



Documentation of Experiential Learning as Resources of Various Tribal Groups in India-Report

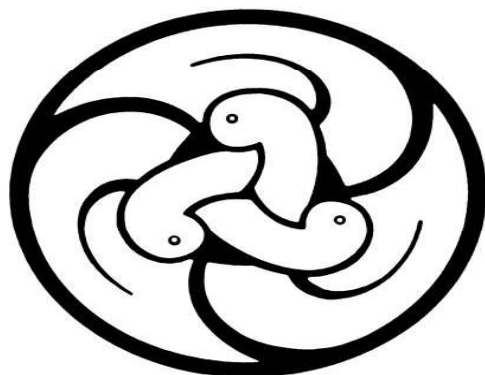


Department of Education of Groups with Special Needs (DEGSN)

National Council of Educational Research and Training (NCERT), New Delhi-110016

Documentation of Experiential Learning as Resources of Various Tribal Groups in India

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**एन सी ई आर टी
NCERT**

Report

**Department of Education of Groups with
Special Needs (DEGSN)**

**National Council of Educational Research and
Training (NCERT), New Delhi-110016**

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Foreword

Tribes are considered as the autochthons of India and they are traditionally inhabiting in cluster types of abode which are built up on hilly plateau in dense forests. They depend on natural forest products for the subsistence of their daily life. They are positioned under socio-economic backward condition and most of them are poverty stricken. Literacy rate of these indigenous groups are deplorable low. Among them, there are other groups, named 'Primitive Tribal Groups'. They are having small numbers of population, isolation in greater extent, absence of written language, relatively simple technology and a slower rate of change, etc. They are neither socio-economically developed nor educationally upgraded. Beside these, there are other tribal groups who are not enabled to improve their life style. Even, these tribal groups are losing their survival power and slowly, they are going to be extinct. Hence, these groups are called 'Vanishing Tribes'. Overall, indigenous culture and traditions of all tribes are very rich and consequently, this Department has planned to preserve the indigenous rich culture and traditions of tribes both in documentary and video film modes under a project titled 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India'

Keeping in view, five tribal groups such as Gaddis of Himachal Pradesh, Agarias of Gujarat, Kadars of Kerala, Riangs of Tripura and Bhils of Madhya Pradesh in five zones of the country were selected to study on their socio-cultural aspects and educational perspectives. Enormous helps and cooperation of various personnel were received to organise field studies among these tribal groups. Therefore, I express my gratitude to the Director, Tribal Welfare Department & Director, Tribal Research & Cultural Institute of Agartala and District Magistrate & Collector, Mr. Chandrajoy Riang, Mr. Ajoy Riang and Dhruvajoti Riang of Dhalai, Tripura, SPD of Shimla, District Project Director, Samagra Shiksha Abhiyan, Principal and faculty member specially Dr. Kavita Bijalwan of DIET and BRCs of Chamba, Himachal Pradesh, SPD of Gujarat Council of Elementary Education and Sarva Shiksha Abhiyan, Gandhinagar, Principal of DIET and DEO and BRCs of Bhuj, Gujarat, SPD of Bhopal and DPC and Mr. Chandan Kumar and Mrs. Annuji of Jhabua, Madhya Pradesh and Director of SCERT Thiruvananthapuram, Principal of DIET, Director of DPO and Samagra Shiksha Abhiyan, Mr. Krishna Murti M, Beena KB and Manju Murukan of Palakkad in Kerala. I am also grateful to Prof. S.C. Chauhan, Head, DEGSN and Prof. V. K. Singh, Neha Sukhija and Pranshu Dagi, JPF for their all round helps from initial stage of tool development, its validation, data collection and data analysis to the final preparation of this study report.

Contents

S.N.	Items	Page No.
1.	Study Team	i
2.	Foreword	ii
3.	Contents	iii
4.	RIANG TRIBES OF TRIPURA	
	Introduction	1-7
	Methodology	8-13
	Data Analysis	14-42
	Findings of the Study	43-48
	Recommendations	49-51
	Bibliography	52-53
5.	GADDI TRIBES OF HIMACHAL PRADESH	
	Data Analysis	54-89
	Findings of the Study	89-100
	Recommendations	100-103
	Bibliography	104-105
	Annexure	106
6.	AGARIA TRIBES OF GUJARAT	
	Data Analysis	107-136
	Findings of the Study	136-144
	Recommendations	144-145
	Bibliography	145-147
	Annexure	147-148
7.	BHIL TRIBES OF MADHYA PRADESH	
	Data Analysis	149-180
	Findings of the Study	180-185
	Recommendations	185-188
	Bibliography	189-190
	Annexure	191
8.	KADAR TRIBES OF KERALA	
	Data Analysis	192-224
	Findings of the Study	224-236
	Recommendations	236-237
	Bibliography	238-239
9.	Study Tools	240-274

INTRODUCTION

Tribe

The term tribe was originated from the Latin word 'Tribus'. It was a compound word, formed by two elements: 'tri' meaning 'three' and 'bhus', meaning 'to be'. In ancient Rome, it was considered as the administrative divisions and voting units. Literature in this regard also reflects that the word tribe was derived from the Proto-Indo-European, theorized as common ancestor of the Indo-European language family (Cornell, 1995). Later on, it was used in biblical texts in the thirteen divisions of the early Israelites and appeared in the thirteenth century with having specific meaning in Middle English. During the sixteenth century, it was started to apply this in non-biblical contexts. But overall, the word 'Tribus' was thought as the resembled concepts such as race and lineage (Murray, 1926). Beside these, the most influential anthropologist, Lewis Henry Morgan studied on the evolution of human society through three broad stages, from 'savagery,' to 'barbarism', and then to 'civilization'. In study of Morgan, the 'tribe' or the Greek word 'Phylon' was well-thought as the political unit, formed by a number of kinship units called 'Phratries' and it's each was composed by several 'clans' sharing descent from a common ancestor.

The Colonial masters, concerned to the communities usually escaped the word tribe and liberally used the term primitive, savage, barbarous, uncivilized, preliterate, little community, aboriginal, native, etc. But Winick (1956) in his Dictionary of Anthropology defined, 'Tribe is a social group, usually with a definite area of living, dialect, cultural homogeneity and unifying social organization'. It may include several subgroups as sibs or villagers; a tribal ordinarily has a leader and may have a common ancestor and patron deity. The families or small communities making up the tribe are linked together through social, religious, family or blood relation'. Many scholars also defined that 'Tribe is a social division in a traditional society consisting of families linked by social, economic, religious or blood ties, with a common culture and dialect. A tribe possesses certain qualities and characteristics that make it a unique cultural, social and political entity'. It is 'a social group composed chiefly of numerous families, clans or generations having a shared ancestry and language'. They are distinct that 'a group of people, often of related families, who live together, sharing the same language, culture and history, specially those who do not live in towns or cities'. They are known as 'any aggregate of people united by ties of descent from a common ancestor, a community of customs and traditions, adherence to the same leaders, etc'. Tribes are also familiar with the name 'Adivasis' in India.

Tribes in India

'Tribes' have been recognized by the Constitution of India under 'Schedule 5' and from there, they are known as 'Scheduled Tribes'. They are around 705 distinct tribes, inhabiting in different areas in the country. The total population of Scheduled Tribes is 10.43 crores comprising 8.6 per cent of the total population of the country (Census 2011). Almost 2.8 per cent of the Scheduled Tribe population are inhabiting in urban areas across the country. Out of total, 83.2 per cent of the total Scheduled Tribes are concentrated in Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Gujarat, Jharkhand, Chhattisgarh, Andhra Pradesh, West Bengal and Karnataka in the country. Whereas 15.3 per cent scheduled tribes are found to inhabit in Assam, Meghalaya, Nagaland, Jammu & Kashmir, Tripura, Mizoram, Bihar, Manipur, Arunachal Pradesh and Tamil Nadu. Largest number of Scheduled Tribes (14.7 per cent) is found available in Madhya Pradesh whereas second position is occupied by Odisha (9.7 per cent). Bastar district of Chhattisgarh includes the largest number of Scheduled Tribes (63.05 per cent). But Scheduled Tribe population is not found available in Punjab, Delhi, Chandigarh, Puducherry and Haryana.

Scheduled Tribes

In the constitution of India, Article 366 (25) defines 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'. Then Article 342 recommends procedure to be followed in the matter of specification of scheduled tribes. Under Article 342, the President of India may consult with the Governor of any State or Union territory of the country and decide the tribes or tribal communities or parts of or groups within tribes or tribal communities who are deemed to be Scheduled Tribes in relation to that state or Union Territory with releasing a public notification.

Distribution of Tribes

Total Scheduled Tribes including their sub-groups have been notified as 705 and they are concentrated in 30 States and UTs. The tribal population of the country is enumerated as 10.43 crores (total population, 10,42,81,034) as per 2011 census and they are constituting 8.6 per cent of the total population. It is also cleared that 89.97 per cent of them permanently inhabit in rural areas and others inhabit sometimes in rural and sometimes in urban areas. The decadal population growth of the tribal population from Census 2001 to 2011 has been found 23.66 per cent against the 17.69 per cent of the total population of the country. But population growth of some tribal groups has not been noticed as such and they are under the category of

vanishing tribe. The sex ratio in the context of Scheduled Tribes is 990 females in respecting per thousand males whereas, sex ratio is 940 females per 1000 males of the overall population.

Primitive Tribes

In accordance with the report of Dhebar Commission (1960-1961), a large number of tribes among Scheduled Tribal groups were existed an inequality in the rate of development. Later on, in respecting the Dhebar Commission report and other studies, a sub-category of tribal groups among Scheduled Tribes was created during fourth Five Year Plan. This sub-category of tribal group across the country was named as 'Primitive Tribal Group'. The features of such tribal groups indicate that they are in a position of pre-agricultural stage of economy, practicing hunting and gathering occupation, limited size meaning zero or negative population growth and extremely low level of literacy in comparison with other tribal groups. In other words, it is defined that primitive tribes are mostly 'homogenous, with a small population, relatively physically isolated, absence of written language, relatively simple technology and a slower rate of change, etc'. However, there are 75 Primitive Tribal Groups (PTGs) and they are characterized by '(a) a pre-agriculture level of technology, (b) a stagnant or declining population (c) extremely low literacy and (d) a subsistence level of economy'. According to the 2011 Census, total 17, 02,545 populations are found to enumerate as PVTGs and they are concentrated across 18 States and Union Territory (UT) including Andaman and Nicobar.

During the Fifth Five Year Plan, 52 communities were identified as 'Primitive Tribal Group' on the basis of recommendations of different respective state governments. Under the Sixth Five Year Plan, 20 tribal groups were added. Then 2 more tribal groups under the Seventh Five Year Plan and one more group under the Eighth Five Year Plan were added in this group. There, total 75 groups were identified under the category of Primitive Tribal Group (PTG). In 2006, the government of India changed the name of Primitive Tribal Group and they are known as 'Particularly Vulnerable Tribal Group', instead of Primitive Tribal Group. Particularly Vulnerable Tribal Group (PVTG), identified by government of India is purposive for enabling improvement their conditions by providing specific development schemes. Almost all of these groups are not found to achieve minimum status of educational and economic progress and health improvement. Consequently, priority is given to protect them and improve their socio-economic status by providing livelihood, health, nutrition, education, etc so that they can abolish their vulnerability in a greater extent and take part in main stream of national life.

Vanishing Tribes

Many tribal groups are not enabled to improve their life style. Moreover, some tribal groups like-Banjaras of Maharashtra, Karnataka, Andhra Pradesh and Madhya Pradesh, Naga of Nagaland, Manipur, Arunachal Pradesh and Assam, Jarawa of Andaman & Nicobar Islands, Khasi of Meghalaya, Hunza of Jammu & Kashmir, Agaria of Gujarat and Abuj Maria of Chhattisgarh are neither socio-economically developed nor educationally upgraded. Even, they are losing their survival power and slowly, they are going to be extinct (Kumar, 2018). These groups are called as vanishing tribal groups.

Constitutional Safeguards

All these tribal groups are positioned under socio-economically backward condition. They are illiterate and poverty stricken. They are isolated and traditionally suffering from social and economic exploitation and injustice. Therefore, various Constitution Safeguards have been implemented to those tribes to protect them from the social and economic exploitation and injustice. Safeguards also help to promote their interests and rights in various spheres so that they can be enabled to take positive steps for their socio-economic development, participate in education system, join in mainstream of the national life, etc. However, different types of Constitutional Safeguard for the tribal groups of India are stated as:

A. Social Safeguards

- Article 14 provides Equality before law.
- Article 15(4) empowers to the State to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.
- Article 16 provides equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
- Article 16(4) empowers to the State to make provisions for reservation in appointments, posts in favour of any backward class citizens which in the opinion of the State is not adequately represented in the services under the State.
- Article 16(4A) and 16(4B) empowers to the State to make provisions in matters of promotion to any class or classes of posts in the services in favour of the Scheduled Castes and the Scheduled Tribes.
- Article 17 relates to abolition of untouchability being practiced in society.
- Article 23 prohibits traffic in human beings and beggar and other similar forms of Forced labour.

-Article 24 provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment. There are Central and State laws to prevent child labour.

-Article 25(2) (b) provides that Hindu religious institutions of public character shall be opened to all classes of sections of Hindu. The term Hindu includes person professing Sikh, Jain and Buddhist religion.

Article 339 (1) directs the Appointment of a Commission to report on the administration of the Scheduled Areas and the welfare of the Scheduled Tribes in the States.

Article 342 specifies the tribes or tribal communities to be Scheduled Tribes.

B. Economic Safeguards

-Article 244(1) gives Provisions of Fifth Schedule shall apply to the administration & control of the Scheduled Areas and Scheduled Tribes in any State other than the states of Assam, Meghalaya, Mizoram and Tripura which are covered under Sixth Schedule, under Clause (2) of this Article.

-Article 275 grants in-Aid to the specified States (STs & SAs) covered under Fifth and Sixth Schedules of the Constitution.

C. Educational & Cultural Safeguards

-Article 15(4) provides Special provisions for advancement of other backward classes.

-Article 29 protects the Interests of Minorities (which includes STs).

-Article 46 instructs to the State to promote with special care, the educational and economic interests of the weaker sections of the people and in particular of the Scheduled Castes and the Scheduled Tribes and also protect them from social injustice and all forms of exploitation.

-Article 350 provides Right to conserve distinct Language, Script or Culture.

-Article 350 provides facility for Instruction in Mother Tongue.

D. Political Safeguards

-Article 164(1) provides for Tribal Affairs Ministers in Bihar, MP and Orissa.

-Article 330 provides Reservation of seats for STs in Lok Sabha.

-Article 337 provides Reservation of seats for STs in State Legislatures.

-Article 334 provides 10 years period for reservation (Amended several times to extend period).

-Article 243 provides Reservation of seats in Panchayats.

-Article 371 provides Special provisions in respect of NE States and Sikkim.

E. Service Safeguards

-Articles 16(4), 16(4A), 164(B), 335 and 320(40) reveal that in the year, the Parliament through Constitution (Eight-Fifth Amendment) Act, 2001 amended the previous contained in Article 16(4A). In Article 16(4A) for the words: 'in the matters of promotion to any class' the words; in the matters of promotion, with sequential seniority, to any class' has been submitted. The effect of this amendment is that the SCs/STs promoted earlier than their counter-part in general category by virtue of reservation policy shall be senior to general category in the promoted scale.

Education

Tribal groups are aboriginal and traditionally, they are habituated to dwell in cluster types of abode and are depended on natural forest products for the existence of their daily life. They are poverty stricken and their literacy rate is dreadful low (49.4 per cent, Census, 2011). Among them, there are other more backward groups, called primitive tribes. Primitive tribes are those indigenous groups who are with limited size, pre-agricultural stage of economy comprising hunting and gathering and extremely low level of literacy rate in comparison with other tribal groups. Literacy rate of primitive tribal groups are varied from only 4.22 per cent to 7.58 percent (Kumar, 2008). They are facing so many barriers to enhance their educational status.

Barriers for Education

Educational barriers in specially tribal areas indicate low socio-cultural activities, insufficient income, negative approach of parents, language problem, unavailability of local teachers, unavailability of female teachers, absenteeism of teachers in schools, unsatisfactory teaching-learning, lack of learning materials, non-availability of information and communication technology, lacking of labs for specially science, delay of stipend facility, lack of residential schools, lack of social security specially for adolescent girls, ignorance of proper monitoring, lack of guidance and counselling services in schools, negative attitude of tribes towards getting education, remote location of the village, lack of communication facility, lack of bridging the elite and non-elite groups, mal-nutrition and health problems, etc.

Effort for Improvements

'Education is an area in which tribals are undoubtedly far behind the rest of the population' which has been recognized by National Policy of Education (NEP), 1986. Under NPE and SarvaSikshaAbhiyaan, 2003 and later on, many other schemes have been launched for the educational improvement of the students in schools of socio-economically backward

areas. These schemes emphasize for opening Balwadis in Zillaparishad primary schools, facilitating book bank in primary schools, providing attendance allowance to girls, opening government and non-government secondary schools, development of higher secondary schools, providing adult education programmes, improvement of quality in English teaching in tribal areas, providing elementary education to all children in the age group of 6-12 years, giving mid-day meal, pre and post matric scholarship and hostel facilities for specially tribal students, free uniforms, stipends, etc. Study in this regard states that since long back, initiatives on educational development of the tribes are taken by the government and various NGOs. In the context of development, various schemes are found to launch in almost all tribal schools (Goutam, 2013).

Importance of the Study

Almost all tribal groups across the country are positioned under socio-economically backward condition. Some of the tribes are going to be extinct. Their indigenous rich culture and tradition are also in dangerous situation. Therefore, it is needed to preserve their indigenous culture and tradition as experiential learning resources. These learning resources are very useful to know about ancestry, evolutionary enlightenment, moral values, discipline, knowledge, compassion, responsibility, etc. and these may be used in curriculum and pedagogy to develop social skills, civic feeling, character, personality, etc. among the students. Keeping in view, it is planned to preserve their all experiential learning resources concerned to their culture and traditions both in documentary form and video graph mode under the project titled 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India'.

METHODOLOGY

First of all, it was planned to select particular tribal groups in North, South, West, East & North-East and Central tribal zones of the country. Island zone was avoided under present study. However, in every tribal zone, at least one tribal group namely, Gaddi tribe of Himachal Pradesh, Kadar tribe of Kerala, Agaria tribe of Gujarat, Riang tribe of Tripura and Bhil tribe of Madhya Pradesh (may be under scheduled tribe/primitive tribe/vanishing tribe) were selected to study on socio-cultural aspects and educational perspectives of those tribal groups.

Reasons of Particular Tribal Groups Selections

First of all, planning was done to select particular tribal groups in North, South, West, East & North-East and Central tribal zones of the country. However, in every tribal zone, at least one tribal group (may be scheduled tribe/primitive tribe/vanishing tribe) was planned to study in first phase and side by side to do video film in second phase. Reasons of selection of particular tribe in specific zone are stated as follows:

Central Zones: Kamar, Khond, Gond of Chhattisgarh, Baiga, Bhil, Kharia, Kol, etc are the main tribal groups of Central Zone.

Selection of Bhil Tribe

- Bhils were categorized as the group of criminal tribe by the British colonial government under the Criminal Tribes Act, 1871.
- Most of these tribal groups inhabit in forest areas.
- They mostly practice hunting-gathering for their economic subsistence.
- Their literacy rate is very low, 34.5 per cent.
- But their Arts and Crafts are very famous.
- They are indigenous group and having traditional socio-cultural norms.
- There are various schemes, launched for their educational and socio-economic development.
- They are accessible to their areas almost around the year.
- Study team is more or less secured from any type of suspicion.

North Zone: Hunza of Jammu and Kashmir, Gaddi of Himachal Pradesh, Bhotia of Uttarakhand, Buksa and Raji of Uttar Pradesh, etc are the main tribal groups of North Zone.

Selection of Gaddi Tribe

- Gaddi tribes are one of the oldest tribes of India.
- They are having with their own intangible cultural heritage.

- Their inhabitation is in the typical cold weather of North Zone.
- They are mostly depended on pastoral economy.
- Their sheep wool crafts are very famous.
- But due to increase urbanization and development, they are losing their cultural identity and slowly going to vanish.
- They are accessible to their areas continuously almost six months of every year.
- Study team is more or less secured from any type of suspicion.

South Zone:Chenchu Tribe of Andhra Pradesh, Kadar of Kerala, Toda of Tamil Nadu, etc are the main tribal groups of South Zone.

Selection of KadarTribe

- Kadars belong to primitive or vulnerable tribal groups in South India.
- Kadars traditionally adopt hunting-gathering occupations.
- Education system, general awareness, participation in education, etc are not satisfactory among these tribal groups.
- Only 27 per cent of Kadars is literate.
- They live in dense forest and preserve their cultural identity.
- They face hazard from wild animals and natural calamities.
- In spite of these, they satisfy with their beliefs, customs and traditions.
- Various schemes, implemented slowly improve for their socio-economic status.
- They are accessible to their areas around the year.
- Study team is more or less secured from any type of suspicion.

West Zone:Meena, Bhil, Sahariya of Rajasthan, Agaria Tribe of Gujarat,etc are the main tribal groups of West Zone.

Selection of AgariaTribe

- Agaria tribes belong to the category of vanishing tribal groups in West India.
- They mostly practice salt farming for economic subsistence.
- Salt farming is a very critical occupation and they are always facing health problem.
- Most of them are not having general awareness and they do not participate in education system.
- They are indigenous group and having traditional socio-cultural norms.
- Various schemes improve for their socio-economic status.
- They are accessible to their areas around the year.
- Study team is more or less secured from any type of suspicion.

East & North-East Zone: Khasi Tribe of Meghalaya, Chakma of Asam, Riang of Tripura,etc are the main tribal groups of East & North-East Zone.

Selection of RiangTribe

- Riangs belong to the primitive or vulnerable tribal groups in North-East India.
- They mostly practice Jhumor shifting cultivation for economic subsistence.
- But their hand woven loin cloth is very well-known across the country.
- Their Arts and Crafts are very famous.
- They are indigenous group and having traditional socio-cultural norms.
- Their literacy rate is very low, 39.8 per cent.
- They try with their best to improve their educational and socio-economic status by receiving the benefits of various schemes.
- They are accessible to their areas almost around the year.
- Study team is more or less secured from any type of suspicion.

Development of Study Tools

In regarding the objectives of the project, various study tools such as questionnaire for Headmaster and teachers, interview schedule for SMC and parents and classroom observation schedule were developed to gather data on educational perspectives. Beside these, interview schedule consisting of socio-cultural aspects was also developed to collect data from each selected tribal communities. After that, a one day workshop was organized and all initially developed tools were validated by experts. Then planning was done to study on socio-economic and educational perspectives of selected tribal groups in different states as well as zones.

Organization of Studies

Accordingly, permission was taken from the Director, Tribal Welfare Department & Director, Tribal Research & Cultural Institute, Agartala and District Magistrate & Collector, Dhalai District, Ambassa in, Tripura to organize this field study among Riang tribal groups. In this context, a study team consisting of one faculty member and JPF of DEGSN, NCERT, Delhi and two local BRCs was constituted to do this field work and accordingly, this team planned for the study in various schools and its adjoining Riang tribal community in two tribal blocks of Dhalai district in Tripura. Consequently, this study team visited various schools under Mnu R.D and Ambassa blocks and collected relevant data from headmaster, teachers, SMC and parents by using various developed tools. Side by side, classroom observations were also accomplished to critically observe the actual classroom situation and fill up the observation schedule. Beside these, study team visited Riang tribal villages within a close vicinity of the studied schools and collected pertinent data related to

economic activities (specially Jhum cultivation), socio-cultural aspects and educational perspectives of the community people by using interview schedule. Study team also met with District Magistrate & Collector, Dhalai district, district project coordinator and other officials and discussed with them on different issues related to the socio-cultural and educational perspectives of Riang community.

Consequently, permission was taken from SPD of Shimla, District Project Director, Samagra Shiksha Abhiyan, Principal of DIET and BRCs of Chamba district in Himachal Pradesh to organize this field study among Gaddi tribal groups. In this context, a study team consisting of one faculty member and JPF of DEGSN, NCERT, Delhi and two local BRCs was constituted to do this field work and accordingly, this team planned for the study in various schools and its adjoining Gaddi tribal community in two tribal blocks of Chamba district in Himachal Pradesh. Consequently, this study team visited various schools under Bharmour and Garola blocks of Chamba district and collected relevant data from headmaster, teachers, SMC and parents by using various developed tools. Side by side, classroom observations were also accomplished to critically observe the actual classroom situation and fill up the observation schedule. Beside these, study team visited Gaddi tribal villages within a close vicinity of the studied schools and collected pertinent data related to economic activities (specially cattle farming), socio-cultural aspects and educational perspectives of the community people by using interview schedule. Study team also met with Principal and faculty members of DIET, Chamba district and other officials and discussed with them on different issues related to the socio-cultural and educational perspectives of Gaddi community.

Thus, permission was taken from the SPD of Gujarat Council of Elementary Education and Sarva Shiksha Abhiyan, Gandhinagar, Principal of DIET and DEO and BRCs of Bhuj district in Gujarat to organize this field study among Agaria tribal groups. In this context, a study team consisting of one faculty member and JPF of DEGSN, NCERT, Delhi and two local BRCs was constituted to do this field work and accordingly, this team planned for the study in various schools and its adjoining Agaria tribal community in two tribal blocks of Kutch district in Gujarat. Consequently, this study team visited various schools under Bhachau and Gandhidham blocks and collected relevant data from headmaster, teachers, SMC and parents by using various developed tools. Side by side, classroom observations were also accomplished to critically observe the actual classroom situation and fill up the observation schedule. Beside these, study team visited Agaria tribal villages within a close vicinity of the studied schools and collected pertinent data related to economic activities (salt farming),

socio-cultural aspects and educational perspectives of the community people by using interview schedule. Study team also met with Principal of DIET and District Project Officer in Kutch district and other officials and discussed with them on different issues related to the socio-cultural and educational perspectives of Agaria community.

Hence, permission was taken from the SPD of Bhopal and DPC of Jhabua in Madhya Pradesh to organize this field study among Bhil tribal groups. In this context, a study team consisting of one faculty member and JPF of DEGSN, NCERT, Delhi and two local BRCs was constituted to do this field work and accordingly, this team planned for the study in various schools and its adjoining Bhil tribal community in two tribal blocks of Jhabua district in Madhya Pradesh. Consequently, this study team visited various schools under Rama and Ranapur blocks and collected relevant data from headmaster, teachers, SMC and parents by using various developed tools. Side by side, classroom observations were also accomplished to critically observe the actual classroom situation and fill up the observation schedule. Beside these, study team visited Bhil tribal villages within a close vicinity of the studied schools and collected pertinent data related to economic activities, socio-cultural aspects and educational perspectives of the community people by using interview schedule. Study team also met with District Project Officer and other officials and discussed with them on different issues related to the socio-cultural and educational perspectives of Bhil community.

Consequently, permission was also taken from the Director of SCERT Thiruvananthapuram, Principal of DIET and Director of SamagraShikshaAbhyan of Palakkad in Kerala to organize this field study among Kadar tribal groups. In this context, a study team consisting of one faculty member and JPF of DEGSN, NCERT, Delhi and two local BRCs was constituted to do this field work and accordingly, this team planned for the study in various schools and its adjoining Kadar tribal community in two tribal blocks of Palakkad district in Kerala. Consequently, this study team visited various schools under Malampuzha, Kadappara and Malampgha blocks of Palakkad district and collected relevant data from headmaster, teachers, SMC and parents by using various developed tools. Side by side, classroom observations were also accomplished to critically observe the actual classroom situation and fill up the observation schedule. Beside these, study team visited Kadar tribal villages within a close vicinity of the studied schools and collected pertinent data related to economic activities (specially hunting-gathering), socio-cultural aspects and educational perspectives of the community people by using interview schedule. Study team also met with Director, SamagraSikshaAbhiyan, Director, DIET and other officials of Palakkad and

discussed with them on different issues related to the socio-cultural and educational perspectives of Kadar community.

DATA ANALYSIS (RIANG TRIBE)

Riangs are the second largest primitive tribal groups in Tripura. They are enumerated as 1,88,220 population in this state and their literacy rate is 39.8 per cent (Census, 2011). Riangs belong to Indo-Mongoloid racial stock. They mostly reside at dense forest of Ambassa, Salema (eastern part), Manu, Chamanu and Dumburnagar areas of Dhalai District in Tripura. Their habitations are also located in Kailashahar, Kanchanpur, Gandachera, Amarpur and Belonia. Their dialect is one of the Indo-Mongoloid groups of the Tibeto-Burman linguistic family known as KauBru. Riangs are lagging behind in development despite of their numerical majority. Inhabitation in difficult terrains, remoteness, lack of literacy and indigenous cultural practices are some of the reasons for such socio-cultural exclusion. They traditionally practise Jhum cultivation and other food gathering activities such as collection of jungle fruits, leaf, plants, fishing in stagnant water in hill slopes, hunting of wild animals and birds, etc.

Famous legend replicates that once upon a time, one of the Tripuri princes was exiled by the order of a king. In his exile, the Tripuri prince went to the Mayani-Thalang area of the Lushai hills and lived with his followers. Then he gradually established a state there. Later on, he was proclaimed as a king of the state and he ruled over the state for generation as descendants of the exiled Tripuri prince. After a period of time, there was no any successor to the throne which resulted instability in the state. Then four chiefs of the Riang tribes such as Twikluha, Yongsika, Paisika and Tuibruha and their entourage abandoned their hearth and home and fled through Chittagong to the state of Tripura centuries ago due to an internal rivalry and vendetta. It is known that these Riang chiefs were unable to climb the Dombur hill peak for two years in a row before succeeding the third time.

At the time of Maharaja Mahendra Manikya, these chiefs reached to the capital and tried to persuade the ministers and other bureaucrats to give them permission to meet with the king and submit their memorandum. But they were not successful in doing so. As a result, they got fatigued whatever food and edible they had brought with them and they suffered a lot. They were very sad and disheartened by this. They were determined to send the message of their arrival to the king anyhow. In order to do so, they broke the dam of the river Gumti where worship was going on at that time. This was a serious crime and all of them were captured and placed before the king. The king ordered them for capital punishment. Somehow this news was reached to Queen Gunoboti. The chiefs prayed in front of the queen who motivated the king to forgive these chiefs of their crime. Well, the king forgave them. Since then, the Riangs became very obedient and loyal to the queen and throne of Tripura. It

is said that the queen Gunoboti fed milk to these chiefs and gifted them many things which were carefully preserved by Riangs till date.

ECONOMIC PURSUITS

Tribal people are mostly stagnated with poor economy. They collect livelihood in several ways. In spite of this, many of them are failed to bring two square meals in a day. They are the followers of their traditional way of food gathering activities. But nowadays, it is known that tribal people in almost every case are attached with mixed economic pursuance. They just prefer to involve themselves in any type of economic activity which is available in their locality.

Occupation

The occupation of an individual refers to his profession or type of work. It is noticed that Riangs inhabit in hilly-forest areas and their economy is integrated with their surroundings. Jhum cultivation is the main occupation of Riangs. It is also known that they do not fully adapt to the sedentary way of living and follow primitive method of farming called Jhum cultivation. In Jhum, they try to produce everything in accordance to their needs. This Jhum cultivation is accompanied by following various religious activities.



First, they clear the site on a hill slope (Hapinghalap) and reserve it for Jhum cultivation by pitching two poles of bamboos. It is familiar as a warning against trespassers. Then they worship to their deities and sacrifice various fruits and pray for rich harvest. The seeds are sown after the first monsoon showers and crops are harvested in winter. They grow varieties of crops such as



Mai (paddy), Maichiny (maize), Khul (cotton), betel nut, different vegetables and Banta (a leafy spice), fruits like banana, pineapple, etc. Very rarely cases, they produce paddy specially in low land. They also practice hunting of wild animals, birds, catching of fish, etc.

Food gathering activities like collection of edible forest products such as fruits, leaves, tubers, roots, etc. are also done to supplement their diet. They mostly enjoy group hunting of the wild animals, share the meat and arrange grand feasts. Some of Riang people are engaged with wage labour, weaving of clothes, preparing bamboo materials, blacksmith activity, etc.



The other major occupation of Riang is rubber farming. In Tripura, it was introduced around 1963 by the Forest and Soil Conservation Department, government of Tripura in the form of trial plantation in areas like-Patichhari, Manu and others. The results of the plantations in tribal areas were positive and the extension of rubber plantations under government supervision was naturally boosted in continuous manner. Rubber, as a new commercial crop is unknown in Tripura. However, most of the Riang people are engaged for rubber farming and they are receiving its benefits. It may be noted that different agro climatic conditions in Tripura especially in those traditional zones have no significant negative impact on the overall growth and on farming of rubber in the state.

The botanical name of rubber tree is *Hevea Brasiliensis*. It is one of the most important products emerged from the rainforest. Tapping is a method of extracting natural rubber which involves for making incisions in the bark and collecting the fluid in vessels attached to the rubber trees. The liquid is a sticky, milky sap called latex which goes through a few steps before being sold as natural rubber. In present time, the major agencies for rubber plantation and its



extension in Tripura are namely TFDPC (Tripura Forest Development and Plantation Corporation Ltd), TRPC (Tripura Rehabilitation and Plantation Corporation), office of the TTADC, the office of the SDM, the Jt. RPC Rubber Board and the private sector

individuals and farms. Presently, rubber plantations are widely dispersed over many districts of the state.

Income

Ownership of land, rubber farming, etc express the economic stability of the Riang family. The study indicates that Riang community is not having very rich economic status. Most of them are passing their daily life with a few small plots of land. Some of them migrate from one place to another in search of fertile land for Jhum cultivation. However, their monthly income from different sources such as Jhum cultivation, weaving, crafting, rubber farming, daily labouring, etc is varied from Rs. 10,000/- to 20,000/-. But many of Riang families are constantly in debt. They are compelled to receive loan amount for birth celebration, marriage activity and other religious purposes from moneylenders. Most of them are unable to repay the loan amount. As a result, Riang people become easy victims for the moneylenders, contractors, land lords and market middlemen.

BASIC AMENITIES

Basic amenities are considered as very important for every household. These facilities usually make easier the life of people in particular areas. Basic amenities such as better household, safe drinking water, availability of electricity, road and transport facility, health, market and other facilities which are having significant impact to maintain the status of standard life.

Household Perspective

Housing is one of the basic needs of individuals next to food and clothing as it provides them shelter and protection. Riang people generally live on undulating hilly traps in forest areas. They build their huts by using forest resources like poles made of bamboo or wood, bamboo strips (used to make the platform) and bamboo leaves or Chan grass (used for roofing). Under routine activity, Riang shift house after one or two years to a new Jhum site. It is known that before entry in new abode, they observe a ceremonial worship to appease deities of dense forest. But, this non-sedentary tendency of Riang people is slowly waning.



First of all, Riang people construct wood made platform with having three to four feet above the ground. Then their houses are made up of bamboo on the developed platform of slope areas of hills. Their house usually consists of a single common room with a front veranda and balconies in other side. There is no separate kitchen or bedroom in their house. The reasons of construction their houses on slope areas of hills are to pass water from high to low land without having any impediment. They can also save themselves and their cattle from wild animals. Such household constructions of Riangs also protect them from snake-bite and attack of other insects. It is noticed that generally, Riang people possess two houses, one in the village and another near to the Jhum field. Most of the family members except those who are aged and ill dwell in the house of the Jhum field and look after the Jhum crops specially from the months of April to November of every year. They work together in the Jhum field and return to the village after harvesting. But at the present state, many of the Riang families have been given Rs. 42000/-48000/- to purchase tin and other materials for building new houses.

Bathroom and Toilet

Bathroom and toilet are the basic requirement of human beings. Such facilities not only promote cleanliness for healthy living but also they protect specially women from the shame of open defecation. In this context, the present study depicts that in most of the villages of Dhalai district, Riangs do not have bathroom and toilet facilities attaching with their houses. They take bath in the open area outside their homes or from the water of natural resources like- canal, stream, etc. But they are habituated to avail toilet facilities in nearby forest. In accordance with the socio-cultural norms, Riang people specially who live in the interior villages, still prefer to defecate in the open space. But recently, some of educated Riangs have already built up toilet facilities attaching with their houses and use it accordingly.

Sources of Water

Availability of safe drinking water is very beneficial for maintaining good health. But the sources of clean and purified water are far less common in Riang inhabited areas. In Dhalai District, the main source of water is hand pump. Some Riangs at various villages in the district also use public well for collecting water. Beside these, they usually use water of pond, canal and stream for both drinking and agricultural purposes. It is also known that during rainy season, water is submerged over lowland. It helps to maintain ground water level specially in summer season. Overall, sources of drinking as well as agricultural water in the Riang areas are found available but its redistributions to the various villages are not satisfactory.

Electrification

In various villages of Dhalai district, electricity facility is almost nil. Only few of the families, settled down nearby road are facilitated with electric connection and they use it for only lighting purpose. They are not allowed to use electric power for farming purpose. But many other villagers are totally deprived from electric connection. Riang people are habituated to use alternative means of power such as solar lamps (distributed by the government), kerosene lamps, earthen diyas and sometimes candles. But most of the households complete their daily activities before sunset.



Availability of Other Facilities

Other facilities include road acrossing all the villages, transportation facility, educational institute like-school, general store or market, primary health care centre or hospital, banking, etc are more or less available in the villages or nearby villages. In most of the Riang villages, concrete road is not found whereas undulating hilly foot path is available. Villagers are facilitated with one or two general stores and these stores are opened from dawn to dusk in seven days of week. A weekly market is also organized in a specific location. Primary health care centre is available at block level. These health care facilities are supposed to be equipped with basic medical facility and one or two physicians are there to provide basic treatment to all rural population. But in most of the cases, these health care facilities are not in proper function. Riang people use their traditional methods of treatment for minor diseases while they seek treatment from a block level primary health care centre for severe diseases. Banking facility is not available at the village



level. But very rarely cases, they use commercial and cooperative banking facilities accessible at district levels.

SOCIAL ELEMENTS

The social elements include various social factors which regulate the behaviour of the individual. Various social elements such as family, clan, kinship, birth, marriage, rules of inheritance of property, etc are the basic framework of a society. These elements represent the principles for interpersonal relationships, individual duties and obligations.

Family

Family plays an important role in the society. Family members live together under one roof by sharing love, joy and sorrow in the human made society. The family is the simplest and

most important primary unit in any society. It is the first and most immediate social environment that the child is exposed to. Among Riang community, family (nok-khung) is made up of individuals with having both affinal and consanguineal kinship relationship. In accordance with the collected data, it is found that Riangs prefer to live in nuclear family. This attitude is emerged mainly due to the financial burdens that each family undergoes. According to them, there are many



incidents of tensions caused by womenfolk and it gets worse to the point that they find it difficult to lead a peaceful family life in joint family. Hence, they prefer to live separately in nuclear family with less opportunity to happen any such quarrels.

Clan

A clan means a group of people united by real or perceived kinship relation and descent. Clans always claim descent from founding members or ancestors. Clans in indigenous tribal

societies regulate to practise clan exogamy of marriage meaning that their members cannot marry with same clan members. The clans of Riangs are divided into two groups, viz. Meska and Molsoi. The Meska group includes seven sub-groups such as Meska, Mwasa, Chorkhi, Raikwchak, Uairem,



TokmaYakcho and Twimuiyafak. The Molsoi group also includes six sub-groups which are Molsoi, Apet, Nogkham, Chongpreng, Yakstam and RIangKachko. The members belong to the clan by birth and the women who are married with the men of a particular clan also become members of the clan of their husbands. Riang people follow patriarchal system tracing down their consanguineal link through male line. Each clan is divided into a smaller kinship on the basis of lineage (Sandai).

Kinship

Kinship is considered as the most basic human relationship and it is created on the basis of blood relation, marriage or adoption. But broadly, there are two kinds of kinship tie, one is based on blood which traces descent and another is based on marriage, adoption or other links. In Riang society, children call their father as Apa and never mentions the name even in reference. Wives never call their husbands by name. Same was the case with husbands too. In any occasion, if there is any demand to call husband by a wife or wife by a husband, the usual practice is to call after the name of the eldest son or daughter indicating father or mother of so and so. Son or daughter, even after becoming husband or wife is considered it rude behaviour to utter their parent's name.



Taxonomy of Riang Kinship

S. No.	Relation Name	Local Name
1.	Father	Apa
2.	Mother	Amo
3.	Elder brother	Ata
4.	Younger brother	Phayong
5.	Elder sister	Bi
6.	Younger sister	Hanao
7.	Wife	Hih
8.	Husband	Sai
9.	Son	Sajla
10.	Daughter	Sayouh
11.	Grandfather	Achu
12.	Grandmother	Achoi

Birth

On the birth of a baby, Riang people gather on the courtyard in front of that house and perform many socio-cultural activities such as worship of their Kebengma, Abu Suma, KhongkhonokKama, Maitukmaand other deities with folk song and dance. These socio-cultural activities are performed for the welfare of new born. It is known that the life of Riangs is associated with various rites from birth and marriage to death. For example, Tui Chao is a ritual associated with birth of new born baby. This ritual is performed for the normal birth of the child and also for the better health of the child. One pig and four fowls are sacrificed to celebrate GbeingBumofor the good health of both the child and mother. In accordance with their socio-cultural norms, they also sacrifice five chickens and observe Aabu Sumo, a purification ceremony for new born child and mother. Naming of the child is also done during this ceremonial occasion. Beside these, they celebrate KhongKhokKamo and SajaThunairao/SaroiThunairao for the proper growth of the child's brain and long life of child respectively.



Marriage

Marriage is considered as a social institution and it is accomplished in almost all societies. One cannot think of a family without marriage. It forms the lawful union of a couple as spouses. It also indicates the legal ability of male and female to marry each other, form mutual consent and produce offspring. Traditionally, Riangs are the followers of tribal endogamy. They extremely follow their orthodox and do not marry outside their own community. However they are having two types of marriage. Relation by marriage is held within the community and their



generation is known as Halaksam and the forbidden relation between different generations is known as Halakchaya (Acharya, 1999). All kinds of cousin marriages are prevalent among Riangs. Parallel cousin marriage is going to decline whereas cross cousin marriage is very few owing to breakdown of joint families. Unfortunately, Riangs treat widows, widowers and divorcees as inauspicious and disallow them to participate in social ceremonies. But, they allow marriage between a widow and the younger brother of her deceased husband. Similarly, a widower is permitted to marry with his younger sister-in-law. Hence, both levirate and sororate marriages are permissible among them.

