जवळून अभ्यास करणा-या अनेक अभ्यासकांना याची प्रचिती आली आहे की, आदिवासी समाज सुधारलेल्या समाजाच्या तुलनेत निर्धन, निरक्षर असतील त्यांचे राहणे मागासलेले व रानटी असेल पण ते असंस्कृत नाहीत. त्यांचे आचार विचार व समाजव्यवस्था खरोखरच वाखाणण्यासारखे आहे. त्यांची स्वतःची अर्थपूर्ण संस्कृती आहे.

अलीकडच्या काळात आदिवासी हा शब्द विशिष्ट भाषा बोलणा—या, विशिष्ट जीवन पध्दतीने व परंपरांनी आणि शेकडो वर्षे जंगलपहाडात जीवन जगत असताना आपली धार्मिक व सांस्कृतिक मुल्ये जोपासणा—या मानवसमुहाची ओळख करून देणासाठी वापरला जातो. कधी अर्धनग्न राहून, कधी लंगोटी नेसून शिकार करण्यासाठी रानोमाळ वन—वन भटकल्यामुळे त्यांना वनवासी किंवा वन्य जमाती म्हणून ओळखण्याचा प्रघात पडला आहे. कोणी त्यांना उपहासाने 'अरण्यक' किंवा 'लंगोटे' म्हणून संबोधतात कोणी त्यांना 'गिरीजन' म्हणणेही योग्य समजतात. 'आदिपुत्र' किंवा 'वनपुत्र' हयाही नावाने त्यांना ओळखल्या जाते. जंगलचे 'अनभिषिक्त राजे' म्हणूनही त्यांचा उल्लेख केला जातो.

आदिवासी जमातींच्या समस्या

भारतातील आणि विशेषतः महाराष्ट्रातील आदिवासींचे प्रश्न किंवा समस्या या त्यांच्या मूळ जीवनपध्दतीप्रमाणे आहेत. त्याशिवाय बदलेल्या काळानुसार आधुनिकतेमुळे नव्याने निर्माण झालेल्या समस्यासुद्धा आहेतच. या समस्या आर्थिक, सामाजिक, सांस्कृतिक राजकिय, धार्मिक शैक्षणिक आणि आरोग्यविषयक अशा आहेत.

१. **शिक्षणविषयक समस्या :-** आदिवासींच्या शैक्षणिक समस्या या तर फारच गंभीर स्वरूपाच्या आहेत. आदिवासींच्या शिक्षणासाठी सरकारी योजना, सुविधा अत्यंत चांगल्या असूनही मिळावे तेवढे यश शिक्षणाच्या बाबतीत मिळालेले नाही शासकिय आश्रमशाळेत न्याहारी, जेवणासह तेल, साबण इत्यादी साहित्य विद्यार्थ्यांना मिळते. परंतू त्यांची गुणवत्ता, पुरवठा, वर्षभर साठवणूक हे जसे समस्यांचे विषय आहेत, त्याचप्रमाणे ते शिजवून मुलांना देणे यासारखी कामेसुद्धा शिक्षकांवरच असल्याने शिक्षकांच्या समस्येत भरच पडली आहे. आदिवासींसाठी तयार होणारी पुस्तके ही शहरी भागात शहरी अभ्यासकांकडून होत असल्याने पुस्तकात दिलेले दाखले, उदाहरणे यासाठी आदिवासी विद्यार्थी अनभिज्ञच असतात. शिवाय आदिवासींची बोलीभाषा खुपच वेगळी असल्याने त्यांना मराठीतून शिकविणेही जड जाते. त्यातच राष्ट्रभाषेचा आग्रह अथवा इंग्रजीतून शिक्षण यामुळे शिक्षणाविषयीची नाराजीच वाढते. मेळघाट, अमरावती, गडचिरोलीमधील कोरकु, माडिया आदिवासी शाळांत शिकविणारे शिक्षक बहुतेक वेळा बाहेर गावातून केवळ नोकरीसाठी, गरजेपोटी आणि ब—याच वेळा बिगर आदिवासी असल्याने शिक्षकांच्या कामासही मर्यादा येतात. शिक्षकांना मुलांची भाषा, संस्कृतीविषयी माहिती नसते. शिवाय शिक्षक, विद्यार्थी यांचे चांगले नातेही निर्माण होवू शकत नाही. याशिवाय अन्य पायाभूत सुविधांविषयक समस्या या वेगळ्याच आहेत आणि या सर्वांची परिणती म्हणून शैक्षणिक क्षेत्रात अपेक्षित यश दिसत नाही.

२. आर्थिक समस्या

अ. **स्थलांतरित शेती :-** आजकाल ही पध्दत फारशी अस्तित्वात राहिलेली नाही. पण एकवेळच्या त्यांच्या या जीवन पध्दतीतून निर्माण झालेली ही समस्या आहे. लाकडे जाळून त्यांच्या राखेत बी—बियाणे पसरून त्यात शेती करण्याची पध्दत अतिमागास आहे. त्यातून

येणारे उत्पन्न अगदी कमी असते. शिवाय या पध्दतीत जंगलाचा, वृक्षसंपदेचा विनाश मोठया प्रमाणावर होतो.

ब. कामगार आणि मजूरी :- जंगल कंत्राटदाराकडून आजुबाजुच्या परिसरात काम उपलब्ध होते. याशिवाय रस्त्यांची बांधणी, दुरूस्ती, साखर कारखान्यात किंवा उसतोडणी, द्राक्ष तोडणी, जंगली वनस्पती आणि औषधी वनस्पती तोडून आणून देणे यासारखे असंख्य व्यवसाय उपलब्ध झाले आहेत. यासाठी श्रमाचे, कष्टाचे काम करण्यासाठी दलालामार्फत मजूर म्हणून आदिवासी स्त्री-पुरुषांना आणले जाते. अत्यंत कमी मजूरीवर मोठया काळासाठी त्यांच्याकडून अधिक श्रम करून घेतल्या जातात. शिवाय या अनुषंगाने होणारे त्यांचे स्थलांतर ही फार मोठी समस्या आहे. कामासाठी एका ठिकाणाहून ब-याच मोठया संख्येने माणसे नेली जातात. परंतु काम झाल्यावर त्यांना गावापर्यंत जवळपासच्या ठिकाणापर्यंत आणून सोडले जात नाही. शिवाय या काळात होणारी रोगराई, कुपोषण इतकेच काय बाहेरील जगाशी होणा-या संपर्कामुळे वेश्यागमनामुळे उद्भवणा-या गुप्तरोगाची समस्या तर त्यांच्यासाठी जीवघेण्या ठरत आहेत. ठराविक काळासाठी होणारे स्थलांतर थोडेफार पैसे देवून जाते. परंतु त्यातही फसवणूक होतेच. शिवाय नंतर होणा-या आरोग्यविषयक समस्या अधिक गंभीर असतात.

३. आरोग्यविषयक समस्या :- आरोग्यविषयक समस्यांत दूषित पाणी, साथीचे आजार मदिरापन, आधुनिक वैद्यकीय उपचारांविषयी संभ्रम, भगत आणि वैदूवरील विश्वास या समस्या तर परिचित आहेत. परंतु परक्या लोकांशी संपर्क, आधुनिक समाज जीवनाशी ओळख, पैशांची लालूच, शरीर विक्री करून वेश्याव्यवसाय यामुळे गुप्तरोगाच्या प्रमाणात वाढ आणि यामुळे नवनवीन रोग, अगदी एड्ससारख्या आजारांची लागण या नविन समस्या निर्माण झाल्या आहेत.

४. धर्म आणि जादूमुळे -हास :- जीवनात न उलगडणा-या प्रश्नांसाठी धर्म व जादू यांचा त्यांना आधार वाटतो. त्यांच्या असण्यामुळे त्यांना मानसिक शांतता मिळत होती. त्यांचे व्यवहारिक मूल्य लक्षात न घेता केवळ अवैज्ञानिक अंधश्रध्देची बिरूदे लावून त्या उखडून टाकण्यात त्यांच्याच मनात याविषयी संभ्रम निर्माण होत आहे. कुठले नितिनियम पाळायचे व कुठले नाही, हे न समजल्याने ते गोंधळून जात आहेत.

५. धर्मातराची समस्या :- शिक्षण, नोकरी, व्यवसाय विकासकामे यांच्या नावाखाली छोटी-मोठी कामे आदिवासी क्षेत्रात राबविली जातात. इंग्रजी शिक्षण घ्यावे लागते. हळूहळू त्यांचे धर्मातरही होते. याच धारणेतून संपूर्ण नैरुत्य भारतातील आदिवासी जमाती या पूर्ण विकसित, परंतु ख्रिश्चन झाल्या आहेत. भारताच्या इतर राज्यांतही हा धोका वाढत आहे. परिस्थितीची सहायता त्यांना धर्मातरापासून परावृत्त करू शकत नाही.

६. राजकिय समस्या :- आदिवासी जमातीत एक प्रकारचे राजनैतिक संघटन असते. प्रत्येक जमातीचे एक मंडळ असते. त्यांच्या सहायाने लोकांवर नियंत्रण ठेवणे, छोटया-मोठया संघर्षांचे निराकरण होत असते. परंतु आता अस्तित्वात आलेले सरकारी कायदे, पोलिस, सरपंच यामुळे जमातींच्या पंचायतीच अर्थ कमी झाला. पंचायतीच्या तोडग्याचे स्वरूप सर्वसंमत असे. ते महत्व आधुनिक न्यायमंडळाला मान्य नाही, परंतु त्याला स्विकारण्यावाचून पर्याय नाही.

७. खोटया आदिवासींची समस्या :- जितक्या सवलती अधिक तितका गैरवापर अधिक असा एक मतप्रवाह आढळतो. आदिवासींना मिळालेल्या घटनात्मक तरतुदींमुळे बिगरआदिवासींनी आपण आदिवासी आहोत, असे जाहीर करून प्रमाणपत्रे मिळवून सवलतीही मिळविण्याचे प्रकार घडू लागले आहेत. या गोष्टी जशा उजेडाज येवू लागल्या त्याप्रमाणे आदिवासी समाज जात पडताळणी पध्दतही सुरू झाली.

आदिवासींची नावे आणि अडनांव ही जरी त्यांची मोठी खूण असली, तरीही नावं—अडनांव बदलून आदिवासी असल्याचे दाखविले जाते. त्यामुळे त्यांच्यातील कुळी अथवा कूळ पध्दती, विवाह पध्दती देवदेवता, प्रथा—परंपरा यांचा मुद्देसूद, सातत्याने अभ्यास करून त्यांच्या जमातीची पडताळणी करता येते. तसेच त्यांच्या विवाहपध्दती, पूजा पध्दती या सर्वांतून आणि या विषयीच्या माहिती संकलनांतून आदिम संस्कृतीची दालने उघडली जातात आणि त्याचा उपयोग त्याचा, खरेपणा ओळखण्यासाठी होतो. बहुतेक आदिवासींमध्ये मृत्यूनंतर पुरण्याची, दफन करण्याची प्रथा आहे. अगदी अलीकडे त्यांनी दहन प्रथा स्विकारली आहे. या आणि अशा पध्दतींचा उपयोगही त्यांचे खरेपण अथवा खोटेपण ठरविण्यासाठी उपयोगी ठरतो.

निष्कर्ष :- आदिवासींचा बाह्य संस्कृतीच्या संपर्कांमुळे नविन भाषांचा स्विकार केला जातो. त्यामुळे स्थानिक भाषेचा लोप होतो. यातूनही त्यांच्या सामाजिक—सांस्कृतिक जीवनात एक पोकळी निर्माण होते. स्वतःची संस्कृती व भाषा यांचा अधःपात होतो.

आदिवासी आपली जमीन बिगर आदिवासींना विकू शकत नाही. आणि बिगर आदिवासी ही जमीन विकत घेवू शकत नाहीत. आदिवासींमधील शिक्षणाचा अभाव, आर्थिक कमजोरी यामुळे जमीन असूनही ती योग्य प्रकारे कसली जात नाही. पैशाच्या जोरावर जमिनीचा विकास होतो, पण फायदा धनिकचाच होतो. शिक्षण, नोकरी, व्यवसाय विकासकामे यांच्या नावाखाली छोटी—मोठी कामे आदिवासी क्षेत्रात राबविली जातात. इंग्रजी शिक्षण घ्यावे लागते. हळूहळू त्यांचे धर्मांतरही होते. अशा प्रकारे त्यांचे शोषण होते. त्यांच्या सामाजिक, आर्थिक, शैक्षणिक, राजकिय अशा विविध समस्या निर्माण झाल्या आहेत.

संदर्भगंध

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खासी व गोरा या आदिवासी जमातीतील मातृसत्ताक पद्धती व स्त्रियांचा दर्जा

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प्रस्तावना

भारतीय आदिवासी जमाती मध्ये स्त्रियांचा दर्जा व भूमिकेविषयी अनेक विचारवंतांनी व समाजसुधारकांनी प्रयत्न केले आहे. मातृसत्ताक कुटुंबपद्धती मातेचे मंदिर स्त्रियांचे कुटुंबात वर्चस्व कुटुंबांचे वंशावळ तिच्याच नावाने चालू असते म्हणजे वंशावळीची सत्यकथा स्त्रियांच्या बाजूने कुटुंबाची ओळख या मातीच्या नावाने कबुतराने होत असल्यामुळे कुटुंबाच्या मालकीची संपत्ती मुलांना मिळतात मुलीला प्राप्त होते आई कडून मुलीला हा संपत्ती विषयक वारसाहक्क आपोआपच मिळत आलेला असतो विवाह झाल्यानंतर पत्नी पतीच्या घरी राहावयास न जाता पती-पत्नीच्या घरी वास्तव्यास येतो विशेषतः पती-पत्नीच्या घरी कायम चारावास वास्तव्य न जाता अधून मधून राहण्यास जाऊ शकतो कुटुंबाच्या अर्थ उत्पादनाची जबाबदारी दैवज्ञ असतो तेथे कुटुंबाचा सर्व कारभार पती आयुर्वेदिक स्त्रियांचे वडील व भाऊ यांच्या वर असणारी मुले मामाच्या देखरेखीखालीच मोठी होत असतात कुटुंबाच्या कोणतेही धार्मिक कार्यात स्त्रियांच्या किंवा स्त्रीच्या पतीपेक्षा भावाला अधिक अधिकार आहे तथापि यांच्यापेक्षाही बहुत काम आहे यालाच कुटुंबातील प्रमुख स्थान प्राप्त झालेले असते प्रामुख्याने ही तून रक्त संबंध यावर अधिक प्रमाणात आधारलेले दिसून येते की आपला पिता वगळता बाकी सर्व कुटुंब सदस्य ही रक्ताने अत्यंत जवळचे असतात म्हणूनच त्या कुटुंबाला रक्त संबंधाच्या बाबतीत अत्यंत महत्त्व प्राप्त भारतातल्या काही कमी आदिवासी जमातीत मातृसत्ताक कुटुंबपद्धती चित्र स्पष्ट होते दिसून येते असाम मधील गारो व खासी या आदिवासी जमाती आणि केरळमधील नायरया जमातीत ही पद्धत स्पष्ट पणे आठवून येते, केरळमधील नायर ही जमात प्रगत असली तरी तिच्यात देखील हि मातृसत्ताक पद्धती आसलेल्या दिसून येते. सर्व जमातीपैकी प्रस्तुतशोधनिबंधात खासी व गारो या आदिवासी जमातीतील यामातृसत्ताक पद्धतीचा अवलंब करणाऱ्या जाती चा अभ्यास केला जाणार आहे

प्रमुख शब्द- मातृसत्ताक, कुटुंब, मातृ, निवासी, स्वामी, माता, नोकना, वधूमूल्य.

विषय निवडीचा हेतू- भारतीय आदिवासी जमाती खासी आणि गोराया प्रमुख मातृसत्ताक जमाती आहेत प्रस्तुत शोधनिबंधामध्ये या आदिवासी जमातीतील स्त्रियांची दर्जा व त्यांची भूमिका अशा प्रकारचे आहे याचा मागोवा घेण्यात येणार आहे.

संशोधन पद्धती- प्रस्तुत शोध निबंधा करिता सामाजिक संशोधन पद्धतीतील वर्णनात्मक व विश्लेषणात्मक संशोधन पद्धतीचा अवलंब करण्यात आला आहे. यामध्ये ऐतिहासिक संशोधनाचा अन्वयार्थ वैज्ञानिक का सिद्ध करण्याचा प्रयत्न केला जाणार आहे.

अध्ययनाचे उद्देश

- 1) भारतीय आदिवासी जमाती खासी आणि गोरा या मातृसत्ताक जमातीमध्ये स्त्रियांचा सामाजिक दृष्टिकोनातून उच्च होता का याचे अध्ययन करणे
- 2) खासी आणि गोरा या आदिवासी जमातीतील स्त्रियांची दर्जा व त्यांची भूमिका अशा प्रकारचे आहे याचा मागोवा घेणे

खासी जमात

भारतातील आसाम या राज्यात जयंती या पर्वतरांगांमध्ये खासी आदिवासी जमाती वास्तव्यास आहे ही जमात मातृसत्ताक कुटुंब पद्धतीचा स्वीकार करते कुटुंबात मातीची सत्ता ही प्रभावी असते सभासद मात्र निवासी असतात तसेच वंशाचा निर्देश मातेकडून करण्यात येतो कुटुंबात माता तिच्या बहिणी व त्यांचे पती हे एकत्र वास्तव्य करतात विवाहानंतर या वधूचा कुटुंबात सहभाग होतो म्हणूनच मुलींच्या विवाहानंतर त्यांचे पती या कुटुंबात येऊन राहतात एक प्रकारे हे कुटुंब मातृ रक्तसंबंधी स्वरूपाचे असते. पती-पत्नी घटस्फोट झाला तरी कुटुंब संपुष्टात येत नाही. विवाहावर आधारीत कुटुंब मात्र नंतर जमातीत मातेकडून दर्शविला असल्या कारणाने या कुटुंबात वंशाची पूर्वज ही स्त्रीच असते, कुलाची पूर्वज सुद्धा या समाजात स्त्री लाच मानले जाते आणि ते सर्वांचे अधिकार व दर्जा प्रदान केला जातो आर्थिक व्यवहारात स्त्रीयाच आर्थिक व्यवहाराचे नियंत्रण करतात यातून त्यांना विशेष अधिकार प्रदान करण्यात आले आहेत. उत्सव समारंभ, कथा, या कार्यक्रमात त्यांना अधिकार प्रदान केले आहेत या समाजातील महिला मात्र आपल्या पतीस स्वामी असा उच्चार करतात. या जमातीत पुरुष अर्थाजर्जन करतात संरक्षणाच्या कार्यातही अग्रेसर पुरुषच असतात. घटस्फोट घेण्याचा व देण्याचा अधिकार स्त्री -पुरुषांना समान असतो

गारो जमात- आसाम या राज्यातील गारो टेकड्या च्या परिसरात या जमातीचे वस्ती स्थान आहे ही जमात मातृसत्ताक कुटुंब पद्धतीचा स्वीकार करते, त्यामुळे या जमातीत मातृ वंशीय आणि मातृ स्थान ही वैशिष्ट्ये प्रत्ययास येते. गारो जमातीचा वंशाचा उल्लेख मातेकडून करण्यात येतो वंशाची पूर्व स्त्री असते आणि कुलाची उत्पत्ति काल्पनिक रित्या स्त्रिया कडूनच दर्शविलेले आहे, वारसाहक्काने संपत्ती मुलींना मिळते या जमातीत सर्वात मोठी मुलगी ही कारभार पाहते एखाद्या स्त्रीला मुलगी नसली तर मालमत्तेचा वारसा चालविण्यासाठी ती आपल्या बहिणीच्या मुलीला दत्तक घेऊ शकते , म्हणजेच या जमातीत मालमत्तेचा वारसा मुली कडेच असतो पुरुष संपत्तीचा उपभोग घेऊ शकतात. अर्थाजर्जनाचे कार्य मात्र पुरुषच करतात, गारो जमातीत पुरुष जास्तीत जास्त तीन स्त्रीयांशी विवाह करू शकतात. विवाह प्रसंगी वधूमूल्य किंवा वर मूल्याची प्रथा अस्तित्वात नाही, विवाहाचा प्रस्ताव मुलीकडून येतो आणि मुलगीच वराची निवड करते . विधवांना पुनर्विवाह करण्याची परवानगी लवकर मिळत नाही अशा प्रसंगी तिला जावयाशी विवाह करण्याची अनुमती होती, परंतु ती प्रथा वर्तमान काळात नष्ट झालेली आहे. या जमातीत वेश्या व्यवसाय दिसत नाही, तसेच या विचाराचा निषेध करण्यात येतो पुरुष किंवा स्त्री व्याभिचारी आढळल्यास या अदिवशी जमाती संकेताप्रमाणे त्यांना शिक्षा केली जाते. धार्मिक क्षेत्रात गारो या आदिवासी जमातीतील स्त्रियांना विशेष अधिकार प्रदान केलेले दिसून येतात. या पूजाअर्चा करण्याकरिता व सण-समारंभात त्यांची

भूमिका अत्यंत महत्त्वाची असते. गारो जमातीत स्त्रियांना प्राप्त अधिकार आणि त्यांची भूमिका ही सर्वच क्षेत्रात पुरुषांपेक्षा सरस आहे, सामाजिक व आर्थिक क्षेत्रात त्यांना जास्त अधिकार दिसून येतात यावरून पुरुषांच्या तुलनेत स्त्रियांचा दर्जा उच्च असतो,

निष्कर्ष

- 1) खासी व गारो या मातृसत्ताक कुटुंबपद्धती असलेल्या जमातीत स्त्रियांचा दर्जा उच्च आढळून येतो
- 2) जमातीतील स्त्रियांना परंपरेने दिलेल्या दर्जा उच्च दिसून येतो त्यांना दिली जाणारी वागणूक ही उच्च दर्जाची आहे
- 3) खासी व गारो या जमातीत सामाजिक जीवनात सहभागी होण्याची संधी दिसून येते त्यामुळे त्यांचा दर्जा वरचा आहे इतर मातृसत्ताक कुटुंबपद्धती असलेल्या समाजाच्या संदर्भातील हाच निकष प्रत्ययास येतो
- 4) मातृसत्ताक कुटुंब रक्तसंबंधी आधार यांना प्रभुत्वासाठी चांगली पूर्व पार्श्वभूमी प्रदान करते स्त्री ही कुटुंब परिघात स्त्रियांचे वर्चस्व आजही कायम आहे

संदर्भसूची

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- 2) उपरोक्त - पा क्र 93
- 3) उपरोक्त - पा क्र 94
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- 5) उपरोक्त पा क्र- 130
- 6) डॉ. घायळ एसपी- आदिवासी समाजाचे समाजशास्त्र, अरुण प्रकाशन लातूर 2011
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बिरसा मुंडा एक बहुआयामी आदिवासी नेतृत्व, एक बहुआयामी आदिवासी चळवळ

प्रा. डॉ. प्रकर्ष सुभाषराव देशमुख

सहयोगी प्राध्यापक तथा समाजशास्त्र विभाग प्रमुख, भाई किशनराव देशमुख महाविद्यालय, चाकूर
ता. चाकूर जि. लातूर

गोषवारा

आदिवासी समाज हा भारताचा मूळ निवासी असून ब्रिटिश शासन व्यवस्थेत ब्रिटिशांच्या साम्राज्य विस्तार धोरण, वसाहतवाद, ख्रिश्चन धर्मप्रसार व त्यातून होणारी धर्मांतरे, याच बरोबर स्थानिक जमीनदार, सावकार, व्यापारी, ठेकेदार, आदींकडून होणारे अन्याय - अत्याचार, शोषण यामुळे आपले अस्तित्व टिकवण्यासाठी या आदिवासी समाजाकडून जो सामूहिक विरोध करण्यात आला. त्या विरोधातूनच आदिवासी चळवळीची सुरुवात झाली. याच पार्श्वभूमीवर भारतात जागोजागी विविध आदिवासी चळवळी उभारल्या गेल्या. या पैकीच सर्वात वेगळी, केवळ एका नेतृत्वा भोवती फिरणारी व आदिवासी समाजास पहिला सुधारणावादी व क्रांतिकारक लोकनेता प्राप्त करून देणारी चळवळ म्हणून बिरसा मुंडा चळवळी कडे पहिले जाते. बिरसामुंडा यांनी आपल्या अल्प 25 वर्षांच्या आयुष्यात तत्कालीन प्रतिकूल परिस्थितीमध्ये आपल्या कर्तृत्वाचा आधारावर आपल्या समाजात धार्मिक, सामाजिक संघटन व सुधारणा करून, आदिवासी समाजाच्या अन्याय अत्याचार, शोषणाविरुद्ध आवाज उठवून ब्रिटिश शासन आणि प्रस्थापित व्यवस्थेच्या समोर कडवे आव्हान उभे केले व आदिवासींना हाक प्राप्त करून देण्यासाठी बलिदान दिले त्यामुळेच त्यांना आदिवासी समाजक्रांतीचा जननायक, धरती आबा, बिरसा भगवान, समाज सुधारक, धर्मसुधारक, धर्मरक्षक, धर्मप्रसारक, उत्तम व कुशल संघटक, क्रांतिकारक याच बरोबर भारताच्या स्वातंत्र्य संग्रामातील पहिला आदिवासी सेनानी म्हणून ओळखले जाते.

बीजशब्द :- आदिवासी चळवळी, विद्रोह, आंदोलन, अन्याय, अत्याचार, शोषण, अस्तित्व, ब्रिटिश शासन व्यवस्था, धर्मांतरण, बिरसा मुंडा, बिरसाईट, बिरससेवा दल, बहुआयामी नेतृत्व.

प्रस्तावना

जगातील प्रत्येक देशात आदिवासी समाजाचे अस्तित्व आहे. आदिवासी समाज हा त्या त्या देशाचा मुळ निवासी आहे. त्यामुळे प्रत्येक देशाच्या सामाजिक जिवनाचे आणि संस्कृतीचे प्राचीन दर्शन आदिवासी समाज जिवनात आणि सांस्कृतीक जिवनात पाहावयास मिळते. कारण आजही आदिवासी समाज दुर्गम भागात वास्तव्य करतो. सभ्य समाजापासून व परिवर्तनाच्या प्रक्रियेत विकासापासून कोसो दूर व वंचित राहिल्यामुळे हा समाज आर्थिक दृष्टीकोणातून समृद्ध झाला नाही. असे असले तरीही मानवी समाजाची मुळ व प्राचीन जीवन पध्दती व संस्कृती जपण्याचा प्रयत्न आदिवासी समाजाकडून केला जातो.

भारताच्या संदर्भात सांगायचे झाल्यास आदिवासी समाजच हाच मुळ निवासी आहे. भारतात पंजाब, दिल्ली, पाण्डेचेरी, चंदीगड, या सारखी काही राज्य सोडली तर सर्वच राज्यात आदिवासी समाज आढळून येतो. भारतात २०११ च्या जनगणनेनुसार आदिवासी समाजाची लोकसंख्या एकूण देशाच्या लोकसंख्येच्या ८.६१ टक्के एवढी आहे. भारतात आदिम, आदिवासी, मुळ निवासी, तथाकथीत मुळचे रहिवासी, धरतीची लेकर, मागासलेल्या जमाती, अनुसूचित जमाती, मागासलेले हिंदू, गिरीजन इत्यादी आदिवासी समाजाबाबत संज्ञा वापरण्यात येतात.

भारतात ब्रिटिशांच्या आगमनानंतर त्यांनी उभारलेल्या शासनव्यवस्थेने आदिवासी समाजाच्या जीवन पद्धतीत, सामाजिक व सांस्कृतिक जीवनात हस्तक्षेप केला. त्यातूनच आपले अस्तित्व टिकवण्या साठी आदिवासी समाजाला चळवळी कराव्या लागल्या. म्हणजे भारतात ब्रिटिश कालखंडातच आदिवासी चळवळीची सुरवात झाली. आशा चळवळी प्रत्येक राज्यात ब्रिटिश शासन आणि त्यांच्या जाचक आणि शोषणकारी व्यवस्थेच्या विरोधात उभ्या राहिल्या. या चळवळी मोडून काढण्यात ब्रिटिश शासनास यश आले असले तरी त्यात ब्रिटिशांना आपली बरीच शक्ती खर्च करावी लागली. त्यामुळे या सर्व आदिवासी चळवळीची इतिहासाला नोंद घ्यावी लागली. कारण आदिवासी चळवळींनी भारताच्या स्वतंत्र संग्रामाची पार्श्वभूमी तयार केली होती.

भारतात स्वातंत्र्यापूर्वी घडून आलेल्या ज्या महत्वपूर्ण आदिवासी चळवळी विचारात घेतल्या जातात त्यापैकी एक महत्वपूर्ण चळवळ म्हणजे बिरसा मुंडा चळवळी होय. मुंडा जमातीतील बिरसा नावाच्या नेतृत्वाने केवळ आपल्या 25 वर्षांच्या कार्यकीर्दीत मुंडा आदिवास्यांचे धार्मिक, सामाजिक, राजकीय, सांस्कृतिक नेतृत्व करून ब्रिटिश राजवटीसमोर कडवे आव्हान उभे केले. या त्यांच्या कडव्या आव्हानामुळेच कारागृहात 25 वर्षांच्या तरुणाचा असंख्य यातना देऊन केलेला छळ, त्याच बरोबर त्यांचा कारागृहातील संशयास्पद मृत्यू या बाबी ब्रिटिश शासनाने बिरसा यांची घेतलेली दहशत स्पष्ट करते. त्याच्या याच आदिवासी चळवळीतील भरीव योगदानाच्या आधारावर आदिवासी समाजक्रांतीचा जननायक, धरती आबा, बिरसा भगवान, स्वातंत्र्य सेनानी, समाज सुधारक, धर्मसुधारक, धर्मरक्षक, धर्मप्रसारक, उत्तम व कुशल संघटक, क्रांतिकारक या सारख्या कितीतरी उपाधीने त्यांना संबोधले जाते. या सर्व पार्श्वभूमीच्या आधारावर विषयाची निवड करून सदरील शोध निबंध तयार करण्यात आला आहे.

उद्देश

1. आदिवासी चळवळीची पार्श्वभूमी समजावून घेणे.
2. एक आदिवासी चळवळ म्हणून बिरसा मुंडा चळवळ अभ्यासणे.

संशोधन पध्दती

प्रस्तुत शोध निबंध हा दुय्यम सामुग्रीवर आधारीत असून सदरील शोध निबंधात आदिवासी समाज, आदिवासी समाजाच्या समस्या तथा आदिवासी चळवळी आणि बिरसा मुंडा बाबत शास्त्रीय पध्दतीने मांडणी करणाऱ्या तत्सम लिखित सामुग्रीचे विशेषतः विविध वेबपेज वर उपलब्ध असलेल्या सामुग्रीचे वर्णन व विश्लेषण करण्याचा प्रयत्न करण्यात आला आहे. व त्याच आधारावर निष्कर्षांची मांडणी करण्यात आली आहे. त्यामुळे प्रस्तुत शोध निबंधाच्या निष्कर्षास मर्यादा आहे.

आदिवासी चळवळीचे स्वरूप

भारतात ब्रिटिश शासन व्यवस्थेत ब्रिटिशांच्या साम्राज्य विस्ताराचे धोरण, वसाहतवाद, ख्रिश्चन धर्मप्रसार आणि प्रलोभनातून होणारी धर्मांतरे, आर्थिक आणि नैसर्गिक साधन संपत्तीच्या दृष्टीने उभारलेली कायदा व्यवस्था या सारख्या घटकांनी आदिवासींच्या क्षेत्रात हस्तक्षेप करून आदिवासींच्या पारंपरिक स्वायत्तता, धार्मिक, सामाजिक, आर्थिक व दैनंदिन जीवणात ढवळाढवळ सुरु केली. ब्रिटिशांनी स्थानिक लोकांच्या म्हणजे जमीनदार, ठेकेदार, सावकार यांना हाताशी धरून आदिवासी समाजाचे जाचक शोषण केले. तेथूनच आदिवासी समाजाचे अस्तित्व धोक्यात येऊ लागले व याच जाणिवेतून आदिवासींनी जो विरोध केला. त्या

विरोधातून आदिवासी चळवळी निर्माण झाल्या. आदिवासी चळवळी या ब्रिटिश शासन, धर्मांतरण, जमीनदार, ठेकेदार, सावकार यांच्या विरोधात होत्या. तसेच या सर्व घटकांकडून मनमानी आणि मानवता रहित अन्याय - अत्याचार, शोषण कर्जबाजारीपणा वेठबिगारीपणा, जुलुमी, मनमानी महसूल व त्याची सक्तीने होणारी वसुली, प्रलोभनातून होणारी धर्मांतरे या बरोबरच आपले सांस्कृतिक आणि धार्मिक अस्तित्व टिकवणे, आपले जमीन व जंगल विषयक पारंपरिक अधिकार मिळवणे, पर्यावरण रक्षण व संवर्धन, राजकीय स्वायत्तता प्राप्तीच्या उद्देशाने भारतात प्रत्येक राज्यात शस्त्राच्या जोरावर आदिवासी चळवळी घडून आल्या.

भारतात स्वातंत्र्यापूर्वी आदिवासी चळवळी घडून आल्या त्यापैकी महत्वपूर्ण समजल्या जाणाऱ्या चळवळी म्हणजे कोळी उठाव 1820, टाक बंड 1837, संधाल उठाव (हूल) 1855 ते 1856, रांपा उठाव 1880, सन्याशांचे बंड, चुराव आणि हो आदिवासी बंड, कोलांचे बंड, आहोमांचे बंड 1828 ते 1833, खासी बंड, भिल्लांचे बंड, कोव्यांचे बंड 1829, 1839 आणि 1844, वाघेर्यांचे बंड 1818 ते 1820, रामोशांचे बंड 1822 ये 1839, कोया उठाव, खोंड उजवं 1836 ते 1856 आणि 1914, सवार उठाव 1856 ते 1857, नायक उठाव 1858 ते 1868, भिल उठाव 1913, उरांव आंदोलन 1914 ते 1915, चेंचू उठाव 1921 ते 1922 या पैकी सामाजिक, धार्मिक, सांस्कृतिक, राजकीयदृष्टीने केवळ एका व्यक्ती भोवती फिरणारी व आदिवासी समाजाला पहिला जननायक प्राप्त करून देणारी व भारताच्या स्वतंत्र संग्रामाची पायाभरणी करणारी महत्वपूर्ण चळवळ म्हणून बिरसा मुंडा चळवळ होय.

बिरसा मुंडा चळवळ (1890 ते 1900)

झारखंड, छोटा नागपूर, बिहार, पश्चिम बंगाल, ओडिसा आदी राज्यात वास्तव्य करणारी मुंडा ही एक प्रमुख आदिवासी जमात आहे. मुंडा जमातीची मुंडारी ही त्यांची भाषा आहे. शेती, जंगल यावर उदरनिर्वाह चालवणारी ही एक जमात. मुंडा आदिवासी जमातीत पूर्वीच्या सरना, हिंदू आणि ख्रिश्चन धर्माचे अनुयाई दिसून येतात. याच मुंडा जमाती द्वारे दोन आंदोलने केली गेली त्या एक म्हणजे 1857 च्या उठावानंतर ब्रिटिशांनी ताब्यात घेतलेल्या जमीनी परत घेण्यासाठी मुंडा सरदारांनी चालवलेले सरदार आंदोलन ही महत्वपूर्ण होते. तर दुसरे सरदार आंदोलनापेक्षा वा अन्य आदिवासी चळवळी पेक्षा ही आपली वेगळी छाप निर्माण करणारे आंदोलन म्हणजे बिरसा मुंडा आंदोलन होते.

स्वातंत्र्यानंतर बिरसा मुंडा यांच्या आदिवासी चळवळीतील बहुआयामी योगदानाच्या आधारावर बिरसा मुंडा यांच्यावर काढलेले पोस्टाचे तिकीट, संसदेतील त्यांचे छायाचित्र, पुतळा, रांची केंद्रीय कारागृह व रांची विमानतळास दिलेले बिरसा मुंडा यांचे नाव, बिरसा मुंडा यांच्या नावाच्या विविध संस्था, मंडळे, आस्थापने, बिरसा मुंडा यांच्या जीवनावर 2004 साली उलुगूलन ऐक क्रांती आणि 2008 साली गांधी से पहिले गांधी काढण्यात आलेली दोन चित्रपटे, 15 नोव्हेंबर ला मोठ्या उत्साहात साजरी होणारी बिरसा मुंडा यांची जयंती, विविध राज्यातील आदिवासी भागात बिरसा मुंडा यांचे देवा प्रमाणे होणारे पूजन, 15 नोव्हेंबर या बिरसा यांच्या जन्मदिनी 2000 साली झारखंड राज्यची निर्मिती या सर्व बाबी बिरसा मुंडा यांच्या आदिवासी चळवळीतील योगदानाची व बलिदानाची साक्ष देतात.

बिरसा मुंडा

15 नोव्हेंबर 1875 ते 9 जून 1900 या फक्त 25 वर्षांच्या कालखंडात आपल्या कर्तृत्वाच्या जोरावर आपली ओळख निर्माण करून इतिहासाला देखील दाखल घेण्यास भाग पडणारे एक वादळ म्हणजे बिरसा मुंडा होय.

जन्म आणि शिक्षण

बिरसा मुंडा यांचा जन्म 15 नोव्हेंबर 1875 रोजी सध्याच्या झारखंड राज्यातील खुंटी जिल्ह्यातील (रांची जिल्ह्यातील) उलिहातू या गावात एका सामान्य आदिवासी कुटुंबात झाला. त्यांच्या आईचे नाव करमी हातु तर वडिलांचे नाव सगुना मुंडा होते. मुंडा परंपरे नुसार (त्यांचा जन्म गुरुवारी म्हणजे बिस्युतवार या दिवशी झाला म्हणून /मुंडा जमाती ही बिरहकुल कुटुंबातील होती म्हणून) त्यांचे नाव बिरसा असे ठेवण्यात आले. तर ख्रिश्चन धर्मांतरानंतर त्यांचे नाव दाऊद /डेव्हिड मुंडा असे ठेवण्यात आले.

बिरसा यांचे कुटुंब उदरनिर्वाहासाठी उलिहातू येथून कुरुवंड, बम्बाला, चल्कइ यासारख्या ठिकाणी फिरत राहिले. त्यामुळे बिरसा यांचे बालपण प्रवासात गेले. बालपणातील त्यांचा बराचसा कालखंड चल्कइ मध्ये गेला. जंगलात गुरे चारणे, मुलांचे गट तयार करून खेळणे, बासरी व टूईला वाजवणे, नृत्य करणे, आखाड्यात जाणे इत्यादीतून बिरसा यांचे कर्तृत्व विकसित झाले.

कुटुंबाच्या बिकट आर्थिक परिस्थिती मुळे बिरसा कुटुंब त्यांच्या मामाच्या (काही ठिकाणी उल्लेख आहे आत्याच्या गावी) आयुभातु या गावी आले. या ठिकाणी ते दोन वर्षे राहिले. व तेथूनच जवळ असलेल्या सकळा या ठिकाणी असणाऱ्या जयपाल नाग यांच्या वनवासी आश्रमात बिरसा यांनी सुरवातीचे शिक्षण घेतले.

शिक्षणातील आवडी मुळे पुढे 1886 साली बिरसा यांना चाईबसा येथील जर्मन ख्रिश्चन मिशनरी स्कुल मध्ये दाखला दिला. जर्मन ख्रिश्चन मिशनरी स्कुलच्या अटी नुसार त्यांना ख्रिश्चन धर्म स्वीकारावा लागला. जर्मन ख्रिश्चन मिशनरी स्कुलमध्ये त्यांना मानवता, दयाभाव, सेवाभाव आदिबाबी शिकवल्या जात होत्या. पण त्याचबरोबर धर्मांतराच्या उद्देशाने आदिवासी संस्कृती कशी हीन व रानटी आहे हे सांगितले जात. त्याच शाळेत एकदा जर्मन ल्युमेरियन मिशनच्या फादर नोट्रोट यांनी मुंडा आदिवासी हे चोर, ठग, मागास, रानटी, हल्लेखोर आहेत. असे म्हटले. यांचा बिरसा यांच्या मनावर खोल परिणाम झाला. त्याचवेळी बिरसा यांनी फादर नोट्रोट यांना खडसावून प्रतिउत्तर देऊन मुंडा आदिवासी परंपरा स्पष्ट करून आपली संस्कृती कशी समृद्ध आहे ते सांगितले. यांचा परिणाम म्हणून फादर नोट्रोट यांनी मुंडा आदिवासी परंपरेचा अभ्यास सुरु केला पण दुसरीकडे बिरसा यांना शाळेतून काढून टाकले. त्यावेळी बिरसा यांचे वय केवळ 15 वर्षे होते.

थोडक्यात, बिरसा यांचे प्रारंभिक शिक्षण सकळा येथे जयपाल नाग यांच्या मार्गदर्शनाखाली झाले. त्यानंतर 1886 ते 1890 या चार वर्षांच्या काळात चाईबसा येथील जर्मन ख्रिश्चन मिशनरी स्कुल मध्ये त्यांनी उच्च प्राथमिक शिक्षण घेतले. त्यांना हिंदी, इंग्रजी भाषा अवगत होत्या. यात इंग्रजी भाषा समाजत होती पण बोलता येत नव्हती. या वरून हे लक्षात घेता येते की, बिरसा हे शिक्षित होते.

धार्मिक जीवन

मुंडा सरदार आंदोलनाकडे ओढा, ख्रिश्चन मिशनऱ्यांनीचे धर्मांतराचे धोरण आणि 1890 साली बिरसा यांना शाळेतून काढून टाकण्याची घटना त्यामुळे बिरसानी ख्रिश्चन धर्माचा त्याग केला. व चाईबस सोडले. 1891 साली त्यांचा संपर्क आनंद पांडे या वैष्णव साधुशी आला. त्यांच्या प्रभावातून बिरसा यांनी प्राथमिक वैष्णव सिद्धांत, रामायण, महाभारत, धार्मिक व पौराणिक ग्रंथांचे अध्ययन केले. गौरक्षण, गौ हत्यावर निर्बंध, मांसाहाराचा त्याग शुद्धता, स्वच्छता, सात्विकता, उपासना यांचे निष्ठेने पालन करण्यास सुरवात केली. आनंद पांडे हे बिरसा मुंडा चे धार्मिक गुरु होते. (<https://hi.vikaspedia.in> या वेबसाइटवर

आनंद पांडे हे स्वासी जातीतील धार्मिक व्यक्ती असून बंदगाव येथील जमीनदार जगमोहन सिंह यांच्या मुंशी होते. आनंद पांडे यांच्या सोबत बिरसा गौडबेडा, बमनी, पतपुर या सारख्या गावात फिरत यातच बमनी या गावात एका वैष्णव साधू शी बिरसा संपर्कात आला. तीन महिने त्याच्याकडून धार्मिक उपदेश घेतले. त्याच्याच उपदेशातून प्रभावित होऊन बिरसा यांनी मास खाणे सोडले, व जानवे धरण करून पूर्णपणे धार्मिक आचरण सुरु केले. असा उल्लेख आढळून आला.) बिरसा आनंद पांडे यांच्या जवळपास तीन वर्षे संपर्कात राहिला. 1894 साली आनंद पांडे यांच्या पासून दूर झाल्यानंतर बिरसा पूर्णपणे धार्मिक प्रभावात राहत. लोकांना उपदेश करणे, प्रवचन करणे, गोहत्या बंदी, मांस खाणे, दारू पिने, चोरी करणे, हत्या, पशुबळी, बहुविवाह या सारख्या बाबींना व विविध प्रथांना विरोध करणे, अंधश्रद्धाचे निर्मूलन, सहकार्य, संघटन, स्वछता शिक्षणाचे महत्व लोकांना पटवून सांगणे, जखमी, आजारी व्यक्तींचा इलाज करणे, महामारीत आजारी लोकांची सेवा करणे, या सारखी कार्ये करू लागला. त्याचा बरोबर ख्रिश्चन मिशनर्यांच्या धर्मप्रसार कार्यावर आणि जमीनदार, ठेकेदार, सावकार बाह्य गैरआदिवासी लोक या सारख्या घटकांवर टीका करणे चालूच ठेवले. त्याच्या या कार्यातून मुंडा जमातीत धार्मिक जाणीव, जागृती व सुव्यवस्था निर्माण झाली. यातूनच त्याचे रूपांतर भगवान बिरसा वा धरती बाबा मध्ये झाले. अल्पावधीतच बिरसा यांचा मोठ्या प्रमाणात प्रचार व प्रसार झाला. त्याच्या उपदेशातून अनेक मुंडा सरदारांनी ख्रिश्चन धर्म सोडून बिरसायांचे अनुयायी बनले. आशा पद्धतीने मूळ मुंडा धर्म, हिंदुधर्म, ख्रिश्चन धर्म वैष्णव धर्माच्या प्रभावातून बिरसा यांचे भगवान बिरसा वा धरती बाबा मध्ये रूपांतरण होऊन बिरसाईट धर्माची निर्मिती झाली.

राजकीय विद्रोह (उलगूलून)

बिरसा मुंडा राजकीय विद्रोहाची पार्श्वभूमी

* 1857 च्या उठावानंतर ब्रिटिशांनी ताब्यात घेतलेल्या जमीनी परत घेण्यासाठी मुंडा सरदारांनी चालवलेले सरदार आंदोलन * ब्रिटिशांनी लागू केलेले वनीकरणासंबंधीचे कायदे, मोठ्या प्रमाणात होणारी जंगलतोड, आदिवासींवर लादण्यात आलेले जंगलविषयक निर्बंध, त्यातून त्यांच्या दैनंदिन जीवनात निर्माण झालेल्या अडचणी, बाह्य गैरआदिवासी लोकांच्या वसाहती, त्यांचा वाढणारा हस्तक्षेप, दारू तयार करण्यासाठी देण्यात आलेले परवाने, आदिवासींवर विशेषतः आदिवासी महिलांवर होणारे अत्याचार व त्यातून आदिवासींच्या मनात निर्माण झालेला असंतोष. * ख्रिश्चन धर्म प्रसारकांकडून आदिवासींना देण्यात आलेली प्रलोभने, मोठ्या प्रमाणात होणारी धर्मांतरे, मुंडा आदिवासी जमातीबाबत धर्म प्रसरकांनी केलीली विधाने. * 1894 च्या दुष्काळात ब्रिटिश शासनाने सक्तीची केलेली महसूल वसुली, त्यातून जमीनदार, ठेकेदार आणि सावकार या सारख्या घटकांकडून आदिवासींची होणारी आर्थिक लूट व त्यातून निर्माण झालेला कर्जबाजारीपणा, भूमिहिनता व वेठबिगारीपणा.

या सारख्या घटकांनी बिरसा यांना चळवळ उभी करण्याबाबत योग्य अशी पार्श्वभूमी तयार करून दिली. व याच पार्श्वभूमीच्या आधारावर बिरसा यांनी आदिवासींना संघटित केले. बिरसा यांच्या सांगण्यावरून अनेक मुंडा आदिवास्यांनी ब्रिटिश, जमीनदार, ठेकेदार यांच्याकडे कामावर जाण्यास बंद केले. यातूनच पुढे 1895 साली बिरसा यांनी ब्रिटिश शासनाविरुद्ध बंडखोरी जाहीर करून स्वराज्याची घोषणा केली. त्यामुळे 26 ऑगस्ट 1896 रोजी बिरसा यांना अटक करून दोन वर्षांची शिक्षा देण्यात आली. त्यामुळे बिरसा यांना अधिक लोकप्रियता प्राप्त झाली.

30 नोव्हेंबर 1897 रोजी बिरसा यांची सुटका झाली. शिक्षा भोगून आल्यानंतर काही काळातच त्याने पुन्हा संघटन सुरु केले. व डुम्बरी पहाडीवर एका मोठ्या सभेत राजकीय रूपात बिरसासेवा दलाची स्थापना केली. व त्या मार्फत बिरसाईट धर्मप्रसार, संघटन आणि आंदोलनाचा प्रसार व प्रचार, विद्रोहाची तयारी या सारखी कार्य सुरू झाली. या विद्रोहात मोठ्या प्रमाणावर मानकी मुंडा, एक वीरांगना, प्रमुख नायिका म्हणून उल्लेख असलेल्या श्रीमती बंकन मुंडा, श्रीमती मझिया मुंडा, श्रीमती इंदंग मुंडा या सारख्या अन्य स्त्रियांनी सहभाग घेतला. विद्रोहाची तयारी पूर्ण झाल्यानंतर योजनाबद्धरीतीने ख्रिसमसच्या आदल्यादिवशी म्हणजे 24 डिसेंबर 1899 रोजी एकाच वेळी ख्रिश्चन वसाहती, चर्च, मुरहू इंग्लिकन स्कुल भवन, पोलीस स्टेशन, सरकारी कार्यालय यावर बाणाचा वर्षाव केला. सरकारी गोदामांना आग लावली. हा विद्रोह अल्पावधीतच चक्रधरपूर, खुंटी, करी, तोरपा, तमाड आणि बसिया परिसरात पसरला. विद्रोहाच्या वाढत्या प्रभावाकडे पाहून बिरसांनी घोषणा केली की, ब्रिटिश प्रशासनच खरा शत्रू आहे. या घोषणे नंतर हे आंदोलन आणखी चिघळले. या आंदोलनात मोठ्या प्रमाणावर महिला, तरुण सहभागी झाले. आंदोलनाची शक्ती दिवसेंदिवस वाढू लागली. त्यामुळे ब्रिटिश शासन हतबल झाले होते. तेव्हा ब्रिटिश शासनाने पोलीस आणि सैन्याच्या मदतीने हे आंदोलन दडपण्यासाठी अनेक बिरसाच्या अनुयायांना अटक केली. व बिरसा यांना पकडण्यासाठी पूर्ण शक्तीपणाला लावली. त्यातच 9 जानेवारी रोजी साईलरकब मोठा विद्रोहाची तयारी करण्याच्या उद्देशाने मुंडा ची बैठक होणार असल्याची बातमी कळताच पोलीस मुंडाना पकडण्याकरिता तेथे पोहचले. त्यातून पोलीस आणि आंदोलनकर्ते यांच्यात संघर्ष झाला. त्यात अनेक आंदोलनकर्ते, महिला, मुले आणि पोलीस मारले गेले. बाण, दगड, मशाली पोलिसांच्या बंदुकी समोर फारकाळ तग धरू शकल्या नाहीत. येथेच बिरसा यांचे आंदोलन की जे उलगुलन म्हणून ओळखले जाते ते ब्रिटिशांनी चिरडून टाकले. पण बिरसा यांना पकडण्यात त्यांना यश आले नाही.

मृत्यू :-

बिरसा यांना पकडण्यासाठी कूट नीतीचा वापर करून 500 रु इनाम घोषित केला. पैश्याच्या लालसे पोटी काही आदिवासी तरुणांनी बिरसा यांचा पत्ता सांगितला व त्या आधारावर ब्रिटिशांनी 3 फेब्रुवारी 1900 रोजी बिरसा यांना चक्रधरपूर येथून अटक केली. व त्याच्यावर आणि 482 अनुयायांवर खटले भरून त्यांना तुरुंगात टाकले. बिरसा यांना रांची येथील कारागृहात ठेवण्यात आले. तेथे त्याचा अतोनात छळ करण्यात आला. व 9 जून 1900 रोजी बिरसा मुंडा यांचा तुरुंगात मृत्यू झाला. कॉलरा आजार हे त्यांच्या मृत्यूचे कारण सांगण्यात आले. परंतु असे म्हटले जाते की, विष देऊन त्यांना मारण्यात आले. एका 25 वर्षांच्या युवकाला तुरुंगात मारणे यावरून बिरसा यांनी निर्माण केलेली दहशत आणि ब्रिटीश शासनाची क्रूरता लक्षात घेता येते. मृत्यू नंतर रांची येथील डिस्टिलरी पुलाजवळ त्यांचा अंत्यविधी करण्यात आला.

बिरसा मुंडा चळवळीचे परिणाम :-

बिरसा मुंडा चळवळ सामाजिक, धार्मिक आणि राजकीय दृष्टी कोणातून घडून आल्याने तीचा ब्रिटिश शासन, जमीनदार व पोलीस यंत्रणा यावर खोलवर परिणाम झाला

1. बिरसा मुंडा चळवळीचा परिणाम म्हणून आदिवासी समाजाची जमीनदाराच्या पाश्यातून सोडवणूक करणे व त्यांच्या शेतीसंबंधित समस्या सोडविण्याचा प्रयत्न सुरु झाला.

2. 1908 मध्ये छोटा नागपूर मध्ये Chotanagpur Tenancy Act हा कायदा लागू करण्यात आला या कायद्याने आदिवासींची जमीन गैर आदिवासींना घेण्यास बंदी घालण्यात आली.
3. 1902 मध्ये गुमला व 1908 मध्ये खुंटी या ठिकाणी तहसीलची स्थापन करण्यात आले.
4. जादू - टोणा, भूत-प्रेत, हत्या, पशुबळी, यांना आदिवासी समाजात विरोध होऊ लागला.
5. बिरसा मुंडा चळवळीचा परिणाम म्हणून आदिवासी समाजात समाजसुधारणा व धर्मासंबंधी चळवळी उदयास आल्या.
6. बिरसा मुंडा चळवळीचा परिणाम म्हणून आदिवासी समाजात ताना भगत सारख्या अन्य चळवळी सरकारच्या विरोधात उभारल्या गेल्या.

निष्कर्ष :-

1. ब्रिटिश कालखंडात आदिवासी चळवळीची सुरवात झाली.
2. आदिवासी चळवळीचा संबंध अन्याय- अत्याचार, शोषण, अस्तित्व यांच्याशी आहे. स्वातंत्र्या नंतर ही आदिवासी चे शोषण व अत्याचार थांबला असला तरी ही आपली संस्कृती आणि अस्तित्व टिकवण्यासाठी या आदिवासीसमाजाला चळवळी कराव्या लागत आहेत.
3. स्वातंत्र्यापूर्वी ज्या काही आदिवासी चळवळी घडून आल्या त्यातील एक महत्वपूर्ण आदिवासी चळवळ म्हणून बिरसा मुंडा चळवळीकडे पहिले जाते कारण याच चळवळीतून ब्रिटिश शासनासमोर कडवे आव्हान उभा करणारा पहिला आदिवासी जननायक पुढे आला.
4. बिरसा मुंडा हे निर्धन कुटुंबात जन्मास आले आणि आपल्या स्पष्टवोक्ती, अभ्यासू, मुसद्दी, निर्भीडपणा, समयसूचकता, संघटन कौशल्य, या सारख्या गुणांच्या आधारे तत्कालीन संपूर्ण आदिवासी समाजाच्या मनावर आदिराज्य निर्माण करणारे दैवत, क्रांतिवीर ठरले.
5. बिरसा मुंडा हे शिक्षित होते. त्यांना मुंडारी, हिंदी आणि इंग्रजी भाषा अवगत होत्या. म्हणजे मुंडा आदिवास्यांना बिरसाच्या रूपात शिक्षित नेतृत्व प्राप्त झाले होते.
6. बिरसा मुंडा यांनी बिरसाइट धर्म आणि बिरससेवा दलाच्या (धर्मसत्ता आणि राजसत्ता) माध्यमातून जे धार्मिक, सामाजिक, राजकीय संघटन केले. त्यावरून त्याचे संघटन कौशल्य लक्षात घेता येते.
7. बिरसाईट धर्माच्या माध्यमातून त्यांनी ख्रिश्चन धर्म तथा धर्मातरास विरोध, गोहत्या बंदी, मांस खाणे, दारू पिने, चोरी करणे, हत्या, पशुबळी, बहुविवाह या सारख्या बाबींना बंदी घातली. विविध प्रथांना विरोध अंधश्रद्धा निर्मूलन, सहकार्य, संघटन, स्वच्छता शिक्षणाचे महत्व, रोगराईच्या काळात रोग्याची सेवा, उपचार, यासारखी महत्वपूर्ण कार्य करून बिरसामुंडा यांनी मुंडा आदिवासी समाजात धार्मिक आणि सामाजिक सुधारणार घडून आणल्या.
8. आर्थिक पातळीवर कराच्या रूपात होणारी आर्थिक लूट, जमींदार, साहुकार, व्यापारी, यांच्या कडून होणारे आर्थिक शोषण आणि गैर आदिवासींच्या विरोधात याच्या विरुद्ध आवाज उठवून भूमिहिनता, कर्जबाजारीपणा आणि वेठबिगारी यातून आदिवास्यांना बाहेर काढण्यासाठी केलेला प्रयत्न केले.
9. ब्रिटिश अधिकारी, पोलीस जमीनदार, यांच्या कडून मुंडा स्त्रियांचे होणारे शोषण थांबविण्यासाठी व चळवळीत स्त्रियांचा सहभाग या बाबी बिरसा स्त्री विषयक दृष्टी स्पष्ट करतो.
10. वन कायद्यास व मोठ्या प्रमाणावर होणाऱ्या जंगल तोडीस तसेच गैर आदिवासींच्या होणाऱ्या वसाहतीस बिरसा याच्या कडून होणारा विरोध पर्यावरणीय दृष्टी स्पष्ट करतो.

11. आदिवासी समाजास वनासंबंधित आणि जमिनीचे आधीकार स्वतंत्र राज्याची घोषणा यासारखे अन्य आधीकार प्राप्त करू देण्याकरिता केलेला पर्यंत म्हणजे राजकीय पातळीवरील अधिकाराची प्राप्ती होती.

12. आपल्या 25 वर्षांच्या कालखंडात बिरसा यांनी केलेले कार्य बेबरच्या दैवीगुणाधिष्ठित आधीकाराचे उत्तम उदाहण आहे.

13. बिरसा मुंडा यांनी ब्रिटिश शासन व्यवस्थेच्या विरुद्ध तयार केलेले संघटन, दिलेल्या घोषणा, आणि ब्रिटिशांना हाकलून लावण्यासाठी उभारलेला कडवा संघर्ष व दिलेले बलिदान या बाबी भारताच्या स्वातंत्र्य संग्रामातील योगदान सिद्ध करते.

केवळ आपल्या 25 वर्षांच्या जीवनात आपल्या कर्तृत्वाच्या जोरावर मुंडा आदिवास्यांचे धार्मिक, सामाजिक, राजकीय, सांस्कृतिक नेतृत्व करून ब्रिटिश राजवटीसमोर कडवे आव्हान उभे करून आदिवासी समाज क्रांतीचा जननायक, धरती आबा, बिरसा भगवान, स्वातंत्र्य सेनानी, समाज सुधारक, धर्मसुधारक, धर्मरक्षक, धर्मप्रसारक, उत्तम व कुशल संघटक, क्रांतिकारक या सारख्या कितीतरी उपाधीने आपली ओळख निर्माण करून इतिहासाला देखील दाखल घेण्यास भाग पडणारे एक बहुआयामी वादळ म्हणजे बिरसा मुंडा होय.

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गडचिरोली जिल्हयातल्या भामरागड तालुक्यातील माडिया गोंडांचे
समाजजीवन : एक भौगोलिक दृष्टिक्षेप

प्रा. डॉ. दिलीप मनोहरराव मुगळे

प्राचार्य व संशोधन मार्गदर्शक, डॉ. शिवलिंग शिवाचार्य महाराज प्रतिष्ठानचे, अध्यापक
महाविद्यालय, अहमदपूर. जि. लातूर मो. ९५२७८७६९६९

शोधसारांश

“माडियागोंड” ही गोंड जमातीचीच एक उपजमात आहे. गोंड जमातीतील इतर उपजमातीपेक्षा ‘माडिया’ जमात अतिशय मागासलेली म्हणून समजली जाते. भामरागडच्या पूर्वेस छत्तीसगड राज्याच्या सीमेलगत पेरनार व कुवाकुडीच्या भागात घनदाट जंगले व अतिदुर्गम भागामध्ये ही जमात वास्तव्य करताना दिसून येते. भामरागड व त्याच्या आजूबाजूचा नद्यांच्या संगमाचा माडिया परिसर निसर्ग सौंदर्याने नटलेला प्रदेश आहे. ‘माडिया’ या शब्दाची निर्मिती माडाच्या प्रदेशात राहणारे आदिवासी लोक या अर्थाने झालेली आहे. माड हा वृक्ष या लोकांचा आवडता वृक्ष आहे. या प्रदेशात माडांची संख्याही भरपूर आहे. त्यामुळेच त्यांना माडाच्या वृक्षाच्या सानिध्यात राहणारा तो माडिया असे नाव प्रचलित आहे. माडियागोंड जमातीत वस्तीच्या ठिकाणावरून त्यांच्यात प्रमुख दोन गट दिसतात. त्यापैकी जे लोक उंच पहाडाच्या ठिकाणी राहतात त्यांना ‘बडामाडिया’ तर जे सखल मैदानी प्रदेशात किंवा पहाडाच्या पायथ्याला राहतात त्यांना ‘छोटा माडिया’ किंवा ‘मुरिया’ या नावाने ओळखले जाते. मुरियांच्या प्रदेशात सखल मैदानी प्रदेशात मुरवृक्ष सर्वत्र आढळून येतात. म्हणून मुरवृक्षाच्या सानिध्यात राहणारा तो ‘मुरिया’ असे म्हटले जाते. डोंगराळ व दाट वनप्रदेशातील माडिया गोंडांचा सखल प्रदेशातील अन्य लोकांशी क्वचितच संबंध येतो.

बीजसंज्ञा :-;Keywords) अनूसूचित जमाती, माडियागोंड.

प्रस्तावना :- (Introduction)

जगाच्या कानाकोपऱ्यात विविध देशामध्ये आदिवासी समाज विविध नावांनी आढळून येतो. भारतातसुद्धा आदिवासी जमातींची संख्या लक्षणीय प्रमाणात आढळत असलेली दिसून येते. भारतामध्ये एकूण ७०० प्रकारच्या वेगवेगळ्या नावांनी आदिवासी समाज वास्तव्य करताना दिसून येतो. त्यापैकी महाराष्ट्रामध्ये एकूण ४७ आदिवासी जमाती आढळून येतात. तर प्रस्तुत अभ्यासक्षेत्राचा विचार केल्यावर गडचिरोली जिल्हयात गोंड, कोलाम, परधान, हलबा, कंवार, ओरॉव/धनगड या सहा आदिवासी जमातींची संख्या अधिक आढळते. तर भामरागड तालुक्यात गोंड या आदिवासी जमातींचीच एक उपजमात माडियागोंड या नावाने इंद्रावती नदीच्या दोन्ही तीरावर लहान-लहान वस्त्यां विखुरलेल्या स्वरूपात आढळून येतात.

अभ्यासक्षेत्र (study Area)

स्थान :- भामरागड तालुक्याचे महाराष्ट्राच्या नकाशातील स्थान पाहता ते महाराष्ट्राच्या पूर्व विदर्भातील गडचिरोली जिल्हयाच्या नकाशात आग्नेय-पूर्व दिशेस आहे. भामरागड हा तालुका महाराष्ट्राच्या अतिपूर्वेकडील तालुका म्हणून ओळखला जातो. त्याच्या पूर्वेस छत्तीसगड या राज्याची सीमा लागून आहे. हा भाग डोंगराळ, व पर्वतीय दऱ्याखोऱ्यांचा आहे. तसेच घनदाट

जंगलांचा, दुर्गम व पहाडी म्हणून ओळखला जातो. या तालुक्यातून पामुलगौतम, इंद्रावती व पर्लकोटा या नद्या वाहतात. व इंद्रावती नदीच्या दोन्ही काठावर माडिया गोंडांचे वस्तीस्थान असलेले दिसून येते.

विस्तार :- तालुक्याचा अक्षवृत्तीय विस्तार १९° ४१' ४८'' उत्तर असून रेखावृत्तीय विस्तार ८०° ५५' ९७'' पूर्व एवढा आहे. तसेच भामरागड या तालुक्याचा विस्तार महाराष्ट्राच्या अतिपूर्वेकडील भागात पसरलेला दिसून येतो.

सीमारेषा :- गडचिरोली जिल्हयात छत्तीसगड राज्याच्या सीमेलगत नवनिर्मित भामरागड हा तालुका आहे. या तालुक्याची निर्मिती ही १५ ऑगस्ट १९९२ साली मा.मुख्यमंत्री श्री. सुधारकरराव नाईक यांच्या कार्यकालात झाली. तालुक्याच्या निर्मितीपूर्वी हा तालुका एटापल्ली या तालुक्याचाच एक भाग होता. या तालुक्याला एका बाजूने पूर्व दिशेस छत्तीसगड राज्याची सीमा आहे. पश्चिमेस अहेरी व एटापल्ली या तालुक्याची सीमा, उत्तरेस व वायव्येस एटापल्ली तालुका, दक्षिणेस छत्तीसगड राज्य तसेच ईशान्येस छत्तीसगड राज्यातील बस्तर जिल्हयाची सीमारेषा आहे. या तालुक्याच्या महत्वाच्या सीमा आहेत. तेव्हा अशाप्रकारे छत्तीसगड व महाराष्ट्र या दोन राज्यांच्या सीमेवरील अतिदुर्गम व डोंगराळ प्रदेशातील हा तालुका आहे. पर्वत, टेकड्या, नद्या, दऱ्याखोऱ्या व डोंगराळ प्रदेश, घनदाट जंगले हे सुध्दा या तालुक्याचे विशेष स्रष्टीसौंदर्य आहे. एकंदरीत भामरागड तालुक्याचा वरील गोष्टींनी विचार केला असता हा तालुका गडचिरोली जिल्हयातील एक विशेष तालुका म्हणून ओळखला जातो. तालुक्याच्या मध्यभागी इंद्रावती नदीकाठावर भामरागड हे तालुक्याचे ठिकाण असून या तालुक्यात बिनागुंडा जवळ रजिरप्पी नावाचा धबधबा आहे. तालुक्यातील हा धबधबा म्हणजेच निसर्गरम्य ठिकाण व पर्यटनस्थळ म्हणून ओळखले जाते. तसेच भामरागड जवळ ज्येष्ठ समाजसेवक रमन मॅगसेसे पुरस्कार विजेते डॉ. प्रकाश आमटे व डॉ. मंदाकिनी आमटे यांनी स्थापन केलेला 'हेमलकसा लोकबिरादरी प्रकल्प' आदिवासींसाठी स्थापन करण्यात आलेला एक प्रकल्प याच तालुक्यात आहे. या प्रकल्पाद्वारे माडियागोंडांच्या आरोग्याविषयी मोफत व निस्वार्थ सेवा पुरविली जाते.

उद्दिष्ट्ये (Objectives)

१. भामरागड तालुक्यातील माडिया गोंडांचे समाजजीवन अभ्यासणे.
२. उद्दिष्ट्यांना अनुसरून निष्कर्ष काढणे.
३. निष्कर्षांना अनुसरून शिफारशी सुचविणे.

व्याप्ती (Scope)

प्रस्तुत शोधनिबंधासाठी गडचिरोली जिल्हयातल्या एकूण १२ तालुक्यापैकी फक्त भामरागड या तालुक्याचीच निवड केलेली आहे. कारण माडियागोंडांचे मूळ वस्तीस्थानच हे भामरागड तालुका हे आहे. म्हणून सदरील संशोधन विषयाची व्याप्ती ही भामरागड या तालुक्यापुरतीच मर्यादित आहे.

महत्त्व (Importance)

कोणत्याही समाजात कमी जास्त प्रमाणात समस्या असतातच. त्यातल्या त्यात आदिवासी समाजात तर या समस्यांचे प्रमाण हे अधिकच असलेले दिसून येते. आदिवासी समाज हा इतर समाजापेक्षा मागासलेला दिसून येतो. त्यामुळे आदिवासी समाजाविषयी अध्ययन करणे महत्वाचे वाटते. त्यातल्या त्यातच माडियागोंड ही एक गोंडांची उपजमात अतिमागास (Primitive) असल्यामुळे माडिया गोंडांच्या समाजजीवनाचा अभ्यास करणे विशेष महत्वाचे वाटते.

माहितीस्रोत व संशोधन अभ्यासपध्दती (Data Collection & Research Methodology)

सदरील संशोधनाच्या अनुषंगाने अभ्यास करण्यासाठी प्राथमिक व दुय्यम स्वरूपाच्या माहितीच्या आधारे संशोधन कार्य पूर्णत्वास नेण्यात आले आहे. यामध्ये आदिवासीसंबंधी संदर्भग्रंथ, शासनाने प्रकाशित केलेले विविध अहवाल, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे.यांचा अहवाल, आदिवासी संशोधन पत्रिका तसेच विविध वर्तमानपत्रामध्ये प्रकाशित लेख, मासिके, इंटरनेट इ.चा वापर माहितीस्रोत म्हणून करण्यात आलेला आहे.

विषय विवेचन (Discussion)

महाराष्ट्रात फक्त ४७ प्रकारच्या अनुसूचित जमाती म्हणजेच आदिवासी राहत असलेले दिसून येतात. त्यांपैकीच गोंड ही एक आदिवासी जमात होय. महाराष्ट्राच्या पूर्व विदर्भातील गडचिरोली जिल्ह्यात 'गोंड' ही एक आदिवासी जमात असून गोंडांनी व्याप्त प्रदेशाला 'गोंडवन' या नावाने ओळखले जाते. म्हणूनच गडचिरोली जिल्ह्यात नव्याने स्थापन करण्यात आलेल्या विद्यापीठाला गोंडवन या नावावरूनच गोंडवाना विद्यापीठ असे नाव देण्यात आलेले आहे. या गोंड जमातीची देखील 'माडियागोंड' ही एक उपजमात म्हणून ओळखली जाते. तिचे उगमस्थान हे इंद्रावती, पामुलगौतम, पर्लकोटा या नदीकाठच्या प्रदेशात भामरागड या तालुक्यात आहे. माडियागोंडांचा समावेश हा अतिमागास जमातीमध्ये केलेला आहे. गोंड ही मुख्य जमात असून तिच्यात अनेक पोटजमाती आढळतात. त्यात प्रामुख्याने 'माडियागोंड' महाराष्ट्रातल्या गडचिरोली जिल्ह्यात भामरागड तालुक्यातील डोंगराळ भागात दाट वस्ती करून राहणाऱ्या आदिवासी जमातीपैकी एक आदिवासी जमात आहे.

गोंड :- गोंड या आदिवासी जमातीच्या खालील चार उपजमाती पडतात.

१.माडिया गोंड :- माडिया गोंडांचे प्रमुख दोन प्रकार पडतात.

१.बडामाडिया २. छोटामाडिया /मूरिया :- भारतातील सर्वात मागासलेली आदिवासी जमात म्हणून छोटामाडिया ही जमात ओळखली जाते.

२.राजगोंड ३.धुर्वे किंवा नाईक गोंड ४.खातेला किंवा खातुलवार गोंड

अशाप्रकारे महाराष्ट्रात आढळून येणाऱ्या गोंड या आदिवासी जमातींची वरीलप्रमाणे चार प्रमुख उपप्रकारात विभागणी केली जाते. 'माडिया' म्हणजेच माड ब्रक्षाच्या प्रदेशात राहणारे लोक. माडियागोंड ही गोंडांचीच एक उपजमात असून गोंड जमातीतील इतर उपजमातीपेक्षा ती एक

अतिमागास जमात म्हणून अशी तिची ओळख आहे. माडिया आणि गोंडांचे मूळ मात्र सारखे असू शकते. ही जमात गडचिरोली जिल्ह्यात भामरागड, सुरजागड या तालुक्यातील अतिशय घनदाट जंगलात, दुर्गम भागात वास्तव्य करून राहते. भामरागड हे तालुक्याचे ठिकाण असून ते इंद्रावती व पर्लकोटा या दोन नद्यांच्या संगमावर वसलेले आहे. भामरागड हे नाव तेथील 'भामरा' देवीच्या नावावरून पडले आहे. भामरागड तालुक्यात लाहेरी ते कुवाकुडी हे सुमारे २० किलोमीटरचे अंतर दाट जंगलातून आणि बिकट वाटेने चालत गेल्यावर माडियागोंड जमातीचे दर्शन घडून येते. माडिया आदिवासींची वस्ती भामरागड पासून ते गडचिरोली व धानोरा तालुक्यात तसेच छत्तीसगड राज्यात बस्तर जिल्ह्यापर्यंत त्यांची वस्ती आढळून येते. गडचिरोली जिल्ह्यातील पूर्वेकडील भागात छत्तीसगड राज्याच्या सीमेलगत उत्तर— दक्षिण दिशेत वाहणारी इंद्रावती नदी आहे. या नदीच्या काठालगतच्या परिसरात माडिया गोंडांच्या कमी जास्त ४२६ वस्त्या पसरलेल्या आहेत. हा प्रदेश निसर्ग सौंदर्याने नटलेला प्रदेश आहे. माडिया गोंडांची वस्ती ही लहान—लहान झोपड्यांची व दूरदूर अंतरावर अतिदुर्गमव घनदाट जंगलामध्ये इंद्रावती नदीच्या दोन्ही काठालगतच्या परिसरात विखुरलेली दिसून येते. माडियागोंड आदिवासींचा परिसर हा उत्तम हवा, जंगल, वनराई, भरपूर पाण्याच्या बारमाही वाहणाऱ्या फेसाळणाऱ्या नद्या, थंडगार आणि गोड्या पाण्याचे निर्मळ झरे व साधी भोळी माणसे यांनी हा प्रदेश एकवटलेला दिसून येतो. तेथील समाजाने निसर्गावर विजय मिळविण्याचा कधीही प्रयत्न केलेला नाही तर निसर्गाशी एकरूप होऊनच मानव आणि सजीव प्राणी आपले जीवन व्यतीत करतात.

बोलीभाषा :- माडियागोंडांची प्रमुख बोलीभाषा गोंडी ही आहे. ती तेलूगू, तामिळ व कन्नड या तीनही भाषांचे मिश्रण आहे.

व्यवसाय :- माडियांचा प्रमुख व्यवसाय हा जंगलातील शिकार करून त्यावर आपला उदरनिर्वाह भागविणे हा आहे. शिकार हा त्यांच्या आयुष्यातील एक महत्वाचा भाग आहे. माडियांच्या भाषेत शिकारीला 'बेटावंदना' असे म्हणतात. काही महत्वाच्या प्रसंगी ते मुंग्याची चटणी करून खातात. शिकारीशिवाय जंगलातील फळे व कंदमुळे गोळा करणे, मासेमारी व पशुपालन यांसारखे व्यवसायही ते आता करू लागले आहेत. अगदी अलीकडे उदरनिर्वाहासाठी स्थिर शेतीचे महत्त्वही त्यांना पटू लागले आहे.

माडियांच्या जीवनात मोहाच्या झाडांना महत्वाचे मानले जाते. कारण मोहांच्या फुलापासून ते दारू तयार करतात. तसेच बियापासून तेल काढतात. मोहाची फुले वर्षभर साठवून ठेवतात. पुरुष व महिला हे दोघेही दारू पिणे पसंत करतात.

शरिररचना व वेशभूषा:- हे शरीराने सडपातळ तर कमी उंचीचे व काळया रंगाचे आहेत. पुरुष कमरेभोवती लंगोटी वापरतात व स्त्रिया कमरेभोवती पांढरे कापड गुंडाळतात. अविवाहित मुली कमरेच्या वरील शरीराचा भाग झाकण्यासाठी चोळी वापरतात. तर विवाहित महिला ते

सुध्दा वापरत नाहीत. म्हणून त्यांच्यात अर्धनग्न असलेला स्त्रियांचा पोशाख दिसून येतो. गळ्यामध्ये विविध रंगांच्या व विविध मण्यांच्या माळा घालतात. त्यांना 'बोटदुमे' असे म्हणतात. नाकात नथ, कानात डुलकी किंवा रिंग घालतात. पायात पैजण घालतात व अंगावर गोंदवून घेण्याची प्रथा आहे.

वस्ती व घरे :- माडिया गोंडांच्या वस्त्या खूपच लहान म्हणजेच सुमारे १५ ते २० घरांच्या असतात. माडियांची वस्ती ही गडचिरोली जिल्ह्यात इंद्रावती नदीच्या काठी भामरागड व सुरजागड या टेकड्यांच्या अतिदाट जंगलात, दुर्गम भागामध्ये लहान-लहान झोपड्यांनी मिळून दूरदूर अंतरावर विस्कटलेल्या स्वरूपात आढळून येतात. महाराष्ट्रातील भामरागड च्या पूर्वेस पेरनार व कुवाकुडीच्या परिसरात आजही अशाच प्रकारच्या ३०-३२ वस्त्या पाहायला मिळतात. त्यांच्या घरात वाकूनच प्रवेश करावा लागतो. कारण, घराचे दरवाजे अतिशय ठेंगणे असते.

सण, उत्सव, संस्कृती व परंपरा :- माडिया हे लोक शेतातील प्रत्येक धान्याची रास केल्यानंतर 'मोवापंडूम' हा सण साजरा करतात. या जमातीत शुभकार्याची सुरुवात करताना 'पंडूम' हा सण साजरा करूनच केली जाते. त्यावेळेस देव-देवतांची व आईवडिलांची पूजा करूनच केली जाते. 'पोलवा' हा माडियांचा एक महत्वाचा सण आहे. त्याला 'पोलो' असेही म्हणतात. गावप्रमुख किंवा पोलिस पाटील या सणाची सुट्टी जाहीर करून त्यादिवशी सर्व गावातील गावकरी मंडळी इतर सर्व कामे बंद ठेवून जंगलातील शिकारीसाठी जातात व मिळेल ती शिकार सामूहिकपणे भोजनासाठी तयार ठेवतात. व संध्याकाळी भोजनवेळी ते मद्यपान तसेच नाचगाणी यामध्ये बेधुंद होऊन ते तो सण साजरा करतात. तसेच हिंदुंचा 'दसरा' हा सणदेखील माडियागोंड पारंपारिक पध्दतीने साजरा करतात. भामरागड तालुक्याच्या जवळच प्राणहिता नदीकाठावर अहेरी हे तालुक्याचे ठिकाण आहे. दसऱ्याच्या दिवशी माडियागोंड स्त्री व पुरुष हजारोंच्या संख्येने अहेरी येथे एकत्र जमतात. या निमित्ताने आजूबाजूच्या गावातील आदिवासींचा एकमेकांशी संबंध येतो व गाठीभेटी होतात. अहेरी येथील हा नयनरम्य आदिवासींचा सोहळा पाहण्यासाठी परिसरातील लोकांची गर्दी जमते.

रेलानृत्य :- माडियागोंडांचे 'रेलानृत्य' हे एक सामूहिक प्रकारचे नृत्य आहे. रेलानृत्य हे त्यांच्या संस्कृतीचे एक अविभाज्य अंग आहे. दररोज ते त्यांच्या वस्तीत संध्याकाळी जेवणानंतर एकत्र येतात व वर्तुळाकार गोल फेर धरून नाचतात. या नृत्यातून मनोरंजनही होते व दुसरे कारण म्हणजेच गाव रात्रभर जागे राहते. व अतिदुर्गम भागातील घनदाट जंगलात ते निवास करित असल्यामुळे त्यांच्या वस्तीला हिंस्र प्राण्यापासून व शत्रूपासून संरक्षण मिळते. विशेष करून त्यात तरुण युवक युवतींचाही सहभाग असतो. त्यातूनच 'घोटूल' सारख्या युवाग्रहांची संकल्पना समोर आली आहे. त्यातूनच तरुण तरुणींच्या एकत्र येण्यामुळे एकमेकांच्या स्वभावाची ओळख होते. व त्यांच्यात आपलेपणा व प्रेमभावना वाढून भावी आयुष्याचा जोडीदार निवडतात. म्हणून 'युवाग्रहे' व 'घोटूल' यांना त्यांच्या जीवनात महत्वाचे स्थान आहे.

सामाजिक जीवन :- माडियागोंड समाजात उच्च नीचता आणि जातीभेद अमान्य आहे. स्प्रश्यास्प्रश्यता तर अजिबातच दिसून येत नाही. समाजामध्ये सर्वांना समान अधिकार व समानतेची वागणूक असते. परंतु रक्तसंबंधांच्या बाबतीत मात्र त्यांच्यात भेद जाणवतो. एकाच गोत्रात ते लोक विवाहबध्द होत नाहीत. माडियागोंडांच्या गावात जातपंचायत असते. पंचायतीचा एक प्रमुख असतो. त्याला गावातील अडीअडचणी सोडविण्याचे अधिकार असतात. परंतु धार्मिक अधिकार नसतो. मंदिराच्या पारावर बसून गावातील समस्येवर तो ज्येष्ठ व वडीलधारी मंडळीशी चर्चा करतो.

भूमिका :- मंदिराची पूजा अर्चा करण्यासाठी एक पुजारी असतो. त्याला 'भूमिका' असे म्हणतात. त्याला गावात मानाचे स्थान असते. कोणताही धार्मिक विधी त्याच्या उपस्थिती शिवाय पार पाडला जात नाही. त्याला त्याबाबतीत बरेचसे अधिकार असतात.

माडियांच्या जीवनातील परिवर्तन :- माडिया गोंडांची मुले आता शैक्षणिक कार्यात सहभागी होऊ लागली आहेत. तसेच त्यांच्या शेतीमध्ये ही स्थिरता येऊ लागली आहे. त्यांच्यातील जादूटोणा व अंधश्रद्धा ही आता दिवसेंदिवस कमी होत चालली आहे. 'घोटूल' या युवाग्रहाला ही आता म्हणावे तेवढे महत्व राहिलेले नाही. पूर्वीच्यापेक्षा सध्याच्या काळात नाचगाणी ही आता दिवसेंदिवस कमी होत आहेत. त्यांच्या सामूहिक जीवनावर प्रगत समाजाचा किंवा बिगर आदिवासींचा फार मोठा प्रभाव पडलेला दिसून येतो.

निष्कर्ष

१) प्रस्तुत शोधनिबंधाच्या अनुषंगाने अभ्यास करताना असे आढळून आलेले आहे की, भामरागड या तालुक्यातच माडियांचे मूळ वस्तीस्थान असून एकूणच माडियांचे जीवनमान हे अतिशय मागास पध्दतीचे दिसून येते. म्हणूनच त्यांना शासनाने अतिमागास (*Primitive*) म्हणूनच घोषित केलेले आहे.

२) त्यांची अर्थव्यवस्था पूर्णपणे निसर्गावर आधारलेली आहे. त्यांची खाद्यसंस्कृती सुध्दा इतर समाजापेक्षा अगदी भिन्न असून आजही ते मुंग्यांची चटणी तसेच भुंगे खाऊन आपला दैनंदिन उदरनिर्वाह चालवितात.

३) त्यांच्यात आरोग्याच्या समस्यांनी उग्र स्वरूप धारण केलेले आहे. कारण वैयक्तिक स्वच्छतेकडे त्यांचे दुर्लक्ष झालेले आहे. लहान बालकात कुपोषणाचे प्रमाण दिसून येते.

शिफारशी

१) निरक्षरता ही आदिवासींची प्रमुख समस्या आहे. त्या द्रष्टीने साक्षरता वाढविणे गरजेचे आहे. उदा. प्रौढसाक्षरता कार्यक्रम.

२) आदिवासी आश्रमशाळेतील गळतीचे प्रमाण कमी करण्यासाठी शालेय स्तरावर प्रयत्न करणे गरजेचे आहे. उदा. मध्यान्ह भोजन योजना कार्यक्रमासारख्या योजना राबविणे गरजेचे आहे.

३) आदिवासींच्या सर्वांगीण विकासासाठी शासकीय कर्मचारी वर्गाने गुड्यांना,पोड यांना मासिक भेटी द्याव्यात. व त्यांच्या समस्यांचा आढावा घेणे व त्यावर उपाययोजना करणे आवश्यक आहे.

४)आदिवासींच्या आरोग्याविषयीची बाब समाधानकारक नाही. त्यामुळे त्यांच्या परिसरातच प्राथमिक आरोग्य केंद्राची स्थापना केली जावी. व डॉक्टर तुमच्या दारी ही योजना प्रत्यक्षात अंमलबजावणी करावी.

समारोप

अशाप्रकारे सारांशरूपाने थोडक्यात सांगावयाचे झाल्यास भूगोलाच्या सामाजिक व सांस्कृतिक भूगोल या शाखेत आदिवासींची वस्ती व घरे तसेच समाज व संस्कृती इतर समाजापेक्षा कशी वेगळी आहे ? याचा अभ्यास प्रस्तुत शोधनिबंधामध्ये महत्वाचा असलेला दिसून येतो.

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डॉ. दिलीप पांडुरंग महाजन

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प्रस्तावना

चांगले आरोग्य असणे हे एक सामाजिक ध्येय आहे. आपल्या घटनेनेही सार्वजनिक आरोग्यात सुधारणा करणे, लोकांचे राहणीमान सुधारणे, त्यांच्या पोशणाचा स्तर वाढविणे या बाबी सरकार आपल्या प्राथमिक कर्तव्यापेक्षा भारतीय संविधानाचे कलम ४७ नुसार एक मानले तर घटनेच्या २१ व्या कलमात जगण्याचा हक्क येतो. त्यानुसार आरोग्य हा मुलभूत हक्क आहे. घटनेने मुलभूत हक्क म्हणून आरोग्य हक्काची हमी दिली असल्याचे सर्वोच्च न्यायालयाने रतलाम नगर पालिकेशी संबंधीत प्रकरणात १९८० साली स्पष्ट केले आहे. सार्वजनिक आरोग्य व औषधीय सुविधेवर गंभीर विचार करून सामान्य माणसाला खात्रीशिर गुणवत्तापूर्ण औषधीय सुविधा मिळण्याची तजवीज केली आहे. हे ध्येय साध्य करण्यासाठी सरकार देखील आरोग्य सुविधा व लोकांना दिर्घकालीन गुणवत्तापूर्ण आरोग्याच्या सुविधांची तजवीज करून कार्यक्षमता, सुलभता, सामर्थ्य, यादृष्टिने विस्तीर्ण मापन करून लोकसंख्येला पौष्टिक आहार, गुणकारी व प्रतिबंधक औषधांची उपलब्धता करणे, हे शासनासमोर मोठे आव्हान आहे. एड्स, मधुमेह, टी.बी., कॅन्सर, चिकनगुणीया, H₁N₁ इ. रोगांच्या औषधीय सुविधांचा साठा वाढविण्याची गरज आहे. तसेच डोंगराळ व आदिवासी भागात औषधीय सुविधांची उपलब्धता करणे निकडीचे आहे. आजही बालमृत्यू, माता मृत्यू प्रमाण कमी करणे गरजेचे आहे. वाढती लोकसंख्या नियंत्रीत करून आरोग्याची प्रादेशिक विषमता कमी करण्यासाठी सरकारला आरोग्याच्या हक्काने धोरणात्मक कारवाई करणे अत्यंत आवश्यक आहे. कूपोषणामुळे जुन २०२० मध्ये २४५९ तीव्र व मध्यम कुपोषणाची प्रकरणे समोर आली. एकटया बुलडाणा जिल्ह्यात २०१९ मध्ये १७७, २०२० मध्ये ३२०, २०२१ मध्ये १०४ तीव्र कुपोषित बालके आढळली. मानवी जीवन सुदृढ राहण्यासाठी आरोग्याचे वेगळेच महत्त्व आहे. निरामयी आरोग्य अबाधीत राखण्यासाठी रुग्णालयातून मिळणारी आरोग्य सेवा त्यासाठी आवश्यक मानली जाते. रुग्णवाहीकांची संख्या महाराष्ट्रात १४९७४ एवढीच आहे. एक लाख लोकसंख्येमागे फक्त १२ च रुग्णवाहिका असल्याचे निदर्शनास आले. १९७९ मध्ये हे प्रमाण फक्त ०.९ इतकेच होते म्हणून या अनुषंगाने ह्या संशोधनावर शोधनिबंधात विदर्भातील आदिवासी समाजातील सार्वजनिक आरोग्य विषयक प्रश्न (परिणाम व उपाय) या विषयावर प्रकाशझोत टाकण्याचा थोडक्यात प्रयत्न करण्याचा आटापिटा संशोधकाने केला आहे.