Riang people generally prefer negotiation marriage which is used to organise by the matchmaker (Andra). Beside negotiation marriage, marriage by service and love marriage are prevalent among them. They also practise

marriage by exchange where the bride's brother marries his brother-in-law's sister to strengthen the bond between the two families. However, the main ceremony during the marriage is known as Songrumapuja where a fowl and rooster along with pure local wine or brew are offered. They celebrate marriage with a party and there, pork, fowl, rice, rice beer are served. When reaching the bride in the groom's house, they perform Tichamopuja. Riang people are not



allowed to accompany with second wife if first one is alive. Marriage is also prohibited among close relatives, belonging to the same lineage of father or mother up to second generation as per their customs. The marriage bond among Riangs is very strong and male members cannot divorce without the consent of their wives. Marriageable age of girls is 14-16 years whereas boys is 18-20 years. Extramarital relationship is considered unethical and it is punishable among them.

Death

After death, Riangs normally cremate the dead body. Cremation of dead body is done on the bank of a river or stream. But it is known



that dead bodies are buried in case of deaths caused by infectious diseases like cholera, small pox, etc. It is also known that they collect bones of dead persons by excavating the graves after a few months and then they immerse the remaining bony parts in the river. The dead bodies of children aged one year or below are also buried. Their rituals are stated before placing the dead body in a funeral procession and it is continued till finishing of cremation including purification bath and collection of residual bones which is known as Boroksakma. The post-funeral rituals are called as Lukhlaimong. These rituals are connected with unnatural deaths and it is known as Kothainamang. In accordance with their customs, earthen pot covered with fish and rice is placed at the feet of the deceased person followed by folk dance. Except the family members of the deceased person, rice beer is shared by all mourners.

Inheritor of Property

As per the socio-cultural norms, the family properties of Riangs are used to pass through male line. Properties remain confined among the Sandai who are a man, his sons and brothers, father's brother's sons and their grandsons and so on. On the other hand, women have no right on properties of their parents. In case of no male child, the Sandai can give some share to his married daughters. The rest of the property passes on to the deceased man's brothers and their children, failing to distant the Sandai. In case of widowhood, a woman is given a very small share of her deceased husband's property and she continues to live in her deceased husband's family under the care of the Sandai and in such situation, she is not allowed to remarry. Keeping in view, state affirmative action in favour of women reflects that Tripuri women are enabled to become owners of land or other properties particularly in economically backward and remote areas. But unfortunately, traditional thinking is still prevailed and women in most of the cases are deprived from ownership of property or sometimes, they are given a very little part of property.



Status of women

The roles of women among Riangs are very important. Riang women are equally active as like as male counterparts. They assist their husbands in every step from collective decision on family matter to agricultural fields. Beside these, every woman is responsible to look after household works. She has to play the roles as wife, mother, teacher and so on in family life. She is devoted to care her children for their upbringing. The mother trains her daughters in all womanly arts and crafts like-cooking, weaving, knotting, etc. to meet their family requirements. She uses to accomplish her prime duty of cooking, washing clothes, cleaning houses, fetching water, preparing rice beer, husking paddy, collecting fuel and many other domestic works. The daughter helps their mothers in domestic works, going to school and also care on their younger brothers and sisters.



CULTURAL ASPECTS

Cultural perspectives among Riang people are highly dynamic. Their rich cultural perspectives such as communication by using local language, implements and utensils, traditional foods and drink, dresses and ornaments, fair and festivals, folk song and dance, art and crafts, etc are always appreciable.

Language

Divergent linguistic tribal groups inhabit across the North-Eastern region. Each tribal group has their own dialect. Riang tribal groups are influenced by Tibeto-Burmese language and they speak Kok-Borok dialect which is also locally known as Kau Bru. However the term Kok-Borok has been originated from two words, Korok means language and Borok means human being. This literally means, 'Language of Man' or 'Language of Human'. Riangs speak their local dialect to communicate only among their own community. But there is no any evidence of script of their spoken dialect. However, majority of them prefer to write their language in Roman scripts. But they presently use both Bengali and Roman scripts in all kinds of their cultural activities and educational institutions.

Traditional Foods and Drink

Most of the Riangs prefer to their traditional foods and drink. Rice with local vegetables such as green leaves, bamboo shoot, roots and pulses are their staple food items. The Vaisnavite Riangs are mostly vegetarians. Their special red rice, produced in Jhum fields is so tasty. They think that only such rice is capable to provide complete lunch with all kinds of proteins and minerals. They are habituated to take natural food items which are very helpful to maintain their good health status. In other side, it is noticed that they are addicted to drink country made wine by both men and women in their community. They have their own method of preparing liquor, known as Arraq or Chow-arraq (rice beer). Liquor has an inevitable presence in all social-cultural occasions.



Implements and Utensils

The traditional implements of Riangs are Dasukai, Dama, Dasha, etc. Sickle and axe are considered as important choppers. Dama, Dasa and Axe are used for cleaning the bushes and cutting forest products. By using Dasukai, they dig for sowing seeds. They use Chempai, Kalbang and Maikhok cylindrical baskets for carrying necessary materials. They carry seeds in the Champa for sowing seeds. Beside these, Kalbang and Maikhok are used during harvesting seasons.



Dresses and Ornaments

Dresses of Riangs are very simple but very attractive. Their aged men use to wear merely traditional Langut just to cover their private part only. Nowadays, men wear loin cloth and



turban which are generally hand woven. Women wear a long piece of colourful cloth known as Passra or Rignaito cover their lower part of the body and a short piece of cloth known as Rihato cover their chest. In most of the cases, women use own domestic loom to weave their clothes. Riang women and girls know art to appear themselves beautiful and fashionable in their own way.

All Riang women are fond of wearing varieties of ornament. Women wear necklaces made of silver or metal coins and pearls. Notable ornaments among Reang women are Rangbutang and Anchali which are worn around neck, tar for forehead and Youhchow for ears. They wear their dresses and ornaments in a very meticulous way and with these, they are found very beautiful.

Traditional Dance, Music and Songs

Dance, music and song are integral part of Riang life. These cultural activities are considered as necessary before the commencement of every social function. It is thought that Riangs are gifted musicians and dancers. They carefully perform music at all the social and religious functions. At the leisure time, they use to gather under a tree or any common place and sing songs along with their traditional instruments. They possess sufficient knowledge of rhythm and music. It is known that the traditional dances of Riangs are Hojagiri and Goriya. They perform Hojagiri after new harvest every year. This dance is performed by women on the earthen pot with bailing (a big bamboo made flat pot for hulling rice). They sometimes perform this dance with plates in both hands and also they keep a bottle on the head which consists of oil lamp. Whereas Goriya dance is performed together by both Riang men and women. They



perform this dance during the worship of Goriya deity for better health, welfare of children and for magnanimous power. Different folk dances such as Dumhal, Cheraw, RautNaach,

Yakshagana, etc are performed with various folk songs accompanied by several traditional musical instruments such as Sumwl (flute), Chongpreng(guitar), Duluk and Madwlk (drum), etc. It is noticed that most of the Riangs specially the younger generation do not sing their traditional folk songs. They are influenced by the modern Hindi or Western song and music. Therefore, most of their local songs and music are slowly going to be extinct.

Arts

Indication of human civilization is reflected by their arts and culture. As like as language, art is considered as a form of expression. Art is not simply to communicate a message but more importantly, it elicits the emotional response. It symbolically conveys the message about religious, historical or political matters. Tribes are having their indigenous arts and culture.



Riang community is not different from other tribal groups. They use to draw their house-walls and make varieties of pictures such as flowers, plants, birds, animals, human beings, etc. They also make design or Rangoli on their courtyard by various herbal paints, collected from their forest. During their festivals, they also decorate their surroundings by different paints, purchased from their local market.

Crafts

Most of Riang people are traditionally attracted to design and develop indigenous tribal crafts for their domestic use and for selling purpose. Sometime, they develop beautiful crafts to showcase. They are having much expertise in bamboo products. In fact, basket-making is a popular craft among Riang tribal community. Some of them are very good artist minded and they prepare various bamboo-made craft items such as different types of basket, mats, fishing traps, etc. They use to make various types of drum, tube and flute. They are very creative in making crafts by using the locally available materials. Riang people collect the raw materials like-bamboos,



canes, leaves, grass, etc from their nearest forests and produce containers of various shapes and sizes which are used for different purposes such as storing food grains (Mau-khain), paddy and other Jhum products (Mai-nauh) and making alkaline water (Chauhkhoikhauh) which are sold in their local market for earning. Baskets of different types, its shapes and sizes are woven by them. It is known that young man before marriage must know the art of basket making. They make baskets for carrying, storing grains, cages, vessels and trays to keep things. They also make fishing, farming and hunting implements. Weaving of cloth is a very appreciable tradition among Riangs. Normally, men are not found to weave whereas women weave varieties of colourful clothes like-Rinai used by women around waist, Risa, used to cover the chest part of women, Basieput on by children, Pandriand Kutai used by men, etc. The women make clothes not only for using by themselves but also for earning little amount by its sale. These hand-woven clothes are always demanded by both the tribal and non-tribal populations across the state as well as country.

Fairs and Festivals

Fairs and festivals are indispensable rudiments of socio-cultural aspects of tribal people. Riangs are one of the indigenous tribal groups and they are also heartily attached with their different fairs and festivals, celebrated throughout the year in accordance with their customs and norms. They think that celebrations of these festivals mean to respect their traditional norms, receive bless from deities and enhance pleasure. However, they participate in many important festivals like-TirthamukhMela in January, BanabiharMela on full moon night in January-February, Bisucani in March-April, etc.

They are so much enthusiastic to celebrateGoria puja, Mainukma, Khumaukma, Kojagari or Hojagiri, VastuDevata and other religious festivals as per their traditional norms. The 'Goria Puja' is celebrated in the month of



April for prosperity and enjoyment. Sacrifices of cocks by the devotees are important feature of this festival. As the guardian goddesses, Mainukma and Khumaukma are worshipped by them for better harvesting of paddy and cotton. These festivals are locally known as Lakshmi Puja or Kojagari or Hojagiri and they worship the goddesses in the month of October.

They construct specific boundaries for celebrating Ker Puja. Ker literally means border or the defined region where no one is permitted to enter or exit for two and a half days during the festival. Ker is also famous as Vastu Devata. A very lengthy bamboo bent in a specific way is used to make the shape of Ker and then it is quickly rotated to make a sound. Riang people also celebrate their very popular festival Boisu every year in the month of April. During the festive day, the members of a family and relatives meet each other where youngsters greet to the elders and gift something as a token of respect and in return, the elders bless them. They sacrifice traditional cooked food, local rice brew wine known as Arag, seasonal fruits, animals, birds, etc to their adorable gods and goddesses. The traditional dances are also performed to celebrate most of their festivals.

Youth Dormitory

It is informed that before few decades, youth dormitory known as Duaingnak was existed in middle part of every Riang village. Now Duaingnak is a defunct institution. Few of the dormitories are still remained in remote villages but those are rarely used for socio-cultural purposes. Their statements replicate that their present dormitory is looked like a dwelling

house. All adolescent boys and girls rarely halt there under the supervision of elders. Now it is partially considered as the centre of all the socio-economic and cultural activities. This is also sometime considered as the centre for exchanging information. It is used as informal institution for young to borrow knowledge and skills from elders. These skills are usually used for welfare of society, hunting-gathering and fishing purposes. Gossiping, singing of folklores, dancing, telling of story and playing



of musical instruments are constituted as a part of dormitory life. Riang folklores are handed over from one to another generation. Dormitory is used as like as an outpost to play defensive role for the whole village. But now, its importance has been going to be lost. In the present

time, most of the youth are participating in formal educational system instead of traditional dormitory.

RELIGIOUS BELIEFS AND PRACTICES

Riang people are so much committed to practice their religious activities. It is also known that most of their religious beliefs and practices are associated with nature. As a reason, they worship nature and different deities and also spirits. It is their belief that spirits reside in different places such as deserted as well as dilapidated houses, water, streams, hills, jungles and many such other places. The spirits are appeased by sacrificing wine, eggs, fowls, animals, etc. In all kinds of ritual, the local home-made wine is served essentially among community people. They believe that Mwtaikotor is supreme God and the world and entire mankind are created by this God. Riang people worship Mwtaikotor and other deities such as Ganiya, Twibuma, Ker, et.al in different times round the year. As a popular deity, they worship Gariya for wealth and strength. Ker deity is worshipped for well-being of the village and community in order to save from epidemic and natural calamities. It is said that during the worship of Ker, anybody is neither allowed to go outside from the village nor anybody is allowed to come from other village. Twibuma is a female deity who is considered as the wife of Mwtaikotor. She is believed as the goddess of water and pleased by sacrificing goats or buffalo.

Riangs believe both the benevolent spirits such as Buraha, Longdrai, etc and the malevolent spirits like-Songrongma, Mainokma, Khunokma, etc. Even after death, the spirit of deceased is existed in their surroundings. Riangs are familiar as animist and their views replicate that the world is filled with various invisible spirits which are called as Phola. They make their connection with spirits through water, fire, stones, forests, soil, etc. It is also informed that among Riang people, there is found representation of a hereditary priest who is known as Okchai or Ochai. Every village is having their own Ochai. They believe that displeasure of spirits may result in trouble and misfortune. Therefore, Okchai uses to take responsibility to tell the villagers about positive or negative effects of spirits and its causes. He is also committed to provide solution of disgust of any spirit.



ENVIRONMENTAL ASPECTS

It is noticed that socio-economic life of tribal people are changing rapidly and their new generation somewhat stand away to obey their traditional customs and norms. Environmental aspects of Riang areas as well as the state Tripura somewhat differ from rest of the country and it positively impacts on population growth. Traditionally, Riang people are habituated to live on undulating hilly forest regions and availing better environment. There is no any record that they cut any plant and tree. They collect only dried fuel for their cooking purpose. It is also known that they participate in plantation programme also. But recently, trees in different forests are randomly cut down due to the enormous needs of woods for fuel, construction of houses, furniture, development of roads, etc and as per need, plantation is not done there. Wild animals and birds are going to be reduced their number. Forest areas are reduced slowly. Many flora and fauna are no longer available owing to changes in the environment. Riang people who still live in hilly areas are deprived to get facilities of their forests. They are also deprived to achieve their ancestors' traditional knowledge with regard to vegetation, medication and so on.



HEALTH PRACTICES

Physical illness is considered as a vital problem for all human in any society and every society is having its own method to cure from it. People of tribal societies are the typical example of their own indigenous healing method for the treatment of any disease. Riang belongs to the indigenous tribal groups and they are having belief in the magico-religious health care practices whereas acceptance of modern health care among them is far less common. Their traditional health practitioner is identified as the Vaidya who knows the medicines for the treatment of various diseases. Geographical isolation, dependency on nature, tradition belief to their socio-cultural norms, inadequate participation in modern education system, lack of awareness, etc are



attributed as the reasons for receiving herbal medicines from their traditional healers. Nowadays, specially their present generation pursue the treatment from allopathic doctors if their diseases are chronic or acute. It is also noticed that in rural areas, Riangs still prefer traditional methods of healing whereas many Riangs who specially reside in urban areas use allopathic medicines.

However, some of the important medicinal plants and its uses as stated here. Decoction (boiled) of roots of Jiran plant is used to relieve from constipation. Leaf paste of Yiangma plant is used to restrict bleeding and its using is also done as an antibacterial medicine to a fresh wound. A freshly produced leaf extract of Khumchakorma is orally taken to cure from fever. The leaves of Turkinmondon are cooked with deer meat and then consume it to improve the overall health problems. It is also informed that they use root of Chaingslog to prepare paste and then pills and feed it thrice a day to the patient for curing from acute gastric pain.

SPORTS

Traditionally, Riang people participate in their indigenous games for self-entertainment rather than competition with other non-tribal groups. Their indigenous games are somewhat different and may not be as like as football, cricket, etc in modern era. It is known that some traditional games of Riangs are Chero Mai-mwi Songlaimanior Cooking game, Dul-laimanior Wrestling, Sukuithwngmanior Game using seeds like a wild creeper, etc. But recently, the young generations are so much enthusiastic to watch different television channels such as news, movie, sport, etc. They are inspired to mix up with main stream of national life. With great ambition, they prepare themselves to participate in sports competition at different levels. For example, Laxmita Riang is appreciated as a very famous football player. She has played football at the national and international levels and won various medals.



POLITICAL ORGANISATION

Most of the tribal communities are having their own political organization and Riang tribal people are not different from them. It is known that in each Riang village, there is existed a traditional political organisation or council which is headed by village Choudhuri. It is also known that the post of the Choudhuri is not hereditary in nature. He is selected by other members of the village council. However, the main functions of the



village council are to make face-to-face relationship with all villagers, settle their disputes, distribute the hill land for Jhum or shifting cultivation, help to the poor and sick persons, organize the religious activities and fairs and festivals for the peace and prosperity, provide safety and security to the villages, etc. But nowadays, all these village authorities are becoming mere agents of the state level political bodies. As a reason, the informal way of functioning with a community interest seems to decline today. In the present situation, it is found that most of Riangs are not going to the village Choudhuri for settling their problems rather they meet to the local elected politician or police personnel for solution.

EDUCATION

Education is considered as the process to facilitate learning or to acquire knowledge, skills, habits, values, morals, beliefs, art of personal development, etc. Formal education indicates institutional education which is habitually designed by curricular aims and objectives and there, learning is usually directed by the teachers. In other side, non-formal designates alternative to the formal educational system. This educational system may be structured in a very flexible manner in accordance with educational arrangements. Non-formal education usually transpires in community-based settings, workplace-based settings, etc. In formal and non-formal educational processes, both education personnel and society people are inter-related for its effective implementations. Various tribal groups are inhabiting across the state of Tripura and there, formal educational systems are functioned so far whereas non-formal education is far less common.

Education Scenario in Riang Areas

Riang are the tribal groups of Tripura. Formal educational facilities are available in all the Riang inhabited areas. Under the present study, various schools of Riang tribal areas of Dhalai district were visited and data related to school infrastructure, teaching-learning process, role of community people, etc were collected from head masters, teachers, students, parents, SMC and community people.



Views of Headmasters

-The collected data reproduce that the majority of schools are having school buildings whereas few of the schools are running in houses, made of tin and bamboo. Few of the schools are facilitated with playground and boundary wall. Small book library facility is also available in school. But in all studied schools, facility of both drinking water and electricity is not available. Classes are dimly lit with the only source of natural sunlight. Toilet facility is available in every school but due to non-availability of water supply, both students and teacher cannot use it. Only few of the schools are connected by concrete road but any type of transport facility is not given to the students. In every school, mid-day meal programme is arranged in proper way.



-Few of the disabled children are found available in schools but there are no special infrastructural facilities found for those children.

-Information, collected from headmasters reflect that both local and out-side teachers are posted almost in every school and they work on permanent as well as contract basis. Beside these, teachers belong to tribal and non-tribal communities and the Pupil Teacher Ratio in their schools does not meet with the standard of RTE Act, 2009. Number of teachers is inadequate as compared to the number of students specially at the primary and elementary level.

-Migration is found to play a crucial role in education system of tribal regions. Paucity of landed property, restriction to collect forest products, insufficient scope of daily wage

earning, etc are attributed as the reasons for constant movement of tribal people from one to another areas. Their school going children are accompanied with the elders. As a reason, drop out of children from school is accomplished in a faster rate.

-Most of the schools take initiatives to identify the absent school children for remedial measure. Teachers of the schools visit the houses of absent students, encourage them and their parents to send their offspring in schools and organize special classes to fill the curricular gap of absent students.

-Available information specifies that Riangs are patriarchal tribes. Among them, gender discrepancies sometimes play a vital role. They tend to prefer boys as compared to girls. Boys are engaged to do agricultural activities whereas girls are having very tight work schedule such as household activities, nursing of minor brother and sister, agricultural works, etc. In most of the cases, boys are given relaxation to go school whereas girls are overloaded by different kinds of work and as a reasons, they cannot go schools regularly.

-In studied schools, there are no special curricular activities for children with special needs (CWSN).

-In regarding the situation of tribal students and parents, schools do not take any initiative to implement Continuous and Comprehensive Evaluation (CCE).

-Computer and internet services are not available in any of the studied schools.

Views of Teachers

-The collected data show that most of the teachers in primary, middle and secondary level of schools in Riangan inhabited areas are very active. Teachers are working permanently as well as contractually but their numbers are not sufficient as per RTE Act. At the present state, there is no policy to appoint teachers or appoint on deputation basis against vacancies. Insufficient number of teachers in schools not only obstructs teaching-learning but also affects students' performance.

-Bengali as the medium of instruction is used in most of the schools. But few English medium Government schools are available there. Kauruis the Riang language and it is also used by some teachers in Government schools under the Tripura Tribal Areas Autonomous District Council (TTAADC).



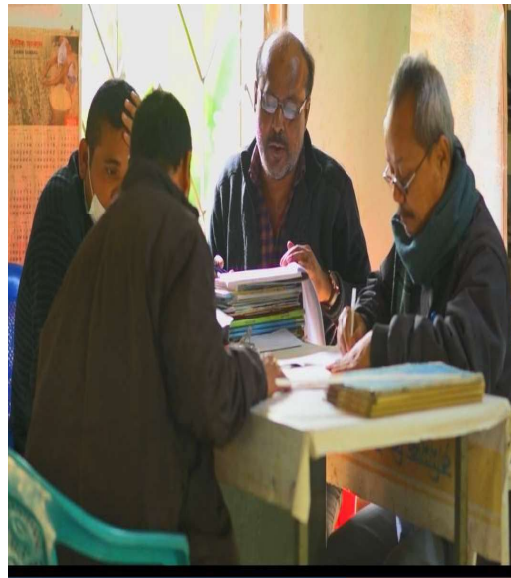
-Teachers arrange meeting with parents and guardians monthly or quarterly basis. They try to discuss with parents on various issues such as improvement of reading and writing skills of children, progress in understanding concepts, evaluation results, children's punctuality in school and the needs for children to take initiative in improving their learning, etc through such meetings. However, due to their out migration in searching works, teachers are sometimes unable to meet with parents.

-Most of teachers report that absenteeism of students is one of the major problems in education system. Beside this, language barrier also creates disturbance in specially school education system. Riang people are habituated to communicate through their own dialect, Kaubru. But all the books are written in both Bengali and English language and hence, they are to face problem in understanding the concept.

-In some cases, teachers from non-tribal communities are sometimes unable to comprehend tribal language which results communication gap between the teachers and students.

-This study also reveals that teachers engage themselves to prepare lesson plans before teaching, use various teaching aids at the time of teaching, encourage students' participation through group activities and clear their doubts, interact with students in the classroom for improving their learning activities, etc.

-Most of the teachers express that they use to start classroom teaching by asking few questions on previous chapter so that they can assess the understanding of the students on particular contents. If there is any doubt, teachers further discuss briefly the few points of previous chapter for clear understanding of students and then they go ahead for new one.



-In order to promote students' learning, teachers sometime use relevant local arts and crafts, folk song, music and dance, folk tales, etc. for content understanding of students in their own way. It makes learning easy, innovative and unique.

-Teachers encourage students to take part in paper-pencil test to improve their writing skills, participate in a short quiz, complete project activities and so on. They are also very careful to evaluate students' performance on a regular basis.

-Teacher training facility under educational department of the state is inadequate. Most of the teachers are found to claim that they do not have even basic training. Training in computer-related activities is totally nil. However, they use to achieve basic knowledge through their own efforts and they can operate a computer, access the internet facility to search for new information, access materials, send and receive email, download and upload data and so on. Unfortunately, schools in Rieng areas do not have computer facility.

Views of SMC

-All studied schools are located in Rieng tribal areas and therefore, Rieng people are asked to be the members of SMC (School Management Committee) as per rules. As SMC members, their representatives look after over all school related activities.

-It is known that some of the SMC members are not very much aware of their actual duties. In generally, SMC members sometime look after the lesson plan, pedagogical issues and other classroom issues in schools.

-SMC members are sometimes monitoring some activities such as students' and teachers' punctuality in school, completion of syllabus within time, holding regular meetings with parents and guardians while they are least interested in academic activities.

-But SMC members use to focus on school infrastructure facilities such as school building, furniture in the classrooms, sports facilities, boundary and gate of school premise, etc. and to involve purchasing teaching-learning and sport materials.

-In school premise, there are insufficient arrangements of purified drinking water and contaminated toilet facilities. Electric connection and medical facility for students and teacher are not available there. SMC members try with their best to install more or less some of required facilities.

-They also inform that till date, ICT facilities are not installed in schools. The main reason behind non-availability of ICT facilities is insufficient fund. Continuous efforts are also done by SMC members to release fund for installing all these facilities.

Views of Parents



Study reflects that interference of the parents in educational activities of their children is very limited. Many parents claim that they are busy in their professions. So, they do not have enough time to look after the teaching-learning activities in school. Even many of the parents are not intended to interfere on any issue related to teaching-learning of their children.

-The majority of parents claim that their children at early age receive pre-school education from Anganwadi. In this stage, they look after all matters but teachers are responsible for all educational activities in school.

-Mostly parents are satisfied with the performance of teachers. Some of the parents specifically forward their positive views that few of the teachers explain curricular activities through different local games and their children not only enjoy it but also enhance curricular understanding.

-Parents from all schools are found to deny that their children are subjected to discrimination by teachers or others in the schools. Sometime, teachers punish their children in a very mild manner if they fail to complete the given homework.

-Parents inform that Parent Teacher Meetings (PTMs) are held only one time in every quarter. But sometime, they do not have any information and as a result, they are sometime unable to attend meetings. Sometime, they are inconvenient to attend PTM due to the pressure of their overloaded household works.

-During Covid period, parents as well as students were linked through WhatsApp groups. This platform was used by teachers to send all information about their students and to share digital study materials. Information related to mid-day meal was also given by this platform.

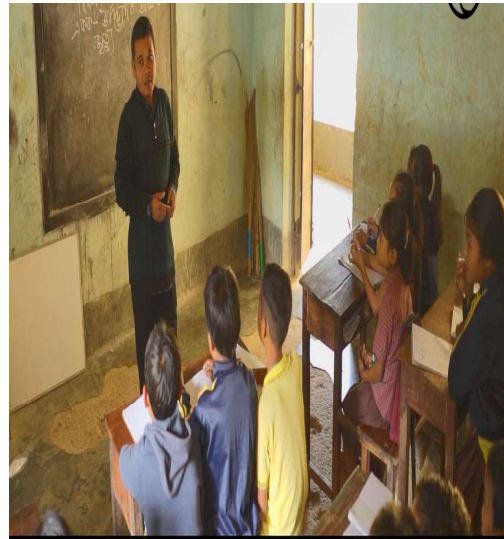
-Parents also state that after getting information, they used to come to the schools and receive food materials instead of mid-day meal for their children during Covid period.



Classroom Observation

Classroom observation comprises observation of teaching-learning activities in different schools during classroom teaching. Classroom observations, focussed on various issues are as follows:

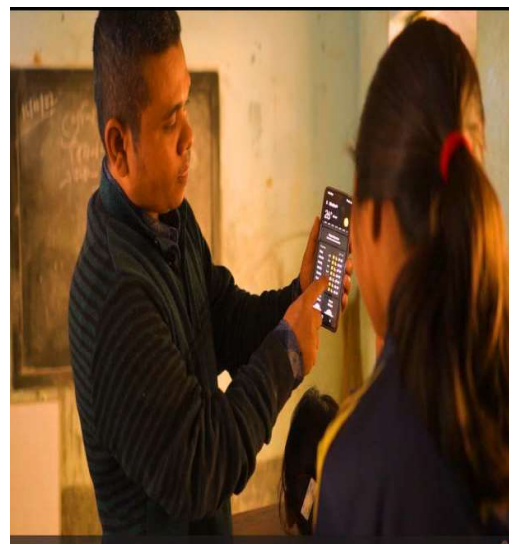
-Content Delivery Strategies: Some of the teachers are found to appear in classroom with well preparation and they are enabled to create a conducive environment for classroom teaching. They are also capable to clearly explain each concept and make it audible to each student. Students are consciously engaged in order to follow and comprehend



the discussions of teachers. Their pace of content delivery is found moderate. But it is unfortunate that in most schools, teachers do not use blackboard, map, educational kits, models or other materials in classroom teaching. They usually evaluate by asking questions to the students at the end of classroom teaching.

-ICT-based Classroom Teaching: ICT (Information and Communication Technology) facility is not available, particularly in rural schools of Riang areas. Teachers of those schools use smart phones for message, WhatApps, e-mail and other purposes. But very rarely cases, they upload or download teaching-learning materials. Some of them search internet to read and then note certain resources which they use in classroom teaching. Lack of ICT facilities is attributed as the primary obstacle to promote teaching-learning in schools of Riang areas.

-Students' Engagement: The information gathered during classroom observations reflect that students' engagement is far less common when teachers discuss various contents of a chapter. In continuation of classroom teaching, most of the teachers do not ask questions to the students whether they are facing any problem to understand the matter. At the end of teaching, some of the



teachers occasionally ask questions to evaluate the understanding of the students.

-Use of Language for Classroom Transaction: Teachers mostly use Bengali language to teach and interact with students. Some teachers who are from the same background use local language KaubruofRiang people. But unfortunately, text materials in their local language are not available.

-Management of Classroom and Implementation of Curricular Activities: Some teachers are very sincere and their desire is to devote valuable time for classroom discussion in a systematic manner. Through continuous mix up with the students, they are able to predict students' behaviour and then manage it smoothly. It is also followed that some of teachers do not speak any other related topics or tell stories outside of the curricular activity in order to attract students' attention towards classroom activities. At any cost, teachers are bounded not to give any corporal punishment to the students.

-Evaluation of Students Performance: In continuation of classroom teaching or at the end of classroom discussions, some of the teachers evaluate students' performance by questioning or by written test. Assignments are also given to the students to evaluate their performance.

-Praiseworthy and Undesirable Features: During teaching, teachers try with their best to explain minutely. They discuss the contents of particular topic while they do not often use blackboard and chalk. Sometime, their pace of content delivery is realised as very fast.

-School Environment: Every classroom in all the schools is having adequate seating arrangements. Each school is having very small book library which is maintained by teachers. Use of library by students is not recorded. Electric connection is available in a few schools and they use it only for light and fan. But medical facility in the schools is totally nil. Availability of drinking water and toilet facility are not satisfactory. All these create negative impact on teaching-learning environment.

-Monitoring of School Provisions: The monitoring of school provisions is rarely done by members of the community. Because, in one side, it is phenomenon as negligible issue and in other side, community people are constraint with time bound. They are constantly busy for their farming and household works. SMC is also not so active in this particular area due to their busy schedule.



-Human Resources: The number of teachers in most of the schools is insufficient and the teachers-students ratio is not maintained in accordance with the RTE Act. In almost all schools of Rieng areas, non-teaching staff is totally nil. Teachers not only teach the students but also they involve to do electoral works, issue of voter identity card, Aadhar card link, etc.

FINDING OF THE STUDY

Riangs are one of the major tribal groups of Tripura. They mostly inhabit on undulating hilly-forest areas and they are considered as socio-economically backward tribal group. Traditionally, they live in forest based natural environment, worship trees, rivers, mountain, big rocks, birds and animals and collect forest products for their survival. They love nature and connect their life with their arts and crafts, folk songs, legends and myths. Nowadays, many of the Riengs are influenced by urban culture with regards to their dress, food habits, inhabitations and other comfortable aspects of life.

Economic Pursuits

-The traditional occupation of Riengs is Jhum cultivation. But in the present time, rubber farming is also a source of income for Riengs. Production of natural rubber is found to play an important role for the economic development of Rieng tribe.

-They practise Jhum cultivation and produce paddy, cotton, maize and leafy spice. They also grow varieties of vegetables.

-Besides Jhum cultivation and activities, Riengs also sometimes hunt animals and birds and catch fish as supplement of their diet items.

Basic Amenities

-Mostly, Riengs live in muddy houses and their houses are shown in the form of hut.

-At the present state, they also live in tin houses, constituted by receiving lump sum amount under state and central Government schemes.

-Bathroom, toilet and electricity facilities are mostly not available in Rieng houses.

-Sources of purified water are limited and majority of the community people is dependent on water of wells.

-Only few facilities such as small shops, concrete road, weekly market and school are more or less available in Riang villages of Dhalai district.

Social Elements

-Family is a social unit which is undergone in change. Riangs traditionally inhabit in joint families but nowadays, they prefer to live in nuclear families.

-Riangs adhere to a patriarchal system and maintain their consanguineous kinship link through male line.

-There are total 13 clans among Riang community and out of which majority of population are in two important clans such as Meska and Molsoi.

-Kinship bond is going to be weakened due to redistribution of population through migration specially from Riang inhabited villages to cities.

-In life cycle, birth plays a significant role and Riang celebrate the birth of a baby with great enthusiasm.

-Riangs traditionally follow endogamy of marriage. They are not allowed to marry outside their community.

-Two types of marriage Halakchaya and Halaksamare popular among Riangs.

-Among Riangs, the marital age of boy is 18 years onwards and girl is 13 years onwards.

-They prefer negotiation marriage and it is performed with many rituals.

-After death, Riang cremate dead bodies. Cremation is taken place on the bank of a river or rivulet. They also bury dead bodies in cases of death due to infectious diseases such as cholera, small pox and others.

-The inheritor of property among Riangs is male. Women have no right of property. However, in case of no son, women can get some share from their parental properties.

-But older women play an important role among Riang community. She is respected as the older man in the family. Apart from doing household responsibilities, she also can take various decisions related to the economic activities.

Cultural Aspects

-Riangs are always admired for their rich culture including arts and crafts, traditional dresses, ornaments, foods, folk song and dance and so on.

-Riangs speak their traditional language which is known as KauBru. They also use Bengali in speaking and writing as well.

- Riang people are famous for their Hojagiri dance. This dance is an artistic performance which shows slow hip and waist movement. During dance, they do not move upper bodies forming balance to carry bottles or earthen lamps on their heads in continuation of their dance.
- Their arts and craft are very rich. Their wall painting and bamboo-made different types of baskets, fish traps, drums, etc are very famous.
- Among Riangs, both men and women wear hand woven clothes. The traditional dresses of men include Pandri and Kutai while women wear Rignai and Riha which are woven by them.
- Riang women are fond of wearing ornaments such as Rangbutang and Anchali (wear around neck), tar (for forehead), Youhchow (for ears), etc.
- Traditional folk dances of Riangs are known as Hojagiri and Goriya. They also use some musical instruments while singing and dancing with Sumwl (flute), Chongpreng (indigenous guitar), Duluk and Madwlk (drum).
- The staple food of Riangs is rice, vegetables, bamboo shoot, green leaves, fish, etc. They also consume meat while the Vaisnavites Riangs are vegetarian. Riangs are also addicted to drink liquor known as Arraq which is a rice beer.
- Traditional implements of Riangs are Dasukai, Dama, Dasha, sickle and axe and different kinds of choppers and diggers. They also use Chempai, Kalbang, and Maikhok which are cylindrical baskets like shape.
- Among Riangs, there are existed a bachelor's dormitory (Duaingnak) in almost every village. But in the present time, most of the youth are busy for different types of activity and they do not have time to visit traditional dormitory.
- Their life is revolved covering rituals and rites. But there it not found any form of idol of their deities. They worship various deities and nature. Today, many Riangs divided to follow Hinduism or Christianity.
- They celebrate their traditional fairs and festivals such as Ker, Gongamwtai, Gorai, Chitragupra, Hojagiri, Katangi puja, Lamprauathop, etc. They perform many rituals during these festival seasons.
- In earlier time, pigs, goats and chickens were sacrificed as a part of their rituals. Nowadays, the animal sacrifices are going to be reduced.
- Okchai or Ochai is their religious head. Every village is having their own Ochai. He is regarded as a respected person. Under his guidance, they worship their local deities like Mwtai kotor, Ganiya, Twibuma, Kerand others.

-Ethno medicines play an important role in the Riangle. The traditional medicine man (Vaidya) uses ethno medicine to treat the physical health problems of the villagers.

-They are not a popular player for playing football, cricket and other modern sports. But their indigenous games are Chero Mai-mwi Songlaimani (cooking game), Dul-laimani (wrestling) and Sukuithwngmani (A game using the seeds of a wild creeper) are very well-known.

Political Organisation

-Traditionally, the Riangs are governed by a system of administration which includes Choudhuri and the Rai (king). Choudhuri is having important roles especially in the rural Riangle of villages of Tripura. He administers through the customary laws which are based on oral traditions.

-In the urban villages, there is no Choudhuri and there are democratically elected representatives based on Panchayati Raj system.

Education

Education is well-defined as the procedure to acquire knowledge. It is a purposeful activity to achieve definite aims like- transferring knowledge, nurturing skills, characterising traits, etc. Its aims can consist of understanding, rationality, kindness, honesty and so on. It provides capacity to the people to be skilled, to differentiate good from bad, to encourage for growth and development, to get better job, to shape an ideal society for living with rights, laws, regulations, etc. Education grows self-belief which can help to open one's inner potentiality. It shows the path of self-discovery, describes the meaning of life, etc. Therefore, education is considered as a fundamental issue for all.

Views of Headmasters-

-Statements made by the headmasters indicate that most of schools in Riangle areas run with buildings and furniture.

-Few of the schools are facilitated by electricity while toilet facilities are available in all schools but not in function.

-Hand pumps and in a few cases, wells are as main source of drinking water in all schools.

-Ramp with handrail, toilet and water source for disabled children are not available in all schools.

-All schools are not having playground while few of the schools are facilitated with very dilapidated playgrounds.

-Only one school is having boundary wall.

-There are no computers or internet connections in any of the schools in Riangle areas.

-In schools, teachers are from both tribal and non-tribal communities.

- Teachers are mostly permanent but their number is not enough to meet the demand.
- Co-education is available in all schools.
- Students are given incentives such as free clothes, textbooks, stationery and scholarships under various schemes.
- Due to heavy workload at homes, many students are not enabled to attend the school in regular manner and sometime, their drop out are registered in schools.
- As a remedial approach, school take steps to identify absent students, persuade them to return to school and re-schedule for special classes to fill the gaps in their curriculum.

Views of Teachers-

- In Bhil inhabited areas, the majority of teachers in primary, middle and high schools are appointed on permanent basis.
- In relation to the number of students, the numbers of teachers are insufficient.
- Bengali and English are the medium of teaching in schools. But some of local teachers additionally use the 'Kaubru' dialect to enhance students' understanding.
- In all schools, teaching-learning discourse is mainly based on chalk and talk method. They emphasize to explain the contents and give paper/pencil tasks related to curricular areas.
- Teachers explain that they encourage curiosity of children and create very favourable environment so that students can raise questions for accurate understanding.
- In the context of classroom teaching-learning, majority of non-tribal teachers face language barriers.
- All books and study-materials are written in Bengali and English language and not these are in tribal dialect which sometime create understanding problem of tribal students.
- Teachers also remark that absenteeism of students is common problem in all schools.
- Teachers sometime employ local arts and crafts, folk song, music and dance and other techniques to encourage pupils to learn curricular areas through tribal culture.
- Schools do not have computer labs or computer facility but teachers usually access digital content through their mobile phones.
- Teachers meet with parents to inform them about various activities related to the education of their wards.
- Teachers are not having scope to participate in training programme. They explain that most of them are teaching in various schools without having even any basic training. On that ground, they argue to facilitate them to participate in training programme for their professional growth.

Views of SMC-

- Most of the SMC members belong to theRiang community and they occasionally visit schools.
- They are in-charge of all activities in the schools. They look after the punctuality of students and teachers, stage of completion of the syllabus as per timeschedule, organization of meetings with parents or guardians, etc.
- They occasionally monitor overall pedagogical issues and provide support to improve teaching-learning.
- They try to their bestto develop school infrastructure facilities such as school boundary, buildings, classroom furniture, etc.
- They try to install ICT facilities so that teachers can use it for promoting classroom teaching-learning..
- They take adequate step to make available the purified drinking water, better toilet facility, electric connection, medical care, etc.

Views of Parents-

- Most of the parents share that their children receive pre-school education from Anganwadi setup and their somewhat in advance educational level.
- They explain that most of the teachers are very active for classroom teaching-learning activities. They take care to check the copies of students, ask questions to the students for judging their understandability, etc.
- Beside these, teachers use to give homework to the students and thoroughly check-up it.
- Most of the teachers inform thatduring Covid period, there was complete lockdown and allimportant information were shared by teachers through Whatsapp.
- Some of the parents inform that during Covid period, they visited schools to receive food materials instead of mid-day meals for their wards.
- Parents are found to deny any discrimination on their children by teachers or other staff.
- They state that PTM is held once every three months and they rarely attend the meeting due to their tight domestic schedule.

Classroom Observation-

- In a few classrooms, teachers are found to explain clearlyeach concept anduse teaching aids.
- Voice of teachers is audible to every student in the classroom.
- Students are consciously engaged in order to follow classroom activities and comprehend their discussions.
- During classroom activities, students usually do not ask questions to the teachers to gain a deeper understanding ofconcept.

- Teachers mostly teach and interact in Bengali rather than Khabru dialect which is sometime a problem for students to comprehend the concept of particular topic.
- Some of the teachers are sincere in anticipating students' behaviour and as a result, they discuss other topics or tell stories outside of the curricular activities to attract students' attention.
- Teachers sometime evaluate students' performance at the end of classroom discussions by asking questions or assigning homework.
- At the time of teaching, teachers rarely encourage students to read other supportive books or resources, available in school library to enhance their learning.
- Teachers in most of the schools do not use blackboard, map, educational kits, models or other similar tool kits at the time of classroom teaching.
- In both classrooms and schools, ICT facilities are not available.