विषयाचा परिचय

सर्वांसाठी आरोग्य ही जागतिक आरोग्य संघटनेचे दुरदृष्टीमुळे ७ एप्रिल १९४८ पासून यावर भर देण्यात येत आहे. त्यासाठी १९५७ मध्ये बळवंतराव मेहता समिती स्थापन करून या समितीने त्रिस्तरीय पंचायतराज पध्दतीची शिफारस केली. ग्रामिण भागात प्रोत्साहनात्मक प्रतिबंधात्मक व उपचारात्मक सेवा देण्यासाठी प्रत्येक आरोग्य केंद्राच्या अंतर्गत ३ आरोग्य उपकेंद्र अशी रचना केली गेली. लोकांना वैद्यकीय सेवा पुरविणे, संसर्गजन्य आजारांपासून त्यांचे संरक्षण करणे, माता व बाल आरोग्य कार्यक्रम, कुटूंब कल्याण, शालेय आरोग्य, आरोग्य शिक्षण, पोषाहार कार्यक्रम

राबविणे, या जबाबदाऱ्या प्राथमिक आरोग्य केंद्रावर सोपविण्यात आल्या, सामान्य क्षेत्रात दर ५००० लोकसंख्येसाठी एक आरोग्य उपकेंद्र तर दुर्गम व डोंगराळ भागासाठी दर ३००० लोकसंख्येसाठी एक उपकेंद्र असा निकष ठरवला गेला. प्राथमिक आरोग्य केंद्राच्या बाबतही सामान्य क्षेत्रात दर ३०,००० लोकसंख्येसाठी एक प्राथमिक आरोग्य केंद्र तर दुर्गम व डोंगराळ भागात दर २०००० लोकसंख्येसाठी एक प्राथमिक आरोग्य केंद्र असा निकष ठरविण्यात आला. आजही याच निकषानुसार प्राथमिक आरोग्य केंद्रे व उपकेंद्रे स्थापन करण्यात येतात.

लोकांना विविध तज्ञ डॉक्टरांच्या सेवा उपलब्ध व्हाव्यात, शस्त्रक्रिया सुविधा, तपासण्या व अन्य उपचा प्राप्त व्हावेत म्हणून दर ४ प्राथमिक आरोग्य केंद्रामागे एक ग्रामीण रुग्णालय अथवा कम्युनिटी हेल्थ सेंटर व प्रत्येक जिल्ह्यासाठी एक सामान्य रुग्णालय अशा पध्दतीने सरकारी आरोग्य संस्थांची स्थापना करण्यात आली.

अभ्यास विषयाची उद्दिष्टे

१. आदिवासी भागातील सार्वजनिक आरोग्य कार्यक्रमांचा अभ्यास करणे
२. आरोग्यावर होणाऱ्या खर्चाचा अभ्यास करणे.
३. आदिवासी क्षेत्रातील समस्यांचा अभ्यास करणे.
४. आदिवासी क्षेत्रातील सार्वजनिक आरोग्य व्यवस्था मजबूत करण्यासाठी समस्यांवर उपाय सुचविणे.
५. सार्वजनिक आरोग्य सुविधांबद्दल आदिवासींचे अनुभव अभ्यासणे.

अभ्यासाची गृहितके

१. डोंगराळ आदिवासी भागात आरोग्य सुविधांचा तुटवडा आहे
२. आदिवासी समाजात अंधश्रद्धांचा पगडा आहे
३. लाभार्थी आदिवासी भागातील आहे
४. आरोग्य असुविधांमुळे कार्यक्षमतेवर व आरोग्यावर परिणाम होतो.

अभ्यासाची संशोधन पध्दती

सदरचा संशोधन पर शोध निबंध लेखासाठी दुय्यम साधनांचा उपयोग करण्यात आला आहे. दुय्यम माहितीसाठी विविध पुस्तके, ग्रंथ, वार्षिकांक, अहवाल, मासिके, साप्ताहिके व विविध दैनिक वर्तमान पत्रे इ. चा उपयोग करण्यात आला आहे. ही साधने आरोग्याशी संबंधीत विषयाशी निगडीत आहेत.

भारतातील व महाराष्ट्रातील आदिवासी लोकसंख्येचे प्रमाण

तपशील	१९६१	१९७१	१९८१	१९९१	२००१
एकुण लोकसंख्या	३९५.५४	५०४.१२	६२७.८४	७८९.३७	९६८.७९
एकुण आदिवासी लोकसंख्या	२३.०७	३८.४१	५७.७२	७३.१८	८५.७७
आदिवासी लोकसंख्येची एकुण लोकसंख्येशी टक्केवारी	५.८३	७.६२	९.१९	९.२७	८.८५

भारतात आदिवासी लोकसंख्येचे एकुण लोकसंख्येशी असणारे राष्ट्रीय पातळीवरील प्रमाण ८.०१ टक्के तर महाराष्ट्रात हेच प्रमाण ९.२७ टक्के एवढे आहे.

महाराष्ट्राची एकुण व आदिवासी लोकसंख्या
महाराष्ट्राची आरोग्यसेवा स्थिती (२०१३)

राज्यातील डॉक्टरांची एकुण संख्या	:— २१८०००	एकुण प्राथमिक आरोग्य केंद्रे	:— १८०९
अॅलोपॅथी	:— ७८०००	आदिवासी भाग	:— ३१५
होमीओपॅथी	:— ६००००	बिगर आदिवासी भाग	:— १४९४
इंटीग्रेटेड (आयुर्वेद, युनानी)	:— ८००००	एकुण उपकेंद्रे	:— १०५८०
एकुण परिचारिका	:— ५९०००	आदिवासी भाग	:— २०७६
(सरकारी ३०००० व खासगी सेवेतील २९०००)		बिगर आदिवासी भाग	:— ८५०४
एकुण रुग्णालये व दवाखाने	:— ५००००	एकुण ग्रामीण रुग्णालये	:— ३६३
उपजिल्हा रुग्णालये (१०० खाटांची)	:— २५	आदिवासी रुग्णालये	:— ६७
उपजिल्हा रुग्णालये (५० खाटांची)	:— ५६	बिगर आदिवासी रुग्णालये	:— २९६
जिल्हा रुग्णालये	:— २३		
सर्वोपचार रुग्णालये	:— ४		
महिला रुग्णालये	:— ११		
सुपर स्पेशालीटी रुग्णालये	:— ०२		

भारतात दरवर्षी १.४ दशलक्ष मुले वयाची ५ वर्षे पुर्ण होण्याआधीच मृत्यु पावतात. दरवर्षी अंदाजे ५६ हजार माता आपल्या बाळाला जन्म दिल्यादिल्याच जगाचा निरोप घेतात. भारतात दरवर्षी आरोग्यावर होणाऱ्या खर्चांमुळे ४० दशलक्ष कुटूंबे दिवाळखोर होतात.

योजना आयोगानुसार शहरातील प्रतिव्यक्ती प्रतिदिन ३२ रु. व ग्रामीण प्रतिव्यक्ती प्रतिदिन २६ रुपये खर्च करणारा व्यक्ती दारिद्र्य रेषेच्यावर मुरला जातो.

महाराष्ट्रात आरोग्य खर्च ग्रामीण व शहरी भागासाठी २७५ रु. होता.

सध्या केंद्र सरकार आरोग्यावर दरवर्षी दरडोई सरासरी ६०० रुपये तर राज्य सरकारने सरासरी १२०० रु खर्च करतात. दोन्ही मिळून १८०० रु होतात. जनता आपल्या खिश्त्यातून त्याच्या अडीचपटीहून जास्त म्हणजे दरवर्षी दरडोई ४५०० रु खर्च करते.

वर्ष दरडोई आरोग्यावर खर्च (रुपयात)

२०१३-१४	९१३
२०१४-१५	९७३
२०१५-१६	१११२
२०१६-१७	१३९७
२०१७-१८	१६५७
२०१८-१९	१८००

जागतिक स्तरावर भारत ११२ व्या क्रमांकावर आहे कारण भारतात राष्ट्रीय उत्पन्नाच्या १ टक्का इतकी रक्कमही आरोग्यावर खर्च होत नाही. इतर देशांच्या तुलनेत भारतात डॉक्टरांची संख्याही खुपच कमी आहे. दर १००० लोकांमध्ये १ डॉक्टर सुध्दा नाही. सरकारी आकडेवारी नुसार सध्या भारतात प्राथमिक आरोग्य केंद्रे, सार्वजनिक आरोग्य केंद्रे, उपविभागीय रुग्णालये, जिल्हा रुग्णालये इ. मिळून ३७७२५ दवाखाने असून यात केवळ ७३९०२४ खाटा आहेत. खाजगी दवाखान्यातील बेड सह देशात १३ लाख बेड पेक्षा जास्त बेड नाहीत.

दर/वर्ष	भारत १९७१	भारत १९९४	भारत २००९	भारत २०११	भारत २०१३	भारत २०१७	महाराष्ट्र २०११
जन्मदर (दर हजारी)	३२.२	—	१७.६	२१.८	१६.७	२०.२	१६.७
मृत्युदर (दर हजारी)	१२.३	—	६.७	७.१	६.३	६.३	६.३
अर्भक मृत्युदर (दर हजारी)	१०५	७४	३१	४४	२५	३३	२५
माता मृत्युदर (दर हजारी)	—	६००	—	—	१०४	१२२	१०४
जनन दर	—	—	—	—	१.९	२.३	१.९
आर्युमान	—	५८	—	—	—	६९	७२

विशेषतः विदर्भातील आदिवासी समाजातील स्त्रीयांमध्ये पोषणामुळे अॅनिमिया (रक्ताची कमतरता) सुक्ष्म पोषण द्रव्याची कमी, बॉडी मॉस इंडेक्स कमी दिसून येतो. आरोग्यदायी जीवन जगण्याच्या संधीची कमी व कमी पोषणाचे परिणाम हे स्त्रीयांचे आजार वाढून त्यातुन माता मृत्यूचे प्रमाण व कमी वजनाच्या बाळांचे जन्माचे २५० ग्रॅम वजनापेक्षा कमी वनज जन्माचे वेळी प्रमाण वाढते.

वर्ष	कॅलरिज प्रतिव्यक्ती प्रति दिवस
१९९३	२४३२
२००४-०५	२२६१

गरीबी, कमी उत्पन्न, अन्नसुरक्षिततेतील कमी, अन्नसुरक्षा व आरोग्य कार्यक्रमांच्या अंमलबजावणीतील शासकीय विभागाचे अपयश, यांचा एकात्मिक परिणाम मृत्यूचे कमी पोषणाचा प्रश्न होय.

विदर्भात ३३ टक्के लोक स्त्री व पुरुष कमी वजनाचे आहेत. त्यातील १५ टक्के लोकसंख्या तिव्र कमी वजनातील आहेत. ३ वर्षाखालील मुलांमध्ये ४० टक्के मुले कमी वजनाची तर ३८ टक्के कमी उंचीची आहेत. महाराष्ट्रात ५० टक्के महिलांचा अॅनिमिक अंगात रक्ताची कमतरता आहेत. २/३ बालके ही अॅनिमिक आहेत त्यापैकी ४० टक्के बालके मध्यम व तिव्र अॅनिमिक आहेत. प्रति व्यक्ती प्रति दिवस आवश्यक कॅलरिजची गरज व प्रथिने खाण्याचे प्रमाण शहरी विभागात कमी झाले आहे.

विदर्भातील आदिवासी भागातील सार्वजनिक आरोग्यविषयक सुविधा

आदिवासी भागात भुप्रदेश दुर्गम असतो. दळणवळणाची साधने कमी असतात. वेळी अवेळी पुरेशा प्रमाणात आरोग्यसेवा उपलब्ध करून देता येत नाही. आदिवासी भागातील जनतेच्या राहणीमानाचा दर्जा कमी असून त्यांचे अज्ञान, मागासलेपणा, कुपोषण, निरक्षरता, जंतुसंसर्ग इ. मुळे आदिवासी भागात वेगवेगळ्या रोगांचे प्रमाण आहे. त्यामुळे महाराष्ट्र शासन आदिवासी भागात विकासाबरोबरच आरोग्यसेवा वेळेवर प्रभावीपणे पुरविण्यासाठी प्रयत्न करीत आहे.

आदिवासी उपयोजन क्षेत्रात तातडीने आरोग्य सुविधा पुरविण्यासाठी भारत सरकारने आदिवासी भागातील आरोग्य संस्था स्थापन करण्याचे नियम शिथिल केले आहेत.

अ.क्र.	संख्या	लोकसंख्या निकष	
		बिगर आदिवासी क्षेत्र	आदिवासी उपयोजन क्षेत्र
१	प्राथमिक आरोग्य केंद्र	३००००	२००००
२	उपकेंद्र	५०००	३०००
३	सामुहिक आरोग्य केंद्र		
	भारत सरकार	१२००००	८००००
	महाराष्ट्र शासन	१५००००	१०००००

याव्यतिरीक्त स्थानिक भौगोलिक परिस्थिती लक्षात घेता विखुरलेली लोकवस्ती असणाऱ्या डोंगराळ व दुर्गम प्रदेशात प्राथमिक आरोग्य पथके (छोटी प्राथमिक आरोग्य केंद्रे) व फिरती आरोग्य पथके ही स्थापन केली आहेत.

महाराष्ट्रातील आदिवासी क्षेत्रातील शासनाच्या आरोग्य सुविधा २००८-०९

अ.क्र.	आरोग्य सुविधा	संख्या
१	प्राथमिक आरोग्य केंद्रे	३२१
२	उपकेंद्रे	२०३७
३	प्राथमिक आरोग्य पथके समिती (मिनी पीएचसी)	१००
४	ग्रामीण रुग्णालये	६७
५	फिरती आरोग्य पथके	५६

विदर्भातील २ वर्षाखालील पोषण दर्जा खालावलेल्या मुलांचे प्रमाण (१९९७)

जिल्हा	वयानुसार वजन		वयानुसार उंची		जिल्हानिहाय आदिवासी लोकसंख्या लाखात (१९९१ नुसार)	आदिवासी लोकसंख्येची जिल्ह्यातील एकूण लोकसंख्येशी टक्केवारी (१९९१ नुसार)
	२ SD खाली	३ SD खाली	२ SD खाली	३ SD खाली		
बुलडाणा	४९.९	१७.९	६५.९	४५	०.९५	५.०६
टकोला	३९.८	१२	४७.५	२८.९	०.९१	६.७०
वाशिम	—	—	—	—	०.६५	७.५५
टमरावती	४९.७	२०.९	६४.९	४२.७	३.१६	१४.३८
यवतमाळ	४३.८	१३	५६.६	३३.५	४.४६	२१.४६
वर्धा	—	—	—	—	१.६६	१५.५९
नगपूर	४०.४	१६.८	६१.७	३४.२	४.५८	१३.९२
भंडारा	४८.५	२०.२	६८.९	४५.३	१.०२	१०.४४
गोंदिया	—	—	—	—	२.०८	१८.३७
चंद्रपूर	५१.१	२५.८	६०.३	४०.६	३.४९	१९.७०
गडचिरोली	५०.८	२१.९	५०.८	२९.७	३.०५	३८.७०
केवळ अतिदुर्गम आदिवासी क्षेत्र असलेले १२ जिल्हे	४४.६	१८.६	५८.२	३५.२	—	—
महाराष्ट्र राज्य	४०.६	१५.९	५४.६	३१.७	७३.१८	९.२७

स्त्रोत - मानव विकास अहवाल, महाराष्ट्र शासन २००२ पान क्र.५१

महाराष्ट्र शासन, आदिवासी विकास विभाग, वार्षिक आदिवासी उपयोजना, २००३-०४ पान क्र.४८९-४९९

१९९१ च्या जनगणनेनुसार महाराष्ट्रातील एकुण साक्षरता दर व आदिवासी साक्षरता दर

वर्ग	भारत	महाराष्ट्र	आदिवासी	महाराष्ट्रातील व आदिवासी साक्षरतेतील फरक
स्त्री	३९.२९	५२.३०	२४.०३	२८.२७
पुरुष	६४.१३	७६.५६	४९.०८	२७.४८
एकुण व्यक्ती	५२.२९	६४.८७	३६.७७	२८.१०

संदर्भ :- महाराष्ट्र शासन, आदिवासी विकास विभाग, वार्षिक व आदिवासी उपयोजना २००३-०४ पान क्र.४६

Economic Survey, Govt. of India, 2003-04

विदर्भातील आदिवासी क्षेत्रातील सार्वजनिक आरोग्य विषयक विविध कार्यक्रम

राष्ट्रीय ग्रामीण आरोग्य अभियान राज्य आरोग्य संस्थाना सहायक अनुदान देण्यात येतात. जीवनदायी आरोग्य योजना, आर्थिकदृष्ट्या दुर्बल घटकातील लोकांना वैद्यकीय मदत करण्यात येते. राजीव गांधी जीवनदायी आरोग्य योजना सुरु केली आहे. हिवताप निर्मुलन कार्यक्रम राबविण्यात येतो. पल्सपोलीओ प्रतिक्षम कार्यक्रम राबविण्यात येतो.

ग्रामीण रुग्णालयातील प्राथमिक आरोग्य केंद्रातील आंतर रुग्णांना आहार सुविधा पुरविणे – आदिवासी भागात प्राथमिक आरोग्य केंद्रात व ग्रामीण रुग्णालयात रुग्ण एकही दिवस राहात नाही कारण येथे आहार सुविधा उपलब्ध नसते. असे रुग्ण वैद्यकीय सल्ल्याशिवाय निघून जातात. अति संवेदनशील क्षेत्रासाठी आदिवासी प्रकल्पांतर्गत रेस्क्यु कॅम्प, मेळघाट पॅटर्न योजना राबविण्यात येतात.

दृष्टीदान योजना – यात मोतीबिंदु शस्त्रक्रिया केलेल्या रुग्णांना चष्मे वाटप केले जाते.

प्राथमिक आरोग्य केंद्र (पी.एच.सी.) – सामुहिक आरोग्य केंद्रे संदर्भ सेवा देणारी संस्था त्यांच्या कार्यक्षेत्रातील रुग्ण प्राथमिक आरोग्य केंद्रे व सामुहिक आरोग्य केंद्रांच्या कामाचे स्वरूप वेगवेगळे आहे. सामुहिक आरोग्य केंद्रात उपचारात्मक सेवा पुरविल्या जातात. प्राथमिक आरोग्य केंद्रात त्यांच्या कार्यक्षेत्रातील गावांसाठी प्रतिबंधात्मक सेवा पुरविल्या जातात.

आदिवासी उपयोजन क्षेत्रात २०२३ उपकेंद्रे असून भारत सरकारच्या मार्गदर्शकतत्त्वानुसार भाडेपट्ट्यावर उभारण्यात येतात.

प्राथमिक आरोग्य केंद्रे, उपकेंद्रे, ग्रामीण रुग्णालये यांच्या बळकटीकरण व बांधकामासाठी आदिवासी उपयोजनेतुन नियतखर्च उपलब्ध करून देण्यात येते.

आरोग्य संस्थांना औषधी अनुदाने :- सध्या औषधांच्या किंमती आदिवासी क्षेत्रात मोठ्या प्रमाणात वाढल्याने तसेच आदिवासी क्षेत्रात तालुका मुख्यालयातील औषधांच्या दुकानात उपलब्ध असतात. आदिवासींची क्रयशक्ती कमी असल्याने अशा संस्थांना औषधांचा पुरवठा करण्यासाठी पुरवठा दर वाढविले. जननी सुरक्षा योजना, जननी शिशु सुरक्षा कार्यक्रम, शालेय आरोग्य कार्यक्रम, प्रजनन व बाल आरोग्य कार्यक्रम, नवसंजिवनी योजना, राष्ट्रीय रोग नियंत्रण कार्यक्रम, राष्ट्रीय किटकजन्य रोगनियंत्रण कार्यक्रम, कुष्ठरोग निर्मुलन, क्षयरोग निर्मुलन, अंधत्व नियंत्रण, एड्स नियंत्रण, कर्क रोग नियंत्रण, राष्ट्रीय आयुडिन न्युनता विकार नियंत्रण कार्यक्रम, साथरोग नियंत्रण कार्यक्रम,

कॉलरा नियंत्रण कार्यक्रम, फ्लोरोसिस प्रतिबंधक नियंत्रण कार्यक्रम, तंबाखू नियंत्रण कार्यक्रम, एकात्मिक बालविकास कार्यक्रम, पुरक पोषण आहार कार्यक्रम, मधल्या वेळेच्या आहाराचा राष्ट्रीय कार्यक्रम, स्वच्छता, ग्रामीण स्वच्छता कार्यक्रम, निर्मलग्राम पुरस्कार योजना, कुटूंब कल्याण कार्यक्रम, सर्वाजनिक लसीकरण कार्यक्रम, राष्ट्रीय बालस्वास्थ्य कार्यक्रम, मातृत्व अनुदान योजना, यॉज निर्मुलन कार्यक्रम इ. सार्वजनिक आरोग्य विषयक कार्यक्रम राबविल्या जातात. एकट्या मिझोराम मध्ये प्रत्येक एक लाख लोकांमागे ६९१६ मलेरियाचे रुग्ण आढळतात.

अमरावती विभागात ३ वर्षात अर्भक मृत्यू

जिल्हा	अर्भक मृत्यू
अमरावती	७०६
अकोला	६८७
बुलडाणा	५४७
यवतमाळ	२६८
वाशिम	२०८

एकुण २४१६

१ एप्रिल २०१४ ते ३१ मार्च २०१७ या ३ वर्षात विदर्भात ५२४३ अर्भक मृत्यू झालेत. त्यापैकी २४१६ मृत्यू अमरावती विभागातील पाच जिल्ह्यात झालेत. अमरावती जिल्ह्यातील मेळघाटासह इतर जिल्ह्यातील आदिवासी दुर्गम क्षेत्रात अर्भक मृत्यूचे प्रमाण जास्त आहे. या दरम्यान २६० बाल मृत्यूची झाल्याची नोंद आहे. त्यातही अमरावती जिल्ह्यात १५१ व बुलडाणा १०९ बालमृत्यू झालेत.

मेळघाटाच्या धारणी व चिखलदरा तालुक्यात ऑक्टो.२०१८ एप्रिल ते सप्टे. २०१८ या सहा महिन्यात ८ मातांसह ३६४ बालकांचा विविध आजाराने मृत्यू झाला.

भारताचा व महाराष्ट्राचा आरोग्य व्यवस्थेचे मोजमाप सुचकांक/निर्देशांक

महाराष्ट्रात आरोग्य व्यवस्थेच्या स्थितीचे मोजमाप जगात सुचकांकाच्या आधारावर मोजले जाते. त्यात त्या राज्यातील प्रतिव्यक्ती पोषण आहाराचे प्रमाण (न्युट्रीशनल इंडेक्स) नवजात मृत्युदर, अर्भक मृत्युदर, माता मृत्युदर, ६ वर्षा पर्यंतच्या बालकांमधील कुपोषणाचे प्रमाण, स्त्रियांमधील व किशोर मुलींमधील अॅनॅमिया प्रमाण यानुसार केले जाते.

अमरावती जिल्ह्यातील मेळघाटात १/४ ते ३१/१२/२०१८ या नऊ महिन्यात ५०० पेक्षा अधिक बालकांचा कुपोषणाने मृत्यू झाला आहे. तर १५० महिलांचा गर्भपात करण्यात आला आहे. मेळघाटासह इतर आदिवासी बहूल भागातील कुपोषणावर योग्य उपाययोजना कराव्यात असे सुचविल्यावरही सरकारने ठोस कारवाई केली नाही. गेल्या १० वर्षांपासून कुपोषण दुर करण्यासाठी राज्य सरकारवर कडक ताशेरे ओढूनही पाषणहृदयी व असंवेदनशील सरकारवर त्याचा काहीही उपयोग होत नाही. महाराष्ट्रात कुपोषित बालक ही फार मोठी समस्या आहे. दारिद्र्य, अज्ञान, अशिक्षित मातेला बाल संगोपनाविषयी च्या ज्ञानाचा अभाव वेळेवर वैद्यकीय मदत व वेळेत न मिळणारा सल्ला यामुळे कुपोषण समस्या गहन होत आहे. कुपोषित बालकांची बौद्धिक वाढही पुर्ण होत नाही. त्यामुळे त्यांच्या आकलन क्षमतेवर परिणाम होऊन शिक्षणातील त्यांची प्रगती खुंटते. नविन कौशल्ये आत्मसात करण्याची त्यांची क्षमताही कमी असते. परिणामी त्याचा संबंध देशाच्या आर्थिक प्रगतीवर होत आहे. अशी मुले त्यांना लाभलेल्या संधीचा फायदा घेऊ शकत नाही. दारीद्र्यातुन बाहेर पडू शकत नाही. देशात लहान मुलांमधील कुपोषणाचे प्रमाण गंभीर आहे. शरीराला योग्य व संतुलीत आहार उपलब्ध झाला नाही तर कुपोषण होते. गरोदर स्त्री

योग्य आहार घेत नसेल तर तीच्या होणाऱ्या बाळाला देखील पोषण मिळत नाही. परिणामी कुपोषित बालक व बालमृत्युचे प्रमाण वाढते आहे. मणिपूर, सिक्कीम, मेघालय व अन्य राज्यांची अवस्था महाराष्ट्रापेक्षा वेगळी नाही. आदिवासी समाजात कुपोषणाचे प्रमाण अधिक आहे. महाराष्ट्रातील ३६ पैकी १२ जिल्हे आदिवासी बहुल आहेत. पालघर, नंदुरबार, अमरावती, गडचिरोली जिल्ह्यात कुपोषणाचे प्रमाण जास्त आहे. अशाप्रसंगी कुपोषण निर्मुलनाशी संबंधित योजनांची सांगड घालणे, माहिती मिळविणे, जनजागृतीसाठी माहिती व तंत्रज्ञानाचा वापर करणे अर्भक बालकांच्या पोषण आहाराकडे लक्ष देणे आवश्यक आहे. या व्यवस्थांचे नियंत्रण संचालन प्रमाणिकरणे करणे अपेक्षित आहे. ते होत नसल्याने असे प्रकार घडतीलच हे ही तीतकेच खरे.

आजही गडचिरोली, मेळघाट, नंदुरबार, नाशिकच्या आदिवासी भागात अर्भक मृत्युदर जास्त आहे. गडचिरोली जिल्ह्यातील कोरचि भागात अर्भक मृत्युदर ९२ प्रति हजार जिवंत जन्मप्रमाणे होतात.

शासकीय माहितीनुसार आदिवासी दलीत व इतर मागासवर्गीय लोकांमध्ये कॅलरीजची कमतरता, महिलांमधील रक्ताच्या कमतरतेचे प्रमाण जास्त आहे ग्रामीण भागाप्रमाणेच महाराष्ट्राच्या इतर भागातही कॅलरिजच्या कमतरतेचे प्रमाण ४५ टक्के व महिलांमधील रक्ताच्या कमतरतेचे प्रमाण ४८ टक्के आहे.

विदर्भातल्या पाहणीनुसार आरोग्य व्यवस्था, आजारपण होवू नये म्हणून प्रतिबंधात्मक योजना, पोषण विषयक योजना, आरोग्य सेवांची हमी आरोग्यविनाद्वारे यांच्या अंमलबजाणी मधील इच्छाशक्ती, मिशन म्हणून काम करण्याची प्रेरणा या सर्वांची कमतरता हेच मुख्य कारण आहे. आजही शासकीय आरोग्य व्यवस्थेत डॉक्टरांची कमी, प्राथमिकस्वास्थ्य केंद्र, ग्रामीण रुग्णालये, उपजिल्हा रुग्णालयांच्या नविन मुख्य इमारती उभ्या असून त्यात आरोग्य सेवा देणारी पुरेशी यंत्रणा नाही.

विदर्भातील जिल्ह्यांची मानवविकास निर्देशांकानुसार क्रमवारी १९९९-२००१ माहिती नुसार

अ. क्र.	जिल्हा	साक्षरता प्रमाण	शाळेत प्रवेशाचे सरासरी वय	प्रतिव्यक्ती उत्पन्न प्रमाण (१३.९४) किंमत प्रमाण	अर्भक मृत्युदर २००१	शिक्षणाचा निर्देशांक	प्रति व्यक्ती उत्पन्नाचा निर्देशांक	अर्भक मृत्यु निर्दे.	मनव विकास निर्दे.	मानव विकास निर्देशांक प्रमाणे क्रमांक
१	नगपूर	८४.२	६.३	१६८८०	५६	०.०६	०.५८	०.६९	०.५६	९
२	वर्धा	८०.५	६.३	११८५०	४३	०.१५	०.७९	०.४३	०.५४	१०
३	वाशिम	७४	५.४	१०४३५	३५	०.३७	०.८५	०.२७	०.५०	१२
४	अमरावती	८३	५.६	१०८६७	५०	०.१६	०.८३	०.५७	०.४८	१५
५	अकोला	८१.८	५.४	९६८२	४६	०.२१	०.८८	०.४९	०.४७	१६
६	भंडारा	७८.७	६.१	१०२३४	४८	०.२०	०.८६	०.५३	०.४७	१७
७	गोंदीया	७८.७	६.१	९२७९	४८	०.२०	०.९०	०.५३	०.४६	१८
८	चंद्रपूर	७३.१	३.८	१२५०७	४७	०.५४	०.७६	०.५१	०.४०	२२
९	बुलडाणा	७६.१	४.३	८७०९	५३	०.४३	०.९२	०.६३	०.३४	२५
१०	गडचिरोली	६०.३	४.९	६८२९	५९	०.७०	१.००	०.७५	०.१८	३४
११	महाराष्ट्र	७७.३	५	१५०७०	४८	०.३४	०.६५	०.५३	०.४९	

विदर्भातील आदिवासींच्या सार्वजनिक आरोग्य विषयक समस्या

आदिवासी क्षेत्र हे डोंगराळ व दुर्गमजंगल भागात असल्याने तिथे विविध सोईचा अभाव असून या क्षेत्रात बालकांच्या कुपोषणाचे स्वरूप भयावह आहे. कुपोषणाची कारणे गरिबी, दारिद्र्य, पुरक अन्नाची कमतरता, लहान वयात मुलींची लग्ने, एकापाठोपाठ होणारी बाळंतपणे, कुटूंबाचा मोठा आकार, दुषीत पाणी, योग्य वैद्यकीय उपचारांपूर्वी अन्य उपायांचा केला जाणारा वापर, अंधश्रद्धा, अज्ञान, व्यसनाधिनता, आरोग्याची काळजी घेण्याबाबत सर्वसाधारण अनास्था, दळणवळण सोईची कमतरता, सार्वजनिक वितरण व्यवस्थेतील दोष इ. सांगता येतील. रक्तात रक्तपेशींचे प्रमाण कमी असेल तर त्याला रक्त अल्पता म्हणतात. सुखवस्तु व मध्यमवर्गीय कुटूंबातही स्त्रियांमध्ये व बालकांमध्ये रक्त अल्पता दिसून येते. सार्वजनिक आरोग्याची मृत्युदर, बालक मृत्युदर, जन्मदर, सरासरी, आर्युमान ही परिमापके महाराष्ट्राच्या सरासरीशी तुलना करता बरीच माघारलेली दिसतात. प्राथमिक आरोग्यकेंद्रे, ग्रामीण रुग्णालयात औषधांचा तुटवडा असतो. रोग्यांना औषधे सहजतेने व नियमितपणे प्राप्त होत नाही. दवाखान्यातील यंत्र सामुग्री अनेकवेळा बंद पडलेली असते. डॉक्टर्स केंद्रात राहण्यास तयार नसतात. हॉस्पिटलच्या क्षमतेपेक्षा रुग्णांची भरती जास्त असल्याने चांगल्या दर्जाच्या सोई पूर्णविण्यात अडचणी येतात त्यामुळे रुग्णांमध्ये असंतोष निर्माण होतो. औषध गोळ्यांच्या व इंजेक्शनच्या किंमतीत वाढ झाल्याने सामान्य रुग्णांना हा खर्च परवडत नाही. यामुळे आरोग्य विषयक सुविधांची मागणी मर्यादित झाली आहे. त्याचा प्रतिकूल परिणाम सार्वजनिक आरोग्यावर होत आहे. दिवसेंदिवस बोगस डॉक्टरांची संख्याही वाढत आहे त्याच्या वरही नियंत्रणे असावीत.

बालमृत्यु व कुपोषणामुळे १३ हजाराहून अधिक बालकांचा मृत्यु महाराष्ट्रात होतात. असे डॉ. अभयबंग यांची आकडेवारी सांगते. बालमृत्युचे प्रमाण साठ हजार आहे. महाराष्ट्रातील शेतकऱ्यांच्या आत्महत्याप्रस्त जिल्ह्यात मानसिक आजारवार मात करण्यासाठी आरोग्य विभागाने मानसोपचार तज्ञ व मनोविकार तज्ञांची ४० टक्के पदे रिक्त असतांना हा उपक्रम राबविणे अशक्य आहे. आरोग्य विभागाच्या कार्यक्रमांची अंमलबजावणीसाठी पुरेसे डॉक्टरच नाहीत.

विदर्भातील आदिवासी समाजाचे सार्वजनिक आरोग्य सुधारण्यासाठी उपाययोजना

डॉक्टर्स, परिचारिका व इतर सहायकांच्या सार्वजनिक आरोग्य क्षेत्रातील रिक्त पदे त्वरीत भरण्यात यावित. तसेच वाढत्या लोकसंख्येच्या प्रमाणात डॉक्टरांच्या जादा जागा मंजूर करण्यात याव्यात. सार्वजनिक आरोग्य क्षेत्रातील रुग्णांना पायाभूत सुविधा पुरविण्यात याव्यात तसेच विशेषज्ञ डॉक्टरांच्या नियुक्त्या कराव्यात. डॉक्टर व रुग्णालयांवरील हल्ल्यांच्या रोखण्याच्या बाबत डॉक्टरांच्या संरक्षणाच्या कडक कायद्याची काटेकोर कडक अंमलबजावणी व्हावी व बोगस डॉक्टरांवर कडक कारवाई व्हावी. वितरण व्यवस्थेसाठी संगणक प्रणाली विकसित करावी. रुग्णालयांना कर व अन्य सवलती आवश्यक त्या प्रमाणात देण्यात याव्यात. औषधी व अन्न भेसळी विरोधातील कायद्याची कठोर अंमलबजावणी व्हावी. ग्रामीण भागातील सार्वजनिक भेसळ विरोधातील आरोग्य सेवा सुदृढ करण्यात याव्यात. प्राथमिक आरोग्य केंद्रांमध्ये मुबलक सेवांचे बळकटीकरण करावे.

महाराष्ट्रात आरोग्य व्यवस्थेत मनुष्यबळाचा मोठा तुटवडा असून एक लाख लोकसंख्येमागे ६ डॉक्टर्स आहेत. तामीळनाडू हे प्रमाण महाराष्ट्राच्या अडीचपट आहे. आदिवासी क्षेत्रात सेवा देण्यासाठी डॉक्टर्स तयार नाहीत.

महाराष्ट्राच्या आरोग्य व्यवस्थेत मनुष्यबळाचा तुटवडा असण्याची कारणे दरडोई आरोग्य व्यवस्थेवर केला जाणारा खर्च व कामाचा दर्जा व स्वरूप यात असलेल्या तृटी, औषधांचा उपचारासाठी आवश्यक साधनांचा अपुरा

साठा, राहण्यासह कामाच्या ठिकाणी अपुऱ्या सोई सुविधा, वैद्यकीय शिक्षण व सार्वजनिक आरोग्य विभागात असलेला समन्वयाचा अभाव. औषधी वितरणातील भ्रष्टाचार या कारणांमुळे डॉक्टर्स सार्वजनिक आरोग्य व्यवस्थेत काम करण्यास तयार नाहीत.

निष्कर्ष

विशेषतः विदर्भातील दुर्गम आदिवासी बहुल भागातील सार्वजनिक आरोग्य सेवांचे बळकटीकरण करावे. स्त्रीभ्रूणहत्त्या रोखणे व त्याबाबतचे कायदण्याची कडक अंमल बजावणी व्हावी. कट प्रॅक्टीस नियंत्रणासाठी कडक कायदा करावा. डॉक्टर व रुग्णांमधील संवाद वाढण्यासाठी विविध उपक्रम आखले जावेत. होमीओपॅथी डॉक्टरांना अॅलोपॅथीच्या प्रॅक्टीसला मान्यता देणे परिचारिकांना अद्ययावत माहिती देण्यासाठी प्रशिक्षण द्यावे तसेच त्यांच्या संरक्षणासाठी कडक कायदा करावा. स्वच्छतेसाठी आधुनिक साधनांचा वापर करावा. परिचारिकांसाठी स्वतंत्र संचालनालय असावे. विमाकंपन्या व रुग्णालयांबाबतचे धोरण निश्चित असावे. वैद्यकीय खर्चात एकसमानता असावी. रुग्णालयांना स्थानिक करातून सवलत मिळावी, सार्वजनिक रुग्णालयातील वैद्यकीय उपकरणे ठरावीक कालावधीनंतर बदलण्यात यावेत. सर्व सामान्य नागरिकांच्या सुदृढ आरोग्यासाठी भारतातील सर्व नागरिकांना स्वच्छ व शुध्द पिण्याच्या पाण्याचा पुरवठा व्हावा. भारतातील सर्व नागरिकांचे रोग प्रतिबंधक लसीकरण व्हावे. भारतातील असंसर्गजन्य रोगांवर नियंत्रण असावे.

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आदिवासींच्या शैक्षणिक समस्या, घटनात्मक तरतूदी आणि कायदे

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प्रस्तावना

मानव समाजात विविध समस्या आहेत. जगात असा कोणताही समाज नाही की ज्याच्या कोणत्याच समस्या नाही. मानवी समाजात सामाजिक, आर्थिक, सांस्कृतिक, धार्मिक, शैक्षणिक, राजकीय इत्यादी विविध प्रकारच्या समस्या असतात. प्रत्येक समाजात या समस्या आढळत असल्या तरी प्रत्येक समाजातील समस्यांचे स्वरूप आणि त्या समस्यांची तीव्रता यामध्ये फरक असतो. भारतात ग्रामीण आणि नागरी समुदायाच्या वेगवेगळ्या समस्या आहेत. परंतु त्यापेक्षा आदिवासी समाजाच्या समस्या या वेगळ्या आहेत. कारण आदिवासी समाज हा सामाजिक, शैक्षणिक आणि आर्थिकदृष्ट्या मागासलेला आहे. भारतातील इतर समुदायापेक्षा आदिवासी समाजाची पार्श्वभूमी वेगळी आहे. म्हणून आदिवासी समाजाच्या समस्यांची कारणे आणि त्या समस्यांचे स्वरूप वेगळे असल्याचे आढळून येते. आदिवासी समाज हा एका विशिष्ट भौगोलिक क्षेत्रात राहतो. त्यांची सामाजिक, सांस्कृतिक आणि धार्मिक परिस्थिती ही इतर लोकांपेक्षा वेगळी आहे. त्यामुळे इतर समाजापेक्षा आदिवासी समाजाच्या समस्या या वेगळ्या आहेत.

भारतातील आदिवासींच्या समस्या या साध्या आणि सरळ नाहीत. खऱ्या अर्थाने या समस्या विस्तृत आणि जटिल आहेत. या समस्या आदिवासींच्या आचारविचार, राहणीमान, प्रथा—परंपरा, सभ्यता, धर्म, ललित कला इत्यादींशी संबंधित आहेत. आर्थिक बाबतीत त्यांचे सर्व प्रकारचे शोषण होत आहे. त्यामुळे आर्थिक शोषण आणि दारिद्र्याची समस्या निर्माण झाली. कर्जबाजारीपणामुळे ते सावकाराच्या जाळ्यात सापडले आहेत. पुरेसे आणि पौष्टिक अन्न न मिळाल्यामुळे त्यांच्या अनेक आरोग्य विषयक समस्या निर्माण झाल्यात. त्यांच्यात मद्यपान, वेश्यावृत्ती इत्यादी समस्या आढळून येतात. सर्वच आदिवासी जमातीच्या समस्या या सारख्या नाहीत. काही आदिवासी जमातीत परिवर्तनाची गती फारच मंद आहे. तर काही आदिवासी जमातीमध्ये परिवर्तनाची गती जास्त आहे. म्हणून परिवर्तनाच्या संदर्भात निर्माण झालेल्या समस्यांचे स्वरूप हे भिन्न आहे. एकाच भौगोलिक प्रदेशात राहणाऱ्या आदिवासी जमातीच्या सदस्यांमध्ये भिन्नता दिसून येते. आदिवासी समाजातील समस्यांचे स्वरूप हे भिन्न असले तरी काही समस्या या सर्वच आदिवासी समाजात सारख्या आहेत.

भारतातील सर्वच आदिवासी समाजाच्या शिक्षण, विकास आणि शेतीसंबंधीच्या काही प्रमुख समस्या आहेत. ह्या समस्यांमुळे त्यांचा विकास होण्यास अडथळे निर्माण झाले आहेत.

या प्रकरणात आदिवासींच्या शिक्षण, विकास आणि शेतीसंबंधीच्या समस्यांचा सविस्तर चर्चा केली आहे.

आदिवासींच्या शिक्षणाची समस्या

व्यक्तीच्या सर्वांगीण विकासाकरिता शिक्षण महत्वाचे आहे. शिक्षणाशिवाय व्यक्तीचा विकास होऊ शकत नाही म्हणूनच डॉ. बाबासाहेब आंबेडकरांनी दुर्बल, वंचित आणि मागासलेल्या लोकांना शिक्षण घेण्याचा संदेश दिला होता. 'शिक्षणाशिवाय विकासाचा दूसरा मार्ग नाही' असे त्यांचे मत होते. आदिवासी समाज शिक्षणाच्या दृष्टीने मागासलेला आहे. आदिवासी लोक दुर्गम अशा डोंगराळ आणि जंगल भागात राहतात. अजूनही त्यांच्या गावांपर्यंत डांबरी रस्ते नाहीत. त्यांच्या गावात शिक्षणाची चांगली सोय नाही.

आदिवासी क्षेत्रांमध्ये शिक्षणाच्या प्रसारामुळेच आदिवासींचा संपूर्ण विकास होऊ शकतो. शिक्षणाचा प्रसार म्हणजे अज्ञानाच्या अंधारास दूर करून प्रकाशाचा, चैतन्याचा उदय होणे होय. शिक्षणामुळेच लोकांना आपल्या भोवतालच्या बदलत्या सामाजिक, सांस्कृतिक, राजकीय आणि आर्थिक घटनांची माहिती प्राप्त होते. लोकांमध्ये जागृती घडून येते म्हणून शिक्षणाचे विशेष महत्त्व आहे.

आदिवासींच्या शैक्षणिक समस्येची कारणे

जगातील विकसित देशांमध्ये साक्षरता ही ९९: पेक्षा जास्त आहे. जपान, इंग्लंड, कॅनडा आणि जर्मनीमध्ये साक्षरतेचे प्रमाण ९९: आहे. तर संयुक्त राष्ट्र अमेरिकेत ९९.५: आणि रशियामध्ये ९८.५: आहे. याचा अर्थ विकसित राष्ट्रांमध्ये जवळपास सर्वच साक्षर आहे. परंतु भारतात २०११ च्या जनगणनेनुसार केवळ ७२.९९: लोक साक्षर होते आणि देशातील आदिवासीमध्ये केवळ ५८.८६: लोक साक्षर होते. याचा अर्थ २०११ मध्ये आपल्या देशातील ४१ आदिवासी लोक हे निरक्षर होते. आदिवासीमधील निरक्षरता ही त्यांच्यातील अज्ञान, शोषण, दारिद्र्य आणि मागासलेपणाचे सर्वात महत्वाचे कारण आहे. ते अशिक्षित असल्यामुळे त्यांच्या विकासाकरिता शासनाच्या ज्या विविध योजना आहेत त्यांचा लाभ ते घेऊ शकत नाही. म्हणून ते आपला विकास करू शकले नाही. आदिवासी समाजात निरक्षरतेचे प्रमाण इतर लोकांपेक्षा सर्वाधिक आहे. आदिवासींच्या शैक्षणिक समस्यांची कारणे पुढीलप्रमाणे आहेत.

(१) दुर्गम भागात शिक्षणाचा अभाव : आदिवासी लोक अतिशय दुर्गम भागामध्ये राहतात. त्या दुर्गम भागात जाण्या—येण्यासाठी रस्ते नाहीत. दुर्गम भागात लोकसंख्या विरळ असते. म्हणून तेथे शाळा काढणे आर्थिकदृष्ट्या शक्य नसते. त्यामुळे आदिवासी राहत असलेल्या दुर्गम भागात शिक्षणाचा अभाव आहे. म्हणून आदिवासींमध्ये साक्षरतेचे प्रमाण कमी असून त्यांच्या निरक्षरता अधिक प्रमाणात आहे.

(२) शैक्षणिक वातावरणाचा अभाव : आदिवासी क्षेत्रात शिक्षणासाठी पोषक असे शैक्षणिक वातावरण नसते. शाळा कुठेतरी जिल्हा परिषदेच्या मोडक्या इमारतीत नाही तर खाजगी घरात भरवली जाते. शाळेच्या बाजूला उकीरडे, गुरांचे गोठे, गटारे असतात. विद्यार्थ्यांचे राहणीमान

निकृष्ट दर्जाचे असते. त्यांच्यात स्वच्छतेचा अभाव असतो. चांगल्या शैक्षणिक वातावरणाचा अभाव असल्यामुळे मुलांमध्ये शिक्षणाची ओढ निर्माण होत नाही.

(३) आदिवासींची शिक्षणाविषयी उदासिनता : आदिवासी लोकांना अजूनही शिक्षणाचे महत्त्व कळले नाही. अनेक लोकांना तर शिक्षणाचा गंध देखील नाही. त्यामुळे आदिवासी लोक शिक्षणाविषयी उदासीन आहेत. मुलांना शिकविले पाहिजे असे त्यांना वाटत नाही. जिथे पालकच शिक्षणाविषयी उदासिन असतात तेथे मुले शाळेत जाण्याचा प्रश्नच निर्माण होत नाही.

(४) गैर आदिवासी शिक्षकांची प्रतिकूल मानसिकता : गैरआदिवासी शिक्षक आदिवासी क्षेत्रात नोकरी करायला तयार नसतात. कारण आदिवासी क्षेत्रात नागरी सोयींचा अभाव असतो. त्यांना शहरातच किंवा शहराच्या आजूबाजूला नोकरी हवी असते. शहरांपासून दूर आणि दुर्गम भागात गैरआदिवासी शिक्षक जायला तयार नसतात. समजा ते शिक्षक म्हणून रूजू झाले तरी मनापासून शिक्षणदानाचे कार्य करित नाही. ते आदिवासी मुलांच्या समस्या जाणून घेत नाही. त्यांच्याशी आपूलकीने व्यवहार करित नाही. ते आदिवासीची बोलीभाषा शिकत नाही. त्यामुळे शिक्षक विद्यार्थ्यांशी त्यांच्या बोलीभाषेत बोलू शकत नाही. त्यांचे वास्तव्य शाळा असलेल्या आदिवासी क्षेत्रात नसते. शिक्षक दुसऱ्या गावावरून शाळेत जाणे—येणे करतात. अनेकदा तर ते गैरहजर असतात आणि आपली बदली कधी होईल याचा विचार करतात. शिक्षकांची आदिवासी मुलांच्या शिक्षणाप्रती प्रतिकूल मानसिकता असल्यामुळे त्यांच्यात शिक्षणाची आवड निर्माण होत नाही.

(५) विद्यार्थ्यांमध्ये शिक्षणाविषयी गैरसमज : कोवळ्या वयाच्या विद्यार्थ्यांमध्ये शिक्षणाविषयीचे अनेक गैरसमज असतात. खूप अभ्यास करावा लागतो. शिक्षक खूप मारतात. असे काही गैरसमज असल्यामुळे विद्यार्थ्यांना शिक्षणाची आवड वाटत नाही. उलट शिक्षण आणि शिक्षकाविषयी भिती त्यांच्या मनात निर्माण होते. तसेच शिक्षणाची भाषा देखील वेगळी असते. ती त्यांना समजत नाही. मध्येच शाळा सोडून देण्याचे प्रमाण आदिवासी विद्यार्थ्यांमध्ये अधिक आहे.

(६) उच्च शिक्षणाविषयी उदासिनता : आदिवासींची मुलं शिकू लागली. परंतु ती मुले शिक्षणात प्रगती करित नाही. त्याकरिता विविध कारणे कारणीभूत आहेत. केवळ आदिवासी विद्यार्थ्यांना दोष देणे योग्य नाही. काही विद्यार्थी शालेय शिक्षण पूर्ण करतात. परंतु पुढे उच्च शिक्षणाविषयी मात्र त्यांच्यात उदासिनता आहे. उच्च शिक्षण घेऊन काय करणार ? अशा प्रकारचा शिक्षणाविषयी मात्र त्यांच्यात उदासिनता आहे. उच्च शिक्षण घेऊन प्रगती केली पाहिजे. अशाप्रकारची जिद्द विद्यार्थ्यांमध्ये आढळत नाही. एकंदरीत आदिवासींमध्ये उच्च शिक्षणाविषयीची उदासिनता आहे. त्यामुळे उच्च शिक्षणात आदिवासींचे प्रमाण नगण्य आहे.

(७) शिक्षणाचे खाजगीकरण : अलीकडे शिक्षण क्षेत्राचे खाजगीकरण करण्यात आले. आता मोजक्याच शाळा आणि महाविद्यालये हे शासकीय आहेत. शिक्षणाचे खाजगीकरण

झाल्यामुळे आदिवासी विद्यार्थ्यांना शिक्षणाचा खर्च देणे शक्य नाही. शिक्षणाच्या खाजगीकरणामुळे केवळ आदिवासीच नव्हे तर अनुसूचित जाती आणि इतर मागासवर्गीय समाजाचे शैक्षणिक खच्चीकरण झाले आहे. काही सामाजिक विचारवंतांच्या मते, 'आदिवासी, अनुसूचित जमाती आणि इतर मागासवर्गीय लोकांना शिक्षणापासून वंचित ठेवण्यासाठी शिक्षणाचे खाजगीकरण करण्यात आले आहे.' शिक्षणाच्या खाजगीकरणामुळे आदिवासींच्या शिक्षणावर फार मोठा प्रतिकूल परिणाम झाला आहे. हे मात्र नाकारता येत नाही.

(८) गरिबी : आदिवासी लोकांमध्ये गरिबीचे प्रमाण जास्त आहे. गरिबीमुळे आई-वडील मुलांना शाळेत पाठवू शकत नाही. मुलांना शाळेत नेणे आणि शाळेतून आणणे हे काम करण्यास त्यांना वेळ नसतो. म्हणून ते मुलांना आपल्यासोबत कामाच्या ठिकाणी घेऊन जातात. आपल्यासोबत मुलं राहिले तर काम करण्याचे शिकतील नाही तर ते काम करणार नाही. असे आदिवासी पालकांना वाटते. म्हणून ते मुलांना शाळेत पाठवित नाही.

अशाप्रकारे आदिवासीमधील शिक्षणाच्या समस्यांची विविध कारणे आहेत. आदिवासी विद्यार्थ्यांमध्ये शिक्षणाविषयीची आवड निर्माण होणे आवश्यक आहे. भारत सरकारच्या अनुसूचित जाती आणि जमातीच्या आयुक्तांनी १९५५ च्या अहवालामध्ये स्पष्टपणे नमूद केले की, "आदिवासी शिक्षण हे त्यांच्या जीवनातील पवित्र कार्य आहे असे मानणारे निस्वार्थी शिक्षक निर्माण होणार नाही तोपर्यंत आदिवासी शिक्षणाचे उद्दिष्ट साध्य करता येणार नाही. असे देखील आढळून आले की गैरआदिवासी शिक्षक हे आदिवासी क्षेत्रात जायला टाळतात."

आदिवासींचा शैक्षणिक विकास व्हावा म्हणून केंद्र आणि राज्य शासनाने विविध उपाययोजना केल्या आहेत. १९८६ अनुसूचित जमातीच्या विद्यार्थ्यांना चांगले शिक्षण देण्यासाठी ९९ 'एकलव्य मॉडेल' निवासी विद्यालयाच्या निर्मितीसाठी केंद्र शासनाने २००४-२००५ मध्ये २२ कोटी रूपयाचे अनुदान राज्य शासनाला दिले. या निवासी शाळांमध्ये ६ ते १२ व्या वर्गातील विद्यार्थ्यांकरीता ३६,९६० जागा उपलब्ध करून देण्यात आल्यात. मॅट्रिकोत्तर व्यावसायिक, तांत्रिक आणि गैरव्यावसायिक, गैरतांत्रिक पाठ्यक्रमासोबत अन्य पाठ्यक्रमाच्या शिक्षणासाठी शिष्यवृत्ती दिली जाते. ज्याचा प्रत्येक वर्षी ५.५ लाख विद्यार्थ्यांना लाभ होतो. १ एप्रिल २००३ पासून शिष्यवृत्तीमध्ये वाढ करण्यात आली.

सूचना

आदिवासींच्या शिक्षणाच्या समस्येच्या संदर्भात काही सूचना अतिशय महत्वाच्या असून त्या पुढीलप्रमाणे आहेत.

- १) आदिवासी विद्यार्थ्यांना शिक्षण हे त्यांच्या भाषेतून दिले पाहिजे.
- २) शिक्षणासोबतच हस्तकला आणि इतर व्यवसायाचे प्रशिक्षण देण्यात यावे. त्यामुळे पुढी त्यांना व्यवसायाची निवड करण्यामध्ये कोणती अडचण होणार नाही. तसेच त्यांना श्रमाचे मूल्य माहित होईल.
- ३) शिक्षणाबरोबरच नृत्य, संगीत, खेळ आणि इतर प्रकारे आदिवासींच्या मनोरंजनाचा योग्य प्रबंध झाला पाहिजे.

- ४) आदिवासी क्षेत्रातील आडवडी बाजाराचा दिवस आणि आदिवासी सण व उत्सवानुसार त्यांच्या शाळांना सुट्या देण्यात यावे.
- ५) प्राथमिक शाळा आणि व्यवसायासंबंधी शाळा असे शाळांचे दोन प्रकार असावेत. व्यवसायासंबंधी शाळामध्ये शोती करणे, मासळ्या पकडणे, प्लूचे पालन इत्यादी बाबत व्यावहारिक शिक्षण देण्यात यावे.

अनुसूचित जमातीच्या शिक्षणासाठी केंद्र आणि राज्यांचे प्रयत्न (Efforts OF Central & State for the Ducation of scheduled Tribes)

अनुसूचित जाती आणि जमातीच्या विद्यार्थ्यांना शिक्षण प्राप्त व्हावे म्हणून केंद्र आणि राज्य शासनाने विविध उपाययोजना सुरू केल्यात. अनुसूचित जाती आणि जमातीच्या शिक्षणासाठी पुढील प्रयत्न करण्यात आलेत.

- १) अनुसूचित जमातीच्या मुलींकरिता वसतिगृह : अनुसूचित जमातीच्या मुलींकरिता वसतिगृह सुरू करण्याचा उपक्रम तिसऱ्या पंचवार्षिक योजनेपासून सुरू करण्यात आला. १९९६-९७ च्या अर्थसंकल्पामध्ये ३.५० कोटींची तरतूद करण्यात आली होती. परंतु प्रत्यक्षात ५९ वसतिगृहाकरिता २.२६ कोटी रूपये खर्च करण्यात आले.
- २) मुलांकरिता वसतिगृह : मुलींच्या वसतिगृहाच्या धर्तीवर अनुसूचित जाती-जमातीच्या मुलांकरिता वसतिगृह निर्माण करण्याचा कार्यक्रम १९८९-९० मध्ये सुरू करण्यात आला. १९९६-९७ च्या अर्थसंकल्पामध्ये ३.५० कोटींची तरतूद करण्यात आली होती. परंतु प्रत्यक्षात राज्य आणि केंद्रशासीत प्रदेशांना ६८ वसतिगृहाकरिता ३.१९ करोड रूपये देण्यात आले.
- ३) जमाती उप-योजना क्षेत्रात आश्रम विद्यालय : केंद्र शासनाद्वारे प्रायोजित हा कार्यक्रम १९९०-९१ मध्ये सुरू करण्यात आला. या कार्यक्रमांतर्गत आश्रम पध्दतीचे विद्यालय सुरू करण्यासाठी राज्यांना ५०: आणि केंद्रशासित प्रदेशांना १००: आर्थिक सहाय्य देण्यात येते. १९९६-९७ मध्ये आश्रम विद्यालयांचे निर्माण आणि विस्ताराकरिता ३ कोटी रूपयांची तरतूद करण्यात आली होती. परंतु प्रत्यक्षात १५ आश्रम विद्यालयांकरिता २.८७ कोटी रूपये देण्यात आले.
- ४) आदिवासी क्षेत्रात व्यावसायिक प्रशिक्षण : आदिवासी क्षेत्रात व्यावसायिक प्रशिक्षण देण्याचा उपक्रम १९९२-९३ मध्ये सुरू करण्यात आला. या उपक्रमाचा मुख्य उद्देश अनुसूचित जमातींच्या बेरोजगार युवकांना रोजगाराची संधी उपलब्ध करणे आणि विघटनकारी प्रवृत्ती थांबविणे हा होता. या उपक्रमांतर्गत अनुसूचित जमातींच्या विद्यार्थ्यांकरिता प्रशिक्षण केंद्र उघडण्यात आलेत. १९९६-९७ मध्ये १३ केंद्रे स्थापन करण्यात आली. त्याकरिता २.९८ कोटी रूपये खर्च करण्यात आले.
- ५) मॅट्रिकोत्तर शिष्यवृत्ती : अनुसूचित जाती-जमातींच्या मुलांना मॅट्रिकनंतरचे महाविद्यालय शिक्षण, वाईट आर्थिक परिस्थितीमुळे घेता येत नाही. म्हणून अनुसूचित

जाती—जमातीच्या मुलांना मॅट्रिकोत्तर शिष्यवृत्ती केंद्र सरकारने सुरू केली. त्यामुळे विद्यार्थ्यांना महाविद्यालयीन शिक्षण घेण्यास प्रोत्साहक मिळाले.

६) प्रशिक्षण आणि अन्य कार्यक्रम : केंद्रीय लोक सेवा आयोग, राज्य लोकसेवा आयोग, सार्वजनिक क्षेत्रातील उपक्रम, बँकींग सेवा निवड बोर्ड आणि या प्रकारच्या इतर एजन्सीद्वारे आयोजित विविध स्पर्धात्मक परीक्षांची तयारी करण्यासाठी अनुसूचित जाती—जमातींच्या विद्यार्थ्यांना प्रशिक्षण देण्याचा सहाय्य उपक्रम चवथ्या पंचवार्षिक योजनेपासून सुरू करण्यात आला. त्याकरिता शासनातर्फे आर्थिक सहाय्य दिले जाते. विशेष म्हणजे या योजना अंतर्गत प्रशिक्षण घेऊन अनुसूचित जातीच्या विद्यार्थ्यांना १९९६ च्या भारतीय प्रशासन सेवेच्या परीक्षेत भारतातून ५ वा क्रमांक प्राप्त केला होता.

७) पुस्तक पेढी उपक्रम : वैद्यकीय आणि अभियांत्रिकी अभ्यासक्रमाकरिता अनुसूचित जाती—जमातींच्या विद्यार्थ्यांना पाठ्यपुस्तक उपलब्ध करून देण्यासाठी पुस्तक पेढी उपक्रम—१९९१—९२ पासून सुरू करण्यात आला. १९९६—९७ मध्ये या उपक्रमासाठी १.८३ कोटी रूपये उपलब्ध करून देण्यात आले होते, ज्याचा १८ हजार ९२७ विद्यार्थ्यांनी फायदा घेतला.

८) उच्च शिक्षणाकरिता राष्ट्रीय विदेशी शिष्यवृत्ती आणि यात्रा अनुदान : या योजनेअंतर्गत अनुसूचित जाती—जमाती, भटक्या विमुक्त जमाती, धर्मातरीत (ख्रिश्चन) अनुसूचित जातींच्या विद्यार्थ्यांकरिता विदेशात उच्च शिक्षण घेण्यासाठी राष्ट्रीय विदेशी शिष्यवृत्ती दिली जाते. या योजनेअंतर्गत विद्यार्थ्यांना पोस्ट डॉक्टरेट, पीएच—डी., स्नातकोत्तर आणि स्नातक अभ्यासक्रमाकरिता शिष्यवृत्ती देण्यात येते. प्रत्येक वर्षाला ३० विद्यार्थ्यांना विदेशी शिष्यवृत्ती दिली जाते. यामध्ये अनुसूचित जाती—१७, जमाती—९, अनुसूचित जाती (ख्रिश्चन)—१, भटक्या विमुक्त जमाती—१ आणि भूमीहीन शेतमजूर—१ विद्यार्थ्यांना शिष्यवृत्ती देण्यात येते. १९९७ पर्यंत ५२३ विद्यार्थ्यांनी या शिष्यवृत्तीचा लाभ घेतला.

अनुसूचित जाती—जमातींच्या शैक्षणिक विकासाकरिता शिक्षण आयोगाने केलेल्या शिफारशी

१९६४ मध्ये प्रा. दौलतसिंह कोठारी यांच्या अध्यक्षतेखाली 'भारतीय शिक्षण आयोग' (१९६४—६६) स्थापन केला होता. या आयोगाला 'कोठारी आयोग' या नावाने ओळखले जाते. कोठारी आयोगाने अनुसूचित जाती—जमातींच्या शैक्षणिक विकासासाठी पुढील शिफारशी केल्या होत्या.

- १) अनुसूचित जाती आणि जमातींच्या विकासासाठी जे अनेक कार्यक्रम आहेत ते विकासात्मकरित्या राबविले पाहिजेत.
- २) भटक्या विमुक्त जमातींसाठी शिक्षणाच्या विशेष सोयी केल्या पाहिजेत.
- ३) विमुक्त जातींच्या विद्यार्थ्यांसाठी वसतीगृहाची सोय करून दिली पाहिजे.
- ४) आदिवासींकरिता तिसऱ्या इयत्तेपर्यंतच्या विद्यार्थ्यांसाठी क्षेत्रीय भाषा माध्यम म्हणून मान्य करायला पाहिजे.
- ५) माध्यमिक शिक्षण घेणाऱ्या आदिवासी विद्यार्थ्यांसाठी शाळा, वसतिगृह, शिष्यवृत्ती इ. सर्व प्रकारच्या सुविधा उपलब्ध करून दिल्या पाहिजेत.

- ६) उच्च शिक्षणासाठी नियत असणाऱ्या शिष्यवृत्तीला लाभ अधिकाधिक विद्यार्थ्यांना मिळावा यासाठी ती विभागातून विस्तारित केली जावी.
- ७) आदिवासींच्या विकासाकरिता कार्य करणाऱ्या शैक्षणिक संस्थांना प्रोत्साहन द्यावे.
- ८) आदिवासी जमातीमधील प्रतिभावांत तरूणांना कार्य करण्यास संधी द्यावी.
- ९) आदिवासी क्षेत्रात कार्य करण्यासंबंधी प्रशिक्षण द्यावे.
- १०) आदिवासी क्षेत्रात कार्य करण्यास तत्पर असणाऱ्या व्यक्तींसाठी अधिकाराच्या जागा निर्माण कराव्यात.
- ११) आदिवासी क्षेत्रात कार्य करणाऱ्या शिक्षकांना विशेष भत्ते द्यावेत.
- १२) आदिवासी क्षेत्रात काम करणाऱ्या शिक्षकांच्या निवासाची व्यवस्था करून द्यावी.
- १३) ह्या शिक्षकांच्या मुलांच्या शिक्षणाची व्यवस्था करावी.
- १४) ह्या शिक्षकांना विशेष प्रशिक्षण देण्यात यावे.

अनुसूचित जाती—जमातीच्या शिक्षणासाठी १९९२ मध्ये तयार केलेली कृती योजना

१९८६ चे राष्ट्रीय शिक्षण धोरण आणि प्रत्यक्ष धोरणाची अंमलबजावणी करतांना आलेल्या अनुभवांना लक्षात घेऊन १९९२ च्या कृती योजनेमध्ये अनुसूचित जाती—जमातीच्या शिक्षणाबाबत पुढील नीती तयार करण्यात आली होती.

क) शाळांमध्ये प्रवेशाची सुलभता

- १) ग्रामीण भागातील अनुसूचित जातींच्या विद्यार्थ्यांकरिता शिक्षण अधिक सुलभ अनविणे आणि त्यांचे नामांकन सुनिश्चित करण्याच्या उद्देशातून प्राथमिक शाळा सुरू करतांना अनुसूचित जातींच्या वस्त्यांना प्राधान्य दिले जाईल. पूर्व—प्राथमिक शिक्षण शाळांचा अनिवार्य भाग राहिल.
- २) प्रत्येक अनुसूचित जमातीच्या वस्त्यांमध्ये मुलांची शाळेत भरती आणि सहभाग सुनिश्चित करण्याकरिता आठवी पंचवार्षिक योजना समाप्त होण्यापूर्वी प्रथम एक शाळा किंवा अन्य उपयुक्त संस्था उघडण्यात येईल.
- ३) अनुसूचित जमातीच्या क्षेत्रांमध्ये शैक्षणिक योजना आवश्यक रूपात लागू करण्यात येईल. पूर्व प्राथमिक शिक्षण (बालवाडींच्या माध्यमातून), अनौपचारिक शिक्षण, प्रारंभिक शिक्षण आणि प्रौढ, शिक्षण संपूर्ण लोकसंख्येस पूर्ण साक्षर बनविण्यासाठी परस्पर जोडण्यात येऊन त्यांच्यात समन्वये ठेवण्यात येईल. या क्षेत्रातील ३—१४ वयोगटातील सर्व मुलांना आणि १५ वर्षांपेक्षा जास्त वयाच्या लोकांना प्रौढ शिक्षण देण्यास हे क्षेत्र उत्तरदायी राहिल.
- ४) अनुसूचित जातींच्या मुलांकरिता औपचारिक शाळांमध्ये प्राथमिक रूपात प्रवेश आणि नामांकनास सुनिश्चित करण्यात येईल. जेथे अनुसूचित जातींचे मुलं शाळेत जाण्याच्या स्थितीत नाही, तेथे गैर—औपचारिक आणि दूरशिक्षण केंद्राची व्यवस्था करण्यात येईल.
- ५) शाळेंती सर्व विद्यार्थ्यांना विशेषतः अनुसूचित जाती आणि जमातीच्या विद्यार्थ्यांना प्रवेश देण्याकरिता प्रत्येक शैक्षणिक सत्राच्या सुरुवातीला अभियान चालविण्याची जबाबदारी शिक्षकांची राहिल.

ख) सहभाग

१) अनुसूचित जाती—जमातीच्या मुलांना शिक्षण घेण्यासाठी पुरेशे प्रोत्साहन दिल्या जाईल. त्यासाठी त्यांना शिष्यवृत्ती, युनिफॉर्म, पाठय—पुस्तके, लेखन सामग्री आणि दूपारचे भोजन देण्यात येईल.

२) अनुसूचित जाती—जमातीच्या वस्त्यांमध्ये सर्व शाळा, गैर—औपचारिक शिक्षण केंद्र आणि पूर्व शाळा केंद्रांना अध्ययनाच्या न्यूनतम स्तरास प्राप्त करण्यासाठी आणि खडू—फळा मोहिम करिता निर्धारित मापदंडानुसार अनिवार्य आणि मुलभूत अव्यवस्थापनात्मक सुविधा पुरविण्यात येतील.

३) अनुसूचित जाती—जमातीमधील गरीब कुटुंबांना आपली मुले विशेषतः मुलींना शाळेत पाठविण्याकरिता प्रोत्साहन देण्यात येईल.

ग) प्रोत्साहन :

१) अनुसूचित जाती—जमातीच्या विद्यार्थ्यांना पूर्व मॅट्रिकोत्तर शिष्यवृत्ती दिली जाते. ही शिष्यवृत्ती निर्वाह खर्च सूचकांक मध्ये झालेल्या वृद्धीनुसार देण्यात येईल.

२) अपर प्राथमिक शाळा (मिडल) आणि त्यावरील वर्गातील अनुसूचित जाती—जमातीच्या विद्यार्थ्यांना शिष्यवृत्ती बँक किंवा पोस्टाच्या माध्यमातून वितरीत करण्यात येईल.

३) अनुसूचित जाती—जमातीच्या विद्यार्थ्यांकरिता कोचिंग, प्रशिक्षण आणि उपचारात्मक अध्यापन वर्ग आयोजित केले जातील.

४) स्पर्धात्मक परीक्षांची तयारी करणाऱ्या अनुसूचित जाती—जमातीच्या विद्यार्थ्यांकरिता निवासी सोयी उपलब्ध करून देण्यात येतील.

५) माध्यमिक आणि वरिष्ठ माध्यमिक वर्गात अनुसूचित जाती—जमातीच्या विद्यार्थ्यांकरिता अतिरिक्त शिष्यवृत्त्या उपलब्ध करून देण्यात येतील. त्याचबरोबर विशेष कोचिंग आणि सुधारात्मक पाठयक्रमाची व्यवस्था करण्यात येईल.

६) योग्यता शिष्यवृत्ती योजनेत 'क' श्रेणीच्या विद्यार्थ्यांना सहभागी केले जाईल. ही योजना सर्व राज्यात लागू करण्यात येईल.

७) अनुसूचित जाती—जमातीच्या विद्यार्थ्यांना शिक्षक बनण्यास प्रोत्साहन देण्याकरिता माध्यमिक, उच्चतर माध्यमिक आणि व्यावसायिक प्रशिक्षणास एकत्रित करून विशेष पाठयक्रम तयार करण्यात येईल.

घटनात्मक तरतुदी**अ) सामाजिक तरतुदी**

१) भारतीय संविधानातील अनुच्छेद १४ नुसार राज्य कोणत्याही व्यक्तीस भारताच्या राज्य क्षेत्रात कायद्यापुढे समानता अथवा कायद्याचे समान स्वरक्षण नाकारणार नाही.

२) अनुच्छेद १५ (१) नुसार राज्य कोणत्याही नागरिकाविरुद्ध कोणताही धर्म, वंश, जाती, लिंग, जन्मस्थान यावर भेदभाव करणार नाही.

- ३) अनुच्छेद १५ (२) नुसार केवळ धर्म, वंश, जाती, लिंग, जन्मस्थान यापैकी कोणत्याही आधारावर सार्वजनिक ठिकाणे भोजनालय, उपहारगृहे या ठिकाणी निर्बंध करू शकणार नाही.
- ४) अनुच्छेद १५ (४) नुसार नागरिकांपैकी सामाजिक व शैक्षणिक दृष्ट्या मागासलेल्या कोणत्याही जाती—जमातीकरिता प्रयत्न करेल.
- ५) अनुच्छेद १६ (१) नुसार राज्याच्या अंतर्गत सेवायोजन किंवा कोणत्याही पदावरील नियुक्तिबाबत संधी देण्यात येईल.
- ६) अनुच्छेद १६ (४—ब) नुसार पदोन्नती देण्यात येईल.
- ७) अनुच्छेद ३३८ नुसार आयोग नेमण्याचा अधिकार राष्ट्रपतीला देण्यात आला.
- ८) अनुच्छेद ३४२ नुसार राष्ट्रपतींना मागासलेल्या जाती—जमाती ठरविण्याचा अधिकार दिला आहे.

आर्थिक तरतुदी

- १) अनुच्छेद ४६ नुसार आदिम जाती—जमातीचे शैक्षणिक व आर्थिक हितसंबंध जोपासले आहे.
- २) अनुच्छेद २७५ (१) नुसार अनुसूचित जाती—जमातीच्या कल्याणाकरिता अनुदानाची तरतुद केली आहे.
- ३) अनुच्छेद ३३५ नुसार प्रशासन व शासनामध्ये अनुसूचित जाती—जमातींना प्राधान्य देण्यात आले आहे.

क) राजकीय तरतुदी

- १) अनुच्छेद ३३० नुसार अनुसूचित जाती—जमातींना लोकसभेमध्ये लोकसंख्येच्या आधारावर प्रतिनिधीत्व दिले आहे.
- २) अनुच्छेद ३३२ नुसार अनुसूचित जाती—जमातींना राज्याच्या विधानसभेत आरक्षण देण्यात आले आहे.
- ३) अनुच्छेद ३४३ (घ) नुसार प्रत्येक पंचायतीला अनुसूचित जाती—जमातींना आरक्षित जागा ठेवण्यात आल्या आहे.
- ४) अनुच्छेद २४४ (१) नुसार अनुसूचित जाती—जमातीचा विशेष अहवाल राज्यपालाद्वारे राष्ट्रपतींना सादर करणे बंधनकारक असते.
- ५) अनुच्छेद २४४ (२) नुसार अनुसूचित जाती—जमातीच्या क्षेत्रात जिल्हा परिषदेची निर्माती आणि त्यांचा विकास आरक्षण प्रतिनिधीत्व दिल्या जाते.
- ६) अनुच्छेद १६४ (६) नुसार आसाम व्यतिरिक्त बिहार, मध्यप्रदेश आणि ओरिसा येथे व अन्य राज्यामध्ये आदिवासी मंत्रालय स्थापन करण्यात आले आहे.

संदर्भ ग्रंथ

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- २) डॉ. श. गो. देवगांवकर, भारतातील निवडक जाती—जमाती, श्री. साईनाथ प्रकाशन, नागपूर—२००९.
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- ५) डॉ. बी. एम. कन्हाडे, भारतीय समाज प्रश्न आणि समस्या, पिंपळापूर प्रकाशन, नागपूर—२००९.

**आधुनिकीकरणामुळे गोंड जमातीतील स्त्रीयांमध्ये झालेले परिवर्तन
(विशेष संदर्भ — झरीजामणी तालुका)**

डॉ. छाया नेम्माणीवार

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आधुनिकीकरण म्हणजे विशिष्ट सामाजिक परिवर्तन घडवून आणणारी गतिमान आणि सर्वस्पर्शी अशी सातत्याने चालू असलेली एक प्रक्रिया होय. आधुनिकीकरणाची प्रक्रिया ही एकाच वेळी सामाजिक, आर्थिक, राजकीय, धार्मिक आणि वैचारिक अशा सर्वच क्षेत्रांमध्ये चालू असते. संस्कृती, समाज व्यवस्था आणि व्यक्ती यांच्या परिवर्तनाच्या संदर्भात कमी अधिक तीव्रतेने ती कार्यप्रवण असते. समाजातील या सर्व क्षेत्रातील घटक हे परस्पर सलग्न व परस्परावलंबित असल्यामुळे एकमेकांवर सतत प्रभाव पाडत असते.

नवनवीन यांत्रिक उपकरणांच्या शोधामुळे जशी औद्योगिकीकरणाची प्रक्रिया सुरू झाली तशी दळणवळणाची वाहतुकीची आणि आचारविचारांच्या प्रसाराची अनेक प्रभावी साधनेही उपलब्ध झाली. यातूनच नागरीकरण वाढीस लागले. औद्योगिकीकरणामुळे नागरीकांच्या दैनंदिन जीवनांतील सुखसोयीची अनेक नवी साधने उपलब्ध झाली. औद्योगिकीकरण व नागरीकरण या दोन प्रक्रियांमुळे सर्व मानवी व्यवहाराचे क्षेत्र व प्रमाण वाढू लागले. झपाट्याने होत असलेल्या परिवर्तनास अनुसरून जुन्या आचारविचारांची जागा नवे आचारविचारही समाजात रूजू लागले. यांत्रिकीकरणामुळे व व्यापक औद्योगिकीकरणामुळे श्रमविभागणीचा पाया बदलला. व्यक्तीच्या व्यावसायिक किंवा तांत्रिक प्रशिक्षणावरून अगर कौशल्यावरून तिचे सामाजिक स्थान निश्चित झाले. समाज व व्यक्ती दोन्हीही गतिशील बनली यामुळे सामाजिक संबंध बदलले.^१

तसेच परिवर्तन हा जसा निसर्गाचा नियम आहे. तसाच समाजाचा नियम आहे. समाजात सातत्याने बदल सुरू असतो. कोणताही असो समाज असा नाही की त्यामध्ये बदल झालेला नाही. समाजामध्ये परिवर्तनाचा वेग व स्वरूप यात फरक असू शकतो. परंतु परिवर्तन मात्र होतच असते, मग तो जंगलात राहणारा आदिवासी समाज असो किंवा शहरात राहणारा आधुनिक समाज असो, प्रत्येक समाजात परिवर्तनाची प्रक्रिया सतत सुरू असते.

भारतातील एक महत्त्वाची मोठ्या संख्येची आणि मोठ्या भागावर पसरलेली एक मोठी जमात म्हणजे गोंड जमात होय. सातपुड्याच्या रांगात मध्य भारतातील महाराष्ट्र, मध्य प्रदेश, छत्तीसगढ, ओरिसा, आंध्रप्रदेश एवढ्या मोठ्या भूभागावर त्याची वस्ती आहे.^२

भारतात अनेक आदिवासी जमाती आहेत पण महाराष्ट्राचा विचार केला तर एकूण ४७ आदिवासी जमाती आहेत.^३ त्यातील मुख्य जमात म्हणजे गोंड जमात होय. आदिवासी गोंड जमात ही अप्रगत जमात आहे. गोंड जमात ही जंगलात दऱ्याखोऱ्यात वास्तव्यास होती.

निसर्गात घडणाऱ्या घटनांना त्यांनी धर्माचे स्वरूप दिले. जादुटोण्यावर त्यांचा फार विश्वास होता. त्यांची जीवन जगण्याची पध्दत आगळी वेगळी होती. गोटूल पध्दत, गोंदण्याची परंपरा यांना खूप महत्त्व होते. पण आता जसजसा नागरी जीवनाशी संबंध येवू लागला आहे. त्यांच्यात परिवर्तन दिसून येत आहे.

आदिवासी समाजाचा इतिहास अथवा त्यांचे मूळ खूप प्राचीन आहे. त्यांच्या जीवन परंपरा, प्रथा आणि पध्दतींमधून शिकण्यासारखे भरपूर आहे. कोणत्याही समाजास स्त्री-पुरुष अशी दोन मुलभूत अंगे असतात. परंतु पिढीचा आणि संस्कृतीचा वारसा स्त्री चालवित असते. ^४ इथे गोंड जमातीतील स्त्रीची जीवन पध्दत जाणून घेण्याचा प्रयत्न केला आहे.

प्रत्येक समाजात स्त्रीला दुय्यम स्थान दिले गेले. तिच्यावर अनेक बंधने लादण्यात आली, म्हणजे स्त्रीचे जीवन फक्त 'चुल आणि मुल' असे ठेवण्यात आले. परंतु गोंड जमातीत स्त्रीला महत्त्वाचे स्थान दिले गेले आहे. घरात विद्वान स्त्री असली म्हणजे प्रतिष्ठेचे मानले जाई. समाजात पहिली मुलगी जन्माला आली की 'पहिली बेटी तुप रोटी' असे समजण्यात येत होते. आदिवासी स्त्री पुरुषापेक्षा तुलनेत जास्त चपळ, कृतीशील, कष्टाळू, अंग मेहनती असतात. तिच्यात आकलनाची शक्ती आणि वैचारिक गतिक्षमता असते. हे तिच्या नृत्य, गीत आणि अन्य सामाजिक, सांस्कृतिक प्रसंगावरून सहज लक्षात येते.^५ खरी आदिवासी स्त्री ही स्वच्छंदी वृत्तीची, सतत कष्ट उपसणारी आणि संसार तारून नेणारी अशीच आहे. आदिवासी स्त्रीला समाजात आणि धार्मिक जीवनात मानाचे स्थान आहे. विवाहानंतर कष्ट करणारे दोन हात घरात येतात.^६

सुरूवातीपासूनच आदिवासी स्त्रीया चपळ, हुशार, अंगमेहनती, कष्टाळू असल्यामुळे त्यांना समाजात मानाचे स्थान राहिले आहे आणि कालांतराने या समाजात देखील परिवर्तन होऊ लागले. जुन्या संस्था नष्ट होत आहे त्याऐवजी नव्या संस्था, परंपरा, रितीरिवाज जन्माला येत आहे. आदिवासी गोंड जमात याला अपवाद नाही. गोंड जमातीत मोठ्या प्रमाणात परिवर्तन घडून येत आहेत. आधुनिकीकरणामुळे, जागतिकीकरणामुळे आणि विज्ञान तंत्रविज्ञानातील प्रगतीमुळे गोंड जमातीच्या सामाजिक, सांस्कृतिक व आर्थिक जीवनात परिवर्तन घडून येत आहे. गोंड जमातीतील स्त्रीया याला अपवाद नाही. गोंड जमातीतील स्त्रीयांमध्ये मोठ्या प्रमाणात आधुनिकीकरणामुळे परिवर्तन होत असल्याचे दिसून येते.

संशोधनाची उद्दिष्ट्ये

आधुनिकीकरणामुळे गोंड जमातीतील स्त्रीयांमध्ये झालेल्या परिवर्तनाचा अभ्यास करणे.

संशोधनाची गृहितके

आधुनिकीकरणामुळे गोंड जमातीतील स्त्रीयांत परिवर्तन झालेले आहे.

संशोधन विश्व

प्रस्तुत संशोधन विषयाची व्याप्ती यवतमाळ जिल्हयातील झरीजामणी तालुक्यातील गोंड जमातीच्या स्त्रीयांत आधुनिकीकरणामुळे झालेले परिवर्तनाचे अध्ययन या पुरतेच मर्यादित आहे.

नमुना निवड पध्दत

प्रस्तुत विषयाचे अध्ययन करताना उत्तरदात्यांच्या निवडीसाठी निवड पध्दतीतील संभाव्यता नमुना निवड पध्दतीचा उपयोग केला आहे. यवतमाळ जिल्हयातील झरीमाजणी तालुक्यातील गोंड लोकांची वस्ती असलेल्या ४ गावांची निवड करण्यात आली. निवडलेल्या ४ गावातून प्रत्येकी ५ उत्तरदात्यांकडे म्हणजे एकूण २० उत्तरदात्यांकडे जावून निरीक्षण व मुलाखत पध्दतीचा उपयोग करून तथ्य संकलन करण्यात आले.

संशोधन विषयाचे महत्त्व :-

प्रस्तुत संशोधनामुळे गोंड जमातीच्या स्त्रीयांमध्ये आधुनिकीकरणामुळे झालेले परिवर्तन स्पष्ट होण्यास मदत होईल.

निरीक्षण व मुलाखत तंत्राद्वारे प्राप्त तथ्यांचे संकलन दर्शविणारी सारणी

अ.क्र.	निरीक्षणातील तथ्याचा तपशील	आहे	टक्केवारी	नाही	टक्केवारी
१	आधुनिक जीवनशैली	१६	८०	०४	२०
२	परंपारिक रूढी, परंपरा, चालिरिती यांचे पालन	०८	४०	१२	६०
३	शिक्षण	०८	४०	१२	६०
४	इंग्रजी भाषेचे ज्ञान	०२	१०	१८	९०
५	गोंडी भाषेचा वापर	१२	६०	०८	४०
६	परंपारिक लोक नृत्यात सहभाग	०८	४०	१२	६०
७	आधुनिक वेशभूषा	१२	६०	०८	४०
८	स्मार्ट फोनचा वापर	०४	२०	१६	८०
९	महानगराशी संपर्क	०४	२०	१६	९०
१०	वृत्तपत्राचे वाचन	०२	१०	१८	९०
११	बॅंकेचे व्यवहार करणे	०३	१५	१७	८५
१२	बचत गटातील सहभाग	१३	६५	०७	३५
१३	आरोग्याबाबत जागरूकता	१४	७०	०६	३०
१४	टि.व्ही., सिनेमाची आवड	१५	७५	०५	३५
१५	आधुनिक सौंदर्य प्रसाधनांचा वापर	१३	६५	०७	३५
१६	विदेशी खाद्यपदार्थांची आवड (चायनिज)	०२	१०	१८	९०
१७	गोदणे	२०	१००	००	००

निरीक्षण व मुलाखत तंत्राद्वारे प्राप्त तथ्यांचे संक्षिप्त विश्लेषण

१. गोंड जमातीतील स्त्रीयांवर आधुनिक जीवनशैलीचा प्रभाव दिसून येतो.
२. पारंपारिक रूढी—परंपरा, चालिरिती यांचे पालन काही प्रमाणात केल्या जाते.
३. शिक्षणाचे प्रमाण कमी प्रमाणात आहे.
४. गोंड जमातीतील स्त्रीयांत इंग्रजी भाषेचे ज्ञान क्वचित दिसून येते.
५. गोंडी भाषेचा वापर होत असल्याचे दिसून येते.
६. पारंपारिक लोक नृत्यात गोंडी स्त्रीया कमी प्रमाणात सहभागी होतांना दिसून येतात.

७. बहुतांश स्त्रीयांना आधुनिक वेशभूषा आवडते.
८. स्मार्ट फोनचा वापर फारच कमी प्रमाणात होत असल्याचे दिसून येते.
९. अनेक स्त्रीयांचा महानगरांशी संपर्क येत नाही.
१०. वृत्तपत्र वाचनाचे अभाव दिसून येते.
११. बहुतांश स्त्रीया बॅकेचे व्यवहार स्वतः करित नाही.
१२. बहुतांशी स्त्रीया बचत गटात सहभागी होतांना दिसतात.
१३. आरोग्याबाबत जागरूकता दिसून येते.
१४. टि.व्ही., सिनेमा इ. मनोरंजनात्मक कार्यक्रमाची आवड स्त्रीयात दिसून आले आहे.
१५. आधुनिक सौंदर्य प्रसाधनांच्या साधनांचा वापर कमी अधिक प्रमाणात करित असल्याचे दिसून येते.
१६. बहुतांश स्त्रीयांना विदेशी खाद्यपदार्थ आवडत नाही.
१७. शरीरावर गोंदण्याची प्रथा कायम आहे.