RECOMMENDATIONS

Under the project titled 'Documentation of Experiential Learning as Resources of various Tribal Groups in India', one of the important objectives is to utilize the experiential learning resources in curriculum and pedagogical purposes. Taking into consideration, some of the points related to socio-cultural aspects of Riang tribal groups in Tripura have been identified as experiential learning resources which may be recommended to include in curriculum and pedagogical purposes. All these points are stated as follows:

Arts and Crafts-

Tripura is well-known for the traditional arts and crafts of different tribal groups. Riang is one of the tribal groups of the state and they are skilled with their traditional arts such as Rangoli, wall painting, decoration of religious places, etc. Riang people use to collect the raw materials like-bamboos, canes, leaves, etc from their nearby forests and they prepare various craft items such as various types of basket and fishing traps. They make baskets for carrying, storing grains, cages, vessels and trays to keep things. They use to make various types drum, tube and flute. They develop containers with various shapes and sizes which are used for different purposes such as storing food grains, paddy and other Jhum products, alkaline water, etc. They also make farming and hunting implements. Sometimes, they sell specially the wooden products in their local market to earn amount.

Weaving of cloth is a very appreciable tradition of Riang people. Men are rarely in weaving profession whereas women are traditionally involved to weave varieties of colourful clothes like-Rinai-using for women around waist, Risa-using for women to cover their chest part,

Basie-putting on for children, Pandri and Kutai- using formen, etc. The women make clothes not only for using by themselves but also for earning amount by its sale. It is also known that some of them participate in local, state and national level of fairs and festivals in one side to sell their well decorated hand-woven clothes and in other side to exhibit it for wider publicity. They also explain that these hand-woven clothes are highly demanded by the tribal and non-tribal populations across the state as well as country. Since long back, hair glowing hand-woven clothes have been occupying a better position in national as well international markets.

Jhum Cultivation-

Shifting cultivation, commonly known as Jhum cultivation is considered as one of the most ancient approach of farming process specially of tribal groups in various undulating hilly regions. It is also alternatively called as Slash and Burn procedure of cultivation. This cultivating approach is regarded as first step in transition profession from hunting and food gathering to food production stages. However under this method of cultivation, Rieng tribal people first of all decide a plot of land on slope of hill in forest area and take permission from village Panchayet. After getting permission, they immediately burn the vegetation of that plot of land and level its soil for cultivating during next one or two years. Then, this old cultivated land is left and search for another one.

However, it is informed that reserving land for Jhum cultivation is shown by pitching two poles of bamboo. It is familiar as a warning against trespassers. Then they worship to their deities and sacrifice various fruits and pray for rich harvest. The seeds are sown after the first monsoon showers and crops are harvested in winter. They grow varieties of crops such as Mai (paddy), Maichiny (maize), Khul (cotton), Betel nut, different vegetables and Banta (a leafy spice), fruits like-banana, pineapple, etc. Very rarely cases, they produce paddy specially in low land. Despite several problems like degradation of land, acquiring of forest land for specially Jhum cultivation is considered as one of the main livelihood source for Rieng.

Rubber Cultivation-

The botanical name of rubber tree is *Hevea Brasiliensis*. It is one of the most beneficial cash trees. Extremely deep weathered soils (consisting of laterite both soil and rock) are required for rubber plants. The best grow of rubber plants are done in well drained porous red alluvial soils with moderately acidic in nature. Natural Rubber (NR) is found to grow in tropical moist weather with temperature varying 20°C to 35°C. Soil of Tripura is very suitable for rubber farming and this state is having the second largest Industrial Development

Corporation (TIDC) and the Rubber Board after Kerala. Rubber plantation is considered as a game changer of the economy of down trodden groups specially the tribal people. Tapping is the method to extract natural rubber in Riang tribal areas. It is the process to make incisions into the bark and collect the fluid into vessels which are attached to the rubber trees. The liquid is shown like sticky and milky sap which is called as latex.

It is informed that June and July months are the best time for rubber cultivation in Riang areas of Tripura. Normally rubber trees are suitable for cultivation for 28 years. After that, it is needed to make new trees. However, the maximum height of rubber trees is around 30 meter and trees are capable to produce rubber from 6 to 7 years age. Annually an average rubber tree produces 8.5 kilograms of rubber. The price of Natural Rubber is varied from 200/- to 230/- per kilogram. They think that this is the best price of their rubber. Rubber cultivators among Riangs sell their product either in the form of latex (raw fluid) or rubber sheet. They inform that rubber cultivation is an alternative of Jhum cultivation. Their contributions of rubber production reach to occupy the third largest rubber production country in the world.

Indigenous Health Practices-

Riang tribal groups follow their traditional healing practices to cure from most of the diseases. Their indigenous systems of health care practices are cost effective and they use locally available resources for treatment. Statement of WHO exhibits that the indigenous systems of health care are utilized as source of primary health care practice by 80 per cent of the world's population. However, it is known that the health activities of the indigenous people are often embedded in the traditional beliefs, customs, folklore, taboos, prescription, etc. These are enacted through family networks, healers, priests, medicine-man, et.al. Some of the Riangs traditionally achieve specific techniques and use herbal medicine to cure from diseases. The ingredients of their medicine include roots, barks, leaves, fruits and other parts of plant, animal derivatives and also few minerals.

As example, some of locally available medicinal plants and its use for particular diseases among Riangs are stated here. Decoction (boiled) roots of Jiran plant is used to relieve from constipation. Leaf paste of Yiangma plant is used to restrict bleeding and its using is also done as an antibacterial medicine to a fresh wound. A freshly produced leaf extract from Khumchakorma is orally taken to cure from fever. The leaves of Turkinmondona are cooked with deer meat and then consume it to improve the overall health problems. It is also informed that the roots of Chaingslog are used to prepare paste and then pills which is orally taken thrice a day to cure from acute gastric pain. Such indigenous healing

practices are limited only among tribal groups. Their indigenous knowledge may also be acquainted by other people for its wider benefits.

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DATA ANALYSIS (GADDI TRIBE)

The Sanskrit word Himachal is originated from two words 'hima'(means'snow') and 'acal' (means 'slopes') and Pradesh indicates as 'state'. It is a province of the Snow-laden Mountains. Himachal Pradesh is very beautiful state where people of all religions are inhabiting. It is also home land of eight tribal groups where Gaddis are very famous. Replication of Panini's Ashtadhyayi coincides that the word 'Gaddis' has been derived from a Sanskrit word 'Gabdika' and the term 'shepherd' for them is used in Hindi Dictionary. Among various tribal groups of Himachal Pradesh, Gaddis are the most important. The Gaddi tribal groups live mainly in Bharmour subdivision of Chamba district and Kagra district in Himachal Pradesh. Gaddis are the descendants of the Aryans who earlier settled directly in Bharmour, come from Central Asia. Their area is popularly known as 'Gaderan' which means 'the home of the Gaddis'. According to the 2011 Census, the Gaddi population is enumerated as 1,78,130 and their literacy rate is 73.3 per cent in Himachal Pradesh. They mostly speak Gaddi or the Gaddiyali dialect and Takri is used for writing. They also speak Hindi and Devanagari is used in writing. Their economy is mainly based on cattle farming. They are habituated to do seasonal migration at least one time in a year.

It is known that once upon a time, there was a king in Rajasthan. The king was acquainted as a man of virtue. But unfortunately, he did not have any offspring. The king prayed to many saints (Sadhus) to grant the right of his fatherhood. By the by, one saint accepted his prayer and granted his wish to be a father. After sometime, a baby was born in his palace. After birth, the mid-wife thoroughly observed the new born baby. But the shape of new born baby was somewhat different and then she explained the real circumstance to the king. The king also inquired the matter and found that the head and face of baby were similar to the head and face of lion but rest of the body parts were like as the human beings. The king was very shocked and he was hesitated to introduce his baby as inheritor in front of the subjects of his kingdom. Really, it was a serious matter and the king then asked to his Wajir to give him suggestion for immediate solution. As per the suggestion of Wajir, the king announced that in accordance with the horoscope, anybody would not find the baby for a period of twelve years.

Solution for the time being was not enough for the king and he searched different ways for amicable permanent solution of his disabled child. Near to the end of twelve years age of child, the king was so worried and he came underway to pray further to the saint. One

night when the king was sleeping, saint came to his dream and conveyed a message to him to visit the Kailash Mountain, located in Himachal Pradesh. There was a lake near the foothills of Kailash Mountain and sacred bath of his child should be done in the lake water to turn the child in normal situation.

The king did not disclose the message of saint but he notified his security force and travelled along with his family members and ministers and then they reached at the foothills at Kailash Mountain. He occupied a sit near the lake and ordered to every one of his accompanied to get sleep. When everyone was in deep sleep, the king received his child on his shoulder and got sacred bath in the water of the lake. There was a miracle that after bath, the child was completely found normal. With deep sense, the king acknowledged to the saint and then celebrated this occurrence with all. In regarding the miracle, the king thought to settle his kingdom near the lake, located on foothills of Kailash Mountain in Himachal Pradesh. Actually, it was thought as holy place in Bharmour area and he was the first king who administered Bharmour and Rajasthan at a time and made connection between two states. Gaddi community people were settled there as the ideal subjects of his new kingdom.

ECONOMIC PURSUITS

People pursue economy by engaging themselves in different occupations. Tribal people generally pursue traditional occupations to subsist their daily life. But in the present time, traditional occupations are not enough to manage their family budget and therefore, they engage themselves in multiple occupations which are available in their locality. They follow any occupation which is easily available within their surroundings. Some of their occupations are stated as follows:

Occupation

Occupation refers to an individual's profession or type of work. It helps them to earn money and leads family. Types of occupation are depended on geographical location of the area where people are inhabiting. Bharmour subdivision is a hill locked area and it is the homeland of Gaddi tribal groups. It is noticed that as the inhabitants of hill locked area, they do not have unlimited occupational opportunity and therefore, they are limited to earn from few sources. Cattle farming or pastoralism plays a significant role in economic life of Gaddis. This is their traditional occupation and many of them are very pleased to engage themselves in cattle farming and earn their livelihood. Cattle farming indicate producing livestock rather than growing crops. It is a profession which imitates a system of production of large herding animals and their care can upkeep the financial perspective. They

quilocally use the word 'Maal' to indicate their sheep and the goats. Most of Gaddi people domesticate sheep while domestication of goats is rarely found among them. Rearing of cow, buffalo, donkey and mule are hardly prevalent among them. It is informed that their high status is established if they are having large number of cattle.

It is noticed that Gaddi people graze their livestock in their surroundings or sometime reach another regions where choiceable vegetables and favourable environment are found available. It is obvious that large number of cattle in one group may have chance out of control. Therefore, they use the trained Gaddi dog not only to protect their livestock from predators and thieves but also accommodate them in a loop and make direction specially at the time of movement



from one to another place. Moreover, it is known that during winter season almost four to five months, extreme ice fall is registered all over the Gaddi homelands and therefore, cyclical movements from their highlands to lowlands (Chamba to Kangra districts) and further returning from lowlands to highlands (Kangra to Chamba districts) are accomplished every year. In their every movement, they accompanied with their cattle. At the time of their long journey, they compulsory take help of their trained dogs. They command to their dogs by whistling in varying frequencies or by calling their names. They also communicate with the flock of sheep and goats by whistling or making various sounds.

Their information reflects that their cattle are also very familiar with old and new routes. The pastorals use to carry blanket, few clothes, utensils and implements on their backs which are tied with a rope made of goat hairs throughout their journey. They also carry a wooden stick to save from extortion of predators, keep the flock together and to support them for climbing on vertical mountains. It is noted that Gaddi people are addicted to religious belief. They sacrifice first sheep or male goat to their deities for getting better



family life and for protecting their other flock. They mostly travel in early morning to take advantage of lonely atmosphere. They primarily rear sheep and goats to get milk and meat for their own purpose. But mostly they earn their lion part by selling milk, cattle directly, their wool and dried skin. The wool is used to make clothes like- shawl, blanket, cap, etc for themselves and also for selling purpose. They also use dried skin of sheep and goats to make bags and ropes. Due to their inhabitation on undulating hilly track, vehicle facility is rarely available there. Therefore, they domesticate donkey and mule and use them to transport building materials and other necessary goods and earn amount.

Many of the Gaddis are landowners and they practise agriculture as a primary source of livelihood. This is hill-locked area and they prepare terrace onto the slope area of hill and produce different types of crop and this method of cultivation is known as 'terrace farming'.

It is informed that terrace farming is a popular method for the cultivation of crops and they grow several types of Kharif crops like- maize, millet, paddy, etc and Rabi crops such as wheat, barley and sarswan (mustard like oil seed). Phullan and Bhares are grown in places where the soil is too poor to grow other crops. In addition to this, four types of bean namely Mash, Mungi, Qulth and Red beans (Rajma) are grown there. Potatoes are



also grown in few farms. Production of apples, apricot (Khumani), walnuts, etc are produced as their other sources of income. The numbers daily wage are not so petite among Gaddi community. They also engage themselves to do shop-keeping. Some of them build up hotels and restaurants and earn heavy amount from tourists throughout the year. But very rarely cases, their recruitment are found in private and Government jobs.

Income

In generally, income indicates methods of raising the revenues which are needed for the functioning vast organization or small level like family unit. Income may be fluctuated in accordance with the situation. Sources of income also play a great role to generate revenues. It is noticed that Gaddi tribes mainly engage themselves in cattle farming and therefore, they are having many income sources such as sailing of milk, sheep, goats, cows, buffalos, donkeys and mules. They also earn by selling of wool and dried skin. Terrace cultivation is also practised by them to produce maize, millet, paddy, wheat,

barley, Mash, Mungi, Qulth and red beans (Rajma), potatoes, etc. They also produce different types of fruit like-apples, apricot (Khumani), walnuts, etc. Numbers of daily wagers are not so tiny among Gaddi people. Many of them depend on shop-keeping, hotels and restaurants and private and Government jobs and earn heavy amount. Their average income is approximately varied from 20,000/ to 1,00,000/.per month.

BASIC AMENITIES

House provides a better environment for living of individuals. It is functioned to effectively care of family members, accommodate new members through procreation or adoption, make social and emotional bondage among family members, socialize the children, educate the members about various norms of social control of its members, instruct them on the issues of production, consumption and distribution of goods and services, use of resources properly, etc.

Household Perspective

House is one of the basic needs of human after foods and clothes and type of house designates impression of human and their economic status. Throughout the Gaddi inhabited areas, plain ground is not found available. Areas are totally hill-locked and they use to create terrace on the slopes of hills for establishing their houses. Space is not so much and within this, Gaddis specially in rural areas build up typical mountain houses. They use various materials which are available in their locality. However, the traditional Gaddi house is classified as Katcha on account of the use of building materials such as bamboo, leaves, wood, stone, etc.

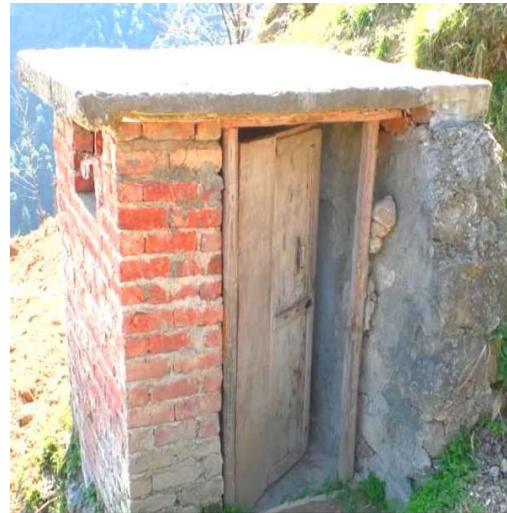


But it is noticed that most of the houses in urban areas are Pucca and sometime semi Pucca. Pucca houses indicate modern building whereas walls and floors are made of concrete materials. But semi Kacha houses are made of both Katcha and concrete materials. In rural areas, there are found available Kacha houses which are built up only by forest products. In most of the houses, beautiful wooden works are found there. Gaddis collect woods from their nearby forest to use it in houses. Compulsory, all houses are having oblique roofs to avoid weight of snow on the top. The houses are constructed very closely with other houses in order to use little space as possible. Due to paucity of space,

most of Gaddis use to build multi-storeyed houses having two or three storeys. Mostly, they use the space of ground floors for accommodating livestock, storing grains and vegetables, firewood and other domestic materials. This space is sometime used for social-cultural activities.

Bathroom and Toilet

Bathroom, toilet and drainage facilities fulfil the basic requirement of human beings. In one side, these facilities promote cleanliness for healthy living and in other side, it protects the individual privacy from open ground defecation. It is known that all the houses in urban areas and rarely in rural areas are having bathroom facility and they use it accordingly. It is also informed that Himachal Pradesh was declared open defecation free state on October, 2016. According to the study, all the houses in Gaddi community specially in urban areas are found to have individual septic toilets which are connected to an open drainage system. But such facilities are rarely found in rural areas. Sometime, Gaddi people prefer to dip or take a bath in river or lake and they use a holy pond for festival and ritual purposes. They also seem to enjoy bath under the natural waterfalls.



Sources of Water

Safe drinking water is very essential for all human beings. Availability of clean and purified water maintains good health and better environment. No doubt, Gaddi people are having opportunity of clean and purified water sources. It is informed that traditionally, they collect clean water from natural water falls, locally known as Naddu. Many natural water falls, created from uphill are randomly found available in different areas. Their women sometime collect water from nearby Ravi River. But nowadays, multiple sources of water are available



there and they access simultaneously. Many of the households use tap water which makes their life more convenient specially for the women. Purity of water in Gaddi areas ensure their health benefits.

Electrification

Formerly, electric connection was not available in Gaddi areas and they used firewood, lamp, earthen diya and sometime candle. Electrification programme specially in rural India is found to pass through several stages of improvement with appropriate intervention of Government. It is in reference that from 1988, Himachal Pradesh was working under a mega project for 100 percent electrification in all villages. However, the availability of electric connection and its use indicate better development in the area. Gaddi houses both in urban and rural areas are fully electrified in the present time. Even it is informed that due to continuous electric power supply, they do not need to use inverter. But some of the schools are still deprived from the proper electrification. Moreover, it may be stated that there, electricity is not used for cultivation purpose.



Availability of Other Facilities

In spite of Gaddi settlement on hilly tract, their areas are well developed and community people are availing so many facilities like- general store or market, road crossing many villages, transportation facility, post office, schools, primary health care centre or hospital, banking, etc. Markets in the areas include all kind of shops such as vegetables shops, books, clothes, groceries, pharmacy, jewellery, hotels & restaurants, etc. The markets remain open in seven days in the week. Moreover, there is also a provision of weekly market in different places. In block level, health care facilities are available. But health care is well equipped and fully



functional in sub-divisional level. Beside these, telephone exchange and mobile towers are also functioned there but cinema hall and theatre are not available.

SOCIAL ELEMENTS

All human beings prefer to live in society rather than alone. In the society, various units of social elements help them to learn society approved rules and norms. All rules and norms regulate the behaviour of the individuals. All elements represent the principles for interpersonal relationships, individual duties, obligations, etc. However, various social elements like-family, clan, kinship, birth, marriage, death, rules of inheritance of property, etc are considered as the fundamental agenda of a society.

Family

In all human societies, family is considered as a notion where members are mutually connected with each others. Family constitutes a distinct unity with each of individuals in order to make mutual cooperation and fulfil the needs of all members and also lead a peaceful collective life. It is the primary unit to provide social environment so that the child can be exposed to. In the context of the present study, it is noticed that Gaddi people prefer to constitute nuclear family whereas joint family structure is still existed in rural areas. Gaddi family consists of parents, offspring and elders. Their families are patriarchal in nature and father or elder brother is considered as the head of family. He



is empowered to play the role of decision making in any socio-economic matter. It is noticed that wife and daughters stay in house to take care of others while husband and sons are engaged to herd the cattle.

Clan

Clan is understood as a group of people descended from a common ancestor. It always claims descent from founding members or ancestors. Members of the clan ensure that they are having strong ties of devotion and sense among clan members. Elders of clan are respected as custodian of traditional law and members need to take permission from clan elders to come on marital alliance. Permission is also needed to take for planning and conducting marriage ceremonies. Clan also resolves the disputes related to land issues and marriage disagreements. It helps to protect its members from external attack.

However, Gaddi people are clan exogamous. It is informed that Nauala ceremony is organized there and nine clan members from Gaddis participate there. Gaddis are having many clans like- Nugtan, Banjaru, Ghangeta, Hafli, Kutreg, etc. They trace their ancestry through male line and they follow patrilineal clan system. Each clan carries different functions. Gaddis are proud to introduce their names along with surname.



Kinship

It is substantial that all societies use kinship as a basis for establishing social groups and for categorizing individuals. Therefore, kinship is considered as the most universal and fundamental relationships for all human beings. It is created on the basic ties of blood, marriage or adoption. Kinship is created based on blood which traces descent and it is called consanguineal kinship. Another is created on the basis of marriage, adoption or other links and it is called as affinal kinship. Kinships play very important roles in all human societies. Gaddi tribal people are the followers of Hindu religion and their most of the socio-cultural orthodox is related with Hindu norms. Both consanguineal and affinal kinship relations are existed among them. It is noticed that wives never call the names of their husbands, elder brothers of husbands and fathers of husbands. However, their kinship maintains unity, harmony and cooperation among relationships. These are the sets of guidelines for communication and interactions among them. It defines the rights and obligations of the family and marriage as well as the social system.



Birth

Under the process of delivery, a new individual is emergence from mother and it is understood as birth. Socio-cultural aspects related to pregnant woman, child birth and its celebration are varied from one to another community. It is known that a Gaddi woman

is called as 'Gaddan'. During the period of pregnancy, woman is prohibited not to go near the stream or forest. Woman is also restricted not to come out of house after sunset. The would to be mother is accommodated in a very closed room without having any ventilation. They try to protect her from the infection offlu. Nowadays, they avail to give birth both institutional and non-institutional (at home). Institutional birth is depended on the availability of hospital in nearby location. In case of child birth at home, the pregnant woman first of all is shifted in a cattle shed and keeps her there at least for ten days. At starting of her labour pain, the family members ask to the mid-wife (Dai) to conduct delivery.



During this time, newly mother is considered impure and she is given very light foods like- milk, fruits, Manda (Dosa), etc. On the twelfth day, the mother and her baby come out from the cattle shed and participate in occasion called 'Surya Namaskar'. On the day, they also celebrate 'Barowhla' a cultural programme with other relatives. After 21 days of child birth, they organize 'Gunter' worship for the blessing of god. Then the new mother is fed a mixture in liquid form which is made of Ganga Jal, milk, cow urine, ghee and curd for her purification. In celebrating birth practice, any gender issue is not registered there. They also express their pleasure by sacrificing goat to their deities. Many of Gaddis nowadays are going to abandon their traditional birth practices. They celebrate birth practices by availing the modern facilities.



Marriage

Marriage is very important social institution and it is practised in all the civilized societies. The civilized people do not think family life without marriage. Marriage helps to form a lawful union of a couple as spouses. It also confers the legal ability to the couple to marry each other, establish common agreement and give birth offspring. Marriage is functioned as

social activity to regulate sexual relation, reproduce offspring, provide legal parents to children, give economic security to women, ensure social security to women, increase man power, establishes joint fund, perpetuate kinship groups, etc. As per their customs, they are not permitted to marry outside the community. They also practise hypergamy form of marriage. It is known that there are many sub-groups among Gaddis and each of the group is having their social status. In hypergamy form of marriage, a person can marry with a spouse who is having higher caste identity or higher social status. In many cases, early age at marriage starting from 15 years agespecially for girls is registered. But they use to follow the national marriage ages like 18 years for female and 21 years for male. They prefer negotiation marriage where marriage is fixed by parents or uncles or grandparents or all of them. They send priest to the spouse family to confirm the marriage.



After confirmation of marriage, they celebrate Juth Ghudmai which means to organize a drink party. Gaddi marriage is attracted to rebuild the wedding rituals of Shiva and Parvati. Their ceremony is started with worships to all the gods-Brahma, Vishnu, the Kuldevata (the family god), Navgraha and Kumbha. All the rites and rituals are very similar to the Hindu marriage. It is also informed that they do not demand any dowry but they give furniture, utensils and other items to the couple from bride side. Gaddis prefer monogamy of marriage. In case of death of wife or husband, then they come on remarriage. Both levirate and sororate marriages are permitted among them. They most commonly practise Bata-Sata or marriage by exchange where a boy gets a wife in exchange for a girl married to his wife's brother. If there is any domestic violence, both the relatives of wife and husband try to mutually resolve it. But nowadays,

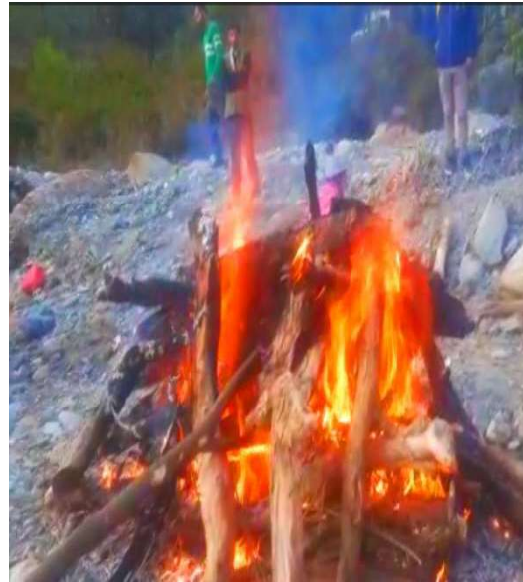


divorce among Gaddi is done by the legal method. Divorce is done on the ground of infidelity, lack of understanding with husband and other family members, etc. After divorce, a woman is permitted to marry by consulting with her parental family members.

Death

Death is considered as permanent disappeared by the will of Lord Shiva. Deaths among Gaddi community are mainly taken place due to the cause of different diseases, accidents, drinking of alcohol, incapability to survive at old age, etc. Most of Gaddi people follow the Hindu rites and rituals after death of family members. It is informed that they normally cremate the dead body after the death. Their

cremation place is fixed and it is always near to a river or stream. In case of death by infectious disease like-tuberculosis and leprosy, the dead body is buried in fixed grave. But the rituals after death of family members are somewhat different. It is known that first of all, they draw their ground with cow dung and then the bedding of the person whose death is going to be happened is spread. After that the person is placed on the bed directing head in north side and his



relatives give rice, wheat and maize in charity. The cow which is given in charity is called Betarni or Baita after the name of a stream. It is belief that the soul of the deceased person can cross the river or stream by catching the tail of cow. One rupee coin is also placed in his mouth.

However, the dead body is got bath. Then the dead body is wrapped with the decorated sheets and placed in the open courtyard. The women of the family go round the dead body three times called 'Tarai Pher Deena'. Gaddi women neither go to the cremation place nor they are allowed to do systematic 'Siapa (not complete bath). They expose their mourning only by weeping. The eldest son completes Pind-dan ceremony with the assistance of Purohit. The purification period is extended up to 13 days and during the period, family members, relatives and other members of deceased clan cannot drink alcohol and eat onion, garlic and meat. They are restricted to join in any kind of entertainment activities and to visit temple. After 13 days, relatives sacrifice a goat to the deities for the purification of soul.

Inheritor of Property

Gaddis are the members of patrilineal society. It addresses male line in which family membership as an individual derives from the male line and it is recorded through lineage of their father. Among them, male descendants come from father's line, his father, his father's father and so on. A hereditary condition spreads in a patrilineal way and it is passed from one's grandfather, through dad and finally to him. Gaddis are having movable properties like-jewellery, sheep, goat, cow, donkey, mule, etc and immovable properties such as land and house. The inheritance of property is passed through the male line in accordance with their locally recognized norms and it is known as Mundaband. According to the Mundaband, all



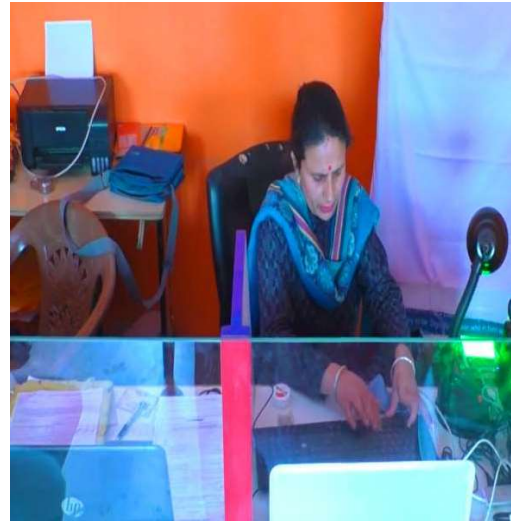
sons are having legitimacy to equally inherit the entire properties of their father after his death. Daughter has no right to get a share of immovable properties of her father. Sometime, they are considered to get very smallest part of movable properties. It is also known that even children whose mother has been divorced are not allowed to get any property of father. But nowadays, their traditional norms are being changed and in some cases, daughters inherit properties of the deceased father which shows the abolition of gender bias among Gaddis.

Status of women

Status of women is a term which describes actual situation of women in the society in the context of men. Gaddis belong to patriarchal society and naturally, there males play dominant role. In spite of this, women are not neglected and they are considered almost equal to man. During their childhood, there is no any discrimination in the issue of their rearing, fooding, clothing and schooling. But it



is informed that in many cases, marriage of girls are performed at early age. However after marriage, they are to shift to the families of in laws and take dual responsibilities. Firstly, they are to participate in household works and terrace cultivation. Specially in rural areas, the women walk long distance to collect wood, fruits, roots and tubers, lac, gums and leaves for self-consumption and for sale. Secondly, they give birth offspring and take care them. But they are still discriminated in some cases. As per their society approved norms, they do not have any right to get the properties of deceased fathers. In case of death of any family member, Gaddi women neither go to the cremation place nor they are allowed to do systematic 'Siapa' (not complete bath). Beside these, only the eldest son is having right to complete Pind-dan ceremony. It is also informed that Gaddi women are restricted to entry in the temples of male Gods. They do not have any role in their social and political spheres. Even they are totally extricated from any activity of their traditional village council. But nowadays, most of the women are going to be educated and mostly they are doing jobs in government and private organizations. Education is the base to immerge them from all types socio-cultural rigidity.

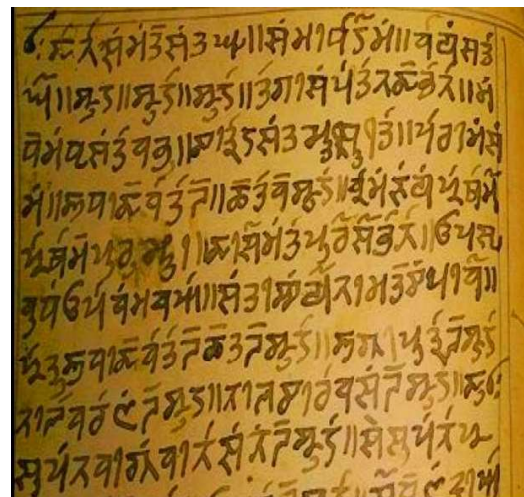


CULTURAL ASPECTS

Culture signifies the beliefs and practices of every human group of any society. Society or culture independently may not be existed and it is dependent on each another. Culture of Gaddi tribes is always having an impact on society and they grow with various components of particular culture. Their amusing cultural components include their local language, implements and utensils, traditional foods and drink, dresses and ornaments, fair and festivals, folk song and dance, art and crafts, etc.

Language

Language plays a great role in overall culture of every tribal society. But language of



Gaddi tribal community is somewhat complicated. It is informed that Gaddis are the descendants of the Aryans who settled down in Bharmour and its adjoining areas. Their areas are popularly known as 'Gaderan' which means 'the home of the Gaddis'. From starting, they speak their own Gaddior Gaddki or Gaddiyali or Bharmauri language and use Takri for writing. They also speak in Hindi and Devanagari is used for writing. But nowadays, Gaddi people rarely speak in Gaddiyali language and as a result, its popularity is coming down. In that context, this language is in endangered situation, stated by UNESCO (United Nations Educational, Scientific and Cultural Organization). It is also known that Takri was an official script of north and northwest India from seventeenth to twentieth centuries. Then slowly it was replaced by Devanagari.

Traditional Foods and Drink

Types of food and food intake in tribal societies are very much linked with common values and beliefs of their community people. Environmental aspects in order to make available varieties of food also play a great role to determine their selection of foods. Gaddis belong to traditional society and their perception is that traditional foods are very nutritional and these are having a long history of supporting health and satisfaction. They state that

traditional foods are simply prepared by using vegetables and fruits, legumes, nuts, seeds, curd, eggs, fish, poultry and meat. However, their diet includes maize bread (roti) with pulses, Babru, Mithdu, Chukh, etc. Gaddis are captivated with edible plants, stems, leaves, tubers, fruits, etc which are grown in their nearest forests or common land. As non-vegetable items, they consume dried meat and traditional foods which are known as Ladda, Juma, etc. They are interested



to drink tea and prefer Gur (molasses) as sweet item. Their drink includes Lugdi, Gudajni and Jhol (traditional wine) which are specially drunk to enjoy in fairs and festivals. They also enjoy Sur, a local beer and smoke Hooka. Their food intake is going to change due to the impact of globalization and modern lifestyle.

Implements and Utensils

Gaddi people still use traditional implements such as Kudal (spade), Hal (plough) and Jal-junga, Kail, Nadi, Vella, Jhontu (axe), sickle, etc. These instruments are mainly used for

household activities and agriculture purposes. The pastorals use big scissor and knife to cut the wools of sheep. Utilization of traditional stone called Sil-batta is still remained among them. They sometime use this implement for grinding raw rice, wheat, dal, etc. Sometime, they also grind vegetables and spices. Many utensils, made of aluminium, steel, silver, bronze, etc are used by Gaddi people. The bronze and silver utensils are very rarely used by few of them in special occasion like-festivals. Utensil use for eating food is called Tamsa (dish) among them. For cooking purposes, modern utensils like-Kadhai, Cooker, Patila, etc are used by them. Gaddis use bamboo made special type of cylinder shaped basket to collect food materials from their nearest forests. These utensils are called as Kird, Thalcha, Jada, etc. Uses of earthmen utensils are still existed specially in rural areas.



Dresses and Ornaments

Gaddi people are still fond of their traditional dresses. Men use to wear Ghaghara and Chola for upper body parts only while they put on pyjama to cover their lower parts. They also wear muffler around the throat and Dora (woollen belt) around the waist. The women wear Cholu, Doru, Choli, Rida (Dupata), etc. They also use sweater and shawl. At the time of weddings, both the spouses wear their traditional wedding dresses. It is informed that the groom wear Luancha, white pyjama and Gaddi shehra. In other side, Luanchadi, Cholu, Doru, Rida, etc are the dresses of the bride. Gaddis love to the woollen dresses which keep them warm in cold weather. Men also wear Himachali Topi (cap) on the head in a regular manner. They use special types of shoes, called Mocharu. These shoes are generally made of leather and they use it to walk through undulating hilly footpath for a longer period.



Gaddi people specially women are very much interested to use varieties of jewellery. This is not a matter of fact that all their ornaments must be made of gold or silver or bronze. They use ornaments which are made of other materials also. Most of the Traditional Gaddi ornaments are made of silver and skilled works are found over it. Their ornaments are the expression of peculiar motifs and designs. Although silver is taken into account as sacred ornaments in Gaddi community. Both men and women wear ornaments. Gaddi women are found to wear solely gold or silver made ornaments on both side of their nose. Other ornaments of Gaddi women include Dhod (necklace), Kante (ear ring), Chatta (waist ornament), Chandarhaar (neck ornament), Anguthi (finger ring), Chidi, Kulu, Gojru, Dodh Mala, Ranihar, etc. In Gaddi community, ornaments for men are Nanti, ring, necklace, finger ring, etc.



Traditional Dance, Music and Songs

Traditional dance, music and song are considered as important part of Gaddi culture. In one side, they practise it to continue their tradition and in other side, they entertain through its performance. Different types of traditional dance are still existed and all Gaddi people perform it in several occasions. Their traditional dance includes Dhangi, Dori, Ghurai, Dandra, Achnog, etc. The Dandra and Nachnog are performed by women while Ainchali is performed by men in wedding ceremony. They also perform Chhatradhi Jatar, one type mask dance.



Gaddis are also interested to sing various folk songs. Their folk songs are much concerned to describe many love stories, myth and emotion. Some of their traditional songs are titled as Sunji Bhonku, Phoolmu, Ranju, Drunaa, Musada Gayan, Ainchali and many others. Gaddis also perform specific songs for specific occasion. Men and women together perform group song like-Shuag Geetm, Ainchali, etc to celebrate marriage. In the occasion

of child birth, they use to sing Badhaai song. Their all festivals are celebrated with various folk songs such as Aya Basoya, Ram Geet, Ainchali, Dungi, Ghurchi, etc.

Ainchali is one of the most popular folk songs to gratify Lord Shiva. This song is also performed at wedding ceremony. It is mostly accomplished during the Naula ceremony. A unique point is that this song is generally sung by women in the house of unmarried girls and by men in the house of married couple. Sometime, Ainchali is performed with dance. In such a case, the singers and accompanied musicians sit in a semi-circle manner while the dancers perform dance with tune. Beside these, they also use various folk musical instruments, usually played at festivals and religious ceremonies. Their famous musical instruments are Turi, Dhol, Bansuri, Naagphini, Karnal, Naggara, Pohal, Chhanchal, Kanshi, etc.



Arts

Tribal life is very much concerned with their arts and culture. It is considered as a form of expression of notion. Art is not only a symbol to communicate merely the message but also it prompts the emotional reaction. Arts enabled to play great role for making aliveness the religious, historical or political matters. All tribes in the country are having more or less their indigenous tribal arts, crafts and other folk activities. Many of Gaddi people are so much experienced to draw the walls of their houses, make Rangoli on their courtyards, create varieties of pictures such as flowers, plants, birds, animals, mountains, etc. They also collect various herbal paints from their nearest forests and prepare different types of colour paint to design and decorate pictures.



Crafts

Economy of Gaddi community revolves mainly around the cattle farming. The side products of their sheep and goatfarming are hairs or wools and leather. They are having skills to use wools for making various well designed woollen jackets and other dresses. They also prepare waterproof lengthy jackets not only to protect from rain but also from extreme cold weather. Wools are used to make in different size which are locally known as Gardu, GardiorDodh. Different types of traditional Himachali shawl for both male and female are skilfully prepared by wools. Wools are also used to make Gaddi traditional dresses and Himachali cap. The woollen cloth is woven by handloom called Rachh. They also use goat hairs to make rope locally called as Thalch. Skins of goat and sheep are used to make bags called Khalri and rarely carpets called as Thobi. Many of them prepare woollen and leather materials for their own use only whereas some of Gaddis are professionally involved in such activities. Moreover, some of them prepare bamboo and wooden materials. Their earthen pots with attractive painting works are appreciable.



Fairs and Festivals

Fairs and festivals are integral part of Gaddi tribal people. Minjar fair in Chamba is a seven-day festival, started from second Sunday in the month of July. It is a kind of fair to pray to the god of rain for better harvest. They offer maize flowers, coconut, fruit and a few paddy tentacles to the God, Varuna. Nowadays, this fair is attributed to the name of Raja Sahil Verma who administered around 10th century. They organize Bharmaur Jatra Fair in Chamba in the month of August. It starts on the day of Janamashtmi and continues for six days. During the days, they worship different deities like- Hari Har, Nar Singh, Ganesh, Seetla Devi, et.al. Suhi Melais also worshipped in the month of April. There is a temple of Naina Devi and women



gather and worship their ancient goddess Naina, queen of Raja Sahil Verman. This fair may be extended up to 15 days. Besides these, they celebrate Mandi Shivratri Fair on the 13th night of Krishna Paksha for a period of seven days. They organize Nalwari Cattle Fair on the month of April for a period of seven days, Sui Mela in the month of Chaitra (March-April) for 15 days, etc. Traditionally, Gaddis are the inhabitants of the mountains and they claim to have the direct blessings and protection of Lord Shiva. Mani Mahesh, a snow-clothed peak near Bharmour which is also believed to be the abode of Lord Shiva. They are also believers of many other gods, goddesses and spirits who are worshipped at the family or community level.

They celebrate summer festival which is a 5-day long annual festival held in the month of June, Himachal Winter Carnival from 2nd January to 6 January, Pori Festival - a three-day festival which is significant for both Hindus as well as Buddhists during the 3rd week of August, Halda festival on the auspicious

occasion of Magha Purnima, etc. Traditional festivals of Gaddis are Sair Sankranti, Lohri, (Makar Sankranti), Patroru Sangrad, Dholru Sankranti, Basoya Sankranti, Shivratri, Jagra, Khanjiri and Holi. Patroru Sangrad is celebrated on 1st of Bhadon (August-September) month. Gaddi families sacrifice sheep or goats and organize community feast. They also celebrate these festivals with great enthusiasm. Rituals of festivals are seemed to



be changed over time because of modernization. But it is substantial that people from different communities all over India also come to participate in these festivals.

Folk Tales

Almost all tribal groups are having their own folk culture. As a part of culture, folktale is considered as folk story which is narrated generation by generation by tribal people. It is one kind of oral tradition where particular person present folk story and it is listened by many people. Folk story may be developed on different kinds of incidents, religious beliefs, evil spirit, myths, legends, love, etc. Folktales are still existed among Gaddi people. Few of the folk tales are stated as follow:

Sunni Bhunku

Sunni Bhunku is the immortal love story of Himachal Pradesh. Bhunku was a resident of Bhattiyat area under Chamba district of Himachal Pradesh while Sunni was inhabitant of Dowara Lahaul valley. Bhunku often went to Lahaul to graze his sheep and goats where he met with beautiful Sunni. Bhunku was so much addicted in love affairs with Sunni and he forgot to take care of his sheep and goats. During almost six months, he could not realise anything except love. Then Bhunku suddenly remembered his sheep and goats and at starting of winter season, Bhunku decided to leave Sunni and to return to his village. But before departure, he promised that next year, he would come to Dowara Lahaul to marry with Sunni and then the newly couple would return to Bhattiyat. But unfortunately, Bhunku and Sunni could not meet with each other and they sacrificed their life in remembering the memory of each other.