निष्कर्ष

एकूणच वरील तथ्यविश्लेषणावरून असा निष्कर्ष निघतो की, गोंड जमातीतील स्त्रीयांवर आधुनिक जीवनशैलीचा प्रभाव पडल्याचे दिसून येत असले तरी त्याचा विशेष प्रभाव काही घटकांपुरताच मर्यादित असल्याचे दिसून येते. विशेषतः आधुनिक वेशभूषा व मनोरंजन या दृष्टीने परिवर्तनाचा वेग चांगला आहे. शिक्षणासारख्या महत्त्वाच्या बाबतीत मात्र स्त्रियांमध्ये विशेष परिवर्तन झाल्याचे दिसून नाही. गोंड जमातीतील स्त्रीयांमध्ये आजही शिक्षणाचे प्रमाण अत्यल्प आहे आणि तेही प्राथमिक शिक्षणापुरतेच मर्यादित आहे. उच्च शिक्षणाचा मात्र अभाव असल्याचे ठळकपणे लक्षात येते.

संदर्भ

<https://Mr.VikasPediain/social21/6/21>

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मुलचेरा तालुक्यातील आदिवासी समाजाचे आर्थिक अध्ययन

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गोषवारा

गडचिरोली जिल्हायातील मुलचेरा तालुका हा आदिवासी बहूल तालुका असून या तालुक्यातील आदिवासी समाजाचा आर्थिक व्यवस्थेबद्दल विचार केला असता येथील आदिवासी समाज हा आर्थिक परस्थिती मध्ये मागे असलेला दिसून येतो.

त्यामुळे या तालुक्यातील आदिवासी समाजाची जीवनपध्दती अत्यंत खालावलेली असून त्याचा परीणाम त्याचा शैक्षणिक, आरोग्य, राहणीमान इत्यादीवर पडलेला दिसून येतो त्यामुळे त्याचा आर्थिक मिळकतीचा शोध घेतला असता आजही त्याचा आर्थिक मिळकती पध्दतीमध्ये पारंपारीक पध्दतीचाच वापर करण्यात येत असल्यामुळे येथील आदिवासी समाज आर्थिक परस्थितीमध्ये मोठी भरारी मारलेली दिसून येत नाही. त्या आर्थिक परस्थितीचा प्रभाव त्याचा सामान्य जीवनावर पडलेला असून त्यामुळेच त्याचात कुपोषण, कर्जबाजारी, शैक्षणिक मागासलेपण, आर्थिक पिळवणूक, अशा आर्थिक सबधीत समस्या दिसून येतात.

बिजसंज्ञा (मुख्य शब्द) :- मुलचेरा तालुका, आदिवासी समुदाय, आर्थिक मागासलेपन, आदिवासीचा समस्या, आदिवासीचा आर्थिक समस्येवर उपयोजना, आदिवासीचा आर्थिक मिळकतीचे साधन,

प्रस्तावना:- कोणत्याही समाजातील व्यक्ती व समाजाचा दर्जा हा व्यक्तीचा सामाजिक कार्य, शैक्षणिक, पद, सत्ता या सोबतच आर्थिक स्थितीवरून ठरत असतो म्हणूनच सहजपणे कोणीही गुजराथी, मारवाडी, कोमठी, सिंधी हा समाज हूशार आहे. त्याचा रिती, पंरम्परा चागल्या आहेत हे सहजपणे स्विकारतो कारण की या समाजाची आर्थिक परिस्थिती व अर्थ मिळकती मार्ग या कुठे तरी इतर समाजा पेक्षा वेगळ्या असून त्यांची आर्थिक परिस्थिती मजबूत असल्याची दिसून येते. म्हणूनच अर्थव्यवस्था ही एक समाज जीवनाची आधारभुत सामाजिक संस्था आहे. अर्थ (पैश्याचा) चा आर्थिक परिस्थितीवरून अन्य सामाजिक संस्थाची रचना ठरत असते. भारताच्या लोकसंख्येत साधारणता ८.०८ टक्के (६.७८ कोटी) एवढी लोकसंख्या आदिवासी समाजाची असून ही लोकसंख्या इंग्लंडच्या लोकसंख्ये इतकी आहे. परंतु आधुनिकीकरणाच्या या युगात सर्वत्र पारंपारीक पध्दतीचा अर्थव्यवस्थेची जागा नव्या अर्थव्यवस्थेने की त्या नफा, तोटा, चलन व्यवस्था, बँक व्यवहार, स्टम्पपेपर, संमप्ती वाढविण्याचे विविध प्रकार, गावातील मुख्य ठिकाणी जागा जमीन खरेदी करणे, व्यवसाय करणे, आनलाईन पध्दतीद्वारे लाईटबिल, भ्रमणध्वनी रिचार्ज भरने, दुरसंचार रिचार्ज करणे अशा अनेक माध्यमाध्वारे व्यक्ती आपला वेळ, श्रम व आर्थिक बचत करून आपली आर्थिक परिस्थिती मजबूत करित आहे.

परन्तु मुलचेरा तालुक्यातील आदिवासी समाजाचा अर्थ व्यवस्थेचा व त्याचा आर्थिक मिळकतीचा मार्गाचा अभ्यास केले असता या पेक्षा फार वेगळी परिस्थिती दिसून आली.

त्यामुळे आदिवासी समाजाला इतर समाजाचा बरोबरीने आणायचे असेल तर शासनाचा योजने शिवाय त्याचा आर्थिक मिळतीचे मार्गात बदल करणे देखील अति आवश्यक असून त्याशिवाय त्याची आर्थिक परिस्थिती मध्ये बदल होणार नाही. म्हणून आजचा आधुनिक काळातील अर्थ व्यवस्था व त्याची परंपरागत आर्थिक मिळकतीचे मार्ग यांच्यात मेळ घालून त्याचा स्वतंत्र ओळखीला कोठेही धक्का न लागता सुवर्णमध्य साधून त्याची आर्थिक परिस्थिती सुधारणे, अर्थव्यवस्थेचा नविन विचार त्याचात रूजविणे अति आवश्यक असल्याने दिसून आले.

१ संशोधन क्षेत्र :- संशोधन क्षेत्र गडचिरोली जिल्हातील मुलचेरा तालुक्यापुरते मर्यादित आहे.
संशोधन पध्दती व तथ्य संकलन

सदर अध्ययनासाठी सर्वेक्षण संशोधन पध्दतीचा वापर करण्यात आलेला असून दुय्यम तथ्य संकलनात पुस्तके, वृत्तपत्र संपादकीय लेख, वृत्तपत्रातील वृत्त संकलन, ई माहिती चा वापर विषय विश्लेषणासाठी केलेला असून संकलित केलेल्या माहितीचे विश्लेषण करून त्याची माडणी वर्णनात्मक स्वरूपात केलेली आहे.

नमुना निवड

अध्ययन क्षेत्र तालुका स्तरीय असल्यामुळे संशोधनाशी संबंधित प्रत्येकाशी संपर्क करणे शक्य नसल्यामुळे समग्रातून नमुना निवडीचा आकार ६० कुटूबा इतका ठेवण्यात आलेला आहे. त्याकरीता नमुना निवड पध्दतीतील सोयीस्कर नमुना निवड पध्दतीचा वापर करण्यात आलेला आहे.

संशोधनाची उद्दिष्टे

- १) संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक मिळकतीचे मार्ग शोधणे.
- २) संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक स्तर किवा स्थान शोधणे.
- ३) संशोधन क्षेत्रातील आदिवासी समाजाचा कर्ज बाजारीचा शोध घेणे.

संशोधनाची गृहितके

- १) संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक स्तर फारच खालावलेला आहे.
- २) संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक मिळकतीचे मार्ग मर्यादित व कमी दर्जाचे आहे.
- ३) संशोधन क्षेत्रातील आदिवासी समाज कर्जबाजारी आहे.
- ४) संशोधन क्षेत्रातील आदिवासी समाजाचा व्यवसानवर आर्थिक खर्च होतो.

विषयाचे महत्व :- संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक परिस्थितीचा अभ्यास करून त्याचा आर्थिक पिळवणूकीचे कारण शोधणे त्या सोबतच त्यांच्या आर्थिक मिळकतीचे साधन वाढवून त्याचा आर्थिक स्तर उचविण्याचा प्रयत्न करणे.

सारणी क्र.१ आपल्या कुटूंबातील सदस्य संख्या किती

अ. क्र.	कुटूंबातील सदस्य संख्या	संख्या	टक्केवारी
१	२ ते ६	२५	४२%
२	७ ते १०	२६	४३%
३	१० च्यावर	०९	१५%
४	एकुण	६०	१००%

विश्लेषण

उपरोक्त सारणीवरून असे दिसून येते की अध्येयनासाठी घेतलेल्या ६० कुटूंबांपैकी एका कुटूंबात ०२ ते ०६ सदस्य असणारी कुटूंब ही २५ असून त्याचे शेकडा प्रमाण (४२%) तर ०७ ते १० सदस्य असणारी कुटूंब ही २६ असून त्याचे शेकडा प्रमाण (४३%) असून १० च्या वर सदस्य असणारी कुटूंबाची संख्या ०९ असून त्याचे शेकडा प्रमाण (१५%) एवढे आहे.

उपरोक्त विश्लेषणावरून असे निष्कर्ष समोर येतो की शासकीय धोरणानुसार कुटूंब म्हणजे पती पत्नी व त्यांच्या अविवाहीत मुलांचा समावेश होतो. परंतु आदिवासी समाजामध्ये एकत्र कुटूंब पध्दतीला विशेष महत्व असून त्यामुळे एका कुटूंबात ०७ ते १० सदस्य असणारे २६ (४३%) असून या कुटूंबात आई, वडील विवाहीत झालेले मुल, घटस्फोट किवा भाडण होवून आलेली किवा विधवा बहीण, सासु, सासरे, भासा किवा मावशी असे सर्व लोक परस्थितीनुसार एकत्र राहून ते सर्वांना आपल्या कुटूंबातील सदस्य मानतात एकमेकांचा आधार देतात यावरून आदिवासी समाजात कुटूंब, कुल, नातेदारी याला विशेष महत्व असल्याचे दिसून येते.

सारणी क्र. २ कुटूंबातील मासिक आर्थिक मिळकतीचे मार्ग

अ. क्र.	उत्पादनाचे मार्ग	वारवारीता	प्रमाण
१	शेती, वनमजुरी दुधव्यवसाय	२०	३३%
२	नोकरी, छोटा दुकान, पानठेला	१२	२०%
३	मजुरी, बिडी पत्ता, मिरची तोड या संबंधी इतर कामे	२८	४७%
४	मोठा व्यवसाय (किराणा, हॉडवेअर, राईस मिल इत्यादी)	००	००%
५	एकुण	६०	१००%

विश्लेषण

वरील उपरोक्त विश्लेषणावरून हे दिसून येते की संशोधन क्षेत्रात आदिवासी समाजाचे आर्थिक स्तर उचावेला किवा समाजात प्रभाव पडेल अशा एकही विशेष आर्थिक

उत्पादनाचे साधन दिसून येत नाही त्यामुळे संशोधन क्षेत्रात आदिवासी समाजाचा आर्थिक स्तर कमी दर्जाचा दिसून येतो.

सारणी क्र. ३ कुटूबातील सर्व सदस्याचे मासिक मिळकत

अ. क्र.	विवरण	कुटूब	प्रमाण
१	५००० ते १००००	३० कुटूब	५०%
२	१०००१ ते २००००	२५ कुटूब	४२%
३	२०००१ ते ३००००	५ कुटूब	८%
४	३०००० च्या वर	०० कुटूब	००%
५	एकुण	६०	१००%

विश्लेषण

उपरोक्त सारणी वरून हे दिसून येते की ५००० ते १०००० मासिक आर्थिक मिळकत करणारे ३० कुटूब असून (५०%), १०००१ ते २०००० रूपये मासिक आर्थिक मिळकत करणारे २५ कुटूब (४२%), २०००१ ते ३०००० मासिक आर्थिक मिळकत करणारे ०५ कुटूब (८%) असून ३०००० च्या वर मासिक मिळकत करणारे एकही कुटूब दिसून आलेले नाही. यावरून हे स्पष्ट होते की कुटूबातील सर्व सदस्यांनी प्रयत्न केले तरी त्याची आर्थिक मिळकत फार समाधानकारक दिसून येत नाही

सारणी क्रंमाक ०४ प्रत्येकी कुटूबानुसार व्यसनावर होणारा मासिक खर्च (तम्बाकु, खर्चा, दारू, इत्यादी)

अ. क्र.	विवरण	कुटूब	प्रमाण
१	५०० ते १०००	०७	१२%
२	१००१ ते २०००	३५	५८%
३	२००१ च्या पुढे	१८	३०%
४	एकुण	६०	१००%

वरील सारणीवरून ५०० ते १००० रूपये मासिक व्यसनावर खर्च करणारे कुटूब हे फारच कमी म्हणजे ०७ कुटूब (१२%) असून १००१ ते २००१ रूपये व्यसनावर खर्च करणारे हे ३५ कुटूब (५८%) तर २००१ च्या पुढे व्यसनावर खर्च करणारे १८ कुटूब (३०%) आहे. यावरून हे स्पष्ट होते की संशोधन क्षेत्रातील आदिवासी समाज हा व्यसनावर विशेष अधिक खर्च करताना दिसून येतो.

सरणी क्र. ०५ प्रत्येकी कुंटूबानुसार दैनदिन गरजावर होणारा मासिक खर्च
(किराणा, भाजिपाला, आरोग्य, शिक्षण, इत्यादी)

अ. क्र.	विवरण	कुंटूब	प्रमाण
१	५०० ते २०००	४०	६७%
२	२००१ ते ३०००	१५	२५%
३	३००० च्या वर	०५	८%
४	एकुण	६०	१००%

वरील सारणी वरून हे स्पष्ट होते की संशोधन क्षेत्रातील आदिवासी समाज हा दैनदिन गरजावर प्रत्येकी ५०० ते २००० रूपये खर्च करणारे कुंटूब ४० (६७%) असून २००१ ते ३००० रूपये खर्च करणारे कुंटूब १५ (२५%) असून ३००० च्या वर मासिक खर्च करणारे ०५ (८%) कुंटूब आहे. यावरून हे स्पष्ट होते की संशोधन क्षेत्रातील आदिवासी समाज आपल्या दैनदिन गरजावर फारच अल्प खर्च करताना दिसून येतो.

सरणी क्र. ०६ प्रत्येकी कुंटूब पैसा कर्ज घेण्याचे मार्ग

अ. क्र.	विवरण	कुंटूब	प्रमाण
१	नातेवाईक, बचत गट	१०	१०%
२	सावकार कडून व्याजाने	५०	९०%
३	परीसरातील बँक	००	००%
४	एकुण	६०	१००%

वरील सारणी वरून हे स्पष्ट होते की संशोधन क्षेत्रातील आदिवासी समाज हा गरजेचा वेळी कर्ज घ्याचे असल्यास नातेवाईक किवा बचत गटाकडून १०(१०%) कुंटूब पैसे घेतात तर जवळपास ५० कुंटूब (९०%) हे सावकारकडून पैसे कर्ज रूपाने घेत असतात. परंतु बँककेकडून एकही कुंटूब कर्ज घेताना दिसून येत नाही. या वरून हे स्पष्ट होते की आदिवासी समाजाला गरजेचा वेळी कर्ज घ्यायचे असल्यास नातेसंबंध बिघडतात. आपला समाजातील मान सन्मान कमी होणार अशा विचारसारणीमुळे ते नातेवाईक व बचत गट यांच्याकडून कर्ज घेण्यास टाळतात. बँकेत कर्ज घेण्यासाठी त्याचाकडे कागदपत्राची सुविधा नसते म्हणून वेळेवर पैश्याची गरज पडल्यास ते आपल्या परीसरातील सावकार कडून सोन, जमीन, गन्हाण ठेवून किवा शेतातील येणारे उत्पादन तुम्हालाच देणार या अटीवर कर्ज घेतात.

निष्कर्ष

१) संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक स्तर फारच खालावलेला आहे. :- सरणी क्र. १, सारणी क्र. २,

सारणी क्र. ३, सारणी क्र. ०६ नुसार वरील गुहितकृत्य खरे ठरलेले आहेत कारण की कुंटूबातील एकुण सदस्य संख्या

त्याची मासिक मिळकत व त्याचे पैसा उधार घेण्याचे मार्ग यावरून वरील गुहितकृत्य खरे ठरलेले आहे.

२) संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक मिळकतीचे मार्ग मर्यादित व कमी दर्जाचे आहे. :- सारणी क्र. ०२ व

सारणी क्र. ०३ नुसार वरील गुहितकृत्य खरे ठरलेले आहे. सारणी क्र. ०२ नुसार प्रत्येकी कुंटूब मासिक मिळकतीचे

मार्ग मर्यादित असून सारणी क्र. ०३ नुसार त्याची मासिक मिळकत फारच कमी दिसून येते.

३) संशोधन क्षेत्रातील आदिवासी समाज कर्जबाजारी आहे. :- सारणी क्र. ०३ व सारणी क्र. ०६ नुसार वरील गुहितकृत्य

खरे ठरलेले आहे कारण की सारणी क्र. ०३ नुसार कुंटूबातील सर्व सदस्याचे व इतर मार्गाने येणारे मासिक आर्थिक

मिळकत फारच कमी असून त्यांना आपली आर्थिक गरज पूर्ण करण्याकरीता सारणी क्र. ०६ नुसार सावकाराकडे व्याजाने

पैसे घ्यावे लागतात.

४) संशोधन क्षेत्रातील आदिवासी समाजाचे व्यवसनावर अधिक खर्च होतो. :- सारणी क्र. ०४ नुसार वरील गुहित कृत्य

खरे असल्याचे दिसून येते कारण की ३५ कुंटूब (५८%) १००१ ते २००० रूपये व १८ कुंटूब (३०%) २००१ च्या

पुढे व्यवसनावर खर्च करताना दिसून येतात.

सुचना व उपाययोजना :-

१) शासकीय प्रयत्ना सोबतच संशोधन क्षेत्रातील आदिवासी समाजाचे आर्थिक मिळकत कशी वाढेल या करीता योजना तयार करणे

२) आज व्यसन हा शिष्टाचार झाल्यामुळे व्यवसनाला प्रत्येक घरातून, व्यक्तीचा जीवनातून हद्दपार करण्याकरीता समाजानेच पुढाकार घेवून जनजागृती करणे.

३) आर्थिक मिळकत कमी असल्यामुळे संशोधन क्षेत्रातील आदिवासी समाज आपली आर्थिक गरज पूर्ण करण्याकरीता सावकाराकडून व्याजाने पैसा घेतो व तो कर्जबाजारी होतो.

त्यामुळे त्याची आर्थिक मिळकत कशी वाढेल व त्याची आर्थिक गरज पूर्ण करण्याकरीता संशोधन क्षेत्रात फिरत पतसंख्या, बँकेचे जाळे विणने अतिशय आवश्यक आहे. विशेषता सम्पूर्ण मुलचेरा तालुक्यामध्ये एकमेव बँक ऑफ महाराष्ट्र ही बँक आहे.

संदर्भ सूची

- १) यशवतराव चव्हाण मुक्त विद्यापीठ नाशिक :- आदिवासी, शेतमजुर आणि अल्प व अत्यल्प भुधारक हक्क आणि परिपूर्ती — प्रथम प्रकाशन जुन २००१
- २) डॉ. एस. जी. देवगांवकर :- महाराष्ट्रातील निवडक जाती — जमाती — साईनाथ प्रकाशन नागपूर — प्रथमावृत्ती २५ डिसेम्बर २००९
- ३) डॉ. सौ. शैलजा देवगांवकर :- माडीया गोंडांची बोली — महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ मुंबई प्रथमावृत्ती मे १९९०
- ४) डॉ. एस. जी. देवगांवकर, डॉ. शैलजा देवगांवकर, :- गोंड, परधान आणि कोलाम — श्री. साईनाथ प्रकाशन नागपूर प्रथमावृत्ती २३ फेब्रुवारी २०११
- ५) प्रा. पी. के. कुलकर्णी :- दलितांचे आणि आदिवासींचे समाजशास्त्र — डायमंड पब्लिकेशन्स पुणे, प्रथम आवृत्ती २०१२
- ६) डॉ. प्रमोद मुनघाटे — आदिवासी कांदबरी आणि इतर — तनुजा प्रकाशन नागपूर — प्रथम आवृत्ती ०८/०२/२००५
- ७) श्री. बनसोड — आपला गडचिरोली जिल्हा — सुबोध प्रकाशन गडचिरोली — नवीन आवृत्ती २०/०२/२०१३
- ८) प्रा. डॉ. बी. एम. कच्हाडे — आदिम जमातींचे समाजशास्त्र भाग — २, पिपळापूरे अँड कं. पब्लिशर्स नागपूर, पहिली आवृत्ती नोव्हेंबर २०१४

कोरोना महामारी आणि आदिवासी शिक्षण

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प्रस्तावना

प्रत्येक महामारी नंतर संपूर्ण समाजात खूप मोठे बदल घडून येत असतात. सध्या आपण ज्या कोरोना काळात जगत आहोत. तो देखील येत्या काळाचा इतिहास झालेला असेल. त्या संदर्भातील संशोधने देखील पुढील काळात समोर येतील. कोरोना महामारी च्या काळात जागतिक स्तरावर जे बदल घडत आहेत. त्या बदलांचा परिणाम देखील भारतावर झालेला दिसत आहे. परिणामी सर्व क्षेत्रांना या कोरोना महामारीचा फटका बसत असून सामान्य माणूस आपल्या मूलभूत हक्कांपासून वंचित झालेला दिसून येत आहे.

सद्यस्थितीला शिक्षण क्षेत्र हे नव्या टप्प्यात पदार्पण करत आहेत. त्याचा एक भाग म्हणजे शिक्षणाचे बदलते स्वरूप आपण पाहत आहोत. शैक्षणिक परिस्थितीचा संदर्भात आपण सर्व घटकांचा विचार केला असता. डोंगर दऱ्यात राहणाऱ्या आदिवासी मुलांवर या सर्व बाबींचा काय परीणाम होईल. या घटकाची सद्या शैक्षणिक स्थिती काय आहे? याबाबत संशोधन होणे खूप गरजेचे आहे.

एका बाजूला ज्यांच्याकडे ऑनलाईन शिक्षणासाठी आवश्यक असलेली साधने आहेत. त्यांचे घरच्याघरी ऑनलाईन शिक्षण सुरू झाले आहे. परंतु ज्या पालकांसाठी ऑनलाईनच हा शब्द नवीन आहे. ते विद्यार्थी मात्र अजूनही ऑनलाईन शिक्षणाच्या प्रतिक्षेत आहे. 'पुण्यनगरी' या वर्तमानपत्रातील बातमीने संपूर्ण समाजाचे लक्ष आदिवासी समाजाकडे वळाले. " मॅडम... माझ्याकडे स्मार्टफोन नाहीये! शाळा कधी सुरू होतील". हा फक्त एका विद्यार्थ्याचा प्रश्न नाही तर संपूर्ण आदिवासी, दलित, भटके विमुक्त आणि मागासलेल्या घटकात शिक्षण घेत असलेल्या सर्व विद्यार्थ्यांचा आपल्या शासन व्यवस्थेला केलेला प्रश्न की मायबाप सरकार 'आमच्या शिक्षणाचे काय' ?.

शिक्षण आणि आदिवासी समाज

मानवाच्या सर्वांगीण विकासासाठी शिक्षण ही मूलभूत गरज आहे. शिक्षण हे समाज विकास आणि समाजपरिवर्तनाचे प्रमुख साधन आहे. 'राज्य हे दुर्बल आणि अनुसूचित जाती व अनुसूचित जमाती यांचे विशेष काळजीपूर्वक शैक्षणिक व आर्थिक हित संवर्धन करील आणि सामाजिक अन्याय व सर्व प्रकारचे शोषण या पासून संरक्षण करेल' असे आपल्या भारतीय संविधानातील राज्य धोरणाच्या मार्गदर्शक तत्वां बाबत अनुच्छेद 46 मध्ये नमूद केलेले आहे. परंतु शिक्षण हा मूलभूत अधिकार तळागाळापर्यंत पोहोचण्यासाठी 60 पेक्षा जास्त वर्षे भारत राष्ट्र लागलेली दिसून येतात.

कोरोना या संसर्गजन्य आजारामुळे 22 मार्च 2020 नंतर संपूर्ण देश बंद झाला. देश बंद झाल्यानंतर सर्व शासकीय स्तरावर संस्था देखील बंद झाल्या. परिणामी आदिवासी आश्रमशाळा ही बंद ठेवणे भाग पडले. या बंद दरम्यान घरातून काम करा ही नवीन संकल्पना रूढ झाली पण तीच बाब शिक्षण क्षेत्रातही

लागू झाली आहे 'घरातून शाळा' परंतु आजही आमच्या घराला तर कुडाच्या भिंती आणि गवताचे छप्पर आहे, अनेक विद्यार्थ्यांकडे साधा फोन सुद्धा नाही, तेथे स्मार्टफोन कुठे असतील? अशाच परिस्थितीत शाळा घरात कशी काय होऊ शकते हा प्रश्न उपस्थित होत आहे. या परिस्थितीत मागासलेले घटक अजुन मागास प्रवर्ग यादीत सामाविष्ट होताना दिसून येत आहे.

आश्रमशाळांची रचना आणि कार्य

1953 - 54 या वर्षामध्ये राज्य शासनाने स्वयंसेवी संस्थांनी सादर केलेल्या बारा प्रस्तावांचा विचार करून सहाय्यक अनुदान तत्वावर आश्रमशाळा सुरू करण्यास मान्यता दिली. त्यांची टप्प्यावर विभागणी खालील प्रमाणे

1) शासकीय आश्रमशाळा

महाराष्ट्र शासकीय आश्रम शाळा शासनाच्या आदिवासी विभागांतर्गत आदिवासी विकास आयुक्तालय, नाशिक मार्फत चालविल्या जातात. यामध्ये प्राथमिक आश्रमशाळा 128 व माध्यमिक आश्रमशाळा 424 अशा एकूण 552 शासकीय आश्रमशाळा आहेत.

2) कन्या शाळा

शासकीय आश्रमशाळे मधून शिक्षण घेणाऱ्या मुलींच्या सुरक्षेच्या बाबतीत अनेक अडचणी समोर येतात, त्यातून मार्ग काढण्यासाठी शासनाने 552 शासकीय आश्रमशाळा पैकी काही आश्रमशाळांचे कन्या शाळेत रूपांतर करण्याचे ठरवले. त्यानुसार 26 आश्रमशाळा या कन्याशाळांत रूपांतरित केल्या आहेत.

3) आश्रमशाळा (केंद्रशाळा)

शासकीय व अनुदानित आश्रम शाळा मधून प्राथमिक शिक्षणाचे सार्वत्रिकीकरण व दर्जा उंचावण्यासाठी शासन निर्णय नुसार एकूण आश्रमशाळांन पैकी 144 शासकीय आश्रमशाळांची केंद्र आश्रमशाळा म्हणून निवड करण्यात आलेली आहे. एकूण 552 शासकीय आश्रम शाळा व 556 अनुदानित आश्रम शाळांची तपासणी केंद्रप्रमुख मार्फत करण्यात येते.

4) कनिष्ठ महाविद्यालय

आदिवासी विद्यार्थ्यांना उच्च शिक्षणासाठी या महाविद्यालयाची निर्मिती झालेली आहे. ज्या शाळा 10 वी पर्यंत आहेत. त्या शाळांपैकी काही शाळांना कनिष्ठ महाविद्यालयाची मान्यता देण्यात आली. एकूण 126 महाविद्यालय सद्यस्थितीला कार्यरत आहेत.

कोरोना महामारी आणि आश्रमशाळा शिक्षण

आश्रमशाळा मुख्यत आदर्श आश्रमशाळा संहितेनुसार कार्य करत आहेत, परंतु कोरोना महामारीमुळे आश्रमशाळा रचनेला छेद देण्याचा प्रयत्न होत आहे. शासनाने या काळात आदिवासी विद्यार्थ्यांचे शिक्षण थांबू नये म्हणून 'अनलॉक लर्निंग' प्रकल्प जून पासून लागू केला. आदिवासी विकास विभागाच्या एकूण 1,060 आदिवासी आश्रमशाळा व एकलव्य शाळामधून 4.28 लक्ष विद्यार्थी शिक्षण घेत आहेत. मार्च 2020 पर्यंत कोरोना महामारी परिस्थिती लक्षात घेता या शाळा 2020 - 21 च्या प्रथम शैक्षणिक सत्रामध्ये नियमित पद्धतीने सुरू करणे शक्य नाही. पण शाळा विद्यार्थ्यांसाठी बंद ठेवल्या तरी त्यांचे शिक्षण अविरतपणे सुरू ठेवण्याचा निश्चय आदिवासी विकास विभागाने घेतलेला आहे.

जून 2020 मध्ये अवघ्या 12 दिवसांच्या कालावधीत महाराष्ट्रातील व इतर शैक्षणिक तज्ञांच्या मार्गदर्शनाने आणि अनलॉक लर्निंग या सर्वकष प्रकल्पाची संकल्पना उदयास आली. 'अनलॉक लर्निंग' प्रकल्पांतर्गत विद्यार्थ्यांना आपल्याच घरी व परिसरात राहून अनौपचारिक व रंजक पद्धतीने ऑनलाइन व ऑफलाइन माध्यमातून शिकण्याची संधी प्राप्त झालेली आहे. आदिवासी विभागामार्फत विद्यार्थ्यांपर्यंत पाठ्यपुस्तके, अभ्यासक्रमातील मूलभूत संकल्पनांवर आधारित कार्यपुस्तिका, सृजनशीलता व कलात्मकतेला वाव देणाऱ्या कृतिपुस्तिका, शैक्षणिक साहित्याची किट इत्यादी पोहोचण्यात येतील. नियमित गृहभेटी व दूरध्वनीद्वारे शिक्षक तर मार्गदर्शन करतीलच पण त्यासोबत असता आणि सुशिक्षित व जबाबदारी व्यक्ती विद्यार्थ्यांना स्वयंस्फूर्तीने मार्गदर्शन करतील. पण त्यांच्यासोबत स्थानिक सुशिक्षित व जबाबदार व्यक्ती सुद्धा विद्यार्थ्यांना स्वयंस्फूर्तीने मार्गदर्शन करतील. या व्यतिरिक्त स्मार्टफोन, व इंटरनेट उपलब्ध असलेल्या विद्यार्थ्यांसाठी ई-लर्निंग पोहोचविले जाईल. तसेच शाळेच्या मदत कक्षाद्वारे विद्यार्थी व पालकांना मार्गदर्शन व समुपदेशन, फिरते आरोग्य पथकाद्वारे आरोग्य तपासणी व उदबोधन विद्यार्थ्यांच्या कुटुंबाला त्यांच्या समस्या सोडवण्यासाठी विभागाच्या यंत्रणेद्वारे मदत इत्यादी घटकांचा या प्रकल्पामुळे समावेश केलेला दिसून येतो. परंतु आदिवासी विद्यार्थ्यांची संवाद साधला असताना अनेक विद्यार्थ्यांना आवश्यक असलेली पुस्तके आजही प्राप्त झालेली नाहीत. इतर बाबींचा प्रामुख्याने शिक्षणाचा विचार केला असता या विद्यार्थ्यांना अनेक दिवस त्यांच्या शिक्षकांचे संपर्क नसतो. ज्यांच्याकडे साधा फोन सुद्धा नाही तेथे स्मार्टफोन कुठून असणार? आणि असला तरी स्मार्टफोन त्याचा वापर कसा करावा हे कोण सांगणार? इत्यादी सर्व कारणांमुळे शिक्षणाशी असलेला मुलांचा संबंध उत्तरोत्तर कमी होताना दिसून येत आहे. त्यामुळे अनेक विद्यार्थ्यांनी आई-वडिलांना शेतीच्या व मजुरीचे कामांमध्ये मदत करणे सुरू केली आहे परिणामी असे विद्यार्थी शिक्षणाच्या प्रवाहापासून दूर जाण्याचा धोका संभवतो आदिवासी विद्यार्थ्यांच्या दृष्टिकोनातून पाहिले असता आदिवासी विकास विभागाने सुरू केलेल्या आणि अनलॉक लर्निंग प्रकल्प पूर्णपणे शिक्षणव्यवस्थेची गैर लागू होत असलेला दिसून येतात.

आदिवासी विद्यार्थी नेहमीच दुर्लक्षित राहिलेला आहे. आदिवासी विद्यार्थ्यांना शिक्षणासाठी प्रामुख्याने ऑनलाईन पद्धत स्वीकारणे म्हणजे परिघावर असलेल्यांना अजून दूर लोटणे. हा समाज अजूनही पूर्णतः मराठी समजून शकत नाही. त्याला आपण इंग्रजीची गोडी लावतो, तेच मात्र मुळात चुकीचे आहे. या विद्यार्थ्यांचे प्राथमिक पर्यंतचे शिक्षण मुळात त्यांच्या मातृभाषेत झाले पाहिजे, त्यानंतर मराठी व इतर भाषेची सक्ती करावी. जो समाज साधा फोन घेऊ शकत नाही त्यांच्याकडे स्मार्टफोन आहे असे समजून शासन ऑनलाईन शिक्षण प्रकल्प राबवत तो प्रकल्प यशस्वी झाल्याचे प्रसारमाध्यमांद्वारे पसरतो आणि ऑनलाइन शिक्षण पद्धत कशी या समाजासाठी पूरक आहे हे सांगतो हेच मुळात या समाजाला मान्य नाही.

या समाजातील सर्वकष प्रगती प्रात्यक्षिक शिक्षणाद्वारे होऊ शकते त्यांचे समाजपरिवर्तन शिक्षणाद्वारे होऊ शकते. त्यासाठी प्रत्यक्ष आश्रमशाळा मध्येच शिक्षण सुरू झाली पाहिजे. कोरोना महामारी नंतर पूर्वीप्रमाणेच आश्रमशाळा सुरू करण्यात याव्यात यासाठी खालील बाबी विचारात घेतल्या जाव्यात

- 1) अनलॉक लर्निंग प्रकल्पाच्या सनियंत्रण व अंमलबजावणीतील पारदर्शकता जपण्यासाठी अतिशय सुलभ प्रणाली म्हणून अनलॉक लर्निंग हा प्रकल्प प्रत्येक आश्रम शाळे मधूनच राबवला जावा. त्याचप्रमाणे सर्व आश्रमशाळांची डिजिटलायझेशन करण्यात यावे

- 2) सर्व आश्रमशाळांचे निर्जंतुकीकरण करण्यात यावे. तसेच आश्रमशाळेत प्रवेश देताना सर्व विद्यार्थी, शिक्षक, मुख्याध्यापक, व शिक्षकेतर कर्मचाऱ्यांची ऑक्सीजन, शरीराचे तापमान इत्यादी चाचणी घेण्यात यावी.
- 3) आश्रम शाळेत विद्यार्थ्यांच्या आरोग्य तपासणीसाठी कायमस्वरूपी आरोग्य अधिकाऱ्याची नेमणूक करण्यात यावी.
- 4) चतुर्थ श्रेणी कर्मचारी वर्गाला कायमस्वरूपी करून त्यांच्या रिक्त पदांची त्वरित भरती होणे आवश्यक आहे. ज्यातून अस्वच्छता, रोगराई, दूर करण्यासाठी तसेच शाळेचे वातावरण आनंदी ठेवण्यास मदत होईल.
- 5) मुलींच्या सुरक्षिततेच्या दृष्टीने कन्या आश्रम शाळेत व प्रत्येक आश्रम शाळा श्री अधीक्षक असणे गरजेचे आहे.
- 6) मूलभूत सुविधांमध्ये ग्रंथालय व प्रयोगशाळा यांना देखील मुख्य स्थान देण्यात यावे.

अशा प्रकारे कोरोना महामारीतील आदिवासी आश्रमशाळेतील विद्यार्थ्यांना शिक्षण घेता असताना येणाऱ्या अडचणीचा मोगावा, त्यांच्या समस्या व उपाय इत्यादींचा संशोधनातून आढावा घेण्यात आलेला आहे.

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आदिवासी आणि नागरी समाज: जीवनपध्दती आणि मुल्ये यांचे तुलनात्मक अध्ययन

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कोसरा—कोढा, जिल्हा—भंडारा.

सारांश

मानवी समाजामध्ये आधुनिक नागरी समाज आणि जंगलातील अप्रगत आदिवासी असे दोन परस्परविरोधी स्वरूपाचे समुदाय आहेत. एक समुदाय पुर्णपणे संपन्न तर दुसरा समुदाय पुर्णपणे अभावग्रस्त आहे. कार्ल मार्क्स यांनी या स्थितीला 'आहे रे, नाही रे' असे दोन वर्ग संबोधले. नागरी समाजाचे संपन्न पण समस्याग्रस्त जीवन आणि आदिवासींचे अभावग्रस्त पण समाधानी जीवन याबाबत विचार करतांना दुर्खिम यांचा सामाजिक एकतेचा सिध्दांत महत्वपूर्ण ठरतो. दुर्खिम यांनी 'द एलीमेंटरी फॉर्म्स ऑफ रिलीजस लाइफ' या पुस्तकात धर्माच्या उत्पत्तीला समाज आणि सामाजिक घटकांना उत्तरदायी मानले आहे. यासारखेच विचार प्रकार्यवादी सिध्दांतांमधून मॅलिनोव्हास्की आणि रेडक्लिफ ब्राउन यांनी मांडले आहे. यामध्ये धर्म हा समाजात एकता, मुल्यांचे रक्षण, सामाजिक नियंत्रण, नैतिकता कायम ठेवणे, संवेग आणि तणावापासून मुक्ती तसेच व्यक्तीमध्ये सुरक्षेची भावना निर्माण करून सद्गुणांचा विकास करण्याचे महत्वपूर्ण कार्य करतो असे प्रतिपादन केले आहे. आदिवासी समाजामध्ये धार्मिक भावना, सामाजिक ऐक्य सरळ साथी जीवनशैली, सामाजिकसंपत्तीच्या विश्वस्ताची संकल्पना, स्त्री-पुरुष समानता, ही आदिवासी समाजाची वैशिष्ट्ये म्हणजे मानवतेसाठी अमुल्य अशी देणगी आहे. तर त्याचवेळी नागरी समाजामध्ये या मुल्यांच्या विपरीत वर्तन होत आहे. या दोन समाजांच्या तुलनात्मक अध्ययनात असे सिध्द होते की कमी गरजा आणि अल्पसंतुष्ट प्रवृत्ती यामुळे आदिवासी समुदाय अभावग्रस्ततेतही मानवतावादी मुल्यांना महत्व देतो. तर अति हव्यासापोटी हा नागरी समाज स्वार्थी आणि स्वकेंद्रीत होत असल्यामुळे मानसिक शांती गमावत आहे. या तुलनात्मक अध्ययनात दोन्ही समाजाची स्थिती स्पष्ट होते.

विजशब्द— आदिवासी समाज, नागरी समाज, तंत्रज्ञान, अभावग्रस्तता, जीवनपध्दती, मुल्ये.

प्रस्तावना

जंगलातील आदिवासी समाज आणि शहरातील नागरी समाज यांच्या जीवनपध्दती आणि त्यांची मुल्येयामध्ये प्रचंड मोठी तफावत असल्याचे लक्षात येते. आदिवासी समाज जंगलामध्ये प्राथमिक स्वरूपाचे अप्रगत, अभावग्रस्त आणि प्रतिकूल परिस्थितीत जीवन जगत आहे. तर त्याचवेळी आधुनिक समाज प्रचंड वेगाने भौतिक आणि वैज्ञानिक प्रगती करतो आहे. परंतु आधुनिक समाजाच्या समस्या ह्या गुतागुतीच्या आणि बहुआयामी स्वरूपाच्या असून त्या समस्यांमध्ये तो गुरफटला जात आहे. यंत्राचा अतिरेकी उपयोग आणि दुसऱ्यावर नियंत्रण करण्याच्या हव्यासापोटी संपन्नता असतांना देखील एकाचवेळी असंख्य प्रश्न या समाजासमोर निर्माण झाले आहेत. 'आहे रे आणि नाही रे' या दोन सामाजिक घटकांमध्ये अभावग्रस्त आदिवासी समाज अजूनही आपली जीवनमुल्ये ठीकवून आहे. महात्मा गांधींच्या शिकवणीतील परित्याग आणी विश्वस्ताची संकल्पना आदिवासींच्या जीवनात दीसून येते. तर सर्व दृष्टीने संपन्न आधुनिक नागरी समाज मात्र वैफल्यग्रस्त होत असतांना दीसत आहे. यामुळे

या आधुनिक मानवी समुदायाचे अस्तित्वच धोक्यात आहे असे लक्षात येते. ही बाब संशोधकाला खुणावत असल्यामुळे प्रस्तुत अध्ययन विषयाची निवड केल्या गेली.

अध्ययनाचे उद्देश

- १) आदिवासी समाजाच्या जीवनशैलीचे अध्ययन करणे.
- २) नागरी समाजव्यवस्था व त्याच्या समस्यांचा अभ्यास करणे.
- ३) दोनही समुदायाची तुलनात्मक कारणमिमांसा करणे.

अध्ययन पध्दती

प्रस्तुत संशोधन विषयामध्ये द्वितीयक साहित्य सामुग्रीचा वापर केला असून त्यामध्ये पुस्तके ग्रंथ,इंटरनेट,नियतकालिके यांचा वापर करण्यात आलेला आहे.

आदिवासी समाज

“समान बोलीभाषा बोलणाऱ्या,एकाच भूभागात राहणाऱ्या, सुरुवातीला अंतर्विवाही असण्याची शक्यता असलेला पण सर्वसामान्यपणे अंतर्विवाही नसलेला व समान नाव धारण करणाऱ्या कुटूंबाच्या समुच्चयाला आदिवासी समाज असे म्हणतात.”—इपिरियल गॅझेटर

नागरी समाज

“आधुनिक औद्योगिक संस्कृती आणि सांस्कृतिक परंपरांमध्ये बहुविधता असणारा,जो धर्मनिरपेक्ष मुल्यांवर भर देतो असा वैयक्तीकृत आणि सामान्य जन समुदायापेक्षा विसंगत असा समुदाय म्हणजे नागरी समाज होय”—मेरियम वेबस्टर

माहितीचे विश्लेषण

आदिवासी आणि नागरी समाजाचे तुलनात्मक अध्ययन करतांना या दोन्हा समाजातील मुल्ये आणि जीवनपध्दती यातील फरक स्पष्ट करणे गरजेचे आहे. खालील माहितीच्या विश्लेषणाद्वारे हा फरक स्पष्ट करण्याचा प्रयत्न केलेला आहे.

१) आदिवासींचे सामाजिक संघटन

आदिवासींची विचारधारा किंवा त्यांचे दैनंदिन जीवन पाहिले की एक महत्वाची बाब लक्षात येते, ती म्हणजे आदिवासी माणूस समाजाच्या रूढी,प्रथा,परंपरा याचे पालन व जतन काटेकोरपणे करतो. त्यामध्ये त्याच्या वैयक्तिक आवडीनिवडी किंवा विचार यांना फार महत्व देत नाही.त्यामुळे समाजाचे संघटन कायम होण्यास मदत झाली. त्यामुळेच कठीण परिस्थितीतही आदिवासी व्यक्ती समाजाच्या रूपामध्ये टिकून आहे. आदिवासी व्यक्ती गरजेपूरते लागेल तेवढेच तो मिळवितो व त्यामध्ये आनंद मानतो. आदिवासी लोक कुटूंब आणि समाजाच्या सामुहिक मालमत्तेचा वापरदेखील जातपंचायतीच्या मान्यतेने करतात. हा वापर करतांना इतरांवर अन्याय होणार नाही याची दक्षता घेतली जाते. सरकारी न्यायव्यस्थेपेक्षा जात पंचायतीची न्यायव्यवस्था त्याला जवळची व अधिक विश्वासार्ह वाटते. जो विवाद आपापसात चर्चा करून मिटविता येतो त्यासाठी कोर्टकचेरी कशाला? हे आदिवासी परंपरेने शिकला आहे. या कारणांमुळे आदिवासींमध्ये नागरी समाजाच्या तुलनेने पोलिस स्टेशनमध्ये दाखल केलेल्या तक्रारींचे प्रमाण कमी असल्याचे लक्षात येते.

उलट नागरी समाजाने ज्या वेळी जंगलात प्रवेश केला त्या वेळेपासून जंगलाची हानी होण्यास सुरुवात झाली.नागरी समुहात सामुहिक मालमत्तेचा गैरवापर करतांनातो स्वतःच्या स्वार्थासाठी सार्वजनिक मालमत्ता आणि वंचित वर्गाच्या संपत्तीवर आक्रमण करतो.त्यासाठी तो कोर्ट कचेऱ्यांची मदत घेतो. कायदा आणि सुव्यवस्थेचा प्रश्न आदिवासी पाड्यावर निर्माण होत नाही.परंतु नागरी समाजासमोरहा प्रश्न दिवसेंदीवस गंभीर होत चाललेला आहे.

२) समृद्ध वनसंपदेचा विधायक स्वरूपात वापर

आदिवासींची वसतीस्थाने जंगलात आहेत. जंगलातील वन्य प्राणी आणि वृक्ष हे अनेक आदिवासींसाठी देवदेवतांची रूपे आहेत. त्यांच्या लोकगीतांमध्ये तसा उल्लेख आहे. तसेच काही गावांमध्ये प्राण्यांच्या मूर्तीची पूजा केली जाते. आदिवासींना वृक्ष पूजनीय असल्याने त्यांचे संरक्षण होण्यास मदत झाली तसेच आदिवासींनी गरजेपूरताच गौण वन उपजेचा उपजिविकेसाठी वापर केला. त्यामुळे जोपर्यंत ही संपदा त्यांच्याकडे होती तोपर्यंत वृक्षराजी आणि वन्यप्राणी यांना सुरक्षितता मिळाली व त्यायोगे पर्यावरणाचा समतोल राहण्यास मदत झाली.इंग्रजांकडे सत्ता गेल्यानंतर त्यांनी जंगलाची मालकी आपल्याकडे घेतली. व त्याचा उपयोग अधिकाधिक पैसा मिळविण्यासाठी केला,त्यामुळे बेसुमार वृक्षतोड झाली.तसेच वन्य प्राण्यांची शिकार हे लोकप्रिय व प्रतिष्ठेचे खेळ झाले. व वन्यप्राण्यांचा समतोल बिघडण्यास सुरुवात झाली. इंग्रजांसारखीच नीती नागरी समाजाने अवलंबली.मोठ्या प्रमाणात जंगलतोड आणि वन्यप्राण्यांच्या शिकारीमुळे जंगलातील प्राणी गावात येऊन माणसांवर हल्ले करित आहेत. उपलब्ध आकडेवारीनुसार महाराष्ट्रातवाघाच्या हल्ल्यात २०२० मध्ये ३१ लोक मरण पावले.वाघ आणि इतर पशुंकडून २०१० ते २०२० या काळात ४६७ लोक मृत्युमुखी पडले. जंगले कमी झाल्यामुळे शहरांमधून प्रदुषणाची समस्या गंभीर होत आहे.चीनसारख्या देशात आता प्रदुषण इतके झाले आहे की, तेथे आता उंच इमारतींवर मोठे वृक्ष लावले जात आहेत. इटलीच्या मिलान शहरातही हे प्रयोग होत आहेत. ११०० झाडांपासून फक्त ६० कीलोग्रॅम ऑक्सिजन मिळतो. ही बाब मानवी समाजासाठी फार चिंतेची आहे. ही समस्या दूर करण्यासाठी प्रयत्न केल्या गेले पाहिजेत. त्यासाठी आदिवासींना प्रोत्साहन आणि पाठिंबा देऊन भावी पिढीच्या निरोगी भविष्यासाठी जंगलाची निर्मिती,जतन आणि संवर्धन केल्या जाऊ शकते. जंगलातील उत्पादनावर आदिवासींचा मालकी हक्क वाढविण्याचा निर्णय विद्यमान केंद्र सरकारने घेतला आहे ही महत्वपूर्ण बाब आहे.

३) आदिवासींचे सहजीवन

आदिवासी कुटूंबाची दिनचर्या ही सकाळी उठल्यावर शेतकिंवा जंगलात जाणे आणि गरजेपूरते खाद्य गोळा करायचे.रात्री जेवण केले की आपल्या समाजातील सदस्यांसोबत एकत्र जमायचे आणि गाणी गायची,एकत्र नाचायचे व घरी परतायचे.या दिनक्रमावर आधारीत असते. यामध्ये महत्वाची बाब ही आहे की जे मिळाले त्यात आनंद शोधायचा व न पाहिलेल्या उद्यासाठी संचय न करता त्याबाबत काळजी करायची नाही.आदिवासींच्या या जीवन पध्दतीमुळे नैसर्गिक साधनसंपत्तीचा वापरथांबला व मानव आणि निसर्ग यांचे परस्परावलंबन कायम राहिले. त्यामुळेपर्यावरणाचा समतोल राहण्यास देखील मदत झाली. म्हणूनच जंगलाची मालकी इंग्रज सरकारकडे जाईपर्यंत जंगले विविध झाडाझुडपांनी व पशुपक्ष्यांनी समृद्ध होती.आणखी

एक महत्वाची बाब म्हणजे आदिवासींनी ऐहिक साधनसंपत्तीची हाव अधिक न बाळगल्याने त्यांच्यामध्ये मानसिक व शारिरीक ताणतणाव कमी दिसतात. आदिवासींमध्ये मानसिक रोगांचे प्रमाण कमी आहे. परंतू नागरी समाजाची परिस्थिती यापेक्षा विपरीत आहे. गरजेपेक्षा जास्त पैसा कमाविण्याच्या नादात केवळ धावतांना दीसतो. त्यामुळे आपले कुटूंब आणि समाजापासून व्यक्ती दुरावत चालला आहे.

४) आदिवासींमधील स्त्री—पुरूष समानता आणि नागरी समाज

आदिवासी समाजामध्ये लग्न हा एक करार आहे तो संस्कार नाही. त्यामुळे जोपर्यंत पती—पत्नी एकमेकांना पूरक असतात तोपर्यंत त्यांचे सहजीवन एकत्र चालते. काही कारणामुळे एकत्र राहणे शक्य नाही याची खात्री होताच ते अलग होतात. गरज वाटल्यास ते दुसरा जोडीदार शोधतात. हा जोडीदार मागे झालेल्या अपत्यासह आपल्या नव्या जोडीदाराला स्वीकारतो. त्यामुळे घटस्फोटीत जोडप्यांचा व मुलांचा प्रश्न लवकर सुटण्यास मदत होते. काही वेळा आजी—आजोबा मुलांचे संगोपन करतात. दुसरी महत्वाची बाब म्हणजे आदिवासी जोडपे शेतात, जंगलात एकत्र कष्ट करते. स्त्री—पुरूषांमध्ये कोणी कोणते काम करावे यावर बंधन नाही किंवा स्त्रियांनी घराबाहेर यायचे नाही अशी कुठल्याच जमातीमध्ये प्रथा नाही. प्रगत समाजात स्त्री—पुरूष समानतेचा जरी कायदा असला तरीही स्त्रीने पुरूषांची सत्ता मानली पाहिजे व तीने वरचढ व्हायला नको ही मनातली सुप्त भावना प्रगत समाजातील पुरूष घालवू शकत नाही. भारतासहित जगातील विविध देशांमध्ये नागरी समाजात स्त्रियांवर अनेक प्रकारे अन्याय केला जातो. स्त्रियांच्या श्रमशक्ती आणि उत्पादनक्षमतेवर नियंत्रण हे पुरूषप्रधान व्यवस्थेमार्फत स्त्रियांच्या घरातील व घराबाहेरील उत्पादन शक्तीवर नियंत्रण आणि बंधने घालून ठेवले जाते. प्रजोत्पादनाच्या बाबतीतही पुरूषप्रधान व्यवस्थेचा वचक दीसून येतो. मुले केव्हा आणि कीती पाहिजे हे पुरूष ठरवीत असतो. स्त्रियांच्या लैंगिकतेवर कौटुंबिक, धार्मिक आणि सांस्कृतिक नियमांच्या आधारे कडक नियंत्रण ठेवले जाते. यासोबतच सांपत्तिक आणि उत्पादक साधन सामग्रीवर पुरूषांचा अधिकार असतो. नॅशनल काइम रेकॉर्ड्स ब्युरो नुसार २०१७ ते २०१९ या दरम्यान महिलांसंबंधी गुन्ह्यांचा दर वाढलेला आहे. गुन्ह्यांची संख्या क्रमशः २०१७ मध्ये ३.५९ लाख, २०१८ मध्ये ३.७८ लाख आणि २०१९ मध्ये ४ लाखाच्यावर पोहोचली आहे. २०१९ या वर्षात ५९,८५३ गुन्ह्यांसहित उत्तरप्रदेश अग्रक्रमावर होते.

५) आदिवासी समाजात बलात्काराच्या घटनांचे नगण्य

आदिवासी स्त्री शेतामध्ये, जंगलामध्ये निर्भयपणे वावरते. तिला आपल्या समाजातील पुरूषाकडून आपण एकटी आहोत म्हणून अत्याचार होईल ही भीती वाटत नाही. काही वेळा तर गरीब आदिवासी स्त्रीच्या अंगावर पुरेसे कपडे नसतात. जंगलात आढळलेल्या अर्धवट कपड्यातील स्त्री पाहून आदिवासी पुरूषांच्या मनामध्ये तिच्यावर अत्याचार करावा अशी भावना निर्माण होत नाही, त्यामुळे आदिवासी पुरूषाने आदिवासी स्त्रीवर बलात्कार केला अशी नोंद पोलिस स्टेशनला झालेली सहसा आढळत नाही. आदिवासी स्त्रीवर जे अत्याचार झाले

ते ते बिगर आदिवासींकडून झाले असून त्यामध्ये ठेकेदार,व्यापारी जंगल कामगार सरकारी,निमसरकारी विभागाचे नोकर यांचा समावेश आहे. नागरी समाजात बलात्काराचे प्रमाण दीवसेंदीवस वाढतांना दीसून येते. २९ सप्टेबर २०२० ला प्रकाशित झालेल्या माहितीनुसार २०१८ पासून यामध्ये ७ टक्क्यांनी वाढझाली आहे. बलात्काराचे सरासरी प्रमाण प्रतिदिन ८८ घटना एवढे होते. त्याची एकुण आकडेवारी ही ४,०५,८६१ एवढी होती.

६) आदिवासींमध्ये लिंगभेद केला जात नाही

आदिवासी कुटुंबामध्ये मुलाच्या किंवा मुलीच्या जन्माचे स्वागत सारख्याच आनंदाने केले जाते.ते मुलगा आणि मुलीमध्ये भेद करित नाही. ते मुलगा व मुलगी यांची काळजी सारख्याच भावनेने करतात. त्यांनी मुलामुलीमध्ये भेद केल्याच्या घटना दीसत नाही आणि तसा उल्लेख त्यांच्या लोकगीतांमधूनही दीसत नाही.

पुढारलेल्या नागरी समाजामध्ये मात्र गर्भजल चिकित्सा करून जर गर्भ स्त्री लिंगी असेल तर अनेक कुटुंबांमध्ये गर्भपात करण्याच्या घटना घडतात.सरकारला त्यासाठी गर्भपात चिकित्सेवर बंदी घालण्याचा कायदा काढावा लागला. आदिवासी क्षेत्रातील स्त्री-पुरुषांचे प्रमाण आणि बिगर आदिवासी क्षेत्रातील स्त्री-पुरुषांचे प्रमाण दाखविणारी आकडेवारी पाहिली तर याची प्रचिती येते. बिगर आदिवासी समाजातील स्त्रीजन्माची दिसणारी घट हा चिंतेचा विषय बनत चाललेला आहे. आपल्या घरात मुलगी जन्माला यायला नको असे मानणारा नागरी समाज आणि मुलामुलीच्या जन्माचा सारख्याच आनंदाने स्वीकार करणारा आदिवासी समाज यामध्ये फार मोठा फरक आहे. यामुळे आदिवासींमध्ये स्त्रि-पुरुषांच्या संख्येचे गुणोत्तर हे नागरी समाजापेक्षा अधिक आहे हे लक्षात येते. राष्ट्रीय कुटुंब आरोग्य सर्वेक्षण-४ नुसार २०१५-२०१६ मध्ये प्रसिध्द आकडेवारी नुसार दोन समाजात खालील तक्त्यानुसार लिंगप्रमाण आहे.

आदिवासी समाज लिंग प्रमाण	नागरी समाज लिंग प्रमाण
पुरुष १०००	पुरुष १०००
स्त्रिया ९९०	स्त्रिया ९५६

७) आदिवासी समाजातील गावपड,(लाहे) प्रथा आणि सामाजिक ऐक्य

आदिवासी समाज आपल्यातील दुबळ्या व असहाय व्यक्तींची किंवा कुटुंबाची जबाबदारी आपल्याकडे घेतो. याची साक्ष देणारी उदाहरणे गावोगावी आढळतात. एखादे आदिवासी कुटुंब वार्धक्यामुळे किवा मनुष्यबळ नसल्याने आपली पडीक जमीन लागवडीखाली आणू शकत नसल्यास अन्य आदिवासी कुटुंबे मदतीसाठी पुढे येतात. व ती जमीन पडून राहणार नाही याची काळजी घेतात. या प्रथेला गावपड,लाहे असे म्हणतात.पेरणी आणि सुगीच्या काळात एकमेकांना विनामुल्य मदत करून सर्वांना उदरनिर्वाहासाठी धनधान्य उपलब्ध होईल अशी काळजी आदिवासी गावांत घेतली जाते.जशी पडीक जमीन वहिवाटीखाली

आणली जाते तशीच बाब घराच्या बांधणीच्या वेळीही घडते. एखाद्या आदिवासीचे घर पडले किंवा जळाले व त्याला पुर्नबांधणी करणे शक्य नाही असे दीसताच अन्य समाज बांधव त्याच्या मदतीला धावून जातात व त्यासाठी जे साहित्य व मनुष्यबळ लागते ते विनामुल्य पुरविले जाते व त्या दुबळ्या व्यक्तीचे घर सहजपणे तयार होते. पण याउलट नागरी समाजाची अवस्था आहे. भौतिक संपन्नतेमुळे नागरी समाजातील व्यक्ती स्वयंकेद्रीत झालेला आहे. यामुळे त्याचा शेजाऱ्यासोबतच संवाद कमी झाला असून मदतीची भावना कमी होतांना दीसत आहे. एखाद्यावर संकट आल्यास माझा त्याच्याशी काय संबंध? अशी भावना त्याच्यामध्ये दीसून येते. नागरी समाजामध्ये लोकांमध्ये परस्परांसोबत होणाऱ्या आंतरक्रीयेच्या अभावामुळे मानसिक रोगांचे प्रमाण वाढत असल्याचे लक्षात येते. येणाऱ्या दशकांमध्ये हे प्रमाण वाढत जाण्याचे संकेत मनोविकार तज्ञांनी दिलेले आहेत. ही बाब नागरी समाजावर गंभीर परिणाम करणारी आहे. जागतिक मानसिक स्वास्थ्य दिवस २०२० च्या पार्श्वभूमीवर जागतिक आरोग्य संघटनेने प्रसिध्द केलेल्या आकडेवारीनुसार मानसिक अराजकतेच्या दबावामुळे निर्माण झालेल्या विविध आजारांची आकडेवारी प्रसिध्द केली त्यानुसार भारतात ७.५ टक्के मानसिक अराजकता, २० टक्के मानसिक आजार, ५६ दशलक्ष भारतीय औदासीन्यतातर ३८ दशलक्ष भारतीय चिंतेच्या अराजकतेने ग्रस्त आहेत.

८) भिकाऱ्यांची समस्या

नागरी भागांमध्ये भिकाऱ्यांची समस्या जशी विकृत स्वरूपात आहे. तशी आदिवासी भागांमध्ये ही समस्या दिसत नाही. आदिवासी समाज हा आर्थिकदृष्ट्या दुर्बल असूनही आदिवासी समाजामध्ये भिकाऱ्यांची समस्या नसण्याचे कारण हे आहे की आदिवासी समाज अशा दुर्बल घटकांच्या पालणपोषणाची जबाबदारी स्वतःकडे घेतो. या पार्श्वभूमीवर नागरी भागांमध्ये भिकाऱ्यांची संख्या लक्षणीय आहे. भिक मागणाऱ्या व्यक्तीला पकडून अभिरक्षगृहात ठेवले जाते. व त्यांच्या पोषणाची जबाबदारी शासनाला घ्यावी लागते. यामध्ये अनेक निराधार मुले, स्त्रिया, वृद्ध यांचा समावेश असून अनेक असहाय भिकारी स्त्रियांवर अत्याचार होत असतात. भारतात सद्यस्थितीला ४,१३,६७० इतके भिकारी आहेत. त्यामध्ये २,२१,६७३ पुरुष १,९१,९९७ स्त्रीया आहेत. पश्चिम बंगालमध्ये सर्वाधिक ८१,००० भिकारी आहेत.

९) आदिवासी समाजातील युवागृहे (गोटूल)

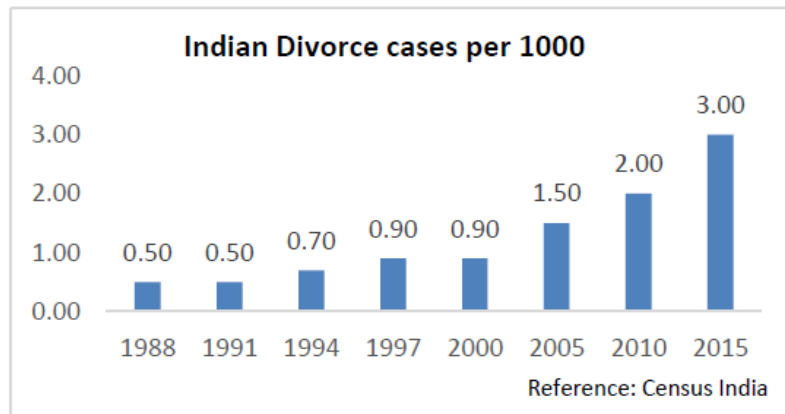
आदिवासी जमातीतील विविध मंडळांमध्ये युवागृहे किंवा शयनगृहे यांना फार महत्व आहे. याला गोटूल म्हणूनही संबोधले जाते. गोटूलचे नियंत्रण समाजातील एका जबाबदार व्यक्तीकडे सोपविले जाते. तरूण मुले—मुली जमल्यानंतर एकमेकांची ओळख करून घेतात. एकत्र खेळ, गाण्यांचे कार्यक्रम करतात. हळुहळु जोडपी एकांतात बसतात. त्याठीकाणी आपापसात गप्पागोष्टी करणे, शरीराचे मर्दन करणे, केस विंचरणे अशीही कृती केली जाते. आवडलेल्या मुलीला भेट म्हणून कंगवा दिला जातो. काही जमातींमध्ये तरूण मुली—मुलांना लैंगिक शिक्षणाचे धडे दिले जातात. अशा घनिष्ट ओळखीतून आदिवासी तरूण—तरूणी आपला जोडीदार निश्चित करतात व सदरची बाब कुटूंबप्रमुखाला सांगितली जाते. कुटूंब प्रमुख त्यानंतर दोघांच्या विवाहाबाबत निर्णय घेतात व ते जोडपे पुन्हा गोटूलमध्ये येत नाही. आदिवासींमध्ये

घरातील तरूण किंवा तरूणी गोटुलमध्ये जात नसेल तर तो चिंतेचा विषय ठरतो. त्यामुळे कुटूंबप्रमुखस्वतःहून घरातील मुलांना गोटुलमध्ये जाण्याचा आग्रह करतो. आदिवासी तरूण—तरूणी जरी एकत्रयेतात तरी ते स्वैराचार करीत नाहीतकिंवा तशा प्रकारची घटना घडत नाही. गोटुलमध्ये जमातीबाहेरच्या लोकांना प्रवेश दिल्या जात नाही.त्याचप्रमाणे समाजातील विवाहित तरूण तरूणींनाही गोटुलमध्ये येण्यास मनाई केली जाते. आदिवासी समाजात अजूनही काही ठीकाणी गोटूल अस्तित्वात आहेत. परंतू आदिवासी समाज जसजसा नागरी समाजाच्या संपर्कात येऊ लागला तसतसा त्याच्यावर नागरी रितीरीवाजांचा परिणाम होत आहे. त्यामुळे गोटुलसारखी पध्दत देखील नामशेष होण्याच्या मार्गावर आहे.

आज नागरी समाजात लिव्ह इन ही प्रथा हळुहळु रूजतांना दीसत आहे.पण याला समाजातून विरोध होतो आंतरजातीय विवाह आणि प्रेमविवाह यांना विरोध आणि त्यातून होणारी हिंसा हे प्रकार नागरी समाजात आढळून येतात.मात्र आदिवासी समुदायाने ही पध्दत अगदी सहजपणे स्वीकारली आहे. नवीन पिढ्यांच्या भावभावना जाणून त्यांना आपला जीवनसाथी निवडण्याचे स्वातंत्र्य देण्याची उदात्त भावना हे आदिवासींचे महत्वपूर्ण वैशिष्ट्य म्हणावे लागेल.

१०) घटस्फोटाचे प्रमाण

आदिवासी तरूण किंवा तरूणी आपला भावी जोडीदार निवडतांना तो आपल्याला अनुरूप आहे किंवा नाही याची खात्री लग्नापूर्वीच करतात. व पसंतअसलेल्या जोडीदाराबरोबरच विवाह करतात. परिचय व पसंतीतून जोडीदार मिळाल्याने आदिवासी समाजात काडीमोड(घटस्फोट)घेण्याचे प्रमाण नगण्य आहे. याउलट नागरी समाजामध्ये विवाह नोंदणी केंद्रामध्ये नोंदणी केली जाते. त्यानंतर लग्नेच्छुक मुलीची माहिती घेऊन मुलगी पाहण्याचा कार्यक्रम होतो. त्यामध्ये काही मिनीटात पसंती सांगितल्या जाते.काही कुटूंबात पालकच याबाबत निर्णय घेतात. लग्नानंतर परस्परांचे गुणदोष लक्षात आल्यावर घटस्फोटाकडे वाटचाल होते. यामुळे समाजापुढे नवीन समस्या निर्माण होतात. या पध्दतीमुळेच बिगर आदिवासी समाजामध्ये घटस्फोटाचे प्रमाण अधिक आहे. खालील आलेखामध्ये १९८८ते२०१५ या कालावधीतील भारतातील घटस्फोटाच्या घटना दाखविल्या असून दर हजारामागे हे प्रमाण वाढतांना दीसते



११) आदिवासींची न्याय अदालत

प्रत्येक आदिवासी समाजामध्ये आपापसातील विवाद, तंटे सोडविण्याची पध्दत असून आजही ती परंपरा टिकून आहे. पंचायत क्षेत्र विस्तार कायदा १९९६ मध्ये आदिवासी समाजातील विवाद व तंटयावर निर्णय देणाऱ्या पध्दतीचे जतन व संवर्धन करावे अशी तरतूद करण्यात आली आहे. जात पंचायत ही न्याय देणारी सर्वोच्च संस्था असून त्यापुढे अन्य कोणीही मोठे नाही असे मानण्याची आदिवासींची मानसिकता असते. समाजामध्येच न्यायदानाची व्यवस्था असल्याने आदिवासी आपले विवाद न्याय पंचायतीसमोरच सोडविण्याचा प्रयत्न करतो. तो पोलिस स्टेशन किंवा सरकारी कोर्टकचेऱ्यांच्या वाटेने सहसा जात नाही. आदिवासींच्या न्यायदान पध्दतीतील काही महत्वाच्या वैशिष्ट्यांच्या आधारे नागरी समाजाच्या तुलनेत ही व्यवस्थेचे वेगळेपण लक्षात येते.

१) न्यायासाठी आदिवासीला पैसा खर्च करावा लागत नाही.

२) आदिवासी न्यायव्यवस्था ही सहज, सोपी व समजण्यासारखी आहे. नागरी न्याय व्यवस्था ही फार खर्चिक व न समजण्यासारखी आहे. त्यामुळे नागरी समाजातील व्यक्ती देखील पोलिस व कोर्टकचेरी टाळते.

३) नागरी समाजाने स्वीकारलेली न्याय व्यवस्थेची एक निश्चित कार्यप्रणाली ठरलेली आहे आदिवासी न्यायदान पध्दतीमध्ये इतकी सुस्पष्टता नाही तरीही न्यायदान योग्यप्रकारे केले जाते म्हणूनच ही पध्दती टिकून आहे.

४) आदिवासी समाजाची जीवनपध्दती, आदिवासींचा प्रामाणिकपणा, जातपंचायतीवर असलेली आदिवासींची श्रद्धा, आदिवासींच्या श्रद्धेला आणि विश्वासाला पात्र असलेली न्यायपंचायत या सर्वांचा एकत्रित परिणाम झाल्याने आदिवासींची जात पंचायत शतकानुशतके टिकून राहिली आहे. आणि शासनव्यवस्थेने देखील तिची उपयुक्तता ध्यानात ठेवून तिचे जतन व संवर्धन करण्याचा कायदा केला आहे. यातच या पध्दतीचे वैशिष्ट्यपूर्ण महत्व दडले आहे.

१२) हुंडाबळीचा प्रश्न

आदिवासी समाजामध्ये हुंडयासाठी सुनेच्या छळ केल्याच्या घटना जवळपास नाहीत. आदिवासी समाजामध्ये वरपित्याकडून वधूपित्याला हुंडयाची रक्कम दिल्या जाते. नागरी समाजामध्ये याच्या उलट परिस्थिती आहे. परिस्थिती गरीबीची असणारा मुलगा लग्नगडी म्हणून सासऱ्याच्या घरी काम करतो व मुदत संपली की त्या मुली बरोबर लग्न करतो. आदिवासी समाजामध्ये दुसऱ्या कुटूंबातील कमवणारी व्यक्ती आपल्या घरी वधूरूपाने आल्याने वधूपित्याचे जे नुकसान होते त्याची भरपाई व्हावी म्हणून धान्यरूपाने किंवा काही ठीकाणी पैशाच्या रूपात वधूमूल्य दिले जाते. वधूमूल्य देण्याच्या मागे आदिवासींची अशी विचारधारा आहे. दुसऱ्याचे झालेले नुकसान भरून देण्याची ही एक प्रथा आहे. ही नुकसान भरपाई गाव जेवण घालणे, काही पोती धान्य वधूपित्याला देणे किंवा छोटीशी ठरलेली रक्कम देणे या स्वरूपात असते.

या पार्श्वभूमीवर नागरी समाजाचे चित्र फार विदारक आहे.नागरी समाजामध्ये दिवसेंदिवस हुंडा घेण्याचे व देण्याचे प्रमाण वाढत आहे.हुंड्यामुळे काही मुलींचे लग्न होत नाही किंवा नको असलेल्या व्यक्तीबरोबर संसार करण्याची पाळी त्यांच्यावर येते. हुंड्यासाठी अनेक मुलींचा मानसिक व शारिरीक छळ तसेचकाही वेळा सुनेला जाळण्याची किंवा तीला आत्महत्येला प्रवृत्त केलेल्या घटना मोठ्या प्रमाणावर घडत असतात.

अशाप्रकारे वरील विवेचनातून अप्रगत आदिवासी समाज आणि प्रगत नागरी समाज यांची जीवनपध्दती आणि मुल्ये याबाबत चिकित्सक विश्लेषण केल्या गेले आहे. त्याआधारे खालीलप्रमाणे निष्कर्ष प्राप्त झालेले आहेत.

निष्कर्ष

१) नागरी समाजाच्या तुलनेत आदिवासी समाज हा संघटीत असल्यामुळे त्याला मानसिक सुरक्षा मिळते.त्यामुळे हा समुदाय अभावग्रस्तता असूनही समाधानी आहे. दुर्खीम यांच्यानुसार धार्मिक व नैतिक मुल्ये आणि सामाजिक घटक यासाठी कारणीभूत ठरते. पण अतिहव्यासापायी नागरी समाज हा सामाजिक मुल्ये विसरत आहे. अनेक समस्या असल्यामुळे तो समाज विघटीत होत आहे.

२) आदिवासी लोकांमधील,वृक्ष आणि प्राण्यांप्रती धार्मिक भावनेमुळे जंगलातील साधनसंपत्ती आणि जैविक संतुलन कायम राहण्यास मदत झाली.पण प्रगत अशा नागरी समाजाने आधुनिकता आणि विकासाच्या नावाखाली निसर्गाची क्रूर कत्तल केली.कोराना महामारीत त्याला लाखो लोकांचे बळी देऊन या वृक्षांच्या कत्तलीची किंमत मोजावी लागली.तरीपण पर्यावरणाच्या रक्षणासाठी अपेक्षित प्रयत्न होतांना दीसत नाही.

३) अल्पसंतुष्टी आणि समाधानी वृत्तीमुळे आदिवासी समाज हा जरी अभावग्रस्त असला तरी तो संघर्षशील आणि स्वावलंबीत्वामुळे महत्व देणारा आहे त्यामुळे नागरी समाजाप्रमाणे या समाजात भिकारी आढळत नाही.

४) आदिवासी समुदाय नैतिकतेला महत्व देत असल्यामुळे नागरी समाजाच्या तुलनेत आदिवासी समाजात स्त्रीयांवर अन्यायाचे प्रमाण कमी दीसून येते.बलात्कारासारख्या गुन्ह्यांचे प्रमाणही कमी दीसून येते.मुलामुलींमध्ये भेद न करणे ही मानसिकता हा एक सदगुण आहे. नागरी समाजाच्या तुलनेत हुंडाबळीच्या नगण्य घटना ही बाब आदिवासींची उदात्त विचारसरणी दर्शविते.मुलींच्या घरातील श्रम करणारा सदस्य तीच्या रूपाने कमी होतो म्हणून त्याची भरपाई वधुपित्याला देणे ही कृती म्हणजे फार मोठे मानवतादी मुल्य होय.त्याचवेळी या सर्व बाबतीत संपन्न असूनही उपलब्ध तंत्रज्ञानाचा गैरवापर करून स्त्रीभुणहत्या,बलात्कार, हव्यासापोटी दुसऱ्यांचे शोषण करणाऱ्या नागरी समाजातील घटनांची आकडेवारी ही गंभीर चिंतेची बाब आहे.

५) आदिवासी समाजामध्ये तरुण आणि तरुणींना त्यांच्या भावनांचे आदानप्रदान करण्यासाठी गोटुल हे सामाजिक केंद्रस्थान आहे. याठीकाणी ते मानसिकदृष्ट्या एकमेकांना समजून घेतात

व आयुष्याच्या जोडीदाराची निवड करतात.त्यामुळे त्यांना घटस्फोटासारख्या समस्यांना तोंड देण्याची वेळ येत नाही.परंतु आधुनिक समाजातील विवाहाच्या पध्दती आणि परंपरागत मानसिकता यामुळे घटस्फोटाच्या समस्या वाढत आहे.

७) सामाजिक ऐक्य आणि परस्परांमधील निकटता यामुळे आदिवासी व्यक्ती समाजसंघटना व त्यातील संस्थाना महत्व देतो.त्यामुळेच समाजातील परंपरागत न्यायव्यवस्था ठीकून आहे. पण आधुनिक समाजात न्यायसंस्था व्यक्तीला उशीरा न्याय मिळणे,जीवंतपणी न्याय नमिळणे, या व्यवस्थेचा गैरफायदा घेणे, भ्रष्टाचार यामुळे समाजात वैफल्य आणि असंतोष निर्माण होत आहे.

संदर्भ सूची:—

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आदिवासी विकासयोजनांचा आदिवासींवर विकासात्मक प्रभाव

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गोषवारा

भारतीय समाजव्यवस्थेत आदिवासी समुदायास विशेष महत्त्व आहे, कारण आदिवासींची जीवनपद्धती, राहणीमान, विचारसरणी, भाषा, खान-पान, संस्कृती व प्रथा-परंपरा ह्या इतर समाजापेक्षा भिन्न आहेत. दऱ्या-खोऱ्यात, डोंगर व जंगलांमध्ये वास्तव्य करणारा हा समाज भिन्न संस्कृतीचा म्हणून ओळखला जातो. एकाच भूभागावर निवास करणाऱ्या, सर्वसामान्यपणे एकच नाव किंवा ठराविक आडनावे लावणाऱ्या, एकाच प्रकारची भाषा बोलणाऱ्या, विवाह संबंध आणि व्यवसायाच्या बाबतीत एकाच प्रकारचे मत ते निषेधात्मक असो वा समतीदर्शक असे नियम पाळणाऱ्या, निश्चीतपणे एका विशिष्ट प्रकारची मूल्य व विचार प्रणाली यांची जपवणूक करणाऱ्या कुटुंबाच्या समुदायाला आदिवासी समुदाय किंवा आदिवासी समाज असे म्हणतात. आदिवासी समाज आज दुर्गम अशा डोंगराळ प्रदेशात राहात असल्याने त्यांना अनेक समस्यांना सामोरे जावे लागते. आरोग्य, शिक्षण, विकासात्मक समस्या आदिवासींना मोठ्या प्रमाणात भेडसावत आहेत. २०११ च्या जनगणनेनुसार फक्त महाराष्ट्रातील आदिवासींची लोकसंख्या ८.८७ टक्के एवढी आहे. महाराष्ट्रात १४ जिल्ह्यात आदिवासींचे वास्तव्य आहे. केंद्र व राज्य शासनाच्या अनेक विकासाच्या योजना या आदिवासींपर्यंत पोहोचल्या आहेत, परंतु योग्य पद्धतीने अंमलबजावणीच्या अभावामुळे आदिवासींच्या विकासावर म्हणावा असा प्रभाव दिसत नाही. असे असले तरी आदिवासींच्या विकास योजनांचा आदिवासींच्या विकासामध्ये मोलाचे योगदान दिले.

प्रस्तुत शोधनिबंधामध्ये महाराष्ट्र शासनाच्या आदिवासींसाठीच्या विविध विकास योजनांचा आदिवासींवरील विकासात्मक प्रभावांचा शोध घेण्यात आला आहे. याकरिता संशोधन पद्धतीतील तथ्य संकलनाची द्वितीयक पद्धतीचा उपयोग करून वर्णनात्मक संशोधन आराखडाचा अवलंब केला आहे.

बीजशब्द: आदिवासी समुदाय, आदिवासी विकास, विकास योजना.

प्रस्तावना

भारताच्या जवळजवळ प्रत्येक राज्यांमध्ये आदिवासी समुदाय वास्तव्य करतो. २०११ च्या जनगणनेनुसार भारतामध्ये ८.६टक्के आदिवासी वास्तव्य करतात पैकी ५.१ टक्का महाराष्ट्रामध्ये वास्तव्यास आहे. महाराष्ट्र मध्ये एकूण १४ जिल्ह्यांमध्ये ४७प्रमुख जमाती वास्तव्य करतात. तसेच आदिवासींना त्यांचे स्वतःचं असं एक अस्तित्व आहे आणि हे महाराष्ट्रातील जनतेने मान्य केलेले दिसून येते. आदिवासींच्या प्रथा-परंपरा, जीवनमान, सामूहिक निर्णय, सण-उत्सव, भाषा, राहणीमान, पोशाख अशा अनेक बाबतीत आदिवासी इतरांपेक्षा वेगळा ठरतो. अशा या आदिवासी समुदायांमध्ये अनेक प्रश्न, समस्या आपणास दिसतात. दारिद्र्य, कुपोषण, अज्ञान, अनारोग्य, बेरोजगारी, व्यसनाधीनता, अंधश्रद्धा, पिळवणूक, स्त्रियांवरचे अत्याचार असे अनेक प्रश्न त्यांचे जीवन कठीण करत आहे.

महाराष्ट्रामध्ये आदिवासींच्या विविध समस्या, प्रश्न सोडविण्यासाठी सातत्याने प्रयत्न झाले. यामध्ये आरोग्य, शैक्षणिक, जंगल तोड, बेरोजगारी, दारिद्र्य व शोषणाच्या समस्या प्रामुख्याने आहेत. विविध संस्था, संघटना आदिवासींच्या विकासासाठी प्रयत्न करीत आहेत. यांच्या या प्रयत्नांमुळे कुळ कायदा, कमाल जमीन धारणा कायदा, सावकारी नियंत्रण कायदा, जमीनदारी, आर्थिक शोषण, जमीन हस्तांतरण नष्ट करणारे कायदे करण्यात आले. यामुळे आदिवासींना काहीसा दिलासा जरी मिळाला असला तरी त्यामधील पळवाटा, अंमलबजावणीसाठीचा विलंब व अडथळे, शासकीय अधिकारी आणि राजकीय पुढारी यांच्या भ्रष्टाचारांमुळे आदिवासी विकासापासून कोसो दूर आहे.

गेल्या काही वर्षांचा तपशील पाहिला तर आदिवासी कुटुंबांच्या आर्थिक विकासामध्ये घसरण झालेली दिसते. महाराष्ट्र शासनाच्या अनेक योजनांपासून आदिवासी वंचित आहे. यामुळे त्यांच्या विकासाला योग्य दिशा प्राप्त होत नाही. असे असले तरी आदिवासींच्या विकासासाठी महाराष्ट्र शासन व केंद्र शासनाने विविध योजनांद्वारे आदिवासींना प्रत्यक्ष लाभ मिळवून दिला आहे. त्यामुळे त्यांच्या सामाजिक व आर्थिक जीवनमानात कमालीची सुधारणा घडून आलेली आहे. प्रस्तुत संशोधनामध्ये आदिवासींसाठीच्या ज्या विविध योजना आहेत, त्यामध्ये शैक्षणिक योजना, आरोग्य विषयक योजना, आर्थिक उन्नतीच्या योजना आणि इतर योजनांचा आदिवासींवरील प्रभावाचा व त्यांच्यामध्ये घडून आलेल्या बदलांचा अभ्यास केला आहे.

पद्धतीशास्त्र

प्रस्तुत संशोधनासाठी सामाजिक संशोधनातील विविध पद्धतींचा अवलंब करून आदिवासींच्या विकासात्मक प्रभावांचा शोध घेण्यात आला आहे.

संशोधनाची उद्दिष्टे

१. आदिवासींसाठीच्या शैक्षणिक योजनांचा आदिवासींवरील विकासात्मक प्रभावांचा शोध घेणे.
२. आदिवासींसाठीच्या आर्थिक उन्नतीसाठीच्या योजनांचा आढावा घेऊन त्यांच्या विकासाची प्रक्रिया जाणून घेणे.

संशोधनाचे क्षेत्र

प्रस्तुत अध्ययनासाठी महाराष्ट्र राज्य हे क्षेत्र निवडले असून महाराष्ट्रातील आदिवासी समुदायासाठीच्या योजनांचा विविध आकडेवारीच्या आधारे अध्ययन केले आहे.

तथ्य संकलन

प्रस्तुत अध्ययनाकरिता द्वितीयक स्रोतांचा उपयोग केला आहे. यामध्ये शोध प्रबंध, वृत्तपत्रे, इंटरनेट, विविध अहवाल आणि शोध पत्रिकांचा उपयोग केला आहे.

आदिवासींसाठीच्या शैक्षणिक योजना

आदिवासींच्या मुला-मुलींच्या शिक्षणाची समस्या दूर करून त्यांना मुख्य प्रवाहामध्ये आणण्याकरिता महाराष्ट्र राज्य अंतर्गत विविध शैक्षणिक योजना राबविण्यात आल्या. त्याचा फायदा म्हणून आदिवासींची अनेक मुले-मुली विविध शासकीय, निमशासकीय आणि खासगी संस्थांमध्ये प्रशासकीय पदावर कार्यरत आहेत. अशा विविध योजनांचा आढावा घेण्यात आला आहे.

● शासकीय आश्रमशाळा समुह योजना

महाराष्ट्र राज्यात डोंगराळ व दुर्गम भागांमध्ये वास्तव्य करणाऱ्या आदिवासींची सामाजिक व शैक्षणिक प्रगती साधण्यासाठी आश्रम शाळांची निर्मिती करण्यात आली. या शाळांच्या माध्यमातून आदिवासींचा मूलभूत विकास व्हावा व त्याचा फायदा सर्वांना व्हावा हा उद्देश ठेवण्यात आला होता. या आदिवासी शाळांमध्ये मोफत शिक्षण देऊन विद्यार्थ्यांना निवास, भोजन व्यवस्था, गणवेश, अंथरून-पांघरून आणि पुस्तके यांची व्यवस्था करण्यात आली. महाराष्ट्रामध्ये ५०२ शासकीय आश्रम शाळा व ४९१ वसतीगृहे कार्यरत आहेत. यामध्ये २०१८ पर्यंत २ लाख विद्यार्थी शिक्षण घेत होते.

या आश्रमशाळांच्या माध्यमातून आदिवासींच्या शिक्षणाचा दर्जा सुधारलेला आहे. यातून त्यांच्या बोलीभाषा, संस्कृती, परंपरा, विचारधारा, जोपासण्याचे काम या माध्यमातून केले जाते. तसेच त्यांचा सामाजिक, आर्थिक व शैक्षणिक विकास साधण्याचा प्रयत्न यातून होताना दिसतो.

- **अनुदानित आश्रमशाळा:**

डोंगराळ आणि दुर्गम भागात राहणाऱ्या आदिवासींसाठीच्या विद्यार्थ्यांच्या शैक्षणिक सुविधेसाठी स्वेच्छा संस्था मार्फत अनुदानित तत्वावर आश्रमशाळा सुरू करण्यात आल्या. राज्यात एकूण ५५६ अनुदानित आश्रमशाळा असून यामध्ये पहिली ते बारावी पर्यंतचे विद्यार्थी शिक्षण घेतात. या आश्रम शाळेमध्ये विद्यार्थ्यांना निवास, भोजन, गणवेश, शैक्षणिक साहित्य मोफत पुरविले जाते. ही योजना एकात्मिक आदिवासी प्रकल्प योजनेअंतर्गत चालवली जात असून दुर्गम भागात वास्तव्य करणारे आदिवासींच्या विकासाकरीता प्रभावी माध्यम ठरत आहे. सुरुवातीला या योजनेस योग्य प्रतिसाद मिळाला नाही, परंतु आश्रम शाळेच्या शिक्षकांनी प्रत्यक्ष विद्यार्थी व पालकांपर्यंत जाऊन त्यांना समुपदेशन करून यामध्ये सहभागी करून घेण्यासाठी प्रयत्न केलेले आहेत. याचाच परिणाम म्हणून आदिवासी विद्यार्थी आज देशाच्या व राज्याच्या विकासामध्ये महत्वाचा वाटा उचलताना दिसतात.

- **एकलव्य इंग्रजी माध्यमांच्या निवासी शाळा:**

आदिवासी विद्यार्थ्यांना इंग्रजी मधून शिक्षण मिळावे याकरिता केंद्र पुरस्कृत योजना म्हणून इंग्रजी माध्यमाच्या निवासी शाळा सुरू करण्यात आल्या. यामध्ये निवास व्यवस्था, भोजन, गणवेश, पुस्तके व लेखन साहित्य विद्यार्थ्यांना मोफत पुरविले जाते. यामुळे अनेक विद्यार्थ्यांना फायदा होऊन विद्यार्थी शिक्षण घेण्यासाठी प्रेरित होत आहेत. यामुळे आदिवासी विद्यार्थ्यांना इंग्रजीमधून शिक्षण तर मिळतच आहे, परंतु त्यांना देश-विदेशामध्ये महत्वाच्या संधी देखील प्राप्त होताना दिसतात. आज देशामध्ये इंग्रजीचे महत्त्व पाहता आदिवासी विद्यार्थ्यांना इंग्रजी शिक्षण हे महत्वाचं आणि प्रभावी साधन ठरणार आहे.

या योजनांव्यतिरिक्त आदिवासी विद्यार्थ्यांकरीता त्यांच्या विकासाकरीता तसेच आदिवासी मुख्य प्रवाहात यावा या उद्देशाने शैक्षणिक योजना राबविल्या गेल्या. त्यामध्ये उच्च शिक्षण घेणाऱ्या आदिवासींसाठी विविध शिष्यवृत्ती, परदेशामध्ये उच्च शिक्षण घेऊ इच्छिणाऱ्या विद्यार्थ्यांना महाराष्ट्र शासनातर्फे शिष्यवृत्ती दिली जाते. या शिष्यवृत्ती मधून आदिवासी विद्यार्थी टेक्निकल शिक्षण, व्यावसायिक शिक्षण, वाणिज्य शिक्षण, पीएच.डी घेऊन आज मोठमोठ्या पदावर कार्यरत आहेत. यामुळे आदिवासी विद्यार्थी प्रेरित होऊन शैक्षणिक प्रवाह मध्ये येण्यासाठी धडपडत असतांना दिसून येतो. तसेच आश्रमशाळेततील विद्यार्थ्यांचा आकस्मिक मृत्यू झाल्यास पालकांसाठी सानुग्रह अनुदान देण्याची योजना, अपंग विद्यार्थ्यांना शिष्यवृत्ती योजना, व्यावसायिक अभ्यासक्रमात शिक्षण घेणाऱ्या विद्यार्थ्यांना निर्वाह भत्ता इत्यादी योजना राबविल्या जातात. या योजनांचा मुख्य उद्देश हाच की आदिवासींना मुख्य प्रवाहात आणणे. जेणेकरून त्यांचा सर्वांगीण विकास साध्य होईल आणि हा विकास या शैक्षणिक योजनांद्वारे साध्य होताना दिसतो.

आदिवासींसाठी आर्थिक उन्नतीच्यायोजना

व्यक्ती, कुटुंब आणि समाजाच्या सर्वांगीण विकासामध्ये आर्थिक घटक महत्त्वपूर्ण ठरतो. व्यक्तीच्या आर्थिक उन्नतीचा प्रभाव सामाजिक विकासावर पडतो. याच दृष्टिकोनातून आदिवासींचा आर्थिक विकास साधण्यासाठी अनेक योजना महाराष्ट्र राज्यद्वारे राबविल्या आहेत.

आदिवासी शेतकऱ्यांना वीजपंप/तेलपंप पुरवठा करणे. ही योजना आदिवासी शेतकऱ्यांना नवसंजीवनी ठरत आहे. या योजनेचा मुख्य उद्देश आदिवासी शेतकऱ्यांना त्यांच्या शेतीचा किफायतशीर विकास होण्याच्या दृष्टीने त्यांच्याकडे असणाऱ्या साधनांचा व उर्जेचा पुरेपूर उपयोग करून जास्तीत जास्त शेतजमीन ओलिताखाली आणणे होय. यासाठी १०० टक्के अनुदानावर त्यांना वीजपंप/तेलपंप उपलब्ध करून दिला जातो. आदिवासींच्या आर्थिक विकासासाठी केंद्रवर्ती अर्थसंकल्प योजना होय. ज्या योजनेचा समावेश अर्थसंकल्पामध्ये होत नाही अशा अभिनव स्वरूपाच्या स्थानिक महत्त्वपूर्ण कर्ज विरहित योजना आदिवासींना प्रत्यक्ष लाभ मिळवून देण्याच्या हेतूने राबवल्या जात आहेत. तसेच भूमीहीन आदिवासी शेतमजूर कुटुंबासाठी स्वाभिमान व सबलीकरण योजना राबवली जात आहे. यामध्ये दारिद्र्यरेषेखालील कुटुंबांना शासनाच्या दराप्रमाणे शेत जमीन खरेदी करून दिली जाते. आत्तापर्यंत आदिवासींच्या बहुतांश कुटुंबांनी या योजनेचा लाभ घेतलेला दिसतो.

आदिवासी युवकांकरिता स्थानिक गरजांवर आधारित लहान-लहान प्रशिक्षण अभ्यासक्रम राबवून त्यांना स्वयंरोजगाराची संधी देणे, कुशल कारागीर उपलब्ध करून देणे, तसेच स्वयंरोजगारासाठी कर्ज पुरवठा ही एक महत्त्वाची योजना आदिवासींसाठी राबविली जाते. यामध्ये आदिवासी बेरोजगार तरुणांना स्वयंरोजगार उपलब्ध करून देण्याच्या दृष्टीने स्वतःचे विविध व्यवसाय सुरू करण्याकरता अर्थसाह्य उपलब्ध करून दिले जाते. या प्रशिक्षणांद्वारे प्रशिक्षणार्थीना त्यांच्या कामकाजासंबंधी आवश्यक ज्ञान, माहिती, विविध कायदे, शासकीय नियम-नियमावली, कौशल्य वृद्धी आणि त्यांचे कर्तव्य व जबाबदाऱ्या यांची जाणीव करून देणे व योजनांची प्रभावी अंमलबजावणी करिता त्यांना अधिक कार्यक्षम बनविणे ही उद्दिष्टे आहे.

आदिवासी लोकांसाठी असलेल्या पाणी पुरवठा, आरोग्य सुविधा इत्यादी सारख्या निरनिरळ्या योजनांची एकात्मिकपणे व समन्वयाने अंमलबजावणी करणे आणि त्यांना बळकटीदेण्यासाठी नवसंजीवनी योजना राबवली जाते. या योजनेअंतर्गत खावटी योजना, धान्यकोष योजना, आरोग्य सेवा, पोषण कार्यक्रम प्रभावीपणे राबविल्या जातात. आदिवासींना ऐन पावसाळ्यापूर्वी रोजगार उपलब्ध होत नाही, त्या कालावधीत आदिवासींची उपासमार होऊ नये, म्हणून खावटी कर्ज योजना शासनाने १९७८ पासून सुरू केली. आदिवासी विकास महामंडळामार्फत ही योजना राबविण्यात येत आहे. ही योजना ३० टक्के अनुदान आणि ७० टक्के कर्ज स्वरूपात आहे. या कर्जात ३० टक्के रक्कम रोख स्वरूपात तर ७० टक्के रकमेच्या वस्तू दिल्या जातात. छोट्या कुटुंबांना २ हजार रुपये तर मोठ्या कुटुंबांना ४ हजार रुपयांपर्यंत कर्ज मिळते. २०१३ मध्ये बंद पडलेली ही योजना २०२१ मध्ये पुन्हा सुरू करण्यात आली. २००९ ते २०१४ या कालावधीमध्ये महाराष्ट्र आदिवासी शेतकरी आणि शेतमजुरांसाठी २४४ कोटी ६० लाख रुपये कर्ज वाटप करण्यात आले होते. तर २०२१ मध्ये या योजनेचे उद्दिष्टे ४८६ कोटी एवढे ठेवण्यात आले आहे. म्हणजेच आदिवासींच्या विकासासाठी शासन विविध स्तरावरून प्रयत्नशील असलेले आपल्याला दिसते. या व्यतिरिक्त मोटार वाहन चालक प्रशिक्षण योजना देखील राबवून आदिवासींसाठी प्रशिक्षण कार्यक्रम राबविलेला आहे. या योजनेद्वारे आदिवासींचा आर्थिक विकास साधण्याचा प्रयत्न महाराष्ट्र सरकार करत आहे. या योजनेद्वारे आज पर्यंत अनेक आदिवासींनी लाभ घेऊन उत्पन्न मर्यादा जवळजवळ ४० टक्क्यांनी वाढवलेली आहे. याचा प्रत्यक्ष परिणाम आदिवासींच्या आर्थिक विकासावर झालेला दिसतो.

सारांश

भारताच्या जवळजवळ प्रत्येक राज्यात आदिवासी जमाती वास्तव्य करत आहेत. महाराष्ट्रात एकूण ४७ प्रमुख जमाती वास्तव्य करत असून आज विकासाच्या प्रवाहामध्ये काही प्रमाण मनात आलेल्या दिसतात. महाराष्ट्र राज्य व केंद्राद्वारे राबविल्या जाणाऱ्या योजनांमुळे आज आदिवासी विकास प्रक्रियेत आला आहे. आदिवासी विकासासाठी

राबविल्या गेलेल्या योजनाचा त्यांच्यावर प्रत्यक्ष प्रभाव दिसून येतो. शैक्षणिक योजना ज्यामध्ये शासकीय आश्रमशाळा समूह योजना, स्वेच्छा संस्थांना आश्रमशाळा, एकलव्य आश्रमशाळा, शासकीय वसतिगृहे, शिष्यवृत्ती योजना तसेच आर्थिक उन्नतीच्या योजनांमध्ये खावटी योजना, धान्यकोष योजना इत्यादींद्वारे आदिवासींचा विकास साधण्याचा प्रयत्न झाला आहे. या व्यतिरिक्त आदिवासी हस्तकलांना बाजारपेठ उपलब्ध करून देणे, पारंपारिक नृत्य व संस्कृतीची जपणूक करण्यासाठी प्रोत्साहन देणे, त्यांना स्पर्धा पूर्व प्रशिक्षण देणे, नवसंजिवनी योजनेअंतर्गत रोजगार विषयक कार्यक्रम, आरोग्य कार्यक्रम, पोषण कार्यक्रम राबविले जातात. तसेच उच्च शिक्षण घेणाऱ्या विद्यार्थ्यांसाठी विविध शिष्यवृत्त्या दिल्या जातात. त्याचबरोबर MPSC व UPSC व तत्सम स्पर्धा परीक्षा करणाऱ्या आदिवासी विद्यार्थ्यांसाठी प्रशिक्षण कार्यक्रम व मोफत कोचिंग दिले जाते. यामुळे आदिवासी समाजाच्या विकासाची प्रक्रिया जलद गतीने होत असून आज आदिवासी समाज विकासाच्या मुख्य प्रवाहात आला आहे. असे असले तरीही काही प्रमाणात आदिवासी जो दुर्गम व डोंगराळ भागात व जंगलामध्ये राहणारा आदिवासीपर्यंत या योजना पोहोचलेल्या नाहीत यासाठी सामूहिक प्रयत्नांची आवश्यकता आहे.

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भारतातील आदिवासींच्या सामाजिक चळवळींचा विश्लेषणात्मक अभ्यास

डॉ. ज्योती अरविंद पोटे

पी. डी. कारखानीस कला आणि वाणिज्य महाविद्यालय, अंबरनाथ.

गोषवारा

आदिवासी हेमुळातच शांतता प्रिय लोक आहेत. आदिवासींचा परंपरागत निवास हा पर्वत, दऱ्या आणि जंगल या ठिकाणी असल्यामुळे आदिवासी निसर्गामध्ये समाधानी व स्वयंपूर्ण जीवन जगण्याचा प्रयत्न करतात. त्यांच्या गरजा ते नैसर्गिक पर्यावरणातून पूर्ण करतात. निरागसता, प्रामाणिकता, निसर्गप्रेम, निसर्ग प्रती असणारा आदर, निसर्गपूजा ही आदिवासींची खास वैशिष्ट्य आहेत. भारतात एकूण ४१४ आदिवासी जमाती आहेत. भारतातील १८७ जिल्ह्यांमधून ८.५० कोटी आदिवासी राहतात. महाराष्ट्र आदिवासी जमातींची संख्या ४५ तर एकूण लोकसंख्येच्या ९% लोक आदिवास आहेत. जोपर्यंत आदिवासींचा बाह्य आधुनिक जगाशी संपर्क आला नव्हता तोपर्यंत त्यांच्या शांत आणि सामाजिक जीवनात कोणतीही ढवळा ढवळ किंवा आंदोलने झाली नाहीत. मात्र बाह्य जगाशी आलेला संपर्क, परकीय सत्ता, व्यापारी, सावकार बाह्य संस्कृतीतून येणारी आदिवासींचे शोषण करणारी माणसे यामुळे आदिवासी चळवळी अस्तित्वात आल्या.

मुख्य शब्द: आदिवासी चळवळी, वेठबिगारी, जंगल हक्क

प्रस्तावना

आदिवासी समाज हा सुरवातीच्या अवस्थे मध्ये अधिक स्थितिशील होता. त्यांच्या प्राथमिक गरजांची पूर्तता नैसर्गिक सानिध्यात होत असे त्यासाठी फारसा संघर्ष झालेला नाही आणि संघर्ष झाला तरी त्याचे स्वरूप व्यक्तिगत असेच होते. नैसर्गिक शक्ती व आपल्या समूहातील प्रबळ व्यक्तीं पुढे नमते घेणे हा बहुतांश व्यक्तींचा स्वभावच होता. कालांतराने या परिस्थितीत काही कारणाने बदल होत गेला. मुख्य म्हणजे समाजात प्रखर स्वरूपामध्ये विषमता वाढतगेली. त्यातून समाजातील काही व्यक्तींच्या मनात जाणीव – जागृती निर्माण झाली व जीवन कलहाचा भाग म्हणून त्या विरुद्ध आवाज उठविला गेला. त्याला समाजातील इतरांचा पाठिंबा आणि प्रतिसाद मिळाला. परिणामी हा आवाज व्यापक आणि बुलंद झाला. या परिस्थितीमुळे समाजात काही बदल घडून यायला लागले. त्यासाठी काही समूह एकत्रित येऊन आपल्या अस्तित्वासाठी हालचाली सुरू केल्या. या हालचालीतून काही सामाजिक सांस्कृतिक आणि आर्थिक आंदोलने सुरू झाली. या आंदोलनाला जेव्हा संघटित स्वरूप प्राप्त झाले.

बहुसंख्य लोक सहभागी झाले आणि अनेक भागात अशीच आंदोलने सुरू झाली तेव्हा अशा आंदोलनांचे रूपांतर हे सामाजिक चळवळीमध्ये झाल्याचे दिसून येते. ही आंदोलने किंवा चळवळी आदिवासी समाजामध्ये प्राचीन काळापासून निर्माण झालेल्या दिसून येतात.

भारतातील आदिवासी संबंधीची वस्तुस्थिती पाहता भारतात ब्रिटिशांचे राज्य असताना अठराव्या व एकोणिसाव्या शतकात आदिवासींनी वेळोवेळी केलेल्या बंडाची एक मालिकाच आहे. १८८५ मध्ये सरदार लाराईव १८९५ ते १९०० मध्ये झालेली मुंडा जमातीच्या लोकांमधील बिरसाचळवळ, १८३२ मध्ये भूमर्जी मध्ये झालेला गंगानारायण हंगामा, १८५७-५८ या कालखंडात संध्याकांनी केलेले बंड आणि १८८० मध्ये काचानागासन यांनी केले बंड या आणि अशाच अनेक घटना घडलेल्या आहेत या बंडखोरी पाठोपाठ किंवा

कधी कधी तरी अशी पार्श्वभूमी नसताना सुद्धा परिवर्तनासाठी चळवळींची मालिका झालेली आहे. ज्या मध्ये उच्च जातीच्या हिंदूंच्या संस्कृती प्रमाणे किंवा त्याहूनही वरचढ आपली संस्कृती असावी असा प्रयत्न झालेला आहे. जसं की ओरायन मधील भगत चळवळ, भूमिज मधला वैष्णव पद्धतीच्या परिवर्तनासाठीची चळवळ, स्वतःला रजपूत म्हणून ओळखले जावे म्हणून त्यांनी केलेली समाजातील बदलासाठीची चळवळ, संधाळां मधील खेरवार चळवळ आणि अशा स्वरूपाच्या इतर चळवळी झाल्या.

भारताला स्वातंत्र्य मिळाल्या नंतर भारतीय संघराज्य आदिवासींचे स्वतंत्र राज्य असावे म्हणून निरनिराळ्या आदिवासी गटांमध्ये किंवा टोळ्यांमध्ये झालेले राजकीय संघटना आणि या कारणासाठी झालेल्या चळवळी छोटा नागपूर व ओरिसात आदिवासींनी केलेली झारखंड साठीची चळवळ आसाम च्याडोंगराळ भागात झालेली डोंगराळ भागासाठीच्या स्वतंत्र राज्यासाठीची चळवळ आणि अशाच इतर घटना. भारताच्या अंतरराष्ट्रीय सीमा नजीकच्या भागातील देशाचे तुकडे करण्याचा मानस असलेल्या प्रक्षोभक चळवळी यामध्ये प्रामुख्याने नागालँड चळवळ, मिझो नॅशनल फ्रंट मुव्हमेंट आदिवासी पट्ट्यातील प्रक्षोभक राजकीय चळवळीचे वेगवेगळ्या ठिकाणी त्यांना सर्वसामान्य शेतीच्या क्षेत्रातील अडचणी व कम्युनिस्टांच्या चळवळीची जोड मिळाली.

संशोधनाचा उद्देश

१. आदिवासी सामाजिक चळवळीच्या निर्मितीचा उद्देश अभ्यासणे.
२. आदिवासींच्या सामाजिक जीवनात सामाजिक चळवळींचे महत्त्व विशद करणे.
३. आदिवासींच्या सामाजिक चळवळीच्या कार्याचा आणि परिणामांचा अभ्यास करणे.
४. भारतातील काही प्रमुख आदिवासींच्या सामाजिक चळवळीच्या यश-अपयशाचा अभ्यास करणे.

गृहीतकृत्ये

१. आदिवासींच्या अज्ञानाचा आणि दुर्बलतेचा फायदा वनरक्षक, पोलीस आणि शासनाच्या कर्मचाऱ्यांनी घेतला.
२. आदिवासी चळवळी या आर्थिक शोषण, वृक्षतोड, पर्यावरणाचे असंतुलन आणि आदिवासींचे विस्थापन यामुळे निर्माण झाल्या आहेत.
३. आदिवासींना जमीन कसण्याचे पट्टे किंवा हक्क मिळण्याबाबत आदिवासींच्या चळवळी घडून आल्या.
४. वेटबिगारी यातून मुक्तता मिळवण्यासाठी आदिवासींच्या चळवळी झाल्या.

संशोधनपद्धती

सदर शोध निबंधात अन्वेषणात्मक संशोधन आराखड्याचा अवलंब करण्यात आला असून, तथ्य संकलनासाठी दुय्यम स्त्रोतांचा वापर करण्यात आलेला आहे. ज्या मध्ये संदर्भ ग्रंथ, नियतकालिके, वर्तमानपत्र, सरकारी दस्तावेज आणि प्रबंध(इंटरनेट) इत्यादी साधनांचा वापर करण्यात आलेला आहे. शोध निबंध वैज्ञानिक पद्धतीचा वापर करून पूर्णतः शास्त्रीयता आणण्याचा प्रयत्न केला आहे.

सैद्धांतिक चौकट

एम. एस. ए. राव यांच्या मते कोणत्याही संरचनात्मक स्थितीत चळवळ निर्माण होते. चळवळीस कोणीतरी प्रेरणा शक्ती असते. त्यांनी संरचनात्मक स्थिती आणि प्रेरणात्मक शक्तींचे विश्लेषण केले आहे. भारतातील आदिवासींच्या चळवळींचा अभ्यास केल्यास सापेक्ष सिद्धांत या सैद्धांतिक चौकटीत प्रामुख्याने

आलेल्या दिसतात. कारण सापेक्ष वंचित घ्यायचं सिद्धांत हा सामाजिक गतिशीलता आणि सामाजिक संघर्ष या दोन आधारांवर विकसित केला गेलेला आहे.

या सिद्धांताला रॉबर्ट मर्टन (१९५०) आणि रून्सीमेन(१९६६) यांनी विकसित केलेले आहे.मर्टन यांनी गतिशीलतेच्या विश्लेषणामध्ये संदर्भ समूहांच्या संदर्भात त्याचा अवलंब केलेला आहे. त्यांनी संदर्भ समूह, असमानतेची समस्या आणि सामाजिक न्याय या संदर्भात वापर केलेला आहे.

जेव्हा एखादा व्यक्ती किंवा समूह एखादी वस्तू प्राप्त करण्यापासून वंचित होतो त्याला सापेक्ष वंचितता म्हटले जाते. हा सिद्धांत कोणत्यातरी प्रकारे समाजातील अधिकाधिक व्यक्ती आपल्याला आवश्यकता आणि मागण्या पासून इतरांपेक्षा अधिक वंचित होतात अशा स्थितीत सामाजिक चळवळींची निर्मिती होते. भारतातील आदिवासी चळवळीला हा सिद्धांत लागू होतो.

आदिवासी चळवळीची वैशिष्ट्ये

१. वास्तव्याची एक विशिष्ट जागा किंवा विभाग
२. रक्तसंबंधांवर आधारित एकात्मिक सामाजिक संघटन
३. सांस्कृतिक एक जिनसीपणा
४. समान पूर्वज
५. देवदेवतांची समानता व समान पूजाविधी
६. समान बोली व समान लोक साहित्य

वरील निकष लावून एखादा जन समूह आदिवासी आहे काय आणि असल्यास कोणता आदिवासी आहे हे ओळखण्यास मदत होते.

भारतातील आदिवासी समाजातील काही प्रमुख सामाजिक चळवळी

भारतातील महत्त्वाच्या आदिवासी चळवळ या स्वातंत्र्य पूर्वकाल खंडात घडलेल्या आढळतात आणि त्यामुळेच या चळवळींचे वेगवेगळे कालखंड अभ्यास कमांडत असतात.

१) संधालांची चळवळ

संधाल एक शेतकरी आदिवासी समूह होता. प्रामुख्याने ते बिहार स्थित होते. संधालांची चळवळ ही कृषी करणाऱ्यांची भारतातली पहिली चळवळ. पहिला शेतकरी विद्रोह हा १८५५ ते १८५६ या कालखंडात झाला. ब्रिटिश शासनाने याला दडपून टाकण्याचा प्रयत्न केला. जंगलात स्थायी वस्ती करून शतकानुशतके राहणाऱ्या व शेती करणाऱ्या आदिवासींना जमिनी वरून हटविण्याचा अधिकार ब्रिटिशांनी जमीनदारांना दिले. त्याच्या विरुद्ध हा उठाव करण्यात आला. ब्रिटिशांची मालकी व शेती करणारे जमीनदार आदिवासींना वंचित असा नवीन आयाम निर्माण झाला. त्याला त्यांनी विरोध केला व्यापारी आणि सावकार यांच्याही विरोधात उठाव झाली या चळवळीच्या मुळाशी छोटा नागपूर मधल्या नाहीस गावातल्या पांडूभ वर यांच्यावर होणारे अन्याय अत्याचार यांची पार्श्वभूमी आहे ते भूमिहीन होते. त्यांना अत्याचाराचे भास व्हायला लागले आणि त्यांनी सर्व संधाल बांधवांना सांगितले आणि संधालांनी एका पोलीस इन्स्पेक्टरचे शिर धडावेगळे केले. त्यातूनच चळवळीला सुरुवात झाली. आणि ही घटना संधालांच्या गावोगावी पोहोचली.

परंपरेने संधाल हे फिरती शेती करत असत. काही संधाल हे महाजन यांच्या शेतात काम करत त्या बदल त्यांना मजुरी मिळत नसे. त्यांच्यावर नेहमी कर्ज दाखवले जायचे डिकू म्हणजे गैर संधाली लोक

संथाळांचा शोषण करत. बंगाली व्यापारी, राजस्व अधिकारी हे या डिकू होते. डिकूने केलेले संथाळांचे शोषण हे एकच ळवळींचे महत्त्वाचे कारण होते. सावकार संथाळांना कर्ज देत आणि व्याजाच्या नावाने त्यांचे आर्थिक शोषण करत असत.

३० जून १८५५ रोजी १०००० संथाळ संघटित होऊन त्यांनी उठाव करण्याचे ठरविले. भादू, किरता, सुनोवसाधू यांनी कमिशनरला सूचना दिली व जमीनदारांनाही सूचना दिली. ब्रिटिश शासनाने त्यांना उत्तर न देता त्यांच्यावर बंडखोर म्हणून कारवाई केली. तेव्हा तीरकमान व झेंग थैमान घालून संथाळांनी विद्रोह सुरू केला. १८५४ महेश लाल दत्त यांनी संथाळांवर जे अन्याय केले होते त्याचा सूड घेण्यासाठी त्याचे शिर धडा वेगळे केले हे बघून जमीनदार, व्याज घेणारे सावकार, महाजन हे पळून गेले. संथाळांनी भागल पूर व राजमहल या भागात विजय मिळवला. भागल पूर व राजमहल मधील रेल्वे व डाक संपर्क संथाळांनी पूर्ण पणे बंद केले. ढोल वाजले की त्वरित दहा हजाराच्या जवळपास संथाळ गावात गोळा होत असत. संथाळांनी महाजन, जमीनदार व सावकारांचे दमन केले. बोटेही कापली. शेवटी दोन रेजिमेंट पाठविण्यात आल्या १ ऑगस्ट १८५५ पर्यंत संथाळ व ब्रिटिश सैन्यात तुंबळ लढाई झाली. ५०,००० संथाळ्यात मारले गेले. १८५६ मध्ये कांडू व इतर संथाळने त्यांना कैदेत टाकले. त्यांचा पराभव झाला. संथाळांचा उठाव फार निर्घृणपणे दाबण्यात आला .

संथाळांच्या उठावाचा परिणाम मात्र सर्वत्र दिसून आला. यात दक्षिण भारत, पुणे, दक्षिण बिहार, आंध्रप्रदेश इत्यादी ठिकाणी चळवळी खूप प्रभावी झाल्या. देशभरात जागोजागी जमीनदार, जहागीरदार, महाजन, सावकार यांच्या विरोधात त्यांच्या अन्याया विरोधात शेतकरी चळवळी विद्रोह करू लागल्या. हे या विद्रोहाचे फलित होय.

२) बिरसा मुंडा चळवळ

ही चळवळ बिरसा मुंडायानेत्याच्या नावाने ओळखली जाते. ते प्रथम ख्रिश्चन होते. त्यांच्या पित्याचे नाव मसीहदास आणि बिरसा चे नाव घाऊद मुंडा असे होते १८८६ मध्ये त्यांना चाईबरसायेथेइंग्रजी शिक्षण घेण्यासाठी ठेवण्यात आले होते.त्या काळात ख्रिश्चन मिशनरी आदिवासींना वेगवेगळी प्रलोभने देऊन धर्मांतर करण्यास प्रवृत्त करत आणि त्यांनी आदिवासींना आपलंसं करण्यासाठी जमीन वापर करण्यासाठी जमीनदारांना हाताशी घेतले .बिरसा मुंडा यांनी या घटनेवर टीका केली. त्यामुळे बिरसाला शाळेतून काढून टाकण्यात आले.यातूनच बिरसाला इंग्रजांविरुद्ध चळवळ करण्याची प्रेरणा मिळाली १८९० मध्ये बिरसा ने ख्रिश्चन धर्माचा त्याग केला आणि वैष्णव धर्माचा विचाराला स्वीकारण्यास सुरुवात केली.

बिरसा यांची चळवळ शोषणा विरुद्ध आपले रक्षण करण्यासाठी होती. ही चळवळ १८९० ते १९०७ पर्यंत चालली. या काळात इंग्रज अधिकारी मुंडांवर मोठ्या प्रमाणात अत्याचार करत होते. जमीनदार, ठाकूर, मुंडा स्त्रियांची अब्रू लुटत होते, अधिकारी मुंडांच्या घरात प्रवेश करून किमती वस्तू, भांडी घेऊन जात असत. अशा शोषणातून मुक्त होण्यासाठी बिरसाने चळवळ केली. तसेच १८९७ मध्ये त्यांनी बिरसा सेवा दलाची स्थापना करून ब्रिटिशांविरुद्ध संघटित चळवळ उभी केली. त्यांनी पाच ते सहा अनुयायांसह सशस्त्र आंदोलने केली. अनेक पोलीस अधिकारी मारले गेले १८९९ मध्ये बिरसाच्या नेतृत्वाखाली रांची क्षेत्रातल्या पोलीस स्टेशनवर आक्रमण केले. आदिवासींवर इंग्रजांनी अनेक अत्याचार केले. मुंडा आदिवासींच्या मुलांची, स्त्रियांची हत्या केली. मुंडा आदिवासी या साठी गोरीया युद्धाचा आधार घेऊन आपला

विरोध केला व शेवटी ९ जून १९०० मध्ये हजारी बागच्या जेल मध्ये बिरसा मुंडाचा मृत्यू झाला आणि चळवळ कमकुवत झाली.

बिरसा चळवळीचा परिणाम म्हणजे

१. जमिनदाराच्या पाशातून सोडविले व शेती संबंधित समस्या सोडवण्याचा प्रयत्न झाला.
२. कायद्याने आदिवासींची जमीन आदिवासींना देण्यास बंदी घालण्यात आली.
३. बिरसा आंदोलनाच्या परिणामातून समाजसुधारणा व धर्म संबंधित अनेक चळवळी उदयास आल्या .
४. जादूभूत प्रेत आणि बलिदानयांचा विरोध होऊ लागला.

३) झारखंड चळवळ

इस १९४६ मध्ये आदिवासी महासभा संघटित झाली. स्वातंत्र्यानंतर सरकार त्यांच्या मागण्यांकडे लक्ष देईल असे त्यांना वाटले पण त्यांचा भ्रमनिरास झाल्यामुळे १९५० मध्ये जमशेदपूर मध्ये झालेल्या अधिवेशनात झारखंड पार्टीची स्थापना झाली. तेव्हा त्यांचे नेते जयपाल सिंह होते. इ.स.१९५२ च्या निवडणुकीत त्यांना ३२ जागा मिळाल्या. परंतु जयपाल सिंह काँग्रेसच्या जवळ गेल्यामुळे इ.स.१९५७ च्या निवडणुकीत २५ जागा मिळाल्या १९६२ मध्ये झारखंड पार्टीच्या जयपाल सिंह यांनी काँग्रेस मध्ये प्रवेश केला त्यामुळे नेतृत्वात फाटाफूट झाली. एकत्रित आलेले मुंडा, हो, संधाल या आदिवासींनी आपापले अलग नेते केले. ' हो ' चे नेता काँग्रेस मध्ये गेले. एकटे होरोच हेच झारखंड पार्टीत राहिले.

तसेच बिरसा सेवा दलाने इ. स. १९६८ मध्ये केलेले आंदोलन याविरुद्ध जोर धरू लागले आहेत इसवी सन १९७२ मध्ये शिबूसोरेन यांनी झारखंड मुक्ती मोर्चा ची स्थापना केली. त्यांनी आंदोलन तीव्र केले १९८५ च्या निवडणुकीत त्यांना १४ जागा मिळाल्या व झारखंड को-ऑर्डिनेशन श्री.केलरी यांनी बनवलेली .या आंदोलनाचा कम्युनिस्ट नक्षलवादी इतर सर्वांचा पाठिंबा मिळाला. या आंदोलनातील प्रमुख मुद्दे पुढीलप्रमाणे:-

१. भूमी आणि जंगलाबाबत निष्कासित झाल्याबद्दल .

२. रोजगार व प्रशिक्षणापासून वंचित

३. सांस्कृतिक संमिश्रण

४. असंतुलित विकास

आदिवासींचे शोषण करणाऱ्यांना त्यांच्यातून बाहेर काढण्यासाठी आंदोलने होते. त्यांनी स्वतंत्र राज्य मागितले. स्वतंत्र झारखंड राज्य स्थापन झाले तरी त्यांच्या समोर अनेक समस्या आहेत. मुंडा व गोंड या आदिवासींना त्यांच्यापासून अनेक फायदे होतील अशी अपेक्षा होती.

४) बोडो आदिवासी चळवळ

बोडो आदिवासी भारतीय आदिवासीं मधील एक मुख्य जमात मानली जाते. आसामची लोकसंख्या २.६५ कोठे आहे पण ४२००० त्यावर आदिवासी जमातीचे लोक आहेत. त्यामुळे त्यांची मोठी संख्या असल्याने बोडो आदिवासी स्वतंत्र बोडो लॅन्डची मागणी करत आहेत. बोडो आदिवासींच्या अनेक समस्या आहेत. त्यांच्यावर असामी भाषा लादली जात आहे. बांगलादेशातून मोठ्या प्रमाणावर घुसखोरी होत आहे. त्यामुळे बोडोंची जमीन गैर बोडो घेत आहेत. आदिवासींची चळवळ सांस्कृतिक व राजकीय स्वरूपाची आहे. बोडो आदिवासींच्या जमिनीवर बाहेरील लोकांनी ताबा मिळवण्यास सुरुवात केली. बांगलादेशीयांनी घुसखोरी करून जमिनीवर ताबा मिळवला. तसेच त्याच वनसंपत्तीवर हक्क प्रस्थापित केला त्यामुळे

आदिवासींनी यांच्याविरुद्ध संघटित होण्याचा प्रयत्न सुरू केला. दुसरे कारण म्हणजे खराती व नागा आदिवासींना यश प्राप्त झाले आहे. तसेच आपल्यालाही आपली संस्कृती अबाधित ठेवण्याचा अधिकार आहे. या हेतूने बोडो आदिवासी आंदोलन करीत आहेत. आपल्या स्वतंत्र राज्याच्या मागणीसाठी त्यांनी एक्शन कमिटी स्थापन केली. जी बोडो चळवळीचा प्रसार करत असते. चळवळीसंबंधी बातम्या देऊन सामान्य लोकांना चळवळीची माहिती देण्याचा प्रयत्न ही कमिटी करत असते. तसेच विविध वर्तमानपत्रा मधून अन्याय-अत्याचार या बाबत लिखाण केले. प्रथम बोडोचे आंदोलन अहिंसक होते पण कालांतराने उग्रवादी बनत गेले आहे.

स्वातंत्र्यानंतर भारत सरकारच्या विविध योजनांनी आदिवासींच्या पारंपरिक सामाजिक व राजकीय व्यवस्थेत हस्तक्षेप करावयास सुरुवात केली. सावकारी पद्धत, शेतीचा ताबा, कर वसुली, स्त्रीयांचे शोषण इत्यादी अत्याचारास सुरुवात झाली. त्यातूनच ही चळवळ उभी केली.

इ.स.१९६८ मध्ये या परिषदेने शाहा कॉलेजवर बहिष्कार टाकला. आमरण उपोषण केले. अखिल बोडो विद्यार्थी परिषदेच्या रुपाने युवकांनी एक सशक्त संघटना निर्माण केली. आपल्या कार्याला गती देण्यासाठी नंतरच्या काळात बोडो मुक्तीसेना, बोडो सुरक्षा सेवा इत्यादी संघटना निर्माण केल्या. बोडो लोकांनी साहित्याच्याद्वारे प्रचार व प्रसाराचे कार्य केले. सामान्यांना आपला अधिकार प्राप्त करण्यासाठी प्रेरित केले.

बोडो आंदोलनात अनेक फतवे समाविष्ट झाली आहेत. उदाहरणार्थ भाषा संस्कृती, स्वतंत्र राज्य आणि घुसखोरी केलेले लोक. त्यांना असे वाटत होते की नागालँड, मिझोराम, मेघालय यांना स्वतंत्र राज्याचा दर्जा मिळाला आहे. मग आपल्यावर मोठ्या प्रमाणात अन्याय का केला जात आहे त्यासाठी आसाम मध्ये मोठ्या प्रमाणात जाळपोळ, हत्या केल्या. आज मोठ्या प्रमाणावर दहशत निर्माण झालेली दिसून येते. यावर लवकर तोडगा काढला नाहीतर त्याचे परिणाम देशाला भोगावे लागतील असे दिसून येते.

५) भिल्ल चळवळ

भिल्ल चळवळ ही एक आदिवासीने केलेल्या अनेक चळवळींमध्ये एक महत्त्वपूर्ण चळवळ आहे. भिल्लांवरही सामंतशाहीने अनेक अत्याचार केले. महाजनांनी त्यांचे शोषण केले होते. भिल्लांवर अत्याचार, त्यांच्या कुटुंबावर जुलूम करणे तसेच त्यांच्या स्त्रियांची अब्रू लुटणे, शेतावर कब्जा करीत असे, तसेच त्यांना वेठबिगारीसारखे काम करावे लागत असे. कर्जांमुळे भिल्लांचे जीवन गुलामच बनले. या भिल्लांचे कुटुंबच जमीनदार व सामंतांचे दास बनले होते. या परिस्थितीमुळे भिल्लांमध्ये संदेहाचे वातावरण निर्माण झाले. अन्याय अत्याचाराविरुद्ध जिल्ह्यांमध्ये रोष निर्माण झाला. भिल्ल संघटित झाले व शेवटी १८१७ मध्ये खान्देशातील भिल्लांनी चळवळ केली. भिल्लांनी जमीनदार, सरकारचे कार्यालय लुटण्यास सुरुवात केली. इंग्रजांनी भिल्लांच्या चळवळीला दाबून टाकण्यासाठी पेशवे व जमीनदार यांच्यावर दबाव निर्माण करण्यास सुरुवात केली. इंग्रजांनी भिल्लांपर्यंत अन्नधान्य पोहोचविणाऱ्या रस्त्यांवर नाकाबंदी केली. भिल्लांची संघटना फोडण्यास कसोशीने प्रयत्न केले. त्यांच्यात फूट व्हावी म्हणून सरकारी नोकरीत स्थान देण्याचे आमिष देऊन फूट पाडली.

१८२० मध्ये भिल्लांनी पुन्हा संघटित होऊन इंग्रज सरकारविरुद्ध उठाव केला. अनेक अधिकाऱ्यांची हत्या केली. परंतु हा उठाव देखील इंग्रजांनी मोडून काढला. भिल्लांच्या वस्तीला आग लावली, त्यांच्या हत्या

केल्या, फाशी दिली भिल्लांवर असे अत्याचार अमानवीरित्या केले जात होते. त्यांची चळवळही अस्तित्वासाठी होती. आपण या चळवळीचे मालक आहोत आपल्यावर होणारा अत्याचार सहन केला जाणार नाही याची जाणीव त्यांना झाली.

६) वेठबिगारी विरुद्ध चळवळी

जानेवारी १९४५ मध्ये गोदावरी परुळेकर यांच्या नेतृत्वाखाली किसान सभा या संस्थेच्या नावे ठाणे जिल्ह्यातील टिटवाळा गावांमध्ये मोठे अधिवेशन घेतले. आदिवासींमधील बिगार, वेठबिगार आणि अत्यंत कमी मजुरी देण्याविरुद्ध चर्चा होऊन या सर्व गोष्टी थांबविण्यासाठी आंदोलन करायचे ठरले. ठाणे जिल्ह्यातल्या विविध गावांमध्ये अधिवेशन घेऊन वारली आदिवासी संघटित होऊन या सर्व बंधनातून मुक्त झाले. वारली आदिवासींनी त्यांच्या मालकाकडे काम करणे बंद केले. काही आदिवासी भूमिगत झाले. इ. स.१९४६ मध्ये परिस्थिती बिघडली आणि पोलिस यांच्या शोधात जाऊन लोकांना त्रास देऊ लागले. शेवटी आदिवासीने शस्त्र उचलले व पोलिसांवर छुपे हल्ले सुरू केले. पूर्ण जिल्ह्यात युद्ध सारखी परिस्थिती उद्भवली. ही चळवळ प्रामुख्याने आदिवासींच्या वेठबिगार मुक्तीची चळवळ ठरली. कारण ठाणे जिल्ह्यात ऐंशीच्या जवळपास वेठबिगारीच्या केसेस दाखल झाल्या.

वेठबिगार आदिवासी विभागात मोठ्या प्रमाणावर चाळणारी बाब आहे. बिगार आदिवासी जमीनदार, सावकार तसेच वनविभाग, रेव्हेंयु खाते आणि पोलिस खाते यातील स्थानिक अधिकारीही अशाप्रकारच्या आदिवासी सेवा प्राप्त करीत असत. केवळ जेवण देऊन शेतीवर मजुरी करून घेणे, जळाऊ लाकूड, कोंबड्या, बकऱ्या किंमत किंवा मजुरी न देता त्यांच्याकडून मिळवणे, कधी घरची कामे करून घेणे असे सर्व प्रकार या वेठ बिगारीतून होते. परंतु त्या सोबतच आदिवासी संस्कृतीत परंपरेने चालत आलेल्या वधूमूल्याची आणि ती जो देऊ शकणार नाही त्याने मुलीच्या वडिलांकडे ठरावानुसार १ ते ३ वर्षे विनामूल्य सेवा करण्याची प्रथा होती. ही विवाह पूर्वसेवा पूर्ण झाल्यावरच त्याचे मुलीशी लग्न लावण्यात येई. ही एकप्रकारे सांस्कृतिक वेठबिगारी होती या प्रथे विरुद्ध डहाणू – तलासरी या विभागात पहिली चळवळ इ.स.१९४५ – १९४८ या काळात किसान सभा या नावाच्या आदिवासींच्या संस्थेने सुरू केली या चळवळीचे वैशिष्ट्य म्हणजे त्यांच्या संस्कृतीतील परंपरेने चालत आलेल्या एका अनिष्ट प्रथांविरुद्ध त्यांनी चळवळ सुरू केली नंतरच्या काळात शासनाने वेठबिगार नष्ट करण्यासाठी बॉडेड लेबर (अॅबॉलिशन) अॅक्ट १९७६ हा संमत केला. परंतु त्याची अंमलबजावणी योग्यरीतीने न झाल्यामुळे कामगार संस्थांच्या साहाय्याने अनेक वेठबिगारांना मुक्त केले आणि या कायद्याची प्रभावी अंमलबजावणी करण्यास शासनाला भाग पाडले.

७) शेतकरी व आदिवासींची संयुक्त चळवळ

राजस्थानमधील मेवाड भागातील शेतकरी व आदिवासींचे जहागिरदारांकडून शोषण होत होते. त्यांच्यावर अन्याय अत्याचार करून जास्त कर वसूल करीत होते. म्हणून श्री.तेजावत यांनी भिल्ल आदिवासींना एकत्रित करून 'एकी आंदोलन' नावाची चळवळ उभी केली. या चळवळीच्या वेठबिगारी बंद करणे व अवाजवी कर रद्द करणे अशा दोन मागण्या होत्या. या काळात वन वापरावर कर, मिठाच्या भावात वाढ, दारू पिण्यावर बंदी, परंपरागत पंचायतीचे अधिकार समाप्त, शिकारीवर बंदी असे अनेक निर्बंध आदिवासीं वर लादण्यात आले होते. यातून आदिवासींच्या मनात असंतोष उफाळून आला परिणामी हिंसाचारी परिस्थिती निर्माण झाली. तिला नियंत्रित करण्यासाठी ६ मे १९२२ रोजी सिरोंही तालुक्यातील

बालोलिया व भुला या गावात गोळीबार केला जाळपोळ झाली. त्यात अनेक आदिवासी बेघर झाले, मृत्यू पावले ही चळवळ दडपून टाकण्यासाठी ब्रिटिशांनी अनेक प्रयत्न केले. परंतु त्यांना यश प्राप्त झाले नाही शेवटी त्यांना आदिवासींशी करार करावा लागला व त्यात पुढील गोष्टी मान्य करण्यात आल्या.

१. अधिकाऱ्यांनी भिल्लांशी सन्मान पूर्वक वर्तन ठेवावे
 २. कर आणि शेतसारा यात सूट देण्यात यावी .
 - ३.दसरानिमित्त लागत म्हणून एक बकरा प्रत्येक गावातून घेण्यात यावा.
 - ४.बीजाई वरील कर समाप्त करावा.
 ५. आदिवासी वेठबिगारीची कामे करणार नाहीत.
 ६. आदिवासींच्या परंपरागत पंचायतींना पुन्हा अधिकार प्राप्त होतील .
- एकूणच ही चळवळ सर्वच दृष्टीने इतिहासात एक वेगळा आयाम दर्शवणारी ठरली.

८) भगत चळवळ

सुधारणावादी चळवळीत गोविंद गारे यांचे भगत आंदोलन विसाव्या शतकातील एक महत्त्वाचे आंदोलन होय. धर्म परिवर्तन थांबविणे हा एक त्यांचा उद्देश होता. त्या करता त्यांनी ख्रिश्चन मशिनरीविरुद्ध आवाज उठवला. त्यांनी 'भिल्लराज' ची स्थापना केली. भिल्लांनी शेती करावी, सिंचन करावे, पुरुषांनी दागिने घालू नये, मूर्तिपूजेला विरोध, हिंसाचाराला विरोध, व्यभिचार न करणे याचा प्रचार केला त्याचा भिल्लांवर प्रभाव पडला. परिणामी महाराष्ट्रात अनेक भागात अशा वेगवेगळ्या नावाने चळवळी निर्माण झाल्या.

९) शैक्षणिक चळवळी

आदिवासी भागात शिक्षणाची सोय उपलब्ध नाही म्हणून ताराबाई मोडक्यांनी शैक्षणिक चळवळ सुरू करून आदिवासी समाजात शैक्षणिक कार्याला सुरुवात केली. तसेच अनुताई वाघ यांनी सुद्धा महात्मा गांधी यांच्या ग्राम शिक्षण योजनेत काम केले. बालवाड्या, अंगणवाडी, वसतिगृहे, प्रशिक्षण वर्ग, व्यवसायिक शिक्षण व्यवस्था इत्यादीची व्यवस्था करून शिक्षणाचा प्रसार करण्याचे कार्य या चळवळीने केले.

१०) पर्यावरण जतनासाठी चळवळी

नैसर्गिक पर्यावरणाच्या जतनाचे कार्य आदिवासी लोक आदिकाळा पासून पिढ्यां पिढ्या करत आले आहेत. मात्र या संस्कृतीच्या तथाकथित विकासाच्या कार्यक्रमांमध्ये पर्यावरणाची नासधूस आणि गैरवापर मोठ्या प्रमाणात होतो. त्या विरुद्ध काही पर्यावरणवाद्यांनी आवाजही उठवला. माधव गाडगीळ यांनी दक्षिणेत सायलेंट व्हॅली या चळवळीने मोठ्या धरणाच्या विरुद्ध आवाज उठविला. श्री सुंदरलाल बहुगुणा यांच्या नेतृत्वात जंगलातील वृक्षतोड थांबविण्यासाठी चिपको आंदोलन नावाने चळवळ सुरू केली. या चळवळीचा उद्देश पर्यावरणाचे संतुलन राखणे आणि आदिवासींचे घर असलेले जंगल टिकविणे हा होता.

११) आरोग्य विषयक चळवळ

गडचिरोली जिल्ह्यातील आदिवासींच्या आरोग्यविषयक चळवळींमध्ये हेमलकसा येथील लोक बिरादरी प्रकल्पातील डॉ. प्रकाश आमटे व मंदा आमटे यांचे मानाचे स्थान आहे. त्यांनी १९७४-७५ पासून देवीदेवता, अंगारा धुपारा, जादूटोणा, अंधश्रद्धा यापासून दूर करून आदिवासीं मध्ये परिवर्तन घडवून आणले आणि आधुनिक औषधोपचार यावर विश्वास बसवून या चळवळीला कार्यात्मक यश मिळवून दिले. अशी आज आरोग्य विषयक चळवळी डॉ. सतीश गोगुलवार व सौ. शुभदा यांनी तर अमरावती जिल्ह्यातील मेळघाट भागात राजेंद्र पट्टलवार यांनीही चळवळ उभी केली.

१२) आमच्या गावात आमचे राज्य (हमारे गाँव मे हम ही सरकार)

१९८५ मध्ये गडचिरोली जिल्ह्यातील धानोरा तालुक्यातील मेंढालेखा या माडिया गोंड बहुल आदिवासींच्या अन्याय मुक्ती करीता व विकासकामाकरीता देवाजी तोफा यांच्या नेतृत्वाखाली आंदोलन उभे करण्यात आले. जंगल, जमीन आणि उत्पादनावर आदिवासींचा हक्क मान्य करण्यात आला असला तरी प्रत्यक्षात सर्व हक्क अधिकाऱ्यांच्या हातात होते. म्हणून 'मावा नाटे मावा राज' ही चळवळ निर्माण करण्यात आली असून तिचा उद्देश हे सर्व अधिकार ग्रामसभेला असावेत हा होता. यात या चळवळीला बऱ्याच अंशी यश प्राप्त झाल्याचे दिसून येते.

अशाप्रकारे भारतातील संपूर्ण आदिवासी भागात वेगवेगळ्या नावाने वेगवेगळ्या आदिवासी चळवळी निर्माण झाल्या त्यापैकी काही आदिवासी चळवळींचा उद्देश तिचे परिणाम व त्याचे यश आणि अपयश यांचा आढावा प्रस्तुत शोध निबंधात घेण्यात आला आहे.

निष्कर्ष

१. बहुतेक आदिवासी चळवळी शस्त्रास्ताने लढल्या गेल्या आहेत.
२. आदिवासींनी अन्याय, अत्याचार, जुलूम, शोषण, कर्ज या विरोधात चळवळी केलेल्या दिसून येतात .
३. या चळवळीचे वेठबिगारी पद्धत नष्ट करणे, शेतमजुरी वाढवून देणे, कर्जातून मुक्ती मिळविणे ही मुख्य उद्दिष्ट होती.
४. जंगलाचे हक्क मिळविणे आपल्या जमिनीवर होणारे आक्रमण थांबविणे महसूल कमी करणे या साठीही चळवळी झाल्या.
५. जगण्याचा हक्क मिळविणे हा या चळवळीचा मुख्य उद्देश होता.
६. इंग्रजांच्या काळात आदिवासीं वर दबाव टाकून त्यांच्या चळवळी दाबून टाकण्याचा प्रयत्न केलेला दिसतो.
७. फिरते व्यापारी आणि सावकार आणि काही भागात जमीनदार यांनी आदिवासींच्या अज्ञानाचा फायदा घेऊन त्यांना लुबाडले आणि त्यांचे आर्थिक शोषणही भरपूर केलेले दिसते .
८. आदिवासींच्या जास्तीत जास्त चळवळी या आर्थिक शोषण आणि बाह्य संस्कृतीतील घटकांनी त्यांच्या निवास स्थानावर म्हणजे जंगलावर केलेले अतिक्रमण जंगलतोड, पर्यावरणात असंतुलन आणि आदिवासींचे विस्थापन यांच्या विरोधातच झालेल्या आहेत.

उपायोजना

१. चळवळीतील नेतृत्व करणाऱ्या वर्गाने प्रातिनिधिक स्तरावर समाज बांधवांना पुढे आणण्याची भूमिका बजावली पाहिजे.
२. प्रशासन, राजकारणी, NGO, कर्मचारी, शिक्षक, सधन शेतकरी यांनी या समाजाच्या उन्नतीची धुरा सांभाळली पाहिजे.

सारांश

या अभ्यासातून असे दिसून येते की, आदिवासी चळवळीची काही पाळेमुळे त्यांच्या पर्यावरणीय तसेच सांस्कृतिक एकारलेपणात दिसून येतात. तशीच ती आर्थिक मागासलेपण आणि सतत खालचा दर्जा दिला गेल्यामुळे आलेली निराशा यातून दिसून येते. प्राथमिक अवस्थेतील आदिवासी गटासाठी त्यांचे सामाजिक, राजकीय तसेच सांस्कृतिक अनुभवाची क्षितिजे विस्तारण्याची ही एक प्रक्रियाच होती.

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आदिवासी क्षेत्रातील बालकांच्या कुपोषणाची कारणे व उपाययोजना

डॉ. माया बी. मसराम

शरदराव पवार कला व वाणिज्य महाविद्यालय, गडचांदूर ता. कोरपना जि. चंद्रपूर महाराष्ट्र

सारांश

आदिवासी ज्या भागात वास्तव्य करतात तो भाग आजही दुर्गम आहे. अपुऱ्या वाहतुकीच्या सोयी आणि आरोग्य विषयक साधनांचा अभाव यामुळे आदिवासी त्यांचा पुरेपूर लाभ घेऊ शकत नाही. रोजगाराच्या अपुऱ्या साधना मुळे सकस अन्न मिळू शकत नाही. यातूनच माता आणि बालकाचे कुपोषण होते. आदिवासी ज्या ठिकाणी राहतात त्या जागी अस्वच्छता, अशुद्ध पाण्याची समस्या येथे कायम जाणवते. मेळघाट सारख्या पहाडी भागात पाण्याचा मोठा प्रश्न असतो. अशा वेळी या आदिवासी स्त्रिया पाण्यासाठी वणवण भटकत असतात. शेतीच्या अयोग्य पद्धती आणि पिकांच्या गैर नियोजनामुळे अपेक्षित उत्पन्न हाती येत नाही. आरोग्य, शिक्षणाचा अभाव असल्याने जन्माला आलेल्या बाळाकडे दुर्लक्ष होते. आदिवासी स्त्रियांना दारू, तंबाखूचे व्यसन अधिक प्रमाणात असल्याने गरोदर महिला या वस्तूचे सेवन करतात. त्यामुळे जन्माला येणारे कुलपोषित जन्माला येत असते. इतकेच नव्हे तर आदिवासींमध्ये अंधश्रद्धा मोठ्या प्रमाणात आहे. बालकाला एखादा रोग झाला की त्याचा उपचार मांत्रिकाकडे करतात. मांत्रिकाकडे उपचार घेत असल्याने बालकाच्या रोगाकडे पूर्णपणे दुर्लक्ष होते आणि अशा स्थितीत बालकाचा मृत्यू होतो.

आमच्या भागातील जिवती आणि कोरपना तालुक्यातील पहाडी भागात आदिवासी वास्तव्य करतात. त्या भागात मुलगी अगदी सातवी ते आठवीत असताना तिचा विवाह होतो. मुलाचे देखील अगदी कमी वयात विवाह होत असतात अशावेळी त्या दाम्पत्यांकडून जन्माला येणारी बालके कुपोषित होतात. गरिबी आणि उत्पन्नाची साधने कमी असल्याने त्यांना सकस व पुरेसा आहार उपलब्ध होत नाही. पावसाळ्यानंतर रोजगारासाठी त्यांना इतरत्र भटकावे लागते त्याचा अनिष्ट परिणाम त्यांचे कुटुंब व मुलांवर होतो. त्यामुळे कुपोषणवाढीस लागते. आदिवासींमधील कुपोषण या गंभीर प्रश्नाकडे लक्ष दिले नाही तर त्यांची जन्मला आलेली बालके नष्ट होऊन त्यांचे प्रमाण कमी होईल म्हणून वेळीच उपाययोजना करणे गरजेचे आहे. अंगणवाडी मार्फत त्यांना पोषक आहार दिला जातो परंतु भ्रष्टनीतीमुळे त्यांचा पुरेसा लाभ आदिवासींना होताना दिसत नाही. म्हणून कुपोषणाचे प्रमाण वाढून बालकाचा मृत्यू होतो.

बीज शब्द- बालक, कुपोषण, बालमृत्यू, सकसआहार, अंधश्रद्धा

प्रस्तावना

पावसाळी हंगाम सुरू झाला की आदिवासी भागातील वाहतूक ठप्प होते या आदिवासींचा बाहेरच्या जगाशी संबंध तुटतो याच हंगामात आदिवासी समाजासमोर आरोग्य आणि अन्नधान्य पुरवठाची समस्या आवासून उभी राहते. पावसाळी हंगामात आदिवासी भागात कुपोषण आणि बालमृत्यू कधी चुकत नाही. आदिवासींना आलटून - पालटून या समस्येला तोंड द्यावे लागते गेली वीस वर्षे कुपोषण आणि बाल मृत्यूनी संवेदनाक्षम प्रदेशात हाहाकार माजविला असला तरी अन्य आदिवासी भागात कुपोषण आणि बालमृत्यूची समस्या नाही असे म्हणता येणार नाही कारण अनेक ठिकाणी बालमृत्यूची खबर वृत्तपत्रापर्यंत पोहोचत नसल्याने ती बाहेरच्या जगासमोर येत नाही एका ठिकाणची परिस्थिती स्थिरावली की ती दुसरीकडे पुन्हा उद्भवते असे हे मृत्यूचक्र आदिवासी भागात कायमचे फिरत असते. गेल्या अनेक वर्षांपासून उपोषणासारखी समस्या संपल्याचे नावच घेत नाही.

आज एकविसाव्या शतकात भारताने विज्ञान व तंत्रज्ञानाच्या क्षेत्रात नेत्रदीपक प्रगती केली आहे या नेत्रदीपक विज्ञान व तंत्रज्ञानाच्या प्रगतीने माणसाचे जीवन सुखी व समृद्ध झाले आहे वेगवान तंत्रज्ञानाच्या प्रगतीने मानव चक्रावून गेला आहे पण याच विज्ञानतंत्रज्ञानाने आमच्या सर्व समस्यांचे निराकरण झाले असे स्पष्टपणे म्हणता येत नाही भारतात आज अशा काही अनेक सामाजिक समस्या निर्माण झाल्या आहेत त्या सर्व समस्यांचे निराकरण करण्यासाठी शासन स्तरावर विविध उपाययोजना करण्यात येत आहेत परंतु त्या समस्यांचे निराकरण होताना दिसत नाही अशा या अनेक समस्यांपैकी भारतात जंगल दऱ्याखोऱ्यातील दुर्गम भागात राहणाऱ्या आदिवासी क्षेत्रामध्ये निर्माण होणारी बालकांचे कुपोषण ही महत्त्वपूर्ण समस्या आहे. भारतात आज 73 वर्षांचा स्वातंत्र्याचा कालावधी होऊनही कुपोषणाने आदिवासींची बालके दगावत आहे हे वास्तविक चित्र गडचिरोली आणि मेळघाट या आदिवासी भागात दिसून येते मुळातच आदिवासीमध्ये कुपोषण व बालमृत्यूचे प्रमाण इतर समाजापेक्षा अधिक हसण्यामागे त्यांच्यातील अज्ञान, अनिष्ट रूढी, परंपराचा प्रभाव, अन्नधान्याची कमतरता, वैद्यकीय सुविधांचा अभाव, बालकाबद्दलची अनास्था, मुली व मातांचे कुपोषण, बालविवाह, अधिक मुलांचा जन्म असे अनेक कारणे आहेत. कुटुंबातील सर्व निर्णय घेण्याचे अधिकार आजोबाकडे असते त्यामुळे जुन्या रूढीमुळे मुलांना योग्य आहार व उपचार मिळत नाही. गडचिरोलीमध्ये गोंडजमातीतील स्त्रियां बाळंतपण झाल्यावर दोन दिवस आईचे पहिले दुध पाजतच नाही तर त्या बाळाला गुळाचे पाणी देतात. कुटुंबाच्या चुकीच्या वर्तनामुळे बाळाचा जगण्याचा व आरोग्याचा मूलभूत हक्क हिरावला जातो. बहुतांश आदिवासी पालक बालकांचे आजार व पोषण याकडे दुर्लक्ष करतात कर्मचाऱ्यांचे वेळेवर ऐकत नाही त्यामुळे मुलांचा आजार जास्त झाल्यास धावपळ करतात वेळ प्रसंगी त्या मुलांचा जीवही जातो. अगोदरच पोषण व आरोग्य सेवा जेमतेम असून त्याचाही वेळीच योग्य वापर करीत नाही म्हणून जिल्हा बाल संरक्षण समित्यांनी या मुद्द्यावर लक्ष केंद्रित करून स्थानिक पंचायत संस्थांच्या मदतीने मार्ग काढणे आवश्यक आहे.

आदिवासींचा भूत आणि करणी यावर जास्त विश्वास आहे या अंधश्रद्धेने हा रोग फैलावत जातो यासाठी हे लोक अंगारे-धुपारे करतात यातून काही प्रसंगी बालके दगावतात म्हणून अशा मृत्यूचक्रात अनेक कुटुंब उध्वस्त होतात अशा प्रकारचा मृत्यू होऊ नये यासाठी शासनाने बरीच खबरदारी घेतलेली आहे यावर उपाय म्हणून व संजीवनी योजनेचा तोडगा शासनाने काढलेला आहे या योजनेचा परिणाम काही ठिकाणी चांगला आढळून येत असला तरी कुपोषण आणि बालमृत्यू थांबलेला नाही कुठे ना कुठेतरी बालमृत्यू आणि कुपोषणाचा उद्रेक चालूच आहे. जरा कुठे विकास योजनांच्या कार्यात शिथिलता आली की असे प्रश्न उद्भवू लागतात वास्तविक पाहता या समस्येचे मूळ कशात आहे याचा शोध न घेता उपाययोजना केली जाते केवळ वरवर पाहता ही आरोग्याची व कुपोषणाची समस्या असल्याचे वाटने स्वाभाविक आहे परंतु या समस्येच्या मुळाशी गेल्याशिवाय केलेल्या उपाययोजना कायम स्वरूपी ठरू शकणार नाही असे म्हणावेसे वाटते. खरं तर या समस्येचे मूळ आदिवासींच्या दारिद्र्यात आणि उपासमारीत आहे बेरोजगारीमुळे उद्योग धंदा नाही पैसा नाही उत्पादन क्षमता नाही अशा परिस्थितीत सार्वजनिक अन्नधान्य वितरण व्यवस्थेचा लाभतरी त्यांनी कसा घ्यायचा त्यात पुरेसे अन्न आणि शुद्ध पाणीपुरवठा होत नसल्यामुळे ते केव्हाही रोगाला बळी पडू शकतात यात मात्र शंका नाही त्यांच्यावर संस्कृती परंपरा आणि अंधश्रद्धेचा जबरदस्त पगडा असल्यामुळे आदिवासी चारही बाजूंनी भोवत्यात सापडलेला आहे म्हणून प्रथम त्यांना रोजगार कसा प्राप्त होईल त्यांची

क्रयशक्ती कशी वाढेल व शासनाने त्यांच्या विकासासाठी मांडलेल्या योजनाचा फायदा घेण्यास ते समर्थ कसे बनेल आणि त्यांच्या अत्यावश्यक मानवी गरजा त्यांना सहजगत्या व सोप्या पद्धतीने कशा उपलब्ध होतील याचा विचार प्रामुख्याने झाला पाहिजे. तसे जोपर्यंत होत नाही तोपर्यंत वरवरच्या उपायांनी आदिवासींचे प्रश्न सुटल्यासारखे दिसतील परंतु ते पुन्हा पुन्हा उद्भवण्याचा धोका त्यात आहे.

आजही बहुसंख्य आदिवासी गावात आणि पाड्यावर पाणीपुरवठा योजना सुरू झालेल्या नाहीत जिथे झाल्या तिथे त्या अर्ध्यावर आहेत किंवा नादुरुस्त आहेत सार्वजनिक अन्नधान्य वितरण व्यवस्थेचे आदिवासी भागातील काम उंचावरून शेवट्या हाकण्याचा सारखे आहे पाच ते दहा किलोमीटर अंतरावरील दुकानावर जाऊनच आदिवासींना धान्य घ्यावे लागते पोषक आहार हा तर गावच्या बालवाडी शिक्षिकेच्या सत्ता केंद्राचा मुख्य आधार बनला आहे धान्यकृषी योजना केवळ कागदावर आहे नवसंजीवनी योजनेच्या सनियंत्रणाची व समन्वयाची जबाबदारी जिल्हाधिकारी व आयुक्तांवर असली तरी पाहून रिपोर्ट करा तेवढे यांच्याकडून अंमलबजावणी होत आहे ज्येष्ठसनी त्या अधिकाऱ्याकडून प्रत्यक्ष आदिवासी भागाला भेटी देऊन परिस्थितीचे अवलोकन अपेक्षित होते पण ते होत नाही हीच तर खरी खंत आहे त्यामुळे शासनाच्या मोठमोठ्या गर्जना पाण्यात विरून जाणाऱ्या ठरू लागले आहेत. आदिवासी बालकांसाठी पोषण आहारासाठी खिचडी योजना आहे खिचडीच्या व्यवहारात हात ओले करून घेणारे अधिकारी, कंत्राटयांचे अतूट नाते मोडून काढल्या शिवाय खिचडीचा व्यवहार सुधारणार नाही. आदिवासींची डोंगर पहाडावरील शेती आर्थिक दृष्ट्या किफायतशीर होऊ शकत नाही परिणामी त्यांना दारिद्र्यात दिवस काढावे लागतील त्यामुळे मुलांना पोषक आहार देणे त्यांना शक्य होत नाही गावात मुलांच्या प्राथमिक आरोग्याची काळजी वाहणाऱ्या अंगणवाडी सेविकांचे स्वतःचे अनेक प्रश्न आहेत मेळघाटच्या आदिवासींना मिळणारे पाणी हा देखील कुपोषणाला मदत करणारा एक घटक आहे आदिवासींच्या स्वच्छतेच्या सवयी काही वेगळ्याच आहेत मुले हातात भाकरीचा तुकडा खात खात मुक्तपणे फिरत असतात वाहणारे पाणी घराच्या भोवती – कचरा त्यामुळे होणार्या माशा जंतू याद्वारे रोगराईचा प्रसार होतो या सर्व कारणांमुळे बालमृत्यूचे प्रमाण अधिक आहे आदिवासी भागात कुपोषणाची लागण होण्यास त्याचे दारिद्र्य आरोग्य विषयक सुविधांचा अभाव बेरोजगारी, अन्नाचा अभाव, अंधश्रद्धा यासारख्या कारणाने कुपोषित बालके मरतात हे एक वास्तव आहे कुपोषणाची कारणे

उद्दिष्टे

1. आदिवासींचे बालक कुपोषित का आहेत याचा आढावा घेणे
2. आदिवासींवर प्रथा परंपरेचा प्रभाव आहे का हे शोधणे
3. आदिवासींचा अंधश्रद्धेवर विश्वास आहे
4. आदिवासी गरोदर महिला सकस आहार घेतात का जाणून घेणे

अध्ययन पद्धती

प्रस्तुत शोध निबंधासाठी द्वितीयक स्त्रोत्राचा अवलंब केला आहे विषयाशी संबंधित माहिती उपलब्ध करण्यासाठी विविध पुस्तके मासिके वृत्तपत्रातील लेख इंटरनेटचा वापर घेतलेला आहे.

1. आरोग्य विषयक सुविधा नसणे

आदिवासी लोक शहरापासून खूप दूर राहतात त्यामुळे त्यांना आरोग्यविषयक सुविधांची माहिती मिळत नाही आदिवासी विभागात शासनाने दवाखाने बांधले पण त्याठिकाणी उच्चशिक्षित डॉक्टरांचा अभाव आहे उच्चशिक्षित लोक आदिवासी भागात राहायला तयार होत नाही सरकारने सुरू केलेले प्राथमिक

आरोग्य केंद्रात बरेचदा औषधे उपलब्ध होत नाही शहरात जाऊन औषधोपचार करण्याची त्यांची ऐपत नसते त्यामुळे त्यांची मुले दगावतात

2. बेरोजगारी

आदिवासी लोक जास्त शिक्षित नसल्याने त्यांना कुशल कामगार म्हणून काम मिळत नाही तसेच गाव सोडून दुसऱ्या ठिकाणी काम करण्यासाठी जाण्याची त्यांची मानसिकता नसते त्यामुळे उत्पन्नात वाढ होत नाही परंपरागत साधनाचा वापर करून कसेतरी पोट भरतात त्यातून ते आपल्या अपत्यांना पोषक आहार देऊ शकत नाही अशावेळी त्यांची मुले कुपोषित होऊन मृत्यूला कवटाळतात

3. सकस अन्नाचा अभाव

अन्न ही मानवाची मूलभूत गरज आहे. त्याचबरोबर कोणत्याही कल्याणकारी राज्यात अन्न ही मानवाची असणारी मूलभूत गरज ही सरकारची जबाबदारी आहे. आज जगात विशेषता विकसनशील देशात अर्धपोटी भरपूर सकस अन्न न मिळाल्यामुळे शारीरिक दृष्ट्या कमकुवत रोगप्रतिबंधक शक्तीने घटलेले अंधत्व आलेले लोक मोठ्या प्रमाणात आहेत भारतातही अनेक लोक दरिद्री गरिबीत जीवन जगणारे आहेत आदिवासींना नियमित रोजगार उपलब्ध होत नसल्याने ते आपल्या मुलांना सकस अन्न देऊ शकत नाही आणि त्यामुळे त्यांची बालके कुपोषणाने मृत्यू पावतात

4. अंधश्रद्धा

वर्षानुवर्षे शिक्षणापासून वंचित असणाऱ्या आदिवासी समाजात अंधश्रद्धा जास्त प्रमाणात आढळून येते. भाग्य आणि ईश्वरी शक्तीवर हे लोक जास्त विसंबून राहतात. काही आदिवासी स्त्रियां जन्मताच बाळाला अंगावरचे दूध देत नाही. ती गर्भवती राहिली तेव्हा पासून तर बाळंतपण होईपर्यंत अनेक प्रथांचे पालन करावे लागते. गर्भवती स्त्रीने जास्त अन्नाचे सेवन करू नये कारण त्यामुळे बाळाला त्रास होईल अश्या गैरसमजुती त्यांच्यात दिसतात एखादे वेळी ताप आल्यास त्याला दवाखान्यात न नेता मांत्रिकाकडे उपचार घेत असतात इतकेच नव्हेतर बाळंतपण स्त्रीला विंटाळ झाला म्हणून सव्वा महिना घराच्या बाहेरच्या झोपडीत ठेवतात आणि तिला घरात कोणत्याच कार्याला हात लावून दिल्या जात नाही त्यामुळेही तिची आणि बाळाची योग्य दक्षता घेतली जात नाही यातून बाळ आणि आईचा वेळ प्रसंगी मृत्यूही होतो

उपाय योजना

कुपोषण होऊ नये यासाठी बाळाचे पूर्ण पोषण होणे गरजेचे आहे म्हणजेच कुपोषण टाळता येण्यासाठी काही उपाययोजना करता येईल.

1. मुलामुलींचे बालवयात विवाह करू नये पहिले बाळंतपण वयाच्या 20 व्या वर्षानंतर झाले पाहिजे
2. गरोदर मातांची काळजी घेतली पाहिजे. तिला सकस आहार मिळावा तसेच आवश्यकते नुसार अंगणवाडीतील पोषक आहार तिला मिळाला पाहिजे. गरोदर मातांनी जास्त विश्रांती घ्यावी .
3. आदिवासी स्त्री गरोदर असताना वारंवार दवाखान्यात जाऊन आपली तपासणी करावी. जवळच्या सरकारी दवाखान्यातच बाळंतपण केले पाहिजे भारत सरकारच्या आर सी एच पोर्टलवर मातांची नोंदणी झाली पाहिजे
4. बाळाच्या जन्माच्या पहिल्या एक तासात दूध बाळाला दिले जावे हे दूध बाळाचे पहिले लसीकरण आहे. या दुधामुळे बाळाची रोगप्रतिकारक शक्ती वाढते

5. सहा महिन्यांपर्यंत बाळाला आईचे दूध दिले जावे. बाळाचे कपडे बाळाची झोपण्याची जागा स्वच्छ ठेवावी.
6. घर आणि घराचा परिसर स्वच्छ ठेवावा.
7. बाळाला जेवण देताना हात स्वच्छ धुवावे ताजे अन्न बाळाला दिले पाहिजे.
8. बाळ दोन वर्षांचे पूर्ण होईपर्यंत पूरक आहाराबरोबर आईचे दूध वेळोवेळी दिले जावे.
9. बाळाला बाटलीचे दूध देऊ नये. त्याने जुलाब होण्याची शक्यता असते.
10. बाळाचे वजन उंची वेळोवेळी डॉक्टरकडून तपासली पाहिजे किंवा जवळच्या अंगणवाडीत जाऊन तपासली जावी.

राजमाता जिजाऊ माता-बाल आरोग्य पोषण मिशनच्या अहवालानुसार राज्यातील सुमारे पंचवीस आदिवासी आणि ग्रामीण भागातील एकात्मिक बालविकास प्रकल्पाच्या क्षेत्रात मध्यम आणि तीव्र कमी वजनाच्या बालकांचे प्रमाण 26 टक्क्या पेक्षा जास्त आहे. हे प्रकल्प ठाणे, नाशिक, नंदुरबार, अमरावती, गडचिरोली, या जिल्ह्यांमधील आहे आणि गेल्या अनेक वर्षांपासून या भागात कुपोषणाच्या स्थितीत इतर भागाच्या तुलनेने फारसा फरक पडलेला नाही, आकडेवारी वरून लक्षात येते. कुपोषणाच्या दृष्टिक्रावर मात करण्यासाठी राजमाता जिजाऊ आरोग्य व पोषण अभियान राबविण्यात आलेल्यात दोन वर्षांपर्यंतच्या बालकावर अधिक लक्ष केंद्रीत करून सर्व बालकांना सर्वसाधारण श्रेणीपर्यंत आणण्याचे उद्दिष्ट ठेवण्यात आले होते. कुपोषण आणि बाल मृत्यूवर कोट्यवधी रुपये खर्च करूनही या योजनांना फारसा प्रतिसाद मिळाला नाही. आदिवासीवर रुढी-परंपरांचा प्रभाव असल्याने हे लोक त्यांचा लाभ घेत नाही असे आढळून आले सरकारने राष्ट्रीय ग्रामीण आरोग्य अभियानाच्या माध्यमातून प्रचंड निधीची तरतूद केली. जननी सुरक्षा योजना आदिवासी भागात कार्यरत असूनही आदिवासीचे कुपोषण आणि बालमृत्यूदर कमी होताना दिसत नाही. काही आदिवासी अंगणवाडीमध्ये येणाऱ्या आहाराचा पुरेपूर वापर करताना आढळून आल्या आहेत.

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बिरसा मुंडा आदिवासी चळवळीचा समाजशास्त्रीय अभ्यास

प्रा. डॉ. यादव रा. घोडके

पद्वी व पद्व्युत्तर समाजशास्त्र विभाग, वसंतदादा पाटील महाविद्यालय, पाटोदा ता. पाटोदा
जि. बीड.

प्रस्तावना

आदिवासी चळवळ हा विषय समाजशास्त्राचे दृष्टीने अत्यंत महत्त्वाचा अभ्यास विषय मानला जातो. समाजशास्त्राच्या अभ्यासासाठी जे अनेक विषय रूढ आहेत. त्यापैकी हा विषय महत्वपूर्ण मानला जातो. मनात वळवळ झाल्या शिवाय समाजात चळवळ उभी राहू शकत नाही. हे त्रीकालबाधित सत्य नाकारता येत नाही. म्हणूनच याविषयाचे महत्त्व परंपरागत काळापासून ते सद्य स्थितीपर्यंत टिकून आहे.

व्याख्या

भारतात अनेक आदिवासी समाज वास्तव्य करतात. मध्यप्रदेश, ओरीसा, बिहार, गुजरात, राजस्थान, महाराष्ट्र आणि पश्चिम बंगाल या राज्यात इतर राज्याच्या तुलनेत आदिवासीची संख्या जास्त आहे. केंद्रशासित प्रदेशात सर्वात जास्त आदिवासी राहतात असे दिसून येते. बोगार्डसच्या मते “आदिवासी समाज रक्षणाची गरज, रक्त संबंधीची बंधने व एका सामान्य धर्माच्या शक्तीवरील विश्वासावर बंधने व एका सामान्य धर्माच्या शक्तीवरील विश्वासावर आधारित होता.” गिलीन व गिलीनच्या मते, “एका विशिष्ट भूप्रदेशावर राहणारा, समान बोलीभाषा बोलणारा व समान सांस्कृतिक जीवन जगणारा, पण अक्षराची ओळख नसलेला स्थानीय समुहाचा समुच्चय म्हणजे आदिवासी असे म्हटले आहे.” आदिवासी हे कष्टाळू आणि मेहनती असून अतिशय हालाखीचे जीवन जगतात. पण ते या देशाचे मालक असून मुळचे रहिवासी आहेत. हा चिंतनाचा विषय आहे.

स्वरूप

उपरोक्त उल्लेख केल्याप्रमाणे आदिवासी समाज भारतीय सुधारीत समाजापासून सांस्कृतिक व प्रादेशिकदृष्ट्या खूप दुर आहे. हा समाज सज्ञान, अंधश्रद्धा, निरक्षरता, बेकारी, दारिद्र्य, अस्वच्छ राहणीमान, कर्जबाजारीपणा आणि शोषण यात अडकून पडलेला आहे. जंगलचा राजा बनविण्यासाठी आपल्याला देवाने धरतीवर पाठवले आहे. अशा प्रकारची एक धारणा त्यांची होती. तो काही काळ जंगलचा राजा होता. पण पुढील त्यांच्या जीवनात अनेक संकटे काळानुरूप येत गेली.

हा समाज निरक्षर असल्याने त्यांच्यावर अनेक लोकांनी आपल्या स्वार्थासाठी अत्याचार व अन्याय केले आहेत. खऱ्या अर्थाने त्यांच्या शोषणास इंग्रजी शासन व्यवस्थेपासून सुरुवात झाली आहे. इंग्रजांची धोरणे, फायदे, जमिनदार, सावकार आणि ठेकेदाराच्या त्यांच्या विरोध

करण्याच्या प्रयत्नातूनच आदिवासींच्या चळवळी उदयास आलेल्या दिसून येतात. स्वातंत्र्यपूर्वी आदिवासींनी शोषणाच्या विरोधी चळवळी केल्या आहेत. स्वातंत्र्यानंतर त्यांनी आपल्या हक्कासाठी शासनाच्या विरोधी अनेक चळवळी केलेल्या दिसून येतात. थोडक्यात, आदिवासींच्या चळवळी अस्तित्व टिकविण्यासाठीच झालेल्या आहेत असे म्हटले तर ते चुकीचे ठरणार नाही.

उद्दिष्टे : आदिवासी चळवळीची काही महत्वपूर्ण उद्दिष्टे आहेत. त्याचा पुढील प्रमाणे विचार करण्यात येईल.

- १) बहुतेक आदिवासींच्या चळवळी शास्त्रासत्राने लढल्या गेल्या आहेत.
- २) आदिवासींनी अन्याय, अत्याचार, जूलूम, शोषण आणि कर्ज या विरोधात चळवळी केल्या आहेत.
- ३) वेठबिगारी पद्धत नष्ट करणे, शेतमजुरी वाढवून देणे आणि कर्जातून मुक्ती मिळविणे हीया चळवळीची मुख्य ध्येय होती.
- ४) जंगलाचे हक्क मिळविणे, जमीनीवर होणारे आक्रमण थांबविणे आणि महसुल कमी करणे यासाठी ही चळवळी झाल्या आहेत.
- ५) जगण्याचा हक्क मिळविणे हा या चळवळीचा मुख्य हेतु होता.

अॅथोपोलॉजीकल सर्व्हे ऑफ इंडिया ने इ.स. १९७६ साली केलेल्या अभ्यासानुसार भारतात अनेक आदिवासी चळवळी झाल्या आहेत. त्यापैकी या संशोधन निबंधामध्ये आपणास फक्त बिरसा मुंडाच्या चळवळीचा अभ्यास करावयाचा आहे.

बिरसा मुंडा आदिवासी चळवळ : बिरसा मुंडाची चळवळ ही बिरसा मुंडा या नेत्याच्या नावाने ओळखली जाते. बिरसा निर्धन कुटुंबातील एक महत्वपूर्ण व्यक्तिमत्व होते. त्याच्या पित्याचे नव मसीहदास आणि बिरसाचे नाव दाऊद मुंडा असे होते. इ.स. १८८६ मध्ये त्यांना चाईबरसा येथे इंग्रजी शिक्षण घेण्यासाठी ठेवण्यात आले होते. या काळात ख्रिश्चन मिशनरी आदिवासींना वेगवेगळी प्रलोभने देवून धर्मांतर करण्यास प्रवृत्त करत असत. त्यांनी आदिवासींना आपलेसे करण्यासाठी जमीन वापस करण्यासाठी फार मोठी एक चळवळ उभी केली होती. जी जमीनदारांच्या हातात होती. यामुळे ख्रिश्चन मिशनरी व मुंडा सरदार यांच्यातील संबंध बिघडत होते. बिरसा मुंडानी या घटनेवर टिका केली होती. यामुळे बिरसाला शाळेतून काढून टाकण्यात आले होते. या घटनेमुळे बिरसाच्या विचारात मोठे परिवर्तन झाले होते. यातूनच बिरसाला इंग्रजांच्या विरुद्ध चळवळ करण्याची प्रेरणा मिळाली होती. इ.स. १८९० मध्ये बिरसाने ख्रिश्चन धर्माचा त्याग केला होता. वैष्णव धर्माच्या विचाराला स्विकारण्यास सुरुवात केली आहे. त्यांनी गोहत्येस विरोध केला होता. यज्ञ करण्यास सुरुवात केली होती. मांस खाने सोडले होते. तो एक धार्मिक व्यक्ती बनला होता. धर्मउपदेश करू लागला होता. बिरसाच्या उपदेशामुळे मुंडा सरदार ख्रिश्चन धर्माला विरोध करू लागला. त्यांनी समाजात चोरी, भिक मागणे व हत्या करण्यास मनाई केली.

बिरसा कोणतीही किंमत चुकवून ब्रिटिशन शासनाला पराभूत करावयाचे असे तो मानत होता. बिरसाची चळवळ शोषणा विरुद्ध आपले रक्षण करण्यासाठी आहे. असे अनेक लोकांना वाटत होते. म्हणून अनेक लोक बिरसाच्या पाठिशी खंबीरपणे उभे राहिले. ही चळवळ इ.स. १८९० ते इ.स. १९०७ पर्यंत चालली. याकाळात इंग्रज अधिकारी मुंडावर मोठ्या प्रमाणावर अत्याचार करत होते. जमीनदार ठाकूर मुंडा स्त्रियांची अब्रु लूटत होते. मालगुजारी वसूल करणारे अधिकारी मुंडाच्या घरात प्रवेश करून किंमती वस्तु आणि भांडी घेऊन जात असत. अशा शोषणातून मुक्त होण्यासाठी बिरसाने ही फार मोठी चळवळ उभी केली. या चळवळीचा विस्तार आणि विकास झपाट्याने केला. या चळवळीचा पाया जेव्हा रचला गेला. तेव्हा इ.स. १८९५ मध्ये बिरसा मुंडाने एका स्त्रीची अब्रु लुटल्याबद्दल पोलिसांची कुऱ्हाडीने हत्या केली. बिरसाला या कृत्याबद्दल दोन वर्षांची शिक्षाही झाली होती. परंतु याच काळात मुंडा आदिवासीनी जमिनदार व इंग्रज यंच्या विरोधी चळवळ सुरू ठेवली होती. दोन वर्षांच्या शिक्षेनंतर मुंडा परत आले. तेव्हा इ.स. १८९७ मध्ये त्यांनी “बिरसा सेवा दलाची” स्थापना करून ब्रिटिशांच्या विरोधात संघटीत चळवळ उभी केली होती. त्यांना जवळजवळ पाच—सहा अनुयायी मिळाले. त्यांनी सशस्त्र आंदोलने केली. त्यांनी बाणाचा वापर मोठ्या प्रमाणावर केला होता. त्यांच्या अनुयायांनी अनेक पोलिस अधिकारी मारले होते. इ.स. १८९९ मध्ये बिरसाच्या नेतृत्वाखाली रांची क्षेत्रातल्या पोलीस स्टेशनवर आक्रमण केले गेले. मुंडा आदिवासीवर इंग्रजांची अनेक अत्याचार केले होते. एवढेच नाही तर अनेक मुंडा आदिवासींच्या मुलांची आणि स्त्रियांची त्यांनी हत्या केली होती. मुंडा आदिवासींनी गोरिला युद्धाचा आधार घेवून आपला विरोध कायम ठेवला होता. शेवटी ०९ जुन १९०० मध्ये हजारीबागच्या जेलमध्ये बिरसा मुंडाचा मृत्यु झाला. ही चळवळ कमकुवत झाली “बिरसा सेवा दलाचा” नेता नरसिंह मुंडा यांनी ही चळवळ पुढे रेटण्याचा प्रयत्न केला पण त्याचाही इ.स. १९०७ मध्ये मृत्यु झाला. त्यानंतर रही चळवळ पूर्णपणे शांत झाली.

चळवळीचे महत्व : इ.स. १८९९ हे वर्ष चळवळीत फार महत्वाचे आहे. कारण सिंहभूमी कोटा गोरु स्थानावर ६० मुख्य गुरूंची सभा घेतली गेली ज्यात निर्णय घेण्यात आला.

१) **हिंसेच्या मार्गाचा अवलंब करणे :** हिंसेच्या माध्यमातून जमीनदार, राजा आणि सरकारमधील लोकांची हत्या करायची असे बैठकीत ठरविण्यात आले. यामुळे ते आपल्याला बिरसा राज्य वेगळे देतील अशा प्रकारची लोकांची अपेक्षा होती.

२) **मुंडा आदिवासीच जमिनीचे खरे मालक :** बिरसा मुंडाचे असे मत होते की, मुंडा आदिवासीच जमिनीचे खरे मालक आहेत. जमिनदाराची आमच्या जमिनी आम्हाला फसवून गोळा केल्या आहेत. त्यामुळे त्यांना या जमिनीवरून बेदखल करण्यात आले पाहिजे. त्यांनी ख्रिश्चन मिशनरी व इंग्रज सरकार यांना आपल्या क्षेत्रातून बाहेर काढण्याचा प्रयत्न केला.

३) **स्वतंत्र राज्याची स्थापना :** बिरसाच्या नेतृत्वाखाली स्वतंत्र राज्याची स्थापना झाली पाहिजे. अशा प्रकारची मुंडा आदिवासीची मनोमन इच्छा होती. बिरसा मुंडा जरी शांतीपूर्वक

चळवळ चालविण्याच्या प्रयत्नात असले तरी, त्यांच्या अनुयायांचा विचार तशा प्रकारचा नव्हता.

४) **सशस्त्र चळवळ** : जमीनदार, प्रकाशक आणि कर्मचाऱ्यांच्या हत्या केल्या शिवाय आपल्याला आपल्या जमिनी परत मिळणार नाहीत. शोषणातून आपण मुक्त होणार नाहीत म्हणूनच त्यांनी सशस्त्र चळवळ सुरू केली.

चळवळीचे परिणाम : बिरसा मुंडाच्या चळवळीमुळे अनेक परिणाम समाजावर झालेले दिसून येतात. त्याचे सविस्तर स्पष्टीकरण पुढील प्रमाणे –

१) **शेती समस्या सोडविण्याचा प्रयत्न** : बिरसा मुंडाच्या चळवळीचा सामाजिक परिणाम म्हणून मुंडा आदिवासींना जमीनदारांच्या पाशातून सोडविणे शक्य झाले आहे. शेती संबंधीत समस्या सोडविण्याचा यशस्वी प्रयत्न सुरू झाला आहे. या शेतकऱ्यांना चळवळीमुळे एक नविन दिशा मिळाली आहे.