(सुन्नी भूंकू हिमाचल प्रदेश की एक अमर प्रेम कहानी है। भूंकू हिमाचल प्रदेश के जिला चंबा के भट्टियात क्षेत्र का रहने वाला था। वहीं सुन्नी लाहौल घाटी की रहने वाली थी। भूंकू अकसर अपनी भेड़ और बकरियों को चराने लाहौल जाता था वहाँ उसकी मुलाकात खूबसूरत भोटली सुन्नी से हुई और धिरे-धिरे दोनों के बीच दोस्ती हुई। फिर वही दोस्त प्यार में तब्दील हो गई। भूंकू सुन्नी के प्यार में इतना पागल हो गया था कि उसे अपनी भेड़ बकरियों की कोई याद नहीं रही थी। जब पांच छः महीने गुजर गए तब भूंकू को अपनी भेड़ और बकरियों की याद आई। सर्दी का मौसम शुरू होने पर भूंकू ने ये फैसला किया कि अब वह सुन्नी को छोड़कर अपने गाँव भट्टियात लौट जाएगा और जब वह अगले वर्ष दोबारा लाहौल आएगा तो सुन्नी को विवाह कर भट्टियात ले जाएगा। दोनों एक दूसरे से अलग क्या हुए फिर दोनों कभी एक दुसरे से मिल ना सके, दोनों ने एक दूसरे की याद में प्राण त्याग दिए।)

Kunju and Chanchlo

In Himachal Pradesh, there was a very popular couple-Kunju and Chenchlo. They loved each other. Even, they were unable to pass their time without seeing each other. Kunju belonged to the upper caste rich family. But the caste identity of Chenchlo was somewhat below category. Therefore, the villagers were very anguish and they did not



recommend this relationship. Father of Kunju were also acquainted with their relationship and got angry. As a reason of inferiority of caste identity, he and his other family members could not accept the inferior girl to marry with his son. Father Kunju tactfully denied to disassemble their relationship. He sent his son Kunju to get appointment in military academy to serve the country. Before going to the army, Kunju promised that after returning, he would come on marital alliance with Chenchlo. But before returning of Kunju, Chenchlo was got married with somewhere else by the efforts of her father. Chenchlo was discriminated on the issues of her caste identity and financial status and therefore, their love story was concluded with tragedy.

(कुन्जु और चंचलो हिमाचल प्रदेश के दो प्रेमी थे। कुन्जु एक बड़े घराने का लड़का था और चंचलो छोटे घर से संबंध रखती थी। दोनों एक दूसरे से इस कदर मोहब्बत करते थे कि एक दूसरे को देखे बिना रह नहीं पाते थे। हुआ कुछ इस तरह की, इन दो प्रेमियों की मोहब्बत से गाँव वाले नाराज थे और उन्होंने इनके प्यार को खत्म करने का भरपूर प्रयास किया। कुछ समय पश्चात अपने प्रयास में वे खरे भी उतरे। गाँव वाले ने ये बात कुन्जु के पिता को बता दी यह बात सुनकर वो नाराज हो उठे। उन्होंने उन दोनों को अलग करने की एक योजना बनाई। कुन्जु के पिता ने कुन्जु को देश सेवा के लिए फौज में भेज दिया। फौज में जाने से पहले कुन्जु चंचलो से वादा कर के गया था कि वो उससे शादी करेगा। लेकिन ऐसा होना सका, कुन्जु के आने से पहले ही गाँव वालों के सुझाव और समाज के दबाव के कारण चंचलो के पिता ने उसका विवाह किसी और के साथ कर दिया। बेचारी गरीब घर की चंचलो और उपर से उसकी छोटी जात की वजह से उसकी मोहब्बत का दम घोट दिया।)

Bhanai Ka Wazir

One day, the king of Chamba noticed a Gaddi shepherd who was grazing his cattle. The flock of sheep and goats were following the command of shepherd and the king was surprised to detect such types of skill. Immediately, the king expressed his interest on the issue of shepherd and then, he ordered to his soldiers to ask the shepherd for meeting. Accordingly, shepherd was asked to come in front of the king. First of all the king asked him to give his short introduction. Then gradually, he asked several other questions to the shepherd to test his vocabulary. The name of shepherd was Bhana and he was a resident of Bhanai. Then Bhana made satisfactory rejoinders of all the questions of the king. The king was very pleased and he



appointed him as Wazir in his administration. After sometime, there was a ruthless incident that Lahaula neighbouring king declared war against the king of Chamba. All ministers suggested the king that under the leadership of Bhana Wazir, they would win this war. Bhana was given responsibility to plan for winning the war. He said that he could win without any blood loss. He planned to use only fifty civilians and a lot of firewood for winning the war. Firewood was burnt on fifty hills by fifty counterparts in accordance with the instruction of Bhana. The soldiers of the opposition party could not understand the ruse of Bhana. They were worried by following the burnt fire on fifty hills and then they surrendered. Credit was given to Bhana Wazir for the winning of the war.

(एक दिन चंबा के राजा को एक गद्दी चरवाहा दिखाई देता है जो अपने मवेशियों को चरवाहा था। राजा उसके कौशल को देखकर हैरान रह जाता है। वह अपने सैनिकों को चरवाहे को बुलाने का आदेश देता है। सैनिक चरवाहे को राजा के सामने ले जाता है। राजा ने उससे उसका नाम और पता पूछा और उसके दिमाग का परीक्षण करने के लिए कई अन्य प्रश्न पूछे। उसने जवाब दिया कि उसका नाम भाना है और वह भनाई कर रहे वाला है। वह राजा द्वारा पूछे गए सभी प्रश्न के सही जवाब देता है। राजा ने उसके तेज दिमाग से प्रसन्न होकर उसे अपना वजीर नियुक्त कर दिया। कुछ समय बाद, लाहौल राजा ने चंबा के राजा के खिलाफ युद्ध की घोषणा की। मंत्रियों ने राजा से कहा कि वह भाना वजीर से इस युद्ध को जीतने में मदद करने के लिए कहें। भाना ने कहा कि वह बिना खून बहाए इस युद्ध को जीतेंगे। केवल पचास पुरुषों और बहुत सारी सूखालकड़ी की सहायता से वह युद्ध जीत जाता है। अंत में भाना वजीर ने युद्ध जीतने के लिए बल के बजाय अपनी बुद्धि का इस्तेमाल किया। उन्होंने बहुत पहाड़ियों पर सूखालकड़ी जलाई। नीचे की ओर से ये दृश्य पर जलाऊ लकड़ी एक विशाल सेना के भांती पृथीत होती है। लाहौल का सेना ये दृश्य देख कर डर जाता है और चंबा की सेना के सामने आत्मसमर्पण कर दिया। युद्ध में विजयी होने का श्रेय भाना वजीर को दिया गया।)

Youth Dormitory

Youth dormitories are considered as the shelter for the youth where they can be accommodated to perform cultural activities and exchange information. Every tribal community is having such type of youth dormitory and they use this shelter to learn skills of hunting, cultivation, crafting and other socio-cultural activities. Therefore, youth dormitories are a phenomenon as traditional institutions among all tribal groups. But nowadays, youth dormitories among many tribes are declining to defunct with the advent of modern educational institutions. It is informed that formerly, youth dormitories were existed in Gaddi inhabited areas. There, both adolescent boys and girls used to halt under the supervision of elders. They exchanged information and young groups borrowed



knowledge and skills from elders. They learnt the methods of hunting-gathering and fishing activities. They listened folklores and performed dancing, singing, storytelling, playing of musical instruments, etc. Selection of bride and groom were also accomplished there. But nowadays, dormitories in remote villages are hardly available. Instead of dormitories, young generation are participating in formal educational system.

RELIGIOUS BELIEFS AND PRACTICES

Every tribal community is having religious beliefs and practices which are often reflected in worshipping of ancestors or worshipping of spirits. Among them, religious myth, belief, religious value and religious action are integrated with socio-cultural activities. They manifest their religious beliefs and practices through celebration of rituals. Gaddi tribal groups are very much fond of their religion. They believe that Lord Shiva and his subordinates reside on Mount Kailash. They also believe that the sacred soil of Bharmour region is having appreciation as Shiv-Bhumi and they consider themselves as devotees of Lord Shiva. Therefore, they celebrate Maha Shivratri in the month of Phalgun or February-March according to the Vikrami calendar. Beside this, they worship their local deities. Moreover, they celebrate Halda festival in Maghe Purnima. Traditional festivals of

Gaddis are Sair Sankranti, Lohri, (Makar Sankranti), Patroru Sangrad, Dholru Sankranti, Basoya Sankranti, Jagra, Khanjiri, Holi, Patroru Sagrand, etc in different times throughout the year. Almost in every festival, they sacrifice goat or sheep to their gods for enormous blessing. If there is sprinkling water on the sacrificed animal and the animal shivers visibly, then it is confirmed that worship is successful. They believe both pure and impure souls. They claim that if soul is



pure, it may become benevolent. However, the sacrificed meat is then served to all participants of the ritual. It is also known that all religious activities are organized by the Chela who is selected traditionally. The subordinates of the Chela are known as Charpatnath and priest.

ENVIRONMENTAL ASPECTS

Environment indicates all living and non-living elements, directly or indirectly impact on human life. It indicates all animals, plants, water, land, forests, rocks, air, sunlight, etc. All human beings are always depended on environment. Gaddi tribal groups are very lucky that they inhabit on foot hills of Himalaya and they receive full advantages of Himalayan rich environment. They pass their life through environment friendly relation. It is noticed that Gaddis are addicted to build their houses on the hills inside the forest. Different types of plant and giant tree are found available in their forests. Dangerous animals are also noticed throughout their forests. They get fresh air and clean water of water-falls, lakes and rivers and pleasant weather from nature. Their traditional occupation is based on the forest products. They practice terrace cultivation and collect fruits, roots and tubers, lac, gums and leaves, fire woods, etc for their own purposes and for sale. They also collect herbal medicinal plants from their forest. Such pleasant weather and the availability of forest resources encourage them for the engagement of cattle farming occupation and many of Gaadis adapt to the semi nomadic life with different cattle. They understand the important of environment for the pleasant life and therefore, they do not hunt any animals. They collect only the dried woods for fuelling. They also preserve water by constructing small water bodies. Their large participations are accomplished in plantation programmes which are organized every year by different organizations.



HEALTH PRACTICES

It is quoted here that health as 'a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity' (WHO). Nowadays, it is globalization and people are inter-connected with world communities and they are aware from all impediments such as socio-cultural, financial, physical and educational situation. Physical disorder is reflected as a vital problem for all human beings living in different societies. Population groups of India including various tribes are suffering from demographic, socio-economic and health transformation. They suffer from triple burden of diseases like-communicable, non-communicable diseases and malnutrition. But each tribal community is having different concepts on the issues of health and illness and in various ways, they

deal with diseases by using their indigenous medicines or healing practices. Gaddi tribal groups inhabit in the Himalayan geographical regions and they are surrounded with greenery which creates a suitable environment for their health.

Most of them are physically fit. But in case, they are affected by any disease, they receive herbal medicines from their traditional healers. The remote villagers still believe

Jhaad-Poonkh technique to cure from diseases. Nowadays, primary health centre and hospital are available in every area and specially the educated Gaddis avail modern healthcare facility and trust the allopathic treatment. They also practise yoga to become physically fit. As example, some common diseases among Gaddis are identified as cold and flu, blood pressure, diarrhoea, stomach problem, headache, etc. They use various herbal medicines for treatment like-Dhasad



for chicken pox, Kadupatrish for jaundice, Heet- taap for fever, Kakad Singi for cough, etc. Gaddi people are having faith on Lisa Jari

which is taken for improving nutritional status. They are so much conversant to use various ethno medicinal plants which are found available in their nearby forests. Some of the ethno medicinal plants are also used for the treatment of various physical problems such as Hapdotri for Teeth pain, leaves of Kunthal for cleaning the stomach, Kalai, Zeera, Napalu and Tulsi for cough and flu, Brahmi plant for enhancing brain function,



reducing inflammation, preventing anxiety and stress, etc.

SPORTS

People of Gaddi tribal regions play many sports. Some of their traditional sports are still practised by them. These traditional sports are played during the traditional holidays or the national calendar holidays. But such sports are nowadays organized as at the eve of ethno-cultural festivals and competitions. Tribal folk groups perform these

sports to enjoy various events and festivals. Trekking, locally called Thoda, Ghada Fod, Kho-Kho, Hide & Seek, etc are considered as their important sports. It is also informed that nowadays, Gaddi people participate in cricket, volleyball, Badminton and other tournaments. It is substantial that the uneven hilly tracks of Himalayas make difficult to play sports like- cricket, football and others. They are inspired by watching these sports at television and they also look at the athletes who win medals specially from Himachal Pradesh for the country. National women cricket player Nancy and State volleyball player Pankaj are the inspiration for them.

POLITICAL ORGANISATION

As like as other tribal communities, Gaddis are having their own traditional political organization which constitutes an important role in specially their socio-cultural activities. This traditional political organization is used to function under another supreme political body which was constituted by the then King of Chamba. It is known that formerly, Gaddis had a political body which was directed by the King. All the people were known as subjects who carried out the orders of the King. The King used to appoint royal representatives to execute his rules and regulations over the subjects. Chad, Likhnara, Darbail or Darbyal or Ugrakar, Mukadams, Batwal and Jutiar were appointed as active members in this political body and they were given responsibility to maintain laws and orders. This political body was called by various names such as Bradari, Kamdar, Panchi, etc. The State Chamba at that time was divided into five Nazarat and Bharmour sub-tehsil was one of five. Formerly, this political system was widespread over Gaddi community but now, it is almost defunct with the appearance of modern political system. The study reflects that at the present state, there is modern political organisation called Gram Panchayat. The governing members are democratically elected by general people. The governing members include Pradhan, Sarpanch and Panch. It is informed that Gaddi people solve their socio-cultural disputes at village level while development activities are done by the modern political organisations.



EDUCATION

Education is well-defined as the procedure to acquire knowledge. It is a purposeful activity to achieve definite aims like- transferring knowledge, nurturing skills, characterising traits, etc. Its aims can consist of understanding, rationality, kindness, honesty and so on. It provides capacity to the people to be skilled, to differentiate good from bad, to encourage for growth and development, to get better job, to shape an ideal society for living with rights, laws, regulations, etc. Education grows self-belief which can help to open one's inner potentiality. It shows the path of self-discovery, describes the meaning of life, etc. Therefore, education is considered as a fundamental issue for all.

Education Scenario in Gaddi Areas

Gaddis introduce themselves as cattle farming tribal groups of Himachal Pradesh. In spite of this, large numbers of them are connected with the formal educational system and they send their children to schools. Under the present study, various schools of Gaddi tribal areas in Bharmour sub-division were visited and data related to school infrastructure, teaching-learning process, role of community people, etc. were collected from headmasters, teachers, students, parents and SMC members. The present educational scenario in Gaddi areas is as follows:

Views of Headmasters

-Due to non-availability of plan land, all the school buildings are constructed on the hilly tracks and schools are always endangered of landslides. Very rarely cases, schools are having playground facility. Within the short space, school buildings are developed mostly attaching with residential buildings of community people and hence, boundary wall for schools are not required.



-All the schools are having drinking as well as washing water and toilet facilities. Electricity facility is not available in many schools and they avail the sunrays, coming from the windows for lighting. The schools are also lacking the medical facility but first-aid kits are available there.

-Most of the schools are located on the top hill and some of the schools are connected with concrete roads. Development schemes of Himachal Pradesh Government reflect that the roads to go to the remaining schools in various regions are planned to be concretized very soon.

-Disabled children rarely found available in some schools. Ramps and handrails are available there but unfortunately, both teaching-learning materials and the trained teachers for disabled children are almost nil.

-Numbers of teachers in schools are not sufficient as per requirement. It is also informed that few schools are running with only one teacher. In most of the schools, Pupil Teacher Ratio does not meet with the standard of RTE Act, 2009.

-Most of the teachers in school belong to Gaddi community and their appointments are permanent. It is also informed that in some schools, numbers of teachers are not enough and there, local educated people are teaching as voluntary service.

-All the schools are having SMC as per RTE Act, 2009. SMC members help to all development activities whereas their less interest is reflected on academic matter.

-Teachers training programmes are occasionally organized on pedagogical issues and health aspects. But training programme is not organized on special teaching-learning provisions for the children with special needs.

-SMC members and some Parents or Guardians support for implementation of CCE and many other evaluation programmes.

-Each school is having a complaint box and committee is being set up to look after and solve grievance of the children.

-It is informed that all parents desire to send their children in schools regularly. Teachers organize meeting with parents or guardians every month. The agenda of the meeting is to discuss on the performance of their children.

-In case of drop out matter, teachers try to bring back children to school through the meeting with parents and students.

-Local Community under the leadership of SMC helps to improve the school infrastructure facilities by providing different materials like-Bench, Chairs, Books, etc.

-Many of the schools are having library facility for the students. But only few of the schools are facilitated with computers and internet access.

-In all schools, Mid-day meal programme is available with different menu for each day.

Views of Teachers



-Study reflects that as per RTE Act, 2009, most of the Primary and Middle schools in Gaddi inhabited areas are facing shortage of teachers.

But almost all the teachers are working permanently while some of the teachers are working voluntarily.

-But all the permanent and voluntarily teachers are from the locality and they know local Gaddi language. But due to the lack of teachers, they are unable to carry curriculum load.

-Classroom instructions are accomplished with both local Gaddi and Hindi languages.



Their local language is very much helpful to understand the concept of students. But English language is rarely used by them.

-Mostly, they claim that they carefully discuss all contents of every chapter for clear understanding of the students and frequently ask questions to check their understanding status. They also encourage the students to read other supportive materials, available in their school library and to do homework.

-Teachers mostly use different types of teaching-learning materials for better understanding of students.

-Teachers encourage students to participate in group activities, promote individual works and understanding, use different materials from different sources, interact with the students for checking their understanding, etc.

-Before starting next lesson, teachers ask questions to the students to check their understanding whatever they learnt in previous lesson.

-In between or at the end of classroom discussions, teachers ask questions to the students in the context of their today's learning and whether they have any doubts.

-Teachers rarely use audio-visual materials to support their teaching and better understanding of students.

-Teachers encourage students to participate in paper-pencil test for improving their writing skills, participate in quiz programmes, etc.

-Teachers also use local arts and crafts, folk song, music, dance, storytelling and folktales to grow interest in learning of students, to encourage them for their creativity and also familiarise them for their own community culture.

-Many teachers claim that they got computer related training from local institute and now, they are capable to use of technology for teaching in the classroom. Even many teachers are having knowledge of computers for searching, sending and receiving emails, downloading and uploading materials, using of social network, organizing online meetings, etc.



-Only middle schools are equipped with the computers facility but due to lack of sufficient numbers of computer and poor internet connectivity, students do not get this facility.

-Parents Teacher Meeting are organized in every month to discuss the educational perspectives such as improvements in reading and writing skills, concept understanding, the attitude of students towards learning, punctuality, maintaining of discipline, etc.

-Dangerous of landslides are attributed as the cause of damaging infrastructure which create teaching-learning problems in some of the schools.

Views of SMC

-All studied schools are located in Gaddi areas and naturally, Gaddi people are nominated as SMC (School Management Committee) members as per rules. Representatives of SMC look after all school related activities.

-Some of the SMC members are not very much aware of their actual duties. In generally, they look after the lesson plan, pedagogical issues and other classroom issues in schools.

-SMC members sometime monitor many other activities such as punctuality of students and teachers, meetings with parents or guardians, progress of students, etc.

-They use to focus on school infrastructure facilities such as school building, furniture in the classrooms, boundary wall and gate of school premise, sports facilities, etc. and to involve purchasing teaching-learning and sport materials.

-In school premise, there are insufficient arrangements of purified drinking water and contaminated toilet facilities. SMC members sometime look after cleanness of school, clean and purified drinking water, functioning of toilets, mid-day meal, etc.

-Electric connection and medical facility for students and teacher are not available in many schools. SMC members try to make available all such facilities.

-They also inform that still, ICT facilities are not installed in many schools. The main reason behind non-availability of ICT facilities is insufficient fund. Continuous efforts are also made by SMC membersto release fund for installing all these facilities.



-SMC members are sometime trained by state education department to inculcate about their roles and responsibilities to promote school education.

-Dropout of students is usually not done and therefore, SMC members focus on the developmental activities, appointment of voluntary teachers, etc.

-SMC members ensure the enrolment and retention of all children coming from the neighbourhood in the schools and monitor the non-academic burden of teachers.

Views of Parents

Gaddi people are mostly found sincere to give priority for the education of their children. But they do not have enough time to actively monitor their school going children. In spite of this, some of them look after all teaching-learning activities of their children. They examine day to day activities done in classroom and check the assigned homework. Sometime, they also contact with the teachers to know the performance of their children. In few cases, parents go out for working and they reach their children to school and pick up them after the work.

-It is informed that Anganwadi is the best for early education and most of their children received the pre-school education from there.

-Most of the parents are satisfied with the performance of teachers. They seem to be very positive to forward their remarks that teachers are having attention to their children. They sometime explain critical curricular areas with the help of tribal folk tales, songs, etc.

-Parents claim that they use to adviceto their children to avoid any types of child abuse,bullying or threatening, smoking and drug abuse activities. They also deny that their children are facing any discrimination in schools.

-PTM (Parents Teacher Meeting) isheld once a month and mostly, they attend the meeting. They discuss about the educational progress of their children.

-Some of them appreciate to the teachers that during Covid-19, off line classes were banned and teachers were so much active to send e-materials to the students by using social media.

-They also took initiative to deliver the raw materials of Mid-Day Meal to the students during Covid-19 period.

-Few of the parents are aware to the RTE Act, 2009 and they remark that numbers of teacher are not sufficient as per Act.



Classroom Observation

Classroom observation encompasses observation of teaching-learning activities in various classesduring classroom teaching in different level of schools. The main concerns of classroom observations are stated in the following manner:

-Content Delivery Strategies:Observations reflect that most of the teachers are well prepared for classroom teaching and they are enabled to create conducive environment for the learningof students.Voice of teachers in classrooms is clearly audible to the students.Content delivery is varied from slow to moderate. Their body language exhibits that they are knowledgeable and they are discussing so much to clear the content area. They try with their best to explain contentsand students areenabled to understand. Teachers also encourage the students to ask questions, if they are having any doubts. But few of the teachers use the



blackboard to write main points, draw pictures, solve specially mathematical problems, etc. But there is not found to use any educational kits or any other teaching-learning materials for the better understanding on the topic. At the end of classroom teaching, teachers ask the questions and also clear their doubts if any.

-ICT-based Classroom Teaching: Many of the schools are having the ICT (Information and Communication Technology) facility. But the internet connectivity is very poor there. Computers are mainly used for office works while computer based learning facility is received by the students in only few schools. Very few teachers rarely use mobile phone to accumulate the e-materials and use it to support classroom teaching as well as to give learning benefits to the students.

-Students' Engagement: Very rarely cases, teachers try to engage the students in teaching-learning processes. In continuation of classroom teaching, teachers ask questions to the students to check their understanding or level of understanding on particular content. Students are also engaged to present folk activity to support curricular areas for better understanding. Homework is also an important activity to engage students. They



also encourage the students to ask question to know many more. Moreover, they sometime receive opinions from students on particular activity.

-Use of Language for Classroom Transaction: Teachers mostly use Hindi for classroom transaction. But few of the teachers use both Hindi and rarely English as medium of classroom teaching. If there are any understanding problems of students, they use their local language as medium of classroom instruction. Their folk tales are sometimes used to explain particular content. But all their textbooks are written both in Hindi and English languages.

-Management of Classroom and Implementation of Curricular Activities: Study reflects that many teachers are intended to use their valuable time for teaching children in a proper way. Therefore, they continuously follow up the activities of students and understand their attitude. Keeping in view, they mix up with the students, manage them and teach them very smoothly. Sometime, teachers tell stories related with curriculum or outside of the curriculum to attract the attention of students towards classroom activities. Sometime,

teachers also engage students to present tribal folk tales or practice traditional games and side by side create a very favourable atmosphere to learn curricular areas.

-Evaluation of Students' Performance: Teachers evaluate students' performance in different ways. At the time of their classroom teaching, they frequently ask questions to the students. They try to know whether students are enabled to understand the concept. Further, at the end of classroom discussions, some of the teachers ask questions to evaluate students' performance. They also conduct written test and give assignments to the students in order to evaluate their performance.

-Praiseworthy and Undesirable Features: At the time of classroom teaching, maximum efforts of some teachers are made to explain the contents very critically. But they rarely use blackboard and chalk to explain the matter. During classroom teaching, graphic, chart or map is not found to use by them. It is also noticed that sometime, their pace of content delivery is very fast and students face problem to understand it. Many teachers do not ask any question to the students in the context of evaluation.

-School Environment: Most of the schools are established very closely with residential houses on the terrace of big hill. It is forest based region and therefore, environment is very pleasant. School infrastructure is sufficient but numbers of teacher are not adequate as per the numbers of student. Drinking water, toilet, very small book library, etc are available in almost all schools. Electric facility is not found available in many schools. Computer sets with internet facility are available but its use in some schools is limited only for teachers. First aid box is found in every school but other medical facilities in the schools are totally nil. All these are having somewhat negative impact to create an ideal teaching-learning environment. But overall school environment is quite satisfactory for teaching-learning.

-Monitoring of School Provisions: It is noticed that the community members are not interested to monitor the school provisions. Sometime, they come to know details about the educational performance of their children. They also visit schools to participate in PMT meeting and there, they raise the issue of educational performance of their children. SMC members are also not so active but they use to come schools and monitor the school provisions sometime.

-Human Resources: Every school is having school building, facility of drinking water and toilet separately for boys and girls. Playground is hardly available in schools but electric connectivity is not accessible in almost all schools. Computer laboratory is not found in many schools whereas few of computer facility with internet are found available only for

office use. Non-teaching staff is not appointed while the student-teacher ratio is not found according to the RTE Act, 2009. Many schools are having insufficient teaching staff and there, schools take service from volunteer for teaching student in different classes.

FINDINGS OF THE STUDY

Gaddi tribes are considered as the native groups, inhabiting mainly in Chamba and few other districts of Himachal Pradesh since long back. All of them inhabit in hilly-forest regions and their villages are mostly connected by undulating hilly footpaths. Traditionally, they live in hilly-forest and depend on forest products and cattle farming for their survival. Still, they are socio-economically backward community. But slowly, they are improving themselves and dependency on forest products is gradually changing by other occupations.

Economic Pursuits

-Cattle farming or pastoralism is their traditional occupation and many of them are very pleased to engage themselves in cattle farming and earn their livelihood.

-They primarily rear sheep and goats not only to fulfil their needs of milk and meat but also to earn their lion part by selling milk, cattle directly, their wool and dried skin.

-They also domesticate donkey and mule and use them to transport building materials and other necessary goods and earn amount.

-Terrace farming is practised by them to grow several types of Kharif and Rabi crops. They also produce apples, apricot (Khumani), walnuts, etc and by selling these fruits, they earn amount.

-The numbers daily wagers are not so petite among Gaddis. They also engage themselves to do shop-keeping. Some of them are attached with the profession of tourism and they earn by building up hotels and restaurants. But very rarely cases, they are serving in private and Government sectors.

Basic Amenities

-Gaddi inhabited areas are totally hill-locked and they use to create terrace on the slopes of hills for establishing their houses. Gaddis in specially rural areas build up typical mountain houses. They build up their houses by the use of various materials like-bamboo, wood, leaves, etc which are available in the locality.

-In urban areas, Pucca and sometime semi Pucca houses are made and the beautiful wooden works are found there. Compulsory, all houses are having oblique roofs to avoid

settling of snow on the top. Their houses are constructed very closely with other houses in order to use little space on terrace.

-All the houses in urban areas and rarely in rural areas are having bathroom and toilet facilities which are connected with open drainage system.

-No doubt, Gaddi people are having opportunity of clean and purified natural water sources. Many of the households use tap water while some of them collect clean water from natural waterfalls, lakes, rivers, etc specially in rural areas.

-Gaddi houses both in urban and rural areas are fully electrified in the present times and they do not need to use lamp or inverter.

-Nowadays, they are having facilities of general store or market, concrete roads in almost all the villages, transportation facility, post office, school, primary health care centre or hospital, banking, etc in close proximity.

Social Elements

-Gaddi people prefer nuclear families whereas joint family structure is also existed in rural areas. Their families are patriarchal in nature. Their family consists of parents, offspring and other elders. Father or elder brother is considered as the head of families.

-Clans play a great role among Gaddis. They are having many clans like- Nugtan, Banjaru, Ghangeta, Hafli, Kutreg, etc. They follow patrilineal clan system and they are clan exogamous but tribal endogamous.

-Both consanguineal and affinal kinship relations are existed among them. Wives never call the names of their husbands, elder brothers of husbands and fathers of husbands. It defines the rights and obligations of family.

-During the period of pregnancy, woman is restricted in particular room and she is not allowed to go near the stream or forest till her delivery. In rural areas, delivery of pregnant woman is done at home by the help of midwife. But nowadays, delivery of pregnant woman is also accomplished at hospital.

-They practise hypergamy form of marriage where a person can marry with a spouse who is having higher caste identity or higher social status. Early age at marriage starting from 15 years age is registered in many cases among them. They prefer negotiation of marriage in accordance with their social norms.

-Gaddis prefer monogamy of marriage but polygamy and remarriage are also organized in special cases. Both levirate and sororate marriages are permitted among them. But nowadays, divorce among Gaddis is done under the legal methods.

-Deaths among Gaddi community are mainly taken place due to the cause of different diseases, accidents, drinking of alcohol, incapability to survive at old age, etc. Most of Gaddi people sometime follow the Hindu rites and rituals after death of family members. They normally cremate the dead body and their cremation place is fixed near to a river or stream. In case of death by infectious disease like tuberculosis or leprosy, the dead body is buried in the fixed place.

-The purification period is extended up to 13 days and during the period, family members, relatives and others of deceased clan cannot drink any alcohol and eat onion, garlic and meat. After 13 days, relatives sacrifice a goat to the deities for the purification of soul of deceased person.

-Gaddis are the members of patrilineal society and hereditary is passed from one's grandfather, through dad and finally to him. Gaddis are having both movable and immovable properties. Only immovable properties are passed through the male line in accordance with their locally recognized norms.

-After death of father, daughter has no right to get a share of immovable properties of her father. But sometime, they are considered to get very smallest part of movable properties.

-Gaddis belong to patriarchal society and there, naturally males play dominant role. In spite of this, women are considered as almost equal to men. During their childhood, there is no any discrimination in the issue of their rearing, feeding, clothing and schooling.

-But in many cases, marriage of girls is performed at early age. However after marriage, they are to shift to their in laws families.

-Women are to participate in household works and terrace cultivation and to collect forest products. They give birth offspring and rear them. As per their society-approved norms, they do not have any right to get the properties of deceased fathers.

-Gaddi women are restricted to entry in the temples of male Gods. They do not have any role in their social and political spheres. But nowadays, most of the women are going to be educated and mostly they are doing jobs in government and private sectors.

Cultural Aspects

-Gaddis speak their own Gaddi or Gaddi language and use Takri for writing. They also speak Hindi and Devanagari is used for writing. But nowadays, they rarely speak in Gaddi language and as a result, its popularity is come down.

-Traditional foods of Gaddis are very nutritional and these are having a long history of supporting health and satisfaction. Their traditional foods are simply prepared by using vegetables and fruits, legumes, nuts, seeds, curd, eggs, fish, poultry and meat.

-Their diet includes maize bread (roti) with pulses, Babru, Mithdu, Chukh, etc. As non-vegetable items, they consume dried meat and traditional food which are known as Ladda, Juma, etc.

-They love to consume tea and prefer Gur (molasses) as sweet item. Their drink includes Lugdi, Gudajni and Jhol (traditional wine) which are consumed specially at fair and festival times. They also enjoy Sur, a local beer and smoke Hooka.

-Gaddi people still use traditional implements such as Kudal (spade), Hal (plough), Jal-junga, Kail, Nadi, Vella, Jhontu (axe), sickle, etc. Utensil use for eating food is called Tamsa (dish) among them. For cooking purposes, modern utensils like Kadhai, Cooker, Patila, etc are used by them. Uses of earthen utensils are still existed specially in rural areas.

-Traditionally, men use to wear Ghaghara and Chola for upper body part only while they put on pyjama to cover their lower part. They also wear muffler around the throat and Dora (woollen belt) around the waist. Men also wear Himachali Topi (cap) on the head in a regular manner.

-The women wear Cholu, Doru, Choli, Rida (Dupata), etc. They also use sweater and shawl. At the time of marriage, groom wear Luancha, white pyjama and Gaddi Shehra. In other side, Luanchadi, Cholu, Doru, Rida, etc are the dresses of the bride.

-Ornaments of women include Dhod (necklace), Kante (ear ring), Chatta (waist ornament), Chandarhaar (neck ornament), Anguthi (finger ring), Chidi, Kulu, Gojru, Dodh Mala, Ranihar, etc. Ornaments of men are Nanti, ring, necklace, finger ring, etc which are made of silver, rarely gold, brass, etc.

-Different types of traditional dance are still existed and all Gaddi people perform it in several occasions. Their traditional dances include Dhangi, Dori, Ghurai, Dandra, Achnog, etc. The Dandra and Nachnog are performed by women while Ainchali is performed by men in wedding occasion. They also perform Chhatradhi Jatar, one type mask dance.

-Gaddis are also interested to sing various folk songs such as Sunji Bhonku, Phoolmu, Ranju, Drunaa, Musada Gayan, Ainchali and many others. Men and women together perform group song like Shuag Geetm and Ainchali to celebrate marriage. In the occasion of child birth, they use to sing Badhaai song. Their all festivals are celebrated with various folk songs such as Aya Basoya, Ram Geet, Ainchali, Dungi, Ghurchi, etc.

-Ainchali is one of the most popular folk songs to gratify Lord Shiva and it is mostly performed during their Naula ceremony. They also use various folk musical instruments, usually played at festivals and religious ceremonies. Their famous musical instruments are Turi, Dhol, Bansuri, Naagphini, Karnal, Naggara, Pohal, Chhanchal, Kanshi, etc.

-Many of the Gaddi people are so much experienced to draw on the walls of their houses, make Rangoli on their courtyards, create varieties pictures such as flowers, plants, birds, animals, mountains, etc.

-Economy of Gaddi community revolves mainly around the cattle farming. The side products of their sheep and goat farming are hairs or wools and leather. They are having skills to use wools for making various well designed woollen jackets in different sizes. Wools are also used to make blankets which are locally known as Gardu, Gardi or Dodh.

-Different types of traditional Himachali shawl for both male and female are skilfully prepared by wools. The woollen cloth is woven by handloom called Rachh. Moreover, some of them prepare bamboo and wooden materials. Their earthen pots with attractive painting works are appreciable.

-Traditionally, Gaddis are the inhabitants of the mountains and they claim to have the direct blessings and protection of Lord Shiva and other deities. As a part of their culture, they participate in different fairs and celebrate various religious festivals. Minjar fair, Bharmaur Jatra fair, Suhi Mela and others are organized in different times. Traditional festivals of Gaddis are Sair Sankranti, Lohri, (Makar Sankranti), Patroru Sangrad, Dholru Sankranti, Basoya Sankranti, Shivratri, Jagra, Khanjiri and Holi. Rituals of festivals are seemed to be changed over time because of modernization.

-As a part of culture, folktales are prevalent among Gaddi people and these tales are developed on different kinds of incidents, religious belief, evil spirit, myths, legends, love, etc. They orally narrate these tales generation by generation.

-Formerly, youth dormitories were existed in Gaddi inhabited areas to halt boys and girls under the supervision of elders, exchange information, borrow knowledge and skills from elders, listen folklores and perform dancing, singing, storytelling, playing of musical instruments, etc. Selection of bride and groom were also accomplished there. But presently, youth dormitories in remote villages are hardly available. Instead of dormitories, young generation is participating in formal educational system.

Religious Beliefs and Practices

-Gaddi tribal groups are very much fond of their religion. They believe that the sacred soil of Bharmour region is having appreciation as Shiv-Bhumi. They celebrate Maha Shivratri, Halda, Sankranti, Lohri, Patroru Sangrad, Dholru Sankranti, Sankranti, Jagra, Khanjiri, Holi, Patroru Sagraud in different times. Almost in every festival, they sacrifice goat or sheep to their gods to receive bless from them.

-All religious activities are organized by the Chela who is selected traditionally. The subordinates of the Chela are known as Charpatnath and priest.

Environmental Aspects

-Gaddi people feel very lucky because they inhabit on the foot hills of Himalaya and they receive full advantages of Himalayan rich environment. They pass their life through environment friendly relation. Gaddis are skilled to build their houses on the hills inside the forest. Their forests are covered by different types of plant and giant tree. Dangerous animals are also found available in their forests.

-They get fresh air and clean water of water-falls, lakes and rivers and pleasant weather from nature. Their traditional occupation is more or less based on the forest resources. They practise terrace cultivation and collect fire woods, roots, tubers, fruits, lac, gums and leaves for self-consumption and for sale. They also collect herbal medicinal plants from their forest. Such pleasant weather and the availability of forest resources encourage them for the engagement in cattle farming.

-They also preserve water by constructing small water bodies. Their large participations are accomplished in plantation programmes which is organized every year by different organizations.

Health Practices

-Most of the Gaddi are physically fit. But in case, if they are suffered from any disease, they receive herbal medicines from their traditional healers. The remote villagers still believe Jhaad-Poonkh technique to cure from disease.

-As example, some common diseases among Gaddis are stated as cold and flu, blood pressure, diarrhoea, stomach problem, headache, etc. They use various herbal medicines for treatment under the supervision of their traditional healers.

-Nowadays, primary health centre and hospital are available in every region and specially the educated Gaddis avail modern healthcare facility and trust allopathic treatment. They also practise yoga to become physically fit.

Sports

-Many Gaddi people play several sports. Some of their traditional sports are still existed. Trekking, locally called Thoda, Ghada Fod, Kho-Kho, Hide & Seek, etc are considered as their important sports.

-Nowadays, Gaddi people participate in different sports like-cricket, volleyball, badminton, etc.

-National women cricket player Nancy and State volleyball player Pankaj are the inspiration for them.

Political Organisation

-Gaddis are having their own traditional political organization which constitutes an important role in specially their socio-cultural activities.

Formerly, they had a political body directed by the King who used to appoint royal representatives to execute his rules and regulations over the subjects of all communities.

-Chad, Likhnara, Darbail or Darbyal or Ugrakar, Mukadams, Batwal and Jutiar were appointed as active members in that political body and they were given responsibilities to maintain laws and orders.

-But now, there is modern political organisation called Gram Panchayat. The governing members are democratically elected by general people. The modern governing systems include Pradhan, Sarpanch and Panches and they solve all socio-cultural disputes at village level while development activities are done by the modern political organisation.

Education

In the context of educational scenarios specially at school level, present study reproduces the views of headmasters, teachers and other concerned persons which are stated as follow:

Headmasters

-All the school buildings in Gaddi areas are constructed on the hilly tracks and during specially rainy season, it may be dismantled by landslides. Very rarely cases, schools are having playground facility and boundary walls.

-The schools are having drinking as well as washing water, toilets, rarely electricity, library, first-aid kits, etc but medical facility in broad level is not available there.

-Disabled children rarely found available in the school but unfortunately, there is not found available the teaching-learning materials for disabled children.

-Numbers of teachers in schools are not sufficient and in most of the schools, Pupil Teacher Ratio does not meet with the standard of RTE Act, 2009.

-Most of the teachers in school belong to Gaddi community and their appointments are on permanent basis.

-All the schools are having SMC as per RTE Act, 2009 and they help in all development activities whereas their less interest is reflected on teaching-learning matter.

-Teachers training programmes are occasionally organized on pedagogical issues and health aspects.

-All parents desire to send their children in schools regularly. Teachers organize meeting with parents or guardians in every month. The agenda of the meeting is mainly to discuss on the educational performance of their children.

-In case of a drop out, teachers try to bring back the children to school through the meeting with parents and students.

-Mid-day meal programme is available in every school with different menu for each day.

Teachers

-There is shortage of teachers in schools of Gaddi inhabited areas. But almost all the teachers are working on permanent basis while some of the teachers are working voluntarily.

-But both the permanent and voluntarily teachers belong to their locality and they know local Gaddi language.

-Classroom instructions are accomplished by both Gaddi and Hindi languages. English language is rarely used in classroom teaching.

-They carefully discuss all contents of the chapter in particular subject for clearly understanding of the students and frequently ask questions to check their understanding.

-They also encourage the students to read other supportive curricular materials, available in their school library and to do homework.

-Teachers encourage students to participate in group activities, promote individual works and understanding, use different materials from different sources, interact with the students for checking their understanding, etc.

-Teachers also use audio-visual materials to support their teaching and better understanding of the students.

-Teachers also use local art and crafts, folk song, music, dance, storytelling and folk talking to grow interest in learning of students, to encourage them for their creativity and also familiarise them for their own community culture.

-They got computer related training from private institute and now, they are capable to use of technology for teaching in the classroom. Even many teachers are having knowledge of computers for searching, sending and receiving emails, downloading and uploading materials, using of social network, organizing online meetings, etc.

-Only middle schools are equipped with the computer facility but due to lack of sufficient numbers of computer and poor internet connectivity, students do not get this facility.

-Parents Teacher Meeting are organized in every month to discuss the educational perspectives such as improvement in reading and writing skills, understanding the concept, attitude of students towards learning, maintaining of discipline, punctuality, etc.

-Dangerous of landslides are attributed as the cause of damaging school infrastructure which sometime create teaching-learning problems in some of the schools.

Views of SMC

-All studied schools are located in Gaddi tribal areas and therefore, Gaddi people are asked to be the members of SMC (School Management Committee) as per rules.

-But SMC members of Gaddi community are not much aware to their actual duties. In generally, SMC members sometime look after the lesson plan, pedagogical issues and other classroom activities in schools.

-SMC members sometime monitor some activities such as punctuality of students and teachers, completion of syllabus within time frame, holding regular meetings with parents or guardians, etc.

-They focus on school infrastructure facilities such as school building, furniture in the classrooms, sports facilities, gate and boundary wall of school premise, etc and to involve for purchasing teaching-learning and sport materials.

- Insufficient arrangement of purified drinking water and contaminated toilet facility are also found in school premise. Electric connection is rarely available whereas medical facility for students and teacher are totally nil.

-SMC members sometime look after cleanness of school, clean and purified drinking water, functioning of toilets, mid-day meal, etc.

-They rarely monitor the regularity and punctuality of teachers and students, any teaching-learning problem, PTM, etc.

-SMC members focus on the developmental activities, appointment of voluntary teachers, etc. and they monitor the non-academic burden of teachers.

-SMC members are sometime trained by state education department to inculcate about their roles and responsibilities to promote school education.

-Dropout of students is almost nil. SMC members play great role to ensure the enrolment and retention of all children coming from the neighbourhood in the schools.

-SMC memberstry with their best to install enough ICT facilities for the use both teachers and students to improve their education.

Views of Parents

-Gaddi people do not have enough time to actively monitor their school going children. In spite of this, some of them look after all teaching-learning activities of their children.

-They examine day to day activities, done in classroom and check the assigned homework. They also contact with the teachers to know the performance of their children.

-They use to advise their children to avoid any type of child abuse, bullying or threatening, smoking and drug abuse activities. They also deny that their children are facing any discrimination in school.

-PTM (Parents Teacher Meeting) is held once in a month and mostly they attend the meeting. They discuss about the educational progress of their children.

-During Covid-19, offline classes were banned and teachers were so much active to send e-materials to the students by using social media platform. They also took initiative to deliver the raw materials of Mid-Day Meal during Covid-19 period.

-Few of the parents are aware to the RTE Act, 2009 and they remark that numbers of teacher are not sufficient as per Act.

Classroom Observation

-Classroom observation encompasses the observation of teaching-learning activities in various classes during classroom teaching. Observations imply that most of the teachers are well prepared and their voice is clearly audible to the students.

-Content delivery is varied from slow to moderate. Their body language exhibits that they are knowledgeable and they are discussing so much to clear the subject area. They try with their best to explain content and students are enabled to fulfil their needs.

-But they do not use any educational kits or any other teaching materials for better understanding of students. At the end of class, teachers ask questions and also clear their doubts if any.

-Some of the schools are having ICT facilities. But the internet connectivity is very poor. Computers are mainly used for office works while computer based learning facility is received by the students in only few schools.

-Very rarely cases, teachers try to engage the students in teaching-learning processes. In continuation of their classroom teaching, teachers ask questions to the students to check their understanding or level of understanding on particular content. Students are also engaged to present folk activity to support the curricular area for better understanding.

-Mostly, teachers use Hindi for classroom transaction. But few of the teachers use Gaddi dialect and both Hindi and English as medium of classroom teaching.

- They use folk activities through their local language to explain particular content. But all their textbooks are written both in Hindi and English languages.
- Teachers continuously follow up the activities of students and understand their attitude. Keeping in view, they mix up with the students, manage and then teach them very smoothly. Sometime, teachers tell stories related with curriculum or outside of the curriculum to attract the attention of students towards classroom activities.
- Sometime, teachers engage students to present tribal folk tales or practice traditional games and side by side create a very favourable atmosphere to learn curricular areas.
- Teachers evaluate students' performance in different ways. At the time of their classroom teaching, they frequently ask questions to the students. They try to know whether students are enabled to understand the present classroom discussion on particular topic. Further, at the end of classroom discussions, some of the teachers ask questions to evaluate students' performance. They also conduct written test and give assignments to the students to evaluate their performance.
- At the time of classroom teaching, maximum efforts of some teachers are made to explain the contents very critically. But they rarely use blackboard and chalk to explain the matter. During classroom teaching, graphic, chart or map is not found to use by them.
- It is also noticed that sometime, their pace of content delivery is very fast and students face problem to understand it. Many teachers do not ask any question to the students in the context of their evaluation.
- Most of the schools are established very closely with residential houses on the terrace of big hill and therefore, environment is very pleasant there. School infrastructure is sufficient but numbers of teacher are not adequate.
- Drinking water, toilet, very small book library, etc are available in many schools. But electric facility is not found available in all schools. Computer sets with internet facility are available but its use in some schools is limited only for teachers. First aid box is found in every school.
- Community members are not interested to monitor the school provisions. Sometime, they come to know details about the educational performance of their children. They also visit schools to participate in PMT meeting and there, they also raise the educational performance and other issues related to their children.
- Every school is having school building, facility of drinking water and toilet separately for boys and girls. Playground is hardly available in some schools but electric connectivity is not accessible in every school.

-Computer laboratory is not found in any school whereas few of the schools are having computer facilities with internet only for using official purpose. Non-teaching staff is not appointed while the student- teacher ratio is not found according to the RTE Act, 2009.

-Many schools are not having teaching staff and there, schools take the help from volunteer for teaching student of different classes.

RECOMMENDATIONS

Under the project titled ‘Documentation of Experiential Learning as Resources of various Tribal Groups in India’, one of the important objectives is to utilize the expressional learning resources in curriculum and pedagogical purposes. Taking into consideration, some of the points related to socio-economic aspects of Gaddi tribal groups in Himachal Pradesh have been identified as expressional learning resources which may be recommended to include in curriculum and pedagogical purposes. All these points are stated as follows:

Cattle Farming

Bharmour subdivision is a hill locked region and it is the homeland of Gaddi tribal groups. As the inhabitants of hill locked region, they do not have adequate occupational opportunities and therefore, they are limited to earn from few sources. Cattle farming or pastoralism is their traditional occupation and many of them are very pleased to engage themselves in cattle farming and earn their livelihood. Cattle farming is a system of production of large herding animals and their care to upkeep the financial perspective. They quoinally use the word ‘Maal’ to indicate their sheep and goat. Most of the Gaddi people domesticate sheep while goat is rarely domesticated by them. Rearing of cow, buffalo, donkey and mule are hardly prevalent among them. It is informed that their high status is established if they are having large numbers of cattle.

Gaddi people graze their livestock in their surroundings or sometime acrossing territory where choiceable vegetables are found available. Large numbers of cattle in one group may have chance out of control. Therefore, they use the trained Gaddi dog not only to protect their livestock from predators and thieves but also accommodate them in a loop and make direction specially at the time of movement from one to another place acrossing hilly footpaths. During winter season (almost four to five months), extreme ice fall is registered all over the Gaddi homelands and therefore, cyclical movements from their highlands to lowlands and further returning from lowlands to highlands are accomplished every year. In their every movement, they accompanied with their cattle. At the time of

their long journey, they compulsorily take help of their trained dogs. They command their dogs by whistling in varying frequencies or by calling their names. They also communicate with the flock of sheep and goats by whistling or making various sounds. They primarily rear sheep and goats to yield milk and meat not for their own purpose but also they mostly earn their lion part by selling milk, cattle directly, their wool and dried skin. The wools are used to make clothes like-sweater, shawl, blanket, cap, etc. They also use dried skin of sheep and goats to make bags and ropes. They sell all these materials in the market and earn amount.

Terrace Farming

Many of the Gaddis are landowners and they engage themselves in cultivation activity. Their areas are hill-locked and they prepare terrace onto the slope of hills and produce different types of crops under the process of 'terrace farming'. It is popular method for the cultivation of crops among them and they grow several types of Kharif crops like-maize, millet, paddy, etc and Rabi crops such as wheat, barley, sarswan (mustard like oil seed), etc. Phullan and Bhares are grown in places where the soil is too poor to grow other crops. In addition, several types of bean (Mash, Mungi, Qulth, Red beans, etc) are also grown there. Potatoes are also produced in few farms. Production of apples, apricot, walnuts, etc and its selling are included as their other sources income. Apple sell is done at higher prices and it is also exported to the other countries. Dry fruits like-walnuts are purchased by both businessmen and various tourists in large quantity.

Arts and Crafts

All tribes in the country are having more or less their indigenous tribal arts and crafts. Gaddi tribal groups are so much experienced to draw the walls of their houses, make Rangoli on their courtyards and create varieties pictures such as flowers, plants, birds, animals, mountains, etc. They also collect various herbal paints from their nearest forest and prepare different types of colour paint to design and decorate their pictures. They also purchase different types of paint to decorate their backdrops. In other side, economy of Gaddi community revolves mainly around the cattle farming. The side products of their sheep and goat farming are hairs or wools and leather. They are having skills to use wools for making various well designed woollen jackets and sweaters. They also prepare waterproof lengthy jackets not only to protect from rain but also save from extreme cool. Wools are used to make blankets which are locally known as Gardu, Gardi or Dodh. Different types of traditional Himachali shawl for both male and female are skilfully prepared by wools. Wools are also used to make Gaddi traditional dresses and Himachali

caps. The woollen clothes are woven by handloom called Rachh. They use goat hairs to make ropes which are locally called as Thalch. Skin of goat and sheep is used to make bags called as Khalri and rarely carpets called as Thobi. Many of them prepare woollen and leather materials for their own use only whereas some of Gaddis are professionally involved in such activities. Moreover, some of them prepare bamboo and wooden materials. Their earthen pots with attractive painting works are appreciable.

Folk Tales

Almost all tribal groups are having their own folk culture. As a part of culture, folktale is considered as folk story which is narrated generation by generation among tribal people. Folk story is created on different kinds of incident, religious belief, evil spirit, myth, legend, love, etc. Folktales are still existed among Gaddi people. Few of the folk tales are stated in the following manner:

Sunni Bhunku

Sunni Bhunku is the immortal love story of Himachal Pradesh. Bhunku was a resident of Bhattiyat area under Chamba district of Himachal Pradesh while Sunni was inhabitant of Dowara Lahaul valley. Bhunku often went to Lahaul to graze his sheep and goats where he met with beautiful Sunni. Bhunku was so much addicted in love affairs with Sunni and he forgot to take care of his sheep and goats. During almost six months, he could not realise anything except love. Then Bhunku suddenly remembered his sheep and goats and at starting of winter season, Bhunku decided to leave Sunni and to return to his village. But before departure, he promised that next year, he would come to Dowara Lahaul to marry with Sunni and then the newly couple would return to Bhattiyat. But unfortunately, Bhunku and Sunni could not meet with each other and they sacrificed their life in remembering the memory of each other.

Kunju and Chanchlo

In Himachal Pradesh, there was a very popular couple-Kunju and Chenchlo. They loved each other. Even, they were unable to pass their time without seeing each other. Kunju belonged to the upper caste rich family. But his caste identity of Chenchlo was somewhat below category. Therefore, the villagers were very anguished and they did not recommend this relationship. Father of Kunju were also acquainted with their relationship and got angry. As a reason of inferiority of caste identity, he and his other family members could not accept the inferior girl to marry with his son. Father Kunju tactfully denied to disassemble their relationship. He sent his son Kunju to get appointment in military academy to serve the country. Before going to the army, Kunju promised that after

returning, he would come on marital alliance with Chenchlo. But before returning of Kunju, Chenchlo was got married with someone else by the efforts of her father. Chenchlo was discriminated on the issues of her caste identity and financial status and therefore, their love story was concluded with tragedy.

Bhanai Ka Wazir

One day, the king of Chamba noticed a Gaddi shepherd who was grazing his cattle. The flock of sheep and goats were following the command of shepherd and the king was surprised to detect such types of skill. Immediately, the king expressed his interest on the issue of shepherd and then, he ordered to his soldiers to ask the shepherd for meeting. Accordingly, shepherd was asked to come in front of the king. First of all the king asked him to give his short introduction. Then gradually, he asked several other questions to the shepherd to test his vocabulary. The name of shepherd was Bhana and he was a resident of Bhanai. Then Bhana made satisfactory rejoinders of all the questions of the king. The king was very pleased and he appointed him as Wazir in his administration. After some time, there was a ruthless incident that Lahaula neighbouring king declared war against the king of Chamba. All ministers suggested the king that under the leadership of Bhana Wazir, they would win this war. Bhana was given responsibility to plan for winning the war. He said that he could win without any blood loss. He planned to use only fifty civilians and a lot of firewood for winning the war. Firewood was burnt on fifty hills by fifty counterparts in accordance with the instruction of Bhana. The soldiers of opposition party could not understand the bogus of Bhana. They were worried by following the burnt fire on fifty hills and then they surrendered. Credit was given to Bhana Wazir for the winning of the war.

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Annexture-1 and 2

स्कूलों में शिक्षा व्यवस्था का लिया जाएगा जायजा

संवाद न्यूज एजेंसी

चंबा। जिला चंबा में एनसीईआरटी की एक टीम जनजातीय क्षेत्र भरमौर में स्टडी रिसर्च करेगी।

जिला मुख्यालय चंबा पहुंची टीम ने शहरी क्षेत्र पर रिसर्च की। इसके बाद यह टीम जनजातीय क्षेत्र भरमौर और गरोला का रुख करेगी। टीम सदस्य डॉ. रंजन श्रीवास्तव और प्रोजेक्ट रिसर्च फेलो प्रांशु डांगी तीन दिनों तक जनजातीय क्षेत्र भरमौर के विद्यालयों में शिक्षा व्यवस्था, समुदाय सहभागिता, लोगों का रहन-सहन, व्यावसाय, रीति-रिवाज, सामाजिक एवं आर्थिक

जिला मुख्यालय पहुंची एनसीईआरटी की टीम

स्थिति को जानने का प्रयास करेंगे। राष्ट्रीय शिक्षा नीति 2020 के तहत पाठ्यक्रम को अधिक प्रभावशाली बनाने के लिए टीम शहरी क्षेत्र के साथ-साथ ग्रामीण और जनजातीय क्षेत्रों को भी उतना ही महत्व देने का प्रयास कर रही है। टीम एक रिपोर्ट तैयार करेगी और इसे एनसीईआरटी को सौंपेगी। जिला परियोजना अधिकारी राजेश शर्मा ने बताया कि टीम चंबा पहुंच गई है। इस मौके पर जिला मीडिया कोऑर्डिनेटर डॉ. कविता विजलवान भी मौजूद रहीं।



DATA ANALYSIS (AGARIA TRIBE)

Agaria, the popular name was originated from either the Hindu god of fire 'Agni' or from the tribal demon 'Agyasur' who was born in the flame of fire. Formerly, they were known as iron smelters Indian community. But their profession was rapidly declined when the import of English steel in India was promoted during the 20th century. It is believed that they were originally a Dravidian-speaking branch of the Gond tribe. But as a separate group, they differentiate themselves from others by own their profession as iron smelters. It is known that once upon a time, Agaria came to the close contact of a local Muslim governor. Then Muslim governor intended to capture Agaria areas and passed order for Agarias to obey his administrative rules. But they refused the order of Muslim governor and as a result, many of the Agarias were imprisoned by the governor. But later on by the efforts of Firsad, a grandson of the famous Sufi saint Moinuddin Chishti, they were released and as gratitude, many of them converted to Muslim religion. However, the present Agaria groups are concentrated in Kutch district and other places like-Matra, Mandvi, Dhruv, Mundra and Rajkot. They speak Kutchi but many of them speak Gujarati. Nonetheless, Agaria is the smallest tribal group in Gujarat. Their total population is around 12,000. Numbers of Agaria population are not increased and they are come under the category of vanishing tribal groups in Gujarat as well in India.

Now, they are considered as traditional salt-making group in Little Rann of Kutch (LRK). Almost 10 months in the year, they involve as labour to produce organic salt. Most of them work in the Rann of Kutch salt pans. The Rann of Kutch is a seasonal salt marsh in the Thar Desert of Gujarat. It is said that this world's largest salt desert is expanded covering an area of 7,505.22 square kilometres. Some explanations reflect that selection of Agaria inhabitation in these areas in Gujarat was done due to various reasons. It is said that Agaria selected the 'nanu' (little) Rann where, there was a unique ecosystem on this earth. They claim that it was their duty to protect the area from plunderers, come from outside. Side by side, they slowly engaged to make 'mithu' (salt) from the brine below the surface of the Rann to earn their livelihood. They think that salt was the gift of mother earth, bestowed upon Agarias for guarding the territory. The story narrated by Agarias elucidates a harmonious balance between people and nature in the area. It is also known that Agaria is a term used to describe anyone who works in the salt production. However, Agarias are not only limited here but also they are located in several states such as Madhya Pradesh, Uttar Pradesh, Bihar, Jharkhand

and Maharashtra. Agarias in Little Rann of Kutch (LRK) consist of Kolis (60 per cent) and Muslims (35 per cent). The rest belong to Rajput and Vendur communities.

ECONOMIC PURSUITS

Agaria tribal groups are mostly landless. Most of the time in the year, they inhabit in remote locations and therefore, sources of their earning are very limited. They are working as daily labours in salt farming land and this wage earning is only their source of income. It is also informed that few of the Agarias have purchased salt fields and they are producing salts. But due to their inhabitation near salt farming areas, they are almost excluded from numerous welfare programmes.

Occupation

Salt farming is the main occupation of Agaria tribe. It is informed that Agarias are not having their own land for farming the salt. They work as salt farming labours under landlords. From October to June every year, Agarias work lengthy time under a scorching sun to extract up to 76 per cent salt out of total salt production of the country. Rann of Kutch located in Thar desert just near to the Arabian Sea in Kutch district of Gujarat is a seasonal salt marsh region. It is well-versed that Agarias are the experienced salt producing labours and they produce salt throughout the Rann areas. First of all, they prepare land by levelling, making almost two feet height boundary wall, cleaning soil, etc. Then throughout October to June every year, they hold water and cyclically and produce salt almost two times in every month.

It is informed that they are having three sources of water for salt farming. At the time of full moon, the Rann of Kutch is flooded by sea water. They hold the saline sea water and use it for salt farming. Secondly, they use heavy pump set to bring saline sea water up to their salt farming land. Thirdly, they dig wells and use pump set to lift the saline groundwater and fill the farming fields. There, by the process of natural evaporation, white crystals are left on land. Everything is done manually



except pumping saline water from the wells. Their explanations reflect that temperature from 21°C to 24°C of saline water is very much suitable for salt farming. Sea water is having near 4°C whereas temperature variation of ground is recorded from 14°C to 16°C so that ground water for salt farming is always preferable.

Process of salt farming indicates that once the first layer of salt is formed, it is scraped with heavy wooden rakes known as Gantarasa across the region. The salt farmers are found to rake the salt constantly in order to develop smaller crystals (which fetch a higher price) and pile up on the sides of the pans for collecting it later. This salt is different from the marine salt which is produced along the coast and it is locally known as Badagara, It is literally known as Bada (large) and Agara (pan). Every almost 15 days, the salt workers generate 12 to 15 tonnes salt (raw) from each of these salt pans and then crystal salt (raw) is delivered to salt plants in nearby areas or other regions. It is also known that they use to sale Rs. 900/. per quintal crystal salt.



After every five years, they also seize Gypsum (side product) from salt fields where salt is farmed by using ground water. Gypsum is used in cement factory and plaster of parries is also made by using this material. The cost of Gypsum is almost Rs. 400/. per quintal. It is informed that sometime, water of Narmada get entry and create flood over pan and make disaster over all efforts of the farmers.



In salt farming areas, many Agaria people use Pawan Chakki. It is a windmill like structure which converts wind power into rotational energy by its blades. Generally, windmill is used to grind grain or pump water. In Rann of Kutch, many Agaria people use Pawan Chakki in salt farming fields. They also use Solar energy which is having conversion of renewable energy from sunlight into electricity. It is either directly using photovoltaic or indirectly using concentrated solar power or it is a combination. Many Agaria people are found to build up solar panel and generate energy for using salt cultivation. Beside these, electricity plays an important role in salt farming areas. Use of Pawan Chakki or

Solar energy is still limited whereas electric power is used by large number of Agaria people to cultivate salt.

It is also informed that some of farmers use to start works in the pleasant early morning just to avoid the heavy desert heat which ascends up to 40° C. Temperature variation from summer to winter is not so much. Side by side it is also noticed that children of Agaria work

with elders in the salt fields from their early age and as a result, most of them do not attend school.

Agriculture, agricultural labour, charcoal production, cattle farming, poultry farming, fishing, etc are the other occupations of Agaria community. But most of these activities interestingly, are seasonal. Salt production begins after the rains and continues until the middle of the summer (sometime September to May). Fishing is practiced during the monsoon (July-September) when the Rann becomes one of the largest wet lands. But cattle farming and poultry farming are continued throughout the year. Previously, these communities worked as agricultural labourers. However, their reliance on salt and charcoal production are grown and they are given job opportunities while job in the agriculture sector is disappeared due to uncertainty of rains and other facilities.

Other Crops

Soil of the areas is salty and it is not suitable for producing other crops. In spite of this, agriculture is more or less accomplished by Agaria people and they produce cotton, jowar (sorghum), bajra (millet), wheat, Jeera (cumin), groundnut, castor, some pulses and seasonal vegetables. But it is noticed that production of such crops are not enough even for them. Therefore, throughout the year, they purchase vegetables from their nearest markets.



Income

The heat is unbearable in the summer season and salt labourers have to work barefoot, exposing their legs to be extremely soaked by saline water and salt. Harvesters are paid a pittance of Rs. 60/.to 70/.per ton of salt production. In order to earn livelihood, women and children of Agaria community also work in the local salt factories where mostly they do



the packaging work. It is known that packaging 1,000 salt packets is done by receiving a little as Rs. 80/.

BASIC AMENITIES

Basic amenities include house, drinking water, toilet facility, electric connection, school, market, road, health centre, etc. Agarias are fighting for essential services such as water, roads, power and health care facilities because the places where they cultivate salt are usually not part of any settled villages or settled areas near to any city.

Household Perspectives

Housing is very essential requirement of every civilian. But except some of the villages, Agarias do not have any permanent place to stay. They set up temporary huts near the salt fields during the peak harvesting season. They live in those huts nearly for six to seven months, enduring temperatures ranging from 34°C to 40°C degrees during the day. It is noticed that when they engage to do works in salt fields, they usually build small huts using scraps of tarpaulin sheets, galvanized iron sheets and jute bags with bamboo frameworks. During rainstorms, salt pans built in previous years are brushed away. As a reason, they are to do afresh their huts in each season.



Bathroom and Toilet

It is noticed that Agarias are not having any attached bathroom and toilet facilities with their houses. As a result, the salt workers, particularly Agaria women are to face difficulties and are deprived from privacy and sanitation. Even it is informed that the provision of bathroom and toilet for maintaining hygiene and sanitation were not mentioned as the standard clause in salt lease agreements prepared by the Industries Commissionerate or the Industries and Mining Department of Gujarat. But in salt lease agreements, any standard term for leaseholders was also not mentioned to provide medical facilities for salt workers. As a result, lease holders are not allowed to build better residents with bathroom and toilet or to avail medical and first aid facilities. But nowadays, some of the salt workers are found to build up better houses and avail medical facility under various Government schemes.



Drinking Water

Rann of Kutch is having a scarce supply of drinking water. In salt farming Agaria inhabited areas, two sources of drinking water are available. First one is obtaining water from nearby water bodies and second one is purchasing water from tanker. Drinking water is one of the most cost effective exercise for the Agarias. But nowadays, it is found that the underground water tanks have been set in specially Agaria inhabited villages. Drinking water is carried by truck and stored in the underground tanks. As per needs, they pick water from underground tank for their daily activities. But most of the salt workers isolately reside in huts, located near to salt fields and these workers are facing problem of drinking water. They use to carry water from long distance otherwise purchase water tank with high cost. In present time, they also use well for water. With consistent efforts by the Agaria Heetrakshak Manch organization, now government start water supply through tankers.



Electrification

Electrification, particularly in households reflects household development status and it has a direct impact on progress and living standard of people. Electricity connection is available in mostly houses of Agariya tribal groups. In their salt farming fields, they also use electricity or PawanChakki or solar power or diesel generators for pumping salt water and lighting their huts.

Other Facilities Available

The overall infrastructure facility of the Little Rann of Kutch (LRK) in the present day is good. Road connectivity in Agaria inhabited villages is found available whereas transport facility is almost nil. They mostly use their two wheelers to reach on their work place. Educational institutes such as primary and elementary schools are available in a few villages. General store or market, primary health care centre or hospital, banking, etc are not available in the Agaria village area

or nearby villages. They usually use two wheelers to reach in market and purchase necessary things. It is also informed that mobile medical service has been started with various preventive and curative health care planning. Health service to the antenatal mothers, vaccination and iron folic acid tablets to the children and mothers, medical check-up, diagnostic laboratories, health campaigns, etc. are given occasionally. Banking facility is found nothing in any Agaria village. But very rarely cases, they use to take banking facilities at block or sub-divisional levels.



Little Rann of Kutch (LRK) in the present day



Road infrastructure is nominal in village side but better road facilities for transporting salt from salt farming fields in much of the areas is accessible. Better road facilitates encourage for the industrial growth as well as corporate engagement in the modernization of salt plants. Due to the usage of diesel in pumping sub-soil brine, Agarias, who are small farmers and leaseholders, have to bear a high expenditure of production cost. Nowadays, initiative is taken by Government to develop road and other facilities. They think that the availability of electricity in the region can reduce the cost of salt production.

SOCIAL ELEMENTS

In human society, the social elements denote all aspects of their socio-cultural life. It is conceptualized as a set of individuals in their relationships with each other and as members of groups. In continuation of such relationships, all human beings follow certain rules and norms and its procedure of conducting. In order to live together, every society is having certain laws which regulate the behaviour of individuals and maintain the uniformity in their social life. However, various units of social life include family, interpersonal relations, life cycle, status of women, kinship systems, inheritance of property, etc.

Family

Family is considered as the basic unit of any society. Even in the tribal society, it serves as a base for their social organization. It acts like a small institution with having many functions and individuals and all society members are benefited so much. It effectively fulfils the social needs of all members and also provides protection and procedure of nurturing to the child in childhood. In accordance to the study, it is known that all Agarias are keen interested to form family and nuclear families are very common while joint families are rarely existed among them. Usually, after marriage, sons live separately with wives and offspring in other houses. They follow patriarchal system and children carry the legacy of their fathers. The eldest male member is considered as a head of the family. The elderly person takes all the decisions in the issue of socio-cultural matter. He generally enjoys a position of respect in society.



Clan

Earlier evidences indicate that all Agarias were belonging to Hindu religion. Recently, it is noticed that they are divided into both Hindu and Muslim religions. But the majority of Agarias are Hindus who belong to the ChunvaliyaKoli community. They are familiar as endogamous community with several clans. The ChunvaliyaKolis are divided into several clans and it is locally known as 'Ataks' like Beth Raja, DegamChouhan, GarChania, etc.while the Miyana and Sandhibelong to the Muslim Agaria. But all of these clan members are having equal social status. Clan exogamy is followed by all Agarias. Many groups of Agarias in Gujarat belong to Muslim communities and they also practise clan exogamy.



Kinship

Kinship is considered as an important organized principle in every society. It is functioned as a most fundamental social institution in every society. It establishes relationship between persons and groups. Persons in all societies are linked together by kinship bonds. Very simply, it may be defined that 'kinship refers to a set of relationships and relatives formed thereof, based on blood relationships or marriage'. However, in every tribal as well as non-tribal society, both Consanguineal and Affinal kinship relations are noticed. Consanguineal kinship refers to the relationship which is based on blood whereas affinal kinship is formed on the basis of marriage and other relations. Relationships between parents and children and between siblings are come under consanguineal kinship but affinal kinship indicates the relations created by marriage and other dealings. Agaria people are related by both consanguineal and affinal kinship relations. As like as other tribes, they call Papa to father and Mammi to



mother. Normally, wives intentionally avoid to call the name of husbands. Calling the name of elders brothers of husbands are strictly prohibited among Agaria community.

Birth

Birth of a child is the gift of God and every woman is intended to give child birth. Through child birth, mother enjoys the better social status in society. Child is the inheritor of parental properties and at the old age, parents depend on their child. In Agaria community, there are many social and cultural issues related to the child birth. During pregnancy, woman is restricted to avoid certain food items. In accordance of their cultural norms, woman is regulated to move too much. For the first time child birth, the pregnant woman was given new cloth and milk. Milk is considered as luxurious nutritional food item and it produces energy of both mother and child in the womb. Still, some of them perform child birth at home. But as per their customs, the mother or mother-in-law attends the birth whereas father does not have any role. After birth of child, the mother observes impurity during five days. Every day specially at evening, they perform cultural activities like-song and dance and worship to their gods for better health and longibility of new born child.



Marriage

Marriage is an important social institution in every society. It is legally or formally recognized union between a man and a woman. It is informed that all Agarias follow their socio-cultural norms and their marriages are performed under such norms. Among them, around sixteen years is considered as a suitable marriageable age for the boys and fourteen years age is for girls. In fact, the families start looking the groom for their daughter the day when she attains puberty. But it is known that the life expectancy of an Agaria male is only around fifty five years and therefore, it is essential for him to start his family life as early as possible. Marriage also ensures the increase of family members who



later on, work in the saltpan and increase the family income. Agarias practice monogamy because they are not financially rich enough to bear the burden of two marriages. Both Hindu and Muslim Agaria follow clan exogamy of marriage and as result, they cannot marry a girl belonging to his father or mother clan. Hindu Agarias are also prohibited to conduct marriage between the cousin and the cross cousin marriage while in the case of Muslim Agarias, it is permissible. Agaria community is having a developed dowry culture and their dowry in cash is fluctuated between Rs. 30,000/. and Rs. 60,000/. Divorce is permissible among them and it is done with the mutual consent of the husband and wife.



Death

After death, Agarias use to cremate the dead body. It is known that Agarias work salt farming in very harsh conditions. As a reason of work in salt farms, their feet are found to turn extraordinarily thin and rough. Their feet are injured frequently and salt is absorbed in the feet. Therefore, after death, their feet do not burn easily at the funeral ground as like as the cremation of rest of the body. Consequently, the feet of Agaria people after death are separately burnt with extra heat as part of a ritual associated with this community. But mostly the Muslim Agarias grave the body after death. It is also informed that the children under six whose ears are not stabbed and persons, died by a violent or by cholera or smallpox are buried. By death of the chief man of the family, fellows organize a mourning feast and on that occasion, they tie a cloth round the head of his successor to show that they acknowledge his new position. In the month of Kunwar (September- October), they usually offer water to the deceased soul.



Inheritor of Property

Agarias belong to patriarchal society and among them, the inheritor of property is usually son. The daughter is not entitled to share her father's property after his death. In accordance with their society approved norms, the entire estate is automatically transferred from father to sons. During his life time, father may give cash or ornaments to his daughters. But after his death, the family property is divided among her brothers and on the basis of her claims, brothers may consider to give a share of the household goods and ornaments. But it is depended on generosity of her brothers. It is informed that sometime, the claims of daughters of deceased father are considered as a right share and sometime, their claims are rejected as illegal matter.

Status of Women

Normally, it is known that status denotes to the position of a person in a group or in a social system. Status of person is high or low often a very generalized statement. Better status of women is considered as foremost elements to play a vital role in economic, social, cultural and political development. Women enjoy all human rights as an essential precondition for overall growth which make issues to affect all level of society. Study reproduces that most of

the Agaria women are illiterate and they are having little contact with the outside world. Agaria women spend their whole life near the isolated salt pans. It is informed that they are unable to produce salt without the assistance of their women counterparts. They clarify their position that after completing their routine household activities, they are to engage themselves in the field of salt farms for working more than 10 to 12 hours per day during seven to eight months every year. Beside this, many Agaria women have a vital role in charcoal production throughout the summer



months. It is also informed that a group of women and their minor children work in salt factory for making salt packets. Moreover, women give birth many offspring and accomplish housekeeping and child care roles. Their earned amount is totally contributed for the subsistence of their family.

Women in Agaria community are also habituated to tolerate the issue of gender-bias. Owners of salt farm receive equal labour from both men and women. But they sometime

discriminate the women by paying somewhat low labour charge as compared to men. Participation of old women, pregnant women and minor girls are registered as salt farming labour. Pregnant women among Agarias are also not having any relief from salt farming activities. Usually, pregnant women live in salt pans and they are asked to work until the last week before their due date of delivery. Complications during pregnancy are done due to lack of nutritious food intake and continuous works. Beside this, pregnant women are not having access to anti-natal health services. A reason of engagement in salt farming work, they are also affected by skin diseases. In case of widows in salt farming works, their life become unbearable and they have to depend on their relatives for support. Women are also prostrated by domestic violence. Among Agarias, the role of women in decision-making is nullified by the fact that there are no better choices for them. Options are available for them that they have to participate in salt production or charcoal making or salt packing for the subsistence of their families. All options are having equal quantity of hardships for the men and women. As women counterparts, there is no any discount in receiving inputs.

CULTURAL ASPECTS

Culture is considered as an umbrella term which includes behaviour, customs and norms of human societies. It also consists of knowledge, beliefs, arts, laws, capabilities and habits of the individuals in their societies. Every society has their own culture and a particular set of rules and regulations and people follow that culture. It is often varied from one specific region or location to other. Cultural aspects comprise of Agarias arts and crafts, dress and ornaments, song and dance, folk tales, food and drink, etc.

Language

The most widely use language of Agarias is 'Kutchi' whereas numerous community members also speak Gujarati. Kutchi is a new Indo-Aryan language which is derived from one of the Prakrit languages. The Prakritis considered as a group of vernacular Middle Indo-Aryan language and it was used in the Indian subcontinent from about the third century BCE to the eight century CE. But their language is sometimes overlapped by Sindhi, Kathiawari (a Gujarati dialect) and Marwari (a Rajasthan dialect) languages. There, the state language is Gujarati. So, for writing, they use Gujarati language. Some people also communicate by using Hindi as well.

Traditional Foods and Drink

Traditional food of Agaria is Bajrarotlo (pearl millet flat bread). They consume it with garlic chutney. It is informed that most of the Agarias are non-vegetarians. They consume eggs, seafoods, chicken, mutton, etc. Addiction to alcohol is excessive among Agarias. They engage continuously in hard work-salt farming activity during almost eight months. Before the monsoon, they return to their native village. There, they do not find any work. They are totally in relaxing mood. As a reason, specially the men spend most of their time with gambling and drinking alcohol. Tobacco consumption is very common and eight out of every ten workers consume tobacco. Their everyday diet is found without essential items such as green vegetables, milk and fruit. It is explained that they are having time go to the local shops after sunset and not many shops are opened in the villages after sunset. Overall, their food intake is not enough to get nutritional values and Agarias are malnourished in a larger extent.



Traditional Dresses

Clothes are used as important attire to enrich one's personality. The first impression of an individual is depended on his or her physical fitness and second on is depended on the costume. It creates an excellent manifestation in the sense of their beauty. But Agarias are somewhat different. The dresses of the Agarias are very simple. They require very few clothes. The men often put on a small Dhoti and Kurta while Agaria women wear Sari, blouse, ghagra and choli. At the present times, Agaria men also wear pant and shirt while women wear suit.



Ornaments

Ornaments are used to enhance beauty and sometime to show the royal status.As like as others, Agarias women are very fond of wearing ornaments. Since, they are engaged in the work of salt farming, so they wear ornaments only on some special occasions such as festivals, marriage, etc. Their traditional ornaments are well-known as Kandora (kamar-bandh), MathaTikka (head jewellery), Baju-Bandh(armlets), Kil (nosepin), etc. Sometimes, men are also found to wear finger ring, necklace, etc.



Implements

Formerly, Agarias practised iron-melting by profession and side by side, they earned their sustenance by preparing and sailing agricultural implements such as axes, sickles, ploughs, tools for digging, chopping, etc and all these implements were made of iron. Agarias used some implements to dig a new well or repair an old one. Nowadays, their important tools are Dantaala and Faantiya (many toothed rakes) and Pavdo, Pavdi, Kodali (types of spades), etc. These are their traditional tools and still all these tools are used in salt-farming fields.



Utensils

Utensils are simple tools used for domestic works in a household and specially in kitchen or doing some routine unskilled activities. In the present study, it is informed that formerly Agarias were considered as iron smelters. They used to make utensils by using English steel. Few of the Agarias achieved skills to prepare various utensils from their fore fathers. But nowadays, they do not make any utensil. They purchase various utensils made of iron, steel, brass, etc from their local markets. They use very simple utensils such as hearth, fry pan,

glass, dish, bucket, pitcher, etc especially in kitchen. They also use vessel and bamboo made basket for collecting salt from the field of salt farm.

Folk Song, Music and Dance

In the past, song, music and dance were the main sources of entertainment of Agaria and Kutchi people. But nowadays, song, music and dance are gradually declining because all of them remain busy to earn cash for their survival. It is informed that in spite of this, Agarias use to sing various folk songs on different occasions. They say that their forefathers survived trusting various music and songs. But nowadays, impact of globalisation and adoration to the modern-day music, it is



released that their traditional music is taking a back seat. But after completing their busy scheduled works, some of them still entertain with traditional music. They also enjoy the joyful harvest festival with the music of flute, types of drums like-Mandri, Kotoloka, Kundir, etc. Many Kutchi people including Agarias enjoy music of Tabla, Sharnai, Nagara, Manjira, Ghaghar, Dholak, etc. These music instruments are used by the Kutchi people mainly to celebrate their religious festivals.



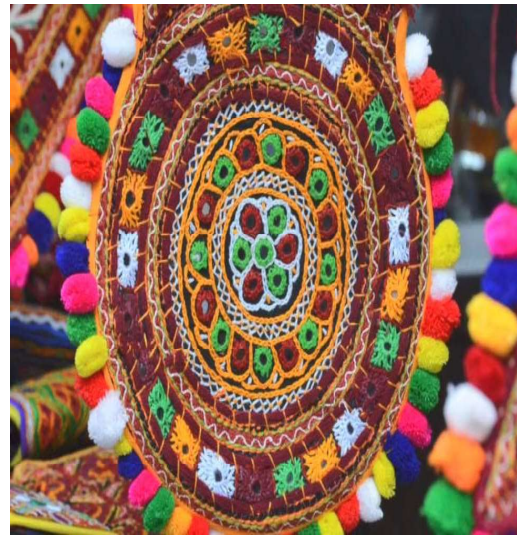
The traditional dances of Agaria are Garba and Dandiya. Garba and Dandiya are two sister dance forms of Gujarat. These two forms of dance are very energetic and mostly performed during Navratri festival. Garba is performed with a systematic coordination of hand and foot movements. But Dandiya dance is performed with special bamboo sticks. Both of these dance forms have religious significance and are performed as part of the rituals during specially Navratri. It is informed that these dances are performed by both men and women throughout the nine days of Navratri festival. Such dance forms bring a lot of joy and help to

present a festive temperament across the country. Beside these, they also perform Manjira, Dholi, Titdo, Ashwa, Tippani, Mashira Nritya, etc to celebrate various festive occasions throughout the year.

Agaria Arts and Crafts

Tribal art is not only for the sake of art but also a very important part of their cultural life. This art is considered as a reflection of their cultural temperament and thus it is closely

related to other constituents such as dance, drama, music, etc. It is informed that formerly, Agarias were extremely well-organized with a strong background of traditional art and craft works like metal fabricating, beading, weaving, stitching, drawing, painting, bamboo working, etc. The traditional occupation of Agaria tribe was iron-smithy. They collected the locally available iron ore and after smelting, they made agricultural implements such as arrow-head, spear-head, sickle, axe,



etc which were their main craft works. Presently, activities related to blacksmith fabricating and beading are totally abandoned by them.

Drawing on courtyards, walls of their houses and painting by several earthen pots are still found specially at festive seasons. In the present time, most of Agaria people fully engage themselves for salt farming and accordingly, they cannot have enough time to involve in art and craft works. It is informed that few months in absence of salt farming season, many of the Agarias involve



for knitting various types of fishing net. They also design and develop different types of fishing traps by bamboos. Very rarely cases, some of the women still practise pottery works. They prepare toys, cups, glass and other small utensils and decorate it by different colours. Some of Agarias are also registered as very skilled works by making wooden mask for children.

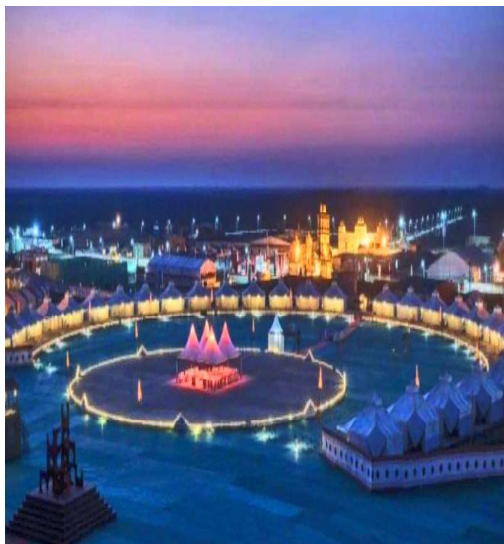
Fairs and Festivals

India is a renowned country for having different types of traditions, rituals, norms, culture, fairs and festivals. The tribal communities in the country are found to establish unique identity for their way of celebrating various fairs and festivals as part of their culture. All fairs and festivals are celebrated by them with great zeal and enthusiasm. Agaria tribal groups eagerly wait for participating in Dada Mekan fair which is celebrated in a village 30 kms away from Bhuj city. This fair is celebrated during three days in February or March month to remember the great saint of Kutch, 'Dada



Mekan'. Agaria people also enjoy the Shitla Mata fair which is celebrated at the Hamirsar Lake of Bhuj city on the occasion of Janmastami, birthday of Lord Krishna. Mota Yaksh fair, Hajipir fair specially for Muslim Agarias, Jesal-Toral fair, Nagpanchami fair and many others are celebrated in different times across the year.

In other side, they participate in 'Satham-atham' festival which is organized on the seventh and eighth days of 'Krishna Janmastami' (Birth of Lord Krishna). This festival is very significant for Agarias as it marks the beginning of the new salt production season. During two days of the festival, salt traders or money lenders work on behalf of other trader groups for fixing the price of salt to be produced from Agarias in the forthcoming season. During this period, most of Agarias enjoy gambling and consume alcohol. They also play Teenpatti (a game of cards) and try to give their best performance to win the game. The lanes of all the villages are filled by Agaria men and women and they are found for squatting around a mat in small groups and placing bets.



RannUtsav or the Kutch festival,celebrated from November to February is well-known festivals across the country. This Kutch festival comprises cultural activities, food fiestas,handloom and handicraft exhibitions, awareness on wildlife, etc. This festival acquaints the true essence of the state through folk music, dance, food, artworks and so on. The Great Rann of Kutch festival is found to spread over very lengthy area.The other festivals celebrated by Hindu Agarias are Holi, Diwali, Navratri, MahaShivratri,VasantPanchmi, etc whereas Muslim Agarias celebrate Eid, Id-ul_zuha or Bakri Id,etc following speciallyMuslim festivals calendar.