२) **इ.स. १९०८ चा कायदा** : इ.स. १९०८ च्या कायदानुसार आदिवासी जमीन गैर आदिवासींना घेण्यास बंदी घालण्यात आली आहे. या कायद्यामुळे सर्वच आदिवासी शेतकऱ्यांना फार मोठा दिलासा मिळाला आहे. यामुळे आदिवासी शेतकरी निश्चित झाला आहे.

३) **पोलीस स्टेशनची स्थापना** : इ.स. १९०२ मध्ये गुमला आणि इ.स. १९८० मध्ये खुंटी या ठिकाणी पोलीस स्टेशन स्थापन केले गेले. त्यामुळे आदिवासींना रांची जाण्याची गरज पडत नाही. पोलीस स्टेशनचे प्रश्न यामुळे सुट्टु शकला. आदिवासी शेतकरी लोकांचे प्रश्न सोडण्याचे काम जवळच सुरू झाले हा एक या चळवळीचा चांगला सामाजिक परिणाम आहे. असे आपणास म्हणता येईल.

४) **धर्म व समाजसुधारक चळवळीचा उदय** : बिरसा मुंडा आंदोलनाच्या सामाजिक परिणामातून समाज सुधारणा चळवळी उभ्या राहिल्या. समाजव्यवस्थेत अनेक बदल घडून आले. धर्मासंबंधी अनेक चळवळी उदयास आल्या होत्या. चळवळीमुळे धर्माच्या तत्वज्ञानात आणि आचरण पद्धतीत खूपच बदल झाले. या चळवळीमुळे अनेक लोक धर्माच्या नावाखाली एकत्र येऊन हाती घेतलेले कार्य व्यवस्थीतरित्या पूर्ण करता आले.

५) **चळवळीला विरोध** : जादू – टोना करणारे लोक या चळवळीला विरोध करत होते. भूत-बाधा करणाऱ्या लोकांचा बिरसा मुंडा या चळवळीला मोठ्या प्रमाणावर विरोध केला. प्रेत आणि बलिदान करणाऱ्या लोकांचा या चळवळीला विरोध होता. या सर्वांनी चळवळ बंद पाडण्याचा प्रयत्न केला. प्रेम आणि बलिदान करणाऱ्या लोकांचा या चळवळीला विरोध होतो. या सर्वांनी चळवळ बंद पाडण्याचा प्रयत्न केला. या चळवळीमध्ये समाजात परिवर्तन झाले तर आपला व्यवसाय बंद पडेल अशी भीती या लोकांना वाटत होती.

६) **अन्य चळवळीचा उदय** : बिरसा मुंडा चळवळीचा एक सामाजिक परिणाम म्हणून ताना भगत व अन्य चळवळी सरकारच्या विरोधात उदयास आल्या होत्या. अनेक सामाजिक

चळवळीचा परिणाम म्हणून समाजातील शेतकरी जीवनात परिवर्तन झाले आहे. या चळवळीमुळे आदिवासी शेतकऱ्यांना एक नवी दिशा मिळालेली आहे असे आपणास अभ्यासांती दिसून येते.

निष्कर्ष : या चळवळीचा निष्कर्ष काढताना असे स्पष्ट करता येईल. ते पुढील प्रमाणे आहेत.

१) बिरसा मुंडा प्रथम धार्मिक व्यक्तीच्या रूपात उदयास आला. त्याने धर्माला एका हत्याराच्या रूपात उपयोगात आणले. त्याचा वापर इंग्रज जमीनदाराच्या विरोधात केला. मुंडा आदिवासींना प्रवचने देवून त्यांना एकत्र केले. इंग्रजांच्या शोषणा विरुद्ध जागृत करून सशस्त्र चळवळ घडवून आणली.

२) ही चळवळ एक अतिशय महत्वपूर्ण दस्ताऐवज आहे. हे लोकसाहित्य, अभिलेख व मानवशास्त्रीय सामग्रीला संयुक्तीक ठरते. ही चळवळ समाजिक, धार्मिक व राजकीय दिशेला धरून होती. त्यामुळे या तिन्ही परिस्थितीवरच प्रभव टाकते.

३) मुंडा धर्म आणि समाजचे पुनसंघटन आणि मुंडा राज व स्वातंत्र्याची स्थापना यादोन्ही उद्देशाने पुढील चळवळी उदयास आल्या आहेत. समकालीन चळवळी मध्ये या चळवळीचे तत्व समाविष्ट होत गेले.

४) एवढ्या महान नेत्याचा प्रचार व प्रसार झालेला दिसत नाही. लोकशाही राज्यात मागितल्या शिवाय काहीच मिळत नाही. ही जाणीव झाल्यानंतर मुंडा आदिवासींनी बिरसा मुंडाच्या संदर्भात जेव्हा आवाज उठवला तेव्हा सरकारने त्यांच्या नावावर एक पोष्टाचे तिकीट काढले.

५) १६ ऑक्टोबर १९८९ मध्ये संसदेत त्याच्या पुतळयोच अनावरण केले. तरी पण हा नेता भारतीय समाजासाठी अनभिज्ञ आहे. यासाठी त्यांच्या कार्याचा सखोल अभ्यास करून त्यांच्या धार्मिक विचारांचा प्रसार प्रसार झाला पाहिजे.

सारांश

आदिवासी, समाजातील शेतकऱ्यांना नुकसान भरपाईची मदत वेळेवर मिळत नाही. पॅकेजच्या माध्यमातून मिळणारी शासकीय मदत मिळण्यास बरीच दिरंगाई झालेली दिसून येते. कृषीविषयक धोरण आणि आदिवासी शेतकरी विकासाचा संपूर्ण अनुशेष भरून कृषी आवस्थेत निर्माण झालेल्या समस्या शासकीय पातळीवरून दूर करण्यासाठी जाणीवपूर्वक प्रयत्न करण्याची आज एक महत्वपूर्ण गरज आहे.

संदर्भग्रंथ सुची

- १) घनशाम शहा, अनुवदक प्राची चिकटे, भारतातील सामाजिक चळवळी, डायमंड पब्लिकेशन्स, पुणे.
- २) शरणकुमार लिंबाळे, दलित चळवळ, प्रसार प्रकाशन, कोल्हापुर.
- ३) अनिवाश डोळस, शरणकुमार लिंबाळे व इतर, सामाजिक परिवर्तन आणि सामाजिक चळवळी, ग्रंथ निर्मिती केंद्र, य.च.म.मु.वि. नाशिक.
- ४) प्रा.व्ही.के. जाधव, आधुनिक भारताचा इतिहास, विद्या प्रकाशन, नागपुर.
- ५) प्रा.व्ही.के. जाधव, कित्ता.
- ६) प्रा.डॉ. श्रीकांत गायकवाड, भारतातील सामाजिक चळवळी, अरूणा प्रकाशन, लातुर.
- ७) प्रा.डॉ. श्रीकांत गायकवाड, कित्ता.

आदिवासींचे अर्थशास्त्र

प्रा. डॉ. निशा अशोक कळंबे

सहयोगी प्राध्यापक, अर्थशास्त्र विभाग प्रमुख, इंदिरा गांधी कला—वाणिज्य महाविद्यालय,
कळमेश्वर, जि. नागपूर

सारांश

नागर सांस्कृतीपासून दूर व अलिप्त राहिलेले संबंधित प्रदेशातील मुळचे रहिवासी म्हणजे आदिवासी, असे सामान्यपणे म्हणता येईल. सर्वसाधारणपणे जंगलात, दुर्गम दऱ्याखोऱ्यात व सुसंस्कृत समाजापासून तुटक असलेल्या प्रदेशात ते तुरळक वस्ती करून राहतात. नागर संस्कृतीचा त्याप्रमाणे वर्गश्रेणीबद्ध समाजाचा संपर्क न झालेल्या वैशिष्ट्यपूर्ण चालीरीती किंवा संस्कृती आदिवासींत आढळतात. अर्थात जगातील सर्व आदिवासी त्या—त्या प्रदेशातील मूळ रहिवासी आहेतच, असे ठामपणे म्हणता येत नाही. परंतु दुसऱ्या सर्वमान्य संज्ञेच्या अभावी आदिम संस्कृतीची दर्शक अशी आदिवासी हीच संज्ञा रूढ झाली आहे. अनेक नागर संस्कृतींचे उदयास्त झाले, परंतु त्यांच्याशी संपर्क न साधल्यामुळे किंवा न आल्यामुळे आदिवासी जमाती जशाच्या तशाच राहिल्या. त्यांच्यात हजारो वर्षे विशेषपरिवर्तन झाले नाही.

बीज शब्द — आदिवासी — अर्थव्यवस्था

प्रस्तावना

आदिवासी समाज हा अतिप्राचीन मुळ भारतीय समाज आहे. एकेकाळी भारतीय वनसंपत्तीचा मालक असणारा हा समाज इंग्रजांच्या आर्थिक शोषणामुळे आर्थिकदृष्ट्या दुर्बल बनला गेला. आदिवासी म्हणजे आदिकाळापासून वास्तव्य असणारा समुह होय. आदिवासी समाज हा निसर्गपूजक आहे. त्यांच्या दैनंदिन जीवनाचे इतर समाजाशी काहीही देणे—घेणे नसते. त्यांचे देव, भाषा आणि चालीरिती अन्य ग्रामीण आणि शहरी लोकांपेक्षा भिन्न असतात. जंगलात राहणारे काही आदिवासी तेथील उत्पादने शहरांत आणून विकतात. भारतीय राज्यघटनेत अशा आदिवासींचा समावेश अनुसूचित जमातीमध्ये केला आहे. समाजाच्या मुख्य प्रवाहात आणण्यासाठी त्यांना नोकरी — व्यवसायात आणि निवडणुकांत उमेदवार म्हणून त्यांच्यासाठी खास जागा ठेवल्या आहेत. भारतात ९ ऑगस्ट हा दरवर्षी आदिवासी दिवस म्हणून साजरा होतो. आदिवासी लोक भारताखेरीज जगातील अन्य देशांतही आहेत. इ.स. १९६२ साली शिलाँगमध्ये आदिवासी समितीच्या परिषदेने आदिवासीची व्याख्या पुढील प्रमाणे केली आहे, “एका समान भाषेचा वापर करणाऱ्या, एकाच पूर्वजापासून उत्पत्ती सांगणाऱ्या, एका विशिष्ट भू—प्रदेशात वास्तव्य करणाऱ्या तंत्रशास्त्रीय ज्ञानाच्या दृष्टीने मागसलेल्या, अक्षर ओळख नसलेल्या व रक्तसंबंधावर आधारित, सामाजिक व राजकीय रीतिरिवाजांचे प्रामाणिक पालन करणाऱ्या एकजिनसी गटाला ‘आदिवासी समाज’ म्हणतात.

उद्दिष्टे

१. आदिवासींची वैशिष्ट्ये अभ्यासणे.
२. आदिवासींच्या आर्थिक जीवनाचा अभ्यास करणे.

गृहितके

१. आदिवासी समाजातील श्रमविभाजन लिंगभेदावर आधारलेले असते.
२. आदिवासी केवळ त्यांच्या गरजेनुसार काम करतात.

संशोधन पद्धती

सदर संशोधन पेपर हा दुय्यम सामग्रीवर आधारित आहे. त्यामध्ये पुस्तके, इंटरनेट, वृत्तपत्रे, व्हिडीओ, वर्तमान पत्रे इ. चा वापर करण्यात आला आहे.

आदिवासींचे ठळक वैशिष्ट्ये

आदिवासी समाजासंबंधी भरपूर संशोधन व लिखाण झाले आहे. तरी आदिवासी या संज्ञेची एकही सर्वमान्य व्याख्या करता आलेली नाही. आदिवासी जमातींची काही ठळक वैशिष्ट्ये —

१. एक एक आदिवासी जमात एका विशिष्ट भूप्रदेशात राहाते व तो भूप्रदेश क्षेत्रफळाच्या दृष्टीने प्रगत समाजाच्या प्रदेशाच्या मानाने लहान असतो. आदिवासी क्षेत्र इतर प्रगत समाजापासून दूर किंवा जंगलात असते. रस्त्यांच्या अभावी तो प्रदेश दुर्गम असतो.
२. आदिवासी जमात साधारणपणे अंतर्विवाही असते व तिचे बहिर्विवाही कुळीत विभाजन झालेले असते. समाजातील गट लहान असतात व ते नातेसंबंधावर आधारलेले असतात या गटांचे सदस्यत्व आधुनिक समाजातील मंडळाच्या (क्लब) सदस्यत्वाप्रमाणे ऐच्छिक नसते.
३. प्रत्येक आदिवासी जमातीची स्वतंत्र पंचायत असते. आदिवासी समाजाचे नियंत्रण पूर्णपणे पंचायत किंवा त्यांचा मुखिया करतो.
४. एकेका आदिवासी जमातीची बहुधा स्वतंत्र भाषा वा बोली असते.
५. आदिवासींचा धर्म क्षेत्रीय म्हणजे त्यांच्या निवासस्थानापुरता मर्यादित असतो.त्यांची तीर्थक्षेत्रेही त्यांच्या भागातच असतात.
६. आदिवासी अर्थव्यवस्थेत गटवार श्रमविभाजनाचा वा धंदेवार भिन्न सामाजिक गटांचा अभाव असतो. सर्व लोक सर्व प्रकारची कामे करतात. याशिवाय आदिवासी अर्थव्यवस्थेत उत्पादनाची साधने प्राथमिक स्वरूपाची असतात. पाटावरवंटा, सापळे, जाळी, आकडे, गळ, दोऱ्या, टोकदार व धारदार दांडकी, हातोडा, कोयता ह्यांसारखी प्राथमिक अवजारेच वापरात असतात. अर्थव्यवस्थेतील उत्पादन — वितरण — सेवन यातीन टप्प्यांपैकी वितरण म्हणजे मालाची वा उत्पन्नाची सार्वत्रिक देवघेव, हा टप्पा आदिवासी अर्थव्यवस्थेत नसतो. उत्पादन कमी असल्यामुळे बाजारपेठाही नसतात. जो तो आपापल्या उत्पादनाचा उपभोग घेतो. त्यांची अर्थव्यवस्था बहुधा नाणे इ. चलनावाचून चालणारी व वस्तुविनिमयाधिष्ठित असते. वस्तुविनिमय म्हणजे उपयुक्त वस्तूंची देवघेव.

७. आदिवासी समाजात परंपरेला प्राधान्य असते. परंपरेचा ठेवा एक पिढी दुसऱ्या पिढीस कथा, काव्य, नृत्य इ. माध्यमांद्वारे देते.
८. धर्मात निसर्गपूजेस व जादूसारख्या क्रियाकल्पात महत्व असते.
९. आदिवासी समाजात परंपरा व सामाजिक नियंत्रण यांवर भर असल्याने सर्व लोकांच्या वागण्यात सारखेपणा असतो. दैनंदिन व्यवहारातील ठराविक चाकोरीमुळे सवयी व चालीरीती बनतात. एकंदरीत समाजात एकजिनसीपणा जास्त आढळतो.
१०. आदिवासी समाज बरेचसे स्वयंकेद्रित असतात. त्यांचे आर्थिक, सामाजिक व धार्मिक जीवन बाह्यसंपर्कापासून शतकानुशतके अलिप्त राहिल्याने स्वयंकेद्रितता येणे स्वाभाविक आहे. जगातील सर्व समाज पूर्वी आदिवासी अवस्थेत होते पुढे ते ग्रामीण समाज झाले. नंतर राज्यसंस्था आल्यानंतर राजधान्या व व्यापारी पेठा झाल्या व त्यामुळे नागरीकरणास प्रारंभ झाला. औद्योगिक क्रांतीनंतर संपूर्ण नागरीकरणाच्या दिशेने मानवी समाज वाटचाल करू लागले आहेत.

आदिवासींची अर्थव्यवस्था

आदिवासी अर्थव्यवस्थेत पैशाचे चलन नसते. वस्तूंची देवाणघेवाण होते. एका जर्मन अर्थशास्त्रज्ञाच्या मते आदिवासी प्राक्-आर्थिक स्थितीत आहेत. व्यक्तीने स्वतःपुरते अन्न गोळा करावयाचे, हाच एक आर्थिक व्यवसाय आदिवासी समाजात आहे, हे म्हणणे बरोबर नाही. अन्नाचा प्रश्न आदिवासी समाजात सामाजिक प्रश्न समजला जातो व त्याप्रमाणे तो हाताळला जातो. कौटुंबिक जबाबदाऱ्या, नातेसंबंध, शेजारधर्म, वडिलांचा व मुख्यांचा मान, कुळींचे आचारधर्म, निषेधनियम, पूर्वज व देवता या सर्वांचाच विचार आर्थिक व्यवस्थेत केला जातो. कामाकरिता काम किंवा पैशांकरिता काम, असा व्यवहार आदिवासी समाजात नसतो. ज्या व्यक्तीचे काम असेल, त्यास कामात मदत करणे इतरांचे कर्तव्य ठरते. किती वेळ काम केले, यावरून मोबदला ठरविण्यात येत नाही. कारण सर्वसाधारणपणे आदिवासी समाजात वेळेस विशेष महत्व नसते. आदिवासी आळशी असतात असे नाही. तर ते गरजेनुसार काम करतात ऐवढेच. अन्न, वस्त्र व निवारा या मूलभूत गरजांच्या पूर्तीसाठीच त्यांचे आर्थिक व्यवहार होतात. सगेसोयरे व पूर्वज यांचा मान, आतिथ्य, दीक्षाविधी, विवाह, सामाजिक दर्जाचे दिग्दर्शन यांसारख्या इतर गोष्टींनीही आदिवासींचे आर्थिक व्यवहार प्रेरित केले जातात.

आदिवासी समाजातील श्रमविभाजन व्यावसायिक – सामाजिक गटवारीवर आधारलेले नसते. ते लिंगभेदावर आधारलेले असते. प्रत्येक व्यक्तीस शेती, मासेमारी, सुतारकी इ. व्यवसाय कमी-जास्त प्रमाणात यावे लागतात वा येत असतात. त्यामुळे सहकार हे आदिवासी जीवनाचे ब्रीद आहे. तसेच आदिवासी उद्योगात तांत्रिक व धार्मिक क्रियांचा फार जवळचा संबंध असतो. शेती, मासेमारी किंवा होड्यांचे उत्पादन, प्रवास इत्यादींशी धार्मिक विधी निगडित असतात. वस्तुविनिमयातही गिऱ्हाईक कोण आहे. त्याचा दर्जा काय आहे इ. घटक लक्षात घेतले जातात. स्वतःचा मोठेपणा दाखविण्यासाठी दुसऱ्याने दिलेल्या देणगीपेक्षा अधिक भारी

किंमतीच्या देणग्या दिल्या जातात. वस्तूंची किंमत विनिमय क्षमतेवरून न ठरविता तिच्या उपयोगावरून ठरविली जाते. काही आदिवासी समजतात मात्र काही पदार्थांचा चलन म्हणून उपयोग करतात. निकोबार बेटात नारळ, आफ्रिकेत कवडया किंवा भाल्याची पाती, सॉलेमन बेटांवर व न्यू गिनीत डुक्कर, फिजी बेटात व्हेल माशाचा दात, बेर्निओत मेण किंवा भारताच्या अरूणाचल प्रदेशात मिथान नावाचा प्राणी दत्यादींचा चलन म्हणून उपयोग करण्यात येतो. विवाह वा धार्मिक समारंभात दान देण्यासाठी अशा चलनाचा उपयोग होतो.

अन्नसंपादन

अन्नसंपादन दोन प्रकारे केले जाते. अन्न गोळा करणे व अन्नाचे उत्पादन करणे. अन्न गोळा करण्याचे तीन प्रकार असतात. शिकार, मासेमारी व इतर अन्न पदार्थांचे अर्जन, प्रत्येक आदिवासी जमातीत हे प्रकार आढळतात. मात्र त्यांचा कमी अधिक उपयोग नैसर्गिक परिस्थितीवर अवलंबून असतो. अन्न उत्पादनही तीन प्रकारे केले जाते.

१. गुराढोरांचा उपयोग न करता केवळ स्वतःच्या अंगमेहनतीने धान्य पिकविणे.
२. गुराढोरांच्या मदतीने शेती करणे.
३. केवळ दुभत्या जनावरांवर निर्वाह चालविणे.
४. अन्न गोळा करणाऱ्या जमाती सांस्कृतिक दृष्ट्या एकमेकांपासून भिन्न असल्या, तरी त्यांची काही समान वैशिष्ट्ये दिसून येतात.
१. त्यांत लोकसंख्येची घनता कमी असते. पॅसिफिकचा उत्तर किनारा व अमेरिकेचे सपाट मैदान यांतील काही जमातींचा यास अपवाद आहे.
२. हे समाज लहान व काही अपवाद सोडल्यास भटके असतात.
३. हे समाज स्वावलंबी कुटुंबांच्या संघांनी बनलेले असतात. त्यामुळे समाजनियंत्रण नातेसंबंधावर आधारलेले असते. ते राजकीय पातळीवर संघटित झालेले नसते.
४. हे समाज दूरच्या व दुर्गम प्रदेशात राहतात. किंबहुना हळूहळू त्यांची अशा प्रदेशात हकालपट्टी झालेली असते. त्यामुळे त्यांच्यातील संस्कृतिपरिवर्तनाचा वेग फारच मंद आहे.

मालमत्तेचे स्वरूप

आदिवासी समाजात मालमत्तेचे स्वरूप अधिकांशांनी सार्वजनिक असते. त्यामुळे त्यांची अर्थव्यवस्था साम्यवादी आहे. असा दावा बऱ्याच वेळा करण्यात येतो. अनेकदा आदिवासी खेडेगाव हे एका विस्तारित कुटुंबाचे, नातेसंबंधीयांचे वा एकाच कुळीच्या लोकांचे बनलेले असते. अशा खेड्यात मालमत्ता सार्वजनिक असली तरी ती साम्यवादी म्हणता येत नाही. आदिवासी समाज हा स्वालंबी जीवन व्यतीत करत असल्यामुळे एकमेकांशी सहकार्य केल्याशिवाय तो जगूच शकत नाही. नदीच्या काठी नाव रिकामी असल्यास तिचा वापर कोणीही करू शकतो. शिकारी टोळ्या जमिनीच्या हद्दी वाटून घेतात. तसेच मासेमारी करणारे लोकही पाण्याचा प्रवाह वाटून घेतात. आदिवासी समाजात सामाजिक, आर्थिक व धार्मिक

जबाबदाऱ्या पार पाडण्यासाठी एकमेकांना देणग्या — देण्यावर भर असतो. देवाचे, नातेवाईकांचे व बदनामीचे भय वाटून देणग्या देतात. त्यांची काही काळानंतर परतफेडही केली जाते. अशा प्रकारच्या व्यवहारांमुळे आदिवासी अर्थव्यवस्था साम्यवादी असल्याचा भास होतो.

मेलानीशियातील ट्रेबिआंड बेटावरील आदिवासीत दोन प्रकारच्या वस्तूंद्वारा विनिमय चालतो. त्या म्हणजे हातातील पांढऱ्या कवड्यांची कंकणे व गळ्यातील लाल कवड्यांच्या माळा या वस्तूंचा दागिने म्हणून क्वचितच उपयोग करण्यात येतो.त्यांचे उत्पादनही मोठ्या प्रमाणावर करण्यात येते. या विनिमयात निरनिराळ्या बेटावरील आदिवासी भाग घेतात. अंलंकारांबरोबर उपयोगी वस्तू भेटीदाखल देण्यात येतात. दुसऱ्या बेटावर भेटी नेण्याकरिता नवीन नावा बांधण्यात येतात व त्यांना समारंभपूर्वक निरोप देण्यात येतो. अशा रीतीने देणग्यांच्या रूपाने त्या भागात व्यवहार चालतो. यास कुला म्हणतात. सहकार करणे व देणग्यांच्या देवाणघेवाणीने संबंध टिकविणे, हे आदिवासी अर्थव्यवस्थेचे सूत्र दिसते.

महाराष्ट्रातील आदिवासींचे आर्थिक जिवन

आर्थिक संघटनांच्या दृष्टीने कंदमुळे गोळा करणाऱ्या जमातींपासून नांगराने आधुनिक शेती करणाऱ्या सर्व प्रकारच्या आदिवासी जमाती महाराष्ट्रात आहेत. वस्तू विनिमय पद्धतीने जीवनाचा गाडा चालवणे ही आदिवासींची आर्थिक जीवनाची घडी असून यात कालानुरूप बदल जाणवत आहे. 'शेती' हाच आदिवासींच्या आर्थिक जीवनाचा पाया आहे. सुमारे ८५ टक्के आदिवासी उदरनिर्वाहासाठी शेतीवरच अवलंबून आहेत. एकूण आदिवासींपैकी ४० टक्के स्वतःच्या शेतीवर काम करणारे, ४५ टक्के शेतमजुरी करणारे आणि उर्वरित १५ टक्के आदिवासी वन उपज गोळा करणारे, चट्या, टोपल्या तयार करणारे, गवत कापणे अशी कामे निर्वाहासाठी करीत आहेत. साधी राहणी व मर्यादित गरजा हे राज्यातील आदिवासींचे वैशिष्ट्य टिकून आहे. स्वतःच्या मालकीची शेती करणारे, कूळ म्हणून शेती करणारे आणि शेतमजुरी करणारे असे आदिवासींचे गट आहेत. मध, डिंक, तेंदूची पाने मोहांची फुले, हिरडा, बेहडा, कोकम आदि जंगली फळांचे संकलन करणे, गवत कापणे, बांबूच्या वस्तू बनविणे यासारखे जोडधंदे रोजगारासाठी आदिवासी करतात. आदिवासी स्त्रिया मोलमजुरी, लाकुडफाटा, वनउपजांचे संकलन, मुलांचा सांभाळ अशी कामे करतात. कोकणा, ठाकर, महादेवकोळी, भिल्ल यांसारख्या आदिवासी जमाती शेतीवर स्थिर झाल्या असून माडिया गोंड कोलाम, कातकरी यांचे जीवन आजही अस्थिर आणि असुरक्षित आहे. उत्पादनाची अपुरी साधने, कमी उत्पादन, अपुरारोजगार, सणसमारंभ आणि धार्मिक विधींचा खर्च यामुळे आदिवासींचे अर्थकारण तुटीचे असून उदरनिर्वाहाच्या गरजा भागविण्यासाठी खाजगी सावकार, शेठ आणि बँकांकडून कर्ज घ्यावे लागते. कर्जापोटी आदिवासींच्या उदरनिर्वाहांची साधने, जमीन सावकारांकडे गेल्याची अनेक उदाहरणे आहेत.

स्वातंत्र्यानंतर ६० वर्षात आदिवासी जीवनाविषयी बाह्य समाजाला बरीचशी माहिती मिळाली आहे. महाराष्ट्राचा विचार करता आदिवासी आणि बिगरआदिवासी समाज यांच्यात

संपर्क वाढलेला आहे. संस्कार, संस्कृती, आचारविचार, चालीरीती या स्वरूपात एकमेकांत देवाणघेवाण वाढलेली आहे. स्वातंत्र्यपूर्व काळातील व त्यानंतर आदिवासी मुक्ती आणि उद्धाराच्या चळवळी राज्यात सुरू आहेत. संघर्षात्मक आणि रचनात्मक कार्य करणाऱ्या अनेक लहानमोठ्या कार्यकर्त्यांची फळी त्यातून निर्माण झालेली आहे.

निष्कर्ष

यावरून असे लक्षात येते की, आदिवासी समाजातील श्रमविभाजन लिंगभेदावर आधारलेले असून, आदिवासी केवळ त्यांच्या गरजेनुसार काम करतात. त्यांच्यात अजूनही वस्तुविनिमय पद्धत आढळते. महाराष्ट्रातील आदिवासींचा मुख्य व्यवसाय शेती आहे. याशिवाय अन्नसंकलन, मासेमारी व शिकार, शेतमजुर, जंगल कामगार, म्हणूनही बरेच आदिवासी राबतात. काही कोळशाच्या भटयांवर काम करतात.

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प्रस्तावना

आदिवासी समाज हा अतिप्राचीन मुळ भारतीय समाज आहे. एकेकाळी भारतीय वनसंपत्तीचा मालक असणारा हा समाज इंग्रजांच्या आर्थिक शोषणामुळे आर्थिकदृष्ट्या दुर्बल बनत गेला. आदिवासी म्हणजे आदिकाळापासून वास्तव्य असणारा समुह होय. आदिवासी समाज हा निसर्गपूजक आहे. त्यांच्या दैनंदिन जीवनाचे इतर समाजाशी काही देणेघेणे नसते. त्यांचे देव, भाषा आणि चालीरीती अन्य ग्रामीण आणि शहरी लोकांपेक्षा भिन्न असतात. जंगलात राहणारे काही आदिवासी तेथील उत्पादने शहरांत आणून विकतात. भारतीय राज्यघटनेत अशा आदिवासींचा समावेश अनुसूचित जमातीमध्ये केला आहे. समाजाच्या मुख्य प्रवाहात आणण्यासाठी त्यांना नोकरी व्यवसायात आणि निवडणुकांत उमेदवार म्हणून त्यांच्यासाठी खास जागा ठेवल्या आहेत. भारतात ९ ऑगष्ट हा दरवर्षी आदिवासी दिवस म्हणून साजरा होतो. आदिवासी लोक भारताखेरीज जगातील अन्य देशांतही आहेत.

त्यांच्या संस्कृतीचा विचार केल्यास मध्ये भारतातील गोंड, माडिया, मुरिया या आदिवासी गावांमध्ये गोदूल आहेत. गावाच्या मध्यभागी हे असते. पण गोदूल म्हणजे फक्त गावाचे सभागृह नाही, तर सामुदायिक जगण्याचे सामुहिक निर्णय प्रक्रियेचे आणि लोकसहभागाचे अत्यंत रचनाबद्ध अशी यंत्रणा आहे. यांच्या अर्थसाक्षरतेचा विचार केल्यास परंपरेने श्रीमंत असलेला हा समाज आधुनिक युगात 'अर्थ—निरक्षर' ठरला आहे. त्यामुळे त्यांच्या हालचालीवर आरोग्यावर परिणाम झालेला दिसतो. कोण आहे याला जबाबदार ? याचा वेध घेणारा हा लेख.

Keywords :- पुर्वजापासून, अर्थ—निरक्षर, बहिर्विवाही, स्वयंकेन्द्रित, दिक्षाविधी, अंगमेहनती.

आदिवासी समाज

नागरी संस्कृतीपासून दुर व अलिप्त राहिलेले संबंधित प्रदेशातील मुळचे रहिवासी म्हणजे आदिवासी असे सामान्यपणे म्हणता येईल. सर्वसाधारणपणे जंगलात दुर्गम दऱ्याखोऱ्यात व सुसंस्कृत समाजापासून तुटक असलेल्या प्रदेशात ते तुरळक वस्ती करून राहतात. नागरी संस्कृतीचा त्याप्रमाणे वर्गश्रेणीबद्ध समाजाचा संपर्क न झालेल्या वैशिष्टपूर्ण चालीरीती किंवा 'संस्कृती' आदिवासींत आढळतात. अर्थात जगातील सर्व आदिवासी त्या त्या प्रदेशातील मुळ रहिवासी आहेतच असे ठामपणे म्हणता येत नाही. परंतु दुसऱ्या सर्व मान्य संज्ञेच्या अभावी

आदिम संस्कृतीची दर्शक अशी आदिवासी हिच संज्ञा रूढझाली आहे. अनेक नागरी संस्कृतीचे उदयास्त झाले. परंतु त्यांच्याशी संपर्क न साधल्यामुळे किंवा न आल्यामुळे आदिवासी जमाती जशाच्या तशाच राहिल्या. त्यांच्यात हजारो वर्षे विशेष परिवर्तन झाले नाही.

इ.स. १९६२ झाली शिल्लोगमध्ये आदिवासी समितीच्या परिषदेने आदिवासीची व्याख्या पुढील प्रमाणे केली आहे. ‘एका समान भाषेचा वापर करणाऱ्या एकाच पूर्वजापासून उत्पत्ती सांगणाऱ्या, एका विशिष्ट भू-प्रदेशात वास्तव्य करणाऱ्या तंत्रशास्त्रीय ज्ञानाच्या दृष्टिने मागासलेल्या, अक्षर ओळख नसलेल्या व रक्तसंबंधावर आधारित, सामाजिक व राजकीय रीतिरिवाजांचे प्रामाणीक पालन करणाऱ्या एकजिनसी गटाला ‘आदिवासी समाज’ म्हणतात.

आदिवासींची ठळक वैशिष्ट्ये

- १) आदिवासी जमात एक विशिष्ट भूप्रदेशात राहाते व तो भूप्रदेश क्षेत्रफळाच्या दृष्टीने प्रगत समाजाच्या प्रदेशाच्या मानाने लहान असतो. आदिवासी क्षेत्र इतर प्रगत समाजापासून दुर किंवा जंगलात असते. रस्त्यांच्या अभावी तो प्रदेश दुर्गम असतो.
- २) आदिवासी जमात साधारणपणे अंतर्विवाही असते व तिचे बहिर्विवाही कुळीत विभाजन झालेले असते. समाजातील गट लहान असतात व ते नातेसंबंधावर आधारलेले असतात. या गटांचे सदस्यत्व आधुनिक समाजातील मंडळाच्या (क्लब) सदस्यत्वाप्रमाणे ऐच्छिक नसते.
- ३) प्रत्येक आदिवासी जमातीची स्वतंत्र पंचायत असते. आदिवासी समाजाचे नियंत्रण पुर्णपणे पंचायत किंवा त्यांच्या मुखिया करतो.
- ४) एकेका आदिवासी जमातीची बहुधा स्वतंत्र भाषा वा बोली असते.
- ५) आदिवासींचा धर्म क्षेत्रीय म्हणजे त्यांच्या निवासस्थानापुरता मर्यादीत असतो. त्यांची तिर्थक्षेत्रेही त्यांच्या भागातच असतात.
- ६) आदिवासी अर्थव्यवस्थेत गटवार श्रमविभाजनाचा वा धंदेवार भिन्न सामाजिक गटांचा अभाव असतो. सर्व लोक सर्व प्रकारची कामे करतात. याशिवाय आदिवासी अर्थव्यवस्थेत उत्पादनाची साधने प्राथमिक स्वरूपाची असतात.
- ७) आदिवासी समाजात परंपरेला प्राधान्य असते. परंपरेचा ठेवा एक पिढी दुसऱ्या पिढीस कथा, काव्य, नृत्य इ. माध्यमांद्वारे देते.
- ८) धर्मात निसर्गपुजेस व जादूसारख्या क्रियाकल्पास महत्व असते.
- ९) आदिवासी समाजात परंपरा व सामाजिक नियंत्रण यांवर भर असल्याने सर्व लोकांच्या वागण्यात सारखेपणा असतो. दैनंदिन व्यवहारातील ठराविक चाकोरीमुळे सवयी व चालीरीती बनतात. एकंदरीत समाजात एकजिनसीपणा जास्त आढळतो.
- १०) आदिवासी समाज बरेचसे स्वयंकेद्रित असतात. त्यांच्या आर्थिक, सामाजिक व धार्मिक जीवन बाह्यसंपर्कापासून शतकानुशतके अलिप्त राहिल्याने स्वयंकेद्रितता येणे स्वाभाविक आहे.

आदिवासी समाजाची अर्थव्यवस्था

आदिवासी समाजाची अर्थव्यवस्थेत पैशाचे चलन नसते. वस्तुची देवाणघेवाण होते. एका जर्मन अर्थशास्त्रज्ञाच्या मते आदिवासी प्राथ-आर्थिक स्थितीत आहेत. व्यक्तीने स्वतःपुरते अन्न गोळा करावयाचे, हाच एक आर्थिक व्यवसाय आदिवासी समाजात आहे. हे म्हणणे बरोबर नाही. अन्नाचा प्रश्न आदिवासी समाजात सामाजिक प्रश्न समजला जातो व त्याप्रमाणे तो हाताळला जातो. कौटूंबिक जबाबदाऱ्या नातेसंबंध शेजारधर्म, वडिलांचा व मुख्यांचा मान, कुळीचे आचारधर्म, निषेधनियम पूर्वज व देवता या सर्वांचाच विचार आर्थिक व्यवस्थेत केला जातो.

कामाकरीता काम किंवा पैशांकरीता काम असा व्यवहार आदिवासी समाजात नसते. ज्या व्यक्तीचे काम असेल, त्यास कामात मदत करणे इतरांचे कर्तव्य ठरते. किती वेळ काम केले, यावरून मोबदला ठरविण्यात येत नाही. कारण सर्वसाधारणपणे आदिवासी समाजात वेळेस विशेष महत्व नसते. आदिवासी आळशी असतात असे नाही. तर ते गरजेनुसार काम करतात. येवढेच अन्न, वस्त्र व निवारा या मुलभुत गरजांच्या पूर्तीसाठीच त्यांचे आर्थिक व्यवहार होतात. सगेसोयरे व पूर्वज याचा मान अतिथ्य, दिक्षाविधी विवाह, सामाजिक, दर्जाचे दिशदर्शन यांसारख्या इतर गोष्टीनहीही आदिवासींचे आर्थिक व्यवहार प्रेरित केले जातात.

अन्नसंपादन

अन्नसंपादन दोन प्रकारे केले जाते. अन्न गोळा करणे व अन्नाचे उत्पादन करणे अन्न गोळा करण्याचे तीन प्रकार असतात. शिकार, मासेमारी व इतर अन्न पदार्थांचे अर्जन. प्रत्येक आदिवासी जमातीत हे प्रकार आढळतात. मात्र त्यांचा कमीअधिक उपयोग नैसर्गिक परिस्थितीवर अवलंबून असतो. अन्न उत्पादनही तीन प्रकारे केले जाते.

- १) गुराढोरांचा उपयोग न करता केवळ स्वतःच्या अंगमेहनतीने धान्य पिकविणे.
- २) गुरा ढोरांच्या मदतीने शेती करणे.
- ३) केवळ दुभत्या जनावरांवर निर्वाह चालविणे.
- ४) अन्न गोळा करणाऱ्या जमाती सांस्कृतिक दृष्ट्या एकमेकांपासून भिन्न असल्या, तरी त्यांची काही समान वैशिष्ट्ये दिसून येतात.
- ५) हे समाज लहान व काही अपवाद सोडल्यास भटके असतात.
- ६) हे समाज स्वावलंबी कुटूंबांच्या संघांनी बनलेले असतात त्यामुळे समाज नियंत्रण नातेसंबंधावर आधारलेले असते. ते राजकीय पातळीवर संघटीत झालेले नसते.
- ७) हे समाज दुरच्या व दुर्गम प्रदेशात राहतात.

अन्न गोळा करणे जंगलात सापडणारी विविध फळे हे आदिवासीचे बहुतेक ठिकाणी मुख्य अन्न असते. जंगलातील फळे गोळा करणाऱ्या आदिवासीची संख्या उत्तर अमेरीकेत जास्त आहे. बी, बोरे, कंद गोळा करणाऱ्यांना त्यांच्यातील कडवटपणा किंवा विषारीपणा घालविण्याचे प्रकार माहित असतात. या लोकांनाही ऋतुमानाप्रमाणे भटकावे लागते. भारतात

मध्ये प्रदेशातील कमार व आंध्रप्रदेशातील चेंचू या जमाती अशा प्रकार अन्नपदार्थ गोळा करतात.

आदिवासी समाजाचे आरोग्य

आदिवासी समाजावर हिंदुधर्माचा बराच पगडा आहे. दिवाळी व होळी हे सण करतात. परंतू त्यांची पध्दती वेगळी असते. आपण या आधी पाहीले आहे की, यांच्या अन्नामध्ये शिकार केलेले जंगली प्राणी खातात, मासेमारी सुध्दा करतात इतर अन्न पदार्थ सुध्दा खात असतात. यामुळे यांच्या शरीराच्या बांधा मजबुत, दनकट असते. श्रम करण्याची शरीराला सवय असते. यांचे शरीर नाजूक नसते. खाण्यामध्ये जंगलामध्ये मिळालेले फळे सुध्दा आपला दैनंदिन आहाराची गरज म्हणून खात असतात. त्यामुळे यांचे आरोग्य चांगले असते.

आदिवासी समाजाच्या विकासासाठी उपाय

- १) आदिवासी लोकांनी आपली बुध्दी व कुवत यानुसार विकास करून घ्यावा. इतरांनी त्यांच्यावर याबाबत दडपण आणू नये. त्यांच्या पारंपारीक संस्कृतीना व कलांना प्रोत्साहन देण्याचा प्रयत्न केला पाहिजे.
- २) आदिवासी जमिनविषयक व वनविषयक हक्क मान्य केले पाहिजे.
- ३) प्रशासन व विकासकार्य करण्यासाठी त्यांच्यातील लोकांना शिक्षण देऊन कार्यतत्पर करण्याचा प्रयत्न केला पाहिजे. सुरूवातीला बाहेरच्या काही तंत्रज्ञाची आवश्यकता भासेल. परंतू आदिवासी क्षेत्रात बाहेरच्या जास्त लोकांचा शिरकाव करण्याचे टाळले पाहिजे.
- ४) आदिवासी क्षेत्रांवर वाजवीपेक्षा जास्त व गुतागुंतीचे प्रशासन लादू नये व त्यांना गोंधळात पाडू नये. त्यांच्यात सामाजिक व सांस्कृतिक संस्थांद्वारे विकासकार्य साधावे.
- ५) आदिवासीच्या विकास कार्यासाठी किती पैसे खर्च झाले. यावरून प्रगतीचा निष्कर्ष न काढता, त्यांच्या स्वभावगुण विशेषांच्या विकासाच्या आधारे तो ठरवावा.

संदर्भ ग्रंथसूचि :-

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| १) आदिवासी संस्कृती :- | डॉ. शशिकांत अन्नदाते व स्वाती अन्नदाते
के' सागर पब्लिकेशन्स |
| २) आदिवासी संस्कृती :-
भाषा आणि साहित्य | प्रा.डॉ. पुष्पा यशवंत गावीत
अथर्व पब्लिकेशन्स. |
| ३) आदिवासी समाज :-
संस्कृती आणि आरोग्य | प्रा. जयश्री महाजन, सागर बडगे
अथर्व पब्लिकेशन्स (जळगाव) |

कोविड-19 का जनजाति समाज पर प्रभाव (मध्यप्रदेश की भील जनजाति के विशेष सदंर्भ में)

डॉ. भगवत सिंह राय

असिस्टेंट प्रोफेसर समाजशास्त्र, श्री अटल बिहारी वाजपेयी शासकीय कला एवं वाणिज्य
महाविद्यालय इन्दौर / Email : bhagwat.raai2013@gmail.com

कोविड-19 ने एक महामारी के रूप में संपूर्ण वैश्विक समाज को प्रभावित किया है चीन के वुहान शहर से निकला यह वायरस सम्पूर्ण विश्व में शीघ्र ही फैल गया। इसी कारण डब्ल्युएचओ ने इसे मार्च 2020 में महामारी घोषित किया। 21वीं सदी इतनी वैज्ञानिक प्रगति के बावजूद भी विश्व के विकसित देश चीन, जापान, अमेरिका, जर्मनी, इंग्लैंड, फ्रांस, इटली, रूस, कनाडा और युरोपियन देश भी इसका सटीक इलाज नहीं ढूँढ पाए हैं। यह एक प्रकार से तृतीय विश्व युद्ध जैसा है जिसमें एक तरफ कोरोना संक्रमण वायरस है और दूसरी तरफ सारी दुनिया इससे जीवन बचाने के लिए संघर्ष कर रही है। कोविड-19 की प्रथम लहर ने जहाँ पूरी दुनिया को इस वायरस के घातक स्वरूप से परिचय कराया वहीं दूसरी लहर ने कई देशों में तबाही मचा दी। भारत जैसे विशाल आबादी वाले देश में कोविड-19 की प्रथम लहर से ज्यादा घातक दूसरी लहर रही। करोड़ों की संख्या में लोग इस वायरस से संक्रमित हुए और लाखों की संख्या में लोगों की मृत्यु हो गई। कोरोना को संक्रमण रोकने के लिए एवं इसकी चैन को तोड़ने के लिए सरकार द्वारा मास्क, सैनिटाइजेशन, सामाजिक दूरी जैसे उपायों के साथ सख्त लॉकडाउन को भी अपनाया गया। इन उपायों से खासकर लॉकडाउन से जहाँ सामाजिक जीवन प्रभावित हुआ। वही देश की अर्थव्यवस्था भी बहुत प्रभावित हुई। भारत जैसे विकासशील देश में जहाँ सामाजिक, आर्थिक असमानता भी बहुत है। यहाँ उच्च मध्यम वर्ग, निम्न वर्ग के साथ ही सामाजिक आर्थिक, शैक्षणिक रूप से पिछड़े व चिंतित समूह अनुसूचित जनजाति भी निवासरत है। यह वर्ग अभी भी पूरी तरह से समाज की मुख्यधारा से नहीं जुड़ पाया है। बहुत सारे शोध भी बताते हैं कि भारत में कोरोना संक्रमण एवं लॉकडाउन से सबसे ज्यादा कमजोर वर्ग ही प्रभावित हुआ है। उसे सामाजिक आर्थिक जीवन में अनेक कठिनाइयों एवं परेशानियों का सामना करना पड़ा है। प्रस्तुत शोध में भी यह जानने का प्रयास किया है कि समाज के कमजोर वर्ग जनजाति समाज को कोविड-19 किस प्रकार से प्रभावित किया है। यह शोध विशेषकर मध्यप्रदेश की भील जनजाति के सदंर्भ में किया गया है।

अध्ययन पद्धति –

अध्ययन क्षेत्र – मध्य प्रदेश के अलीराजपुर जिले का भावरा ब्लॉक एवं झाबुआ जिले का पेटलावद ब्लॉक है। अध्ययन की इकाई—भावना एवं पेटलावद ब्लॉक के गाँव के आदिवासी समुदाय है।

अध्ययन के उद्देश्य – जनजाति समाज पर कोविड-19 के प्रभाव को जानना है।

निदर्शन – 50 व्यक्ति जनजाति समुदाय से संबंधित है।

निदर्शन पद्धति – निदर्शन की उद्देश्य पूर्ण पद्धति से भील आदिवासी बहुल जिलों के साथ ब्लॉक एवं गाँव का चयन किया गया है। उद्देश्यपूर्ण पद्धति से ही 2 गाँव के 50 जनजाति व्यक्तियों का चयन किया गया है। कोविड-19 के चलते इन जनजातीय समुदायों के नेताओं युवाओं एवं महिलाओं से फोन एवं विडियो कॉल के माध्यम से चर्चा कर तथ्यों को एकत्रित किया गया है।

तथ्यों का संकलन – वैज्ञानिक पद्धति के माध्यम से विषय से संबंधित प्राथमिक एवं द्वितीयक तथ्यों को संकलित करने का प्रयास किया गया है।

जनजाति समाज एक परिचय

भारतीय समाज के विविधता युक्त समाज में जनजातियाँ भारत के प्राचीनतम निवासी हैं। यह जंगलों, पहाड़ों और पर्वतों पर निवास करती हैं। सन 2011 की जनगणना के अनुसार भारत में जनजातियों की जनसंख्या 10.42 करोड़ है जो भारत की कुल जनसंख्या का 8.6% है। भारतीय संविधान में अनसूचित जनजातियों की संख्या 560 है जो वर्तमान में 612 हो गई है। जनजाति जनसंख्या की दृष्टि से भारत के विभिन्न प्रांतों में असमानता पाई जाती है वर्तमान में मध्यप्रदेश में इनकी जनसंख्या सभी राज्यों से अधिक है 2011 की जनगणना के अनुसार मध्यप्रदेश में अनसूचित जनजातियों की संख्या एक करोड़ 5316784 है। मध्य प्रदेश में 46 जनजाति समूह निवास करते हैं। यह मध्यप्रदेश में भील जनजाति सबसे बड़ा जनजाति समूह है यह मुक्त है मध्यप्रदेश के पश्चिमी भाग धार, झाबुआ, रतलाम, अलीराजपुर, बड़वानी, खरगोन जिले में निवास करती है। यह जनजाति 90% ग्रामीण क्षेत्रों में निवास करती है।

कोविड-19 का जनजाति समाज के आर्थिक जीवन पर प्रभाव

जनजाति समाज की जीवन जंगलों से घनिष्ठ रूप से जुड़ा हुआ है क्योंकि उनकी आबादी वन संसाधनों पर निर्भर है लेकिन कोविड-19 के कारण वन संसाधनों से प्राप्त लघु वनोपज का उन्हें उचित मूल्य नहीं मिल पा रहा है। लघुवनोपज संग्रह सीजन अप्रैल माह में शुरू होता है और जून तक चलता है। कोविड-19 के कारण लॉकडाउन की अवधि भी इसी समय की है जिससे कि इन उत्पादों के संग्रह और बिक्री पर असर पड़ा है। बहुत सी जनजाति महिलाएँ एवं उनके परिवार के सदस्यों की आजीविका लघुवनोपज संग्रह से ही चलती है। मध्य भारत के जंगलों में रहने वाली जनजातियाँ जहाँ वे महुआ के फूल का संग्रह करती हैं लॉकडाउन के कारण उन्हें आर्थिक नुकसान उठाना पड़ा है। इस प्रकार कोविड-19 के संक्रमण को रोकने के लिए सख्त लॉकडाउन ने जनजातियों के लघुवनोपज के व्यापार पर असर डाला है सरकारों ने जंगलों से लघुवनोपज संग्रह की अनुमति दी है लेकिन साप्ताहिक बाजार सामान्य रूप से बंद हैं और व्यापारियों को भी एक स्थान से दूसरे स्थान पर जाने की अनुमति नहीं है। इससे उनकी अर्थव्यवस्था पर बुरा प्रभाव पड़ा है।

दूसरी ओर लॉकडाउन के कारण गरीब आदिवासी भी परेशान हो रहे हैं उन्हें खाद्य असुरक्षा का सामना करना पड़ रहा है। 2011 की जनगणना के अनुसार देश की अनसूचित जनजाति की 40.6 प्रतिशत जनसंख्या गरीबी रेखा के नीचे रहती है। इन समुदायों को राशन की कमी या आपूर्ति

की कमी का भी सामना करना पड़ रहा है। जिन जनजातियों के पास पीडीएस केंद्र के तहत पंजीकृत नहीं है उनके पास राशन कार्ड आधार कार्ड नहीं है उन्हें खाद्य सामग्री से वंचित होना पड़ रहा है पीडीएस केंद्र गाँव से भी दूर स्थित होने के कारण भी अधिकांश जनजाति लोग परेशान हैं। लॉकडाउन की अवधि में यह केंद्र भी बंद रहे। लॉकडाउन के दौरान गरीब वर्ग को बहुत सी आवश्यक वस्तुओं को महंगे दामों पर खरीदना पड़ा। इसके साथ ही कोविड-19 की प्रभाव से अर्थव्यवस्था में हंगार्ई दर भी बढ़ी है जिसके कारण वह आवश्यक वस्तुओं को भी बड़ी मुश्किल से खरीद पा रहे थे।

जनजाति समाज में बहुत ही गरीबी और बेरोजगारी है इस कारण जनजाति समाज को अपने जीवन यापन के लिए रोजगार की तलाश बड़े शहरों की ओर पलायन करना पड़ता है लेकिन लॉकडाउन के कारण उन्हें अपने गाँव लौटना पड़ा एवं प्रवासी मजदूरों के रूप में उन्हें तरह-तरह की परेशानियों का सामना करना पड़ा एक और उनका रोजगार छिन गया वहीं दूसरी ओर गाँव में उन्हें संतोषजनक रोजगार नहीं मिल पाया जिससे उन्हें कम पैसों में भी मजदूरी करना पड़ रहा है या वह बेरोजगार है। द न्यू इंडिया एक्सप्रेस पत्र में विशेषज्ञों की एक रिपोर्ट में कहा गया था कि बिना कि सी राशन, नकद और सामुदायिक सहायता के अपने गृह नगर से दूर फंसे आदिवासी प्रवासी कामगार तीव्र मानसिक तनाव की चपेट में थे। समाचार पत्रों में इस प्रकार की रिपोर्ट में भी प्रकाशित हो रही थी कि आदिवासियों को प्रत्यक्ष नकद लाभ नहीं मिल पा रहा था क्योंकि उनके पास बैंक खाते नहीं थे या बैंक दूरस्थ स्थानों में स्थित है। इस कारण उन्हें स्थानीय साहूकारों से उच्च दरों पर ऋण लेना पड़ रहा है।

कोविड-19 का जनजाति समाज के स्वास्थ्य पर प्रभाव

कोविड-19 का सबसे नकारात्मक असर मानव स्वास्थ्य पर पड़ा है। कोविड-19 की प्रथम लहर ने जहाँ शहर के लोगों को प्रभावित किया था वहीं दूसरी लहर गाँव तक पहुंच गई है और ग्रामीण क्षेत्रों में रहने वाले जनजाति समुदाय भी इससे अछूते नहीं रहे हैं। मार्च-अप्रैल-मई की दूसरी लहर गाँव-गाँव तक पहुंच गई है। लेकिन इन जनजाति गाँव में कोरोना किट परीक्षण भी नहीं है एवं कोरोना संक्रमण से निपटने के लिए एक उपयुक्त रणनीति का भी अभाव है। जनजाति समुदाय के लोगों को कोरोना प्रोटोकॉल के पालन की अधिक जानकारी भी नहीं है यदि थोड़ी बहुत जानकारी है तो वह उसका पालन नहीं कर पाते हैं। कोरोना संक्रमण की जांच के प्रति यह लोग जागरूक नहीं है यदि किसी को बुखार है, सर्दी खांसी होती है तो स्थानीय बंगाली डॉक्टर से दवाइयाँ लेकर या देसी जड़ी बूटियों के माध्यम से अथवा झाड़-फूंक करवाकर उसे ठीक करने का प्रयास करते हैं। ग्रामीण क्षेत्र में रहने वाले आदिवासी समुदाय कोरोना संक्रमण को रोकने के लिए कोविड-19 के प्रति जागरूकता के अभाव में मास्क का उपयोग भी कम करते हैं सामाजिक समारोह शादी विवाह में मांस एवं सामाजिक दूरी पालन कम ही हो पाता है। कोरोना से बचाव हेतु कोविड-19 वैक्सीनेशन के प्रति भी जनजाति समाज अधिक जागरूक नहीं हैं। वैक्सीनेशन को लेकर भ्रम एवं अफवाहें जनजाति समुदाय में भी फैली हुई है कुछ लोगों का मानना है कि वैक्सीनेशन के बाद बुखार आता है तो उनके घर में कार्य करने वाला कोई नहीं है इससे उनके

परि वार प्रभावित होगा उनके मन में भी यह भ्रम है कि वैक्सीनेशन से नपुंसक हो जाते हैं मृत्यु तक हो जाती है यह डर के कारण युवा भी वैक्सीनेशन से डर रहे हैं। कोविड-19 टीकाकरण के दूसरे चरण में इंदौर संभाग के सबसे खराब प्रदर्शन करने वाले जिले अलीराजपुर, झुबआ, बुहानपुर, खंडवा है। स्वास्थ्य विभाग के क्षेत्रीय निदेशक ने कहा की संभाग के इन 4 जिलों में आदिवासी जनसंख्या शामिल हैं और इनमें स्वास्थ्य के विभिन्न पहलुओं के बारे में शिक्षा और जागरूकता की कमी है। इन जिलों के लोग काम के लिए गुजरात और महाराष्ट्र में प्रवास करते हैं इसलिए दूरदराज गाँवों में टीकाकरण कमजोर रहा है। लेकिन सरकार द्वारा टीकाकरण अभियान की रफ्तार तेज है टीवी, रेडियो, टेलीविजन, सोशल मीडिया के माध्यम से वैक्सीनेशन के बारे में फैली अफवाहों को कम किया जा रहा है की कोविड-19 का टीका पूर्ण रूप से सुरक्षित है। छत्तीसगढ़ राज्य में तो जनजाति समाज में वैक्सीनेशन को प्रोत्साहित करने के लिए आदिवासी के धर्म गुरु पुरोहित आदि की सहायता ली जा रही है। झारखंड जैसे राज्य में जनजाति समुदाय को वैक्सीनेशन के प्रति प्रोत्साहित करने के लिए किन्ही जिलों में 1 लीटर पेट्रोल उपहार में दिया जा रहा है। इससे जनजाति क्षेत्रों में वैक्सीनेशन के प्रति रुझान बढ़ा है।

कोविड-19 का जनजाति समाज की शिक्षा पर प्रभाव

जनजाति समाज में वैसे ही शिक्षा की कमी है आजादी के 74 वर्षों बाद भी जनजाति समाज में शिक्षा का प्रतिशत 47 ही है। भील जनजाति बहुल झुबआ, अलीराजपुर जिले में शिक्षा का स्तर तो बहुत कम है। स्कूली शिक्षा की बात करें तो कोविड-19 के कारण पिछले वर्ष से स्कूल बंद रहे हैं। जनजाति विकास खंडों में सरकारी स्कूलों की स्थिति संतोषजनक नहीं है कहीं शिक्षकों की कमी है तो कहीं स्कूलों में बुनिनियादी सुविधाओं का अभाव है। इन कमियों के साथ ही कोविड-19 का स्कूली शिक्षा पर प्रति कूल प्रभाव पड़ा है। बच्चों के अभिभावक बताते हैं कि बच्चों की पढ़ाई पूरी तरह से बंद हो गई माता-पिता भी पढ़े-लिखे नहीं होने के कारण बच्चों की शिक्षा पर समुचित ध्यान नहीं दे पाते हैं कुछ अभिभावक बताते हैं कि बच्चों को जितना आता था उतना भी वह भूल गए हैं ऑनलाइन शिक्षा के लिए उनके पास संसाधन नहीं है आकाशवाणी एवं दूरदर्शन पर शिक्षण सामग्री प्रसारण के बारे में भी उन्हें मालूम नहीं है। फोन पर विषय से संबंधित चर्चा से ज्ञात हुआ कि कुछ युवा उच्च शिक्षा ग्रहण कर रहे हैं। उनका कहना है कि उच्च शिक्षा में भी प्रवेश प्रक्रिया विलंब होने से अध्ययन अध्यापन प्रभावित हुआ है ऑनलाइन अध्ययन में जनजाति विद्यार्थियों के लिए तकनीकी समस्या का सामना करना पड़ा। बहुत से विद्यार्थियों के पास एंड्रॉयड मोबाइल नहीं है जिससे वह ऑनलाइन शिक्षा ग्रहण कर सकें। कोविड-19 के कारण शिक्षक और विद्यार्थी के बीच परस्पर संवाद की दूरी बढ़ गई है। कुछ युवा प्रति योगी परीक्षाओं की भी तैयारी कर रहे हैं लेकिन प्रतियोगी परीक्षाओं की तिथि निश्चित ना होने के कारण कोविड-19 के कारण बार-बार आगे बढ़ने के कारण उनके मन में मानसिक तनाव एवं घबराहट भी बनी हुई है।

निष्कर्ष

निष्कर्षतः यह कहा जा सकता है कि कोविड-19 के संक्रमण के कारण जनजाति समाज क सामाजिक, आर्थिक जीवन पर प्रतिकूल प्रभाव पड़ा है। आवश्यकता इस बात की है कि सरकार ऐसे प्रयास करें जिससे कि कोविड-19 का नकारात्मक प्रभाव कम से कम हो इसके लिए आवश्यक

है कि सरकार आदि वासियों के लिए खाद्य सुरक्षा और आजीविका की सुनिश्चिता आवश्यक है। पीडीएस और प्रत्यक्ष लाभ हस्तांतरण योजना की कमियों को दूर किया जाना आवश्यक है। एमएफपी की खरीद सुनिश्चित करनेके लिए केंद्र और राज्य दोनों सरकारों को वन उपज व्यापारियों के साथ जुड़ने की रणनीति तैयार करनी चाहिए। जनजाति समुदायों में कोविड-19 देखभाल केंद्र स्थापित किए जाने चाहिए। कोविड-19 टीकाकरण अभियान को अधिक से अधिक सफल बनाना भी जरूरी है। इसके साथ ही सरकार को एनजीओ, स्थानीय नेता, शिक्षित युवा एवं समाज सुधारकों के साथ मिलकर इस प्रकार की रणनीति बनाएँ एवं सफलतापूर्वक उसे क्रियान्वित करने की आवश्यकता है जिससे कि जनजाति समाज को कोविड-19 के नकारात्मक प्रभावों से बचाया जा सके।

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वनवासी पशुचारक वन गूजरों का लुप्त होता परम्परागत ज्ञान: कुमाऊँ, उत्तराखण्ड के विशेष सन्दर्भ में

डॉ० रीतेश साह

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सारांश

गूजर परम्परागत पशुचारक हैं, इनका निवास उत्तराखण्ड के पहाड़ी व मैदानी वनों में है। परम्परागत वनवासी पशुचारक होने के कारण इन्हें क्षेत्र की पर्यावरण व पारिस्थितिकी का ज्ञान है, जंगल में पेड़ों की छटाईका एक निश्चित तरीका वन गूजरों के पास होता है, यह प्रकृति के विशिष्ट औषधीय गुणों वाले पौधों का ज्ञान रखते हैं, वनों के बीच अपने व मवेशियों में सामान्य रूप से होने वाले रोग व उनके लक्षण की पहचान कर वह परम्परागत वानस्पतिक ज्ञान द्वारा उपचार करते हैं।

प्रस्तुत शोध पत्र का उद्देश्य मध्य हिमालयी उत्तराखण्ड के तराई क्षेत्र के वनवासी समुदाय गूजरों द्वारा सदियों से प्रयुक्त परम्परागत ज्ञान का अध्ययन करना है। साक्षात्कार, समूह चर्चा और पूर्व निर्धारित व्यक्तियों के साथ प्रश्नावली के साथ यह शोध किया गया है। स्थानीय वनवासी समुदाय द्वारा प्रयुक्त मवेशियों से संबंधित पारम्परिक ज्ञान व चिकित्सा हेतु अधिकांश जंगली पौधों का जिनका उपयोग किया जाता था को अध्ययन में सम्मिलित करने का प्रयास किया गया है।

वनवासी समुदाय द्वारा औषधीय पौधों का पारंपरिक चिकित्सा प्रणाली में सदियों से उपयोग किया जाता रहा है, दुनिया भर में बड़ी संख्या में लोगों द्वारा आधुनिक स्वास्थ्य सेवा में भी विभिन्न रोगों के उपचार के लिए पारंपरिक औषधीय पौधों का उपयोग किया जाता है। वर्तमान में संरक्षण के अभाव, घटते वन क्षेत्र, पारिस्थितिकी परिवर्तन, प्रवजन पर प्रतिबंध के कारण स्थानीय पारिस्थितिकी तंत्र पर निर्भर उत्तराखण्ड के वनवासी पशुचारक वन गूजरों का पीढियों से अर्जित परम्परागत ज्ञान संकटापन्न है।
मुख्य शब्द-वन गूजर, वनवासी, घुमंतु, पशुचारक, परम्परागत ज्ञान, मवेशी, औषधीय पौधों

गूजर शब्द व उसके अर्थ की विद्वानों ने विभिन्न व्याख्याएँ दी हैं। इतिहास में हमें इनके लिए गुज्जर, गुर्जर या गूजर शब्द का उल्लेख मिलता है, इतिहासकार डब्लु क्रुक के अनुसार गुज्जर नाम संस्कृत शब्द गूजर से निकला है जो आज के गुजरात राज्य का मूल नाम था। इतिहासविद् स्मिथ का कथन है कि सम्भवतः गूजरों का श्वेत हुणों से खून का रिश्ता था और इस तरह वह बाहर से आये थे। यह भी माना जाता है कि गूजर एक समय में बड़ी रियासत के राजा थे, क्रुक के अनुसार प्रारम्भ में गूजर हिन्दू थे किन्तु कालान्तर में उनका इस्लामीकरण किया गया। एक अन्य मान्यता अनुसार औरंगजेब के शासनकाल में गूजरों को इस्लाम ग्रहण करने हेतु बाध्य किया गया। अवध के गूजरों में मध्य प्रचलित एक मान्यता के आधार पर यह मत व्यक्त किया है कि तैमूर लंग ने जब दिल्ली को जीता था उस समय बड़े पैमाने पर गूजरों का इस्लामीकरण किया गया।

गूजर प्रमुखतः जम्मू कश्मीर, हिमाचल प्रदेश से उत्तराखण्ड के उत्तर पश्चिमी भागों में फैले, भारत में ब्रिटिश शासन के दौरान जम्मू के मुसलमान गूजर कश्मीर में भी फैल गये। इस हेतु उन्हें महाराजा कश्मीर द्वारा प्रोत्साहित किया गया, जाड़ों में गूजर अपनी भैंसों मवेशियों के साथ जंगलों की बाहरी छोर पर रहा करते व गर्मियों में बर्फ पिघलने पर उच्च हिमालयी क्षेत्रों में चले जाते थे। उत्तराखण्ड के गूजर अपने पूर्वजों को हिमाचल प्रदेश का निवासी बताते हैं। समुदाय में प्रचलित मौखिक परम्पराओं से पता चलता है कि लगभग ३३० साल पहले

जम्मू की राजकुमारी के साथ हिमांचल प्रदेश सिरमौर (नाहन) के राजकुमार का विवाह हुआ, जहाँ राजकुमारी को उच्च गुणवत्ता वाला दूध प्राप्त नहीं हो पा रहा था, राजकुमारी के कहने पर जम्मू से गूजरों को हिमांचल प्रदेश राजा के वहाँ भेजा गया, इस प्रकार गूजर दहेज के रूप में जम्मू से हिमांचल प्रदेश पहुँचे। एक बार समुदाय के कुछ सदस्यों ने नए संसाधन क्षेत्रों की खोज की, तो वह अपने रिश्तेदारों को प्रेरित करते जिसके परिणामस्वरूप अधिक लोग नए चरने वाले क्षेत्रों में पहुँचे। उत्तराखण्ड प्रदेश के वन क्षेत्रों में इनके डेरे (घर) लगभग 9५० वर्ष पुराने हैं, दुग्ध व उससे प्राप्त घी, मखन व खोया इनकी आजीविका व कमाई का प्रमुख स्रोत है।

गूजर मूलतः गो पालक थे और उनको गौचर भी कहा जाता है, इनकी आजीविका का साधन पशुपालन ही था। गायों का दूध कम होने तथा उनसे कम घी निकलने के कारण इन्होंने भैंस भी पालनी शुरू कर दी गुजरते समय के साथ ये गौचर भैंस पालक ही बन कर रह गये। गूजर एक वनवासी परम्परागत पशुचारक हैं प्रारम्भ से ही यह अपने मवेशियों के साथ मौसमी प्रवास करना इनकी परम्परा रही है, जिसमें उन्हें अपने मवेशियों के लिए हरे चारे वाले लम्बे-चौड़े चरागाहों की आवश्यकता होती है, उत्तराखण्ड प्रदेश में हरे चारे और विस्तृत चरागाहों तथा पानी की उपलब्धता के कारण इस अंचल को गूजरों को आकर्षित कर लिया। गर्मियों के मौसम में गूजर तत्कालीन गढ़वाल, टिहरी, जिलों के हिमांक रेखा पर पाये जाने वाले बुग्याल चरागाहों में प्रवास कर जाते तथा ठण्ड के मौसम में तराई-भाबर के वन क्षेत्र में आ जाते थे, बाद के समय में वनों का राज्य के अधीन सीमांकन होने व विभिन्न नीतियों से गूजरों का पर्वतीय बुग्यालों में जाना बन्द हो गया। सन् १८१६ में नेपाल से सुगौली की संधि के पश्चात उत्तराखण्ड क्षेत्र पर नियंत्रण से ब्रिटिश प्रशासकों द्वारा वनों से आर्थिक लाभ कमाने के उद्देश्य से विभिन्न वन अधिनियम व नियमावतियाँ तैयार की गईं। इनसे ब्रिटिश राज को वन संसाधन, मुख्य रूप से लकड़ी साथ ही साथ कृषि से राजस्व प्राप्त हुए। सन् १८८० के दशक से ब्रिटिश प्रशासकों द्वारा इन घुमंतु गूजरों को नियंत्रित करने और मैदानों में उनके परम्परागत घुमंतु प्रवास मार्गों को रोका जाने लगा। यह गूजर प्रवास को अनियमित करने वाली परम्परा की शुरुआत थी, जो इन घुमंतु खानाबदोश लोगों को उपेक्षा के मार्ग पर ले गयी। गूजर आज उत्तराखण्ड के पहाड़ी व मैदानी वन क्षेत्रों में पशुचारण करते हैं।

उन्नसवीं शताब्दी के प्रारम्भ में गूजर सहारनपुर व देहरादून वन प्रभाग में आये थे और तब यह धीरे धीरे यमुना से लेकर नेपाल सीमा में स्थित टनकपुर तक पहाड़ की तलहटियों व तराई-भाबर के वनों में फैल गये। गूजर ब्रिटिश काल के पूर्व से ही अपनी वर्षों पुरानी परम्परा के अनुरूप गर्मी के मौसम में पहाड़ी क्षेत्रों को प्रवास कर जाते थे किन्तु समय के साथ वानिकी नियमों के अधीन आने से ये स्थायी रूप से यहाँ बसना के लिये विवश हो गये। आज भी गूजर उत्तराखण्ड के वनों के बीच अपना डेरा (घर) बनाकर अपने जानवरों को आस-पास के जंगलों में चराते हैं। चूंकि प्रारम्भ से ही इनका परम्परागत व्यवसाय पशुपालन रहा है वह वर्तमान में भी आजीविका का अंतिम साधन है।

कुमाऊँ मण्डल के तराई-भाबर के तीन वन प्रभागों में गूजरों के ५७ खत्ते हैं, जिनमें १६२६ परिवारों में गूजरों की दस हजार से अधिक जनसंख्या निवास करती है। वहीं गढ़वाल मण्डल में १३६० परिवारों को राजाजी नेशनल पार्क से विस्थापित कर गैडीखत्ता व पथरी (हरिद्वार) में बसाया गया है, इसके अलावा २००६ के सर्वेक्षण के अनुसार १६१० गूजर परिवारों की कई श्रेणियाँ गढ़वाल मण्डल के वनों के बीच रहकर पशुचारण कर रही है जो वन विभाग के दस्तावेजों में दर्ज ना होने के कारण आज भी सभ्यता के प्रकाश से दूर वनों के बीच

जीवन यापन कर रही है और जिसका अपने अधिकारों के लिए संघर्ष जारी है। इस प्रदेश के वनों में गूजरों की लगभग ५० हजार से अधिक जनसंख्या निवास करती है, संबंधित विभागों द्वारा लम्बे समय से इनकी जनसंख्या व स्थिति से संबंधित कोई सर्वेक्षण नहीं कराया है।

प्रस्तुत शोध पत्र तराई-भाबर के गूजरों को केन्द्र मानकर प्रस्तुत किया जा रहा है जो उत्तराखंड के नैनीताल व उधमसिंह नगर के दो जनपदों में विस्तृत है। अध्ययन उद्देश्यों की प्राप्ति के लिए ५७ गूजर खत्तों में क्षेत्रीय भ्रमण साक्षात्कार व समूह चर्चा के माध्यम से जानकारी का संग्रहण व विश्लेषण किया गया है। इसके साथ ही वन विभागीय रिपोर्ट, आंकड़ों तथा वन प्रबन्धन योजना से प्राप्त आंकड़ों के आधार पर विवरण प्रस्तुत किया गया है। शोध पत्र का उद्देश्य यह भी समझना है कि पुरानी परम्परा के समाप्त हो जाने पर वनवासी गूजर अब जीवित रहने के लिए पुराने संसाधनों पर निर्भर नहीं रह सकते हैं। परम्परागत संबंधों में परिवर्तन से वन गूजर नए वातावरण में अपने पुराने आर्थिक, सामाजिक और सांस्कृतिक लाभ व परम्परागत ज्ञान खो रहे हैं। वर्तमान में वनवासी गूजर इस क्षेत्र के वन क्षेत्रों के बीच गतिहीन जीवन यापन करने को विवश हैं और उनकी सामाजिक और सांस्कृतिक विरासत व परम्परागत ज्ञान का संरक्षण आवश्यक है।

मवेशी के प्रजनन के लिए एक नर बछड़ा (कट्टो) अथवा चोट्टा पालतू बनाया जाता है। गूजर प्रारम्भ से ही गोजरी नस्ल की भैंसों को पसंद करते थे किन्तु आज इस नस्ल में परिवर्तन आ गया है चूंकि यह खानाबदोश नस्ल की भैंसे गतिहीन जीवन में अनुकूलन नहीं बना पायी व अक्सर बीमार हो जाया करती थी आज स्थानीय परिस्थिति के अनुकूल उन्होंने भैंसों की अपनी नस्ल बनाई है यह नस्ल स्थानीय लोगों को भी सस्ती दरों में प्रदान की जाती है। गूजरा द्वारा भैंसों, पशुओं को रंग, आकृति या उसके सींग की बनावट के आधार पर नाम दिए गए हैं। गूजरों में भैंसों के नाम मल्लन, सल्लन, भूरी, मुक्कर, कयलान, साकार, गुलाब, नुक्कड़ी, बागू, बग्गा आदि हैं। भैंस का सींग जब नीचे की ओर उगता है उसे 'तेली' के रूप में जाना जाता है। जब एक सींग थोड़ा मुड़ा हुआ होता है तो इसे 'सेबी' के नाम से जाना जाता है, बिना सिंग की भैंस को 'मोनी' कहा जाता है। बछड़ों को चोट्टा नस्ल से संबंधित माना जाता है।

अपने परम्परागत ज्ञान के आधार पर एक गूजर अच्छी गुणवत्ता वाली भैंस की पहचान उसके शरीर में सींग, बाल, उडद और उसके हिंड भाग से करते हैं। एक भैंस गर्भवती है या नहीं गूजर भैंस के हिंड भाग को देखकर बता सकते हैं। एक गूजर अपने व दूसरे गूजर की भैंस का पता अपने चोट्टा की नस्ल से लगाता है। वह अपनी भैंस की पहचान इसकी पूंछ से करता है, जो लंबी है, इसकी पीठ चौड़ी है, इसका सींग गोल लेकिन थोड़ा मुड़ा हुआ, सींग की चौड़ाई मोटी होती है। परम्परागत ज्ञान के आधार पर उन्हें ज्ञात है कि छोटी पूंछ वाली भैंस दूध की अच्छा उत्पादन नहीं करती है। साथ ही वंश बढ़ाने योग्य चोट्टा का चेहरा लंबा और पतला होता है, नाक पतली, कान लंबे, उसकी पीठ (कोठी) चौड़ी, चौड़ी गुदा, सामने के पैर पतले और हिंड पैर मोटे होते हैं, उसकी गर्दन मोटी और भारी होगी तथा आँखें मोटी गोल और बड़ी। एक नर बछड़ा (कट्टो) अथवा चोट्टा चार साल की उम्र में एक बेहतर नस्ल विकसित करने के रूप में दिखता है, तब से उसे एक विशेष आहार दिया जाता है, जो उसकी मांसपेशियों को विकसित करने में मदद करता है।

इस प्रकार गूजर प्रकृति के विशिष्ट औषधीय गुणों वाले पौधों का ज्ञान रखते हैं। यह ज्ञान उनके पूर्वजों की देन है जो एक पीढ़ी से दूसरी पीढ़ी में मौखिक रूप से हस्तान्तरित होता है। आज समुदाय के अधिकांश

सयाने गूजर अपने वनों के मध्य होने वाले विभिन्न प्रकार के पौधों व उसके गुणों की पहचान रखते हैं। आधुनिक तकनीकी के युग में वे आज भी अपने पशुओं की देखभाल व उपचार पारंपरिक तरीके से करते हैं।

गूजर समुदाय का प्राकृतिक वन पारिस्थितिकी के साथ गहरा संबंध रहा है। आज भी वह विभिन्न औषधीय पौधों का उपयोग विभिन्न प्रकार की बीमारियों के उपचार में करते हैं। अपने व मवेशियों में सामान्य रूप से होने वाले रोग व उनके लक्षणों की पहचान कर वह परम्परागत वानस्पतिक ज्ञान द्वारा ही उपचार करते हैं। वनों के बीच उनकी संपत्ति उनके मवेशियों के झुण्ड हैं, जब कोई जानवर रोगग्रस्त हो जाता है तो वह जंगलों में होने वाली जड़ी-बूटियों, पेड़ों की जड़, छाल व पत्तियों के द्वारा उसका उपचार करते हैं। चूंकि वनों के भीतर अन्य चिकित्सा सुविधा उपलब्ध नहीं होती इसी कारण गूजर अपने पारम्परिक वानस्पतिक ज्ञान द्वारा रोगों का उपचार व निदान करते हैं।

गूजर अपने मवेशियों के लक्षणों व उनमें होने वाले परिवर्तन के आधार पर उसकी बीमारी की पहचान करते हैं। यह परम्परागत ज्ञान बुजुर्ग व्यक्तियों को होता है, हालांकि वह अनपढ़ हैं, लेकिन पौधे के नमूने से ही उसकी पहचान कर लेते हैं। यह ज्ञान मौखिक रूप से पीढ़ी दर पीढ़ी संचरित होता है, यह उपचार व निदान काढ़े, रस, पेस्ट, पाउडर, अर्क, मरहम और जलसेक के रूप में होता है।

गूजरों का विश्वास है कि कुछ रोग मनुष्य व जानवरों में समान प्रकृति के होते हैं, उनके उपचार में भी समान औषधि का प्रयोग किया जा सकता है, पूर्वकाल में जब गूजर वार्षिक पलायन करते थे तो पहाड़ियों में होने वाली विभिन्न प्रकार की औषधियों का वह संचरण कर लेते थे, जिसका उपयोग वह आवश्यकता अनुसार करते रहते थे। परन्तु आज घुमन्तू जीवन समाप्त होने के कारण उच्च हिमालयी क्षेत्रों में जाना बन्द हो गया है साथ ही उच्च हिमालयी क्षेत्रों के पौधों की प्रजातियों के परम्परागत प्रयोग का ज्ञान भी विलुप्त हो गया है।

गूजर प्रकृति के विशिष्ट औषधीय गुणों वाले पौधों का ज्ञान रखते हैं यह ज्ञान उनके पूर्वजों से मौखिक रूप से हस्तान्तरित होता हुआ है, जिसका प्रयोग उनके द्वारा स्वयं व अपने पशुओं के उपचार में करते हैं। गूजरों द्वारा रोगों के निदान व उपचार के लिए निम्न पौधों का पारंपरिक आधार पर प्रयोग करते हैं-

बेल- इस पौधे के फलों का रस शरीर के ताप को कम करने व दस्त लगने पर दिया जाता है, बुखार आने पर बेल वृक्ष की छाल का अर्क दिया जाता है। पिसी हुई बेल (फल) को गोमूत्र में मिलाकर सरसों के तेल के साथ गर्म कर रखा जाता है, गूजर पद्धति में इस तेल को कान में डालने से बहरेपन की समस्या समाप्त होती है।

अरू- इसकी छाल व पत्ती प्रयोग में आती है। पारंपरिक रूप से गूजरों द्वारा सर्प के काटने पर इसके तने की छाल का रस दिया जाता है, काटने वाले स्थान पर पत्ती का पेस्ट बनाकर लगाया जाता है, इसके पत्ते को उबाल कर खाने से बुखार में भी आराम होता है व इसकी छाल का रस बावासीर को ठीक करने में सहायक होता है।

नीम- पारंपरिक रूप से गूजरों द्वारा इसके ताजे उबले पत्ते त्वचा रोग में दिये जाते हैं। आंत के कीड़ों को बाहर निकालने के लिए इसकी पत्तियों का काढ़ा दिया जाता है, सूखे पत्तों का पाउडर पीड़ित बच्चे के गुदा पर लगाया जाता है जिससे आंत के कीड़े बाहर आते हैं। पत्तों का पेस्ट जोड़ों के दर्द में बाधने से आराम होता है।

अमलतास- गूजरों द्वारा पारंपरिक रूप से इसके बीज, जड़, पत्ती को औषधि के रूप में प्रयुक्त किया जाता है। बिच्छु के काट लेने पर इसके बीज को उस जगह पर रगड़ने से आराम मिलता है, पीसे बीज को शहद में

मिलाकर टॉन्सिल पर रगड़ा जाता है तथा बुखार व त्वचा रोग में दूध के साथ अमलतास की जड़ का रस मिलाकर पिलाया जाता है। इसकी पत्तियों का पेस्ट बनाकर उसका लेप सूजन व दर्द में राहत देता है।

बरगद- पारंपरागत रूप से गूजरोँ द्वारा इसकी जड़ व तना प्रयोग में लिया जाता है, इसके तने से निकलने वाला तरल पदार्थ उपयोगी होता है जो कांटों को शरीर से बाहर निकालने में सहायक होता है जो अन्दर टूट गये हैं। उनके अनुसार इस तरल पदार्थ को बतासे में सुबह नास्ते से पहले सेवन करने से प्रजनन शक्ति बढ़ती है।

अर्जुन वृक्ष- पारंपरिक रूप से गूजरोँ द्वारा इस वृक्ष की छाल का पेस्ट बनाकर टूटी हड्डी को जोड़ने में लगाया जाता है, इसकी छाल को रात भर पानी में डुबाकर रखने व सुबह नाश्ते से पहले इस पानी को पीने से हृदय रोग की समस्या ठीक होती है। बुजुर्ग गूजरोँ के अनुसार सुबह-सुबह जल्दी उठकर इसकी जड़ों को कमर में कसने से बुखार भी उतर जाता है।

सत्तावर- गूजरोँ के पारंपरिक ज्ञान के अनुसार इसके रस को चीनी व दूध के साथ पीने से शारीरिक कमजोरी दूर होती है इसकी जड़ का पाउडर दूध के उत्पादन को बढ़ाता है। यह मनुष्य व पशु दोनों के लिए लाभकारी है, यह दूध के साथ इसका पाउडर पीने से यह प्रजनन शक्ति को भी बढ़ाता है।

कुरी- यह झाड़ीनुमा पौधा है जो तराई भाबर में यह खरपतवार के रूप में फैला है। गूजर इसे मोरी कहते हैं, उनके ज्ञान के अनुसार इसकी पत्तियों को खाने से गूजर जैसे बीमार भी हो जाती है, इसकी जड़ का काढ़ा अतिसार में उपयोगी होता है।

मोथा- गूजर इसे त्रिजड़ी कहते हैं उनकी चिकित्सा पद्धति में इसकी जड़ का काढ़ा सांप, बिच्छु के जहर के लिए एक अच्छा एंटीडोट का काम करता है। इसके जड़ का चूर्ण पेट के रोगों को ठीक करता है।

दुब्डी- गूजर इसे डड जड़ी के नाम से जानते हैं। गूजरोँ के पारंपरिक ज्ञान के अनुसार इस पौधे का रस पेचिश के लिए उपयोगी है, तथा इसके पत्तों के रस को आंखों पर लगाने से आंख की समस्याएं भी दूर होती है पौधे के काढ़े से मादा में दूध उत्पादन बढ़ता है। इस पौधे से निकलने वाला तरल पदार्थ बाहरी घाव पर लगाने से रक्त स्रावण रुक जाता है व घाव जल्दी ठीक हो जाते हैं।

छुईमुई- इसे गूजर शर्मी जड़ी कहते हैं, गूजरोँ के परंपरागत ज्ञान के अनुसार इसकी पत्तियों का रस माईग्रेन, पेचिश, बुखार व बावासीर में दिया जाता है। गूजरोँ की चिकित्सा पद्धति में कोबरा सांप के काटने पर इसकी जड़ को चबाया जाता है।

गिलोय- गूजरोँ की पारंपरिक पद्धति में मच्छरों के काटने से बुखार आने पर पत्ती और तने का रस दिया जाता है आंतों के कीड़े मारने के लिए ताजा पत्तियों व तने का काढ़ा बनाकर दिया जाता है, ताजा काटकर मवेशियों को देने से दूध उत्पादन में वृद्धि होती है। इसकी जड़ मूत्र संबंधी विकारों में भी उपयोगी होती है।

गूजरोँ के जीवन में पारम्परिक ज्ञान की महती भूमिका है, आज भी वह अपने परिवेश, प्रकृति से प्राप्त जड़ी बूटियों (एथनो) लोक चिकित्सा पर अटूट विश्वास करते हैं। उनके मवेशियों व स्वयं के स्वास्थ्य देखभाल में वन से अर्जित वनस्पतियों की महत्वपूर्ण भूमिका है। उनके पास पारम्परिक पशु चिकित्सा का खजाना है, आर्थिक स्थिति ठीक ना होने व वनों में अन्य चिकित्सा उपलब्ध न होने के कारण वह इस पर निर्भर हैं। समुदाय में यह ज्ञान पीढ़ियों से चला आ रहा है, इस प्रकार गूजर अपने परिवेश के पर्यावरण व वृक्षों का ज्ञान रखते हैं व सहजीवन सिद्धान्त के आधार पर जीवन यापन करते हैं।

वर्तमान चुनौतिया व निष्कर्ष

वर्तमान में परिवर्तनों की प्रक्रिया में बदलती जीवन पद्धति व वन गूजरों की आर्थिक स्थिति से ज्ञात होता है कि आज वनों से गूजरों को हटाने का प्रयास हो रहा है क्योंकि उनके घुमंतु प्रणाली समाप्त होने से वन क्षेत्रों पर अत्यधिक पारिस्थितिकी दबाव उत्पन्न हो रहा है, जिससे समुदाय के सदस्यों व पारिस्थितिकी के संबंधों के कमजोर हो रहे हैं। वन नियमों ने इसमें एक महत्वपूर्ण भूमिका निभाई है क्योंकि जिनके पास जंगलों में वन चराई, लोंपिंग का उपयोग करने के लिए अनुमति नहीं है, उनको रोका जाता है, इन परम्परागत पशुचारक द्वारा आज भी बड़ी संख्या में मवेशी पाले जाते हैं, जिनके चारे के लिए वह सीमित वन क्षेत्रों पर ही निर्भर हैं। वन विभाग ने सभी गूजर परिवारों को चराई के लिए परमिट नहीं दिया है, वर्तमान में यह खत्ते स्थायी रूप में परिवर्तित होने हेतु बाध्य हो गये है व वानिकी नियमों के अधीन आने के कारण इनका मौसमी प्रवास व प्रवजन बन्द हो गया है। जिस कारण सम्पूर्ण दबाव तराई-भाबर के सीमित वन क्षेत्रों पर आ गया है। पूर्वकाल में जब गूजर गर्मी के मौसम में उच्च हिमालयी क्षेत्रों को चले जाते थे तो इस क्षेत्र की वनस्पति व घास के चरागाहों को भी बढ़ने का मौका मिल जाता था किन्तु आज परिस्थिति बदल गयी है।

वनवासी समुदायों का वनों और प्राकृतिक संसाधनों के साथ आत्मिक, सांस्कृतिक, और सहजीवी संबंध रहा है। जब तक वन संसाधन इनके संरक्षण में थे और तब तक इन्हे अपनी आवश्यकताओं को पूरा करने में किसी भी प्रकार की कठिनाइयों का सामना नहीं करना पड़ता था। वनों के सीमांकन कर राज्य द्वारा चरागाहों में प्रवेश पर प्रतिबंध लगाये जाने व चारागाहों में घास की कमी हो जाने के कारण वन गूजरों को चारे के लिए पेड़ों पर अधिक निर्भर रहना पड़ता है। जंगल के लिए उनके पारंपरिक अधिकारों को समाप्त कर दिया गया है इस प्रकार उनके खानाबदोश जीवन पर प्रभाव पड़ा, जो वन संसाधनों पर ही निर्भर था। गूजरों के लिए कृषि व अन्य कार्य एक अज्ञात दुनिया है। वन संसाधनों तक पहुंच नहीं होने से उनका वनवासी जीवन बिखर रहा है। गूजर वन विभाग के साथ जानकारी भी साझा करना चाहते हैं हालांकि आज तक वन विभाग, अथवा किसी संस्था व विशेषज्ञों ने भी वन गूजरों को वन प्रबन्धन में सहयोगी के रूप में स्वीकार नहीं किया। अधिकांश वन विशेषज्ञों द्वारा गूजरों को प्रकृति व पर्यावरण के लिए खतरा माना जाता है, उनका उद्देश्य वनों व राष्ट्रीय उद्यान की रक्षा करना है। अनुसंधानकर्ता सामुदायिक प्रबंधन की संभावना को अनदेखा करते हैं, वन गूजरों को निर्णय लेने वाली संस्था से अलग रखा जाता है इनके लिए कोई योजना आज तक गम्भीरता पहलुओं पर केंद्रित हैं, उसमें आजीविका, परम्परागत ज्ञान और संसाधनों के साथ उनका घनिष्ठ संबंध है। इस बीच परिवर्तन जारी है जो उन्हें हाशिए की ओर धकेल रहा है और अन्य आदिवासी समुदायों की भांति वनवासी गूजर समुदाय अपनी परम्परागत विरासत व पहचान तेजी से खो रहा है। इस परम्परागत ज्ञान व विरासत को समय से बचाया जाना आवश्यक है, संरक्षण के आभाव में सदियों से संचित इस ज्ञान को संरक्षित नहीं किया गया तो यह शीघ्र लुप्त होकर इतिहास की अविरल धारा में विलीन हो जाएगा।

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भारत में आदिवासी समाज की शैक्षिक, सामाजिक, राजनितिक, आर्थिक, धार्मिक और सांस्कृतिक समस्याएँ

डॉ० फरहत मंसूरी

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सारांश

आदिवासी समाज की शैक्षिक, सामाजिक, राजनितिक, आर्थिक, धार्मिक और सांस्कृतिक समस्याएँ हैं, इनमें से कुछ समस्याएँ ऐसी हैं जिन्हें जनजातिय समूह स्वयं जन्म देते हैं। कुछ समस्याएँ ऐसी हैं जो भौगोलिक पर्यावरण के परिणाम स्वरूप जन्म लेती हैं तो वहीं पर कुछ समस्याएँ नगरीय या सभ्य समाज में संपर्क में आने के कारण उत्पन्न होती हैं। अधिकांश: समस्याओं को दूर करने के लिए शासन के द्वारा विभिन्न योजनाओं का क्रियान्वयन करके आदिवासी समाज की समस्याओं को दूर करने का प्रयास किया जा रहा है परंतु आदिवासी समाज में जागरूकता की कमी होने के कारण उनका सम्पूर्ण विकास नहीं हो पर रहा है। आवश्यकता है आदिवासी समाज में जागरूकता लाने की, साथ ही उन्हें शासन की योजनाओं का लाभ उठाने के लिए प्रेरित किया जाए।

मुख्यशब्द— आदिवासी, समाज, शैक्षिक, सांस्कृतिक, आर्थिक, लैंगिक, निर्धनता।

प्रस्तावना

जनजातियों का सम्पूर्ण जीवन समस्याओं से ग्रस्त है। अतः समस्याएँ कितनी हैं, यह कहना अत्यन्त ही कठिन है। आदिवासी समाज दूर—दराज और दुर्गम क्षेत्रों में रहने के कारण अपनी मौलिक आवश्यकताओं को पूर्ण नहीं कर पाता है, जिस कारण उन्हें अनेक समस्याओं का सामना करना पड़ता है। आदिवासी समाज की तीन मौलिक समस्याएँ हैं — निर्धनता, ऋण प्रस्तता और भूमि पृथक्करण। इन मूल समस्याओं के कारण अनेक समस्याएँ जन्म लेती हैं स्वास्थ्य, पोषण, अशिक्षा, आर्थिक पिछड़ापन एवं असुरक्षित आजिविका के साधनों के कारण आदिवासियों को कई स्वास्थ्य समस्याओं का सामना करना पड़ता है। आदिवासी क्षेत्रों में मलेरिया, क्षय रोग, पीलिया, हैजा तथा अतिसार जैसी बीमारियाँ व्याप्त रहती हैं। वर्तमान समय में आदिवासियों में अपनी संस्कृति, परम्परा और अपनी पहचान को सुरक्षित रखने की समस्या भी उत्पन्न हो गई है। आदिवासी महिलाओं के लैंगिक मुद्दे भी वर्तमान समय में हमें देखने और सुनने को मिल रहे हैं।

शोध की अध्ययन पद्धति :- प्रस्तुत शोध पत्र में अध्ययन से संबंधित तथ्यों को एकत्र करने के लिए वर्णात्मक अनुसंधान पद्धति के माध्यम से द्वितीयक स्रोतों का प्रयोग करते हुए तथ्यों को एकत्र किया गया है।

शोध के उद्देश्य :-

1. आदिवासी समाज का तात्पर्य।
 2. आदिवासी समाज की सामाजिक समस्याओं की जानकारी प्राप्त करना।
 3. आदिवासी समाज की स्वास्थ्य संबंधी समस्या की जानकारी प्राप्त करना।
 4. आदिवासी समाज की लैंगिक, शैक्षिक, धार्मिक समस्याओं की जानकारी प्राप्त करना।
 5. आदिवासी समाज के विकास के लिए चलाई जा रही योजनाओं की जानकारी प्राप्त करना।
- आदिवासी समाज अपेक्षित रूप से एक पृथक समाज है, जिसकी एक निश्चित संस्कृति — भाषा एवं धर्म है। आज के विश्व में आदिवासी अपेक्षित रूप से सामाजिक तथा आर्थिक दृष्टि से पिछड़े हैं। आदिवासी शब्द दो शब्दों से मिलकर बना है और इसका अर्थ मूल निवासी होता है। महात्मा गांधी जी ने आदिवासियों को गिरीजन

(पहाड़ पर रहने वाले लोग) कह कर पूकारा है। भारतीय संविधान में आदिवासियों के लिए अनुसूचित जनजातिय पद का उपयोग किया गया है।

- नगरीय और सभ्य समाजों के संपर्क में आने के कारण आदिवासियों में कई सामाजिक समस्याओं का जन्म हुआ है, अब आदिवासियों में बालविवाह होने लगे हैं, जो उच्च समझे जाने वाले हिंदूओं के संपर्क का परिणाम है। पहले आदिवासियों में विवाह साधारणता: युवा अवस्था में होते थे। आदिवासियों में एक और सामाजिक समस्या का विकास हुआ है, वह है मुद्रा अर्थ व्यवस्था के कारण नगद कन्या मूल्य। पहले कन्या मूल्य वस्तुओं के रूप में दिया जाता था, जो लोग नगद कन्या मूल्य नहीं दे पाते उनके लिए विवाह करना एक कठिन कार्य हो गया है। शिक्षा व मनोरंजन के केन्द्र – युवा ग्रहों का पतन, वैश्यावृत्ति एवं यौन रोगों का पनपना भी आदिवासी समाज की सामाजिक समस्याओं के अंतर्गत आता है।
- आदिवासी समाज के लोगों को निर्धनता, परिस्थिति संबंधी कारणों तथा नगरीय संस्कृति के संपर्क में आने के कारण अनेक स्वास्थ्य संबंधित समस्याओं का सामना करना पड़ रहा है, जिनमें मुख्यतः वस्त्रों का अभाव, विविध रोग व चिकित्सा सुविधाओं का अभाव, संतुलित भोजन व पेय पदार्थों की कमी है।
- प्राकृतिक पर्यावरणके क्षय, विशेषता वनों के विनाश व संसाधनों की घटती मात्रा के कारण जनजातिय महिलाओं की स्थिति पर गहरा प्रभाव डाला है। खनन व उद्योग हेतु जनजातिय क्षेत्रों का खुलना तथा उनका व्यवसायीकरण आदिवासियों के स्त्री-पुरुषों को बाजार अर्थ व्यवस्था के हथकंडों का शिकार बनाने में सहायक सिद्ध हुआ है। इससे उपभोगवाद तथा महिलाओं को उपभोग की वस्तु समझने की अवधारणा को मजबूती मिली है।
जनजातियों में शिक्षा का अभाव है। अशिक्षा के कारण ये अनेक अंधविश्वासों, कुरितियों व कुसंस्कारों से घिरी हुई हैं। आदिवासी लोग आधुनिक शिक्षा के प्रति उदासीन हैं, क्योंकि यह शिक्षा उनके लिए अनुत्पादक है। जो लोग आधुनिक शिक्षा ग्रहण कर लेते हैं, वे अपनी आदिवासी संस्कृति से दूर हो जाते हैं और अपनी मूल संस्कृति को घृणा की दृष्टि से देखने लगते हैं, तथा आज की शिक्षा जीवन-निर्वाह का निश्चित साधन प्रदान नहीं करती है। अतः शिक्षित व्यक्तियों को बेकारी का सामना करना पड़ता है।
- आदिवासी समाज के लिए विभिन्न योजना चलाई जा रही है—
 १. छात्रावास एवं आश्रम शालाएं योजना
 २. विमुक्त जाति के छात्र-छात्राओं के लिए आश्रम एवं प्री-मैट्रिक छात्रावास
 ३. छात्रग्रह योजना
 ४. राज्य छात्रवृत्ति
 ५. मैट्रिकोत्तर छात्रवृत्ति
 ६. अस्वच्छ धंधों में लगे परिवारों के बच्चों के लिए केन्द्र प्रवर्तित योजनातर्गत विशेष छात्रवृत्ति
 ७. विद्यार्थी कल्याण कार्यक्रम
 ८. कन्या साक्षरता प्रोत्साहन
 ९. निःशुल्क पाठ्य सामग्री का प्रदाय
 १०. परीक्षा पूर्ण प्रशिक्षण केन्द्र

११. अनुसूचित जातिय राहत योजना
१२. अस्पृशता निवारण अंतर्जातिय विवाह प्रोत्साहन पुरुस्कार योजना
१३. दाई प्रोत्साहन योजना
१४. प्रशिक्षण सह उत्पादन केन्द्र
१५. अस्वच्छ धंधों का व्यवसायीकरण
१६. स्वरोजगार योजना
१७. कृषि विकास कार्यक्रम
१८. अनुसूचित जातिय बस्तियों का सघन विकास
१९. प्रशिष्टा योजना

निष्कर्ष :-

प्रस्तुत शोध-पत्र से स्पष्ट होता है कि आदिवासी समाज के लोगों का संपूर्ण जीवन अनेक समस्याओं से घिरा हुआ है। आदिवासी समाज जो कि अधिकांश रूप से जंगलों, पर्वतों और दुर्गम स्थानों में निवास करता है, उनके जीवन स्तर, जीवनयापन, सांस्कृतिक और सामाजिक अस्मिताओं, सुविधाओं के अभाव, संसाधनों की कमी, स्वास्थ्य संबंधी विकार ऐसे अनेक पक्ष हैं जो आदिवासी समस्याओं को जन्म देते हैं। इन समस्याओं को दूर करने के लिए शासन के द्वारा समय-समय पर विभिन्न योजनाएँ चलाई जा रही हैं, परंतु आदिवासी समाज में इन योजनाओं के प्रति उदासीनता होने के कारण इनका समुचित विकास नहीं हो पा रहा है। आदिवासी समाज की समस्याओं को दूर करने के लिए आवश्यकता है कि उन्हें शासन की योजनाओं के प्रति जागरूक करे।

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जल, जंगल और जमीन संबंधी आदिवासी समुदाय की समस्याएं और सुझाव

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Abstract

भारतीय आदिवासी समुदाय का इतिहास संघर्ष का इतिहास रहा है। हजारों साल पहले आदिवासी समुदाय को सभ्यता से बहिष्कृत कर जंगलों में धकेल दिया गया था। तब से यह समुदाय जंगल में रहते हुए अपने पवित्र संस्कृति की विरासत को कायम रखकर पूरे आत्मसम्मान के साथ जीवन जीता हुआ नजर आ रहा है। आदिवासी समाज के संस्कृति में मानवीयता का गुण अतपोत भरा हुआ दिखाई देता है। उनके आचरण में सत्य, दया, करुणा, प्रेम, सौदार्य, भाईचारा, अतिथि सत्कार ऐसी कई गुण कूट-कूट कर भरे हुए दिखाई देते हैं। जब-जब आदिवासी समुदाय के संस्कृति, परंपरा, जल, जंगल और जमीन पर बाहरी आक्रमण हुआ तब तब यह लोग बाहरी आक्रमण के खिलाफ एकसंग होकर खड़े हुए और उनका कड़ा सामना किया। इस तरह से आदिवासी समुदाय की अस्मिता का प्रश्न उनके जल, जंगल, जमीन तथा प्राकृतिक संसाधनों के अधिकारों से जुड़ा है। उनके पास अगर जल, जंगल, जमीन नहीं हो तो उनको जीवनयापन करना बंद हो जाएगा। इस तरह उनका अस्तित्व ही खत्म हो जाएगा। इसीलिए आदिवासी समुदाय की लड़ाई पर्यावरण की रक्षा के लिए लड़ी गई है। विकास की सारी रुकावट के लिए सरकार को दोषी ठहरा दिया जाता है। आदिवासियों का विकास सचमुच तभी संभव हो पाता है, जब सुविधाओं की पहुंच में आनेवाली बाधाओं को और नेतृत्व के नाम पर किए जानेवाले शोषण को दूर किया जा सके।

Keywords:- जल, जंगल, जमीन, आदिवासी समुदाय

प्रस्तावना

भारत में प्राचीन काल से आदिम जनजातियां जंगलों, पहाड़ों में निवास करती हैं। उनका जीवन प्रकृति पर निर्भर होता है। प्रकृति की रक्षा करना वे अपना परम कर्तव्य मानते हैं। उनकी संस्कृति और सभ्यता बहुत ही मोल्यवान थी। पंडित जवाहरलाल नेहरूजी कहते हैं कि, 'जनजातिय लोक और जनजातिय संस्कृति बिल्कुल निकृष्ट नहीं है। कुछ अपराधों को छोड़कर जनजातिय जीवन आधुनिक जीवन की अपेक्षा अधिक अच्छा है। हम जनजातियों से अनुशासन प्रियता, सहयोग एवं सहकारिता की भावना, प्रजातांत्रिक ढंग से कार्य की भावना, मित्रता, एकता जैसे आदि अनेक गुणों को सीख सकते हैं।' भारत में कई ऐसे विभिन्न प्रकार की जनजातियां निवास करती हैं। भारत के दुर्गम क्षेत्रों में आज भी ऐसे अनेक मानव समूह हैं, जो हजारों वर्षों से शेष विश्व की सभ्यता से दूर हैं। तथापि अपनी सामाजिक और सांस्कृतिक चेतना की पहचान बनाए हुए हैं। पुरातात्विक अथवा साहित्यिक प्रमाण इस बात की पुष्टि करते हैं कि, भारत के मूल निवासी यही जनजातिय वर्ग थे। उनका जीवन जीने का तरीका बहुत ही सरल था।

प्रारंभ में अंग्रेज सरकार की यह नीति थी कि, भारत के आदिवासी लोगों को सभ्य समाज से अलग ही रखा जाए और जब अशांति या विद्रोह की संभावना हो तो समय अनुसार कानून और न्याय के द्वारा उनको बंदिस्त किया जाए। यह इस नीति में कुछ वर्षों बाद अंग्रेजों ने बदलाव किया जब अंग्रेज मिशनरियों का और अधिकारियों का ध्यान आदिवासी क्षेत्रों में पाई जानेवाली प्राकृतिक वनस्पति, उपजाऊ भूमि और खनिज संसाधनों पर पड़ी तब से उनका पूरा ध्यान इस क्षेत्र पर आकर्षित हुआ। और उन्होंने आदिवासी क्षेत्रों

में कर वसूल करने के लिए जमींदारों को नियुक्त किया और इस तरह जमींदार जबरन में कर वसूल करने लगे। जो आदिवासी कर देने में असमर्थ होते थे, उनकी भूमि इस जमींदारों द्वारा छीन ली जाती थी। इस तरह से भूमि हस्तांतरण की प्रक्रिया के कारण आदिवासी और गैर आदिवासियों के बीच में कई संघर्ष हुए। इन सारी आंदोलनों को अंग्रेजों ने सैन्य बल के द्वारा शांत कर दिया गया। इस तरह आदिवासियों का संगठन देखकर ब्रिटिश सरकार को मजबूरन आदिवासियों के विकास की ओर ध्यान देना पड़ा। ताकि भविष्य में इस तरह से क्रांतिकारी विद्रोह ना हो और इसका ब्रिटिश सरकार को नुकसान ना पहुँचे। इसीलिए आदिवासियों का विकास करने के लिए 'रेगुलेशन एक्ट 1796 के तहत आदिवासी मुखियाओं तथा उपमुखियाओंको ₹15000 वार्षिक पेंशन देने के साथ-साथ कई दीवानी एवं फौजदारी अधिकार भी प्रदान किए गए।' इस तरह आदिवासी समुदाय की पहचान उनकी अस्मिता से जुड़ी हुई है। आदिवासी समाज में आदिवासी अपनी समान जीवन स्थितियों एवं दुख दर्द को एक साथ समझते हुए मानवता को अपनाते हैं।

जल, जंगल और जमीन संबंधी आदिवासी समुदाय की समस्याएं :-

भारतीय आदिवासी समुदाय का इतिहास संघर्ष का इतिहास रहा है। हजारों साल पहले आदिवासी समुदाय को सभ्यता से बहिष्कृत कर जंगलों में धकेल दिया गया था। तब से यह समुदाय जंगल में रहते हुए अपने पवित्र संस्कृति की विरासत को कायम रखकर पूरे आत्मसम्मान के साथ जीवन जीता हुआ नजर आ रहा है। जब-जब आदिवासी समुदाय के संस्कृति, परंपरा, जल, जंगल और जमीन पर बाहरी आक्रमण हुआ तब तब यह लोग बाहरी आक्रमण के खिलाफ एकसंग होकर खड़े हुए। और बाहरी आक्रमण का कड़ा सामना किया। इस तरह से आदिवासी समुदाय की अस्मिता का प्रश्न उनके जल, जंगल, जमीन तथा प्राकृतिक संसाधनों के अधिकारों से जुड़ा है। उनके पास अगर जल, जंगल, जमीन नहीं हो तो उनको जीवनयापन करना बंद हो जाएगा और उनका अस्तित्व ही खत्म हो जाएगा। इसीलिए आदिवासी समुदाय की लड़ाई पर्यावरण की रक्षा के लिए लड़ी गई है। पहली बार जब उनके जल, जंगल, जमीन पर अंग्रेजों ने हमला किया तब अंग्रेजों के खिलाफ कोल विद्रोह (1785), संथाल विद्रोह (1855), मुंडा विद्रोह (१९००) इन आंदोलनों के द्वारा अंग्रेजों को हैरान किया गया था।

इस प्रकार आदिवासी समाज सभ्य समाज से अलग-थलग था। मगर अस्पृश्य कभी नहीं रहा। उसके जीवनी एवं लोकानुरंजन में सामूहिकता है। ब्रिटिश शासन यह जानता था कि, आजादी की कुर्बानी अगर सबसे ज्यादा किसी समाज ने दी है, तो वह आदिवासी समाज ही है। आदिवासियों ने चाहे किसी कानून का उल्लंघन किया हो या न किया हो लेकिन इतना तो जरूर है कि, "विदेशी शासन के औपनिवेशिक चरित्र को सबसे पहले उन्होंने ही समझा और उसके बदले में उन पर बेतहाशा जुल्म ढाए गए। इसलिए उन्हें अपराधी जाती घोषित किया गया जिसका दंश आज तक यह समाज झेल रहा है।" सभ्य समाज में पाई जाने वाली कुरीतियां जैसे बाल विवाह, दहेज प्रथा, विधवा जीवन, सती प्रथा, पर्दा प्रथा से आदिवासी समाज कोसों दूर थे और आज भी इन समस्याओं से वे बहुत दूर है। अंतः सभ्य समाज को विकसित कहना और आदिवासी समाज को पिछड़ा कहना एक विचारशील प्रश्न आज मेरे सामने खड़ा है। इस समाज का बहुत कम हिस्सा लोकतंत्र एवं विकास से जुड़ पाया है। और इसे हम विडंबना ही कहेंगे कि संविधान में आदिवासी उत्थान से संबंधित बहुत सारे प्रावधान होने के बावजूद भी इस जनजाति के राजनीतिक प्रतिनिधित्व के बावजूद आदिवासी समाज अपनी विशिष्ट और अनूठी जीवन शैली के साथ अभी भी चल रहा है।

अध्ययन की विषयवस्तु

जनजाति के लोग पठारी और जंगली भागों में निवास करते हैं। आदिवासी जनजाति का सर्वांगीण विकास करने हेतु सरकार द्वारा विभिन्न प्रकार के प्रयास किए जा रहे हैं। विभिन्न प्रकार के विकासात्मक उपायों के माध्यम से आदिवासी जनजाति में सामाजिक परिवर्तन होते हुए दिखाई दे रहा है। सामाजिक परिवर्तन होते हुए कुछ अच्छे मूल्यों का विकास होता हुआ दिखाई देता है। आदिवासियों को विकास के मुख्य प्रवाह में लाने के लिए जो भी प्रयास किए जा रहे हैं, उसका दुष्प्रभाव इस जनजाति पर हो रहा है। एक तरफ उनका नागरिकरण, संस्कृतिकरण, वैश्वीकरण, शिक्षा में परिवर्तन हो रहा है और खेती में भी सुधार हो रही है। तब उसी समय उसकी अपनी संस्कृति और मूल्यों का हास हो रहा है। उनका जीवन जिस पर है वह निसर्ग का भी हास हो रहा है। निहार रंजन राय ने भारतीय राष्ट्रीय कांग्रेस का संदर्भ देते हुए यह निष्कर्ष निकाला कि, 'एकोनिसवीं शताब्दी के अंतिम दशकों में कांग्रेस के एजेंडा में दलित वर्ग शामिल था, लेकिन आदिवासी समाज नहीं रहा। सर्वोच्च न्यायालय ने ११ जुलाई सन १९९७ के अपने एक निर्णय में स्पष्ट कहा कि, संविधान की मंशा है कि, अनुसूचित क्षेत्रों की जमीन हमेशा आदिवासियों की बनी रहे अन्यथा इन क्षेत्रों की शांति भंग होगी। अगर ऐसा नहीं हुआ तो इनके अस्तित्व को खतरा पैदा हो जाएगा।' वैश्वीकरण, शहरीकरण, औद्योगिकरण, रस्ते, प्रकल्प के निर्माण हेतु उनका जंगल और अन्य संपत्ति का भी नाश हो रहा है। उसी के साथ वन्य प्राणियों को भी संकट में डाल दिया जा रहा है। इन सारी समस्याओं को जानने के लिए इस विषय पर अनुसंधान करने का निश्चय किया गया है।

अध्ययन के उद्देश्य

प्रत्येक वैज्ञानिक शोध के मूल में कोई न कोई उद्देश्य अवश्य होता है। किसी भी चीज को जानने की इच्छा ही अध्ययनकर्ता को अध्ययन क्षेत्र में आमंत्रित करता है। सामाजिक शोध सामाजिक वास्तविकता से सम्बन्धित है। अतः इसका उद्देश्य सामाजिक वास्तविकता को यथा सम्भव वस्तुनिष्ठ एवं क्रमबद्ध रूप में समझना है। इसका उद्देश्य केवल ज्ञान प्राप्त करना नहीं है। अपितु ज्ञान को व्यवहारिक जीवन में पाई जाने वाली समस्याओं के समाधान केलिये प्रयोग में लाना है। किसी भी अनुसंधान का मौलिक उद्देश्य ज्ञान में वृद्धि करना होता है। इस उद्देश्य को सफल करने का प्रयास किया गया है। इस अनुसंधान विषय के लिए निम्न उद्देश्य निर्धारित किये गये थे। :-

१) आदिवासियों के जल, जंगल और जमीन के बदलते प्रतिमाणों का अध्ययन करना।

उपकल्पना

शोध कार्य हेतु उपकल्पना एवं परिकल्पना विशिष्ट होनी चाहिए, क्योंकि अत्यंत सामान्य परिकल्पना की स्थिति में यथार्थ निष्कर्ष प्राप्त नहीं हो सकता। उपकल्पना सामाजिक अनुसंधान का अत्यंत महत्वपूर्ण चरण है। उपकल्पना दो अथवा दो से अधिक चरों के बीच अनुभवमुलक संबंध का अनुमानित विवरण है। उपकल्पना एक प्रारम्भिक विचार है, जो सामाजिक तथ्यों व घटनाओं की खोज करने में मदद करती है। इस अनुसंधान विषय के उपकल्पना यह थे।

१) औद्योगिकरण, नागरिकरण, भूमंडलीकरण से आदिवासियों के जल, जंगल और जमीन की व्यवस्था में परिवर्तन हो रहा है।

संशोधन ढांचा

प्रस्तुत अनुसंधान कार्य में अनुसंधान प्ररचना का स्वरूप वर्णनात्मक है। वर्णनात्मक शोध प्ररचना में अध्ययन विषय के संबंध में उपलब्धियों का वर्णनात्मक विवरण प्रस्तुत किया गया है। जिसके माध्यम से शोध समस्या के विभिन्न आयामों पर प्रकाश पढ़ सकें और अध्ययन का सही निष्कर्ष निकालने के लिए उपयोगी साबित होता है।

आदिवासियों में जल, जंगल, जमीन को बचाए रखने के लिए टोटम की व्यवस्था महत्वपूर्ण दिखाई देता है। टोटम के माध्यम से आदिवासी समुदाय में वृक्षों को देवताओं का निवास स्थान मानकर वे उनकी रक्षा करते हैं। इस तरह से आदिम समाज में पौधों, पशुओं को बचाए रखने का प्रयास किया गया है। आज भी बड़े पैमाने पर जल, जंगल, जमीन की रक्षा आदिवासियों द्वारा ही किया जा रहा है। जल, जंगल के विध्वंस का कारण यहां के ठेकेदार, जंगल अधिकारी और कुछ स्थानीय नेताओं की मिलीभगत का नतीजा दिखाई देता है। आदिवासी समुदाय ने जिनकी हजारों सालों से रक्षण करता आया है। उसकी ही हानि होती जा रही है। जंगल गया तो जमीन भी जाती है और इससे जुड़ा जल की मात्रा भी कम होती है। इस तरह जंगल, जमीन और जल की त्रिवेणी संगम को छीन लिया जा रहा है। तो आदिवासियों के जीवन में बचा ही क्या है। इसीलिए उसकी रक्षा करने का फर्ज हर व्यक्ति का बनता है। जल, जंगल, जमीन की रक्षा करने के लिए केवल अकेला आदिवासी समुदाय संघर्ष करते हुए नजर आ रहा है। अगर जल, जंगल, जमीन का अस्त हो जाता है, तो पूरा सजीव सृष्टी ही नष्ट होने में देर नहीं लगती।

निष्कर्ष एवं सुझाव

विभिन्न तथ्यों की विवेचन एवं विश्लेषण के आधार पर प्रस्तुत निष्कर्ष इस सामाजिक यथार्थ को रेखांकित करते हैं कि, वर्तमान में आदिवासियों की आर्थिक स्थिति अत्यन्त ही दयनीय है। और वे गरीबी का जीवन व्यतीत कर रहे हैं। प्रशासन द्वारा उनकी स्थिति में सुधार करने केलिये अनेक योजनाएं कार्यरत की हैं। लेकिन इन सारी योजनाओं की सही तरह की जानकारी इस जनजाति के लोगों को ना होने के कारण, वे इन सारी योजनाओं का लाभ नहीं उठा पा रहे हैं। आदिवासी समाज के संस्कृति में मानवीयता का गुण ओतपोत भरा हुआ दिखाई देता है। उनके आचरण में सत्य, दया, करुणा, प्रेम, सौदार्य, भाईचारा, अतिथि सत्कार ऐसी कई गुण कूट-कूट कर भरे हुए दिखाई देते हैं। इसीलिए उनके इस भोलेपन का फायदा अन्य लोगों द्वारा दिया जा रहा है। इससे आदिवासियों की स्थिति दिन-ब-दिन बिखरती हुई दिखाई देती है।

आदिवासियों के हित के नाम पर चलाए जाने वाले आंदोलनों के तहत कभी जंगलों की कटाई की जाती, तो कभी भोले आदिवासियों को अपराधी कामों में झोंक दिया जाता है। दूसरों के कंधों पर रखकर बंदूक चलाना कुछ लोगों का पैसा कमाने का साधन हो गया है। विकास की सारी रुकावट के लिए सरकार को दोषी ठहरा दिया जाता है। आदिवासियों का विकास सचमुच तभी संभव हो पाता है, जब सुविधाओं की पहुंच में आनेवाली बाधाओं को और नेतृत्व के नाम पर किए जानेवाले शोषण को दूर किया जा सके। आदिवासी कहलाने के हकदार तभी है, जब वे अपनी जल, जंगल, जमीन, संस्कृति और परंपराओं को बचाए और बनाए रखने में समर्थ और यशस्वी हो।

□ सरकार द्वारा सभी जनजातियों के विकास के लिए विभिन्न तरह के प्रयास किए जा रहे हैं, मगर इन प्रयासों के बावजूद भी जनजातियों में विकास नहीं दिखाई देता है। इसकी वजह यह है कि सरकार द्वारा जो योजनाएं

लागू कि जाती है, वे योजनाएउन लोगों तक पहुँच नहीं पाती है। आज भी महाराष्ट्र के गढ़चिरोली जिले के भामरागढ़ तहसील में कोई कर्मचारी, अधिकारी नौकरी करने के लिए नहीं जा पाता है। क्योंकि वहाँ जाने के लिए सही तरह से रास्ता नहीं है। वहाँ के लोगों के लिए बिजली की सुविधा भी उपलब्ध नहीं है। आदिवासी विकास के लिए करोड़ों रुपए खर्च होते हैं।

□ आदिवासियोंकी अर्थव्यवस्था वन पर आधारित है। उनकेजीविका केप्रमुख आधार लकड़ी काटना, वन उपज संग्रहण, शहद संकलन, महुआ एकत्रण, तेंदूपत्ता संकलन आदि सभी कार्य वन से ही जुड़े हुए हैं लेकिन वनों पर सरकार का अधिकार होने केकारण आदिवासियों से उनकेअधिकार छीन लिए हैं। जिससे आदिवासियोंकी स्थिति निम्न होती जा रही है। आये दिन उन्हें वन विभाग अधिकारियों का सामना करना पड़ता है। प्रशासनकोआदिवासियों की अर्थव्यवस्था में सुधार केलिये वनों में उनकी सहभागिता सुनिश्चित करना चाहिए ताकि वे वनों से प्राप्त वस्तुओं कोप्राप्त कर सकेऔर अपनी अर्थव्यवस्था में सुधार ला सके।

□ आदिवासी समाज उच्च वर्ग की व्यवस्था से पीड़ित रहा है। उनका सभी अंगों से शोषण हुआ है। आदिवासी विभागों में शिक्षा देने के लिए आश्रम शालाओं का निर्माण किया गया है। मगर आश्रम शालाओं में बहुत ज्यादा भ्रष्टाचार होता है। आश्रम शालाओं में बच्चों को खाने के लिए अच्छा खाद्यान्न नहीं मिलता है। रहने की अच्छी सुविधा नहीं है। आश्रम शालाओं में अच्छी तरह से शिक्षा भी नहीं दी जाती है। आश्रम शालाओं में बच्चों का शोषण किया जाता है। ऐसी स्थिति होने के बाद बच्चे कैसे शिक्षा लेंगे। इस तरह से आदिवासि बच्चों में शिक्षा के प्रति उत्सुकता नहीं दिखाई देती है।

□ आदिवासियों की आर्थिक स्थिति भी धीरे-धीरे बिगड़ती हुई दिखाई दे रही है। उनके जल, जंगल, जमीन पर सरकारी एवं गैरसरकारी संघठनों द्वारा उनकी अच्छी संपन्न जमीन उनसे विकास के नाम पर छीना जा रहा है। इसके माध्यम से उनकी आर्थिक स्थिति बिगड़ी हुई दिखाई देती है। उनके जंगलों पर ठेकेदारों द्वारा कब्जा किया जा रहा है। उनके अशिक्षित होने का फायदा अमीर लोगों द्वारा उठाया जाता है। उनके ही जमीन पर उन्हें ही वेठबिगारी जैसे काम करना पड़ रहा है। उनके जंगलों से खनिज संपत्ती निकाली जा रही है। बड़े-बड़े कारखाने बनवाए जा रहे हैं। उस कारखाने में इन आदिवासियों के बच्चों को निचले दर्जे की काम पर रखा जा रहा है। इस तरह से उनकी आर्थिक स्थिति बहुत ही बिगड़ती जा रही है। इस कारण महाराष्ट्र के विदर्भ में किसानों की आत्महत्याओं में ज्यादा तो आदिवासी किसान की आत्महत्या होती हुई नजर आ रही है।

□ आदिवासी समाज आज की इस दौर में अपनी अस्मिता और अस्तित्व के संकट से जूझ रही है। जो इस जनजाति के अस्तित्व और पहचान के लिए अत्यंत खतरनाक है। इस समुदाय के लोगों से विकास के नाम से उनकी जमीन, जंगल छिनी जा रही है। सदियों से जंगल में रहने के बावजूद भी उन्हें उसी जंगल से बाहर निकालकर बेदखल किया जा रहा है।

□ जनजातिय इलाकों में गैर जनजातिय लोगों की बसावट से इस समुदाय की भाषा, संस्कृति, पर्यावरण लुप्त होने के कगार पर आ गई है। औद्योगिकरण के नाम से उनके जंगल को काटा जा रहा है। इस तरह से जंगल के वनऔषधि लुप्त होते जा रही है। जिसकी उन्होंने सदियों से रक्षा करते आए हैं।

□ शासन द्वारा आदिवासियों के उत्थान के लिए कई प्रकार की योजनाएं लागू की अधिकांश योजना और सफल भी हुई है। क्योंकि योजना बनाने में स्थानीय आदिवासी लोगों से किसी प्रकार से सलाह नहीं किया

गया। मात्र बजट खर्च करने के लिए योजनाएं लागू की जाती है। शासन द्वारा सामग्री तो आदिवासियों को प्रदान किया जाता है। लेकिन उपयोग करने की विधि नहीं बताई जाती।

□ जंगल जमीन के चक्कर में एक गांव के आदिवासी दूसरे गांव के आदिवासी से लड़ कर मर रहे हैं। जंगल जमीन के गांव वाले आतंकवादियों का सहारा लेकर अपने नाम से करने का प्रयास कर रहे हैं। यह आतंकवादी आदिवासी लोगों और सरकारी अमल दारो को डराते धमकाते हैं। जंगल तो न हो रहा है ताकि गांव वाले आपस में लड़कर एक दूसरों का दुश्मन बन जा रहे हैं। इसका फायदा उस भूमाफिया, दलाल लोग, व्यापारी लोग ले रहे है। आतंकवादियों द्वारा इनका शोषण होते हुए दिखाई दे रहा है।

□ संदर्भ

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जनजातीय आंदोलन (प्राचीनकाल से वर्तमान तक एक विश्लेषात्मक अध्ययन)

डॉ. संजय प्रसाद

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भारत में जनजातीय आंदोलनों की शुरुआत- ब्रिटिश शासनकाल में हुई। जनजातीय आंदोलन प्रथमतः ग्राम सुधार एवं धार्मिक पुनरूत्थान के रूप में हुए जो बाद में राजनैतिक आंदोलन का स्वरूप ग्रहण करती चले गये। 1857 के आंदोलन से प्रभावित होकर जनजातियों ने अपनी अस्मिता एवं स्वतंत्रता के बचाव के लिए अनेक आंदोलन किये। सूदखोरो एवं जमींदारों के चंगुल से मुक्ति के प्रयास ने भी आंदोलन का स्वरूप ग्रहण कर लिया था।

पिछले 2.3 दशकों से जनजातियाँ (आदिवासियों) के मानवाधिकारों के हनन की घटनाएं बढ़ती जा रही हैं। भारतीय संविधान की धारा 342 में जनजातियों को अनुसूचित जनजाति का दर्जा दिया गया है। धारा 366 (25) में जनजातियों की परिभाषा इस प्रकार की गई है।

वे वन्य-जातियाँ अथवा जन-समुदाय जिन्हें संविधान के धारा 342 में अनुसूचित- जातियाँ कहा गया है वे जनजातियाँ कहलाती हैं। जनजातियों की अनेक श्रेणियाँ हैं, सीमांत जनजातियाँ जो उत्तरी-पूर्वी भारत के राज्यों जैसे:- अरुणाचल प्रदेश, मणिपुर, असम, मिजोरम, मेघालय, त्रिपुरा और नागालैंड में निवास करती हैं। इन प्रांतों में रहने वाली जनजातियों का 11 प्रतिशत है। इसके अलावा कुछ अन्य जनजातियाँ भी हैं जो देश के विभिन्न भूभागों में निवास करती हैं। मध्यप्रदेश, राजस्थान, गुजरात, उड़ीसा, बिहार, लक्ष्यद्वीप, दादरा तथा नगर हवेली में बसी जनजातियाँ कुल जनजातीय संख्या की 89 प्रतिशत हैं। ये दोनों प्रकार की जनजातियाँ भारत के मुख्यधारा के समाजों से पूरी तरह अलग हैं और बिल्कुल अलग वातावरण में रहती हैं। ये लोग जमीन और जंगल के संसाधनों से ही अपना गुजारा करते हैं (पॉल 1985)।

भारत की अन्य बस्तियों की तुलना में जनजातीय बस्तियों की आबादी का घनत्व बहुत कम होता है। देश की मुख्यधारा के लोगों से बिल्कुल अलग होने के कारण इनकी जीवनशैली, परम्परायें, सांस्कृतिक विरासत, खान-पान, धार्मिक मान्यतायें, रीति-रिवाज, मूल्य पहनावा तथा पहचान आदि भिन्न होता है। भारत में अंग्रेजों के आने से पहले जनजातियाँ जंगलों में निवास करती थीं, क्योंकि जंगलों पर इनका एकाधिकार था और अपनी रोज की आवश्यकतायें जैसे- भोजन, पशु चराना, पशुपालन, घरों के निर्माण आदि जंगलों से पैदा होने वाले उत्पादन तथा लकड़ी से ही पूरी होती थीं और उनका व्यवसाय था। अंग्रेजों ने भूमि सुधार नीतियाँ लागू की जिनके अंतर्गत जनजातियों के भूमि से पारम्परिक अधिकार समाप्त कर दिये गये। सब जमीनों के मालिक जमींदार बना दिये गये और जनजातियों की जमीनों के मालिक ऐसे लोग हो गये जो उनमें से एक नहीं थे यानि आदिवासी नहीं थे। जमींदारी प्रथा लागू होने के बाद जनजातियों के लोग अपनी जमीनों पर खेती तो करते रहे परन्तु उनके मालिकाना हक खत्म हो गये, अब वे केवल खेतिहर मजदूर बनकर जमींदारों

के लिये काम करते थे। धीरे-धीरे जनजातीय लोगों की आर्थिक स्थिति बिगड़ती चली गई और जब जमीनों को बेचने का अधिकार मिला तब जमींदारों ने अपनी जमीनों साहूकारों और व्यापारियों के हाथों बेचनी शुरू कर दी। इससे जनजातियों के लोग गरीबी और पिछड़ेपन की चपेट में आ गये, जिन्दा रहने के लिये उन्हें कर्ज लेने पड़ते थे, कर्जदारों के हाथों उनका सब कुछ बिक गया, कर्ज न चुका पाने के कारण उन्हें अपने बच्चे भी बेचने पड़ जाते थे। समय बीतने के साथ जब चीजों की कीमतें बढ़ने लगी तो उनका जीना मुश्किल हो गया, उनकी कोई सुनने वाला नहीं था। जब शोषण बर्दाश्त से बाहर हो गया तब जनजातियों ने अपने सरदारों तथा मुखियाओं के नेतृत्व में हथियार उठा लिये और सत्ता के खिलाफ विद्रोह कर दिया। यहीं से भारत में जनजातिय आंदोलनों की शुरुआत हुई, इनका नेतृत्व इनकी जाति के प्रमुखों के हाथों में रहा। जनजातियों के आंदोलन विभिन्न चरणों से गुजरा इनका वर्णन नीचे किया गया है -

आदिवासियों के कई विद्रोह 1772 में बिहार में शुरू हुए थे, इसके बाद आंध्र प्रदेश, अंडमान और निकोबार द्वीप समूह, अरुणाचल प्रदेश, असम, मिज़ोरम और नागालैंड में कई विद्रोह हुए। उन्नीसवीं शताब्दी में विद्रोह में शामिल महत्वपूर्ण जनजातियाँ मिज़ोस (1810), कोल (1795) और (1831), मुंडा (1889), डैफलास (1875), खासी और गारो (1829), काचरिस (1839), संधाल (1853) थीं। मुरिया गोंडस (1886), नागास (1844) और (1879), भुइया (1868), और कोंधस (1817), देसाई (1979), गफ (1974) और गुहा (1983), जैसे कुछ विद्वानों ने स्वतंत्रता के बाद आदिवासी आंदोलनों को किसान आंदोलनों के रूप में माना है, लेकिन केएस सिंह (1985) ने आदिवासियों के सामाजिक और राजनीतिक संगठन की प्रकृति के कारण इस तरह के दृष्टिकोण की आलोचना की है, उनके मुख्यधारा से सापेक्ष सामाजिक अलगाव उनका नेतृत्व पैटर्न और उनकी राजनीतिक लामबंदी का तौर-तरीका।

स्वतंत्रता के बाद जनजातीय आंदोलनों को तीन समूहों में वर्गीकृत किया जा सकता है-

- (1) बाहरी लोगों द्वारा शोषण के कारण आंदोलन जैसे- संधालों और मुंडाओं के,
- (2) आर्थिक अभाव मध्यप्रदेश के गोंड और आंध्रप्रदेश में महारों के कारण आंदोलन,
- (3) अलगाववादी प्रवृत्तियों जैसे- नागाओं और मिज़ोस के लोगों के कारण आंदोलन।



जनजातीय आंदोलन के कारण:-

- | | |
|--------------------------|----------------|
| 1. सभ्य समाजों से संपर्क | 9. औद्योगिक |
| 2. आर्थिक शोषण | 10. नगरीकरण |
| 3. गलत वन नीतियाँ | 11. आधुनिकीकरण |
| 4. ईसाई मिशनरीज | 12. पश्चिमीकरण |

- | | |
|-----------------------|---------------------------|
| 5. परिसंस्कृति ग्रहण | 13. वैश्वीकरण |
| 6. नवीन शासन व्यवस्था | 14. विस्थापन का होना |
| 7. जनजातीय विग्रहण | 15. पुनर्वास का न हो पाना |
| 8. धर्म परिवर्तन | 16. उपेक्षात्मक व्यवहार |

जनजातीय आंदोलन के स्वरूप – भारत के भिन्न-भिन्न क्षेत्रों में जनजातीय आंदोलन की प्रकृति में विविधता दृष्टिगोचर होती है। उत्तर-पूर्वी भारत तथा मध्य भारत की जनजातियाँ, जहाँ आंदोलनों के क्षेत्र में अग्रणी रही हैं वहीं दक्षिण भारत की जनजातियाँ इस क्षेत्र में पिछड़ गई हैं। इन आंदोलनों के बहुविध स्वरूप का मुख्य कारण उनका भौगोलिक, ऐतिहासिक परिवेश तथा प्रशासकीय नीतियाँ हैं इस प्रकार सामान्यतः जनजातीय आंदोलनों के स्वरूपों का वर्गीकरण निम्न प्रकार से कर सकते हैं- 1. नृजातीय विद्रोह 2. सुधारवादी आंदोलन 3. राजनीतिक स्वशासन संबंधी आंदोलन 4. अलगाववादी आंदोलन 5. भूमि सुधार आंदोलन आदि।

आदिवासी आंदोलन की प्रमुख विशेषता- आदिवासियों के सभी आंदोलन शोषण एवं दमन के खिलाफ थे। आदिवासियों का दमन करने वालों में सभी गैर आदिवासी लोग जैसे-जमींदार, ठेकेदार, सूदखोर महाजन तथा सरकारी अधिकारी शामिल थे। स्थानीय लोगों ने इन सभी बाहरी तत्वों का विरोध किया, इनमें से अधिकतर आंदोलन आरम्भ में सामाजिक और धार्मिक प्रवृत्ति के लगते थे। अपने अधिकारों की आवाज उठाते-उठाते लगभग सभी आंदोलन आजादी के लिये राष्ट्रीय आंदोलनों में बदल गये। ब्रिटिश शासनकाल में जमीन संबंधी कानून लागू होने के कारण आदिवासियों की जमीनों पर कब्जा होने, उनसे उनका मालिकाना हक छीनने, उनके कम वेतन पर मजदूरी कराने, अधिक कर देने के लिये दवाब डालने, तथा उन पर जमीनो के मालिकाना हक के मामलों में सामन्ती प्रणाली लादने आदि कारणों से आदिवासी बुरी तरह परेशान हो उठे और उनका आक्रोश देश से उपनिवेशीय शासन को उखाड़ फेंकने के संकल्प के साथ प्रकट हुआ। लगभग सभी आंदोलन आदिवासियों के पहले से चले आ रहे हकों को छीनने के विरुद्ध थे। हर आंदोलन का नेतृत्व जनजातीय समुदायों के प्रमुखों ने किया। लगभग सभी आदिवासी आंदोलन अंततः उग्र हुए और हिंसक हो गये जिनका दमन करने के लिये प्रशासन ने नहसंहार किये। उनके घर जला दिये गये और आंदोलनों को कुचल दिया गया। इससे जनजातियाँ नष्ट होने की कगार पर पहुंच गईं, अंततः उन्होंने ब्रिटिश हुकूमत के सामने घुटने टेक दिया। ब्रिटिश हुकूमत ने उनके पुश्तैनी अधिकारों से उनको वंचित कर दिया, लेकिन उन्हें एक नई व्यवस्था के अंतर्गत लाने तथा उनके हितों का संरक्षण करने के लिये सरकार 1874 में अनुसूचित जनपद का कानून लेकर आई। बाद में जनजातीय क्षेत्रों को गवर्नमेंट ऑफ इण्डियन एक्ट 1935 से मुक्त कर दिया गया। ऐसा करने से आदिवासी देश की मुख्यधारा से कट गये, इसके बावजूद सरकार लगातार जनजातीय क्षेत्रों पर नजर रखती रही और जनजातियों के शोषण को छिपाने का प्रयास करती रही।

म.प्र. के विशेष सदंर्भ मे आदिवासियों द्वारा आंदोलन –

म.प्र. के आदिवासी क्षेत्र जल, खनिज एवं प्राकृतिक संसाधनों से परिपूर्ण है। इन जनजातीय क्षेत्रों में बड़े उद्योगों की स्थापना, जल विद्युत परियोजनाओं के निर्माण एवं खनन कार्यों से बड़े पैमाने पर आदिवासी विस्थापित हुए हैं। उदाहरण- हरसूद का विस्थापन, विस्थापित हुए आदिवासियों को फिर से बसाने की कोई

वैकल्पिक योजना नहीं बनायी गयी। जल, जंगल, जन एवं जानवर से वंचित हो जाने पर उनका जीवन और काम दोनों की ही दयनीय दशा हो गयी है।

औद्योगिक इकाइयों के निर्माण से आदिवासियों का पर्यावरण लगातार बिगड़ता जा रहा है। भूमि हस्तांतरण की समस्या विकट हो रही है इन विषम परिस्थितियों में जनजातीय समुदाय के लोगों का आंदोलन की ओर मुड़ना एक महत्वपूर्ण बात है।

जनजातीय विद्रोहों का काल-क्रमानुसार विवरण :-

क्रमांक	वर्ष	विद्रोह का नाम	स्थान
1	1972	राजमहल हित विद्रोह	बिहार
2	1778	पहाड़िया सरदार विद्रोह	छोटा नागपुर का पठार बिहार
3	1784	कोल विद्रोह	महाराष्ट्र
4	1801	तमार विद्रोह	बिहार
5	1809	भील विद्रोह	गुजरात
6	1820	कृषक जनजातीय विद्रोह	बिहार
7	1821	कोल विद्रोह	महाराष्ट्र
8	1828	चमका जनजातीय विद्रोह	असम
9	1831	ड़फला विद्रोह	असम
10	1838	नायक विद्रोह	गुजरात
11	1842	गौड़ विद्रोह	बस्तर (म.प्र.)
12	1850	कोंध जनजातीय विद्रोह	उड़ीसा
13	1879	नगा विद्रोह	नगालैण्ड की जनजातियों द्वारा
14	1880	कोया जनजाति विद्रोह	मलकानगिरी (उड़ीसा)
15	1899-1900	बिरसा मुण्डा आंदोलन	बिहार
16	1913-14	ताना भगत	बिहार
17	1963	नगा विद्रोह	नगालैण्ड
18	1967 से वर्तमान तक	नक्सली आंदोलन	शुरूआत प. बंगाल के दार्जिलिंग जिले के नक्सलवादी नामक स्थान से

नक्सलवाद - नक्सलवाद का नाम आते ही आम आदमी ही नहीं, हर शासकीय कर्मचारी, अधिकारी, पढ़े-लिखे, बुद्धिजीवी से लेकर देहाती तक के मन में एक अजीब सी सिहरन दौड़ आती है।

नक्सलवाद से लगाव के कारण - नक्सलवादी आदिवासियों को इसलिए अपने से लगते हैं क्योंकि वह उन्हें उचित मजदूरी, तेंदूपत्ता, साल, बीज, गौंद, चिरौंजी तथा अन्य वनोपजों का सही मूल्य दिलाते हैं। चाहे इसके लिए उन्हें सरकार और ठेकेदारों से लड़ना ही क्यों न पड़े। वह पीछे नहीं हटते हैं वें आदिवासियों को न्याय दिलाते हैं। उन्हें उनके अधिकारों से परिचित कराते हैं। यही नहीं बिमारी की दशा में दवाई भी देते हैं।

इसलिए शासन जितना ही नक्सलवादियों को खतरा बताकर कोसता है आदिवासियों की श्रद्धा नक्सलियों में उतनी ही बढ़ जाती है। वह शासन को झूठा समझने लगते हैं। सेवा, त्याग, सद्भाव, आर्थिक सहयोग, विकास की भावना के कारण ही नक्सलवादियों ने आदिवासियों के हृदय में स्थान बना लिया है।

बालाघाट जिलें मे पदस्थ अधिकारियों ने प्रारंभ मे नक्सलवादियों के विरुद्ध बड़े सख्त तेवर अपनाये थे किंतु वस्तुस्थिति स्पष्ट हो जाने के बाद उन्होंने भी साफ शब्दों मे कह दिया कि नक्सलवादियों ने सद्भाव और सज्जनता से ही आदिवासियों के मध्य अपनी पैठ बनाई है और उनका मुकाबला करने के लिए हमें भी उनके दिल जीतने होंगे। तभी हम नक्सलवाद की समस्या को "समूल नष्ट" करने मे सक्षम हो सकेंगे।

जनजातीय आंदोलन और विकास प्रक्रिया- भारत देश में स्वतंत्रता के पूर्व और स्वतंत्रता प्राप्ति के पश्चात हुये विभिन्न जनजातीय आंदोलनों ने जनजातीय जीवन के सभी पक्षों यथा सामाजिक, सांस्कृतिक, आर्थिक, धार्मिक, राजनैतिक, मनोवैज्ञानिक, प्रशासनिक, शैक्षणिक, व्यक्तिगत, पारिवारिक, सामुदायिक, राष्ट्रीयता आदि को विकसित, संरक्षित, संवर्धित किया है। इन आंदोलनों के द्वारा विकास प्रक्रिया तीव्र गति से आगे बढ़ी है। विकास प्रक्रिया के महत्वपूर्ण परिणाम निम्नवत् है:-

1. जनजातियों में शिक्षा के प्रति जागरूकता का विकास।
2. अंधविश्वासों, जादू, टोने-टोटकों में कमी।
3. वैज्ञानिक दृष्टिकोण का विकास
4. सही गलत समझने की क्षमता का विकास।
5. जनजातीय नेतृत्व को राष्ट्रीय स्तर पर मान्यता प्राप्त हुई।
6. जमीनों की खरीद बिक्री पर रोक जनजातीय क्षेत्रों में।
7. सूदखोरी, बंधुआ मजदूरी, मानव खरीद बिक्री अपराध घोषित।
8. जनजातीय आंदोलनों के कारण ही नगालैण्ड, मिजोरम, छत्तीसगढ़, झारखंड, तेलंगाणा राज्यों का गठन।
9. जनजातीय साक्षरता में वृद्धि
10. सिविल सर्विस में सफलता प्राप्त कर प्रशासनिक पदों पर चयन
11. उच्च शिक्षा प्राप्ति में अग्रणी
12. सामाजिक चेतना, जागरूकता में वृद्धि
13. आर्थिक स्थिति का सुधरना, मध्यम वर्ग में शामिल
14. राजनैतिक जनजागरूकता का बढ़ना, सहभागिता का बढ़ना।

निष्कर्षत

जंगलों में निवास करने वाले, घोटुल, युवागृह, घुमकुरिया के निर्माता, वधूधना के समर्थक, प्रकृति प्रेमी, नृत्य, संगीत, लोकगीत, लोकपर्व के ज्ञाता, भगोरिया पंसद करने वाले, भोले-भाले आदिवासी भाई बहन आंदोलनकारी भी हो सकते हैं, आम लोगों को नक्सली बनकर मार भी सकते हैं, सहसा यकीन नहीं होता है। जरूरी है उन कारणों का अध्ययन, विश्लेषण, विवेचन, जिसके कारण एक आदिवासी शांत जीवन यापन करने हेतु जंगलों में निवास करने वाला युवा आंदोलनकारी बन जाता है हजारों वर्षों से जनजातीय जीवन जल, जंगल, जमीन, जन और जानवर के बीच व्यतीत होता आया है लेकिन वर्तमान समय के तीव्र नगरीकरण, औद्योगिकरण, आधुनिकीकरण प्रक्रिया ने सामाजिक-सांस्कृतिक परिवर्तनों को बढ़ावा दिया है। आर्थिक उदारीकरण प्रक्रिया ने इनके आर्थिक जीवन में परिवर्तनों को तीव्र कर दिया है। आज आवश्यकता इस बात की है कि जनजातीय के सर्वोर्गीण विकास हेतु स्थानीय आवश्यकताओं के अनुरूप

विकास, योजनाओं कार्यक्रमों, अभियानों को निर्मित कर उनका प्रभावी क्रियान्वयन सुनिश्चित किया जाये। जनजातीय समस्याओं को अब और अधिक उलझाना नहीं सुलझाना होगा, जनजातियों को दुत्कारना नहीं स्वीकारना होगा तभी भारत माता की इन संतानों की आंखों के आंसु पोछकर हम इन्हें आंदोलन, नक्सलवाद के मार्ग से हटाकर राष्ट्र के विकास की मुख्य धारा में शामिल कर सकते हैं।

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आदिम जनजाति और पर्यावरण समस्या-एकल अध्ययन (विशेष संदर्भ – अंबेजोगाई नगर)

डॉ. शेख रशिदा रहेमतुल्ला

“क्या है जंगल के उपकार, मिट्टी पानी और बयार
मिट्टी पानी और बयार, जिंदा रहेनेके आधार”

आदिम जनजाती दुनिया के कोनेकोने में कम ज्यादा तादात में फैली हुई है आमतौर पर आदिम घने जंगलो में, डोंगरोमें, खाईयोमें, विरान इलाको में, नदीयोके खोरोमें, बस्ती करते हुए पाये जाते है। समाज के मुख्य प्रवाह से आदिम जनजाति अलिप्त रही हुई हमे दिखाई देती है। विविधताओंसे सजे हुए भारतमें अलग अलग जनजातियां पाई जाती है इन्हे अलग अलग नामोंसे जाने जाते है। जैसे जंगलो में रहेने जंगल राजा, प्रगत समाजकी तुलनामें उन्हे ‘जंगली’ कहा जाता है पहाडी इलाको में रहेनेवाले को ‘गिरीजन’ कहा जाता है।

आदिमोके पर्यावरण का इतिहास

आदिमोके लिए उनकी संस्कृती उनके लिए जान है पर्यावरण संवर्धन भी उसी तरह है। क्योंकि आदिम जनजाती प्रकृती पूजक है इनका कहेना है पेडोमें देवता बसते है एक बार का वाखिया है बिशनोई जनजाती हमेशा साल पेडो की पूजा करते थे उनका कहेना है साल पेड में देवता बसते है। हम इससे कुछ माँगते है तो वह टहेनियाँ, पत्ते हिलाकर उन्हे आशिर्वाद देता है एक बार राजा का फर्मान आया की ऐसा पेड ढूंढो जिसका बूंधा सबसे ज्यादा चौडाहो सिपाही पेड खोजने लगे खोजते वख्त उन्हे साल पेड दिखाई दिया। सिपाहीयोने फौरन राजा को बताया राजाने उस पेड को काटकर महेल लानेका फर्मानदे दिया दुसरी ओर बिश्रोई जनजाती साल पेड को लेकर परेशान हो गए और बार बार साल देवता को हाथमें पूजाकी थाली लेकर दिया जलाकर मनाने लगे साल पेडके ईदगिर्द जनजाती के लोग घूमने लगे और कहेने लगे ऐ साल देवता ! हम निहत्ते कुछ नहीं कर सकते आपही कुछ करिए “खुद की रक्षा खुद करिए “ पूजाकी थाली लेकर साल देवता को मनाने लगे तभी पेड की टहेनियाँ हिलाकर साल देवता उन्हे बता रहेथे की कुछ नहीं होगा यह अच्छा संकेत देरहे थे।

एक दिन साल देवता राजाके सपनेमें जाकर उसे कहेने लगा हे राजन तुम साल पेड क्यूं काटना चाहतेहो जवाबमें राजाने कहा पेडके चौडे बूंधेसे राजमहेल बनानाहै साल देवता बोले मेरी एक शर्तहै की साल पेडको तुम तीन हिस्सोमें काटोगे राजन बोले ऐसा क्यूं देवता बोले क्योंकि इस पेडके ईदगिर्द इसका परिवार पनप रहाहै अगर तुम इसे एकही झटकेमें काटोगेतो इसके साथ इसका पूरा परिवार खतम हो जाएगा पेडके टहेनियोवाला हिस्सा पहले काटना, फिर बिचका, फिर तलेका यह शर्त सुनकर राजनका मन पलट गया और उसने कहामें पेड नहीं काटूंगा बल्की अपना राजमहेल पत्थरसे बनाऊंगा सुबह राजन जब सुबह उठा तो उसने फर्मान दियाकी वह साल पेड नहीं काटेगा अपना राजमहेल पत्थरसे बनाएगा। इधर

बिश्रोई बहुत खुश हुए उन्होंने साल देवताका धन्यवाद किया. यहाँ यह पता चलता है की जनजातियाँ अपने पर्यावरणको लेकर कितनी सतर्क है साथ ही पेडोको बचानेके लिए अपनी कितनी सारी खुर्बानीयाँ दे चूके. आदिवासीयोके वजाहसे जल, जंगल, जमीन, पशुओंका संवर्धन अच्छी तरह से होता था.

अंग्रेजी सत्ता

अंग्रेज बेपारी बनकर हिंदूस्तान आए और राज करने लगे. विकासके नाम पर पर्यावरणकी बरबादी की. अंग्रेजोको पूर्व और पश्चिम भारतमें रेल मार्गका जाल बिछाना था इस विकासके लिए उन्होने मार्गमें आनेवाले लाखो टिक पेड काटे गए यहाँसे पर्यावरणकी उलटी गिनती शुरू होगई. अंग्रेज सरकारके सामने आदिमोंकी एक नहीं चलतीथी. इन्हे जंगलोसे खदेडा गया और जंगलोको अंग्रेज सरकारने हडप लिया. अंग्रेज सरकारने खुदके फायदेके लिए आदिमोंका साथ लेकर बड़ी बड़ी खदाने खोदी क्योंकि हिंदूस्तान सोनेकी चिडियांथा इसलिए यहाँसे सोना, चांदी, हिरे, जवाहरात, मोती, प्राकृतिक संसाधनये सारी चिजे अंग्रेज सरकारने अपने साथले जाकर हिंदूस्तानको कंगाल किया.

आदिमोंकी जंगल बस्ती

आदिम जनजातियाँ जंगल छोडकर अब शहेरोमें बिगर आदिवासीयोमें रहेने लगी. भिलाईजो एक वख्त छोटासा गाँव था वहाँ पर टाटा स्टील और टाटा आयर्न इस कंपनीयोमें काम करने लगे. यह भिलाई गाँव जंगलके करीब रहेनेसे इस कंपनीयोमें आदिम जनजातियाँ बडे पैमाने पर काम करने लगी. यहाँसे आदिम लोग पडने लिखने लगे, कंपनीयोमें काम करने लगे, नोकरी, व्यवसाय करने लगे क्योंकि उनके जंगलोको उनसे छिनकर सरकारे वहाँ विकास कर रहीथी इस तरह आदिमोंकी जिंदगी धोकेमें आ चुकीथी.

आदिमोंकी अंधश्रध्दा

आदिम जनजातियोमें अंधश्रध्दा ज्यादाथी कोईभी व्यक्ती बिमार पडताहै तो वह देवताका प्रकोप माना जाता उसे हस्पताल नहीं लेजाया जाता बस देवता का अंगारा लगाया जाता और इस तरह रोगी प्राण त्याग देता था कई साल बाद डॉ. बंग परिवार उनमें पहुँचा उन्हे देखकर आदिम लोग उनपर भाले, तीर, कमान खिचकर हमला करनेके लिए तयार हो गए लेकिन बंग परिवार बिलकूलभी डरे नहीं बल्की आदिमोंमें विश्वास भरनेमें वह कामयाबहो गए. तबसे यह आदिमोंकी अंधश्रध्दा धीरे धीरे कम हो गई और वह स्वास्थ्य शिक्षित होने लगे.

आदिमोंका विकास

देशका विकास करनाहै तो आदिमोंको पीछे छोडकर नहीं चलता उन्हे बिगर आदिवासियोंके साथ विकासके प्रवाहमें लाना होगा इसलिए सरकारने आदिमोंके लिए संविधान अधिकारके तहेत अलग अलग योजनाएं बनाई माजी प्रधानमंत्री पंडीत नेहरूने उनके विकासके लिए शुरूसे कदम उठाए. आदिमोंके कल्याणके लिए कल्याणकारी योजनाएं बनाई गई. आदिमोंको शिक्षामें, नोकरीमें, आरक्षण दिया गया परंतू यह जनजातियाँ शिक्षासे कोसो दूरथी. इन्हे शिक्षाकी A.B.C.D. पता नहींथी तभीसे दुसरी जातियाँ खुदको ही जनजातियाँ बताकर इनका आरक्षण छिन लेती थी. इसलिए इनकि अगली पिढीयोने शिक्षा प्राप्त की.

आदिम जनजातियाँ जंगल छोडकर समाजमें आकर रहेने लगी तब हिंदू समाजने उन्हे विरोध किया बिगर आदिवासी समाजने अपने समाजमें इनका प्रवेश नाकारा क्योंकि बिगर आदिमों का कहेना था की

अगर आदिम अपनी संस्कृति, देवता, पूर्वज, भाषा, सण उत्सव इन सबका त्याग करतेहै तो तभी इन्हें हिंदू समाजमें प्रवेश मिलेगा लेकिन आदिम जनजातियोंके मनमें जल, जंगल, जमीन को लेकर उनके मनमें जो प्रेम है वह उसे त्याग नहीं सके.

साहित्य की समिक्षा -(Review of Literature)

1) जी. एस. घुर्ये

आदिमोंका विकास नहीं हुआ है वह विकास से दूर रहेनेकी वजाहसे घुर्येने इन्हें आदिमोको मूल रहिवासी और पिछड़े हुए हिन्दू कहा है.

2) मैक्स वेबर

Social Structure में लिखा है की जब भारतीय आदिम जनजातियाँ अपना प्रादेशिक महत्व खो बैठती है तब भारतीय जातीका रूप अपनाती है इस तरह जनजातियाँ एक स्थानीय समूह है तो जाती एक सामाजिक समूह है.

3) डॉ. दासानी इन लोगोंका वर्णन जलमग्न हुई जनजाती (Submerged Humanity) ऐसा करते है.

4) डॉ. मजुमदार कहेते है आदिम जनजातियोंमें राजनैतिक संघटन दिखाई देता है.

5) पंडीत जवाहतलाल नेहरूने ठीकही कहा था “ प्रत्येक जनजातीको बिना किसी बाहरी हस्तक्षेपके अपनी परम्पराओंके अनुसार विकसित होनेका अवसर दिया जाना चाहिए.”

अनुसंधान के उद्देश

- 1) आदिम जनजातियोंके जल, जंगल, जमीन के बारेमें प्रेमी मनका अध्ययन करना.
- 2) आदिमोने त्याग की हुई संस्कृतीका अध्ययन करना.
- 3) हालही में आदिमो के पर्यावरण संवर्धन ज्ञानका अध्ययन करना.

अनुसंधान की परिकल्पना

- 1) आदिमोके जल, जंगल, जमीनके प्रेम पर प्रतिकूल परिणाम हुआ है.
- 2) आदिमोने त्यागकी हुई संस्कृती का अध्ययन करना.
- 3) आदिमोके पर्यावरण संवर्धन प्रेमका पर्यावरण पर अच्छा परिणाम दिखाई दिया.

निदर्शन पध्दती :- (Sampling Method)

आदिम जनजाति और पर्यावरण समस्या- एकल अध्ययन इस शिर्षक का अध्ययन करते समय सही निदर्शन करना जरूरी है. सही निदर्शन का चयन किए बिना अनुसंधान कार्य पूरा नहीं हो सकता. परिवार के हर एक सदस्यसे सामग्री एकत्र करनेकी कोशिश की तो वख्त, पैसा जाया होगा.

अनुसंधान कर्ता उद्देशमूलक निदर्शन का चयन करके अनुसंधान कर्ता अपना उद्देश सामने रखकर अंबाजोगाई नगरीयतासे 5 निदर्शन चयन किए और इसे एकल अध्ययन पध्दती के जरिए अनुसंधान पूरा किया.

तथ्य सामुग्री

समाजशास्त्रीय अनुसंधानमें तथ्यसामुग्रीको महत्वपूर्ण माना जाताहै क्योंकि सामाजिक घटनाका अध्ययन करके उस घटनासंबंधी तथ्यसामुग्री एकत्र की जाती है उसी तथ्यसामुग्री द्वारा निष्कर्ष निकाला जाता है.

1) प्राथमिक स्रोत :----(Primary Data)

आदिम जनजाति और पर्यावरण समस्या- एकल अध्ययन इस अध्ययन के लिए तथ्यसामुग्री का विचार किया जाए तो इसके लिए अनुसंधान कर्ताने साक्षात्कार अनुसूचिका अवलंब सर्वेक्षण के लिए किया एकल अध्ययन पद्धती का ही अवलंब किया गया यह क्षेत्रीय कार्य से संबंधित है.

2) द्वितीय स्रोत :----(Secondary Data)

प्रस्तुत अनुसंधान के लिए द्वितीय स्रोत से भी मदत ली गई है इसके लिए उपलब्ध संदर्भ ग्रंथ प्रकाशित, अप्रकाशित शोधप्रबंध, शोधपत्रिका, समाचार पत्र, इंटरनेट इतनी सारी स्रोत के जरिए अनुसंधान कर्ताने सामुग्री एकत्र की है.

अनुसंधान पद्धती का महत्व

प्रस्तुत अनुसंधान परियोजना आदिम जनजाति और पर्यावरण समस्या- एकल अध्ययन इस विषयको बडी गहैराईसे जाननेकी कोशिश की आदिम जनजातियोंके मनमें जल, जंगल, जमीनके बारेमें बडी आस्था है वह प्रकृतीके किस तरह पूजक है यह जाननेकी बडी जिज्ञासा अनुसंधान कर्तकके मनमें थी इसलिए इस विषय का चयन किया गया वो देखना चाहती थी की आजभी आदिमोके मन पर्यावरण आस्था को लेकर ओतप्रोत भरे है क्या ?

अनुसंधान करने के लिए जिज्ञासा का होना बहुत जरूरी है इसी जिज्ञासा के बल पर विषय चयन किया जाता है प्रस्तुत अनुसंधान यह निश्चित जनता के कल्याण व हितके लिए होना चाहिए.

अनुसंधान क्षेत्र और मर्यादा

कोईभी अनुसंधान का कार्य करते समय अनुसंधान का क्षेत्र व मर्यादा निश्चित होनी चाहिए च्यूकी क्षेत्र व मर्यादा निश्चित किए बिना सही निष्कर्ष तक पहुंच नहीं सकते इसलिए अनुसंधान विषय का क्षेत्र मर्यादित करना जरूरी होता है.

आदिवासी समाज और पर्यावरणसे लगाव**झूम खेती**

जब आदिम जनजाती खानाबदोश थे तब उन्हें अपने पेट पालनेके लिए कुछ करना पडता था. तब यह लोग अच्छी दो एकर जमीन देखकर उस जमीन परके पेड काटकर उसे वही सुखाते थे. सुखनेके बाद उसे जलाकर उसकी राख पूरे जमीन पर छिडकतेथे. फिर बरसातकी राह देखी जाती थी फिर बीज बोया जाता था और जमीन पर अनाज उगाकर अपना पेट भरतेथे. फिर दो साल वहीं खेती करतेथे जब जमीन उपजाऊ नहीं रही तो यह लोग इसे छोडकर दूसरी जगह ढूंढते थे.

टोटमवाद (Totemism)

किसी गणचिन्ह के साथ जुडे हुए विश्वासो, प्रथाओ संस्कारोके समूह को टोटमवाद कहा जाता है संसार की अनेक आदिवासी जनजातियोंमें टोटम की धारना विद्यमान मानी गई. आदिवासीयोमें टोटम देवतुल्य होता है. दुर्खीमने टोटमवादकी अवधारणाका इस्तेमाल आदिवासीयोके लिए किया है कियाहै. दुर्खीम कहेतेहै टोटमसे जुडे विश्वासो और कृत्योंको धर्म की उत्पत्ती का एक कारण भी माना है. फ्रेजर अरूण्टा जनजातीका उदाहरण देते हुए कहेतेहै स्त्रियोंके गर्भधारणामें पुरूषोकी भूमिकाके विषय में

जानकारी नही थी तो FL=;K टोटम को ही गर्भधारणके लिए उत्तरदायी मानती थी. जैसे टोडा जनजाती भैंसको टोटम मानते है क्योंकि यह टोटम ही उनका सब कुछ है.

उत्तरदाताओंकी राय (opinion)

1) अविनाश वानोळे (आंध्र जमात)

आदिम जनजातियाँ अलग अलग गोत्रोंमें बटी हुई है क्योंकि यह पूरे देशमें फैली हुई है. उनकी संस्कृति भी अलग होती है. हर गोत्र का एक नाम होता है जैसे महाराष्ट्रमें आंध्र, भिल्ल, कोरकू, कतकरी आदि गोत्र है. पशुओंसे भी कुलनाम होते है जैसे आसोले, वागदकर, मेंडके वनस्पतियोंसे और वस्तुओंसे भी अलग अलग चिजपर कुलनाम रखे जाते है जैसे दुधाडे, खोकले आदि. गोत्रसमूहके सदस्य गोत्रके प्रतीकोको आदर सन्मानसे, भयसे, नम्रतायुक्तसे वर्णन करते है. आदिमोंकी पर्यावरणसे गहरी नातेदारी होती है क्योंकि वह पूर्वजोंसे जंगलमे ही रहे थे. पर्यावरणको ही अपना भगवान मानते थे उन्हें पर्यावरणसे एक अलगसा लगाव था और आदिम जंगलोको अपनी धनसंपत्ती मानते थे. हिंदू समाजने खुद स्वइच्छासे आदिमोंको अपनाया या नहीं यह उत्तरदाता नहीं बता सकता आदिम जनजातीका समकालीन स्थितिमें पर्यावरणकी ओर नजर अंदाज हो रहा है क्योंकि हमारा जंगल परिवार हमसे छुट गया अब हम समाजमें आके रहेने लगे. बढ़ते पेड़ोंकी कटाई हमारे सिवा कोई नहीं रोक सकता हमे जंगलसे निकाला गया फिर जल, जंगल, जमीनकी बरबादी शुरू हो गई. पर्यावरणकी हालत बहुत बिकट हो रही हमसे देखा नहीं जा रहा इसका हमे दुःख हुआ. जंगल तोड़नेसे जमीन बंजर बन रही है उसमे आदिमोंमे पशु, पेड़, प्राकृतिक वस्तु इन चिजोंका महत्व कम नहीं हुआ अभी भी ग्रामीण क्षेत्रोंमें वंश परंपरा चालू है. जंगल तोड़नेसे मानव पर्यावरण समस्यासे जुझ रहा है पेड़ तोड़नेसे बारीश कम हो रही है. आदिमोंका विकास हो रहा इसलिए उन्होंने जंगल छोड़ा अभी भी साउथ आफ्रिकामें आदिम जनजातियाँ जंगलमें रहती है. सरकार आदिमोंको छोड़कर विकास नहीं कर सकती च्यूंकी इस देशके वे मूलनिवासी है. सरकार आदिमोंको लेकर पर्यावरण संवर्धन कर सकती है च्यूंकी आदिम जंगलमें रहेते थे उन्होंने पर्यावरणका ख्याल रखखा था. पर्यावरणको ही भगवान मानते है. जल, जंगल, जमीनपर सरकार अपना कब्जा दिखा रही है. यह संपत्ती आदिमोंकी है वे देशकोसे जंगलोंमें रहेते आए है. आदिम समाज अपने संपत्तीको बचानेके लिए जुलूस निकाल रहे है, आंदोलन कर रहे है यह कदम उठाए. पेसा कानून 1996 में लगाया गया वो एक सरल व व्यापक शक्तिशाली कानून है जो अनुसूचित क्षेत्रोंकी ग्रामसभा के क्षेत्र संसाधनों और गतिविधियों पर अधिक नियंत्रण प्रदान करता है यह अधिनियम संविधानके भाग 9 जोकि पंचायतोसे संबंधित है. वनअधिकार कानून 2006 वनवासी समुदायोंके पारंपारिक अधिकारों और वनोत्पत्तियोंकी संपत्तीको संस्थागत बनानेकी आवश्यकता को मान्यता देता है. इस प्रकार भारतीय राज्यने वनआश्रित लोगोंकी आजीविका और आश्रयके पुनर्वास के लिए वैधानिक व्यवस्था करते हुए वनों तक उनकी पहुंचको सीमित करके एक संरक्षककी भूमिका निभाई. उत्तरदाता कहेता है वह बता नहीं सकता की हर जनजातीका टोटम पशुके अनुसार अलग अलग होता है.

डॉ. बिजयसिंग कतारसिंग भाबरदोडे (नायकडा Sr. 35)

आदिम जनजातियोंको अलग अलग गोत्रोंमें बटी है. यह पूरे देशमें फैली है हर गोत्रका एक नाम होता है जैसे तोडा, गोण्ड, भिल्ल, नायकडा आदि गोत्र है. गोत्रनाम या कुलनाम पशुओंसे, वस्तुओंसे, वनस्पतियोंसे आदि चीजोंपरसे भी कुलनाम रखे जाते है जैसे खोकले, दुधाडे आदि. गोत्रसमूहके सदस्य गोत्र

प्रतीकोके प्रती आदर सन्मानसे, भयसे, नम्रतायुक्त आदि आदिमोंकी पर्यावरणसे गहेरी नातेदारी होतीथी. क्योंकि हमारे पूर्वज जंगलमेही रहेतेथे. आदिम समाज और पर्यावरणका बहोतही गहेरा करीबी नाताहै पर्यावरणसे आदिम समाजको रोजीरोटी मिलतीहै. जानवरोकोभी वहींसे खाना मिलताहै वे पर्यावरणको भगवानकी तरह पूजतेहै. उसे दिलो जानसे चाहताहै. उत्तरदाताका कहेनाहै हिंदू समाजने आदिम समाजको अपनी इच्छासे अपनाया नहीं इसके लिए आदिमोंने अपनी संस्कृतीका त्यागभी किया. आदिम समाजका समकालीन स्थितीमें पर्यावरणकी ओर नजरअंदाज हो रहा है क्योंकि हमारा जंगल हमसे छुट गया. आदिमोंमे पेड, पशु, वस्तू इन चिजोका महत्व कम नहीं हुआ बल्की आजभी इसका प्रेम उनके मनमेंहै. पेडोमें देवता बसतेहै और उसी पर्यावरणका रहास देखकर बहोत दुःख हुआ. जंगल तोडनेसे मानव पर्यावरणसे साथही वायु, तापमानसे जुझ रहाहै. आदिम जंगल छोडकर समाजमें पूरी तरहसे शामिल नहीं हुए आजभी वो जंगलोमें रहेतेहै. जैसे साऊथ आफ्रिकाके आदिवासी आजभी जंगलोमें रहेना पसंद करतेहै. उत्तरदाताका कहेनाहै झुम खेती करते वख्त पेड काटे जातेथे यह वो बता नहीं सकता. उत्तरदाताका कहेनाहै आदिम जनजातीने हिंदू धर्ममें प्रवेश करनेसे पहले स्व संस्कृतीका पूरीतरहसे त्याग नहीं कियाथा सरकार आदिमोंको छोडकर विकास नहीं कर सकती च्यूकी इस देशके वे मूलनिवासीहै. सरकार आदिमोंको लेकर पर्यावरण संवर्धन कर सकती है च्यूकी आदिम जंगलमें रहेतेथे उन्होने पर्यावरणका ख्याल रख्खाथा. जल, जंगल, जमीनपर सरकार अपना कब्जा दिखा रहीहै. यह संपत्ती आदिमोंकी है वे दशकोसे जंगलोमें रहेते आएहै. उत्तरदाताका कहेनाहै जल, जंगल, जमीनपर सचमें आदिमोंका मालिकानाहै. आदिम समाज अपने संपत्तीको बचानेके लिए जुलूस निकाल रहेहै, आंदोलन कर रहेहै यह कदम उठाए. उत्तरदाता जानते है पेसा कानून जो 1996 में लगाया यह अधिनियम संविधानके भाग 9 जोकि पंचायतोसे संबंधितहै. उत्तरदाता कहेतेहै आदिमोंके लिए वनअधिकार कानून 2006 में लगाया सही कानूनहै. उत्तरदाता कहेता है वह बता नहीं सकता की हर जनजातीका टोटम पशुके अनुसार अलग अलग होताहै.

निरडे दिपक (महादेव कोळी)

उत्तरदाता कहेतेहै आदिम जनजातियोंको अलग अलग गोत्रोमें बटी है. यह पूरे देशमें फैलीहै. हर गोत्रका एक नाम होताहै जैसे महादेव कोळी, नायकडा, तोडा, गोण्ड आदि. पशुओसेभी कुलनाम होतेहै जैसे आसोले, वागदकर, मेंडके वनस्पतियोंसे और वस्तुओंसेभी अलग अलग चिजपर कुलनाम रख्खे जातेहै जैसे दुधाडे, खोकले आदि. उत्तरदाता कहेतेहै गोत्र समूहके सदस्य आदर सन्मानसे गोत्र प्रतीकका वर्णन करतेहै. हां आदिमोंकी पर्यावरणसे गहेरी नातेदारी होतीथी क्योंकि हमारे पूर्वज जंगलमेही रहेतेथे. आदिमोंको पर्यावरणसे सब कुछ मिलताहै इसतिए वो जंगलोको भगवान मानतेहै. उत्तरदाता कहेतेहै हिंदू समाजने स्वइच्छासे अपनाया क्या यह नहीं बता सकते. आदिम जनजातियोंका पर्यावरणकी ओर नजरअंदाज हो रहा है क्योंकि हमारा जंगल हमसे छुट गया. आदिम समाज शिक्षा ग्रहन करने लगा इसलिए पेड, पशु, प्राकृतिक वस्तू का महत्व कम नहीं हुआ पर मजबुरीहो गई. उत्तरदाता कहेतेहै हां समस्त आदिमोंको पेडोमें देवता बसतेहै और उसी पर्यावरणका रहास देखकर बहोत दुःख हुआ. हां जंगल तोडनेसे मानव पर्यावरणके अलग अलग समस्यासे जुझने लगा. हां आदिम जनजातियां जंगल छोडकर समाजमें आकर रहेने लगे आफ्रिकामें आजभी आदिम जंगलोमें रहेतेहै. हां झुम खेती करते वख्त हमारे पुरखे पेड तोडा करतेथे. आदिमोंको हिंदू धर्ममें प्रवेश करनेसे पहले अपनी संस्कृतीको त्यागना पडाथा. सरकार

आदिमोंको छोड़कर विकास नहीं कर सकती च्यूंकी इस देशके वे मूलनिवासीहै. सरकार आदिमोंको लेकर पर्यावरण संवर्धन कर सकती है च्यूंकी आदिम पर्यावरणका ख्याल खुद रखतेथे. हां जल, जंगल, जमीनपर सरकार अपना कब्जा दिखा रहीहै इसलिए हमे एकजुट नहीं होने देती. उत्तरदाताका कहेनाहै जल, जंगल, जमीनपर सचमें आदिमोंका मालिकानाहै. आदिम जनजातीयों अपनी संपत्ती बचानेके लिए जुलूस निकाल रहेहै, आंदोलन कर रहेहै यह कारगर कदम उठा रहेहै. उत्तरदाता जानते है पेसा कानून जो 1996 में लगाया यह अधिनियम संविधानके भाग 9 जोकि पंचायतोसे संबंधितहै. उत्तरदाता कहेतेहै आदिमोंके लिए वनअधिकार कानून 2006 में लगाया गया सही कानूनहै. पेसा कानूनसे आदिमोंको प्रतिनिधात्व मिला क्या बता नहीं सकते. हां हर जनजातीका टोटम पशुके अनुसार अलग अलग होताहै.

महेश दत्तात्रय आल्लडवाड (मन्नेरवारलू)

हां आदिम जनजातियां अलग अलग गोत्रोंमें बटी हुईहै. हर गोत्रको एक नाम होताहै जैसे मन्नेरवारलू, आंध, तोडा, गोण्ड आदि. कुलनाम पशुओसे, वनस्पतियोंसे, वस्तुसे रखवा जाता है. आदर सम्मानसे सदस्य गोत्रप्रतीकका वर्णन करतेहै. हां आदिमोंकी पर्यावरणसे गहरी नातेदारी होतीहै. आदिम समाज और पर्यावरण का करीबी नाताहै आदिमोंको पर्यावरणसे सब कुछ मिलताहै इसलिए जंगलोंको भगवान मानतेहै. उत्तरदाता कहेतेहै हां हिंदू समाजने स्वइच्छासे आदिमोंको अपनायाहै. आदिम जनजातीका समकालीन स्थितिमें पर्यावरणकी ओर नजरअंदाज हो रहाहै क्योंकि हमारा जंगल हमसे छुट गया. उत्तरदाता कहेतेहै पेड, पशु, प्राकृतिक वस्तु इनका महत्व कम हुआहै बता नहीं सकते. हां जंगल तोडनेसे मानव पर्यावरणके अलग अलग समस्यासे जुझने लगा. आदिम जंगल छोड़कर समाजमें शामिल हुई क्या बता नहीं सकते. उत्तरदाता कहेतेहै झुम खेती करते वख्त हमारे पुरखोने पेड नहीं तोडे. आदिमोंने हिंदू धर्ममें प्रवेश करते समय स्व संस्कृतीका त्याग किया क्या बता नहीं सकते. उत्तरदाता कहेतेहै कुछ बता नहीं सकतेकी सरकार आदिमोंको छोड़कर विकास करेगी. सरकार आदिमोंको लेकर पर्यावरण संवर्धन कर सकती है च्यूंकी आदिम पर्यावरणका ख्याल खुद रखतेथे. उत्तरदाता कहेतेहै पता नहीं जल, जंगल, जमीन पर सरकार अपना कब्जा दिखा रहीहै. उत्तरदाताका कहेनाहै जल, जंगल, जमीनपर सचमें आदिमोंका मालिकानाहै. आदिम जनजातियां अपनी संपत्ती बचानेके लिए जुलूस निकाल रहेहै, आंदोलन कर रहेहै यह कारगर कदम उठा रहेहै. 1996 के पेसा कानूनके बारेमें कुछ नहीं जानते. 2006 में लगाए गए वनअधिकार कानूनके बारेमें उत्तरदाताको कुछ नहीं पता. हर जनजातीका टोटम पशुके अनुसार अलग अलग नहीं होता.

सिफारीश

- 1) आदिम जनजातियोंको उनके जल, जंगल, जमीनके अधिकार वापिस मिलने चाहिए. वही इसके सही रक्षकहै.
- 2) आदिमही इस सम्पत्तीकी रक्षा अच्छी तरहसे कर सकतेहै और इसकी किंमत वोही अच्छी तरहसे जान सकतेहै च्यूंकी वो प्राकृतिक पूजकहै.
- 3) अगरचे सभी जनजातियां एकजुटहो गईतो खदान माफिया और सरकार इनकी क्या मजाल जल, जंगल, जमीन पर अपना अधिकार दिखाए लेकिन सरकार इन्हे एकजुट होने नहीं देती.
- 4) सरकार चाहेतो आदिम जनजातियोंको साथ लेकर पर्यावरण संवर्धन कर सकतीहै च्यूंकी हमसे ज्यादा आदिवासीयोंको पर्यावरणकी जानकारीहै.

निष्कर्ष

जल, जंगल, जमीनके संसाधनोका कमोडीटीकरणहो रहा है. कुछ वख्त पहेले मध्यप्रदेशकी एक नदी कॉर्पोरेटको दे डाली गई. नदी पर बहोत सारा रोजगार बसा होताहै जंगल, जमीन, नदी यह समाजकी संपत्ती होतीहै कई सालोसे लोग इनका संवर्धन करतेआ रहेहै अब वहभी बाजारकेंद्रीतहो गया. हमारा आदिम समाज प्रकृती पूजकहै इनके प्रश्न लेकर लढनेवाले आंदोलकोको समाजने एक प्रकारकी ताकद देनी चाहिए. आज सुपमें दिखाई देनेवाले कल चख्खीमें चले जाएंगे.