Youth Dormitory

Youth dormitory is defined as the traditional institution, existed among most of the tribal societies in the country.Dormitory is normally established on a particular place in tribal village.The functions of the youth dormitory differ from tribe to tribe. But broadly it includes various functions such aseducating on social duties, teaching clan knowledge, exchanging information, training in tribal arts,crafts, music and dance,initiating matrimonial activities, instructing workforce to providecollective efforts for shifting cultivation, hunting-gathering, house-building, elder care, festival organization, etc. It is known that after reaching a certain age, the tribal youth traditionally attend the dormitory.

But nowadays, the youth dormitories areslowly declining or considered as defunct institutions.These traditional institutions are variously referred to asyouth houses orbachelors halls or youth clubs or night clubsor any particular type of community houseswhere various activities are accomplished in regular manner.

It is noticed that Agaria men, women and children are busy for salt farming. Due to busy schedule, they are not intended to gather anywherefor any purpose. So, they are deprived from any kind of socio-cultural activity.Specific youth dormitories are not existed in Agaria villages.But when salt farming is over, they use to gather in community hall or playground of a village school or on open space and discuss various economic and socio-cultural issues.



RELIGIOUS BELIEFS AND PRACTICES

Agarias are fond of religious belief. They worship various Hindu Gods and Goddess and local deities. While Muslim Agarias pray to Allah and read Quran. It is also informed that in order to pursue protection from the evil spirits, they worship Matas (goddess). Each Mata is worshipped for a specific purpose. Malrima Mata, lives in the jungle protects the women during childbirth whereas Shitalama, Shaktama and Mansama protect their followers from small pox, contagious diseases and snake bite respectively. Goddesses like Dashama, Ranekima, Rajbai Mata and Todalia are worshipped for the overall wellbeing of families. Their family god is DulhaDeo and they worship this god by offerings goats, fowl, coconuts, etc. Their traditional religious head is well-known as Bhuva. He performs all worships in the Agaria villages.



Agarias believe that both noble and evil spirits are having in the Rann, its Bets and in the jungles. Every Agaria is afraid of the evil spirits of the Rann and they feel that most of mishaps in the Rann are caused by those evil spirits. According to them, these evil spirits may be existed as Hawa (wind) and they may acquire tremendous powers which harm humans, mostly minor children and pregnant women in numerous ways. Specially pregnant women staying inside the Rann take precautions against these evil spirits. In spite of this, they sometime create diseases and kill cattle. Most of the misfortunes related to salt production such as sudden drying of the brine in the well, formation of clumps of salt in the Pata, collision of the trucks transporting salt from the Rann to other places, etc are also attributed as the depraved side of these evil spirits. The religious head, Bhuva gets round the entire village with a goblet of fire and



performs the ritual of purification of Agaria village once every four years on the day of Kalichaudas (14th day of the dark half of Ashwin month) for the safe from evil spirits.

HEALTH PRACTICES

Many Agaria family members are working in various salt farms generation by generation. They inhabit in harsh condition and connect their life in salt production. They are poverty stricken and frequently affected by different diseases. There, opportunity of educational attainment is almost nil. Low income level and lack of education facilities in the barren desert restrict them not to cross the cycle of poverty and poor health. As a result, salt workers are to suffer from different occupational health problems and they do not pay attention for treatment. Investigations of various national research teams reflect that prolonged exposures to

salt field work have numerous deleterious effects on health. They further state that health problems among salt workers of Kutch are mainly prevalence of ophthalmic symptoms which occur due to the direct effect of sunlight and salt dust on eye. They also suffer from poor vision, glare, pre-mature loss of vision, etc. There is occurrence of dermatological symptoms which happen due to skin contact with saline solution. They are also suffering from headache, dizziness, breathlessness, traumatic ulcers, both muscular



and joint pains, etc. Salt dust creates respiratory problems such as asthma, lung congestion among the workers, etc. Malnutrition, anaemia and vitamin deficiencies are meaningfully high among them. It is also informed that at initial stage of their disease, they use to take herbal medicines. Nowadays, health care services like- immunisation, prenatal check-ups, child diseases, etc are given by the mobile medical vans. They also refer the serious cases to the nearest Community Health Centre (CHC). Various Government organizations and local NGOs occasionally visit the salt farming areas and apply remedial measures to promote the health and socio-economic status of salt workers.

SPORTS

Nearly, eight months in every year, Agarias are to engage themselves for salt farming. The remaining four months, they practise agricultural labour, fishing or work in various industries. So it may be stated that Agarias are almost unable to come out from monotonous

salt farming life. In spite of this, some of them entertain in different ways. The adults Agarias usually participate in playing cards, betting and gambling. Among Agarias, mainly children and teen aged both boys and girls play various games as like as other tribe and caste groups in the rural areas. They mostly play kabaddi, football, kho-kho, hide and seek, etc. Both boys and girls specially who are going schools participate in inter school sports competition.



POLITICAL ORGANISATION

Traditional political organizations are still existed in some of the Agaria inhabited villages. These political institutions are still well-known as their respective social institutions. The members of these organizations are empowered to take decisions on overall social conflict within the community. These social institutions are tribe-specific and its structures and functions may be varied from one to other regions. The traditional head of these institutions and their subordinates are empowered to justice the socio-cultural issues. These traditional institutions are not having any role to provide assistance during economic or natural disaster.



But it is informed that during earthquake of 2001 in Kutch, social organisations of Agaria and Koli assisted to many families by providing government shelter and various schemes as part of their rehabilitation process.

Some of the prosperous Agarias working as Makardams or secretaries in co-operative societies try to look after overall activities of the salt-making communities. They are community leaders and make proper connection with other salt workers. In case of social or economic exploitations done by owner groups, they put up their strong voice for justice. The owners of these salt farming fields try to keep these salt-workers happy by paying them the seasonal labour charge. In other side, elected politicians nowadays play a great for overall

development of Agaria inhabited areas. They make available the purified drinking water. They also provide infrastructure facilities under various government development schemes. They use to take initiatives to depute medical team specially for salt workers in various areas. New schools are developed near by salt farming areas and children of salt farmers are accommodated there.

EDUCATION

Formal education is very much required to modernize the people of different levels. But all people are not having equal access to educate themselves. Accessibility of educational facilities is still depended on socio-economic factors and geographical location. It is noticed that many Agaria children miss school since they reside with their parents at the salt pans throughout the salt production season. They usually help their parents with domestic works. They also assist in salt operations such as bed preparation, water storage, temperature measurement, etc. Most of the parents encourage their children to work with them and earn amount for contributing it in family budget. It is also informed that they are enrolled in Government schools but their attendance is not sufficient. Due to financial problem, most of the Agaria families cannot afford to admit their children in Ashramshala which are known as private schools with hostel facilities. Therefore, the literacy rate among Agaria is low (60.8 per cent) as compared to the literacy rate of India (74.04 per cent, Census, 2011). Some NGOs such as GANATAR and SEWA and the state Government are recently doing significant efforts to make education more accessible to the children of salt workers. Alternative Learning Schools (ALS) and child care centres are established as examples of innovative ideas for improving their education.

Education Scenario in Agaria Areas

In the context of education scenario, the collected data reproduces the present situation of school infrastructure facility, management aspects, classroom teaching-learning, role of SMC and parents, etc in different schools of Agaria inhabited areas in Little Rann of Kutch are stated in the following manner:

Views of Headmasters

The collected data expresses the views of headmasters of the studied schools in Agaria areas as follows:



-They states that in earlier times, schools were known as Rannshala in Kutch district. But in present time, there is running the formal schools across the regions. It is also informed that the numbers of schools are sufficient. It is located in distance and Agaria children walk to reach school crossing at least 5 km.

-Mostly local teachers are working there but they belong to non-tribal communities. Teachers are permanent but their number is not enough and Pupil Teacher Ratio in their schools is not maintained as per the norm, given by RTE Act, 2009.

-They open that educational facilities are not properly utilized by the Agaria people because education has no direct impact on their sources of earning.

-They explain that Agaria people are not intended to compromise with their earning. As a result, these people do not encourage their children to efficiently take part in formal education system. Instead of formal education, they engage their children in salt farming which results in irregularity in school attendance and dropout of their children from schools.



-Another important reason for not pursuing education option is stated as seasonal migration of Agaria people. Agarias take part in salt farming and specific salt farms are not fixed for them for several years in any particular area. Opportunity of salt farming is mostly found available at a distance and as a reason, they are having compulsion for seasonal migration.



-As a reason of seasonal migration, their children are unable to come to schools in a regular manner. Even sometimes, dropout of their children is accomplished.

-The dropout rate of girls is very high because of the cultural constraint and their involvement in household tasks.

-As remedial measures, they try with their best to bring dropout students back into the main stream of education. Most of the schools assign teachers to visit the houses of absent students, encourage them and their parents to send them to schools and organize special classes to fulfill their curricular gaps.

-In some of the schools, there are available certain special provisions related to curricular and co-curricular activities for Child With Special Need (CWSN).

-In regarding the situation of tribal children and parents, schools do not take any initiative to implement Continuous and Comprehensive Evaluation (CCE).

-The collected data exhibit that all schools are having electricity connection for the purposes of light and fan. Water tanks are available in most of the schools as source of drinking water. Toilet facilities are available in the schools but proper sanitation is not maintained. Playgrounds are not available almost in all schools.

-Reports of headmasters reflect that few years ago, computer and internet facilities were installed in the schools for the use of both students and teachers. But in present times, there only one computer system is available only for official works such as maintaining record of students and teachers, mid-day meals, distribution of materials under different schemes, sending day to day information to the higher authorities, etc.



-Mostly schools are having a library where text books and story books are mainly available.

-First-aid kits are available in all schools. They also add that occasionally mobile medical team visit their schools.

Views of Teachers

-Most of the teachers in primary, middle and secondary schools in Agarias inhabited areas are very active and laborious. All teachers are working permanently but their numbers are not sufficient as per RTE Act, 2009.

-The medium of classroom transaction in most of the schools is Kutchi dialect and it is somewhat different from Gujarati while some teachers also use English language in order to promote curricular understanding of students.

-In most of the schools, PTM is arranged in every month. In such meetings, they discuss on different matter such as improvement of children in reading and writing, understanding

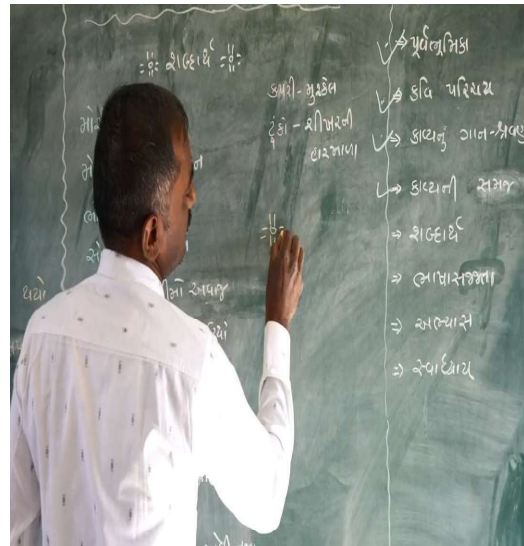


of concepts, evaluation process of students, the required initiative for students for improving their learning, punctuality of students in the school, etc. Sometime parents do not participate in the meeting and as a reason, they are unable to communicate their views in the context of teaching-learning of their children.

-Agaria people are habituated to talk by using their own dialect-Kutchi which is slightly different from Gujarati. All books are written both in Gujarati and English languages and therefore, they are sometime facing problem of understanding the concept.

-The collected data reveal that teachers usually use lecture cum discussion method during the classroom teaching. Textbooks are always used for teaching and with this, there is also utilization of some improvised teaching materials like-charts, maps, models, globe, etc. for explanation. Students are encouraged to participate in group activities beyond the classroom teaching.

-Teachers sometime use local arts and crafts, folk song, music and dance, folk tales, local games, etc. in order to promote learning of students through tribal culture.



-In most of the schools, teaching-learning activities are mainly done through chalk and talk and the paper/pencil tests are limited for the students. Although teachers believe that their discussions are enabled to clear the concepts, enhance understanding of the students, encourage their curiosity, urge them to raise questions, etc.

-Completion of syllabus in time bound manner is a very important achievement which indicates a positive atmosphere for both students and teachers. Teachers explain that regarding this, they can identify further learning gap and invest extra time to explain it again. Beside this, teachers can engage students to do paper-pencil test for improving writing skills, take part in short quiz, join in project activities, etc.

-It is necessary to have adequately qualified and professionally trained teachers in the schools to provide quality of teaching. Most of the Teachers in studied schools are professionally trained. Even they are given opportunity to take part in various training programmes.

-Teachers report that they have basic knowledge for computer related activities. They can operate computer, use internet for searching new information, access materials, send and

receive email, download and upload materials, etc. But unfortunately, computer facilities or computer labs are not available in schools. The available one computer set is used for official purpose.

Views of SMC

-Children belonging to both Agaria and non-Agaria communities are found to take admission in all studied schools, located in Agaria tribal areas. Therefore, SMC (School Management Committee) members in those schools are not limited among Agaria people. Non-Agaria people also work as SMC members there.

-It is informed that mostly, SMC members are not aware of RTE Act, 2009 and they do not know their actual duties in school premises. In general, SMC members sometime come to schools and just discuss on pedagogical issues.

-SMC members sometime take initiative for monitoring some activities such as punctuality and regularity of students and teachers in schools, completion of curriculum within time frame, rules of disengagement of teachers in private tuitions, organization of scheduled meetings with parents or guardians, etc.

-SMC members use to do monitoring the academic activities such as organising quiz,

essay competition, maintaining records, availability of textbooks for students, organising sports day, annual day, etc.

-One of the key tasks of the SMC members is to develop the School Development Plan (SDP) throughout the year. Observations indicate that the SMC members sometime participate in the SDP process in schools of Kutch.

-SMC members try with their best to relieve teachers from burden of non-academic activities. They are also given responsibility to ensure the enrolment and continuous attendance of all neighbourhood children in the schools. They use to take initiative to do monitoring the standards of those for children with special needs in the schools in conformity with the provisions of RTE. They directly involve themselves for ensuring proper implementation of mid-day meals (MDM) and monitor its all aspects.

-In school premises, drinking water facility, electric connection and more or less medical facility for students and teachers, etc. are available. The SMC members try with their best to



install there ICT facilities, properly maintain toilet facility, develop playground and school boundary, etc.

Views of Parents

Effective participation and mutual collaboration of different stakeholders like parents or guardians, SMC members, school authority, et al are very crucial for the overall improvement of educational system. They can play a very constructive role in the entire process. The collected data reveal that some of parents sometime play important role in achieving education of their children whereas many parents are busy in their professions. They do not interfere on any issue related to the school activities of their children.

-Mostly, parents inform that their children receive pre-school education from Anganwadi.

-Most of the parents are satisfied with the teaching performance of teachers. Some of the parents specifically express that few of the teachers explain curricular activities through various local games and their wards not only enjoy but also learn throughout it.

-Parents of all schools are found to deny any discrimination, done by teachers or other counter parts on their wards. Sometime teachers punish to the children in very mild way if they make any ruthless situation in classroom or in school or if they fail to complete the assigned homework.

-Some parents report that their children are trained to avoid child abuse, discriminatory behaviour in school, bullying, threatening, etc.

They also encourage their wards to report to the competent person such as teacher, head master or any other if anybody behaves any rough.

-They mention that Parent Teacher Meeting (PTM) is organised only once in a month. But they specify that sometime they are not given information about PTM or sometime, they are not enabled to attend the meeting due to busy schedule of their farming



activities. Suppose they attend the meetings, mostly they are not able to deeply deal with the academic issues of children because of their illiteracy.

-Few parents mention that some teachers communicate through WhatsApp groups regarding PTM. During specially covid period, WhatsApp groups including all parents and teachers are found to develop. Teachers use this platform to communicate all information about their children. Teachers use this platform to send message for organizing PTM.

-In elementary schools from standard 1 to 8, children are having a facility of mid-day meal. They specify that as a reason mid-day meal facility, some students attend school regularly.

-Being parents, they expect that quality of education of their children is required to improve by use of technology.

Classroom Observations

Teaching-learning activities are observed at the time of classroom teaching in several schools of Agaria areas. The data, collected from classroom are stated in the following manner:

-Content Delivery Strategies: In some of the classrooms, it is observed that few of teachers are well prepared and enabled to create conducive environment for classroom teaching. In some of the classrooms, teachers explain each concept very clearly and it is audible to each student. Students are deliberately engaged to follow and understand discussions. In most of the schools, teachers use blackboard, map, educational kits, models, etc. at the time of classroom teaching. Even at the end of classroom teaching, some of them evaluate understanding by asking questions to the students.

-ICT-based Classroom Teaching: ICT (Information and Communication Technology) is not reached at all levels of schools specially in the rural areas. Teachers in schools of Agaria areas use smart mobile phones but ICT facilities are very limited there. Absence of ICT facility is attributed as the major hindrance for the improvement of teaching-learning status.

-Students' Engagement: The data, collected in the context of classroom teaching reflect that



students' engagement is far less common at the time of content discussions. They do not ask questions to understand matter in continuation of classroom transaction or at the end. Some of the teachers sometime ask questions to test understanding of the students.

- Use of Language for Classroom Transaction: In most of the schools, teachers use both Kutchi and Gujarati languages for teaching and interaction with students.
- Management of Classroom and Implementation of Curricular Activities: Some of the teachers are very active to make closeness with students. They are sincere to use valuable time for classroom teaching. They can anticipate behaviour of students and manage them accordingly. But most of them do not discuss any other related matter or telling story beyond curricular activity to attract students' attention on classroom activities. They frequently express their voice against disruptive behaviour of students.
- Evaluation of Students Performance: At the end of classroom discussions, teachers evaluate students sometime by questioning, by giving assignments and through oral and written test.
- Praiseworthy and Undesirable Features: During teaching, most of the teachers use blackboard and other teaching aids for enhancing understanding of the students. But evaluation procedures of students' understanding are not implemented strictly.
- School Environment: Each classroom in all the schools is having adequate sitting arrangement. Small book library is almost found available in each school. Electricity and medical facilities are available there. Availability of purified drinking water and toilet facilities are not satisfactory. School premises are established without having any boundary.
- Monitoring of School Provisions: Monitoring of school provisions are rarely done by community people. Because, in one side, it is phenomenon as negligible issue and in other side, community people are constraint with time bound. They are always busy for their farming and household works.
- Human Resources: In most of the schools, the numbers of teachers are less and teachers-students ratio is not maintained as per RTE Act. There is also shortage of non-teaching staff for official works in almost all schools of Agaria areas.

FINDING OF THE STUDY

Agaria are enlisted as Scheduled Tribal groups and they inhabit nearby salt farming areas. Their literacy rate is very low and they are deliberated as socio-economically backward tribal community. They are conscripted under the category of vanishing groups. But their present generation is participating in formal education system and educating themselves. As an impact of formal education, their life style is also slowly changing. Nowadays, many of Agarias are influenced by urban culture with regards to their dress, food habits, inhabitations and other aspects of life.

Economic Pursuits

-In the present time, the main occupation of Agarias is salt-farming. The production of salt is being done from October to June every year.

-Agriculture, agricultural labourers, charcoal production, pastoralism and fishing are the other economic activities of Agarias. All these activities are seasonal and considered as their secondary economic sources.

-The main crops which they grow in their fields are Cotton, Jowar (sorghum), Bajra (millet), Wheat, Jeera (cumin), Groundnut, Castor, some pulses and seasonal vegetables.

-They enormously engage in salt farming as their main occupation but payment, made by them is not sufficient. They receive very less market price in comparison physical labour input in salt making while the traders and other brokers share the lion part of market price.

Basic Amenities

-Due to migration, most of Agarias are not having Pucca house. They live in a makeshift type of temporary shelter nearby salt fields.

-Bathroom and toilet facilities are not available in Agaria houses. Specially, Agaria women use to face difficulties and they are to lose their privacy and sanitation.

-Drinking water is very inadequate in their areas. Nowadays, they obtain drinking water from nearby water bodies. They store the supplied water in underground tanks and lift water by small size tube-well when it is needed.

-Electricity is available there and side by side, they also use solar energy or Pawan Chakki for lighting and pumping water in salt fields.

-Only few facilities such as concrete road, shop, mobile medical service, etc. are more or less available in close proximity. But schools are located far distance from their salt farming areas. As a result, their children are to face problem for participating in formal education system.

Social Elements

-Agaria people consider that family is the basic unit which primarily helps them to socialize their offspring.

-Due to migration for salt-farming works, joint family system is almost relinquished and nowadays, they mostly live in nuclear family.

-Patriarchal family system is commonly existed among them and there, father is considered as the head of the family. He uses to make all family decisions in cooperation with other adults members of the family.

-Among them, both Hindu and Muslim Agarias are representing and they engage in salt-farming activities. Hindu Agarias belong to Chuwaliya Kolis while Muslim Agarias are identified as the members of Sunni groups.

-Agaria people are related by both consanguineal and affinal kinship relations.

-In accordance with their cultural norms, pregnant woman is restricted to move and for the first time child birth, mother of the pregnant woman gives new cloth and milk.

-After birth of child, the mother observes impurity during five days and every day specially at evening, they perform cultural activities.

-Agarias believe that marriage ensures the increase of family members who can work in the salt pan and contribute for increasing the family income.

-They prefer early age at marriage. Sixteen years is considered as a suitable marriageable age for the boys and fourteen years age is for girls.

-In accordance with their cultural norms, they strictly follow monogamy.

-Agarias work in salt field in very harsh condition and they face a peculiar problem after their deaths. As a reason of salt making, their feet become injured and salt is absorbed in the feet. Hence their feet do not burn easily at the funeral ground as like as the rest of body cremated.

Therefore, feet of Agariya people after death are burnt separately with extra heat.

-But mostly the Muslim Agarias grave the body after death.

-After death of the chief man of the family, fellows organize a mourning feast and on that occasion, they tie a cloth round the head of his successor to show that they acknowledge his new position.

-In the month of Kunwar (September- October), they usually offer water to the deceased soul.

-The daughter is not entitled to share her father's property after his death. Property is automatically transformed from father to sons.

-The status of women among Agariyas is not so good. Beside doing all the household chores, they assist their husbands in salt-farming fields.

Cultural Aspects

-Traditionally, Agarias eat Bajra roti (pearl millet flat bread) with garlic chutney. They are non-vegetarians and eat eggs, sea foods, chicken, mutton, etc. Addiction to alcohol is prevalent among Agarias. Tobacco consumption is very common among them.

-The Agaria men often put on a small Dhoti and Kurta while women wear Sari, blouse, ghagra and choli.

-Traditional ornaments for women are well-known as Kandora (kamar-bandh), Matha Tikka (head jewellery), Baju-Bandh (armlets), Kil (nosepin), etc whereas men wear finger ring, necklace, etc.

-Axes, sickles, ploughs, tools for digging, chopping. Dantaala, Faantiya, Pavdo, Pavdi, Kodali (types of spades), etc are their important implements.

-They use very simple utensils such as hearth, fry pan, glass, dish, bucket, pitcher, etc specially in kitchen. They also use vessel and bamboo made basket for collecting salt from salt farms.

-Agarias use to sing various folk songs on different occasions. They also enjoy the joyful harvest festival with the music of flute, different types of drums like-Mandri, Kotoloka, Kunder, etc. Traditional dances of Agaria are Garba and Dandiya. Garba and Dandiya are two sister dance forms of Gujarat, performed during Navratri festival.

-At festive occasions, they draw their courtyards and walls of their houses and then paint by several colours. They also design and develop different types of fishing trap by bamboo during the off season of salt farming. They prepare toys, cups, glass and other small utensils and decorate it by different colours. Some of Agarias also prepare wooden masks.

-Agarias keenly enjoy Dada Mekan, Shitla Mata, Jesal-Toral, Nagpanchami and many other fairs throughout the year. They participate in Satham-atham festival, Krishna Janmastami, Rann Utsav and other festivals. Agarias enjoy gambling and consume alcohol. They also play Teenpatti (a game of cards) and try to give their best performance to win the game.

-Specific youth dormitories are not existed in Agaria villages. But they use to gather in community hall or playground of a village school or on open space and discuss various economic and socio-cultural issues.

-They worship various Hindu Gods such as Lord Shiva, Goddess Kali and local deities. While Muslim Agarias pray to Allah and read Quran. They worship Malrima Mata to protect the women during childbirth whereas Shitalama, Shaktama and Mansama protect their followers from small pox, contagious diseases and snake bite respectively. By offerings goats, fowl, coconuts, etc, Bhuvu performs the ritual for purification and to save Agarias from the influence of evil spirits.

-Many Agaria family members are facing ophthalmic problem which occurs due to the direct effect of sunlight and salt dust on eyes. There is prevalence of dermatological symptoms which happen due to contact the skin with saline solution. They are also suffering from headache, dizziness, breathlessness, traumatic ulcers, both muscular and joint pains, etc.

Salt dust creates respiratory problems such as asthma, lung congestion, etc among the workers.

-The adults Agarias usually participate in playing cards, betting and gambling. Their children specially teen aged both boys and girls play various games as like as other tribe and caste groups in the rural areas. They play Kabaddi, Football, Kho-kho, hide and seek, etc and participate in inter school sports competition.

-Traditional political organizations are still existed in some of the Agaria inhabited villages. Some of the prosperous Agarias, working as Makardams or secretaries in co-operative societies try to look after overall activities of the salt-making communities. They are community leaders and make proper connection with other salt workers. In case of social or economic exploitations by owner groups, they put up their strong voice for justice.

-In other side, elected politicians nowadays make available the purified drinking water. They provide infrastructure facilities under various government development schemes. They take initiatives to depute medical team specially for salt workers in various areas.

Education

Many children miss school since they reside with their parents at the saltpans throughout the salt production season. They usually help their parents in salt operations such as bed preparation, water storage, temperature measurement, etc. As a result, they are unable to participate in formal educational system. In this regard, the collected data from nearby salt farming schools areas reproduces briefly as follows:

Views of Headmasters-

-They state that in earlier times, schools were known as Rannshala in Kutch district. But in present time, there is running the formal schools across the regions. The numbers of schools are sufficient. But it is located in distance and Agaria children walk to reach school crossing at least 5 km distance.

-Teachers are permanent but their number is not enough but mostly they come from locality and they belong to non-tribal communities.

-They specify that educational facilities are not properly utilized by the Agaria people. Because Agaria people think that education has no direct impact on their sources of earning.

-They explain that instead of formal education, Agarias engage their children in salt farming which results irregularity in school attendance and dropout of their children in school.

- Agarias take the opportunity of salt farming at a distance and as a reason, they cannot avoid the situation of seasonal migration.
- The dropout rate of girls is higher than boys because of the cultural constraint and their involvement in household tasks.
- As remedial measures, authorities assign teachers to visit the houses of absent students, encourage them and their parents to send them in schools and organize special classes to fulfil their curricular gaps.
- In some of the schools, there is having certain special provisions related to the curricular and co-curricular activities for Child With Special Need (CWSN).
- In regarding the situation of tribal children and parents, schools do not take any initiative to implement Continuous and Comprehensive Evaluation (CCE).
- All schools are having electric connection for the purposes light and fan. Water tanks are available in most of the schools as source of drinking water. Toilet facilities are available in the schools but proper sanitation is not maintained. Playgrounds are not available almost in all schools.
- Computer and internet facilities were installed for the use of both students and teachers in the schools. But in the present times, there only one computer system is available using only for official works.
- Mostly schools are having a library where text books and story books are mainly available.
- First-aid kits are available in all schools and occasionally mobile medical team visit their schools for health check-up.

Views of Teachers-

- All teachers are working permanently but their numbers are not sufficient. They are laborious and try with their best to maintain better teaching-learning environment.
- Many of the teachers accomplish classroom transaction by using local dialect Kutchi while some teachers use both Gujarati and English language in order to promote curricular understanding of students.
- In most of the schools, PTM is monthly arranged to discuss with the parents on different matter such as improvement of children in reading and writing, understanding of concepts, evaluation process of students, punctuality of children in the school, the required initiative for children for improving their learning, etc.

-Agaria people are habituated to talk in their own dialect Kutchi which is slightly different from Gujarati. But all books are written both in Gujarati and English languages and therefore, they are to face language problem.

-In classroom transaction, they discuss various contents and use some improvised teaching materials like-charts, maps, models, globe, etc. to improve understanding of students.

-Teachers sometimes use local arts and crafts, folk song, music and dance, folk tales, local games, etc. to promote learning of students through tribal culture.

-In most of the schools, teaching-learning activities are mainly done through chalk and talk although teachers believe that their discussions are enabled to clear the concepts, enhance understanding of the students, encourage their curiosity, urge them to raise questions, etc.

-After initial completion of syllabus, teachers further use to identify the learning gap and invest extra time to explain it again.

-Beside this, teachers engage students to do paper-pencil test for improving writing skills, take part in short quiz, join in project activities, etc.

-Most of the teachers in studied schools are professionally trained. Even they are given opportunity to take part various training programmes.

-Many of them can use computer but unfortunately, computer facilities or computer labs are not available in schools and as a reason, they cannot organize ICT based teaching.

Views of SMC-

-Both Agaria and non-Agaria SMC members are available to look after the school activities.

-Mostly, SMC members are not aware of various schemes. In generally, they sometime just discuss on pedagogical issues with teachers and look after the curricular and co-curricular activities.

-They members sometime monitor some activities such as punctuality and regularity of students and teachers in school, completion of curriculum within time frame, etc.

-Some of them help to implement the School Development Plan (SDP) and sometime, they monitor the activities related to its progress.

-SMC members also take responsibility to ensure the enrolment of all neighbourhood children in the school and encourage the children for continuous attendance and retention. They directly involve themselves for ensuring proper implementation of mid-day meals (MDM) and monitor its all aspects. They try with their best to relief teachers from burden of non-academic activities.

-Their maximum efforts are made to install ICT facilities in schools, properly maintain toilet facility, develop playground and school boundary, etc.

Views of Parents-

- Some of parents are very active for educating their children whereas many parents are busy in their professions.
- Mostly parents inform that their children receive pre-school education from Anganwadi.
- They are satisfied with the teaching performance of teachers. Some of them express that few of the teachers explain curricular activities through various local games and their wards not only enjoy but also learn throughout it.
- Parents of all schools deny any discrimination which is done by teachers or other counter parts against their wards.
- Some parents report that their children do not engage in any wrong activity. They use to encourage their wards to report to the competent person if anybody behaves any rough.
- Parent Teacher Meeting (PTM) is organised only once in a month. But sometime they are not given information about PTM or sometime, they are not enabled to attend the meeting due to busy schedule of their farming activities.
- Teachers use WhatsApp platform to communicate all information about their children. They also use this platform to send message for organizing PTM.
- In the schools from 1 to 8 standards, children are having facility of mid-day meal and parents sometime, inquire the quality of meal.
- Being parents, they expect that quality of education of their children is required to improve by the use of technology.

Classroom Observations-

- In some of the classrooms, few of teachers are well prepared and enabled to create conducive environment for classroom teaching.
- In some of the classrooms, teachers explain and students are deliberately engaged to follow and understand discussions.
- In most of the schools, teachers use blackboard, map, educational kits, models, etc. at the time of classroom teaching. Even at the end of classroom teaching, some of them evaluate understanding of students by asking questions.
- ICT is not reached at all levels specially in the schools of rural areas. Absence of ICT facility is attributed as the major hindrance for the improvement of teaching-learning status.
- Students rarely ask questions to understand the matter in continuation of classroom transaction or at the end. Some of the teachers sometime ask questions to test understanding of the students.
- In most of the schools, teachers use both Kutchi and Gujarati languages for teaching and interacting with students.

- Some of the teachers are much closed and they can anticipate the behaviours of students and manage them accordingly.
- But most of them do not discuss any other related matter or telling story beyond curricular activity to attract students' attention on classroom activities.
- At the end of classroom discussions, teachers evaluate students sometime by asking question, by giving assignments or through oral and written test.
- Each classroom in all the schools is having adequate sitting arrangement and small book library.
- Electricity and first-aid medical facility are also available there. Availability of pure drinking water and toilet facility are not satisfactory. School premises are established without having any boundary.
- Monitoring of school provisions is not done by community people because they are always busy for their farming and household works.
- In most of the schools, the numbers of teachers are less and teachers-students ratio is not properly maintained. There is also shortage of non-teaching staff for official works in almost all schools of Agaria areas.

RECOMMENDATIONS

Under the project titled 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India', one of the important objectives is to utilize the expressional learning resources in curriculum and pedagogical purposes. Keeping in view, a very significant point related to occupation of Agaria tribal groups in Gujarat has been identified as expressional learning resources which may be recommended to include in curriculum and pedagogical purposes. Main occupation of Agarias is stated in the following manner:

Salt Farming Occupation

It is substantial that Agarias are not having their own land for farming salt. They work as salt farming labours under landlords. Rann of Kutch located in Thar desert just near to the Arabian Sea in Kutch district of Gujarat is a seasonal salt marsh region. From October to June every year, Agarias work day and night to extract large quantity of salt. First they prepare land by levelling, making almost two feet height boundary wall, cleaning soil, etc. Then throughout October to June every year, they hold water and cyclically produce salt almost two times in every month.

They are having three sources of water for salt farming. At the time of full moon, the Rann of Kutch is flooded by sea water. They hold the saline sea water and use it for salt farming. Secondly, they use heavy pump set to bring saline sea water to their salt farming land. Thirdly, they dig wells and use pump set to lift the saline groundwater and fill the farming fields. There, by the process of natural evaporation, white crystals are left on farming land. Everything is done manually except pumping saline water from the wells. Temperature from 21°C to 24°C of saline water is very much suitable for salt farming. Sea water is having near 4°C whereas temperature variation of ground water is recorded from 14°C to 16°C so that ground water for salt farming is always preferable.

Process of salt farming indicates that once the first layer of salt is formed, it is scraped with heavy wooden rake. The salt farmers are found to rake the salt constantly in order to develop smaller crystals and pile up on the sides of the pans for collecting it later. This salt is different from the marine salt which is produced along the coast. Within almost 15 days, the salt workers generate 12 to 15 tonnes salt (raw) from each of these salt pans and then crystal salt (raw) is delivered to salt plants in nearby areas or other regions. After every five years, they also seize Gypsum (side product) from salt fields where salt is farmed by using ground water. Gypsum is used in cement factory and plaster of Paris is also made by using this material.

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Annexure-1 & 2

એનસીઈઆરટી દિલ્હી દ્વારા કચ્છના અગરિયા વિસ્તારમાં સંશોધન હાથ ધરાયું ભયાઉ અને ગાંધીધામની શાળાઓની સાથે વાલીઓની મુલાકાત કરાઈ

ભાસ્કર ન્યૂઝ, જુજ

એનસીઈઆરટી દિલ્હી દ્વારા કચ્છના અગરિયા વિસ્તારમાં સંશોધન હાથ ધર્યું છે. જેના ભાગરૂપે વિભાગના અધિકારીઓએ કચ્છની શાળાઓની મુલાકાત લીધી હતી.

સ્પેશિયલ ન્યુઝ ગ્રુપ ઓફ એજ્યુકેશન ડિપાર્ટમેન્ટ દિલ્હી દ્વારા સામાજિક-આર્થિક રીતે વચિત જૂથો જેમ કે, એસસી-એસટી અને લઘુમતી તેમજ વિકલાંગ બાળકોના શિક્ષણના ક્ષેત્રમાં કામ કરવા માટે ચિંતિત છે. તેને ધ્યાનમાં રાખીને આ વિભાગે “ભારતમાં વિવિધ આદિવાસી અગરિયા જૂથોના સંશોધન” તરીકે પ્રાયોગિક શિક્ષણનું દસ્તાવેજીકરણ કરવાનો પ્રોજેક્ટ હાથ ધર્યો છે. આ પ્રોજેક્ટ અંતર્ગત ભારતમાં



લુપ્ત થઈ રહેલી આદિજાતિ સહિત વિવિધ આદિજાતિ જૂથના સ્વદેશી જ્ઞાનનું અને પ્રથાઓનું અન્વેષણ કરવાનો ઉદ્દેશ છે. વિવિધ અગરિયા વિસ્તારના જૂથોનું શૈક્ષણિક- સામાજિક- આર્થિક- સાંસ્કૃતિક પાસાનો અભ્યાસ કરી શૈક્ષણિક પરિપ્રેક્ષ્યમાં સંબંધિત ડેટા એકત્રિકરણ કરવાનું આયોજનના ભાગરૂપે કચ્છની મુલાકાત લીધી હતી.

તે માટે એનસીઈઆરટી દિલ્હીના ડો. રંજન ભિશ્વાસ કચ્છના અગરિયા વિસ્તારમાં સંશોધનના હેતુસર અભ્યાસ માટે આવ્યા હતા. જેમાં તેમણે કચ્છના વિવિધ અગરિયા વિસ્તારની શાળાઓની સાથે ખોડીયારનગર પ્રાથમિક શાળા-ભયાઉ, જંગી પ્રાથમિક શાળા-ભયાઉ, સુરજબારી

પ્રાથમિક શાળા-ભયાઉ, ગાંધીધામ તાલુકાની મચ્છુનગર પ્રાથમિક શાળા અને કી-ટ્રેડ-ગ્રીન પ્રાથમિક શાળાની મુલાકાત લીધી હતી. તેમજ અગરિયા વસાહત અને વાલી મુલાકાત પણ લેવામાં આવી હતી. આ માટેનો સમગ્ર સંકલન જિલ્લા શિક્ષણ અને તાલીમ ભવનના પ્રચાર્ય સંજયભાઈ પી. ઠાકરે અને આઈ.એફ.આઈ.સી. શાખાના ડો. બિંદુભેન પટેલે કર્યું હતું. તેમજ આ સંશોધન માટે ઉપયોગી માહિતી એકત્રિકરણ કરવા માટે ભયાઉતાલુકાના બી.આર.સી વિજય પંચા અને ગાંધીધામ તાલુકાના બી.આર.સી ભરતભાઈ ઠક્કર સાથે આ વિસ્તારના સી.આર.સી અને આચાર્યનો સહયોગ પણ સંપર્કમાં હતો.



એન.સી.ઈ.આર.ટી. સંશોધક ડૉ. રંજન બિથાસની અગરિયા વિસ્તારના વાલી સાથે મુલાકાત સમયે શિક્ષણ અને તાલીમ ભવનના પ્રાચાર્ય સંજય ઠાકર, વ્યાખ્યાતા ડૉ. દેશબેન મહેતા અને બી.આર.સી.કો. જોડાયા ત્યારની તસવીર.

કચ્છનાં અગરિયા બાળકોનાં શિક્ષણ અંગે અભ્યાસ

ભુજ, તા. ૧૫ : સ્પેશિયલ ન્યુઝ ગ્રુપ ઓફ એજ્યુકેશન ડિપાર્ટમેન્ટ દિલ્હી દ્વારા સામાજિક-આર્થિક રીતે વચિત જૂથો અને લઘુમતી તેમજ વિકલાંગ બાળકોના શિક્ષણના ક્ષેત્રમાં કામ કરવા માટે ચિતિત છે. તેને ધ્યાનમાં રાખીને, આ વિભાગે 'ભારતમાં વિવિધ આદિવાસી અગરિયા જૂથોના સંશોધન' તરીકે પ્રાયોગિક શિક્ષણનું દસ્તાવેજીકરણ કરવાનો પ્રોજેક્ટ હાથ ધર્યો છે.

પ્રોજેક્ટ અંતર્ગત ભારતમાં લુપ્ત થઈ રહેલી આદિજાતિ સહિત વિવિધ આદિજાતિ જૂથના સ્વદેશી જ્ઞાનનું અને પ્રયાગોનું અન્વેષણ કરવાનો ઉદ્દેશ છે. વિવિધ અગરિયા વિસ્તારના જૂથોનું શૈક્ષણિક-સામાજિક-આર્થિક-સાંસ્કૃતિક પાસાનો અભ્યાસ કરી શૈક્ષણિક પરિપ્રેક્ષમાં સંબંધિત ડેટા એકત્રિકરણ કરવાનું આયોજનના

ભાગરૂપે કચ્છની મુલાકાત લીધી હતી. એન.સી.ઈ.આર.ટી. દિલ્હીના ડૉ. રંજન બિથાસ દિલ્હીના સંશોધકે વિવિધ શાળાઓમાં વિગતો માટે મુલાકાત લીધી

કચ્છના અગરિયા વિસ્તારમાં સંશોધનના હેતુસર અભ્યાસ માટે આવ્યા હતા. જેમાં તેમણે કચ્છના વિવિધ અગરિયા વિસ્તારની શાળાઓ ખોડીયારનગર પ્રાથમિક શાળા-ભચાઉ, જંગી પ્રાથમિક શાળા-ભચાઉ અને સુરજબારી પ્રાથમિક શાળા-ભચાઉ અને ગાંધીધામ તાલુકાની મચ્છુનગર પ્રાથમિક શાળા અને કી-ટ્રેડ-ઝોન પ્રાથમિક શાળાની મુલાકાત લીધી હતી. અગરિયા વસાહત અને વાલી મુલાકાત પણ લેવામાં

આવી હતી. સમગ્ર સંકલન મહારાષ્ટ્રી ગંગાબા સાહેબ જિલ્લા શિક્ષણ અને તાલીમ ભવનના પ્રાચાર્ય સંજય ઠાકરે અને આઈ.એક.આઈ.સી. શાળાના ડૉ. બિહુબેન પટેલે કર્યું હતું. તેમજ આ સંશોધન માટે ઉપયોગી માહિતી એકત્રિકરણ કરવા માટે ભચાઉ તાલુકાના બી.આર.સી. વિજય પંડ્યા અને ગાંધીધામ તાલુકાના બી.આર.સી. ભરત ઠાકર સાથે આ વિસ્તારના સી.આર.સી. અને આચાર્યનો સહયોગ પણ મળ્યો હતો.