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आदिवासी महिलाओं की स्थिति एवं समस्या

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देश के आर्थिक एवं सामाजिक विकास में मानव संसाधनों की महत्वपूर्ण भूमिका होती है। देश के विकास में महिलाओं एवं पुरुषों की समान सहभागिता होती है। देश के इतिहास पर दृष्टि डालने डालते हैं, तो पाते हैं कि महिलाओं को प्राचीन काल से ही में बहुत प्रतिष्ठा रही, किंतु कालांतर में परिस्थितियों में परिवर्तन होने से महिलाओं की स्थिति में भी परिवर्तन हुआ है। महिलाएं किसी भी राष्ट्र के उपलब्ध मानव संसाधन के उस अहम हिस्से का प्रतिनिधित्व करती हैं, जो दुर्भाग्यवश अभी तक राष्ट्र के आर्थिक-सामाजिक विकास की मुख्यधारा में पूरी नहीं जुड़ पाई है। आर्थिक विकास के प्रति बढ़ती जागरूकता, परिवर्तित सामाजिक धारणा, बदलती संस्कृति और आधुनिक सभ्यता ने विश्व के विभिन्न समाजों को प्रभावित किया है। महिलाओं ने विभिन्न समस्याओं एवं चुनौतियों का सामना कर अपने आपको उपयोगी सिद्ध किया है। आज विभिन्न आर्थिक-सामाजिक कार्य क्षेत्र में महिलाओं ने सफलता प्राप्त कर यह सिद्ध किया है, कि महिलाएं परंपरावादीता से हटकर एक नवीन संस्कृति की रचना कर सकती हैं। महिलाओं को आर्थिक विकास की मुख्यधारा से जोड़ना आज की सबसे बड़ी उपलब्धि है। सदियों से ही भारतीय समाज में नारी की महत्वपूर्ण भूमिका रही है। इसी के कारण भारतीय समाज साकार हुआ है। नारी का सम्मान कर उसके हितों की रक्षा करना देश में सदियों पुरानी संस्कृति है। यह एक विडंबना है, कि भारतीय समाज में नारी की स्थिति अत्यंत ही विरोधाभासी रही है। देश की आबादी का लगभग 68% भाग ग्रामीण क्षेत्रों में निवासरत है। ग्रामीण परिवेश में निवासीत महिलाएं आर्थिक रूप से कृषि संबंधित कार्य करती हैं। आजादी के बाद से महिलाओं की आर्थिक एवं सामाजिक दशाओं में सुधार अवश्य हुआ है। यह सभी कार्य आजादी से करती हैं जो पहले करने में असमर्थ रही। भारतीय समाज में विभिन्न जनजातियों का पाया जाना हमारी सांस्कृतिक धरोहर है। देश में कुल जनसंख्या का लगभग 8.6 प्रतिशत आदिवासी समुदाय का है जो कि मध्य प्रदेश, महाराष्ट्र, छत्तीसगढ़, राजस्थान, बिहार, झारखंड आदि राज्यों में पाए जाते हैं। यह जनजाति आधुनिक रूप से पिछड़ी हुई दृष्टि में ग्रामीण क्षेत्रों में निवासरत है। जिसमें रोजगार की बहुत समस्या है। भारतीय संस्कृति एवं इतिहास में आदिवासियों का महत्वपूर्ण स्थान है। भारतीय सांस्कृतिक विविधताओं का देश है जिस पर अनेक जातियां निवास करती हैं। जल जंगल, जमीन, शिक्षा का स्थायित्व एवं स्थितियां, स्त्रियों से जुड़ी सामाजिक समस्या गंभीर है। देश की लगभग 15% भौगोलिक क्षेत्र में फैले मुख्य रूप से जंगलों पहाड़ियों और पठारी क्षेत्रों के दुर्गम इलाकों में रहते हैं। इस समुदाय की महिलाओं में निम्न स्वास्थ्य स्तर, निरक्षरता के कारण आर्थिक एवं सामाजिक स्थिति से बिछड़ी हुई जीवन यापन करती हैं। स्त्रियों के उनके स्रोतों की ओर मुख कर दिया जाता है तो वह अधिक लोगों के लाभ की बात करती हैं क्योंकि सशक्त महिलाएं ही एक सशक्त समाज का निर्माण करती हैं देश की जनसंख्या का आधा भाग स्त्रियों का है इस स्थिति में महिलाओं के लिए एक ऐसे वातावरण की आवश्यकता होती है जिससे वह अपने समस्त अधिकारों को उपभोग में लाकर भयमुक्त एवं प्रतिबंधों से स्वतंत्र जीवन जी सकें तभी देश की वास्तविक उन्नति हो सकती है अधिकांश

महिलाएं घर की चारदीवारी में सिमटकर रहने के लिए बाध्य है हालांकि उनकी मुक्ति के लिए कोई कानून एरिका उठे नहीं है फिर भी सामाजिक एवं सांस्कृतिक प्रतिबंध उनके विकास के लिए मिलने वाले अवसरों से वंचित रखते हैं और उन्हें विकास की ओर नहीं ले जाते एक समावेशी विकास के लिए यह आवश्यक है कि स्त्रियों का सशक्तिकरण पर्याप्त रूप में होना चाहिए स्त्रियों को योजना में भागीदारी करना चाहिए।

आदिवासी महिलाओं की स्थिति

आदिवासी समाज में महिलाएं अपने सांस्कृतिक आर्थिक एवं धार्मिक जीवन में महत्वपूर्ण भूमिका निभाती है। इन महिलाओं को समाज में आर्थिक संपत्ति के रूप में माना जाता है। ग्रामीण क्षेत्रों में लोगों की आजीविका का मुख्य साधन कृषि कार्य होता है। आदिवासी महिलाओं के द्वारा खेतों की जुताई, बुवाई से लेकर फसलों को बेचने तक का कार्य किया जाता है। अतः यह महिलाएं समाज में एक संपत्ति के रूप में मानी जाती है, किंतु आजादी के बाद भी इन महिलाओं में शिक्षा, रोजगार, स्वस्थ्य जैसी समस्याएं विद्यमान है। अतः आदिवासी महिलाओं में आर्थिक सशक्तिकरण की अवधारणा काफी नई है। अनेक समाज सामाजिक वैज्ञानिकों एवं नीति निर्माताओं ने एक प्रासंगिक रूप से चित्रित किया है। आदिवासी महिलाओं में शिक्षा की कमी के कारण गरीबी एवं सामाजिक रूप से पिछड़ी होने के कारण गुणवत्ता पूर्ण जीवन यापन की कमी पाई जाती है। इन महिलाओं में खाद्य सुरक्षा, कुपोषण, स्वास्थ्य देखभाल, शिक्षा की कमी आदि का सामना करना होता है। आदिवासी समुदाय में महिलाओं को पुरुषों के समान दर्जा दिया जाता है। यह महिलाएं ग्रहणी के रूप में कार्य करती है साथ ही कृषि संबंधी गतिविधियों में भी सहभागिता प्रदान करती है। आदिवासी महिलाओं का देश के सामाजिक एवं आर्थिक विकास में महत्वपूर्ण योगदान रहा है। इन महिलाओं में कृषि कार्य के अतिरिक्त हस्तशिल्प कला भी विद्यमान होता है। कृषि से संबंधित समस्त कार्य की महिलाओं द्वारा किया जाता है। भारतीय संविधान में महिलाओं को बराबरी का दर्जा दिया गया है, इसके बावजूद हमारी सामाजिक व्यवस्थाएं उसे बराबरी का अधिकार कभी नहीं देती। भारत में महिलाओं को पुरुषों के समक्ष लाने हेतु केंद्र एवं राज्य सरकारों द्वारा महिलाओं के उत्थान के लिए अनेक कार्यक्रम एवं योजनाओं का संचालन किया जा रहा है, किंतु इन कार्यक्रमों व योजनाओं का क्रियान्वयन निचले स्तर तक उचित ढंग से न पहुंचने के कारण महिलाओं को इनका अपेक्षित लाभ नहीं मिल पा रहा है। यह सत्य है कि वर्तमान समय में महिलाओं की स्थिति में कई सकारात्मक बदलाव आए हैं, लेकिन अनेक स्थानों पर यह अनुभव किया जा रहा है, कि आज भी महिला पुरुष प्रधान मानसिकता से पीड़ित है। इतिहास में प्राचीन समय में इन महिलाओं के द्वारा राज्यों के संरक्षण का कार्य भी किया। प्राचीन काल से आदिवासी महिलाओं परिवार तथा देश की किसी न किसी रूप में अपना योगदान देती रही है। मानव जाति के साथ महिलाओं का कार्यक्षेत्र बढ़ता गया। यह महिलाएं ग्रामीण अर्थव्यवस्था की आधारशिला है। कृषि प्रधान देश होने के कारण ग्रामीण महिलाओं की भूमिका ग्रामीण क्षेत्रों में हस्तकला कृषि, लघु उद्योग क्षेत्रों में रोजगार प्राप्त करने की रही है। परिवार की सीमित आय में वृद्धि के लिए महिलाओं ने उत्पादकीय भूमिका निभाई। ग्रामीण क्षेत्रों में आदिवासी महिलाएं निरक्षर होती है, जिनके कारण कृषि से संबंधित कार्य, खनन, भवन निर्माण, सड़क निर्माण, घरेलू कार्यों में संलग्न रहती है। कृषि कार्य के अतिरिक्त फसल कटाई से लेकर खेतों की सुरक्षा का कार्य करती है। कृषि भूमि के सीमित होने, मौसम के अनिश्चितता, वन संपदा की कमी, पुरुष वर्ग का पलायन होने से ग्रामीण आदिवासी महिलाओं को अनेक समस्याओं का सामना करना होता है। विगत

कुछ वर्षों में ग्रामीण क्षेत्रों के विकास की वृद्धि से अनेक क्षेत्रों का विकास होकर, नवीन अवसरों को खोजा गया है। आदिवासी महिलाओं के विकास की दृष्टि से शिक्षा का विस्तार किया गया है। साथ ही इन महिलाओं में स्वास्थ्य स्तर में सुधार हेतु अनेक योजनाओं का क्रियान्वयन किया गया। महिलाओं में आर्थिक-सामाजिक उत्थान हेतु निरंतर प्रयास किया जा रहा है, जिससे इनकी स्थिति में सुधार हो रहा है।

महिला विकास मे प्रशासन

महिलाओं के सामाजिक एवं आर्थिक विकास पर ही किसी देश का विकास निर्भर होता है। जिस देश में महिलाओं की स्थिति दयनीय होती है उस देश में अनेकों समस्याएँ भी विद्यमान होती हैं। प्रत्येक देश की सरकार की ये जवाबदारी होती है कि महिलाओं के विकास हेतु प्रयास करे। जब स्त्रीय मजबूत होती है तो देश एवं समाज भी सशक्त होता है। उनका सरोकार केवल अपने परिवार ही नहीं होता अपितु सम्पूर्ण समुदाय से होता है। 19 शताब्दी के अधिकांश समाज सुधारकों ने स्त्री शिक्षा पर जोर दिया। यह सुधारक यह मानकर चलते हैं कि स्त्रियों को मुक्त करने के लिए शिक्षा अत्यधिक आवश्यक कदम है। विद्यालयों की स्थापना करना, लड़कियों तथा स्त्रियों को शिक्षित करने का प्रयास करना चाहिए। देश में स्त्रियों को सशक्त करने के लिए राज्य, स्वेच्छिक संगठन तथा स्त्रियों के विभिन्न समूह कार्य कर रहे हैं। शैक्षिक संस्थाओं के महत्वपूर्ण संस्थाएं- अखिल भारतीय महिला कॉन्फ्रेंस, भारतीय स्त्री मंडल, महिलाओं का भारतीय महिला एसोसिएशन, महिलाओं की राष्ट्रीय काउंसिल है। केंद्र एवं राज्य सरकारों के द्वारा महिलाओं की सुरक्षा देने, रोजगार, आर्थिक उत्थान, सामाजिक तथा नैतिक विकास की दृष्टि से अनेक कल्याणकारी योजनाओं का क्रियान्वयन किया गया है। यह योजनाएं महिलाओं के आर्थिक तथा सामाजिक उत्थान के लिए बनाई गई हैं। ग्रामीण क्षेत्रों में आदिवासी महिलाओं की रोजगार संबंधी समस्या विद्यमान होती है। अतः इन महिलाओं को आर्थिक रूप से सशक्त करने की दिशा में शासन के द्वारा सूक्ष्म वित्त से संबंधित योजनाएं क्रियान्वित की जाती हैं, ताकि आदिवासी महिलाओं में आत्मनिर्भरता, स्वावलंबन तथा सामाजिक प्रतिष्ठा में वृद्धि हो सके। यह महिलाएं लघु तथा कुटीर उद्योगों से संबंधित विभिन्न प्रकार की हस्तशिल्प कला की वस्तुओं का उत्पादन करती हैं। इसके साथ ही छोटे-छोटे व्यवसाय संबंधी क्रियाएं भी संचालित की जाती हैं। शासन के द्वारा महिलाओं को सशक्त करने में किशोरी बालिका योजना, महिला समृद्धि योजना, राष्ट्रीय महिला कोष योजना, राष्ट्रीय मातृत्व लाभ योजना, महिला स्व शक्ति योजना, स्त्री शक्ति पुरस्कार योजना, मातृ एवं शिशु स्वास्थ्य कार्यक्रम, डवाकरा योजना, स्वयं सहायता समूह गठन योजना, ग्रामीण महिला विकास परियोजना, इंदिरा गांधी राष्ट्रीय विधवा पेंशन योजना, जननी सुरक्षा योजना, बालिका प्रोत्साहन आदि यह योजनाएं आदिवासी महिलाओं के आर्थिक तथा सामाजिक सशक्तिकरण की दिशा में योगदान देती हैं। शासन द्वारा संचालित योजनाओं के बावजूद महिलाओं में सशक्तिकरण की गति धीमी है। इसका मुख्य कारण भारतीय समाज में विद्यमान रूढ़िवादिता, परंपरा, असमान दर्जा एवं शिक्षा का निम्न स्तर है। शिक्षा में कमी के कारण महिलाओं को प्रदान योजनाओं की जानकारी नहीं हो पाती, जिससे इनका क्रियान्वयन भी ठीक से नहीं हो पाता है। महिलाओं के लिए पर्याप्त सुरक्षा प्रदान करना चाहिए, ताकि उनका सामाजिक-आर्थिक एवं नैतिक विकास हो सके, जिससे देश एवं समाज का वास्तविक विकास किया जा सके।

आदिवासी महिलाओं के समक्ष चुनौतियां एवं नीतिगत सुझाव

आधुनिक परिवेश में आदिवासी महिलाओं के समक्ष अनेक चुनौतियां एवं समस्या विद्यमान हो गई हैं। वैश्वीकरण तथा भौतिकवादी युग में जहां मानवीय एवं नैतिक मूल्यों को कम कर दिया है, वहीं दूसरी ओर ग्रामीण परिवेश में संस्कृति, सभ्यता, परिवेश, अस्मिता को भी कमजोर किया है। आदिवासी महिलाओं में शिक्षा का निम्न स्तर होता है। शिक्षा का अभाव देश की अन्य विकास प्रक्रिया में उनकी भागीदारी में बाधा उत्पन्न करता है। अनिर्क्षरता महिलाओं में अनेक तरह की समस्याओं से प्रभावित करता है। ग्रामीण

आदिवासी महिलाओं में सूचना प्रौद्योगिकी के संचालन की कमी है। डिजिटल साक्षरता के अभाव से महिलाओं के प्रति हिंसा नए रूप में प्रकट होती है। डिजिटल साक्षरता में सामाजिक और राजनीतिक जागरूकता बढ़ाने शिक्षा और रोजगार के अवसरों में सुधार करने ग्रामीण महिलाओं को सशक्त बनाने की क्षमता होती है। ग्रामीण क्षेत्रों में कृषि ही एकमात्र जीविका का साधन होता है। मजबूरी वश आदिवासी महिलाओं का कृषि संबंधी कार्य करना पड़ता है, जो कि गैर लाभकारी होता है। ग्रामीण महिलाएं सूक्ष्म लघु उद्योग में शामिल होती है, किंतु अधिकांश प्रशिक्षण कार्यों में शायद ही कोई महिलाओं की भागीदारी हो। अक्सर कौशल की कमी के कारण निर्माण, व्यापार, परिवहन, भंडारण और सेवाओं से संबंधित अवसरों में महिलाओं की कम भागीदारी है। आदिवासी महिलाओं में स्वास्थ्य सुविधाओं की कमी, शिक्षा की कमी, आर्थिक भागीदारी में कमी, अज्ञानता, अंधविश्वास, पुरुष प्रधानता आदि चुनौतियों का सामना करना होता है। इस दिशा में पर्याप्त कदम उठाने की आवश्यकता है। आदिवासी क्षेत्रों में महिला शिक्षा को प्रोत्साहन देना होगा। इसके लिए प्राथमिक शिक्षा से लेकर उच्च शिक्षा तक निरंतर प्रयास करना होगा। महिलाओं में कौशल शिक्षा का विस्तार करना होगा। आर्थिक स्वावलंबन की प्रक्रियाओं के अंतर्गत आदिवासी महिलाओं को पर्याप्त सूक्ष्म वित्त प्रदान करना, समाज की मुख्यधारा में लाना होगा। महिलाओं में स्वास्थ्य के प्रति जन जागृति लाकर सुधार करना होगा। आधुनिकरण के सकारात्मक पहलुओं से अवगत करा कर समाज में समान दर्जा देकर आर्थिक एवं सामाजिक उत्थान करना चाहिए। भारत में आदिवासी महिलाओं की समस्या बहुत विकराल है। उनके रीति रिवाज, रहन-सहन, आचार विचार, संस्कृति, धर्म आदि में सुधार की आवश्यकता है। आदिवासी महिलाओं सभी क्षेत्रों में अपने भूमिका का निर्वाह कर रही है। पारिवारिक क्षेत्र, सामाजिक, राजनीतिक, आर्थिक एवं कला के क्षेत्र में आदिवासी नारी संघर्ष करती हुई अपने को आगे की ओर अग्रसर हो रही है।

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गोंड जनजाति की आर्थिक समस्याएँ और सरकारी योजनाओंका वास्तविक लाभ

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सारांश

प्रस्तुत अध्ययन द्वारा चंद्रपुर जिल के ग्राम वायगाँव भोयर, दादापुर, अर्जुनी और अर्जुनी तुकूम इन चार गाँवों में स्थित गोंड जनजातीय परिवारों की आर्थिक समस्याओं का अध्ययन किया गया है। जिसके द्वारा उनकी आर्थिक स्थिति और विभिन्न सरकारी योजनाओं का प्रत्यक्ष रूप से इन परिवारों को लाभ प्राप्त हुआ या नहीं यह देखा गया है। मूलरूप से वनाच्छादित क्षेत्रों के निकट आवासीय यह जनजातीय समुदाय परिवार के पालन-पोषण हेतु पारंपरिक व्यवसाय, मजदूरी और कृषि पर आश्रित है। सरकार द्वारा ग्रामीण क्षेत्रों में शिक्षा का स्तर बढ़ाया गया जिसके चलते गोंड जनजाति के छात्र शिक्षा हासिल कर रहे हैं किंतु परिवार की आर्थिक जरूरतों को पूरा करने के लिए इन्हें माध्यमिक या स्नातक के बाद अपनी पढ़ाई छोड़नी पड़ती है। ऐसे में अपने सीमांत कृषि जोतों पर किसानों या कम पैसे वाली नौकरी कर यह आमदनी हासिल करते हैं। गोंड जनजातिय लोगों में व्यवसाय और उद्योग की स्थापना के लिए आवश्यक पूंजी का अभाव है। बैंक द्वारा आर्थिक क्षमता का मापन कर कर्ज लौटाने में असक्षम पाकर इन्हें कर्ज नहीं मिलता। इसीलिए गोंड जनजाति के पढ़े-लिखे युवा खुद का व्यवसाय या उद्योग शुरू नहीं कर पाते। प्रस्तुत अध्ययन द्वारा यह पाया गया है कि सरकारी विभिन्न योजनाओं का प्रत्यक्ष लाभ आवश्यक प्रमाण में ना मिलने से आज भी गोंड जनजातीय समाज आर्थिक रूप से पिछड़ा हुआ है।

परीचय

गोंड समुदाय को भारत की प्राचीन जनजाति के रूप में देखा जाता है। यह मध्य भारत के राज्यों में अनुसूचित जनजाति प्रवर्ग की प्रमुख जनजाति है। यह समाज मूल रूप से प्राकृतिक और वनसंपदा के क्षेत्रों को ही अपना आशियाना मानता है। सामाजिक तौर पर उन्नत समाज रचना को अपनाने वाली यह जनजाति आर्थिक रूपसे आज भी बहुत पिछड़ी हुई है।

गोंड जनजाति यह अन्य जनजातीय समुदायों से इसीलिए भी भिन्न है क्योंकि इसकी अपनी भाषा, धर्म, परंपरा, सामाजिक व्यवस्था और संस्कृति है जिसमें स्त्री-पुरुष समानता को देखा जा सकता है। इस समाज के लोग अर्थोपार्जन हेतु अपने पारंपरिक व्यवसाय, कृषि और हस्त कलाकृतियों के लघु उद्योग पर आश्रित रहते हैं। जिससे यह केवल अपने निम्न जरूरतों को पूरा करने लायक ही आमदनी जुटा पाते हैं। गोंड जनजाति यह औरों से अलग इसीलिए भी है कि यह प्राचीनता से ही अपने मध्य भारत के गोंडवाना साम्राज्य के ऐतिहासिक अस्तित्व को प्रकट करती है फिर भी यह आज अनेकों आर्थिक सामाजिक समस्याओंसे जूझती नजर आती है। स्वतंत्रता के बाद अनेकों कमीशन और मंत्रालयों द्वारा अनेकों योजनाएं विकास हेतु सरकार बनाती रही है लेकिन आज भी यह गोंड जनजाति आर्थिक रूप से पिछड़ी और शोषित है। सरकारी योजनाओं में जहां इन जनजातियों को व्यवसाय और आर्थिक विकास के ढेरों पैकेज दिए जाते हैं वही कागजी कार्रवाई और मूलभूत संसाधनों के अभाव में ये सभी योजनाएं केवल सरकारी दफ्तरों के फाइलों में ही सिमट कर रह जाती है।

प्रस्तुत अनुसंधान द्वारा गोंड जनजाती की आर्थिक स्थिति को जानकर उनकी आर्थिक समस्याओं का अध्ययन किया गया है। आर्थिक पिछड़ेपन की वजह को समझते हुवे गोंड जनजातिय परिवारोंको सरकारी विकास योजनाओं का प्रत्यक्ष रूप से कितना लाभ प्राप्त हो रहा है इसका अध्ययन किया गया है।

अध्ययन के उद्देश्य

- 1) गोंड जनजाति की आर्थिक समस्याओं को चिन्हित करना।
- 2) गोंड जनजाति के जीवन स्तर के पिछड़ेपन का आकलन करना।
- 3) सरकारी योजनाओं के वास्तविक लाभ की स्थिति का अध्ययन करना।
- 4) गोंड जनजाति के रोजगार की स्थिति का अध्ययन करना।

अध्ययन परिकल्पना

- 1) गोंड जनजातिय लोगों के पास व्यवसाय या उद्योग स्थापन करने हेतु आवश्यक पूंजी का अभाव है।
- 2) गोंड जनजातिय लोगों की आमदनी पारिवारिक जरूरतें पूरी करने मे अपर्याप्त है।
- 3) गोंड जनजातिय लोगों तक सरकारी योजनाएं प्रत्यक्ष रूप से नहीं पहुंच रही है।

अध्ययन क्षेत्र

प्रस्तुत शोध कार्य हेतु अध्ययन का क्षेत्र चंद्रपूर जिले (महाराष्ट्र राज्य) के ग्राम वायगाँव भोयर, दादापुर, अर्जुनीं और अर्जुनीं तुकूम इन चार गाँवों तक सीमित है। इन ग्रामों से गोंड जनजाति के 200 प्रातिनिधिक प्रतिदर्श परिवारों का अध्ययन कार्य के लिए चयन किया गया है। 2011 जनगणना अनुसार यह क्षेत्र चंद्रपूर जिले के अनुसूचित जनजाति बहुल गाँव है।

अध्ययन विधी

प्रस्तुत शोध कार्य के लिए अनुसंधान कर्ता ने प्रारंभिक तथा द्वितीय तथ्यों एवं समंको का संकलन किया गया है। शोध विषय से जुडे हुवे विशिष्ठ क्षेत्र एवं वर्ग के प्रात्यक्षिक आंकडों का संकलन व्यक्तिगत सर्वेक्षण द्वारा किया गया है। सर्वेक्षण हेतू समग्र से 200 परीवारों का प्रातिनिधीक प्रतिदर्शों (नमुना) के रूप मे चयन किया गया है।

द्वितीय तथ्य का संकलन सरकारी अहवाल, प्रकाशित शोध प्रबंध, अध्ययन विषय से सम्बधीत प्रकाशित एवं अप्रकाशित लेख, संदर्भ ग्रंथ, वर्तमान पत्र, वेबसाईट आदि द्वारा तथ्यों का संकलन किया गया है। संकलित तथ्यों का विश्लेषण एवं निर्वचन करके अंतिम निष्कर्ष निकाले गये है।

विश्लेषण एवं निर्वचन

1) व्यवसाय

गोंड जनजाति की अर्थव्यवस्था अन्य विकसीत समाज के मुकाबले बेहद भिन्न है। अपनी मर्यादीत जरूरतों को पूरा करने इस समुदाय के व्यवसायों का अध्ययन प्रस्तुत अध्ययन क्षेत्र के चयनित प्रतिदर्शों के प्रत्यक्ष सर्वेक्षण द्वारा कर संकलित तथ्यों और आंकडों को तालिका क्र.1 मे दर्शाया गया है।

तालिका क्र.1 सर्वेक्षित परिवारों का व्यवसाय

व्यवसाय	परिवार संख्या	प्रतिशत(%)
कृषि	87	43.5
मजदूरी	60	30
स्वयं का व्यवसाय	16	8
शासकीय नौकरी	09	4.5
अशासकीय नौकरी	28	14
कुल	200	100%

(स्रोत: प्राथमिक सर्वेक्षण पर आधारित समंक)

तालिका क्र.1 से स्पष्ट होता है कि सबसे अधिक 87(43.5%) प्रतिदर्श परिवार कृषि का कार्य करते हैं। सरकारी नौकरी पर केवल 9 (4.5%) प्रतिदर्शित परिवार है। फलस्वरूप इनकी आय का मुख्य स्रोत कृषि व्यवसाय है।

2) शिक्षा का स्तर:

गोंड जनजाति के परिवारों में शिक्षा के स्तर का प्रमाण जानने हेतु सर्वेक्षण द्वारा प्रतिदर्शित परिवारों के प्रत्यक्ष सर्वेक्षण के माध्यम से आंकड़ों का संकलन कर तालिका क्र.2 द्वारा प्रस्तुत किया गया है।

तालिका क्र.2 सर्वेक्षित परिवारों का शिक्षा स्तर

शिक्षा	परिवार संख्या	प्रतिशत(%)
निरक्षर	10	5
प्राथमिक	11	5.5
माध्यमिक	60	30
उच्च माध्यमिक	98	49
स्नातक - स्नातकोत्तर	21	10.5
व्यवसायिक शिक्षा	00	--
कुल	200	100%

(स्रोत: प्राथमिक सर्वेक्षण पर आधारित समंक)

तालिका क्र. 2 द्वारा स्पष्ट होता है कि इस समाज के अधिकतम परिवारों 98 (49%) उच्च माध्यमिक शिक्षा प्राप्त लोग हैं। निरक्षरता की संख्या 10 (5 %) है और व्यवसायिक शिक्षा किसी को भी हासिल नहीं है।

3) मासिक आय:

गोंड जनजाति के परिवारों की आर्थिक स्थिति का आंकलन करने हेतु सर्वेक्षण द्वारा प्रत्यक्ष रूप से प्रतिदर्शित परिवारों से आंकड़ों का संग्रहन कर तालिका क्र.3 द्वारा सर्वेक्षित परिवारों की मासिक आय को दर्शाया गया है।

तालिका क्र.3 सर्वेक्षित परिवार की मासिक आय

मासिक आय (रू.)	परिवार संख्या	प्रतिशत(%)
0-5000	108	54
5000-10000	62	31
10000-15000	21	10.5
15000 से अधिक	09	4.5
कुल	200	100%

(स्रोत: प्राथमिक सर्वेक्षण पर आधारित समंक)

तालिका क्र. 3 से स्पष्ट होता है कि गोंड जनजाति के अधिकतम परिवार 108 (%) इनकी मासिक आय ₹5000 या उससे कम है। 9(4.5%) परिवारों की आय ₹15000 से ऊपर है। इससे साबित होता है कि इस जनजाति के अधिकतम परिवार 5000 से कम आय पर जैसे-तैसे अपना जीवन यापन कर रहे हैं।

4) कृषि भूमि की उपलब्धता: गोंड जनजातिय परिवारों के जिवनयापन का मुख्य आधार कृषि भूमि क्षेत्र का मापन सर्वेक्षण के माध्यम से चयनित प्रतिदर्शों द्वारा संकलित आकड़ों को तालिका क्र.4 द्वारा प्रस्तुत किया गया है।

तालिका क्र.4 सर्वेक्षित परिवार की कृषि भूमि (परिमाण अनुरूप विभाजन)

कृषि भूमि क्षेत्र	परिवार संख्या	प्रतिशत (%)
5 एकड़ से कम	85	42.5
5 से 10 एकड़	69	34.5
10 एकड़ से ज्यादा	12	6
भूमिहीन परिवार	34	17
कुल	200	100%

(स्रोत: प्राथमिक सर्वेक्षण पर आधारित समंक)

तालिका क्र. 4 से स्पष्ट होता है की सर्वाधिक 85(42.5%) लोगों के पास 5 एकड़ से कम कृषि भूमि है और 34(17%) परिवारों के पास खुद की कोई भूमि नहीं है। केवल 12(6%) परिवारों के पास ही 10 एकड़ से अधिक भूमि है

5) सरकारी योजनाओं का प्रत्यक्ष लाभ:

सरकार द्वारा अनुसूचित जनजाति प्रवर्ग के लिए अनेकों विकास योजनाएं चलाई जा रही है। इसके बावजूद गोंड जनजाति आर्थिक, सामाजिक और व्यवसायिक तौर पर पिछड़ी होने के कारण जानने के लिए सर्वेक्षित परिवारों को मिल रहे सरकारी योजनाओं के वास्तविक लाभ के समंकों को तालिका क्र. 5 में दर्शाया गया है।

तालिका क्र.5 सर्वेक्षित परिवारों को सरकारी योजनाओं का प्रत्यक्ष लाभ

सरकारी योजनाएँ	परिवार संख्या	प्रतिशत (%)
आवास योजना	39	19.5
कृषि संबंधित योजना	47	23.5
शिक्षा संबंधित योजना	105	52.5
व्यवसायिक कर्ज योजना	09	4.5
कुल	200	100%

(स्रोत: प्राथमिक सर्वेक्षण पर आधारित समंक)

तालिका क्र. 5 द्वारा स्पष्ट होता है कि अधिकतम लाभ 105 (52.5%) परिवारों को शिक्षा संबंधित योजनाओं का हुआ है जबकि सबसे कम 09 (4.5%) परिवारों को व्यवसायिक कर्ज योजना का लाभ प्राप्त हुआ है। यह स्पष्ट करता है कि आजीविका के लिए आवश्यक व्यवसायिक कर्ज योजनाओं का गोंड जनजाति के लोगों को कोई लाभ नहीं मिल रहा है।

6) आवासिय स्थिती

आर्थिक रूप से पिछड़ी गोंड जनजाति के परिवारों की आवासिय स्थिती को समझकर ही उनकी वास्तविक आर्थिक स्थिती का आकलन कर सकते है। प्रस्तुत अध्ययन व्दारा प्रतिदर्शित परिवारों की आवासिय स्थिती के आंकड़ें प्रत्यक्ष सर्वेक्षण व्दारा संकलित कर तालिका क्र. 6 मे दर्शाये गये है।

तालिका क्र.6 सर्वेक्षित परिवार की आवास स्थिती

आवास स्थिती	परिवार संख्या	प्रतिशत (%)
झोपडी	06	3
कच्चा आवास	101	50.5
किराये का आवास	27	13.5
पक्का आवास	66	33
कुल	200	100%

(स्त्रोत: प्राथमिक सर्वेक्षण पर आधारित समंक)

तालिका क्रमांक 6 में प्रत्यक्ष सर्वेक्षण अनुसार सर्वाधिक 101(50.5%) परिवारों के पास कच्चा आवास है जो इनके आर्थिक पिछड़ेपन को दर्शाता है। केवल 66 (33%) लोगों के पास ही अपना पक्का मकान है और 06(03%) परिवार झोपड़ीनुमा घरों में रह रहे हैं।

अ. गोंड जनजातिय की आर्थिक समस्याओं का विश्लेषण

1. निर्वाह प्रधानता:

गोंड जनजाति यह केवल अपने जरूरतों को पूरा करने पर जोर देती रही है। धन संचयन, भौतिक लाभ या विनियोग इनमें कम दिखाई देता है। जीवनयापन करने हेतु मूलभूत जरूरतों की पूर्ति ही इनके लिए बहुत है और यही इनके पिछड़ेपन की वजह भी है। अपने परंपरागत व्यवसाय या कृषि उत्पादनओं के पारंपरिक पद्धतियों के कारण यह केवल परिवार का पेट भरने लायक आमदनी ही बड़ी मुश्किल से जुटा पाते है। इस जनजाति के लोग उन्नत शहरी इलाकों और शिक्षा से दूर होने के कारण मेहनत मजदूरी करके अपना जीवन निर्वाह करते हैं। विनियोग और व्यवसायिक मनोवृत्ति ना होने के कारण भी यह पूंजीवादी शिक्षित समाज से पिछड़ी हुई है।

2. गरीबी

गोंड जनजातिय लोकसमुदाय यह आर्थिक तौर पर पिछड़ा हुआ नजर आता है। अधिकतम लोकसंख्या यह गरीबी रेखा से नीचे ही अपना जीवन गुजर बसर कर रही है। आर्थिक विकास के सीमित साधनों और व्यवसाय या उद्योग हेतु आवश्यक धनपूंजी का अभाव यह मुख्य रूप से इस समाज के गरीबी और आर्थिक पिछड़ेपन का कारण दिखाई देता है। आज शिक्षा और आधुनिकता के बढ़ने का प्रमाण ग्रामीण इलाकों में देखा जा सकता है किंतु मौजूदा प्रतिस्पर्धा और संघन समाज वर्ग के आगे केवल अपनी जरूरतों और परिवार के पोषण लायक आमदनी संकलित कर पाने से गोंड जनजाति उन्नत समाज से आर्थिक और सामाजिक रूपसे बहुत पिछड़ी हुई है।

3. परंपरागत कृषि

गोंड जनजाति यह कृषि व्यवसाय पर अपनी आजीविका हेतु निर्भर है। गोंड जनजाति के लोग अपनी आमदनी प्राप्त करने के लिए पारंपरिक खेती करते हैं। जो प्राकृतिक सिंचन के ऊपर पूर्णतः निर्भर है यही कारण है कि आधुनिकता और सिंचन पद्धति के अभाव में इन लोगों का सालाना उत्पादन कम रहता है। अधिकतम लोगों के पास कृषि की भूमि क्षेत्र अत्यंत सीमित है। छोटी जोतों पर यह किसान केवल अपने परिवार का पेट भरने लायक ही अनाज पैदा कर सकते हैं। सरकार द्वारा दी जाने वाली कृषि सहायक योजनाओं द्वारा इतना लाभ नहीं मिल पाता जिससे अच्छे मकान, आधुनिक कृषि और व्यवसाय हेतु पूंजी जमा की जा सके। जिला चंद्रपुर यह क्षेत्र धान की फसल हेतु योग्य है। यहां के आदिवासी परंपरागत तौर पर इस फसल की खेती करते रहे हैं किंतु बाजार मंडी या और कृषि उपजोंके सही मूल्य का ना मिलना भी यहां के गोंड आदिवासी समुदाय के आर्थिक शोषण के लिए जिम्मेदार होने की एक महत्वपूर्ण वजह है।

4. कर्ज

गोंड जनजातिय लोगों को अपने व्यवसाय या खेती हेतु बैंक या साहूकारों से कर्ज लेना पड़ता है। क्योंकि आर्थिक रूप से पिछड़ी इस जनजाती के पास कृषि हेतु बीज, खाद और जरूरी चीजों के खरीदने के लिए आवश्यक पैसे नहीं होते। ऐसे में उन्हें बैंक का सहारा लेना पड़ता है। बैंकों के चक्कर काटकर जो कृषि कर्ज मिलता है उस पर लगाई फसलों से मिलनेवाली आमदनी तो केवल ब्याज सहित कर्ज चुकाने में ही खर्च हो जाती है। कृषि के अलावा अन्य व्यवसाय या व्यापार के लिए आज के युग में जहां लाखों रुपए की पूंजी की आवश्यकता होती है वही इस समुदाय के लोगों को या तो अपनी जमीन बेचनी पड़ती है या अपना घर संपत्ति को बैंक या साहूकारों के पास गिरवी रखना पड़ता है। पहले ही आर्थिक रूप से पिछड़ा गोंड समुदाय व्यापार - व्यवसाय क्षेत्रों में इसीलिए आज भी पिछड़ा हुआ है। इसीलिए गरीबी की मार झेलता इस समुदाय का युवा वर्ग पढ़ाई लिखाई और शिक्षा हासिल करके भी अपना व्यवसाय या उद्योग स्थापित नहीं कर पाता। कृषि और परंपरागत व्यवसाय या लघु उद्योग के ऊपर आश्रित इस समाज का युवा वर्ग मजबूरन केवल अपने पारिवारिक जरूरतों को ही पूरा कर पाता है। सरकारी योजनाएं केवल उन्हें तत्कालीन सहारा प्रदान करती है जो स्थाई रूप से कहीं भी सहायक नहीं होती। इस समाज का युवा वर्ग किसी दुकान या दफ्तर में काम चलाऊ आमदनी पर अपनी नौकरी करता है।

5. शिक्षा का न्यूनतम प्रमाण

गोंड जनजाति में शिक्षा का प्रमाण आज भी न्यूनतम स्तर पर ही है। गोंड जनजातिय लोग सरकार द्वारा दी जानेवाली केवल माध्यमिक या स्नातक स्तर पर शिक्षा हासिल कर पाते हैं क्योंकि अधिकतर युवक इसके बाद अपना घर परिवार चलाने के लिए पारंपरिक व्यवसाय, कृषि, मजदूरी या नौकरी करने का कार्य करते हैं। वास्तव में आज के आधुनिक युग में हर क्षेत्र में उच्च शिक्षा और प्रतिस्पर्धा का होना बेहद जरूरी है ऐसे में आर्थिक रूप से कमजोर इस जनजाति के युवा बीच में ही अपनी शिक्षा को छोड़ पारिवारिक अर्थोपार्जन की जिम्मेदारी को संभालते हैं। इनकी क्षमता और मेहनत को नकारा नहीं जा सकता। जिन छात्रों को उच्चतर शिक्षा हासिल करने का मौका मिलता है या जो इन सभी चुनौतियों को पार कर पाएँ हे वे अध्ययन, स्वास्थ्य या लोकसेवा जैसे क्षेत्र में अपना स्थान सिद्ध कर सके हैं। इसी न्यूनतम शिक्षा स्तर के कारण गोंड जनजातिय युवा वर्ग नौकरी और आधुनिक व्यवसायों में पिछड़ा हुआ है।

6. सरकारी योजनाओं का लाभ

अनुसूचित जनजाति प्रवर्ग की आर्थिक स्थिति को सुधारने हेतु अनेकों सरकारी योजनाएं सालों से चलती आ रही है लेकिन वास्तव में यह योजनाएं केवल कागज़ाती तौर पर और सरकारी दफ्तर तक सिमित रह जाती है। अधिकतम लोगों को इसका कोई प्रत्यक्ष लाभ नहीं मिल पाता जिसमें कृषि और कृषि सहायक व्यवसाय तथा शिक्षा से जुड़ी योजनाएं होती है। सरकार द्वारा कृषि, पशुपालन, औजार-यंत्रों की खरीदी आदि जैसे अत्यंत ही सामान्य स्तर के लाभ प्रदान करने वाली प्राथमिक स्तरीय योजनाएं ग्रामिण गोंड जनजातिय लोगों तक पहुँचती है। जिससे इस जनजाति के लोग केवल जैसे तैसे अपना जीवन यापन कर रहे है। व्यवसाय या उद्योगों की स्थापना हेतु उपलब्ध योजनाओं का कोई प्रत्यक्ष लाभ इन गोंड जनजातीय लोगों को नहीं मिल रहा है।

7. विभाजित कृषि भूमि

गोंड यह जनजाति आदिकाल से ही जंगल-वन समीप अधिवासित रही है। मूल रूप से अपने जीवन यापन हेतु किसानी करने वाला यह समुदाय केवल अपने जरूरतों को पूरा करने लायक उत्पादन ही अपनी मर्यादित कृषि भूमि से ले पाता है। मुख्य रूप से इसका कारण है सीमांत कृषि भूमि जिसके कारण पारिवारिक जरूरतों को पूरा करने और पेट भरने लायक ही फसल इनके खेतों में उत्पादित हो पाती है। परंपरागत खेती पध्दती और सीमांत कृषि भूमि के कारण यह एक गंभीर समस्या के रूप में देखी जा सकती है। वर्तमान में इतनी कम भूमि होने का या भूमिहीन होने के पीछे भूतकाल की वजह मुख्य रूप से दिखाई देती है। गोंड जनजाति के लोग अपनी पैसों की जरूरतों को पूरा करने साहूकार या दूसरे संपन्न किसानों से कर्ज लेते थे और अपनी जमीन गिरवी रखते थे। कर्ज न चुकाने के हालत में आज इनके पास बहुत कम कृषि भूमि उपलब्ध है या भूमि हीनता की स्थिति में है।

निष्कर्ष

गोंड जनजाति यह आर्थिक रूप से बड़ी मुश्किल से केवल अपने मुलभूत जरूरतों को पूरा कर पाती है। यह लोग व्यवसाय या निर्माण कार्यों के लिए पर्याप्त पूंजी का अभाव होने से स्वयं का व्यापार या व्यवसाय शुरू नहीं कर पाते। इस जनजाति का युवा वर्ग केवल बुनियादी तौर पर ही शिक्षा हासिल कर रहा है कुछ एक छात्र ही स्नातक स्तर या ऊपरी शिक्षा हासिल कर पा रहे हैं। अपने पारंपरिक व्यवसाय को संभालने और परिवार की आर्थिक जरूरतों को पूरा करने के लिए उन्हें बीच में ही अपनी शिक्षा को छोड़ना पड़ता है। इस समाज के लोगों को व्यवसाय, उद्यमी या उद्योगों को स्थापन करने के लिए आवश्यक पूंजी उपलब्ध नहीं होती। बैंक द्वारा आर्थिक स्थिति और कर्ज लौटाने की क्षमता के आधार पर इन्हें कर्ज देने से नकार दिया जाता है जिसके कारण कर्ज की योजनाओं से इन्हें वंचित रहना पड़ता है। वास्तविक तौर पर गोंड समुदाय को अनुसूचित जनजाति प्रवर्ग के लिए बनाई गई आर्थिक विकास की योजनाओं का प्रत्यक्ष लाभ पहुंच ही नहीं पाता। अशिक्षा और सरकारी योजनाओं की पैचिदा प्रणाली के कारण ये बिच मे ही इन योजनाओं की कोशिशों को छोड देते है। केवल सरकारी दस्तावेजों में ही ऐसी योजनाएं दिखाई देती है प्रत्यक्ष रूप से व्यवसाय, आर्थिक उन्नति और कृषि विकास में यह योजनाएं मददगार साबित नहीं हो रही है। गोंड जनजातिय लोगों को मजदूरी, कृषि और परंपरागत व्यवसाय से मिलने वाली आमदनी बेहद कम और अपर्याप्त होती है जिसके कारण इन लोगो को रोटी, कपड़ा और आवास जैसी मूलभूत जरूरतों को

पूरा करने के लिए भी जुझना पड़ता है। सरकारी योजनाओं की हकीकत हताश करने वाली है जिसमें अनुसूचित जनजाति के विकास के लिए योजनाएं तो आकर्षक है लेकिन गोंड लोगों को इसका कोई विशेष आर्थिक लाभ नहीं हो रहा है।

सुझाव

१) गोंड जनजाति मूलरूप से वन-जंगल संपदा को ही अपना जीवन मानती है। इसीलिए सरकार द्वारा उनके पारंपरिक वनों पर आधारित व्यवसायों को प्रोत्साहन देना चाहिए और आर्थिक मदद तथा वनाधिकार देने चाहिए।

२) केंद्र या राज्य सरकार द्वारा गोंड जनजाति के लोगों के लिए व्यवसाय को बढ़ावा देने और आत्मनिर्भर बनाने हेतु सरल और जल्द कर्ज की उपलब्धता बिना गारंटी देने की प्रणाली बनानी चाहिए।

३) गोंड जनजाति के गरीब भूमिहीन किसानों को खेती करने के लिए पट्टे पर या किराए पर अनुपयोगी सरकारी भूमि देने की व्यवस्था करनी चाहिए जिससे की सरकार को राजस्व भी मिले और लोगों की जरूरत भी पूरी हो सके।

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संजीव के उपन्यासों में चित्रित औद्योगीकरण से प्रताड़ित आदिवासी समाज

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मो. नं. ९९७०७९५४७८

आदिवासी जीवन संबंधी हिंदी उपन्यासकार परंपरा में पहला नाम जगन्नाथ प्रसाद चतुर्वेदी, अयोध्यासिंह उपाध्याय, हरिऔध, ब्रजनंदन सहाय, रामचीज सिंह, मन्नन द्विवेजी, देवेन्द्र सत्यार्थी, वृंदावनलाल वर्मा, डॉ. राघेय राघव इन बहुचर्चित उपन्यासकारों के साथ ही आज संजीव जी का नाम उनके आदिवासी जीवन केंद्रित हिंदी उपन्यासों के कारण लिया जाता है। सन् १९४७ में सुलतानपुर (उ.प्र.) के बांगरकला गाँव में एक बेहद गरीब किसान परिवार में इनका जन्म हुआ। इसलिए आर्थिक स्थिति से बेहाल जीवन जीने की उनको अनुभूति परिवार से ही मिली। समाज के दबे कुचले गरीब, उपेक्षित और अपने मानवीय अधिकारों से वंचित आदिवासी समाज का चित्रण उनके साहित्य का केंद्र रहा है। आदिवासी समाज का चित्रण अध्ययन, चिंतन कड़ी मेहनत करने के बाद ही यथार्थ तथ्यों के आधार पर ही उनके उपन्यासों में दिखाई देता है। उन्होंने अभितक तक बारह उपन्यास लिखे हैं। किसनगढ़ के अहेरी, सर्कस, सावधान! नेचे आग है, धार, पॉव तले की दूब, जंगल जहाँ शुरू होता है, सूत्रधार, रानी की सराया, रह गई दिशाएँ इसी पार आकाश चम्पा, अहेर और फॉस आदि उपन्यास संजीव जी ने लिखकर अपना साहित्यिक योगदान हिंदी को दिया है। इन उपन्यासों के केंद्र में अधिक से अधिक आदिवासी समाज ही रहा है। जो सदियों से शहरीकरण और औद्योगीकरण के कारण प्रताड़ित शोषित जीवन जी रहा है।

आदिवासी शब्द का अर्थ मूल निवासी होता है। भौगोलिक क्षेत्र के निवासियों के साथ इनका संबंध जोडा जाता है। आदिवासियों को कई नामों से संबोधित किया जाता है। जैसे— जनजाति, अनुसूचित जनजाति, आदिवासी, वनवासी, आत्विका, गिरीजन आदि। आदिवासी किसी प्रदेश या राज्य के मूल निवासी होते हैं। डॉ. एन मजूमदार इस संदर्भ में कहते हैं—“एकमात्र सामाजिक जाति, एक ही भूप्रदेश, में वास्तव्य करने वाले, एक ही भाषा बोलने वाले, विवाह, व्यवसाय आदि में एक ही नियम का पालन करनेवाले, पारंपारिक संबंध और व्यावहार के बारे में पूर्वानुभव पर आधारित निश्चित नियमों का पालन करने वाले पारिवारिक समूह आदिवासी जाति है।”^१ प्रो. गिलानी आदिवासी के बारे कहते हैं—“एक विषिष्ट भूप्रदेश में रहनेवाला, समान बोली बोलने वाला, अक्षरों की पहचान न होनेवाले समूह गट आदिवासी है।”^२

अभिजात्य साहित्य के बाहर एक बहुत बड़ा समाज है, जो सदियों से अपने विकास से वंचित रहा है। जिनके पास अजिविका का कोई साधन नहीं है। वह है आदिवासी समाज।

औद्योगीकरण से अन्य समाजिक वर्गों का फायदा हुआ है, लेकिन आदिवासी समाज बरसों से आज तक मानवीय विकास से दूर है। औद्योगीकरण सामान्य एक आर्थिक प्रक्रिया का नाम है। इससे मानव समूह की सामाजिक, आर्थिक स्थिति, बदल जाती है। जिसमें उद्योग धंधों का बोलबाला होता है। वस्तुतः यह मानवीय आधुनीकरण का ही एक अंग है। और दूसरा जो अंग है वह है उपेक्षित समाज के नुकसानी का होता है, जिसमें आदिवासी समाज आता है। अन्य समाजिक वर्गों की उन्नति के लिए आदिवासी समाज का नुकसान किया जाता है। मानवीय विकास के नाम पर बार-बार विकास की कीमत आदिवासियों को ही चुकानी पड़ती है। औद्योगीकरण के नाम पर इन्हें जल, जमीन और जंगल से बेदखल किया जाता है। सरकार और पूंजीपति औद्योगीकरण के नाम पर इनकी जमीन तो हथिया लेते हैं पर उचित मुआवजा इन्हें नहीं देती। उद्योगों में न इनकी कोई भागिदारी होती है और न ही कोई नौकरी के लिए कोई प्रावधान। मानवीय प्राथमिक सुख-सुविधाओं के अभाव में ही आदिवासी समाज जीता है। औद्योगीकरण का लाभ गैर-आदिवासी उठा रहे हैं और मूल निवासियों के नसीब में केवल उपेक्षा आती है। औद्योगीकरण के कारण आदिवासियों के जीवन में उपेक्षाओं के साथ ही विस्थापित भी होना पड़ता है। संजीव ने आदिवासी क्षेत्रिय भागों का जिज्ञासा की दृष्टि से झारखंड बिहार आदि भागों का अध्ययन किया है। आदिवासी समाज औद्योगीकरण के कारण प्रताड़ित जीवन जीता उन्हें नजर आया। मानव विकास के नाम पर उन्हें लूटा जाता है। जमीन, घर, जंगली संपदा जैसी उनकी संपत्ति के साथ ही उनकी अरण्य संस्कृति को भी लूटा जाता है। परिणाम स्वरूप उनको जीवन से बेदखल किया जाता है। इसकी कसक संजीव के उपन्यास में मिलती है।

‘धार’ उपन्यास औद्योगीकरण की अधिष्ठित है। कोयला क्षेत्र और तेजाब फैक्टरी जैसे उद्योग झारखंड के बॉसगडा संथल परिसर में आते हैं। आदिवासी मैना का बाप टेंगर स्वयं अपनी जमीन ठेकेदार महेंद्रबाबू को दान देता है। इसी का फायदा लेकर महेंद्रबाबू उस जमीन पर तेजाब की फैक्टरी शुरू करते हैं। और फैक्टरी से निकले तेजाब के पानी से आदिवासियों की प्राकृतिक संपदा को प्रदूषित करता है—“हवा जब गाँव की ओर घूमती है तो अपनी रही—सही जान लिए बॉसगडा खँसता है...न, बॉसगडा नहीं, उनकी उँगली फैक्टरी की ओर उठ रही थी, वह उजली—उजली फफूँदी की झुर्रियों में लरजती तेजाब की फैक्टरी खँसती है, अपनी धीमी बलियों की बुझी आँखों की चिलम में गाँव को भरकर पीती और सों—सों की खुश्क आवाज के साथ उजला—उजला जहर उगलती हुई फैक्टरी।”³ तेजाब की फैक्टरी के कारण कुएँ तथा तालाब का पानी जहरीला बन जाता है। जमीन बंजर बन जाती है, संथाल आदिवासियों को पीने का पानी मिलता नहीं है। तेजाब की फैक्टरी से पहले बॉसगडा गाँव खेतों, पेड़-पौधों से हरा भरा था, लेकिन तेजाब की फैक्टरी के कारण जंगल संस्कृति, प्राकृतिक संपदा नष्ट होती है, जिनपर आदिवासियों की उपजीविका चलती है—“हमको याद आता है, जब हम बच्चा था, खेती से चार—छे महीना का काम चल जाता, आज एक दिन

का भी नहीं! खेत—खतार, पेड़, रूख, कुआँ, तलाब, हम और हमरा बाल—बच्चा तक आज तेजाब में गल रहा है, भूख में जल रहा है।”^४ इस कथन से यह स्पष्ट होता है कि औद्योगीकरण के आड में आदिवासियों का शोषण किया जाता है। विकास के नाम पर सिर्फ गैर आदिवासियों का ही विकास होता है जिसमें महेंद्रबाबू जैसे ठेकेदार होते हैं, आदिवासी नहीं।

‘पाव तले की दूब’ उपन्यास में औद्योगीकरण और आदिवासी के दुष्परिणामों का अंकन दर्शाया है। झारखंड के मेझियाँ गाँव बाघमुंडा में स्थित डोकरी के एन.टी.पी.सी. के लिए सरकार आदिवासियों की जमीन अधिग्रहण कर लेती है जो एक समय आदिवासी इन जमीनों के मालिक थे। झारखंड खनिज संपदा भांडार होने के कारण यहाँ औद्योगीकरण के नए—नए उद्योग शुरू करने की दृष्टि से सरकार और औद्योगपति आदिवासियों की जमीनों पर कारखानों को शुरू करते हैं। जिनकी जमीनों के कारण बड़े—बड़े उद्योगों का निर्माण होता है, उन्हें जमीनों को मुआवजा तक नहीं मिलता है। क्योंकि मुआवजा की रक्कम भ्रष्ट अफसर ही हडप लेते हैं। और आदिवासियों को उपेक्षित रखा जाता है। इसी का परिचय देते हुए संजीव लिखते हैं—“नए—नए उद्योग लगाए जा रहे हैं, नयी दुनिया की पगध्वनि! अगर सरकार ईमानदारी से इनका हक दे दे तो एक ही छलांग में कई मंजिले आपने—आप तय हो जाती है—पर अन्याय देखो, आदिवासियों को जमीन पर ये कारखाने लग रहें, उन्हें टोटली डिप्राइव किया जा रहा है— इस संपत्ति में उनकी भागीदारी तो खत्म की ही जा रही है, उन्हें जमीन से भी बेदखल किया जा रहा है, मुआवजा भी अफसरों के पेट में।”^५ सदियों से उपेक्षित आदिवासी समाज विस्थापन और असुरक्षा में जीता है। उनकी जमीनों पर प्लांट बनाए गए हैं, लेकिन उन्हीं के लिए बिजली नहीं है। प्लांट की चिमनियों से निकलता जहरीला धुंआ और गैसों से आदिवासी बिमारी से जूझते हैं।

औद्योगीकरण के कारण आदिवासियों का उनकी जमीनों पर अब उनका अधिकार नहीं रहा है। अपने पुरखों के अरण्य संस्कृति, उत्सव और जंगलों का उपयोग वे नहीं कर सकते हैं। सदियों से जूड़े हुए यादों के साथ ही उन्हें अपना जीवन जीना पड़ता है। आदिवासी कालिचरण किस्कू अपने इसी उदासीन स्वर का परिचय देते हुए कहता है—“सरकार तो बहुत मेहरबान हैं न हम पर?...ये ई मेहरबानी है न कि जिस छोटा बुरू के जंगल शालवनी से हमरा बाप—दादा काट—काट के लाता रहा, अब हमरा लडका—जनाना दुतुअन भी नहीं तोड़ सकता?”^६ इस कथन से स्पष्ट होता है कि औद्योगीकरण के कारण आदिवासी समाज तूट जाता है। क्योंकि औद्योगीकरण ने आदिवासियों का केवल नुकसान ही किया है फायदा कूच भी नहीं। उन्हें जमीन और जंगलों के बदले रोग और प्रदूषण ही मिला। परिणाम स्वरूप प्रदूषण के कारण लकवा के शिकार आदिवासी होते गये। इसके खिलाफ गैर आदिवासी नायक सुदाम डोकरी ताप विद्युत प्रतिष्ठान में बी.इ. होकर भी आदिवासियों के जमीन, इज्जत और अस्तित्व के लिए संघर्ष करने की प्रेरणा देता है। सुदाम आदिवासियों के आर्थिक,

सामाजिक, शैक्षिक सभी स्तरों पर विकास के लिए कोशिश करता है। विस्थापितों के लिए सहयोग करने की कोशिश करता रहता है। मगर सुदाम की कोशिश औद्योगीकरण से प्रताड़ित समाज के लिए उनके शोषण को रोक नहीं सकती। औद्योगीकरण व्यवस्था आदिवासियों के जीवन को बरबाद करकर ही छोड़ती है।

संरांशत: कहा जा सकता है कि औद्योगीकरण की प्रक्रिया मानव समूह के विकास की दृष्टि से प्रावधिष्ठित हुई है, लेकिन विकास के नाम पर आदिवासियों का केवल शोषण ही किया जाता है। परिणाम स्वरूप आदिवासी समाज सदियों से उपेक्षित जीवन जी रहा है। जमीन, खेत, घरों से विस्थापित होकर आज वे असुरक्षित जीवन जी रहे हैं। इसका कारण है सरकार का औद्योगीकरण धोरण, जो उनको बर्बाद करके छोड़ता है। संजीव के उपन्यासों में आदिवासियों के उपेक्षित जीवन का वास्तविक चित्र रेखांकित किया हुआ नजर आता है। 'धार', 'पॉव तले की दूब', 'जंगल जहाँ शुरू होता है' और 'सावधान नीचे आग है' आदि उपन्यासों में संजीव ने झारखंड, बिहार जैसे पीछड़े क्षेत्रों में जी रहे उपेक्षित आदिवासियों के जीवन के बारे में अध्ययन शिलता के आधार पर चित्रित किया है। बाह्य जगत या सभ्य समाज की तुलना में आदिवासियों की स्थिति दयनीय और गरीब की परिधी में आने वाली है। आदिवासी समाज अपनी जमीन, खेत, प्रकृतिक संपदा से भी पूँजीपति, ठेकेदार, महाजन और सरकार की औद्योगीकरण की नीति से वंचित होता है। विकास के नाम पर आदिवासियों को सदियों से विस्थापित और असुरक्षा में जीवन जीना पड़ रहा है। वर्तमान में भी आदिवासी समाज इस प्रक्रिया से जाकर उपेक्षित जीवन जीता हुआ नजर आता है। याने संजीव के उपन्यास आदिवासियों के उपेक्षित जीवन की प्रासंगिकता व्यक्त करते हैं। औद्योगीकरण आदिवासियों के लिए वरदान नहीं शापित नजर आता है। क्योंकि औद्योगीकरण की संस्कृति में आदिवासियों को कोई स्थान नहीं है

संदर्भसूची

१. आदिवासी साहित्य के विविध: आयाम सम्पा. डॉ. रमेश कुरे, डॉ. मालती शिंदे
२. वही —
३. धार — संजीव पृ. सं. ३६
४. वही — संजीव पृ. सं. ५४
५. पॉव तले की दूब — संजीव पृ. सं. १७
६. वही — पृ. सं. ३२

समकालीन भारत में जनजाति समाज : मुद्दे , समस्याएं एवं सुधार समाजशास्त्रीय दृष्टिकोण

प्रा. कामदार राजेश

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सारांश

समकालीन भारत में जनजाति समाज : मुद्दे, समस्याएं एवं सुधार समाजशास्त्रीय दृष्टिकोण सारांश प्रस्तुत अध्ययन में भारत की विभिन्न जनजातियों का क्षेत्र वॉर अध्ययन कर उनकी विभिन्न प्रकार की समस्याओं एवं सरकार द्वारा किये गये प्रयासों का उल्लेख किया गया है। इस अध्ययन में सूचना प्राप्ति के द्वितीय स्त्रोतों जैसे समाचार पत्रों, विविध रिपोर्ट, विविध समाजशास्त्रीय पुस्तकों एवं लेखों के आधार पर इसे समाजशास्त्रीय दृष्टिकोण से विश्लेषण करने का प्रयास किया गया है।

शब्द कुंजी: संवैधानिक, वैधानिक, जनजाति।

उद्देश्य

कुछ समय पहले अंडमान और निकोबार द्वीपसमूह की सेंटिनलीज जनजाति व्यापक चर्चा का विषय बनी हुई थी। माजरा कुछ यूँ था कि इस जनजाति के कुछ सदस्यों ने एक अमेरिकी पर्यटक की हत्या कर दी थी। गौरतलब है कि बाहरी दुनिया तथा बाहरी हस्तक्षेप के प्रति इनका रवैया अमूमन शत्रुतापूर्ण ही रहा है।

□ इस प्रकार का वाक्या पहली बार देखने को नहीं मिला है। जब-जब बाहरी लोगों ने इन जनजातियों के साथ संपर्क साधने की कोशिश की तब-तब इन्होंने हिंसक तेवर अपनाए। इनके इसे रवैये के कारण देश की आज़ादी से पहले ब्रिटिश शासन ने इन्हें Criminal Tribes Act, 1871 के तहत क्रिमिनल जनजाति तक का दर्जा दे दिया था और इनके बच्चों को 6 वर्ष की आयु के पश्चात् इनके माता-पिता से दूर कर दिया जाता था।

□ हालाँकि आज़ादी के बाद भारत सरकार ने इनके क्रिमिनल जनजातियों के दर्जे को बदलकर गैर-अधिसूचित जनजातियाँ (De-notified Tribes) कर दिया। ये जनजातियाँ मसलन डी-नोटिफाईड और नोमेडिक/सेमि-नोमेडिक, सरल शब्दों में कहें तो घुमंतू जनजातियाँ आज भी कई समस्याओं का सामना कर रही हैं। समाज के अन्य सदस्यों के बीच इनकी दयनीय स्थिति किसी से छुपी नहीं है।

□ ऐसे में सवाल उठता है कि आखिर क्या कारण है कि ये जनजातियाँ बाहरी लोगों से अपना संपर्क नहीं साध पाती हैं? क्यों ये आधुनिक दुनिया से अलगाव महसूस करती हैं? सवाल यह भी है कि ये जनजातियाँ किन-किन समस्याओं का सामना कर रही हैं? इस लेख में इन्हीं सवालों के जवाब तलाशने की कोशिश की गई है। यहीं पर एक और सवाल मन में कौंधता है कि जनजाति किसे कहते हैं? इसकी परिभाषा क्या है? इस अध्ययन के माध्यम से हम इन्हीं कुछ प्रश्नों का जवाब तलाशने की कोशिश करेंगे।

भारत में जनजातियाँ जनजातियाँ वह मानव समुदाय हैं जो एक अलग निश्चित भू-भाग में निवास करती हैं और जिनकी एक अलग संस्कृति, अलग रीति-रिवाज, अलग भाषा होती है तथा ये केवल अपने ही समुदाय

में विवाह करती हैं। सरल अर्थों में कहें तो जनजातियों का अपना एक वंशज, पूर्वज तथा सामान्य से देवी-देवता होते हैं। ये अमूमन प्रकृति पूजक होते हैं।

□ भारतीय संविधान में जहाँ इन्हें 'अनुसूचित जनजाति' कहा गया है तो दूसरी ओर, इन्हें अन्य कई नामों से भी जाना जाता है मसलन- आदिवासी, आदिम-जाति, वनवासी, प्रागैतिहासिक, असभ्य जाति, असाक्षर, निरक्षर तथा कबीलाई समूह इत्यादि। हालाँकि भारतीय जनजातियों का मूल स्रोत कभी देश के संपूर्ण भू-भाग पर फैली प्रोटो ऑस्ट्रेलॉयड तथा मंगोल जैसी प्रजातियों को माना जाता है। इनका एक अन्य स्रोत नेग्रिटो प्रजाति भी है जिसके वंशज अण्डमान- निकोबार द्वीपसमूह में अभी भी मौजूद हैं।

□ गौरतलब है कि अनेकता में एकता ही भारतीय संस्कृति की पहचान है और इसी के मूल में निश्चित रूप से भारत के विभिन्न प्रदेशों में स्थित जनजातियाँ हैं जो विभिन्न क्षेत्रों में रहते हुए अपनी संस्कृति के जरिये भारतीय संस्कृति को एक अनोखी पहचान देती हैं।

□ वर्तमान में भी भारत में उत्तर से लेकर दक्षिण तथा पूर्व से लेकर पश्चिम तक जनजातियों के साथ-साथ संस्कृति का विविधीकरण देखने को मिलता है। भारत भर में जनजातियों की स्थिति का जायजा उनके भौगोलिक वितरण को समझकर आसानी से लिया जा सकता है।

जनजाति की परिभाषा

राल्फ लिंटन के अनुसार = सरलतम रूप में जनजाति ऐसी टोलियों का एक समूह है जिसका एक सानिध्य वाले भूखण्ड पर अधिकार हो और जिसमें एकता की भावना, संस्कृति में गहन सामान्यतः निरन्तर संपर्क तथा कतिपय सामुदायिक हितों में समानता से उत्पन्न हुयी हो मजूमदार के अनुसार कोई जनजाति परिवारों को ऐसा समूह है जिसका एक सामान नाम है जिसके सदस्य एक निश्चित भूभाग पर निवास करते हैं तथा विवाह व्यवसाय के समबन्ध में कुश निषेधाज्ञाओं का पालन करते हैं एवं जिन्होंने एक आदान प्रदान सामान्य तथा पारस्परिक कर्तव्य विषयक एक निश्चित व्यवस्था का विकास कर लिया हो।

डॉ. घुरिये के अनुसार = भारत में जनजाति पिछड़े हुए हिन्दू हैं।

भारत के विभिन्न क्षेत्रों में रहने वाली जनजातियों की समस्याएँ

1. भूमि से अलग होना

जनजाति की मुख्य समस्या भूमि से अलग होना है। जैसा की हम जानते हैं जनजातियाँ आज भी सभ्य समाज से दूर जंगलों और पर्वतों में अधिक निवास करती हैं। जनजातियों की प्रमुख समस्या भूमि से अलग हो जाने की रही है। प्रशासनिक अधिकारी, वन विभाग के ठेकेदार, महजानों इत्यादि के प्रवेश से उनका शोषण प्रारंभ हुआ है।

2. अशिक्षा

जनजाति की दूसरी समस्या अशिक्षा है, जनजाति के लोग शिक्षा से काफी पिछड़े हुए हैं यह लोग अपने बच्चों को स्कूल भेजने की वजाएँ खेतों में काम करवाना अधिक पसंद करते हैं। यही कारण है की भारत सरकार के अनेक प्रयासों के बावजूद यह समाज आज भी अशिक्षित है। 2001 एक में जनजातियों के लोग 47.1 प्रतिशत शिक्षित थे। वर्ष 2011 की जनगणना के अनुसार जनजातियों के लोग 59 प्रतिशत शिक्षित है यानी आज भी 41 प्रतिशत लोग अशिक्षित है।

3. बंधक मजदूर

ऋणग्रस्तता, अज्ञानता आदि कारणों से यह लोग बंधक मजदूर बन जाते हैं। इनमें केवल एक व्यक्ति ही नहीं होता बल्कि उसका पूरा परिवार ही मानो बंधक बन जाता है।

4. बेरोजगारी

जनजातियों की आजीविका के परंपरागत स्रोत सीमित होते हैं। जिससे इनमें बेरोजगारी की समस्या बनी रहती है। यह लोग शिक्षित बहुत ही कम बहुते हैं इसलिए इन लोगों को कोई अच्छा काम भी नहीं मिल पाता है।

5. निर्धनता जनजातीय समुदायों में निर्धनता की स्थिति उनके अस्तित्व के लिए संकट पैदा करती है। इनकी आजीविका का मुख्य साधन कंद, मूल, शिकार, जलाने की लकड़ियां तथा छोटी मोटी झोपड़ियों तक ही सीमित है। आर्थिक रूप से यह लोग काफी पिछड़े हुए हैं।

6. ऋणग्रस्तता जनजाति की ऋणग्रस्तता की समस्या काफी गंभीर समस्या रही है। जनजातियाँ अपनी उपभोग की सीमित आवश्यकताओं के साथ प्रकृति पर ही निर्भर रहते हुए सरल जीवन जीते थे, लेकिन बाहरी सामाजिक या सभ्य समाज के संपर्क में आने से इन सामाजिक एवं संस्कृति परिस्थिति में बदलाव होने लगे हैं। अच्छे वस्त्र, सौंदर्य, खान-पान आदि के कारण भी इन्हें धन आवश्यकता महसूस होने लगी है। इसके अलावा इन लोगों की अल्प आय ज्यादातर बीड़ी, सिगरेट, शराब आदि में खर्च हो जाती है। इन सब की अब इन लोगों को आदत हो चुकी है, विवाह तथा किसी सार्वजनिक उत्सवों में भी यह लोग शराब को प्रमुखता देते हैं। इन लोगों की जीवन भर की कमाएँ खाने-पाने में ही निकल जाती हैं और जनजातियों की ऋणग्रस्तता की समस्या बनी रहती है।

7. नशे की लत

जनजातियों में शराब, बीड़ी, तम्बाकू आदि का चलन बहुतायत पाया जाता है। इनका नशा करना इनकी आदत चुकी है। जनजाति के लोगों में परंपरागत रूप से देशी शराब को प्रसाद के रूप में देवताओं को आर्पित करने व प्रसाद स्वरूप इसे ग्रहण करने की परंपरा है। आदिवासियों में पुरूष ही नहीं बल्कि महिलाएं भी शराब का सेवन करती हैं।

8. प्राकृतिक आपदाएं

प्राकृतिक आपदाएं भी जनजातियों की समस्याएं रही हैं। प्राकृतिक आपदाओं के कारण स्थायी या अस्थायी रूप से इन्हें अपने मूल स्थान से दूर जाने के लिए विवश कर देती हैं।

जनजातियाँ ऐसे इलाकों में निवास करती हैं जहाँ तक बुनियादी सुविधाओं की पहुँच न के बराबर है। लिहाजा ये बहुत सारी समस्याओं को झेल रही हैं।

□ अगर बात करें सामाजिक समस्याओं की तो ये आज भी सामाजिक संपर्क स्थापित करने में अपने-आप को सहज नहीं पाती हैं। इस कारण ये सामाजिक-सांस्कृतिक अलगाव, भूमि अलगाव, अस्पृश्यता की भावना महसूस करती हैं। इसी के साथ इनमें शिक्षा, मनोरंजन, स्वास्थ्य तथा पोषण संबंधी सुविधाओं से वंचन की स्थिति भी मिलती है।

□ आज भी जनजातीय समुदायों का एक बहुत बड़ा वर्ग निरक्षर है जिससे ये आम बोलचाल की भाषा को समझ नहीं पाती हैं। सरकार की कौन-कौन सी योजनाएँ इन तबकों के लिये हैं इसकी जानकारी तक इनको नहीं हो पाती है जो इनके सामाजिक रूप से पिछड़ेपन का सबसे बड़ा कारण है।

□ इनके आर्थिक रूप से पिछड़ेपन की बात की जाए तो इसमें प्रमुख समस्या गरीबी तथा ऋणग्रस्तता है। आज भी जनजातियों के समुदाय का एक तबका ऐसा है जो दूसरों के घरों में काम कर अपना जीवनयापन कर रहा है। माँ-बाप आर्थिक तंगी के कारण अपने बच्चों को पढ़ा-लिखा नहीं पाते हैं तथा पैसे के लिये उन्हें बड़े-बड़े व्यवसायियों या दलालों को बेच देते हैं। लिहाज़ा बच्चे या तो समाज के घृणित से घृणित कार्य को अपनाने हेतु विवश हो जाते हैं अन्यथा उन्हें मानव तस्करी का सामना करना पड़ता है। रही बात लड़कियों की तो उन्हें अमूमन वेश्यावृत्ति जैसे घिनौने दलदल में धकेल दिया जाता है। दरअसल जनजातियों के पिछड़ेपन का सबसे बड़ा कारण उनका आर्थिक रूप से पिछड़ापन ही है जो उन्हें उनकी बाकी सुविधाओं से वंचित करता है।

□ धार्मिक अलगाव भी जनजातियों की समस्याओं का एक बहुत बड़ा पहलू है। इन जनजातियों के अपने अलग देवी-देवता होते हैं। इसका सबसे बड़ा कारण है समाज में अन्य वर्गों द्वारा इनके प्रति छुआछूत का व्यवहार। अगर हम थोड़ा पीछे जायें तो पाते हैं कि इन जनजातियों को अछूत तथा अनार्य मानकर समाज से बेदखल कर दिया जाता था; सार्वजनिक मंदिरों में प्रवेश तथा पवित्र स्थानों के उपयोग पर प्रतिबंध लगा दिया जाता था। आज भी इनकी स्थिति ले-देकर यही है।

यही सब पहलू हैं जिसके कारण जनजातियाँ आज भी बाहरी दुनिया से अपना संपर्क स्थापित नहीं कर पा रही हैं। इन्हीं सब समस्याओं का हल ढूँढने के लिये सरकार द्वारा अपनाए गए कुछ विकासात्मक पहलुओं पर चर्चा करना मुनासिब होगा।

जनजातियों के उत्थान के लिये सरकार द्वारा उठाए गए कदम अनुसूचित जनजातियों के विकास के लिए संवैधानिक प्रावधान

संविधान का अनुच्छेद 46 प्रावधान करता है कि राज्य समाज के कमजोर वर्गों में शैक्षणिक और आर्थिक हितों विशेषतः अनुसूचित जातियों और अनुसूचित जनजातियों का विशेष ध्यान रखेगा और उन्हें सामाजिक अन्याय एवं सभी प्रकार के शोषण से संरक्षित रखेगा। शैक्षणिक संस्थानों में आरक्षण का प्रावधान अनुच्छेद 15(4) में किया गया है जबकि पदों एवं सेवाओं में आरक्षण का प्रावधान संविधान के अनुच्छेद 16(4), 16(4क) और 16(4ख) में किया गया है। विभिन्न क्षेत्रों में अनुसूचित जनजातियों के हितों एवं अधिकारों को संरक्षण एवं उन्नत करने के लिए संविधान में कुछ अन्य प्रावधान भी समाविष्ट किए गए हैं जिससे कि वे राष्ट्र की मुख्य धारा से जुड़ने में समर्थ हो सकें।

अनुच्छेद 23 जो देह व्यापार, भिक्षावृत्ति और बलातश्रम को निषेध करता है, का अनुसूचित जनजातियों के लिए विशेष महत्व है। इस अनुच्छेद का अनुसरण करते हुए, संसद ने बंधुआ मजदूर प्रणाली (उन्मूलन) अधिनियम, 1976 अधिनियमित किया। उसी प्रकार, अनुच्छेद 24 जो किसी फैक्ट्री या खान या अन्य किसी जोखिम वाले कार्य में 14 वर्ष से कम आयु वाले बच्चों के नियोजन को निषेध करता है, का भी अनुसूचित जनजातियों के लिए विशेष महत्व है क्योंकि इन कार्यों में संलग्न बाल मजदूरों का अत्याधिक भाग अनुसूचित जनजातियों का ही है। संविधान की 5वीं और 6वीं अनुसूचियों में उल्लिखित प्रावधानों के साथ पठित अन्य विशिष्ट सुरक्षण अनुच्छेद 244 में उपलब्ध हैं।

प्रमुख प्रावधान**अनुच्छेद 164(1)**

उपबंध करता है कि छत्तीसगढ़, झारखण्ड, मध्य प्रदेश और उड़ीसा राज्यों में जनजातियों के कल्याण का भारसाधक एक मंत्री होगा जो साथ ही अनुसूचित जातियों और पिछड़े वर्गों के कल्याण का या किसी अन्य कार्य का भी भारसाधक हो सकेगा।

अनुच्छेद 243घ

पंचायतों में अनुसूचित जनजातियों के लिए सीटों के आरक्षण का उपबंध करता है।

अनुच्छेद 330

लोक सभा में अनुसूचित जनजातियों के लिए सीटों के आरक्षण का उपबंध करता है।

अनुच्छेद 332

विधान सभाओं में अनुसूचित जनजातियों के लिए सीटों के आरक्षण का उपबंध करता है।

अनुच्छेद 334

प्रावधान करता है कि लोक सभा और राज्य विधानसभाओं (और लोक सभा और राज्य विधान सभाओं में नामांकन द्वारा एंग्लो-इंडियन समुदायों का प्रतिनिधित्व) में अनुसूचित जातियों और अनुसूचित जनजातियों के लिए सीटों का आरक्षण जनवरी 2010 तक जारी रहेगा।

राज्य विशेष प्रावधान**अनुच्छेद 371क**

नागालैंड राज्य के संबंध में विशेष प्रावधान करता है।

अनुच्छेद 371ख

असम राज्य के संबंध में विशेष प्रावधान करता है।

अनुच्छेद 371ग

मणिपुर राज्य के संबंध में विशेष प्रावधान करता है।

अनुच्छेद 371च

सिक्किम राज्य के संबंध में विशेष प्रावधान करता है।

अनुसूचित जनजातियों को विनिर्दिष्ट करने वाले संवैधानिक आदेशों में संशोधन

राज्य पुनर्गठन अधिनियम, 1956 (1956 का अधिनियम 37) द्वारा 1956 में राज्यों के पुनर्गठन के फलस्वरूप उपरोक्त 2 संवैधानिक आदेश अनुसूचित जाति और अनुसूचित जनजाति आदेश (संशोधन) अधिनियम, 1956 (1956 का अधिनियम 63) दिनांक 25 सितम्बर, 1956 की धारा 4(i) और 4(ii) के तहत संशोधित किए गए थे। राज्य पुनर्गठन अधिनियम की धारा 41 और बिहार एवं पश्चिम बंगाल (क्षेत्रों का हस्तांतरण) अधिनियम, 1956 (1956 का 40) का अनुसरण करते हुए, राष्ट्रपति ने अनुसूचित जाति एवं

अनुसूचित जनजाति सूचियां (संशोधन) आदेश, 1956 जारी किया। संविधान (अनुसूचित जनजातियां) आदेश, 1950 को सूची संशोधन आदेश, 1956 की धारा 3(1) के तहत संशोधित किया गया जबकि संविधान अनुसूचित जनजातियां (भाग ग राज्य) आदेश, 1951 को सूची संशोधन आदेश, 1956 की धारा 3(2) के तहत संशोधित किया गया।

अन्य पिछड़ा वर्गों के विशिष्टकरण के लिए विभिन्न वर्गों की मांग को दृष्टिगत रखते हुए प्रथम पिछड़ा वर्ग आयोग (काका कालेलकर की अध्यक्षता में) 1955 में गठित किया गया था। कालेलकर आयोग ने अपनी रिपोर्ट 1956 में प्रस्तुत की। आयोग ने अनुसूचित जनजातियों को भी अन्य पिछड़े वर्गों में शामिल करने की सिफारिश की थी। इसके अतिरिक्त संविधान अनुसूचित जनजाति आदेश की संशोधन की प्रक्रिया के माध्यम से अनुसूचित जनजातियों की सूची में नये समुदायों के विशिष्टकरण की मांग की जांच के लिए अनुसूचित जाति एवं अनुसूचित जनजाति (लोकुर समिति) की सूचियों के संशोधन पर एक सलाहकार समिति 1965 में बनायी गयी थी। उसके बाद संसद में प्रस्तुत संविधान आदेशों के संशोधन के लिए एक प्रारूप विधेयक अनुसूचित जातियां एवं अनुसूचित जनजातियां आदेश (संशोधन) विधेयक, 1967 (चंदा समिति) पर संसद की संयुक्त चयन समिति को भेजा गया था। एक अनुसूचित जनजाति के रूप में पहचान करने के लिए एक समुदाय हेतु निम्नलिखित आवश्यक विशेषताएं स्विकार की गई -

- (i) एकान्त और दुर्लभ पहुंच वाले क्षेत्रों में जीवन एवं आवास का आदिम स्वरूप,
- (ii) विशिष्ट संस्कृति,
- (iii) बड़े स्तर पर समुदाय के साथ सम्पर्क करने में संकोच
- (iv) भौगोलिक एकाकीपन, और
- (v) सभी दृष्टि से सामान्य पिछड़ापन

अनुसूचित जनजातियों की सूची में कुछ समुदायों के प्रवेशन के लिए मांग पर विचारण करने के लिए और उपरोक्त मानदण्ड को ध्यान में रखते हुए संविधान आदेश संविधान अनुसूचित जातियां और अनुसूचित जनजातियां आदेश (संशोधन) अधिनियम 1976 (1976 का संख्या 108) के द्वारा व्यापक रूप से संशोधित किए गए थे जबकि कुछ राज्यों के संबंध में नये संविधान आदेश भी जारी किए गए थे।

अनुसूचित जनजातियों की सूची में प्रवेशन या निष्कासन के लिए संशोधित प्रक्रिया जून 1999 में अनुसूचित जनजातियों की सूची में प्रवेशन या निष्कासन पर दावों पर निर्णय करने के लिए निम्नलिखित औपचारिकताओं का उल्लेख किया गया है -

केवल वे दावे जिन पर संबंधित राज्य सरकारें सहमत हैं, भारत के महापंजीयक और राष्ट्रीय अनुसूचित जनजाति आयोग मामले पर विचार करते हैं।

जब कभी राज्य /संघ शासित क्षेत्र की अनुसूचित जनजातियों की सूची में किसी समुदाय के प्रवेश के लिए मंत्रालय में अभ्यावेदन प्राप्त होते हैं तो मंत्रालय उन अभ्यावेदनों को संविधान के अनुच्छेद 342 के अन्तर्गत अपेक्षित सिफारिश के लिए संबंधित राज्य सरकार/ संघ शासित क्षेत्र प्रशासन को भेज देता है। यदि संबंधित राज्य सरकार प्रस्ताव की सिफारिश करती है तो उसे भारत के महापंजीयक को उनकी टिप्पणियों/विचारों के लिए भेज दिया जाता है।

भारत के महापंजीयक, यदि राज्य सरकार की सिफारिशों से संतुष्ट हैं यह सिफारिश है कि प्रस्ताव को केन्द्र सरकार के पास भेज दिया जाए।

उसके बाद, सरकार प्रस्ताव को राष्ट्रीय अनुसूचित जनजाति आयोग के पास उनकी सिफारिश के लिए भेज देती है।

यदि राष्ट्रीय अनुसूचित जनजाति आयोग भी मामले की सिफारिश करता है तो मामला संबंधित प्रशासनिक मंत्रालयों के परामर्श के बाद मंत्रिमंडल के निर्णय के लिए भेजा जाता है। उसके बाद, मामले को राष्ट्रपतीय आदेश में संशोधन के लिए एक विधेयक के रूप में संसद के समक्ष लाया जाता है।

प्रवेशन, निष्कासन या अन्य संशोधन के लिए दावे जिसको न तो भारत के महापंजीयक और न ही संबंधित राज्य सरकारों ने समर्थन दिया है, को राष्ट्रीय अनुसूचित जनजाति आयोग को नहीं भेजा जाएगा। इसे सामाजिक न्याय एवं अधिकारिता मंत्रालय के स्तर पर अस्वीकृत कर दिया जाएगा।

यदि राज्य सरकार और भारत के महापंजीयक के विचारों के बीच असहमति है तो भारत के महापंजीयक के विचारों को राज्य सरकारों के पास आगे उनकी सिफारिशों को न्यायोचित ठहराने के लिए भेज दिया जाएगा। राज्य सरकार/संघ शासित प्रशासन से स्पष्टीकरण प्राप्त होने पर, प्रस्ताव को पुनः टिप्पणी के लिए भारत के महापंजीयक को भेजा जाता है। ऐसे मामलों में जहां भारत के महापंजीयक द्वितीय संदर्भ में राज्य सरकार/संघ शासित क्षेत्र प्रशासन के विचार के बिन्दुओं पर सहमत नहीं है वहां भारत सरकार ऐसे प्रस्ताव की अस्वीकृति पर विचार कर सकती है।

उसी प्रकार उन मामलों में जहां राज्य सरकार और भारत के महापंजीयक प्रवेशन/ निष्कासन के पक्ष में है लेकिन उस पर राष्ट्रीय अनुसूचित जनजाति आयोग का समर्थन नहीं है तो उसे अस्वीकृत कर दिया जाएगा।

राष्ट्रीय आयोग द्वारा स्वतः सिफारिश किए गए दावों को भारत के महापंजीयक और राज्य सरकारों को भेजा जाएगा। उनके प्रत्युत्तर पर निर्भर रहते हुए, उन्हें यथासंभव लागू औपचारिकताओं के अनुरूप निस्तारित किया जाएगा।

संविधान के पत्रों को देखें तो जहाँ एक तरफ अनुसूची 5 में अनुसूचित क्षेत्र तथा अनुसूचित जनजातियों के प्रशासन और नियंत्रण का प्रावधान है तो वहीं दूसरी तरफ, अनुसूची 6 में असम, मेघालय, त्रिपुरा और मिज़ोरम राज्यों में जनजातीय क्षेत्रों के प्रशासन का उपबंध है। इसके अलावा अनुच्छेद 17 समाज में किसी

भी तरह की अस्पृश्यता का निषेध करता है तो नीति निदेशक तत्वों के अंतर्गत अनुच्छेद 46 के तहत राज्य को यह आदेश दिया गया है कि वह अनुसूचित जाति/जनजाति तथा अन्य दुर्बल वर्गों की शिक्षा और उनके अर्थ संबंधी हितों की रक्षा करे।

- **जनजातीय क्षेत्रों में वित्तीय निवेश**

योजना	कुल योजना	जनजातीय विकास पर व्यय	प्रतिशत
• प्रथम योजना	1960	19.93	1.0
• द्वितीय योजना	4672	42.92	0.9
• तृतीय योजना	4577	50.53	0.6
• चतुर्थ योजना	15902	75.00	0.5
• पंचम योजना	39322	1102.00	8.01
• षष्ठ योजना	97500	5533.00	5.00
• सप्तम योजना	180000	7072.68	3.92
• अष्टम योजना	98000	10,000.00	10.20