DATA ANALYSIS(BHIL TRIBE)

Bhil of Madhya Pradesh

The term Bhil was originated from the word Billa or Billu with the meaning bow in Dravidian language. Some bodies are noticed to presume that they were originated from Dravidian and pre-Dravidian peoples of South Asia. Beside this, there are numerous references on the Bhils in the Puranas whereas the great epic Mahabharata reveals that they were admired to the ideology of Eklavya. However, the term Bhil indicates to the 'various ethnic communities' who live in the forests. Bhils are enlisted as indigenous tribal groups in the state of Madhya Pradesh. Conversely, their total population specially in Madhya Pradesh is 5,993,921 whereas Jhabua district represents 1,025,048 population and their literacy rate is 34.5 per cent. Most of the Bhils are inhabited in Dhar, Jhabua, Khargone and Ratlam districts of Madhya Pradesh. Habitually, Bhils speak the Bhili dialect in their regions whereas many Bhils presently speak Hindi, Marathi, Gujarati and others languages specially who are residing in different states. They are having 'popularity of the bow and arrow as weapon among these groups'.

Historical evidences reproduce that Bhils ruled over the territories of Southern Rajasthan, through the rulers like- Dungariya (Dungarpur), Bansia (Banswara), Kotea (Kota) and Deawa (Udaipur). Formerly, they were considered as the most trustworthy soldiers and watchmen. In the book 'Ain-i-Akbari', the author AbulFazal described Bhils as the most hard-working and law-abiding people. Bhils are also famous as mountain-dwellers. They live in the hilly and mountain areas of the Aravallis, Vindhyan and Satpura ranges. In fact, their main concentrations are found in isolated areas. They are generally having with dark complexioned and short to medium of stature. The climate of their abode areas is monsoon, recording the highest mean maximum temperature (35°C) in the month of June and the lowest mean minimum temperature 18°C in the month of January. Mid June to September is the period of Barsat (normal rain falls) resulting from the monsoon of Arabian Sea. About 30 per cent of their territory is under forest land but the forests are being shrinking at a faster rate. The uncovered hills and eroded soils are used to create problems in day to day life of the Bhil community. However, their socio-economic aspects and educational perspectives are stated as follows:

ECONOMIC PURSUITS

Tribal societies, in general are having with very simple economic activities. They are unique for their cultural orthodox and unifying social organization. Their socio-economic

structure is markedly different from other non-tribal groups. They have a very simple technological base which fits well with their ecological surroundings. Many tribal communities have more than one economic activity. However, economy of Bhil tribal groups is depended on forest products, agriculture and wage labour. Economy indicates various occupations as follows:

Occupation

Occupation determines the economic activities of an individual and it governs their standard of living condition and behaviour. Previously, Bhils were engaged in hunting and gathering. But in the present time, their primary occupation is agriculture. Whether landless Bhils subsist their daily life as agricultural laborers. Nowadays, a large number of Bhils use to migrate from Madhya Pradesh to Rajasthan or Gujarat for persistence of their livelihood. Other occupations of Bhils include animal husbandry, grazing of cattle, collection of forest products, fishing, etc.

Seasonal migration is very much in vogue among Bhil tribes. Only few families stay in the village for the whole year. But statements of many of them reflect that they are having good crops in the preceding year because they are holding better quality of land with irrigation facility. Many families who do not have irrigation facility, generally their eldest couples remain at home while other members of the family including males and females, married and unmarried alike migrate to other states for a period of around eight months from October to June every year to earn livelihood.

Cropping Pattern

Cropping pattern is mainly divided into two major groups, namely cash crops and food crops. Bhils have a new tendency of cultivating cash crops. As the result of this tendency, many Bhils had been depending on food crops from their land in earlier times but now they depend on market economy. The main crops which they grow in their fields are Maize, Jowar, Savi, Urd, Tuar and Moong, Cotton, Wheat, Soya Bean, etc. Besides, they produce the seasonal vegetables in their kitchen garden.

Income

Income means a gain or persistent benefit which is usually restrained in money that originates from capital or labour. It is generally expressed in monetary terms and includes the sum of all wages and earnings. Income from different sources of Bhil people is not so much. Their yearly income on an average of 70 per cent households is varied from Rs.50000/.to Rs.70000/.The condition of rest 30 per cent households is worst and their average yearly income is below Rs.50000. These groups are under the burden of liabilities.

They are compelled to receive loan 2 to 3 times in different times of a stipulated year from the informal sector. In the informal sector, they are charged to pay highest interest.

BASIC AMENITIES

Basic amenities are considered as essential part of households. These usually facilitate the life style of each individual. The basic amenities such as access to safe water, sanitation, availability of electricity, etc are the important indicators which considerably impact on the health of the family and determine their socio-economic position.

Household Perspectives

Mostly, Bhils possess own cluster types of house. In different villages of Jhabua district, there is having two types of house whereas some houses built in the form of hut are also called Kacha house and some financially rich Bhil families have built Pucca houses with modern style.



Bathroom and Toilet

Presence of bathrooms in the house is a basic requirement for people because it not only promotes cleanliness and healthy living but also protects specially the women from shame of open defecation. In many villages of Jhabua district, most of the households do not have separate bathroom system. They have open bathroom culture. Only those people living near city are aware of making bathroom and toilet facilities attaching their residences. On the other hand, people who are far away from city are not habituated to use bathroom and toilet facilities nearby their residential areas.



Drinking Water

Water is very important to sustain life and keep healthy. Clean drinking water is very important to make healthy body. But the sources of clean water are far less common in Bhils inhabited areas. Most of the community people use well, built up by the Government under 'Hit Grahi Coop Yojana' whereas only few people are getting hand pump and also

rarely tap facilities. But overall, sources of drinking water are not so good to make available better quality of water across different villages of Bhil region.

Electrification

Electrification specially in the households reflects the development of the households and it has a direct impact on progress and living standard of people. Most of the Bhils community people are having electric facility. But they mostly state that electric power is not available round the clock. Many times, they are facing load shedding. Even in case of any damage on electric pole or wire, there is extensive delay to restore it. But some families are deprived from electric connection and they are using some local equipment such as earthen Diya, lamp, etc for lighting purpose. Uses of torch and emergency light are very common among them.

Facilities Available

Bhil villagers are possessed by more or less basic facilities. Almost in every village, one or two general stores are available. These stores are opened every day in a week from morning to dusk. Most of the villages are connected by concrete roads. Weekly market is also organised in a particular place. Health facilities are not accessible in village level. In case of minor diseases, they use their traditional methods of treatment while for severe diseases, they avail treatment from block level primary health care centre. Banking facility is not available at village level but many of them are availing banking facilities also from commercial and cooperative banks established at block and district levels. Traditional



community hall is almost nil in Bhil villages. But they organise their social-religious programmes in the open area or establishing pandel. All Bhil villages are connected by concrete roads but there, public transports are rarely available. Primary schools are available in almost all villages whereas children get educational benefit from area specific high school and senior secondary school.



SOCIAL ELEMENTS

Human beings are habituated to live in groups throughout their life and they are to be dependent on other members of the society for availing numerous facilities such as food, clothes, shelter, security, etc. Hence, an individual forms various social groups to live with a decent life. In fact, an individual can be member of different social groups such as family, clan, kinship, community, association, political or religious organisations and so on. Similarly, in tribal societies, community people are dependent on their fellow members. Bhil tribal people are very much concerned with their family, clan, kinship, community, political or religious matter.

Family

Family is the foundation social unit in social organization. It is substantial that at early stage of life, people are introduced by family rules and norms which are enabled to control the social behaviour of the members of society. In Bhil Community, generally the nuclear family system is predominant whereas, joint family system is going to be disappeared. Nuclear family consists of parents and their unmarried children and there, father or elder son specially male member is considered as head of the family specially in patriarchal society. Patriarchal family formation is widespread



among Bhil community. The head of the family takes socio-cultural decisions in consultation with other adult members of the family. But in case of economic matter, the head of the family consults with his wife before taking the final decision.

Clan

Clan usually indicates a number of household members who are descended from a common ancestor. However, divergent clans are existed among Bhil community. Each clan is distinctively named and it exhibits groups of total individuals descended from the same ancestor. The clans among Bhils are generally named after plants or animals and the clan members get credit by describing their origin. Bhil tribal groups are thus sub-divided into a number of clans such as Mandod, Damor, Bhabor, Pawra, etc and each clan is based on a common descent. Beside this, the members of each clan live around the most part in a particular village and observe the rules of clan exogamy. They introduce themselves as the members of patrilineal clans and follow clan exogamy of marriage. Their explanations specify that marriage between male and female who are in same clan is strictly prohibited because both male and female in same clan are known as the brother and sister of each other.



Kinship

Kinship indicates the network of social relationships. At every step of life, people realize the importance of society and its different groups. They intentionally contribute or borrow something from other for the existence of their life. A group helps to other groups to develop personality tying in bonds of affinity and compassion and endow them with human values. Kinship is the most important of these bonds. It incorporates even strangers into a group to make it more homogeneous, helpful and efficacious. Bhils are associated with both affinal and consanguineous kinship relations. Affinal kinship is formed on the basis of marital alliance, friendship or other relations. But consanguineous kinship is



characterized by blood relation or by sharing of common ancestors. The kinship of Bhil is similar to the Hindu kinship system. The taxonomy of Bhil kinship is stated as follows:

Taxonomy of Bhil Kinship

S. No.	Relation Name	Their Local Name
1.	Father	Baba
2.	Mother	Aaya
3.	Father's elder brother	Dahalya baba
4.	Father's younger brother	Kako
5.	Father's elder sister	Fui
6.	Father's younger sister	Nahalifui
7.	Mother's brother	Momo
8.	Mother's brother wife	Momi
9.	Elder Sister	Boi
10.	Younger sister	Chotliboi
11.	Sister's Husband	Pavda
12.	Son's Wife	Wowdi
13.	Grand father	Dahalyo baa
14.	Grand mother	Dahli

Birth

Among Bhil community, normally the pregnant woman is shifted in a newly constructed hut and then the midwife is asked to attend the delivery. When a baby is born, he or she is laid on a heap of maize. The paternal cousin (fui) picks up him or her and refuses to hand over the baby to the mother until she is enabled to present a gift. In Bhils, touching grain soon after birth is considered as auspicious, as it is the sound of laughter in the baby's ears. There is no any discrimination between male and female child in the context of their childhood care.



Marriage

In life cycle, marriage plays an important role in determining their socio-cultural norms. First of all, the couple come in marital alliance, get entry in family system and produce offspring of their own. In this regard, Bhil tribal people think that couple must obey their customs which



allow them to fulfil sexual, social, psychological and economic satisfactions. Each partner also sets up new relationship among them and with other family members of in-laws side. Bhils are the followers of monogamy. But in exceptional cases, they also practise polygamy. Marriage among Bhils is not a sacrament. It is known that marriage of both male and female indicates a mark of adulthood and maturity and through marriage alliance, they are allowed to give birth offspring to continue the existence of generations.

Death

They believe that before taking place a death, a creaking sound (joringpadsha) is listened by someone from household. Sometime, a bird is seen on the top of the house. However after death, neighbours, relatives and friends gather around and each pours a little amount of liquor into the mouth of dead person with voice, 'Drink my share'. After death of adults, Bhil people cremate their dead body whereas the children and other people who die because of unnatural causes are buried. At the time of cremation, the dead body is placed directing head towards north. They observe twelve days as polluted period. Specially on the third day, villagers gather in particular place and cut the head hairs, moustache and beard of male members of deceased families per their customs. On the twelfth day, they organize singing and dancing, shooting by arrows into the trees and drinking ceremony. Throughout a year, family members of dead person offer food and water twice a day from their daily food items. Bhils commemorate a dead ancestor by placing a memorial stone.



Bhil people believe that there is existence of souls of the dead and they live in the same realm. Their faith is that soul of dead person is existed anywhere and the restless souls of dead people may continue to haunt until they are offered a place to stay in. After death, Atma can either exist as a wandering spirit (in case of violent and untimely deaths) or can eventually progress to go to hell or heaven. Some Bhils affirm the cyclical reincarnation of the soul in variety of bodies whereas most of them are in mood to deny this concept.

Inheritor of Property

Inheritor of property among Bhils is usually son but a daughter can also become inheritor if she has no brother. According to the rules of succession in Bhil community, the eldest son gets the maximum share of property whereas the youngest can avail minimum share after death of parents. Sometime, it is followed that the property or the liability, left by the deceased parents is distributed proportionately as per age of the sons whereas, elders get more than younger. But the married daughters do not have any right to get any share of the property of deceased parents.



Social Hierarchy

Among Bhil community, both male and female is considered equally. They can participate in all socio-cultural activities without having any gender discrimination. In every village, there is having a headman who is known as Tadvi. The position of headman is hereditary. He is empowered to solve all socio-economic disputes related to the conflicts among members, bride-price, land issue, animal grazing, religious matter, etc. He resides on an important place in the village and looks after all matter concerned to the Bhil community.



Marriage System

Marriage is an important social institution. It is one of the deepest, intimate and most complex involvement of human relationships. Radhakrishnan writes, 'Marriage is not only a mere convention, but an implicit condition of human society. It is an adjustment between biological purpose of nature and sociological purposes of man'. Bhils tie a knot at an early age. The age of boy at the time of marriage is generally around 13 to 16 years while the age of girl is around 11 to 13 years. They strictly follow tribal endogamy. It is a system and an individual is limited to come in marital alliance within their community. However, Bhil people adopt various forms of marriage as follows:

-Negotiation marriage is most honourable kind of marriage among Bhils. In most of the cases, the boy gets attracted towards a girl and the matter is communicated by his parents to the girl's parents. If they allow, then 'Dapa' negotiation marriage is fixed and they decide total amount of expenditure which will be paid by parents of boy as bride price.

-Marriage by elopement is also organized among them. It is known as 'Bhagoda Vivah'.

A fair named Bhagodia is celebrated in some villages where interested boys or girls may find partners for themselves. They come in close contact and then silently flee away to some other place and marry afterwards.

-Most of the Bhil men use to perform monogamy of marriages. Bride price is popular among them and it is approved by their social norms. Bride price is known as 'Dapa'. The tradition of bride-price indicates that the groom has to pay money to the bride's parents before marriage.

-Monogamy is common among Bhils. But in exceptional cases, they practise polygamy which is a kind of marriage where a man is allowed to marry with more than one wife.

-Widow re-marriage, levirate and sororate marriages are allowed in their community.

-The rituals of marriage are practised during almost seven days. All relatives get together before seven days of wedding day. They perform folk tale, sing, dance and eat delicious foods including Dal-Paniya, Kadaknath, etc.

Status of Women

Among Bhils, both girl and boy are considered as equal. There is no variation between birth celebration of male and female child. Parents take very good care of their daughters at young age. They politely behave with their daughters as asset because parents get amount as bride price (Dapa) at the time of marriage of daughter. Beside this, before marriage daughters help their mothers in household works. But at the time of marriage, the consents



of daughters are not taken. In most of the cases, selection of partners is entirely depended on the desire of parents. In their community, there are also some restrictions on women. Before marriage, they are allowed to go out alone for household works but they have to obey the commands of their parents. After marriage, they are bound to follow the directions of their husbands and father in laws. Veil is also compulsory for newly married women. In polygamous families, normally the seniors most enjoy better status than other wives. Women are to face 'triple' burdens such as child birth and care, domestic works and farming and labouring. They involve themselves into the agriculture based activities like ploughing, digging, sowing and transplanting, harvesting, threshing, winnowing and storing food grains.



CULTURAL ASPECTS

Cultural perspectives of Bhils are very dynamics. They are always appreciated by their rich culture consisting of arts and crafts, traditional dresses, ornaments, foods, folk song and dance, etc.

Language

Bhili is well-known for speaking their traditional dialect 'Bhili'. But pronunciation of their dialect is more or less connected with Rajasthani, Gujarati, Hindi and sometime Marathi words. In Madhya Pradesh, Bhilsat Dhar, Indore, Jhabua, Khargone and Ratlam districts speak both Bhili and Hindi languages. Most of the literate Bhils use Hindi in speaking as well as in writing.

Bhil Arts and Crafts

Bhil people are renowned for their Pithora painting. Traditionally, their Pithora painting art activities are reflected on the clay walls of their homes. Beautiful images are being painted with Neem sticks and natural dyes. Turmeric, flours, vegetables, leaves and oil are used to derive brilliant colours to make fascinating frescoes on the floors and walls.

Bhil arts are often ritualistic. Every painting carries a very good folk story of land, people, animals, insects, deities, festivals and so on. Folk stories and even the Sun and Moon are frequently characterised through their paintings. They also draw pictures related to births, deaths and religious occasions. These paintings are even offered as gifts to gods and goddesses at festival time.



Bhils are proud of their rich crafts which are an important part of their unique culture.

Traditionally, crafts of Bhils are adorned on the clay walls of their residents. They also use soil,

plastic, paper, bamboo, cane, leaves of different trees, grass, etc to prepare divergent artistic materials. Their pottery works are much appreciated across their region. They prepare different earthen pots, burn and then decorate on it with various colours. They state that this is their inherited skill, achieved from their forefathers. They sell these materials in their local market with very low cost. Sometime, they participate in various fairs in different parts of the region to exhibit their craft materials.



Despite it is their family craft, their children are not ready to receive this profession because they want to involve themselves in other professions and earn more amount than this.

It is known that bamboos are available so much in their nearest forests and they can collect it easily from there. Definitely, they use bamboo to make baskets and other pots which are much needed for family life. Bamboo made baskets have been growing progressively and it is absolutely a reflection of their arts and crafts which are also praised by today's busy generation. Bhils traditionally learn skills, make qualitative bamboo materials, use for their own purpose and sell in their local markets and earn amount.

Doll making and its use specially in cultural activities are still existed as more important tradition among Bhils. They prepare dolls with clay and then they burn it to get firm. They

cover with clothes and decorate with paints specially on face. It is known that when the newly married couples start to go for the house of groom, they are gifted by doll to accompany them. Even when children are born, they are also gifted with these dolls. They also sell their home made dolls to enhance pleasure of outsiders and earn amount.



Traditional Dress

The traditional dresses of men are Angarkha, Dhoti and Gamchha. The old people generally wear turban, called feta in order to cover their head while the young do not cover their head. They wear t-shirts, shirts and pants. The traditional dress of women is GhagraCholi. Nowadays, women also wear Sari. At the time of marriage, Bhil girls wear Red Ghagra Choli.



Ornaments

Bhil women are fond of ornaments. Due to poor economic condition, they wear ornaments, made of cheap metals like silver, brass, etc. The traditional ornaments of women are Bichiya (toe ring), Dhimmna, Beenti, Oganiya, Pejanina, Hansli (a thick circular ring around their necks), Kasla, Haar, Bidi, Tagli, Kamkada, etc. They are also famous for ornaments enriched with beads, chains and coins. Traditionally, Bhil women wear earrings and bangles.



Folk Song, Music and Dance

Bhils are well-known for their interesting folk dances. Every important occasion in their life is linked with dance and song. During Holi and Diwali events, there are many attractive dances, performed by men who sometime dress up as women. Colourful costumes are worn

for this dances which make it truly ravishing. There are also special dances for various occasions such as marriage, birth, death or any eventful occasions. The men perform folk dance in group of ten to fifteen persons. Some dances are performed by men and women together forming a chain. In fact, nothing seems to move without a folk dance or a folk song among Bhils.



The traditional folk dances of the Bhil tribe are Bhagoria, Doha, Gauri and Ghoomar. Ghoomar is famous in Bhils as it represents the symbol of womanhood. The Bhagoria dance is related to a festival called Bhagoria and a fair known as Bhagoriya Haat. The traditional musical instruments of Bhils are Harmonium, Jhanjh, Mandal, Thali, Kundi, flute, etc, blown to perform folk dance and song.



Traditional Foods and Drink

The traditional dish of Bhil is ‘Dal-Paniya’. Paniya is made of the maize. It is almost similar to maize chappati. But for preparation, Paniya, dal of maize is directly cooked after sandwiching it between the leaves of Palash tree with slow hitting of fire. Traditionally, Bhils are non-vegetarians. They eat fish, flesh of chicken, sometime deer and other animals. A unique breed of chicken called ‘Kadakhnath’ is popular among Bhils. It is famous for its taste and health benefits. Whereas the traditional drink of Bhils is the liquor of ‘Mahua’ flowers. Among



Bhils, drinking of Mahua liquor is not only a habit but it is associated with their rituals. In every ritual, first of all, they offer country made liquor to their gods and goddess and ending

of the ceremony is done by consuming the same. Among Bhil men are habitual drinker while women take occasionally.

Implements and Utensils

The traditional implements of a Bhil are bows and arrows. Another implement used by Bhils is sword. They use sword for killing animals and for fight. Dagger is also very common and it is found in every house of Bhils. Dagger is employed for splitting bamboos and chopping vegetables and meat. Bhil community people still involve to make household utensils from clay rather than metal. They use to make traditional earthen hearth, karai, cup, glass, vessel, etc for their own use only.



Fairs and Festivals

Fairs and festivals are very important aspects of their culture. They celebrate their indigenous fairs and festivals around the year. Some of the important fairs and festivals, celebrated by them are stated as follows:

Bhagoria

The traditional fair celebrated by Bhils is known as Bhagoria. Bhagoria fair has been continuously celebrated from the time of King Raja Bhoj. This colourful fair is held during seven days before the Holi festival in the month of March. Through this fair, they welcome the new season. During the fair, they collect nectar from Taadi trees and consume it. This festival is dedicated as thanksgiving to the gods for sizable harvests. Beside this, most of marriage alliances among Bhils are fixed during this festival season. This festival also encourages the marriage through elopement. Some people express their views that this festival is symbolised for love, joy and happy and prosperous life.



Akha Teej

They celebrate Akha Teej on the third day of Chaitra month (May). During the day, they do not take liquor and non-vegetable food items. The important message behind the festival is to keep away from entertainment and focus on own occupations.

Savan Mata ki Jatra

Bhils believe that Savan Mata is the goddess who are empowered to ensure abundance of products in the field. On this festival, Bhils worship and pray to Savan Mata for providing enough harvests. During the festival, Bhils people do not make plaster and paint on their house walls and floors.



Diwasa

They worship to the Baba Dev, chief deity of Bhils and celebrate Diwasa festival in the month of June. They offer sweet, rice and local liquor to the Baba Dev and celebrate this festival in the sacred grove (a part of the forest which is protected for local deities).

Navai

This festival is celebrated in the month of August when the crops are ready for harvesting. The villagers of the region mutually decide a day to celebrate Navai. On the eve of this festival, people worship new crops before consuming. It is their belief that village deities reside in the sacred grove. After offering new crops to village deities, they offer it to family deities and then clan deities.

Navaratri

Navratri is a nine day festival and this festival is celebrated in the month of Ashwin (October). On the first day of this festival, Bhils spread different seeds. The priest (Badwa) looks after the growing sprouts and predicts about monsoon. During Navratri, all gods and goddesses and ancestors are worshipped.

Dusshera

On Dusshera, Bhils worship mother goddess Ma Chamunda who is known as one of Savana Mata. People use to worship Savan Mata during ten days before Dusshera. They take small bamboo basket and put wheat grains and black soil and then keep the basket in the temple of village god. They pour water on the basket for nine days. In between these days, people worship and also blow drums with utmost devotion. On the day of Dusshera,

they sacrifice either goat or cock to Chamunda Mata. On this day, people also worship their weapons.

Roop Chaudas

This festival is celebrated in the month of November. On this day, Bhils engage themselves for fishing practice. In the morning, all Bhil men assemble on the bank of river or lake carrying a dhoti. Then, this long cloth dhoti is used by them to catch fishes. All fishes are distributed equally among participants.

Dipawali

Before Dipawali, mostly crops are ready and therefore, all people may engage themselves to celebrate the Dipawali festival with pleasure. They renovate and paint their houses and clean the cowsheds. On Dipawali, they worship cattle and forest products and lit lamps at night. At night, people gather to perform dance, song, riddle, folktale, etc.



Gai Gohari

Gai Gohri is a very unique festival, celebrated by Bhil community people after the day of Diwali. In Bhili language, Gai means cow and Gohari means cow-herder. On this festival day, cow-herders lie on the ground and the cattle run over the cow-herders. It is believed that they always remain safe from running cows. Through this activity, they pray to god for safety of their family members.



Choti Diwali

Choti Diwali is celebrated on the fourteenth day of Kartik month (November). This day is celebrated to remember those people who died due to accident and unnatural causes. On this day, family members install Gatala (Carved stone memorial). They also worship ancestors on this day. At night, people perform dance programme near Gatala.

Holi

Holi is the most popular festival among Bhil tribal people. It is celebrated on the full moon day in the month of Phagun (March). On this day, they spread colours on faces of their friends and relatives. At evening, people start to gather near to a Holi Ka Danda which is a wooden pole, fixed by Badwa before one day of Holi. Badwa worships the Holi and ignites it with fire. People perform Parikrama (go around the fire) and complete seven rounds. During whole night, they enjoy pleasure of singing and dancing with foods and liquor.



Folk Tales

Folk tales among Bhil community are very famous. Through folk tales, they express various incidents related to their socio-cultural, religious and political issues. However, some of their folk tales are stated as follows:

बाबासिंघेश्वर

मध्यप्रदेशका झाबुआ जिले मे भील समुदाय सिंघेश्वर बाबाको बहुत मान्यता देते हैं। इसी क्षेत्र में मड़नामक कन्या की सगाई के पश्चात जब उसके होनवाले ससुर जी घर आए, तब वह कन्या दही के मटके में छांछ बनारही थी। अकस्मात् ससुर जी को सम्मुख देखकर वह शर्म के कारण उसी मटके में कूद गयी और मटके के साथ वह निकली और कहा जाता है, यही माहीनदी का उद्गम स्थल है। जब यह नदी झाबुआ जिले के भीलांचल में पहुँचती है, तब सिंघेश्वर नामक साधु की कथा प्रारंभ होती है। हजारों वर्ष पूर्व श्रापवश एक महात्मा के सिर पर पशु की भाँति दो सींग निकल आए। वह बहुत विचलित हुए और पृथ्वी के कड़कोने में घुमने के बाद, कड़स्थानो पर भटकने पर भी उन के वह सींग समाप्त नहीं हुए।

भील जातिके लोग बताते हैं, प्राचीन काल में आकाशवाणी हुआ करती थी और आकाशवाणी के माध्यम से वह साधु को कहा गया पृथ्वी का सब से पवित्र स्थान जहाँ होगा, वही पर तुम्हारी इस समस्या का समाधान होगा और तुम पाप से मुक्त होंगे। साधु अंततः

पुछते पुछते झाबुआ जिले के झकनावादा जहाँ से माहीनदी प्रवाहित हो रही थी उस प्रणाम किया और शुद्ध भाव से स्नान किया और आश्चर्यजनक रूप से वह साधु के सींग उस पवित्र नदी के जल में विलय हो गये। और तब ही उस साधु महात्माने इसी स्थान पर कड़ वर्षों तक तपस्या की, इश्वर की खोज में कठोर आराधना की और यही मंदिर की स्थापना किये। इन्हीं महाराज के सींग के विलय के कारण माहीनदी के समीप सिंघेश्वर धाम की स्थापना हुई। क्षेत्र में भीलोके अधिकाधिक निवास होने से धीरे धीरे भीलोने बाबो सिंघेश्वर को अपना इष्ट मानकर, उनकी पूजा आराधना भी लीरीति से करने लगे। एसी कड़कथाएँ भीलोके सामूहिक बैठक में पीढ़ी दर पीढ़ी चली आ रही है।

Baba Singheshwar

Baba Singheshwar plays an important role among Bhil tribal groups of Jhabua district. It is known that once upon a time, a girl named Mai in this area was engaged for a marital alliance. One day, she was preparing buttermilk in a pot of curd. Suddenly, she found her would to

be father-in-law in front of her. She felt shame and jumped in to the pot of curd and then she was swept away with the flow of liquid of pot. It is said that this flow was converted in to stream and later on, this stream was called as Mahi River. When this river reached in Bhilanchal of Jhabua district, then the story of a sage named 'Baba Singheshwar' was started. It is well-known that thousands of years ago, two horns were come out (like an animal) on the head of this sagedue to a curse. Sage was in distress and travelling many corners of the world, but unfortunately he could not remove his horns. The people of Bhil community apprise that through oracle (Akashvani), a message in the context of two horns removal was given to the sage. Accordingly, he prayed to the Jhaknavada of Jhabua district from where the Mahi River was flowing and upheld purity by bath. Surprisingly, horns of the sage were merged with the water of that holy river. Then the sage engaged himself to pray for many years on the bank of that river in search of god and established temple. As a reason of merging horns, the sage also established Singheshwar Dham. Gradually, Babo Singheshwar was become famous among Bhils. The sage was respected as god and in accordance with the customs and norms, Bhil people worship this god.

नाहरमारभीलहठिल्ड

मध्यप्रदेशका झाबुआ जिला घने जंगलों और आदिवासी जातिके लिए सुप्रसिद्ध है। यहाँ राजारजवाड़ोंके समयमें, राजवाड़ेसे महज एक किलोमीटर की दूरी पर, हाथीपावा शामकघाटी है। उसके ठीक नज़दीक कालापीलकी पहाड़ियोंमें घना जंगल हुआ करता था, जहाँ राजा शिकारके लिए अपना डेरा बनाया करता था। किंतु वन बहुत घना और जंगली जानवरोंका आतंक था। राजा अपनी सेनाकी टुकड़ी सुरक्षाके दृष्टिकोणसे साथलेकर ही चलते थे, राहगीर भी समूहमें आवागमन ढोलकी आवाजके साथ करते थे। यही हठीलाजातिका एक निडर भील हुआ करता था, जो लकड़ीकाटने एवं झाबुआ आने जाने हेतु इसी मार्गका उपयोग किया करता था। एक समय हठीलाभील को अकस्मात् सुबह सुबह झाबुआकी ओर आना हुआ तथा संगमें कोई राहगीर भी नहीं थे, तब अचानक सामने एक चीतेका आना हुआ। चूंकि हठीलाभील बचपनसे जंगली क्षेत्रोंमें आवागमन करता था, भयभीत नहीं हुआ किंतु उसने कभी ऐसे जंगली जानवरका सामना नहीं किया था। खूंखार चीतेको सामने देख, कुछ देर वह अपनी हिम्मत खो रहा था। चीतेने हठीलाभील पर छलांगलगाकर हमला कर दिया। अपनी जगहसे थोड़ा सा झुककर, गिरते हुए हठीलाने खुदको चीतेसे बचाया। चीतातेजीसे हमला करने की वजहसे कुछ दूरी पर जा गिरा था। चीतेने पुनः दौड़ कर छलांगलगाई, इससे पहले घबराये हुए हठीलाने संभलते हुए एक बड़ी सी लकड़ी (लड्ड) उठाई और पूरी ताकतके साथ उस चीतेके सर पर दे मारी। कहते हैं उस चीते पर दूसरा प्रहार करनेकी आवश्यकता ही नहीं हुई और चीतेने वही प्राण त्याग दिये थे। कुछ देर अपने होश संभाले हठीला उसी स्थान पर खड़ा रहा। इससे कुछ दूरी पर गाँववालोंका एक जत्था झाबुआकी ओर आ हीरहा था, जब उन्होंने मरे हुए चीतेको देखा, हठीलाभीलको देखा, पुरे घटनाकूको देखा तथा सुना। हठीलाभीलकी निडरताकी बहुत प्रशंसाकी ओर उसके बादसे झाबुआ और हाथीपावाके बुजुर्ग अक्सर हठीलाभीलकी निडरता और नाहरमारकी इस कहानीको सुनाते आ रहे हैं।

Nahar Mar Bhil Hathild

Jhabua district of Madhya Pradesh is famous for its dense forest and for inhabitation of large number of tribal groups. During the reign of the king Rajwada, there was Hathipawa Shamak valley, located just one kilometer away from the Rajwada. The dense forest in Kalapiple was situated in a close vicinity of Rajwada and there, the king used to make his camp for hunting. But the forest was so dense and there was so much fear of wild animals. The king used to move in the group with the sound of drums. There were also inhabiting a group of fearless Bhil in the Hathila community who used this route to go for cutting wood and for reaching to Jhabua. One day at morning, a Hathila Bhil suddenly planned to go towards Jhabua and there was no accompany of way farer. At the time of his travelling, rapidly a leopard came in front of him. He was not afraid because of his earlier long traveling experience acrossing this wild forest area. But he never encountered such a movement of wild animal. After seeing the leopard in front, he suddenly lost his audacity for some time. Abruptly, the leopard jumped and attacked the Hathila Bhil. Slanting a bit out of place, Hathila had fallen down and saved himself from the leopard. The leopard had fallen some distance due to its swift attack. Before jumping and attacking again by the leopard, the frightened Hathila got awared, picked up a log wooden stick and used to hit it on the head of that leopard with full strength. It is said that without having another attack, the leopard lost survivable power. Within few minutes, Hathila was enabled to linger on the same place with full conscious. At some distance from this incident, a group of villagers was going towards Jhabua. They saw the dead leopard and Hathila Bhil in a close proximity. They came to the spot and overheard the whole incident and then they praised the fearlessness manner of Hathila Bhil. The senior persons of Jhabua and Hathipawa have been narrating the story about the fearlessness of the Hathila Bhil since there.

गुल्लरनराखोड़ानारोटा

कहते हैं भूखमानव होया जानवर दोनों को हैवान बना देती हैं। भीलांचल क्षेत्र झाबुआ जिले के ग्राम कालापिलमे, 1960
 के समय में ऐसा अकाल पड़ा और सभी त्राहि त्राहि हो गई। ऐसी परिस्थितियां निर्मित हुईं मानवमानव को मारकर खा जाए। यहाँ विशेष
 कर आदिवासी समाज के भील लोग ही वर्षों से निवास करते आ रहे हैं। सन 1960
 के समय में, झाबुआ के कालापिलमे घनावन हुआ करता था। वही कुछ बचे हुए क्षेत्र
 में भील जनजाति के लोग कृषिकर अपने परिवार का पालन पोषण करते थे। यही सिंधिया गाम इनामक भील भी अपने परिवार के साथ
 निवास करता था,
 जो कृषिकर फसल साप्ताहिक हाट के माध्यम से झाबुआ या गुजरात के दाहोद के बाजार में बेचकर धन कमाकर, उससे जीवनयापन
 की अन्य सामग्री खरीदता था। किन्तु इंद्र देवकी
 ऐसी नाराजगी हुई, दूर दूर तक वर्षा का कोई नामोनिशान नहीं था। सभी जन अन्न जल के लिये तरसने लगे। संग्रह किया हुआ अनाज

भीसमाप्तहोचलाथा।साहुकारभीअबमुफ्तयासामग्रीकेबदलेअनाजनहींदेरहेथे।वनमेंभीवृक्षोंपरफलनज़रनहींआरहेथे।हरओ
र प्रकृतिनेस्वतःपतझड़की चादरओढ़लीथी,सृष्टिमानोमानवजातिऔर
वन्यजीवोंकोपूर्णरूपसेनष्टकरनेपरआमादाथी।किंतुयहाँकेनिवासियोंनेहारनहींमानी,ऐसेसमयमेंगूल्लरकेसुखेवृक्षोंपरगु
ल्लर (कदूबर) केफलशेषरहेथे।एकपरिवारनेभुखकेमारेकुछसुखेफलोकोएकत्रितकियाऔर
लकड़ीऔरगोबरसेबनीराखकोछानकरउसमेंउसफलकेआटेकेरूपमेंमिलायाऔर बाटीनूमागोलगोलरोटियांबनाईऔर
खायी।अबक्याथासभीगाँववालोनेइसकाअनुसरणकरतेहुएगूल्लरकोराखकेसाथपिसकररोटियांबनाईऔर
स्वयंओरअपनेबच्चोंकोभुखमरीसेबचायाऔर
जबतकस्थितियांसामान्यनहींहुईतबतकऐसेहीजीवनयापनकिया।भीलजातिआरंभसेहीसंघर्षपूर्णजीवनयापनकेलिएवि
ख्यातहै।यहकहानीभीझाबुआकेकालापीलकेभीलोकेइतिहासमेंकथाओंकेरूपमेंप्रचलितहै।बूडैबुजूर्गअपनीकहानियोंमेंइस
कहानीकोसुनातेहुएआजभीकामनाकरतेहैं,ऐसीविपदाकभीनहोऔर साथहीसाथअपनेपूर्वजोकेइसकार्यपरगर्वभीकरतेहैं।

Gullar Na Raakhoda Na Rota

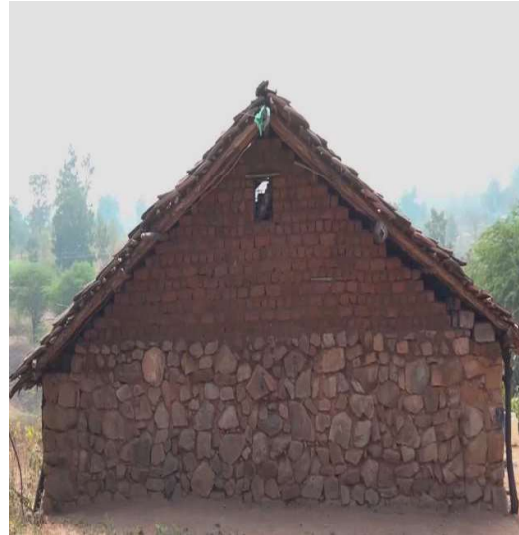
It is said that hunger, whether human or animal, makes both of them ferocious. There was an incident of famine in 1960's village Kalapipal in Bhilanchal region of Jhabua district. In such circumstances, all the people were become terrified and human killed human to consume its flesh. Mainly, they were Bhil people residing across the area from long back. In the 1960, there was a dense forest in Kalapipal of Jhabua. In some of the remaining areas, Bhil tribal people practised agriculture to grow food grains for the subsistence of their family life. There, a Bhil named Sindhiya Gamad also lived with his family. He used to practise agriculture, sell agricultural products in the weekly market of Jhabua or Dahod market of Gujarat and earned money. He also used to purchase the other necessary materials to lead life. But as a reason of discontentment of Indra Dev, there was no sign of rain far and wide. All the people started craving for both food and water. The grains, stored by them were also going to be ended. The moneylenders restricted to deliver free food grains or to exchange grains by another materials. Even the fruits were not visible on the trees in the forest. Everywhere, nature covered itself with a blanket of autumn. It was presumed that creation was committed for destroying the entire human race and wildlife. Despite this, inhabitants of the areas did not surrender themselves. However in such odd situation, there was found available the remaining dried fruits on the Gullar tree (Kadumbar). A family who was suffering from starvation collected some dried fruits, made it in powder form and mixed with the filtered ash which was made of cow dung and wood after its burning. By using this mixed flour, they made round bread and consumed. All the villagers followed the making process of this grind Gullar with ashes and made rotis and ate for saving themselves from starvation till the conditions became normal. Bhil people have been struggling from long back and as example of their struggle, this story is prevalent in the history of Bhils of

Kalapipal in Jhabua. Bhil people are very much proud for adopting the correct measure by their ancestors. At the present state, there are very few Gullartrees are available and Bhil children eat only in the form of its fruits. The elders, while narrating this story, still wish that such calamity should never be happened.

Youth Dormitory

Youth dormitory is a formal way to socialize the young people of the society, exchange all information related to daily life, encourage them to learn their traditional activities and also prepare them to enter into marital state of life.

The concept of youth dormitory is found in almost all tribal communities. Youth dormitory is still existed in some tribal communities and they respect this system as a traditional institution in their village. But in any Bhil village, there is no any exclusive house or hall as youth dormitory. Community people including adults, boys and girls occupy the seat under the shade of a tree and exchange all types of information. They are enabled to know each



other and choose their life partners under the strict vigil of the elders.

RELIGIOUS BELIEFS AND PRACTICES

Bhils speculate that there are many divine powers and they are identified as group of powerful deities and spirits who not only influence but also directly lead the life of individuals as well as the community. All these deities and spirits are also powerful with having both benevolent and malevolent activities. Some deities are very compassionate to bless them for everything good whereas some deities are responsible for illness, misfortune and unusual happenings. Bhils believe that



spirits live in native hills, forests and inside their abodes and their number may be increased by the additions of the dead ancestors. So, they worship to all deities and ancestors to appease them and obtain blessing from them. Badvan is well-known as the religious head.

Under his direction, all rituals are performed. He also worships their local deities in respecting their scheduled dates. In some rituals, animals (chicken or goat) are sacrificed in accordance with the guidance of Badvan. They worship local deities which are symbolised by stones. Some of the local deities of Bhils are known as Baba Dev (village god), Karkulia Dev (crop god), Gopal Dev (pastoral god), Bag Dev (lion god), Bhairav Dev (dog god) and others.

They are animistic in nature and having profound relationship with forests and trees. Their most respected trees are the Mango, Amri, Banana and Pipal. Planting the Mango is obligatory among them. The most popular and sacred tree is the Pipal, connected with it many taboos. They do not cut leaves or branches of Pipal tree. This tree is specially worshipped in the month of March. They also worship the weeds which are grown on the bank of river. Agricultural tools and implements are also worshipped to secure from any mishandling of implements which may make the destruction of the family.



ENVIRONMENTAL ASPECTS

Bhils also believe of Naturalism which is associated with their cultural life, beliefs and practices. They think that plants, trees, ponds, lakes, rivers, animals, etc are sacred and gods reside in all such natural resources. Their such beliefs greatly help for preservation and protection of many natural resources. They also respect the rules of Sacred Groves, means some parts of the forest which remain untouched by local people. This place is basically for a deity or mother goddess who resides and protects Bhil people. So, they worship the nature to satisfy mother goddess, achieve blessing from goddess and conserve natural resources.

It is known that Halma is an old tradition of Bhils where the villagers gather to discuss



their problems such as individual issues, community issues or issues related to natural resources. It is also known that every year, 10,000 to 12,000 community people gather under the tradition of Halma to work together for a better environment. For instance, it is recorded that they have planted more than 11,000 trees across their region.

HEALTH PRACTICES

Bhils always respect to their traditional culture. They consider that health practice is a very important issue in their traditional culture. They are culturally motivated to adopt their own way to cure from diseases. If they are affected by any disease, they use to go to their traditional healers. In accordance with the symptoms of disease, their traditional healer suggests to take locally available particular medicinal plants which are known as Jadbutiya. However, some locally available medicinal plants and its use for particular disease among Bhils are stated as follows:



Name of Medicinal Plants	Uses
Kumbhi	To reduce swelling on the face
Puwaria	Solve eczema or skin related problems
Hadjod	To heal broken bones
Patharchatta	To treat kidney stones
Bor	To cure cough and cold diseases
Kanji	To get relief from burn injuries.