- अनुसूचित जनजातियों के हितों की अधिक प्रभावी तरीके से रक्षा हो, इसके लिये 2003 में 89वें संवैधानिक संशोधन अधिनियम के द्वारा पृथक राष्ट्रीय अनुसूचित जनजाति आयोग की स्थापना भी की गई। संविधान में जनजातियों के राजनीतिक हितों की भी रक्षा की गई है। उनकी संख्या के अनुपात में राज्यों की विधानसभाओं तथा पंचायतों में स्थान सुरक्षित रखे गए हैं।
- संवैधानिक प्रावधानों से इतर भी कुछ कार्य ऐसे हैं जिन्हें सरकार जनजातियों के हितों को अपने स्तर पर भी देखती है। इसमें शामिल हैं- सरकारी सहायता अनुदान, अनाज बैंकों की सुविधा, आर्थिक उन्नति हेतु प्रयास, सरकारी नौकरियों में प्रतिनिधित्व हेतु उचित शिक्षा व्यवस्था मसलन- छात्रावासों का निर्माण और छात्रवृत्ति की उपलब्धता तथा सांस्कृतिक सुरक्षा मुहैया कराना इत्यादि। इसी के साथ केंद्र तथा राज्यों में जनजातियों के कल्याण हेतु अलग-अलग विभागों की स्थापना की गई है। जनजातीय सलाहकार परिषद इसका एक अच्छा उदाहरण है।
- इन्हीं पहलों का परिणाम है कि जनजातियों की साक्षरता दर जो 1961 में लगभग 10.3% थी वह 2011 की जनगणना के अनुसार लगभग 66.1% तक बढ़ गई। सरकारी नौकरी प्राप्त करने की सुविधा देने की दृष्टि से अनुसूचित जातियों के सदस्यों की आयु सीमा तथा उनके योग्यता मानदंड में भी विशेष छूट की व्यवस्था की गई है।
- हालिया सरकार ने भी जनजातियों के उत्थान की दिशा में महत्वपूर्ण कार्य किये हैं। मसलन अनुसूचित जनजाति (एसटी) के छात्रों के लिये एकलव्य आदर्श आवासीय विद्यालय योजना शुरू हुई है। इसका उद्देश्य दूरदराज़ के क्षेत्रों में रहने वाले विद्यार्थियों को मध्यम और उच्च स्तरीय शिक्षा प्रदान करना है। वहीं अनुसूचित जनजाति कन्या शिक्षा योजना निम्न साक्षरता वाले जिलों में अनुसूचित जनजाति की लड़कियों के लिये लाभकारी सिद्ध होगी।

इन सराहनीय कदमों के बावजूद देश भर में जनजातीय विकास को और मज़बूत करने की दरकार है। यह सही है कि जनजातियों का एक खास तबका समाज की मुख्यधारा में आने से कतराता है, लेकिन ऐसे में इनका समुचित विकास और संरक्षण भी महत्वपूर्ण हो जाता है।

आगे की राह

- हालाँकि सरकार अपने स्तर पर जनजातियों की स्थिति को सुधारने की दिशा में बेहतर प्रयास कर रही है लेकिन शासन के कार्यों में और ज्यादा तब्दीली की ज़रूरत है। योजनाओं का लाभ जनजातियों तक नहीं पहुँच पाता है। इस रुकावट को दूर करना होगा।
- साथ ही जनजातियों के प्रति मीडिया की उदासीनता को खत्म करने की दरकार है। अमूमन देखा गया है कि जब तक जनजातियों से संबंधित कोई बड़ा हादसा नहीं हो जाता है अथवा कोई सरकारी हस्तक्षेप नहीं होता तब तक प्रायः मीडिया भी सचेत नहीं होती है। मीडिया को लोकतंत्र का चौथा स्तंभ माना गया है तो यह ज़रूरी हो जाता है कि वह समाज के हर तबके के प्रति अपने कर्तव्यों का पालन बखूबी करे। यहाँ पर राज्यसभा टी.वी. चैनल द्वारा चलाये गए 'मैं भी भारत' कार्यक्रम का जिक्र लाजिमी हो जाता है। जनजातीय जीवनचर्या पर आधारित इस कार्यक्रम ने कुछ हद तक ज़रूर भारत के जनजातीय समुदाय की पहचान को मुखर करने का काम किया है।
- वहीं आर्थिक पहलुओं के स्तर पर इनसे जुड़ी समस्याओं को हल करने के लिये आदिवासी परिवारों को कृषि हेतु पर्याप्त भूमि देने तथा स्थानांतरित खेती पर भी रोक लगाने की आवश्यकता है। कृषि के अत्याधुनिक तरीकों से उन्हें अवगत कराना भी एक विकल्प है।
- इसके अलावा शिक्षा संबंधी समस्याओं को दूर करने हेतु यह ज़रूरी है कि आदिवासियों के लिये सामान्य शिक्षा तथा प्रशिक्षण की व्यवस्था की जाए। स्कूलों में उन्हें व्यावसायिक प्रशिक्षण दिया जाए जिससे कि शिक्षा ग्रहण करने के बाद उन्हें बेकारी की समस्या से न जूझना पड़े। कृषि, पशु-पालन, मुर्गी-पालन, मत्स्य-पालन, मधुमक्खी-पालन एवं अन्य प्रकार की हस्तकलाओं का भी उन्हें प्रशिक्षण दिया जाए।
- स्वास्थ्य संबंधी समस्याओं को हल करने के लिये आदिवासी क्षेत्रों में चिकित्सालय, चिकित्सक एवं आधुनिक दवाइयों का प्रबंधन भी ज़रूरी है। उनके लिये पौष्टिक आहार तथा विटामिन की गोलियों की व्यवस्था की जाए ताकि इनमें कुपोषण से होने वाली बीमारियों को समाप्त किया जा सके।
- जनजातियों की सबसे प्रमुख समस्याओं में से एक है- उनका सांस्कृतिक अलगाव। लिहाज़ा उनकी इस समस्या को हल करने के लिये ऐसे विश्वविद्यालयों की स्थापना की जाए जहाँ आदिम ललित कलाओं की रक्षा की जा सके। जनजातियों के लिये किये जाने वाले मनोरंजनात्मक एवं सांस्कृतिक कार्यक्रम उन्हीं की भाषा में हों। इसमें उनकी भाषा संबंधी समस्या का भी समाधान निहित है।
- रही बात समाज के सदस्यों की तो सभी आम नागरिकों का यह कर्तव्य होना चाहिये कि वे अपने हितों के साथ-साथ जनजातियों के हितों की भी रक्षा करें। जब ऐसा होगा तभी हम सेंटिनलीज जनजाति जैसे विशेष समूह के मनोविज्ञान को समझ सकेंगे और उनके जीवन में बेवज़ह हस्तक्षेप नहीं करेंगे। साथ ही जो जनजातीय समुदाय संपर्क में आने को इच्छुक हैं उनका स्वागत करने में भी हिचकिचाहट नहीं होनी चाहिये।

सन्दर्भ सूची

चर्चित मुद्दे -

1. *दृष्टि the vision*
2. *कैलाश एजुकेशन*
3. *विकास पीडिया सोशल वेलफेयर*
4. *गुप्ता एंड शर्मा*
5. *ध्रुव कुमार दीक्षित*
6. *विभिन्न समाचार पत्र*

भारत में जनजातियों की समस्याएं

श्रीमती रचना वर्मा

सहायक प्राध्यापक, समाजशास्त्र विभाग, शासकीय कन्या महाविद्यालय, रायसेन

पृथक भूभाग में रहने के कारण विभिन्न जनजातियों की संस्कृति, जीवन स्तर, धार्मिक विश्वास, भाषा और आर्थिक संरचना का पृथक रूप देखने को मिलता है। विभिन्न जनजातियों को आज अनेक ऐसी समस्याओं का सामना करना पड़ रहा है, जिनका कुछ समय पहले तक उनमें पूर्ण अभाव था। भारत में जनजातीय समस्याओं के लिए कोई एक कारण उत्तरदायी नहीं है। वे जिन समस्याओं का समाधान भी मिलकर कर लेते थे वह पूर्व की भांति ना होने के कारण अनेक नई समस्याओं का सामना करना पड़ रहा है। वह विभिन्न समस्याओं का सामना कर रहे हैं। इनकी समस्याओं की प्रकृति भी भिन्न-भिन्न है। जनजातियों में व्याप्त विभिन्न समस्याओं का विश्लेषण करने पर हमें उनके समाधान हेतु प्रयास करना भी आवश्यक है। समाधान हेतु कई सुझाव भी हमारे समक्ष आते हैं। नीतियां स्थानीय आवश्यकताओं के अनुकूल होना उचित होगा।

मनुष्य हजारों वर्षों में विकास की लंबी प्रक्रिया से गुजरते हुए वर्तमान अवस्था तक पहुंच सका है। लंबे समय तक मनुष्य जंगलों और पहाड़ों में भटकता हुआ जानवरों के शिकार और प्रकृति से प्राप्त फल फूलों से उदर पूर्ति करता रहा है। विभिन्न मानव समूहों के विकास की प्रक्रिया भी एक दूसरे से भिन्न रही है। कुछ समूहों को अपने क्षेत्र में विशेष संसाधन मिल जाने से वे आगे बढ़ते गए, जबकि अनेक समूह प्रकृति के साथ सरल जीवन व्यतीत करते रहे। यही सरल समाज जनजाति कहलाए। पृथक भूभाग में रहने के कारण विभिन्न जनजातियों की संस्कृति, जीवन स्तर, धार्मिक विश्वास, भाषा और आर्थिक संरचना का पृथक रूप देखने को मिलता है। लेकिन अधिकांश जनजातियां वर्तमान समय में कृषि, मजदूरी और अन्य सेवाओं द्वारा जीविकोपार्जन कर रही है।

प्रस्तुत शोध पत्र में भारत की जनजातियों में व्याप्त विभिन्न समस्याओं का विश्लेषणात्मक अध्ययन किया गया है।

भारतीय जनजातियों की समस्याओं के कारण

भारत में अनेकों जनजातियां हैं। सभी जनजातियां भारत के विशाल भूभाग के विभिन्न क्षेत्रों में फैली हुई हैं। विभिन्न जनजातियों को आज अनेक ऐसी समस्याओं का सामना करना पड़ रहा है, जिनका कुछ समय पहले तक उनमें पूर्ण अभाव था। भारत में जनजातीय समस्याओं के लिए कोई एक कारण उत्तरदायी नहीं है। भारत में अधिकांश जनजातियां प्रकृति पर निर्भर रहती आई हैं। जहां सुविधाओं के अभाव के कारण कृषि करना भी सरल कार्य नहीं है। उन्हें विभिन्न प्राकृतिक कठिनाइयों का सामना करना पड़ता है। नई प्रशासनिक व्यवस्था के अंतर्गत जनजातियों द्वारा वन संपत्ति के उपयोग व स्थानांतरित कृषि पर रोक लगा दी गई है। जनजातीय क्षेत्र में प्रशासनिक अधिकारियों के प्रवेश से भी जनजातियों का सामाजिक, आर्थिक जीवन प्रतिकूल रूप से प्रभावित होने लगा। विभिन्न सुविधाओं एवं आर्थिक प्रलोभनों के कारण जनजातीय लोग धर्म परिवर्तन कर अन्य धर्मों को अपना रहे हैं। उनके मन में अपनी संस्कृति के प्रति उदासीनता व हीनता की भावना उत्पन्न हो रही है। जनजातिय क्षेत्रों में प्राकृतिक संसाधनों के भंडार

होने से वहां अनेक उद्योगों की स्थापना हुई। फल स्वरूप आर्थिक कठिनाइयों का सामना कर रहे जनजाति व्यक्तियों को उद्योगों में श्रमिकों के रूप में कार्य मिला, परंतु साथ ही उनके आर्थिक शोषण के परिणाम स्वरूप प्रतिकूल प्रभाव भी पड़ा। परिवहन व संचार की सुविधाओं के बढ़ने के साथ ही जनजातीय क्षेत्रों में बाह्य समूहों का प्रवेश बढ़ने से जनजातीय लोगों का बाह्य समूह द्वारा आर्थिक व नैतिक शोषण किया जाने लगा। बाहरी संस्कृति के संपर्क में आने से जनजातियों में उनकी संस्कृति के प्रति आकर्षण बढ़ा व वे उनकी संस्कृति को अपनाने लगे साथ ही स्वयं की संस्कृति के प्रति उनमें हीनता की भावना विकसित होने लगी। नवीन राजनैतिक व्यवस्था के कारण जनजातीय क्षेत्रों में भी गुट बंदी व संघर्ष की समस्या अन्य क्षेत्रों के समान ही बढ़ती जा रही है। वे जिन समस्याओं का समाधान भी मिलकर कर लेते थे वह पूर्व की भांति ना होने के कारण अनेक नई समस्याओं का सामना करना पड़ रहा है।

भारत में जनजातियों की विभिन्न समस्याएं

संपूर्ण भारत में विभिन्न क्षेत्रों में विभिन्न प्रकार की जनजातियां निवासरत है। वह विभिन्न समस्याओं का सामना कर रहे हैं इनकी समस्याओं की प्रकृति भी भिन्न-भिन्न है।

धार्मिक समस्याएं

जनजातीय संस्कृति पर हिंदू धर्म एवं ईसाई धर्म का प्रभाव-जनजातीय लोगों कि भी अपनी विश्वास पद्धति होती है। हिंदू एवं ईसाई धर्म के प्रभाव ने जनजातीय धार्मिक विश्वासों को कमजोर कर डाला। जनजातियों में कुछ ने अपने परंपरागत धर्म को भूलकर नए धर्म को अपना लिया है। भारत में उत्तरी पश्चिमी एवं मध्य भारत की जनजातियों का हिंदूकरण हो गया है। मध्य भारत में छोटा नागपुर चैरो, खरवार, परहिया, पश्चिम चंपारण के गोंड एवं थारू पश्चिम बंगाल के भूमिज एवं मध्य प्रदेश के राज गोंड ने अपने को क्षत्रिय घोषित किया है। छोटा नागपुर के मुंडा एवं उराव पर वैष्णव संप्रदाय का बहुत प्रभाव पड़ा है, पश्चिम बंगाल के महाली ने हिंदू जीवन पद्धति को अपनाया है। ईसाई मिशनरी विभिन्न जनजातियों को ईसाई धर्म में परिवर्तित करने के उद्देश्य से सामाजिक सेवा, शिक्षा, स्वास्थ्य सुविधाओं आदि को साधन बनाकर धर्म परिवर्तन करवा रही हैं। ईसाई धर्मावलंबी जनजातियों में सबसे अधिक संख्या उराव की है। भारत में उत्तरी पूर्वी भाग, दक्षिण बिहार का छोटा नागपुर, पश्चिम बंगाल एवं उड़ीसा तथा मध्य प्रदेश का झारखंड से लगा क्षेत्र ईसाई मिशनरियों का केंद्र है। धर्म परिवर्तन के कारण परंपरागत नियंत्रण की इकाइयां अस्तित्व विहीन हो गई हैं। ईसाई व गैर ईसाइयों के बीच पृथकता बढ़ती जा रही है गैर ईसाई जनजाति व ईसाई जनजाति के बीच टकराव की स्थिति बन रही है। जनजातियों में अपने धर्म के प्रति उदासीनता का भाव तथा आस्था में कमी आई है, जो उनके लिए समस्या बन गई है। पवित्रता व पवित्रता की समस्या उत्पन्न हुई है। जनजातियों में धार्मिक विघटन की समस्या उत्पन्न हुई है। धर्म जो सामाजिक नियंत्रण का कार्य करता था उसमें परिवर्तन हो जाने के कारण सामुदायिक एकता व संगठन विघटित होने लगे हैं। नए धर्मों में विश्वास और संस्कार की प्राप्ति तो हुई लेकिन इससे उत्पन्न समस्याओं के समाधान उपलब्ध नहीं हो पाए। परिणाम स्वरूप असंतोष उत्पन्न हुआ। ये न तो पूर्ण रूप से नए धर्म को अपना पाए और ना ही अपने जनजाति धर्म को छोड़ पाए हैं इससे असंतुलन की स्थिति उत्पन्न हुई है।

कृषि और वन से जुड़ी समस्याएं

आरंभ से ही प्रत्येक जनजाति समूह अपने क्षेत्र के वन और भूमि द्वारा उदर पूर्ति व जीविकोपार्जन करती आई हैं। ऋणग्रस्तताके कारण अपनी भूमि को गैर जनजाति वालों के पास गिरवी रखना अथवा बेचना, सरकारी परियोजनाओं के लिए भूमि अधिग्रहण, जनजाति क्षेत्रों में गैर जनजातियों के

तरह तरह के प्रलोभनो देकर उनकी भूमि पर अधिकार जमाना आदि कारणों से जनजातीय समाज भूमि पर अपना स्वामित्व खोता जा रहा है व उन्हें अनेक समस्याओं का सामना करना पड़ रहा है। अपनी सामाजिक व आर्थिक आवश्यकताओं की पूर्ति के लिए जनजातियां ऋण लेती हैं। गैर संस्थागत स्रोतों के रूप में साहूकार एवं व्यापारी ऋण देने हेतु महत्वपूर्ण भूमिका निभाते हैं, वह कर्ज वसूली के समय इनकी फसलों पर कब्जा, अत्याचार आदि से नहीं चूकते। ऋणग्रस्तता के कारण बंधुआ मजदूरी विभिन्न क्षेत्रों में भिन्न-भिन्न रूपों में देखने को मिलती है। दयनीय आर्थिक स्थिति व ऋण ना चुकाने की स्थिति में बंधुआ मजदूरी प्रथा को प्रोत्साहन मिलता है। अधिकांश जनजातियों का संबंध गैर जनजातीय समुदायों से निरंतर रहा है। महाजन, साहूकारों द्वारा जनजातियों की आवश्यकताओं की पूर्ति की जाती रही है वह उन से निरंतर संपर्क में रहते हैं। क्योंकि इनसे जनजातियों की आवश्यकताएं सरलता पूर्वक पूर्ण हो जाती हैं, अतः वह अपनी फसल को इन्हें ही दे देते हैं। नई प्रशासनिक व्यवस्था के अंतर्गत जनजातियों द्वारा वन संपत्ति के उपयोग तथा स्थानांतरित खेती पर रोक लगा दी गई। जनजाति क्षेत्रों में वन अधिकारियों व पुलिस के प्रवेश हो जाने से भी जनजातियों का सामाजिक आर्थिक जीवन प्रतिकूल रूप से प्रभावित होने लगा। ग्रामों में पुनर्निर्माण योजना के अंतर्गत सरकारी अधिकारी जनजातियों से कठिन परिश्रम तो करवाते हैं किंतु उन्हें उचित पारिश्रमिक नहीं दिया जाता। उनकी निर्धनता व मजबूरी का लाभ उठाकर शोषण किया जाता है। आरंभ से यह जनजातियों वन उपज के माध्यम से अपनी आवश्यकताओं की पूर्ति करती आई हैं। किंतु आधुनिक वन अधिनियम के अनुसार उन्हें वन संपत्ति के उपयोग से भी वंचित होना पड़ा है। वन संपत्ति के उपभोग पर निषेध व अन्य कार्यों के न मिलने से जनजातियों में आर्थिक बेकारी दिनों दिन बढ़ गई है। कुशल श्रमिक ना होने के फलस्वरूप इन्हें निम्न आय की प्राप्ति होती है और इनकी आर्थिक स्थिति निम्न होती जाती है।

सामाजिक समस्याएं

औद्योगीकरण व नगरीकरण के कुप्रभाव से जनजातियां भी अछूती नहीं रही है। कार्य की तलाश में पुरुष नगरों में आते हैं, वह गलत संगत में पड़ जाते हैं। जनजातीय स्त्रियों का भी शोषण होता है और वह अनैतिक कार्य करने हेतु मजबूर हो जाती हैं। जनजातियों में बाल विवाह, दहेज जैसी कुप्रथा प्रचलित नहीं थी। युवावस्था में विवाह होते थे, किंतु सभ्य समाज के संपर्क में आने से उनमें बाल विवाह, दहेज जैसी कुप्रथाओं का प्रचलन तेजी से बढ़ने लगा है। जनजातियों में युवाग्रहों के माध्यम से युवकों -युवतियों का मनोरंजन व सामाजिक, सांस्कृतिक और आर्थिक जीवन एवं कर्तव्यों की शिक्षा दी जाती थी। सभ्य समाज के संपर्क के फलस्वरूप यह युवाग्रह के प्रति उदासीन हो गए, वहीं इनमें कर्तव्यों को निभाने की योग्यता विकसित नहीं हो सकी।

सांस्कृतिक समस्याएं

भारत में विभिन्न जनजातियों की अपनी एक पहचान रही है। प्रत्येक जनजाति की संस्कृति में अनेक ऐसी संस्थाओं तथा मूल्यों का समावेश था जो उन्हें संगठित बनाए हुए था। बाहरी समूहों के संपर्क से उनके सांस्कृतिक स्वरूप में अत्यंत परिवर्तन आ रहा है। वे अपनी भाषा को भूलकर नई भाषा को अपना रहे हैं जिससे जनजातियों में पारस्परिक आदान-प्रदान में कठिनाई उत्पन्न होती है। सांस्कृतिक संपर्क ने इनकी परंपरागत हस्तकला के प्रति रुचि उत्पन्न कर दी है जनजातियों में अपनी सांस्कृतिक विशेषताओं के

प्रति तिरस्कार की भावना पैदा होने लगी है। जनजातियों को संगठित रखने वाले परंपरागत विश्वास कमजोर हो गए हैं। उनके अपनी परंपरागत संस्थाओं तथा युवा ग्रह का अस्तित्व समाप्त होता जा रहा है। जिसके कारण उनकी संस्कृति के बारे में मौखिक शिक्षा देने वाली संस्था का अंत हो गया है।

शिक्षा संबंधी समस्याएं

जनजातियों की समस्याओं का मुख्य कारण इन का अशिक्षित होना है। इनमें साक्षरता का प्रतिशत बहुत कम है। अशिक्षा के कारण उनका निरंतर शोषण होता जा रहा है। अशिक्षित होने के कारण वे अंधविश्वासी भी हैं। ईसाई मिशनरियों ने जनजातीय क्षेत्रों में शिक्षा का प्रचार प्रसार किया किंतु उनका उद्देश्य जनजातीय लोगों को शिक्षित करने से कहीं अधिक उनका धर्म परिवर्तन कर ईसाई बनाना था। जिन लोगों में शिक्षा का प्रसार हुआ वह और जो शिक्षित होने लगे वह बाहरी संस्कृति को अपनाने लगे और उनमें स्वयं की संस्कृति के प्रति हीनता की भावना विकसित होने लगी है। जनजातियों में भी शिक्षित-अशिक्षित वर्गों का निर्माण होने लगा है। वे अपने परंपरागत व्यवसाय से दूर होकर नौकरी व अन्य व्यवसाय की तलाश में रहते हैं।

स्वास्थ्य संबंधी समस्याएं

जनजातीय निर्धनता के कारण उन्हें संतुलित भोजन प्राप्त नहीं हो पाता, वह कुपोषित होते हैं व स्वास्थ्य भी खराब रहता है। जनजाति के लोग महुआ, ताड़ी या चावल की शराब का सेवन करते थे। किंतु मद्य निषेध योजनाओं से उन पर इन मद्य पदार्थों को बनाने पर प्रतिबंध लग गया है, तब से वे विदेशी शराबों का सेवन करते हैं, जिससे उनका स्वास्थ्य गिरता जा रहा है। जनजाति लोग सभ्य समाज के संपर्क में आने से कपड़े पहनना तो सीख गए हैं किंतु निर्धनता के कारण उनके पास पर्याप्त कपड़े नहीं रहते। ऐसी स्थिति में एक ही कपड़े को कई दिनों तक पहने रहते हैं धोते नहीं हैं इससे उन्हें त्वचा संबंधी रोग उत्पन्न हो जाते हैं। रोजगार की तलाश में जब वे नगरों में आते हैं तो इन्हें रहने के लिए समुचित आवास उपलब्ध नहीं होता है। ऐसे में गंदी बस्तियों जहां ना पानी की व्यवस्था है, हवा, प्रकाश का अभाव गंदगी फैली रहती है रहने को विवश होना पड़ता है। जिससे इनके स्वास्थ्य दिन-प्रतिदिन गिरता जाता है। अनैतिक यौन संबंधों के कारण गुप्त रोगों से पीड़ित रहते हैं। स्वास्थ्य संबंधी समस्या होने पर यह चिकित्सक के स्थान पर झाड़ू-फूंक, जादू टोने में अधिक विश्वास करते हैं।

राजनैतिक प्रशासन संबंधी समस्या

जनजातियों में परंपरागत संगठन होता था। स्थानीय समस्याओं को वे अपनी पंचायतों के माध्यम से हल कर लेते थे। नई व्यवस्था में जनजाति क्षेत्रों में जो अधिकारी, प्रशासक नियुक्त किए जाते हैं वह इनके रीति-रिवाजों मनोवृत्तियों से अपरिचित होने के कारण इनकी समस्याओं को समझ नहीं पाते हैं। वर्तमान लोकतांत्रिक शासन प्रणाली में प्रतिनिधि निर्वाचित होते हैं। क्योंकि यह लोग उतने शिक्षित नहीं होते इसलिए इन्हें उचित प्रतिनिधित्व नहीं मिल पाता। विभिन्न राजनैतिक दल इनकी अशिक्षा, पिछड़ेपन का लाभ उठाकर स्वयं के हित के लिए इनमें से उम्मीदवार का चयन करते हैं, वह उन्हें गुमराह कर अपने स्वार्थ को पूर्ण करने में लगे रहते हैं। इन्हें अपने मत का महत्व ज्ञात नहीं होता है। सुदृढ राजनीतिक प्रतिनिधित्व ना होने के कारण जनजाति विकास में बाधा स्वाभाविक है।

संचार संबंधी समस्याएं

जनजातीय क्षेत्र अधिकतर जंगलों एवं पहाड़ों के बीच स्थित है। वहां तक पहुंच पाना व संपर्क स्थापित करना अत्यंत कठिन कार्य है। संचार के अंतर्गत संदेशवहन भी आते हैं। निकट के संचार के अभाव

में उनके विकास की नई योजनाएं आगे नहीं बढ़ पाती। योजनाओं की मंद गति व संचार माध्यम के अभाव में अभी भी बहुतायत में जनजाति क्षेत्र सदियों पुरानी एकाकी जीवन ,उत्पादन व्यवस्था ,निर्धनता, अज्ञानता के कारण उपेक्षित जीवन व्यतीत कर रहे हैं।

पर- संस्कृति ग्रहण से उत्पन्न समस्याएं

पर- संस्कृति ग्रहण के कारण भी जनजातियों में कई समस्याएं उत्पन्न हुई है। ईसाइयों व हिंदुओं के संपर्क से जनजाति के अनेक सदस्य अपनी संस्कृति को छोड़कर इन लोगों की संस्कृति को अपनाने लगे हैं। वह व्यक्तिगत जीवन को प्रधानता देने लगे हैं। अपनी संस्कृति को वे नवीन संस्कृति की तुलना में हीनता की भावना से देखते हैं। इनमें भी अन्य संस्कृतियों की भांति उच्चता एवम् निम्नता की भावना ने जन्म लिया है। गलत संगत के कारण अनैतिक कार्यों में लिप्त हो गए हैं। पहले जनजातियों की आवश्यकताओं की पूर्ति प्रकृति, कुटीर उद्योगों से हो जाती थी किंतु नगरों के संपर्क में आने से यह परंपरागत कुटीर उद्योगों को छोड़ नौकरी की तलाश में रहते हैं व शोषण का शिकार होते रहते हैं। बहुत सी जनजातियां तो अन्य जातियों में इतनी अधिक मिल गई हैं की उनकी वास्तविक पहचान पूर्ण रूप से समाप्त हो गई है। परंपरागत नियंत्रण के साधन शिथिल हो जाने से जनजाति के सदस्यों के व्यवहार पर नियंत्रण भी पहले की तरह नहीं रहता है।

निष्कर्ष

जनजातियों में व्याप्त विभिन्न समस्याओं का विश्लेषण करने पर हमें उनके समाधान हेतु प्रयास करना भी आवश्यक है। समाधान हेतु कई सुझाव भी हमारे समक्ष आते हैं। जनजातियों के बीच शिक्षा तथा स्वास्थ्य संबंधी कार्यक्रमों का व्यापक प्रचार-प्रसार होना चाहिए। धर्म परिवर्तन उनमें सांस्कृतिक विघटन उत्पन्न कर समस्या पैदा कर रहा है तो उसे रोकना होगा। जनजाति क्षेत्रों में ऋण प्रक्रिया सरल बनाकर उसका व्यापक प्रचार प्रसार करना आवश्यक है। वन नीति में इस प्रकार संशोधित होना चाहिए कि जनजातीय लोगों द्वारा वनों को हानि पहुंचाए बिना वनो से प्राप्त पदार्थों से अपना जीवन यापन कर सके। रोजगार की तलाश में जनजातियां नगरों की ओर प्रवास करती है वह शोषण का शिकार होती है। अतः जनजातीय क्षेत्रों में रोजगार परक प्रयास किया जाना उचित होगा। सरकारी प्रयासों में पंचायती राज व्यवस्था भी है। इस व्यवस्था में संसद एवं विधान सभाओं के लिए होने वाले चुनावों में जनजातियों पर प्रभाव डाला है। जनजाति राजनैतिक नेतृत्व के स्थान पर नया शिक्षित एवं जनजाति नेतृत्व उभर रहा है। इन लोगों ने सामाजिक, आर्थिक एवं राजनीतिक परिवर्तनों में नेतृत्व प्रदान किया है। सरकार द्वारा जनजाति समस्याओं के समाधान एवं उत्थान हेतु निरंतर प्रयास किए जाते हैं, नीतियां बनाई जाती हैं इसमें स्थानीय भाषा या बोली को माध्यम बनाना चाहिए। नए विचारों का समावेश करते समय उन्हें परंपरागत संस्थाओं के माध्यम से कार्य करने का प्रयास करना चाहिए। नीतियां स्थानीय आवश्यकताओं के अनुकूल होना उचित होगा।

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मो. न. ९४२३१४००३६

भारत देश आजादी के बाद सरकार द्वारा आदिवासी विकास के लिए निरन्तर योजनाबद्ध प्रयास किए जा रहा हैं। किन्तु इन सब प्रयासों के बावजूद यह कटू सत्य है कि देश की ८.२ प्रतिशत आबादी कि प्रगती लक्ष्यानु रूप नही हो पाई है। आज भी आदिवासी क्षेत्रों मे शिक्षा, स्वास्थ्य, रोजगार, बिजली, सिंचाई, पेयजल, सडक, सामाजिक सुरक्षा जैसे आधारभुत क्षेत्रों मे स्थितियों अपेक्षित लक्ष्यों से बहूत नीचे है। आज आदिवासी विकास की मुख्य आवश्यकता गरीबी, बेरोजगारी, ऋणग्रस्तता दूर करने, शिक्षा, स्वास्थ्य, जागरुकता लाने तथा अन्य मूलभूत आवश्यकताओं की पूर्ति करने, प्रारम्भ से लेकर अन्त तक विकास योजनाओं के कार्यान्वित करके उसमें उनकी भागीदारी को सुनिश्चित करने के साथ ही लोकतान्त्रिक समाज की मूल भावना को आदिवासी समुदाय के बीच पहुँचाना अति आवश्यक है और इस आवश्यकता की पूर्ति गैर-सरकारी संगठन बखूबी कर सकते है। क्योंकि इन संगठनों के पास समुदाय को संगठित करने, जनसहभागिता जुटाने, आदिवासियों का विश्वास पाने, स्थानीय संसाधनों का उपयोग करने तथा कम खर्च में कार्यों को पूर्ण करने का कौशल्य होता है। जब ये संगठन किसी लक्ष्य को लेकर अपना कार्य क्षेत्र चुनते है तो सर्वप्रथम इनके कार्यकर्ता वहाँ के निवासियों के बीच पहुँचकर उनकी संस्कृती, सामाजिक परंपराओं, मान्यताओं और जनविश्वासों को जानते है, समझते है, उनके बीच रहकर अपनी पहचान बनाते है, मित्रवत विश्वास प्राप्त करते है। उसके बाद अपनी योजना को लेकर लक्ष्य समूह के बीच पहुँचते है। विश्वास निर्माण की यह प्रक्रिया इतनी मजबूत होती है कि आदिवासी स्वयं इन संगठनों को अपना हितैषी मानने लगते है।

भारत मे आदिवासी जन-जाती ४५० से अधिक है। भारत के तुलना में महाराष्ट्रमें ४५ जनजाती संख्या है। महाराष्ट्र के तुलने मे नांदेड जिल्हेमें ७ आदिवासी जनजाती है। जैसे गोंड, कोलाम, मन्नेरवारलु, महादेव कोळी, परधान, भिलं, पारधी आजभी आदिवासी जनजाती सरकारी योजनासे वंचित है। जैसे सामाजिक, आर्थिक, शिक्का, आरोग्य, और राजकिय स्थिती आजभी ठिक नही है। इसलिए आदिवासी जनजाती के समस्याये बढते ही गये है। और इन जनजाती के अंतर्गत कुछ प्रमुख समस्या पाये जाते है। जैसे कुपोषण, रोजगार, कृष्टरोग, शोषण, अंधश्रद्धा, महिलाओंमें यौन रोग, आधुनिक तंत्रज्ञान से दुर, संचार, पीने का पाणी, लाइट, घर, ऐसे अनेक समस्याये पायी जाती है। आदिवासी जनजाती की स्थिती सुधारणे के लिए मानवतावादी दृष्टिकोण से खिश्चन मशिनरी उनके लिए काम कर रही हैं। साथ मे गैरसरकारी संगठन संस्था आदिवासी जनजाती की सर्वांगीण विकास पूरा करने के लिए समाजके कुछ सामाजिक कार्यकर्ते समाजके विकास मे कार्य किया है। भारत सरकारने आदिवासी जनजाती विकास के लिए स्वतंत्र आदिवासी मंत्रालय की स्थापना २२ अप्रैल १९८३ कि, और पंचवार्षिक योजना के माध्यमसे आदिवासी विभागने निधी देना है। उसी तरह महाराष्ट्र सरकारने राज्य

स्तरीय आदिवासी लागो का विकास साध्य करने के लिए विभागीय स्थानिक स्तरीय स्वतंत्र आदिवासी विभाग कि निर्मिती कि गई है। लेकिन आदिवासी जनजाती के प्रश्न छुटे नही ।

प्रस्तूत अध्ययन आदिवासी विभाग मे नांदेड जिल्हा महाराष्ट्रा के अंतर्गत आदिवासी विकास में गैर सरकारी संघटनों की भूमिका पर अध्ययन आधारित है। अध्ययन मे एक गैर सरकारी संघटन लीया है। जिसका का नाम ग्रामिण विकास बहुउद्देशिय समाजसेवा संघटन है। प्रस्तूत शोधनिबंध के निष्कर्ष इस संशोधन पर आधारित है।

सामग्री

परिक्षण :-

१) प्युरर हेमनड्रॉप (१९४८) द्वारा “राजगोंड इन अदिलाबाद” किताब मे राजगोंड आदिवासी बारे में कह गया कि, राजगोंड आदिवासी जनजाती यह एक चिनाई काम के लिए भटकती एक जनजाती है। यह जनजाती तेलगू प्रदेश से स्थलांतरीत है। महाराष्ट्र मे हुवेवाली आदिवासी जनजाती है। ऐसा उल्लेख ‘राजगोंद इन अदिलाबाद’ ये किताब मे लिखा है। (प्युरर,१९४८)

२) देश गुप्ता, सुजाता (१९७२) द्वारा लिखे गये “Voluntary Organization in Rural Development Voluntary Action” ये किताब मे गैरसरकारी संघटन के द्वारा ग्रामीण विकास हासिल हो सकता है। लेखक/रचनाकार ने विश्लेषण किया है। लेखक के द्वारा कहा गया है कि, ग्रामीण विकास करने के महान सामाजिक कार्यक्रम लेने कि अत्यंत आवश्यकता है। और सामाजिक कार्यक्रम मेरा मतलब स्वयंसेवा ही मानव आदिवासी जनजाती के कल्याण करने के लिए सेवा है। समाजिक कार्यक्रम अत्यंत उपयुक्त है। (देशगुप्ता,१९७२रू४,६)

३) मेहता प्रकाशचंद्र (१९७४) उसके अनुसार कहना है कि, आदिवासी जनजाती का विकास अकेला शासन कर नही सकता। कारण की, यह समुदाय बहुत समस्या के जाल मे फंसा हुआ है। यह समाज के समस्या बढ रही है। उसके लिए आदिवासी जनजाती का विकास गैरसरकारी संघटन पर आधारित है। उनके अध्ययन मे मेहताने राजस्थान के उदयपूर जिले मे तीन गैरसरकारी संघटन के कार्यों के समिक्षा किया गया है। उनके अध्ययन के माध्यम से गैरसरकारी संघटन के लाभार्थियों पर होने वाला परिणाम, प्रकृती और लाभार्थियों मे सुधारणा, शिक्षा, इस विषय मे सुधार और आरोग्य सुधार इस पर मुख्य रूप से काम किया है। यह माध्यम से लोगो मे जागरुकता निर्माण किया है। मेहता द्वारा गैरसरकारी संघटन कार्य के अतिरिक्त कुछ सूचना दिए गए है। जैसे कि, कार्यों मे स्थानिक लोंगो का सहभाग कम और विकासात्मक कार्य कि अपेक्षा सरकार के तरफसे किया जाता है। मगर सरकार कि ओर से कार्यान्वित अनेक योजनरपर काफी खर्च होता है। मगर फिर भी विकास हो नही पाता इ. निष्कर्ष बताए गए है। (मेहता,१९६४)

४) साळूके, संजय, भा., (२००२): इन्होंने नांदेड जिल्हेके गोंड इस जनजाती पर संशोधन किया है। गोंड आदिवासी जनजाती कि आर्थिक व सामाजिक परिस्थिती इस प्रबंध मे डॉ. साळूके इन्होंने किनवट तालूकाके किए सर्वेक्षणमे से आदिवासी समुदाय के लिए सरकारी छुट है। जिसमे ७१.६४: लाभार्थी है। जिसमेसे ८७: पुरुष और १३: स्त्रीया खेती के लिए सरकारी योजनाओ

का लाभ लिए हुए ८.४: लाभार्थी दिखाई दिए। घर के लिए सरकारी छुट के लाभार्थी १५.१०: है। पशु खरेदी के लिए छुट लेने वाले ७.१६: लाभार्थी दिखाई दिए। कुटीर उद्योग के लिए सरकारी योजनाओं का फायदा लेने वाले १.२६: लाभार्थी दिखाई दिए। कोई सरकारी छुट का उपभोग लेने वाले ७६.१५: लाभार्थी दिखाई दिए. (साळूके, २००२:७४)

अध्ययन का क्षेत्र

महाराष्ट्र का नांदेड जिल्हा यह आंध्रप्रदेश और कर्नाटक ऐसे दो राज्यों से सटा हुआ जिल्हा है। इस जिल्हे में सर्वाधिक आदिवासी जनजातीकी संख्या होने के कारण आदिवासीयोंका तालूका ऐसे किनवट तालूका कि पहचान है। यह तालूका बहोत पिछडा हुआ होने के कारण संशोधन के समस्या से संबंधित जानकारी प्राप्त करने हेतू अनुसंधान क्षेत्र निश्चित करना आवश्यक है। उसके बिना सही जानकारी जमा करना व अनुसंधान को दिशा मिलना असंभव है। तभी समाज में संशोधन करते वक्त संशोधन के शिर्षक आदिवासी विकास में गैर-सरकारी संगठनों की भुमिका : नांदेड जिल्हेके किनवट तालुका का अभ्यास ऐसा है। प्रस्तूत अनुसंधान कि व्याप्ती या क्षेत्र किनवट तालुका के आदिवासी जनजाती के विकास तक हि सिमित है।

प्रस्तूत अनुसंधान के प्रयोजन

- १) ग्रामीण विकास बहुउदेशिय समाज सेवा संघटन इस संघटन के संरचनात्मक वैशिष्ट्यो, उद्देशो और कार्य के पदधतीयो का अभ्यास करना।
- २) ग्रामीण विकास बहुउदेशिय समाज सेवा इस संघटनने किनवट तालुका में कार्यान्वयित सभी विकास कार्यक्रमो का और उसकि सफलता असफलता का अभ्यास करना।
- ३) किनवट तालुका के लाभार्थीयो के प्रतिक्रियाओ का अभ्यास करके संघटनके कार्यान्वयित कार्यक्रमो का चिकित्सक अभ्यास करना।
- ४) गैर-सरकारी संघटन और आश्रित सामाजिक कार्यप्रणाली के चिकित्सक द्वारा आपनाए गए विकास दृष्टीकोन का अध्ययन करना।
- ५) इस संगठन द्वारा कार्यान्वित एक कार्यक्रम के माध्यम से लाभार्थीयो के सामाजिक वित्तीय जीवन के परिणाम की समीक्षा करें।
- ६) आदिवासी समुदायों के विकास के लिए गैर सरकारी संगठनों द्वारा कार्यान्वित की जा रही विभिन्न योजनाओं की समीक्षा करें।

अनुसंधान के तरीके

प्रस्तूत विषय के अधीन अनुसंधान संबंधित जानकारी जमा करते वक्त इसमें ऐतिहासिक, राजकिय और आर्थिक स्थितीका व गैर-सरकारी संघटन कि योजना या कार्यक्रम कि अंमलबजावणी व मतभेदता और सामाजिक न्याय, मानव अधिकार ऐसे विषयो पर आधारित साथ ही साथ अनुसंधान का प्रकार यह व्यवहारीक है। इसिलिए ज्यादा से ज्यादा गूणात्मक और कुछ ऐसे नंबरों का विभिन्न स्वरुपों में अध्ययन किया जाता है।

अनुसंधान रुपरेषा

प्रस्तुत विषय के अभ्यास के लिए खोजी अनुसंधान रुपरेषा का इस्तेमाल किया गया है। क्योंकि प्रस्तुत अनुसंधान विषय समाजकार्य यह सामाजिक शास्त्र विद्याशाखा से अनुसंधानित किया गया है। दुसरा कारण ऐसा है कि, अनुसंधान प्रश्नों के संबंध में उन समस्याओं के कारणों का अभ्यास करने हेतु और उस समस्याके अनुसंधानके माध्यम से निदान करना जरूरी था। इसी के साथ आदिवासी लोगों की प्रगती साध्य करने हेतु उनके समस्याओं पर सुझाव देना पडा। इसिलिए इस अनुसंधान के लिए सभी अनुसंधान रुपरेषाओं में से खोजी या निदानात्मक अनुसंधान रुपरेषा का उपयोग सही था। साथ ही साथ यह अनुसंधान विज्ञान शुद्ध होना चाहिए इसिलिए खोजी अनुसंधान रुपरेषा अनुसंधान के लिए मदद लिया गया है।

नमूना चयन :-

प्रस्तुत विषय अभ्यास के लिए किनवट तालुका का चयन किया गया है। किनवट तालुका में गावों की कुल संख्या 970 है। जिसमें 938 ग्रामपंचायत है। और गैर-सरकारी संघटन यह 70 गावों में जाकर प्रत्यक्ष कार्य किया है। गैर-सरकारी संघटन का चयन यह आसान नमूना चयन तरीके से कि गई है। क्योंकि,

- 9) अन्य संघटनाओं से तुलना करने पर यह संघटन सबसे ज्यादा काल से आदिवासी विकास के लिए कार्य कर रही है ऐसा दिखाई देता है।
- 2) गैर-सरकारी संघटन यह तकरीबन 20 अलगअलग गतिविधियों को लागू किया गया है।
- 3) संघटन में कार्य कर रहे कर्मचा-योसे वार्तालाभ कर कुल 98 गावों के लाभार्थियों का चयन किया गया। अध्ययन के लिए मुख्य दो गतिविधियों का चयन किया गया है। यह गतिविधियां ज्यादा से ज्यादा पाच सालों से शुरू है।

9. एकीकृत जलग्रहण विकास कार्यक्रम (ईकाइ 900)

2. स्वयं सहायता महिला बचत गट (ईकाइ 900)

यह ईकाइ के अध्ययन के लिए लॉटरी तरीके का उपयोग करके प्रत्येक गतिविधियों में से 900 ऐसे कुल 200 उत्तरदातों का चयन किया गया साथ ही इन दो गतिविधियों के माध्यम से 7 आदिवासी जनजातों का अभ्यास किया गया।

तथ्य संग्रह

अनुसंधान कार्य के लिए तथ्य महत्त्वपूर्ण होती है। क्योंकि तथ्यों के आधार पर ही अनुसंधान के निष्कर्षों की मांडणी की जाती है। इसिलिए तथ्यों के शास्त्रीय पद्धतिसे संग्रह करना जरूरी होता है। प्रस्तुत अनुसंधान के तथ्य संग्रह यह दो प्रकार से किया गया है। इसमें अनुसंधान में प्राथमिक तथ्य व दुय्यम तथ्यों का समावेश है।

प्राथमिक स्रोत

अनुसंधान कार्य करने हेतु प्राथमिक तथ्यों का उपयोग किया जाता है। प्राथक तथ्य इस पद्धत में मुलाखत अनुसूची का इस्तेमाल किया गया है। क्योंकि यह पद्धत प्राथमिक तथ्य संग्रह करने हेतु इस

पदधतीदवारे शास्त्रशुद्ध व मौलिक तथ्य संग्रह किया जा सकता है। यह मुलाखत अनुसूची अनुसंधान प्रयोजनो को अनुसंधान प्रश्नो को के बाद ज्यादा से ज्यादा बंद और कुछ खुली ऐसे मिश्र प्रकार कि तयार कि गई है। मुलाखत अनुसूची तयार करते वक्त बारबार विषय तज्ञोंकी सलाह व मशवरा लेकर ही तयार कि गई है। और मुलाखत अनुसूची और सहभागी निरिक्षण इन आधारो पर ही प्राथमिक तथ्य संग्रह किया गया है।

दुय्यम स्त्रोत

अनुसंधान कार्य करते वक्त पहले हुए अनुसंधान कार्य कि जानकारी तथा आदिवासी विकास मे गैर-सरकारी संघटन कि भूमिका का अभ्यास करने के लिए लिखित दस्तऐवज, वार्षिक अहवाल, संबंधित ग्रंथ, अनुसंधान प्रबंध, विषय से संबंधित मासिक, पाक्षिक, मंगलिन, अनुसंधान लेख, दैनिक अखबार, संपादित लेख, पंचायत राज प्रगती अहवाल, भ्रमणध्वनी, संकेतस्थळ परिसंवाद पत्रिका, इ. स्त्रोतो का इस्तेमाल किया गया है।

तथ्य का विश्लेषण

प्रस्तुत विषय से संबंधित अनुसंधान के लिए प्राथमिक पदधतीदवारे जमा किए गए संपूर्ण तथ्यो के प्रक्रिया व तथ्यो के विश्लेषण एस.पी.एस.एस. इस संगणीकृत गतीविधीयो के माध्यम से किया गया है। विशेष प्रकार के तथ्यो कि उन्नती करने हेतू आवश्यक उन सांख्यिकी पध्दती, परीक्षण, आलेख, व आकृतीकि यो का इस्तेमाल किया गया है।

संशोधन अध्ययन कि सीमा

गैर-सरकारी संघटन और आदिवासी विकास : नांदेड जिल्हे के किनवट तालुका का एक अभ्यास विषय है जो कि किनवट तालुका तक हि सिमित है। किनवट तालुका मे ८ आदिवासी जनजाती है। जिनमे से संशोधकने ७ आदिवासी जनजातीयो का चयन किया है, जो कि आगे दिए गए है, गोंड, प्रदान, कोलाम, अंध, मन्नेवारलू, महादेवकोळी, नायकडा, भिल्ल. यह है। यह संशोधन मराठवाडा, महाराष्ट्र, भारत मे अन्य कही भी लागू होगा ही ऐसा नही. यह अनुसंधान आदिवासीयो के सभी जनजातीयो को लागू हो ऐसा भी नही। क्योंकि किनवट तालुका मे कि आदिवासी जनजाती का प्रमाण गनमान्य है। और यह भी आंध्रप्रदेश कि सीमा रेषा पर है। इसिलिए

अनुसूची संख्या : १

उत्तरदातो के बचत गट सदस्य संख्या दर्शाने वाली अनुसूची:

अ.क्र.	सदस्य संख्या	आवृती	प्रातिशत
०१	१०	५५	५५
०२	११ ते १५	३८	३८
०३	१६ ते २०	०७	०७
	कुल	१००	१००.००

प्रस्तुत अनुसूची में गैर-सरकारी संघटनों से लाभ लिए हुए आदिवासी लाभार्थियों के बचतगट कि सदस्य संख्या दर्शाती है। अनुसंधान के लिए चयन किए गए गैर-सरकारी संघटना कि ओर से सेवा प्राप्त १०० (१००:) आदिवासी अनुसंधान ईकाइयों में से ५५ (५५:) आदिवासी लाभार्थियों के बचत गट कि सदस्य संख्या १० एसी है ३८ (३८:) आदिवासी लाभार्थियों के बचत गट के सदस्यों कि संख्या ११ से १५ एसी है ७ (७:) आदिवासी लाभार्थियों के बचतगट कि सदस्य संख्या १६ से २० एसी है।

इस पर से यह निष्कर्ष निकलता है कि, अनुसंधान के लिए चयन किए गए गैर-सरकारी संघटन कि ओर से प्राप्त लाभार्थियों में अधिकाधिक ५५(५५:) आदिवासी लाभार्थियों के बचत गट सदस्यों कि संख्या १० एसी है। तथा सबसे कम यानी ७(७:) आदिवासी लाभार्थियों के बचत गट सदस्यों कि संख्या १६ से २० एसी है।

अनुसूची संख्या : २

उत्तरदातो बचत गट में आने के बाद उनके जीवन में हुए बदलाव स्थिती दर्शाने वाली अनुसूची:

अ. क्र.	उत्तरदातो बदलाव	आवृत्ति	प्रतिशत
०१	कर्ज से मुक्ती	१०	१०
०२	२५ प्रतिशत बचत	०६	०६
०३	मानसिक शोषण पर रोक	०३	०३
०४	शारिरीक शोषण पर रोक	०१	०१
०५	रोजगार प्राप्त हुआ	०३	०३
०६	मेहनत पर लगाम	०१	०१
०७	गहणे गहान रखने पर रोक	००	००
०८	दुसरे जगह कि मजदूरी पर रोक	००	००
०९	मजदूरी पर रोक	०४	०४
१०	कर्ज से मुक्ति २५ प्रतिशत	३३	३३
११	कर्ज से मुक्ती, मानसिक शोषण पर रोक, शारिरीक शोषण पर रोक,	१२	१२
१२	कर्ज से मुक्ती, मानसिक शोषण पर रोक, रोजगार प्राप्त हुआ	०३	०३
१३	उपर के सभी	१८	१८
१४	बदलाव नहीं हुआ	०३	०३
	कुल	१००	१००.००

इस पर से यह सुझाव निकलता है कि, अनुसंधान के लिए चयन किए गए गैर-सरकारी संघटनाओं कि ओर से सेवा प्राप्त करने वाले लाभार्थियों में सबसे ज्यादा यानी ३३(३३:) आदिवासी लाभार्थी बचत गट में शामिल होने के बाद वो कर्ज से मुक्त हो गए। तथा उनकि २५ प्रतिशत बचत हो रही है। सबसे कम यानी १(१:) आदिवासी लाभार्थी बचत गट में आने पश्चयात उनके शारिरीक शोषण पर रोक लग गई। तथा १(१:) आदिवासी लाभार्थी बचत गट में शामिल होने पर उनके मेहनत पर रोक लग गई।

अनुसूची संख्या : ३

उत्तरदातो ने एकिकृत जलग्रहण विकास कार्यक्रम मे लिए हुए सहभाग का स्वरुप दर्शाने वाली अनुसूची:

अ.क्र.	सहभाग का स्वरुप	आवृत्ती	प्रतिशत
०१	खेत मे तालाब का निर्माण	०२	०२.१६
०२	वनराई बंधारा बांधकाम	०३	०३.२६
०३	बांधकाम	०३	०३.२६
०४	जल प्रबंधन	०३	०३.२६
०५	तालाब, वनराई बंधारा, निर्माण	१०	१०.६८
०६	खेत तालाब, वनराई बंधारा, बांधकाम, वृक्षारोपन	०३	०३.२६
०७	उपर के सभी	६७	७३.६२
०८	सहभागी नही थे	०६	०६.८६
	कुल	६१	१००.००

इससे यह निष्कर्ष निकलता है कि, अनुसंधान के लिए चयन किए हुए गैर-सरकारी संघटनाओ कि ओर से सेवा प्राप्त किए हुए लाभार्थी मे सबसे ज्यादा ५७(७३.६२:) आदिवासी लाभार्थीयोंने गैर-सरकारी संघटनो ने एकिकृत जलग्रहण विकास कार्यक्रम के अंतर्गत तालाब का निर्माण, वनराई बंधारे का निर्माण, वृक्षारोपण, जलसंधारण, तथा नर्सरी तयार कर सहभाग जताया। सबसे कम यानी २(२.१६:) आदिवासी लाभार्थीयोंने गैर-सरकारी संघटनो ने एकिकृत जलग्रहण विकास कार्यक्रम के अंतर्गत तालाब का निर्माण कर सहभाग जताया है।

अनुसूची संख्या : ४

उत्तरदातो को एकीकृत जलग्रहण विकास कार्यक्रम से हुए फायदे का स्वरुप दर्शाने वाली अनुसूची:

अ.क्र.	फायदे के स्वरुप	आवृत्ती	प्रतिशत
०१	पाणी के स्तर मे वृद्धी	०८	८.७६
०२	पाणी ढो के लाने के कष्ट से छुटकारा	०२	२.१६
०३	जानवरो को पाणी प्राप्त हुआ	०२	२.१६
०४	खेती को जल प्राप्त	०१	१.६
०५	रोजगार प्राप्त हुआ	३१	३४.६
०६	उत्पन्न मे तेजी	०१	१.६
०८	पाणी के स्तर मे वृद्धी, पाणी लेकर आने पर लगाम	०३	३.२६
०६	पाणी लाने पर लगाम, रोजगार प्राप्त हुआ	०५	५.४६
	उपर के सभी	२६	३१.८६
१०	फायदा हुआ नही	०६	६.८६
	कुल	६१	१००.००

इससे यह निष्कर्ष निकलता है कि, अनुसंधान के लिए चयन किए गए गैर-सरकारी संघटनाओ कि ओर से रोजगार सेवा प्राप्त करने वाले लाभार्थीयो मे अधिकाधिक यानी ३१(३४.६:) आदिवासी लाभार्थीयो को एकीकृत जलग्रहण विकास कार्यक्रम के जरीए रोजगार प्राप्त हुआ है। और सबसे कम १(१.६:) आदिवासी लाभार्थीयो को जलग्रहण विकास कार्यक्रम से खेती को जल प्राप्त हुआ तथा १(१.६:) आदिवासी लाभार्थीयो को एकीकृत जलग्रहण विकास कार्यक्रम कि बदोलत उनके उत्पन्न मे वृद्धी हुई।

निष्कर्ष

- १) अनुसूची १ का यह सुझाव निकलता है कि, अनुसंधान के लिए चयन किए गए गैर-सरकारी संघटन कि ओर से प्राप्त लाभार्थीयो मे अधिकाधिक ५५ (५५:) आदिवासी लाभार्थीयो के बचत गट सदस्यो कि संख्या १० ऐसी है। तथा सबसे कम यानी ७ (७:) आदिवासी लाभार्थीयो के बचत गट सदस्यो कि संख्या १६ से २० ऐसी है।
- २) अनुसूची २ यह सुझाव निकलता है कि, अनुसंधान के लिए चयन किए गए गैर-सरकारी संघटनाओ कि ओर से सेवा प्राप्त करने वाले लाभार्थीयो मे सबसे ज्यादा यानी ३३(३३:) आदिवासी लाभार्थी बचत गट मे शामिल होने के बाद वो कर्ज से मुक्त हो गए। तथा उनकि २५ प्रतिशत बचत हो रही है। सबसे कम यानी १(१:) आदिवासी लाभार्थी बचत गट मे आने पश्चयात उनके शारिरीक शोषण पर रोक लग गई। तथा १(१:) आदिवासी लाभार्थी बचत गट मे शामिल होने पर उनके मेहनत पर रोक लग गई।
- ३) अनुसूची ३ यह सुझाव निकलता है कि, अनुसंधान के लिए चयन किए हुए गैर-सरकारी संघटनाओ कि ओर से सेवा प्राप्त किए हुए लाभार्थी मे सबसे ज्यादा ५७(७३.६२:) आदिवासी लाभार्थीयोने गैर-सरकारी संघटनो ने एकिकृत जलग्रहण विकास कार्यक्रम के अंतर्गत तालाब का निर्माण, वनराई बंधारे का निर्माण, वृक्षारोपण, जलसंरक्षण, तथा नर्सरी तयार कर सहभाग जताया। सबसे कम यानी २(२.१६:) आदिवासी लाभार्थीयोने गैर-सरकारी संघटनो ने एकिकृत जलग्रहण विकास कार्यक्रम के अंतर्गत तालाब का निर्माण कर सहभाग जताया है।
- ४) अनुसूची ४ यह सुझाव निकलता है कि, अनुसंधान के लिए चयन किए गए गैर-सरकारी संघटनाओ कि ओर से सेवा प्राप्त करने वाले लाभार्थीयो मे अधिकाधिक यानी ३१(३४.६:) आदिवासी लाभार्थीयो को एकीकृत जलग्रहण विकास कार्यक्रम के जरीए रोजगार प्राप्त हुआ है। और सबसे कम १(१.६:) आदिवासी लाभार्थीयो को जलग्रहण विकास कार्यक्रम से खेती को जल प्राप्त हुआ तथा १(१.६:) आदिवासी लाभार्थीयो को एकीकृत जलग्रहण विकास कार्यक्रम कि बदोलत उनके उत्पन्न मे वृद्धी हुई।

निरीक्षण विधी

- १) आदिवासी भाग के लिए कई सरकारी योजना है। पर आदिवासीयो को इन योजनाओ का लाभ मिल नही पाता। क्योकि इन आदिवासी लोगो को किसी भी योजना के बारे मे सही जानकारी न होने से तथा शिक्षा का अभाव होने से उन्हे अपना हक्क प्राप्त करने मे कठिनाईया आती है।
- २) आदिवासी जनजाती मे अंधविश्वास, धर्मभोलेपणा, स्वास्थ्य कि लापरवाही, शिक्षा का अभाव, महिलाओ मे लिंगानुपात बहोत अधिक है।
- ३) आदिवासी विकास हेतू राज्य सरकार व केंद्र सरकार ने स्वतंत्र दफ्तर कि स्थापना कि है। तथा अनेक विकास योजना यह दफ्तर के जरीए कार्यान्वित है। किंतू आदिवासी लोगो तक नही पहेच पाती। क्योकि बहोत सारी योजना यह सिर्फ कागदो पर ही कार्यान्वित है। इसिलिए आज भी आदिवासी लोगो का विकास दिखाई नही देता।
- ४) आज भी किनवट तालुका मे अंगणवाडी, शाला, रस्ते, बिजली, जल प्रबंधन, अस्पताल तथा अन्य सरकारी योजना दिखाई नही दिये।
- ५) आदिवासी जनजाती यह घने जंगलो मे होने के कारण उनके गाव से शाला दूर होने के कारण छात्रो पर अस्वलने तथा पिता पर आक्रमण करने से दोनो भी जान गवा बैठे है।

- ६) आदिवासी जनजाती में महिलाओं का प्रमाण कम है। क्योंकि आदिवासी जनजाती में महिला गर्भवती रहने पर सेहत कि ओर नजरअंदाज करने से प्रसूतिपूर्व मृत्यु हो जाती है। बहुतांश आदिवासी गावों को जाने के लिए रस्ता न होने के चलते संचार के साधन उपलब्ध नहीं है। इसलिए महिलाओं के मृत्यु के प्रमाण यह भी एक मुख्य कारण है। (भिमपूर तथा किनवट)
- ७) सरकारी योजना यह कुछ आदिवासी नेताओं ने लिए हुए नजर आए है। जैसे कि, कुआ, नाला, कुआ पुर्नभरन, खेती कि आधुनिक यंत्र, इ.
- ८) किनवट तालुका में ८ प्रकार के आदिवासी जनजाती निवास करती है। जैसे कि, गोंड, परदान, मन्नेवारलू, महादेव कोळी, आंध, पारधी, कोलाम, और नायकडा भिल्ल इ. जनजाती पायी जाती है।
- ९) किनवट तालुका कि खेती यह निम्न दर्जेके होने के कारण आदिवासी लोगों ने काम के लिए शहर कि ओर स्थलांतर करने वालो कि संख्या अधिक है।
- १०) इस स्थलांतरीत आदिवासी लोगों के साथ उनके बच्चे भी स्थलांतर होते है। और माता पिता के साथ काम करते करते ही यह बालक बालकामगार बनते है। यह संशोधन कार्य सिर्फ किनवट तालुका तक हि सिमित है।

सारांश

भारत में स्वैच्छिक कार्य प्राचीन काल से शुरू किया गया है। प्राचीन काल में गैर-सरकारी कार्य यह जैसे दुष्काल, पुर, भुक्प, नैसर्गिक विपदाग्रस्त लोगों को मदत कि जाती थी किंतु ब्रिटिश काल में 'सोसायटी रजिस्ट्रेशन ऐक्ट १८६०' नुसार गैर-सरकारी कार्य यह संस्थात्मक किए गए। उसके अनुसार भारत सरकारने यह नियम आगे चालू हि रखा है। भारत सरकारने नोंदणी करते वक्त सार्वजनिक विश्वस्तव्यवस्थेची विभागणी कि है। अस घटनात्मक आधार लेकर गैर-सरकारी संघटन के कार्य ग्रामीण भागो में, शहरी भागो में, तथा आदिवासी भाग में विकास कार्य कर रहे है। गैर-सरकारी संघटन कि भूमिका १९८० के दशक में प्रमुख तौर पर बदल गई। खास करके ७ वे पंचवार्षिक योजना के बाद गैर-सरकारी संघटनो को अलगअलग नियोजन तथा अंमलबजावणी हेतु सहभागी किया गया। जैसे गरीबी कम करना, ग्रामीण व शहरी भाग में घर बांधना, आधुनिक खेती करने हेतु आधुनिक तंत्र उपलब्ध करना, रस्ता, शाला, दवाखाने कि सुविधा पुराने पर किनवट तालुका में आदिवासी लोगों का सर्वांगीण विकास हो रहा है। किंतु इस विकास कि गती कम होने के कारण चाहिए उस प्रमाण में विकास हो नहीं पाया। किनवट तालुका में आदिवासी लोगों का विकास साध्य करने हेतु प्रयत्न कर रहे संघटनो को कार्य करने हेतु संसाधनो का अभाव, लाभार्थीयो सहकार्य नहीं मिलता, सरकार तथा दानशुर व्यक्ति तथा पैसा पुराने वाले संघटन कि ओर से योग्य सहकार्य मिल नहीं पाता, इसलिए गैर-सरकारी संघटनो को आदिवासी भाग में विकास कार्य करने के लिए कठिनाइ होती है। उसी पदधतीसे सरकारी योजना भी आदिवासी तक पहुंचे नहीं पाते। इसलिए आदिवासी समुदाय का चाहिए उतना विकास नहीं हो पाया। आज भी किनवट तालुका में काफी गावों में शाला, अंगनवाडी, लाईट, रस्ते, पाणी पुरवठा, ऐसे प्रकार के योजना का लाभ नहीं मिल पाने के चलते आदिवासी जनजाती का विकास नहीं हो पाया है।

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आदिवासी समाज में टोकरियों का ऐतिहासिक अध्ययन

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शोध सारांश

भारत की भव्य सांस्कृतिक विरासत और सदियों से क्रमिक रूप से विकास कर रही इस परम्परा की झलक देश भर में निर्मित हस्तशिल्प की भरपूर वस्तुओं में दिखाई पड़ती है। आदिवासी समाज में छोकरियों का निर्माण इसी प्रकार हस्तशिल्प कला का एक अनुपम उदाहरण है। हस्तशिल्प इन वस्तुओं को तैयार करने वाले परम्परावादी आदिवासी सांस्कृतिक पहचान का दर्पण हैं। हस्तशिल्प हाथ के कौशल से तैयार किए गए रचनात्मक उत्पाद हैं जिनके लिए किसी आधुनिक मशीनरी और उपकरणों की मदद नहीं ली जाती। इन शिल्पों में आदिवासी संस्कृति का जादुई आकर्षण है जो इसकी अनन्यता, सौन्दर्य, गौरव और विशिष्टता का विश्वास दिलाता है। आदिवासी समाज में टोकरियों का महत्वपूर्ण स्थान है। वनांचलों में रहने के कारण उन्हें टोकरियों के निर्माण हेतु वनों से बाँस सरलतापूर्वक उपलब्ध हो जाता है। सामान रखने एवं एक स्थान से दूसरे स्थान पर भरकर उसे ले जाने हेतु बाँस की बनी हुई टोकरियों से बेहतर साधन शायद ही कुछ और हो सकता है। आदिवासी अपनी आवश्यकता हेतु अनेक रूपों एवं आकारों की टोकरियाँ स्वयं बना लेते हैं।

शोध प्रविधि:- प्रस्तुत शोध पत्र सैद्धांतिक है इस शोध पत्र में साक्षात्कार पद्धति जो प्राथमिक स्रोत में आती है का प्रमुखता से प्रयोग किया गया है। साथ ही द्वितीयक स्रोत के रूप में प्रकाशित ग्रंथों का उपयोग शोध पत्र में किया गया है।

शोध पत्र का उद्देश्य:- प्रस्तुत शोध पत्र के माध्यम से जनजाति जीवन में टोकरियों का निर्माण कर किस प्रकार अपने दैनिक जीवन में उपयोग कर अपनी जीवन को सरल बनाते हैं इसका अध्ययन किया गया है।

मुख्य शब्द:- आदिवासी, टोकरियाँ, सूपा, बाँस, जनजातियाँ जनजातियाँ आदि।

मण्डला के गोंड एवं बैगा आदिवासी अपनी आवश्यकता हेतु लगभग पच्चीस प्रकार की टोकरियाँ बनाते हैं। झाबुआ और अलीराजपुर के भीलों में भी अनेक प्रकार की टोकरियाँ प्रचलित हैं, जिन्हें वे स्वयं बनाते हैं। मंडला के गोंड और बैगाजनों में विशेष प्रकार की कुछ टोकरियाँ बनाने का निषेध है। ऐसी टोकरियाँ इन जनजातियों के लोगों के लिए बंसोड़ जाति के लोग बनाते हैं। बैगाजन

अधिकांश टोकरियाँ स्वयं अपने उपयोग हेतु ही बनाते हैं, वे लोग बाजार में बेचने हेतु टोकरियाँ नहीं बनाते। छत्तीसगढ़ में बंसोड़, बिंझिया, कमार तथा गोंड जाति के लोग बाँस की टोकरियाँ, सूपे तथा झाडू बनाते हैं। पारधी जाति के लोग खजूर या ताड़ के पत्तों तथा कुछ विशेष प्रकार की घास से टोकरियाँ, चटाइयाँ तथा झाडू बनाते हैं।

बस्तर के विशाल क्षेत्र में अनेक जनजातियाँ निवास करती हैं। ये सभी जनजातियाँ बाँस से कुशलतापूर्वक टोकरियाँ बनाती हैं। भतरा, मुरिया, झोड़िया, धुरवा, डंडामी माड़िया, दोरला तथा अबूझमाड़िया जनजातियों में टोकरियों बनाने का शिल्प परम्परागत रूप से विद्यमान है। टोकरियाँ बनाने में सर्वाधिक कुशल धुरवा एवं अबूझमाड़िया जन हैं। धुरवाजन भिन्न-भिन्न उपयोग के लिए अनेक प्रकार की टोकरियाँ बनाते हैं। इनकी बनाई हुई टोकरियाँ अत्यधिक मजबूत और टिकाऊ होती हैं, जिन्हें हाट-बाजारों में अन्य जनजातियों एवं जातियों के लोग भी खरीदते हैं। अबूझमाड़ियों की टोकरियाँ बारीक बुनावट की होती हैं, और वे अत्यन्त सुन्दर एवं शिल्प की दृष्टि से अत्यन्त कौशलपूर्ण मानी जाती हैं।

मुरियों और डंडामी माड़ियों की टोकरियाँ भी यद्यपि आकर्षक एवं मजबूत होती हैं, परन्तु वे धुरवा एवं अबूझमाड़ियों द्वारा बनाई गई टोकरियों का मुकाबला नहीं करतीं। डंडामी माड़ियों और मुरियों की टोकरियों में अबूझमाड़ियों की अपेक्षा अधिक विविधता पाई जाती है। बस्तर में सभी जनजातियों में संयुक्त रूप से देखा जाए तो एक सौ से भी अधिक आकार-प्रकार की टोकरियाँ प्रचलन में पाई जाती हैं। प्रत्येक कार्य के लिए भिन्न-भिन्न प्रकार की टोकरियों का प्रयोग किया जाता है। और उन सबके लिए भिन्न-भिन्न नाम प्रचलित हैं। प्रत्येक परिवार में पन्द्रह बीस प्रकार की टोकरियाँ तो सामान्य रूप से उपयोग में पाई जाती हैं। एक बार मुझे दक्षिण बस्तर में सड़क किनारे के एक गाँव के तालाब में ग्रामवासियों द्वारा सामूहिक मछली पकड़ते देखने का अवसर प्राप्त हुआ। गाँव का प्रत्येक व्यक्ति क्या स्त्री, क्या पुरुष, क्या युवक, क्या वृद्ध सभी लोग वहाँ मौजूद थे। यहाँ तक कि बालक-बालिकाएँ भी। उन सभी के पास मछली रखने की टोकरियाँ थीं। मैंने उस समय सरसरी तौर पर ही देखकर अनुमान लगाया तो मुझे मछली रखने की ही पच्चीस से अधिक आकार-प्रकार की टोकरियाँ एक ही स्थान पर देखने को मिलीं। निरंजन महावर के अनुसार एक बार जगदलपुर के समीप ही नानगुर मार्ग पर स्थित कुरंदी ग्राम के एक बड़े तालाब में भी सामूहिक मछली पकड़ने का उत्सव देखने को मिला। उस गाँव में भी उन्हें बीस से भी अधिक आकार-प्रकार की मछली रखने की टोकरियाँ देखने के मिलीं। वही स्थिति मछली पकड़ने के भिन्न-भिन्न फंदों की में है। बस्तर में ही कम से कम चालीस पचास प्रकार के मछल पकड़ने के फंदे विद्यमान हैं, जो बाँस की सीकों एवं खप्पचियों बनाए जाते हैं।



बाँस से बनी हुई टोकरियों, सूपों तथा झाड़ू आदि के आदिवासी वन में इतने अधिक महत्त्व के फलस्वरूप ह मध्यवर्ती भारत में बसने वाली जनजातियों में अनेक मिथकों क सृष्टि हुई है। बाँस की उत्पत्ति

के बारे में जो मिथक मिलते उनमें से कोया जाति के मिथक के अनुसार बाँस की उत्पत्ति पोन कोम्मर नामक एक ऐसे युवक के विशालकाय शिश्र से हुई है जिससे कोई भी युवती भयवश विवाह नहीं करना चाहती थी पोच की सलाह पर कोंडाडोरा ने उन बाँसों को काटकर सर्वप्रथम उनसे टोकरियाँ, सूपे और चटाइयाँ बनाना आरंभ किया था।

रायपुर जिले की कमर जनजाति अत्यन्त आदिम अवस्था में है जो वनों पर निर्भर है। इस जनजाति के लोगों का निर्वा बहुत कुछ वनोपज तथा कंदमूल एकत्र करने तथा आखेट आि पर निर्भर है। बाँस के द्वारा टोकरियाँ बनाने सम्बन्धी इस जाति पाई जाने वाली मिथकथा इस प्रकार है,

'एक बार भगवान ने सभी जनजातियों एवं जातियों में लोगों को बुलाकर उन सभी को काम का बँटवारा किया। कमा ने उनके बुलाने की परवाह नहीं की और वे वहाँ नहीं पहुँचे औ भगवान भी उन्हें कोई कार्य प्रदान करना भूल गए। परन्तु ज उन्हें इस बात का पता चला कि सभी कार्यों का बँटवारा भगवा के द्वारा किया जा चुका है, तो वे चिन्तित हो उठे और जंगल एक आम के पेड़ के नीचे बैठकर रोने लगे। वे रोते-रोते बीच बीच में पेड़ से टपके हुए आमों को खाते जाते थे। उनके रोने व आवाज को सुनकर जंगल से एक दैत्य निकलकर देखने आ कि क्या माजरा है। उन्होंने अपना दुख उस दैत्य को बताया। जा उनके पास कोई काम ही नहीं होगा तो वे अपना निर्वाह कि प्रकार से करेंगे? दैत्य ने उन्हें ढाँढ़स बंधाते हुए कहा कि किसी भी प्रकार की चिन्ता न करें भगवान उन पर भी अवश्य कृपा करेंगे और उन्हें भी कोई न कोई कार्य प्रदान करेंगे। इत कहकर वह दैत्य जंगल में चला गया और उसने एक बाँस काटकर उसकी खप्पचियाँ बनाई और उनसे एक टोकरी बनाई। उस

टोकरी को तथा कुछ खप्पचियों को उसने रास्ते में रख दिया। जब कमर अपने घर लौटने लगे तो उन्हें रास्ते में वह टोकरी तथा बाँस की खप्पचियाँ दिखाई पड़ीं। पहले तो उन्हें उस टोकरी तथा खप्पचियों को देखकर बहुत आश्चर्य हुआ कि वे कौन सी वस्तु हैं ? परन्तु उनमें से एक व्यक्ति ने विचार करते हुए कहा, शायद भगवान ने ही हमें यह कार्य सौंपा हो। वे लोग उस टोकरी और बाँस की खप्पचियों को उठाकर अपने साथ ले गए और घर पहुँचकर उन्होंने सबसे पहले तो आम रखने के लिए एक टोकरी बनाई और फिर उसी से प्रेरणा लेकर अनेक प्रकार की टोकरियाँ बनाईं। तब से कमर लोग बाँस से विविध प्रकार के सामान बनाने लगे।'



वर्तमान समय में बाजार में उपलब्ध विभिन्न प्रकार की टोकरियाँ।

बस्तर की भतरा जनजाति जो बस्तर की अन्य जनजातियों की अपेक्षा अधिक उन्नत हैं, और कृषि में संलग्न है। उसमें जो बाँस की खोज और उससे विविध प्रकार की टोकरियाँ एवं सूपे आदि बनाने से सम्बन्धित मिथक इस प्रकार है,

आरंभ में मनुष्य पत्तों से सूपे, चटाइयाँ तथा टोकरियाँ बनाते थे, परन्तु वे बहुत जल्दी टूट जाया करती थीं, और उन्हें वे बार-बार बनानी पड़ती थी। यह काम अत्यन्त ही कष्टदायक और थकान पैदा करने वाला

था। बार-बार इस कार्य को करने के कारण वे ऊब उठते थे। पेनागुड़ा के ओड़ जाति के व्यक्ति और उसकी स्त्री ने एक दिन विचार किया- 'यदि हमें पत्तों से कोई बेहतर सामग्री इस कार्य हेतु मिल जाती, तो हमारा कष्ट दूर हो जाता।' इसी विचार से वे सूपे तथा टोकरियाँ बनाने हेतु किसी उपयुक्त वस्तु की खोज में एक दिन अपने टंगिये (कुल्हाड़े) लेकर चकवार पर्वत पर जा पहुँचे। उस पर्वत पर चारों ओर बाँस ही बाँस उगे हुए थे। उन्होंने बाँस के एक गुच्छ को काटकर उनके पत्ते साफ किए और उनको चीरकर उनकी खप्पचियाँ बनाई, और उनसे टोकरियाँ, सूपे और चटाइयाँ बनाने लगे। उनको देखकर दूसरी स्त्रियाँ भी उसी कार्य में लग गईं और जब उन्होंने बाँस का बहुत सा सामान बना लिया तो उन्हें बेचने के लिए बम्हनी बाजार ले गए। उनका बनाया हुआ सारा सामान बिक गया और उन्हें बहुत सा पैसा मिल गया। तब से वे बाँस से ही सूपे, टोकरियाँ चटाइयाँ आदि बनाने लगे।

बाँस का काम करने वाली महार जाति की उत्पत्ति एवं बाँस से सम्बन्धित एक बहुत ही दिलचस्प मिथक बिंझिवारों में भी विद्यमान है जो इस प्रकार है - बिंझिबन पर्वत पर बाँस के पाँच झुण्ड उगे हुए थे। उनमें से एक झुण्ड से एक बालक उत्पन्न हुआ। बाँस का दुग्धपान करते हुए वह बालक बड़ा हुआ। फिर एक दूसरे झुण्ड से बाँसिन कन्या का जन्म हुआ। वह भी बाँस का दूध पीकर ही बड़ी हुई फिर ऐसा अवसर आया कि वे साथ-साथ शयन करने लगे उन्होंने किसी अन्य मानव को कभी भी नहीं देखा था और वे हव और पानी पर ही आश्रित रहने लगे। एक बार बाँसिन कन्या के माँ (बाँस) ने उसे स्वप्न में प्रकट होकर एक सोने की कुल्हाड़ प्रदान की और उसको बताया, 'तुम इस कुल्हाड़ी से मेरे बहन (अन्य बाँस) को काट लो और उससे सूपे तथा टोकरियाँ बनाकर गाँवों में बिक्री करो और उनसे प्राप्त होने वाले धन से अपन जीवनयापन करो।' अतः उन दोनों ने मिलकर उन बाँसों के काटा और फिर लड़के ने बाँस को फाड़कर उसकी खप्पचियों - सूपे बनाए और लड़की ने बाँस की खप्पचियों से टोकरियाँ बनाईं। जब वे सब वस्तुएँ बनकर तैयार हो गईं तो उनकी बाँन जाओ। वे जब बाँस की बनी हुई उन वस्तुओं को लेकर जा र माता ने कहा- 'इन सबको गढ़ पोहदा के सुमरी राजा के पास त थे तो मार्ग में उन्हें एक घना जंगल पड़ा, जहाँ एक चट्टान के नीगुरबल देव रहते थे। उन्होंने उन दोनों से पूछा कि वे लोग कहाँ = रहे थे, तब उन दोनों ने बताया कि वे लोग अपना सामान बेचने के लिए निकले थे। गुरबल देव ने उनसे एक सूपा और एक टोक खरीद ली और उनसे कहा- 'अब तुम बिंझिबन मत जाओ तुम्हारी माँ अब वहाँ से कहीं अन्यत्र चली गई है।' उन्होंने गुरबल उन्हें उनकी बाँस माता नहीं मिली। वे दोनों वापस गुरबल देव की बात पर विश्वास नहीं किया, परन्तु जब वे वहाँ पहुँचे पास आकर रहने लगे। गुरबल देव ने उनकी जाति का नामकर 'महार' नाम से कर दिया।



बाँस से बनी टोकरियाँ

अन्न की मिंजाई करने के उपरान्त उसे भूसे से पृथक कन का कार्य अत्यन्त कष्टसाध्य हुआ करता था। सूपे के आविष्कार इस कार्य को आसान करने में मनुष्य की सहायता की। सूपे = उत्पत्ति एवं उसके उपयोग

से सम्बन्धित कुछ मिथक भिन्न-भिन्न जातियों में मिलते हैं। कुछ मिथकों में उसे देवताओं द्वारा प्रदत्त बताया गया है, तो कुछ में देवताओं के निर्देश पर निर्मित बताया गया है। सूपे से अन्न को उड़ाकर उसे भूसे से पृथक करने का कार्य आज भी भारत भी सर्वत्र प्रचलित है। झोरियाजनों में प्रचलित सूपे की उत्पत्ति से संबंधित मिथकथा इस प्रकार है-



सूपा

'करजीपदर गाँव में एक वृद्ध और उसकी स्त्री रहते थे। उनकी रूमती नाम की एक अविवाहित कन्या थी। उस लड़की के पास एक मुर्गा और एक मुर्गी थी जो उसे अत्यन्त प्रिय थे। एक दिन उस लड़की के माता-पिता उसे घर पर छोड़कर समीप के गाँव में एक विवाह में सम्मिलित होने चले गए। घर पर उस लड़की के साथ केवल उसके मुर्गी-मुर्गा रह गए। उस लड़की को बहुत सा अन्न साफ करना था, अतः वह अपने वस्त्र से अन्न के भूसे को उड़ाने में लगी हुई थी। जब मुर्गे-मुर्गी ने उसके कष्ट को देखा तो वे विचार करने लगे कि उसकी किस प्रकार से सहायता की जाए। उन्होंने अपने कान काटकर उसे दे दिये और सिखाया कि उनका उपयोग किस प्रकार से अन्न उड़ाकर साफ करने के लिए किया जाए। उन्होंने तीन कानों का प्रयोग सूपे की भाँति किया और चौथे कान को सुरक्षित बचाकर रख लिया। उन्होंने लड़की से कहा- जब ये तीनों सूपे टूट जाएँ तो चौथे कान को मटिया के पास ले जाकर उसे दिखाना। वह उसे देखकर उसी प्रकार का बाँस का सूपा बना देगा।' जब तीनों कान काम करते करते टूट गए तो उस लड़की ने वैसा ही किया और मटिया ने उससे कान को देखकर बाँस का एक सूपा बनाकर प्रदान किया। उस दिन से मनुष्य अन्न उड़ाने के लिए बाँस के सूपे का उपयोग करने लगे।' एक अन्य कमार मिथकथा के अनुसार सूपे और टोकरियों की उत्पत्ति बिंझिबन जंगल में रहने वाले बच्छु बसौड़ के द्वारा हुई। वह एक विशाल चट्टान के नीचे रहता था और कंदमूल और पत्तियाँ खाकर जीवनयापन करता था। एक दिन उसके मन में विचार आया कि उसे कोई न कोई कार्य अवश्य ही करना चाहिए जिससे कि वह आनन्दपूर्वक रह सके और अपने बच्चों का लालन-पालन भी आराम से कर सके। ऐसा विचार कर उसने लाख की एक कुल्हाड़ी बनाई, मोम की एक छुरी बनाई और उन्हें लेकर वह पैला कछार वन में चला गया। उस जंगल में बाँस के बड़े-बड़े झुण्ड उगे हुए थे और ऊँची-ऊँची चिड़ घास भी उगी हुई थी। वहाँ पहुँचकर उसने तीन बाँस काटे और फिर उनके चार-चार हाथ लम्बे टुकड़े काटकर ले जाने योग्य बना डाले। फिर वह असमंजस में पड़ गया कि मोम की छुरी से वह चिड़ घास को किस प्रकार काट पाएगा। फिर उसने अपने हाथ का थोड़ा सा मैल उतारा और भूमि से पत्थर का एक टुकड़ा उठाकर उस पर अपने हाथ के मैल से आठ पैर और दो हाथ बनाकर चिपकाए। उसने उस केकड़े को आशीर्वाद देते हुए कहा-'जाओ मेरे बेटे, तुम्हारा निवास स्थान आज से भूमि के भीतर होगा और तुम्हारा नाम 'केकड़ामल क्षत्री' होगा। तुम मेरा इतना काम करो। मेरे लिए एक गट्टड़ चिड़ घास काट दो।' उस केकड़े ने तुरन्त अपने पंजों से एक गट्टड़ चिड़ घास काट डाली, जिसे लेकर बंसौड़ अपने घर रवाना हो गया। घास को

धूप में सुखाकर उससे उसने एक झाड़ू बनाई। सबसे अच्छे बाँस से सूपा बनाया और शेष बचे हुए बाँस से टोकरियाँ बनाई। फिर उन्हें ले जाकर वह सूरजपुर के हाट बाजार में बेच आया। उन वस्तुओं को बेचने पर उसे बहुत से पैसे और अन्न प्राप्त हुआ। उसके बनाए सूपा और टोकरियाँ इतनी पसन्द की गईं कि उन्हें प्राप्त करने हेतु स्त्रियों में छीना-झपटी होने लगी क्योंकि वे सभी यह चाहती थीं कि उन्हें भी उनमें से कम से कम एक-एक सूपा और टोकरी तो मिल ही जाए।

बंसोड़ जाति में प्रचलित बाँस की उत्पत्ति से सम्बन्धित मिथक के अनुसार प्राचीनकाल में बाँस होता ही नहीं था। बंसोड़ों के आदि पुरुष ने जंगल में जाते समय शिवजी के गले में लिपटे हुए नाग को उतार लिया और उसके फन को भूमि में किसी पौधे की भाँति रोप दिया। तुरन्त ही उस नाग के शरीर से बाँस का एक पौधा उग आया। उस व्यक्ति ने उस बाँस को काटकर उससे सर्वप्रथम सूपा बनाया। इसीलिए बाँस की जड़ें सर्प के सदृश्य होती हैं, जो इस बात को सिद्ध करती हैं कि बाँस की उत्पत्ति नाग सर्प से हुई है।

निष्कर्ष : इस प्रकार हम देखते हैं की आदिवासी समाज में टोकरियों का महत्त्वपूर्ण स्थान है। वनांचलों में रहने के कारण उन्हें टोकरियों के निर्माण हेतु वनों से बाँस सरलतापूर्वक उपलब्ध हो जाता है। सामान रखने एवं एक स्थान से दूसरे स्थान पर भरकर उसे ले जाने हेतु बाँस की बनी हुई टोकरियों से बेहतर साधन शायद ही कुछ और हो सकता है। आदिवासी अपनी आवश्यकता हेतु अनेक रूपों एवं आकारों की टोकरियाँ स्वयं बना लेते हैं। उपयोगिता के अनुरूप आकार एवं बनावट तथा सुविधाजनक आकार में इन टोकरियों के निर्माण करने में ये जनजातियाँ अत्यन्त कुशल हैं। चूँकि इन टोकरियों के बनाने हेतु बाँस के रूप में कच्ची सामग्री इन्हें वनों से सहज ही बिना किसी मूल्य के अथवा नाम मात्र के मूल्य के प्राप्त हो जाती है, और उन्हें बनाने का कार्य वे स्वयं करते हैं, इसलिए उन्हें उनकी वस्तुओं को भरकर रखने हेतु कम से कम मूल्य पर उपयुक्त साधन उपलब्ध हो जाता है। दूसरे क्षेत्रों में जहाँ ये टोकरियाँ सहज उपलब्ध नहीं होतीं घर के सामान आदि के रख-रखाव हेतु धातु के बर्तनों का उपयोग करना पड़ता है, जिनके लिए ग्रामीण एवं शहरी परिवारों को अत्यधिक धन व्यय करना पड़ता है। कुछ वनांचलों में जहाँ बाँस सरलता से उपलब्ध नहीं हो पाता है, वहाँ बाँस के विकल्प स्वरूप अन्य प्रकार की सामग्री उपलब्ध हो जाती है, जैसे खजूर एवं ताड़ के पत्ते, माहुल के पत्ते, सियाड़ी तथा कुछ अन्य लोचदार बेलों के डंठल एवं वृक्षों की जड़ें और कांस एवं नरसुल।

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