SPORTS

Bhils traditionally achieve experience to operate bow and arrow. For years, the bow and arrow have been used as characteristic weapons of the tribe and Bhil men usually carry their bow and arrow to show their cultural status, participate in competitive match and to hunt specially the wild animals. But presently, hunting is not practised by them. Nowadays, the young generations specially who are attached with formal education system are having scope to practise varieties of sport in their localities and educational institutions.

POLITICAL ORGANISATIONS

In each village, there is having a hereditary leader or headman (Tadvi). It is known that the headman is the descendant of the dominant lineage of the village and he is empowered to appoint one or two subordinates who are very much acquainted with the headman and to organize the local punch or village assembly. This body investigates the socio-cultural disputes and takes necessary actions. They also settle disputes, impose sanctions on dissidents, give advice, arrange for the settlement of debt problems and mediate conflicts within the family. They are also very powerful to give serious punishments such as ostracism, banishment, etc to the wrongdoers. But nowadays, modern politics are existed in every region. They elect Village Panchyat Prodhan, MLA and MP and the elected persons are given responsibility to undertake the overall development activities such as better infrastructure, road, electricity, purified drinking water, health centre, educational facility, etc. Presently, it is also noticed that traditional village Panchyat is going to be replaced by modern political system.

EDUCATION

Education plays a significant role in any society. It represents the status of individuals, their attitude, behaviour and values. Education helps people to improve their knowledge which further helps them to reach on better economic status and standard of living. Through education, people are capable to critically probe the problems related to their family issues, social, cultural and economic matters. A study among Bhils reflects that they are mostly illiterate. But the literacy among young generations is going to increase. Bhil boys, at the present state are found to reach in different levels of education from school to college. Nowadays, some young males are working in various Government institutes and offices. Even the Bhil girls whether they are in smaller numbers are also coming forward to take education.



Education Scenario in Bhil Areas

In the context of education, the collected data reflects the current scenario of school infrastructure facility and overall educational situation in different schools of Bhil tribal areas in Jhabua district.

Views of Headmasters

The collected data reflect the views of headmasters of the studied schools in Bhil areas as follow:

-Both local and out-side teachers are working there and teachers belong to tribal and non-tribal communities. Mostly, teachers are permanent but their number is not enough and Pupil Teacher Ratio in their schools is not fulfilling the norm, given by RTE Act, 2009.

-In Bhil tribal areas, poverty is the most crucial factor to significantly affect the schooling opportunity of tribal children. Due to poverty, both adults and children are to involve themselves in different types of work. Beside this, girls are pressurised to work at home and to take care of siblings just to give some relief to their mothers. In other side, the given incentives such as free uniforms, textbooks, stationeries and even scholarships in schools are not enough. Moreover, their parents are illiterate and as a result, they cannot pay attention for the education of their children. Due to the reasons, drop out of children from school is accomplished. As remedial measures, most of the schools use to take initiatives to identify the absent school children. Teachers of the schools visit the houses of absent students, encourage children and their parents and organize special classes to fulfil their curricular gap.

-There is no special provision related to curricular and co-curricular activities for child with special need (CWSN) in their schools.

-In regarding the situation of tribal children and parents, schools do not take any initiative to implement Continuous and Comprehensive Evaluation (CCE).



-Data exhibit that most of the schools are having better infrastructure facilities. School buildings with enough numbers of room and furniture are available there. Every school is having different teaching-learning materials, small library, first aid medical facility, etc. But electric connection is not found in most of the schools. Toilet facilities are available in the schools but proper sanitation is not maintained. Hand pumps are available in most of the schools as source of drinking water. Playgrounds are available in all schools but without having any boundary wall. But all schools do not have ramp with handrail, toilet and water source for disabled children.



-Computer as well as internet facility is not available in any studied school.

Views of Teachers

-The collected data depict that most of the teachers in primary, middle and secondary level of schools in Bhil inhabited areas are very active. Mostly, teachers are working permanently but their numbers are not sufficient as per RTE Act.

-Hindi as the medium of instruction is used in most of the schools while some teachers also use Bhili dialect in order to promote the understanding of students.

-Teachers use to hold meetings with parents and guardians monthly and sometimes quarterly. Through such meetings, they try to aware the parents on different issues such as improvement of children in reading and writing, progress of understanding the concepts, evaluation results, punctuality of children in the school, need to take initiative for children for improving learning, etc. Despite efforts, sometime teachers are unable to meet with parents due to their out migration for searching livelihood.

-In teaching tribal students, many of teachers report some difficulties such as inadequate attendance of students, language problem of students, etc. Bhil people are habituated to talk by using their own dialect. But all books are



written both in Hindi and English languages and therefore, they are facing problem of understanding the concept.

-In some cases, teachers come from non-tribal community and they are unable to understand the tribal language which creates a communication gap between the teachers and students.

-The collected data reveal that teachers engage themselves to prepare lesson plans before teaching, use various teaching aids at the time of teaching, encourage students' participation in group activities and debate and interact with students in the classroom for improving their learning activities, etc.



-Teachers sometime use local arts and crafts, folk song, music and dance, folk tale, etc in order to promote learning of students through such tribal cultural activities.

-Teachers engage students to do paper-pencil test for improving writing skills, take part in short quiz, do project activities, complete homework, etc. They are also very careful to assess the performance of students in regular manner.

-Teachers report that they do not have any basic training for computer related activities. But by their own efforts, they have achieved basic knowledge and now they can operate computer, use internet for searching materials, access materials, send and receive email, download and upload data, etc. But unfortunately, computer facilities or computer labs are not available in schools.

Views of SMC

-All studied schools are located in Bhil tribal areas. Therefore, SMC (School Management Committee) members in schools mostly belong to Bhil community.

-It is known that mostly, SMC members are not very much aware of RTE Act, 2009 and their actual role for overall development of schools. In general, SMC members sometime just look after the pedagogical issues in schools.



-SMC members are sometime monitoring some activities such as completion of syllabus within time, punctuality of students and teachers in school, holding regular meetings with parents and guardians while they are least interested in academic activities.

-But SMC members are involved in developing school infrastructure facilities such as school building, furniture in the classrooms, etc and purchasing teaching-learning materials.

-In school premises, there are insufficient arrangements of purified drinking water, contaminated toilet facilities, absent of school boundary, etc. Electric connection, medical facility for students and teachers, etc. are not available. SMC members try with their best to install all such facilities.

-They also inform that till date, ICT facilities are not installed in schools. The main reason behind non-availability of ICT facilities is insufficient fund.

Views of Parents

The collected data reproduce that some of parents sometime play important role in achieving education of their children whereas many parents are busy for their professions. They do not interfere on any issue related school activities of their children.

-Mostly parents share their views that their wards receive pre-school education from Anganwadi.

-Most of the parents are satisfied with the teaching performance of teachers. Some of the parents specifically expresses that few of the teachers explain curricular activities through various local games and their wards not only enjoy but also learn throughout it.

-Parents of all schools are found to deny any discrimination that is done by teacher or other counterparts on their wards. Sometime teachers punish to children in very mild way if they fail to complete the assigned homework.

-They highlight that Parent Teacher Meetings (PTMs) are conducted only once in a quarter. But they specify that sometime they are not given information about PTM or sometime, they are not enabled to attend the meeting due to busy schedule of their farming activities.

-During specially Covid period, WhatsApp groups including all parents and teachers were established. Teachers used this platform to communicate all information about their children. Teachers also used this



platform to send message for organizing PTMs.

-Parents also inform that according to the information, they visited to the schools and receive food materials for their words instead of mid-day meals.

Classroom Observations

This segment includes teaching-learning activities, observed at the time of classroom teaching in several of schools as follows:

-Content Delivery-Strategies: In some of the classrooms, it is observed that few of teachers are well prepared and enabled to create favourable environment for classroom teaching. In some of the classrooms, teachers explain each concept very clearly and it is audible to each student. Students are deliberately engaged to follow and understand discussions. But unfortunately, in most of the schools, teachers do not use blackboard, map, educational kits, models, etc at the time of classroom teaching. Even at the end of classroom teaching, they use to evaluate by asking questions to the students.



-ICT-based Classroom Teaching: ICT (Information and Communication Technology) is not found available at all level of schools specially in the rural areas. Teachers in schools of Bhil areas sometime use smart mobile phones instead of computer and other ICTs facilities. Lack of ICT facilities and trained teachers are attributed as the major hindrance for improving teaching-learning.

-Students' Engagement: The data collected in the context of classroom observations reflect that students' engagement is far less common at the time of content discussions. They do not ask questions to understand the matter in continuation of classroom activities or at the end. Some of the teachers sometime ask questions to test understanding of the students.

-Use of Language for Classroom Transaction: In most of the schools, teachers use Hindi



language for teaching and interaction with students. In few cases, teachers who are from the same background use local language 'Bhili' mainly to interact with students.

-Management of Classroom and Implementation of Curricular Activities: Some of the teachers are very active to make relationships with students. They are sincere to use valuable time for classroom teaching. They can anticipate behaviours of students and manage them accordingly. But most of them do not discuss any other related matter or telling story beyond curricular activity to attract students' attention on classroom activities. They frequently express their voice against disruptive behaviour of students.

-Evaluation of Students Performance: At the end of classroom discussions, teachers evaluate students sometime by questioning, by giving assignments and through written test.

-Praiseworthy and Undesirable Features: During teaching, teachers try with their best to teach while students' engagement is less. But many of them are less interactive during classroom discussions.

-School Environment: All the schools are having adequate sitting arrangement in every classroom. Book libraries are also more or less found available in all schools. But electricity and medical facility are not available there. Availability of drinking water and toilet facility are not satisfactory. School premises are established without having any boundary.

-Monitoring of School Provisions: Monitoring of school provisions are rarely done by community people. In one side, it is phenomenon as negligible issue and in other side, community people are constraint with time bound. They are always busy for their farming and household works. SMC is also not so active in this regard.

-Human Resources: In most of the schools, the numbers of teachers are less and teachers-students ratio is not maintained as per RTE Act. There is also shortage of non-teaching staff for official works in almost all schools of Bhil areas. But teaching-learning materials and book libraries are available in all schools.

FINDINGS OF THE STUDY

Bhils have been originated from the Dravidian and pre-Dravidian peoples of South Asia. Nowadays, they are enlisted under the category of scheduled tribal groups and they mostly inhabit in the forest regions and extremely follow their socio-cultural orthodox. Keeping in view, study was conducted on their socio-economic aspects and educational perspectives. Accordingly, relevant data were collected from the community people and

adjoining schools in Jhabua district by using the developed tools. Then the collected were analysed to develop report. However, the findings of the report are stated as follows:

Economic pursuits

- In the present time, the primary occupation of most of the Bhils is agriculture. But landless groups subsist their daily life as agricultural laborers instead of their traditional hunting.
- The main crops which they grow in their fields are Maize, Jowar, Savi, Urd, Tuar, Moong, Cotton, Wheat, Soya Bean, etc. They also grow the seasonal vegetables in their kitchen garden.
- Some of them are also involve to collect forest products and practise art and craft activities.
- Other occupations of Bhils include animal husbandry, grazing of cattle, collection of forest products, fishing, etc.
- Beside these, a large numbers of Bhil use to migrate from Madhya Pradesh to Rajasthan or Gujarat for persistence of their livelihood.

Basic Amenities

- They mostly live in Kacha houses and some financially rich Bhil families are having Pucca houses or buildings in modern style.
- Bathroom and toilet facilities are almost nil in Bhil areas. They are habituated for open defecation in forest.
- Sources of clean water are far less common while most of the community people use well.
- Some people are deprived from electric connection and they use local equipment such as earthen Diya, lamp, etc for lighting purpose.
- Only few facilities like- shop, concrete road, weekly market, school, etc are available there.

Social Elements

- Family as social unit is existed among Bhils and at early stage of life, all members are introduced by family rules and norms which direct their social behaviour.
- Mostly, nuclear family system is going on and joint family is going to be disappeared.
- Patriarchal family is widespread and normally, father is respected as the head of the family who uses to take all decisions in consultation with other adult members.
- Divergent clans such as Mandod, Damor, Bhabor, Pawra, etc are existed and they follow clan exogamy of marriage.
- They are related with each other through both affinal and consanguineal kinship relations.
- In life cycle, birth plays an important role and they celebrate birth of a baby with performing socio-cultural activities.
- Through marital alliance, they give birth offspring to continue the existence of generation.

- After death, Bhil people cremate their dead body whereas the children and people who die because of unnatural causes are buried.
- Soul of dead person is existed wherever and it may continue to haunt them until they offer a place for stay.
- Inheritor of property among Bhils is son but a daughter can also become inheritor if she has no brother.
- Among them, there is a hereditary headman 'Tadvi' and he is empowered to solve all socio-economic disputes.
- Bhils think that marriage is an adjustment between biological purpose of nature and sociological purposes of man.
- Age of marriage for male is around 13 to 16 years while girl is around 11 to 13 years.
- Marriage by negotiation and elopement are popular among them.
- They follow monogamy but polygamy is also more or less practised by them.
- They strictly follow tribal endogamy but clan exogamy and high bride price are prevalent.
- Bhils belong to patriarchal society and in spite of this, parents politely behave with their daughters as asset because they get amount as bride price at the time of their marriage.
- Before marriage daughters are allowed to go out alone for household works and after marriage, they have to obey the commands of their in-laws.

Cultural Aspects

- Cultural facets of Bhils are very dynamics. They are always appreciated by their rich culture consisting of various arts and crafts, traditional dresses, ornaments, foods, folk song and dance, etc.
- Bhils speak their traditional Bhili language whereas nowadays, most of the literate Bhils use Hindi in speaking as well as in writing.
 - Bhil people are renowned for their Pithora painting which is reflected on the clay walls of their houses.
 - They prepare different earthen pots, burn and then decorate on it with various colours.
 - They collect forest resources such as bamboo, cane, leaves, grass, etc and make baskets, bags, brooms and many others.
 - Doll making and its use specially in cultural activities are still existed as more important tradition among Bhils.
 - The traditional dresses of men are Angarkha, Dhoti and Gamchha whereas women wear Ghagra, Choli, etc.
 - They are also famous for women ornaments like- beads, chains, ear ring, coins, etc.

-Traditional folk dances of Bhil tribe are known as Bhagoria, Doha, Gauri, Ghoomar, etc which are performed at the time of different festivals.

-Bhils eat both vegetable and non-vegetable food items. Their famous foods are Dal-Paniya, Kadaknath, maize, wheat, barley, malt, rice, etc and meat, chicken, fish and egg. They are addicted to drink the liquor of Mahua flowers.

-Traditional implements of Bhils are bow and arrow and they still make household utensils from clay rather than metal.

-They celebrate their indigenous fairs and festivals such as Bhagoria, Akha Teej, Diwasa, Navratri, Dusshera, Holi, Diwali, Gai Gohari, etc with their folk song and dance.

-Various folk tales such as Baba Singheshwar, Nahar Mar Bhil Hathild, Gullar Na Rakhoda Na Rota, etc among Bhil community are very famous.

-In Bhil villages, there is no any exclusive house or hall, known as youth dormitory.

-Badvan is well-known as their religious head and under his guidance, they worship Baba Dev, Karkulia Dev, Gopal Dev and many other deities in different times around the year.

-They are animistic and associated with relationship with forests and its trees such as banana, pipal, etc.

-Bhils believe that rivers, lakes, trees, animals, etc are sacred and gods reside in all such natural resources and therefore, they protect all these.

-They respect the rules of Sacred Groves, means some parts of the forest which remain untouched by local people.

-Halma is an old tradition and in respecting it, villagers plant more than 11,000 trees across their region.

-They use to go to their traditional healers and in accordance with the symptoms of diseases, they are suggested to take locally available medicinal plants while very rarely, they avail treatment from allopathic doctors.

-In each village, there is having a hereditary headman with his subordinates who settle social disputes, impose sanctions on dissidents, give advice, etc.

-Presently, traditional village Panchayat is going to be replaced by modern political system.

Education

Bhils are mostly illiterate but the literacy among young generations is going to be increased. Present educational scenarios of Bhil inhabited areas are stated as follows:

Views of Headmasters

- Statements of headmasters in schools of Bhil areas reflect that infrastructure facilities like buildings, reasonable numbers of room, etc are available.
- Electric connection is not available in most of the schools while hand pump and toilet facilities are available in all schools.
- Ramp with handrail, toilet and water source for disabled children are not available in all studied schools.
- Playgrounds are available in all schools but without having any boundary wall.
- Computer as well as internet facility is not available in any school of Bhil areas.
- Both local and out-side teachers are working in schools and there, teachers belong to both tribal and non- tribal communities.
- Mostly, teachers are permanent but numbers of teacher are not enough as per needs.
- All schools are having co-education facility.
- Under different schemes, incentives such as free uniforms, textbooks, stationeries and even scholarships are given to the students.
- Drop out of students from schools is accomplished due to heavy workload at their homes.
- As remedial measures, they use to take initiatives to identify the absent school children, encourage them to come schools and organize special classes to fulfil their curricular gaps.

Views of Teachers

- Most of the teachers in primary, middle and secondary level of schools in Bhil inhabited areas are working permanently.
- But the numbers of teacher are not sufficient in accordance with the numbers of student.
- Hindi is used as the medium of instruction in schools while some teachers also use 'Bhili' dialect in order to improve understanding of students.
- In teaching tribal students, majority of teachers who belong to non-tribal community face language problem.
- Inadequate attendance of students is usually accomplished.
- All books are written both in Hindi and English, not in tribal language.
- Teachers sometime use local arts and crafts, folk song, music and dance, folk tale, etc to promote learning of students through Tribal Culture.
- They try to improve curricular understanding of students through homework, project activities, evaluation process, etc.
- Computer and inter net facilities or computer labs are not available in schools but by using mobile phone, they access digital materials.

-Teachers use to hold meetings with parents to aware them on different activities related to the study of their children.

-In-service teacher training programme is rarely organized in that region.

Views of SMC

-Mostly, SMC members belong to Bhil community and they occasionally visit schools.

-They sometimes look after all activities such as punctuality of students and teachers, completion of syllabus within time, meetings with parents and guardians, etc.

-They are involved in developing school infrastructure facilities such as school building, furniture in classrooms, teaching-learning materials, etc.

-They try with their best to provide purified drinking water, better toilet facilities, ICT facility, electric connection, medical facility, etc.

-They sometimes watch the overall pedagogical issues and support to improve overall education.

Views of Parents

-Mostly, parents share their views that their wards receive pre-school education from Anganwadi.

-Most of them are satisfied with the teaching performance of teachers in schools.

-Parents are found to deny any discrimination, done by any teacher or other counterparts on their wards.

-Beyond school activities, sometimes teachers take initiative to complete the assigned homework of students.

-During specially Covid period, message is sent for organizing PTMs through WhatsApp groups.

-They also inform that according to the information, they visit schools and receive food materials for their wards instead of mid-day meals.

-They highlight that PTMs are organized only once in a quarter and they rarely attend due to their involvement in farming activities.

Classroom Observation

-In few of the classrooms, teachers explain each concept very clearly and it is audible to each student in any classroom.

-But students are deliberately engaged to follow and understand their discussions.

-Students do not ask questions to understand deeply after following classroom activities.

-Teachers mostly teach and interact through Hindi language instead of 'Bhili' which creates understanding problems of students.

-Teachers are sincere to anticipate the behaviour of students and accordingly, discuss other topic or tell story beyond curricular activity to attract students' attention.

- At the end of classroom discussions, teachers sometime evaluate students by asking questions or by giving assignments.
- Teachers encourage the students to use book library and resources available in school.
- Monitoring of school provisions are rarely done by community people as it is phenomenon as negligible issues.
- In most of the schools, teachers do not use blackboard, map, educational kits, models, etc. at the time of classroom teaching.
- ICT facilities are not available in classroom as well as in most of schools.
- In most of the schools, the numbers of teacher are less and teachers-students ratio is not maintained properly.

RECOMMENDATIONS

Under the project titled ‘Documentation of Experiential Learning as Resources of Various Tribal Groups in India’, one of the important objectives is to utilize the expressional learning resources in curriculum and pedagogical purposes. Keeping in view, some of the points related to socio-cultural aspects of Bhil tribal groups in Madhya Pradesh have been identified as expressional learning resources which may be recommended to include in curriculum and pedagogical purposes. All these points are stated in the following manner:

Preference of Daughters

Bhils people celebrate birth of both boys and girls without having any gender discrimination. At early age, boy and girl children are equally treated among them. But at young age, parents initiate very good care to their daughters. They politely behave with their daughters as asset because parents are having right to get amount as bride price ‘Dapa’ at the time of marriage of daughters. Bride price is popular among Bhil tribe and it is approved by their social norms. Their tradition of bride price specifies that the groom has to pay money to the bride’s parents before marriage. Explanation of parents reflects that they receive bride price to purchase gifts for all relatives and to carry expenditure of marriage ceremony of their daughters. Beside this, daughters help specially to their mothers in household works, take care their younger brothers and sisters at homes in absence of her parents, agricultural activities, etc.

But as an impact of modern education and efforts of various social organizations, parents are slowly changing their positions. In many cases, successions have been noted

that parents are motivated neither to think 'as asset' to their daughters nor to receive any bride price. Therefore, it is more emphasised to confirm all modern educational facilities in their close vicinity. Side by side, the parental groups must be encouraged specially by other educated villagers, school teachers and different social organizations to send their children in schools. Simultaneously, the awful side of early marriage and bride price must also be explained in a greater extent. Then, slowly and gradually, the parental groups among Bhils will be heartened to change their intention from early marriage to adult marriage and from bride price to bright future of their daughters. They will prefer to give affection and all facilities to their daughters which will carry a better message for the society.

Arts and Crafts

Bhil people are associated with Indian folk arts and crafts which are absolutely unique and delicate. One of the most popular arts among Bhil is Pithora painting. The religious and cultural significance of the Pithora painting is incontestable. Through this art, they primarily depict very ordinary activities of rural life such as hunting-gathering, ploughing, farming, etc. They also draw three lucky mascots such as the sun, moon and horse in the context of their legendary myths. First of all, they coat on the walls with cow dung and then they draw birds, insects, trees, animals, deities, etc with indigenous natural colours. Important views specially for Pithora painting are that no two paintings are ever the same. But their each artistic mind is independent to draw their individual imagination, follow particular pattern and choose specific colour which is made of turmeric, vegetables, leaves, oil, etc.

Bhils are proud of their rich crafts which are considered as very important part of their unique culture. Traditionally, crafts of the Bhil folk are adorned on the clay walls in their residents. They also use soil, plastic, paper, bamboo, cane, leaves of different trees, grass, etc to prepare divergent artistic materials. They prepare different earthen pots, burn and then decorate on it with various colours. They use to collect bamboos, canes, leaves, grasses, etc from their nearest forests and they use these raw materials to make baskets, pots, bags, brooms, etc which are much needed for family life. Beside these, doll making and its use specially in cultural activities are still existed as the more important tradition among Bhils. They prepare dolls with clay and then they burn it to get firm. They cover their dolls with cloth and decorate with paint specially on face. They use these materials for own purposes, sell in their local markets and sometime, they participate in various fairs in different parts of the region to exhibit their artistic identity.

Folktales

A folktale is considered as a story, myth or legend which is associated with nature, important persons, forefathers, deities, natural calamities, souls, ghosts, sorceries and so on and it is orally passed from one to next generation. It is also part of an oral tradition and author or writer of any kind of folktale is not identified. It is also defined as old story which is told again and again for generation to learn more about one's legacy. Every human society is having their own folktales and they think that this is an important way of passing their knowledge, information and history. Habitually, the need of these stories is to teach a lesson or to describe characteristics of one's culture.

The listeners not only entertain the stories but also learn ethics, moral value, discipline, knowledge, compassion, responsibility, civic feeling, character, etc. Bhil tribe also have some folk tales such as Baba Singheshwar, Nahar Mar Bhil Hathild, Gullar Na Raakhoda Na Rota, etc which consist of moral lesson, personality, brave, etc. These stories are come through their oral traditions. It is also informed that in classroom teaching through folktales may provide a number of benefits including the ability of passing cultural traditions between generations, exploration of essential life skills, sense of realization, joyful learning, etc. Through folktales, the young generation acquire a sense of imagination and describing the stories to others which help them to achieve decisive communication skills.

Indigenous Health Practices

Bhil tribal groups are still followers of their traditional culture. Diagnosis process of their divergent diseases and its therapeutics are done eventually following own way of tradition. Naturally, many persons are affected by so many diseases. The disease affected persons use to go to their traditional healer. In accordance with the symptoms of disease, their traditional healer sometime provides herbal medicines or sometime suggests to the patient to take locally available particular medicinal plants which are known as *Jadi-butiya*. In case of failure of these locally available herbal medicines, they take medicines from block level health centre and district hospital.

As example, some of locally available medicinal plants and its use for particular diseases among Bhils are stated here. Locally available '*Kumbhi*' medicinal plants are used to reduce swelling of the face whereas '*Puwaria*' is used to solve eczema or skin diseases. *Hadjod* plants are very popular to heal broken bones and '*Patharchatta*' is used to remove kidney stones. They are occasionally affected by seasonal cough and cold disease. They are also cured from this disease by using '*Bor*' plants. In accidental cases, burn injuries are happened and they use '*Kanji*' to get relief from such problem. Their indigenous knowledge of medicinal plants and its way of

practices are needed to study by young generation to recommend their traditional knowledge and to get encouragement for conservation of such medicinal plants.

Environmental Aspects

Bhil people believe Naturalism which is associated with their cultural life, beliefs and practices. They think that plants, trees, rivers, ponds, lakes, animals, etc are sacred and gods reside in all such natural resources. Their such types of thinking greatly help for preservation and protection of many natural resources. They respect the rules of Sacred Groves, means some parts of the forest which remain untouched by local people. These areas are basically allocated for a deity or mother goddess who resides there and protects Bhil people from many problems. So, they worship nature to satisfy mother goddess and conserve natural resources.

These aboriginal people are confident that nature plays a great role to maintain ecosystem. It is known that Halma is an ancient Bhil tradition and under this, tribal people gather in a place to discuss community problems. Under this traditional Halma, discussion is also extended to conserve natural resources such as water, trees and forest, soil erosion, etc. It is informed that every year, 10,000 to 12,000 community people gather under the tradition of Halma to work together for a better environment. For instance, it is recorded that they have planted more than 11,000 trees across their region. Plantation of trees means to create healthy environment and this exercise is very much needed to learn by all.

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एनसीईआरटी दिल्ली दल ने किया जिले का तीन दिवसीय भ्रमण

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एनसीईआरटी दिल्ली का दल झाबुआ जिले को ग्रामीण क्षेत्रों में तीन दिवसीय भ्रमण पर रहा। दिल्ली के दल ने ग्रामीण क्षेत्रों में पहुंचकर कई रोचक जानकारियां एकात्रित कीं। कई ग्रामीणों ने अपनी जानकारियां अपनी भीली भाषा में संवाद करते हुए नजर आए।

दिल्ली के दल को भीली भाषा संवाद में आने वाली समस्याओं का जिला स्तर समूह के सदस्य शिक्षक चंदन भावर ने तत्काल समाधान किया। दिल्ली का दल इन



दल ने ग्रामीण क्षेत्रों में भ्रमण करती जानकारी।



ग्रामीणों से रूबरू होता हुआ दल

ग्रामीण क्षेत्रों से भ्रमण के दौरान काफी खुश होकर अपने गंतव्य स्थान को और पहुंचे। राष्ट्रीय शैक्षिक अनुसंधान प्रशिक्षण परिषद

ट्रिबल विभाग के प्रमुख एससी चौहान, डॉ. रंजन विश्वास व परियोजना प्रभारी नेहा द्वारा जिले झाबुआ के स्कूलों, फील्डों में

जाकर तीन दिवस भ्रमण पर पहुंचे थे। दल द्वारा बच्चों के शैक्षणिक उपलब्धि का जायजा लिया। जिला स्तर पर सहायक आयुक्त

जनजातीय विभाग, जिला शिक्षा अधिकारी, अकादमिक समन्वयक अकादमिक वित्त से बैठक में एनसीईआरटी में जिले से

पाठ्यक्रम व भीली भाषा आधारित पाठ्यक्रम समाहित करने संबंधित चर्चा की।

फील्ड भ्रमण के दौरान विकासखंड रानापुर, रामा मे-ग्रामीण अंचल में जाकर भील जाति के कार्यक्रम में सहभागिता कर स्थानीय लोगों के साथ बैठकर भोजन किया, जिससे ग्रामीण लोग काफी खुश हुए। जिला स्तर से जिला परियोजना समन्वयक के आदेशानुसार जिला स्तर समूह के सदस्य शिक्षक चंदन भावर ने उक्त कार्यक्रम में दल का मार्गदर्शन किया व भीली भाषा संवाद में आने वाली समस्याओं का समाधान किया।

शैक्षणिक संसाधनों को देखा

स्कूलों के निरीक्षण करने पहुंचा एनसीईआरटी का दल

झाबुआ @ पत्रिका. राष्ट्रीय शैक्षिक अनुसंधान प्रशिक्षण परिषद ट्राइबल विभाग के प्रमुख एस सी चौहान व डाक्टर रंजन विश्वास व परियोजना प्रभारी नेहा स्कूलों का निरीक्षण करने झाबुआ पहुंचा है।

एनसीईआरटी का यह दल जिले की स्कूलों में जाकर तीन दिवस सर्वे किया। इसके साथ ही जिला स्तर पर सहायक आयुक्त जनजातीय विभाग प्रशांत आर्य व जिला शिक्षा अधिकारी ओपी बंडे ने अकादमिक समन्वयक अकादमिक वित्त से बैठक में एनसीईआरटी में जिले से



ग्रामीणों से चर्चा करता दल।

पाठ्यक्रम व भीली भाषा आधारित पाठ्यक्रम समाहित करने संबंधित चर्चा की। फील्ड भ्रमण के दौरान विकासखंड रानापुर व रामा में जाकर

भील जाति के कार्यक्रम में सहभागिता कर स्थानीय लोगों के साथ भोजन किया। इसके साथ ही उन्होंने ग्रामीणों से चर्चा की।

DATA ANALYSIS (KADAR TRIBE)

Divergent myths concise the issue of origin of Kadar tribal groups in Kerala. But one of themyths reflects that their ancestors were a couple and they wererecalled Malavay and Malakuratti. Present generation of Kadars believe that first couple and their offspring inhabited in forest and gathered roots and tubers which were plentifully available in the forest.They used to consume these roots and tubers and enjoyed a peacefullengthy life. It is also imitated that they were not having any need to deeply dig the earth to obtain theanymoreedible roots. Beside this, the forests were full of the black monkeys with having very elongated tails. Therefore,their forefathersdid not have any problem to catch these monkeys. They easily used to catch the tails of monkeys, kill them and then eat. Being curious,few of young girls and boys of Kadar familiesbegan to deeply dig the soilwith sticks. It is believed that as a reason of deeply diggingthesoil, nature got annoyed and gradually the roots were going to be invisible. As a result, collection of roots was downtrodden. Food crises were created and then Kadar people turned themselves in to hunting profession.

Kadars are come under designated Primitive Tribeor Vulnerable Tribal Group (PVTG) in the state of Kerala as well India.They are the aboriginal tribal groups who are traditionally depended on hunting and gathering occupations.The other tribal groups ‘Paraiyar’ use to claim that Kadar is a part of Paraiyarand they have been given responsibility to take care of forest resources and forest lives from long back. However, theypresently inhabit in Palakkad and Thrissurdistricts of the state. People under thisVulnerable Tribal Groupare located in the premises of Parambikulam Wildlife Sanctuary, in the Vazhachal Forest Division, to the south of it and in the vicinity of the Athirappilly Waterfalls on riverside of Chalakudy. Kadars are enumerated as the small tribal groups of southern India with having 2145 population. Only 27 per cent of Kadars is literate. They speak in Dravidian language of Tamil and Kannada. However, their socio-economic, cultural aspects, religious, political and educational perspectives are stared as follows:

ECONOMIC PURSUITS

Most of the tribal people pass their life with having aggravated economic condition. Theymostly live in remote areas and earn their livelihood by using traditional economic methods. They mostly live on undulating hilly-forest areas, near to river and sea and gather natural resources as the main sources of food items.But nowadays, Kadar

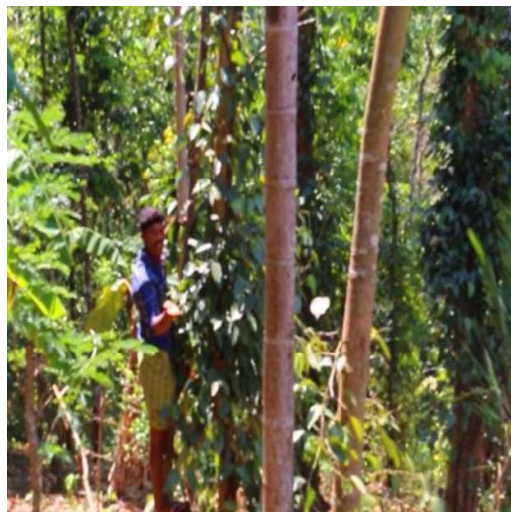
tribal people in most of the cases are found very active and they engage themselves with varied economic pursuance. Their intention is to earn by involving in any type of economic activity which is easily accessible in their close vicinity.

Occupation

The occupation of the individuals is defined as their activities or jobs or works and by which they can earn amount to pass their daily life. Kadars are habituated to inhabit in dense forest areas and traditionally they are depended on forest resources. They not only collect forest products but also hunt the forest animals for their survival. Since long back,they have been inhabiting in forest areas and their lifestyle have been fully adapted with seasonal and annual variations of the forest resources. Nowadays, some of Kadars migrate to cities to do several jobs while hunting and gathering are their traditional occupations.

Since the beginning, they traditionally learn hunting and gathering from their elders for survival. They normally hunt different types of bird, rabbits, deer, wild pigs and rarely other wild animals. They use mostly bow and arrow for hunting purpose. They also take the help of dogs to chase small animals and kill them with billhooks and sticks. They use to go to dam or stream and catch the fishes by placing poisonous bark into the water. But due to the prohibition of hunting by the forest authorities, they mostly gather only the forest products. But at the present state, occupation of Kadar people is limited to gather the forest products. Kadars collect honey, honey wax, bamboo shoots, sago, tamarind, cardamom, ginger, leaves, different types of fruit, etc which they use for their own purposes and sell to earn little amount. But it is known that Kadars are very famous to collect honey and medicinal herbs.

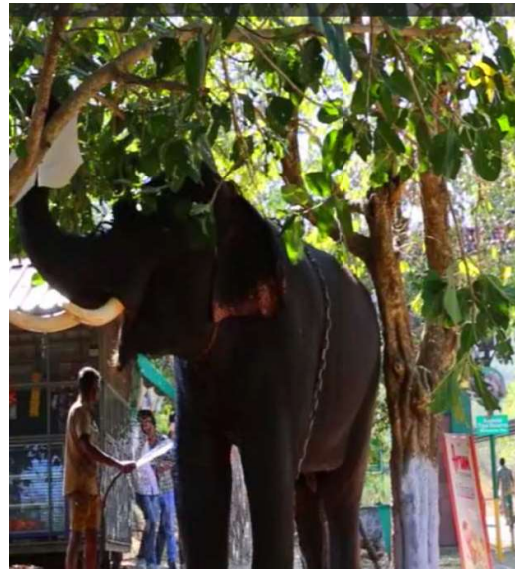
The other major occupation of Kadar people



is to produce black pepper. Black pepper, locally known as black gold is considered as the king of spices which is produced by almost every family among Kadars. It is substantial that black pepper is most widely consumed spice in the world. Black pepper is obtained from the small dried berries of the creeper like plants. These plants are grown in humid tropics requiring high rainfall and humidity. The hot and humid climate of sub mountain tracts of Western Ghats is ideal place for its cultivation. Black peppers in India are grown from many years back and it is widely used to enhance taste of food curry. Black pepper cultivation is supported by a Government programme which is called as the National Rural Employment Guarantee Scheme. Under the scheme, tribal farmers are given financial support to produce black peppers on their land, allotted by Government.

It is informed that many Kadar people are involved for farm work which is managed by VanaSamrakshanaSamity (VSS).

Under this farm work, they are given opportunity to promote their indigenous socio-cultural activities and black pepper cultivation and also to coordinate with other agencies for the protection of their forests. Kadars also work as elephant driver who is locally known as the Mahout. Mahout is having good training experience of elephants and by providing this elephant riding facility, they earn amount from the travellers. Kadars also engage themselves as



Anganwadi workers. It is also well-versed that many Kadar people migrate to different cities in search of jobs. There, they are working as drivers, watchmen and helpers. Some of them also work in the hospital as staff nurse. Few of Kaders are also working as police personnel.

Income

Most of Kadar people are traditionally depend on their hunting and gathering professions for their survival. They normally hunt different types of bird, rabbits, deer, wild pigs and rarely other wild animals and catch the fishes for their own purpose. They collect honey, honey wax, bamboo shoots, sago, tamarind, cardamom, ginger, leaves, different types of fruit, etc which they use for their own purposes and sell for earning amount. They are very famous to collect bamboo and medicinal herbs from their

nearest forests and they sell these to earn amount. The other major occupation of Kadar people is to produce black pepper. Black pepper, locally known as black gold is considered as the king of spices which is sold to cover the major part of their income. Beside these, they are involved for farm work, elephant riding, etc and their earning including all sources is varied from 3000/. to 5000/. per month. But the person involve as Anganwadi worker, drivers, watchmen, helpers staff nurse, police personnel and others, they earn sufficient amount every month.

BASIC AMENITIES

Every householdmembersrequire basic amenities which usually make easier their life in particular area. People who live in specific place typically find whether there are having available these basic amenities. Basic amenities include housing facility, clean drinking water, access to electricity, road and transportation facilities, shops, market, banking, health centre, etcwhich are very needed to maintain the status of standard living.

Household Perspective

Life of individuals is mainly depended on three basic needs namely, food, cloth and shelter. Shelter means housing which not only provides safety and security of life but also ensures to lead a settled life. Kadar tribal people traditionallyinhabiton undulating hilly traps in forest areas. They usually use forest resources such as wood, bamboo, leaves specially of palm trees, different types of grass, cane, etc to build up their huts. Traditional houses of Kadars are very simple but unique with walls made up of bamboo and roof thatched with leaves. Their houses are having rectangular single room, supported by four bamboo posts on each corners. Each house is found to have a unique sliding door for the entrance. The floor is made with having a few feet above the ground by using stones of soil. Kora grasses available in their forests are used not only to prepare mats but also to make thatches of their huts. In their traditional huts, toilet is not available whereas, kitchen is made under a separate shed connected with main huts. It is also informed that, during the period of hunting-gathering in deep forest, they take shelter in



rock caves specially in night to save them from wild animals. But nowadays, many Kaders live in Pucca houses, made under different schemes. These houses are having two rooms with a bathroom and toilet and kitchen. It is their custom that before entry in new abode whether traditional or modern, they use to perform a ceremonial worship for receiving blessing from their gods and goddesses.

Bathroom and Toilet

Facilities of bathroom and toilet are also very essential for human beings. In one side these facilities endorse cleanliness for healthy living and in other side, maintain privacy and protect specially the women and girls from the shame of open ground defecation. These facilities also indicate social and economic progress of individual household. In the present study, it is found

that few of the Kadar families do not have both bathroom and toilet facilities attaching with their houses. They get bath from their nearby, lake, river or stream and toileting is done by them in open natural ground inside the forest. But nowadays, most of the Kadar households are having both bathroom and toilet facilities attaching with their houses, constructed under different schemes of Government. Drainage or sewer line facilities



across the Kadar areas are totally nil. It is also informed that the aged male members are not habituated to use the attached toilet or bathroom. They believe their tradition and use natural resources for toileting and bathing.

Sources of Water

Accessibility of better quality of drinking water plays a great role to maintain good health. Easily access to safe drinking water is a priority for every human. It is informed that throughout the Kadar inhabited areas, accessibility of water sources are not inadequate. But there, clean and purified water are subjected as an issue. Traditionally,



Kadar tribal groups first search the water of natural sources like-waterfalls, canal, lake, river or stream, etc and in nearby water sources, they establish their settlements. Many Kadar women still bring water from these natural sources. In other side, many of them use tap water which is available inside the villages. Every pucca house, constructed under different Government schemes of Kadar is having tap water facility and they also use tap water for all purposes.

Electrification

Kadars inhabit in undulating hilly-forest regions and as a reason, reaching the electricity facility in their villages is a very decisive matter. In spite of this, electricity is found to reach in various Kadar villages and some of the families are having electric connection.

They use electric power only for lighting purpose. But many of the families are totally deprived from electric connection. It is informed that Kadars always try to finish their household chores before sunset and therefore, they do not feel any requirement of electricity. It is also found that inside the village, a big community hall locally known as youth dormitory is established and there, electric connection and facility of flat television are available. Villagers use to come in that hall and exchange information, perform socio-cultural activities and enjoy television programmes. Children use this hall as study centre. Nowadays, electric connection is found available in Pucca houses. Despite having an electricity connection, its availability round the clock is not satisfactory. But overall, they use electricity only to watch television and for lighting purposes. Very rarely, some of them use battery-powered lamps only for lighting purposes. Few of solar panels are also found to establish under Government scheme.



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Availability of Other Facilities

Beside the housing, sources of water, electricity, etc, other facilities include road, transportation, educational institute, general store or market, primary health care centre or hospital, banking, etc which are very much required to lead the life of human. It is noticed that Kadar villages are located on hilly terrain with almost vertical and narrow path bounded with forest. The villages are having only one dilapidated concrete road.

Kadars use jeep as medium of transportation to connect with local market and then city.

There is not found any general store inside the villages. It is located far from the villages. Kadars sell their forest products in local market or by making stalls in a specific place. School is not available in Kadar villages. School is located distancing almost ten kilometres from their villages and their children attend the school by a contracted jeep. Primary health care centre is available in nearby villages whereas broader health care facility is found available at the block level.



But the hospital staffs occasionally visit the Kadar villages to check-up and to supply medicines them. The mobile phone connectivity is very poor in the villages but the households in villages are having dish connection for television. Bank facility is not available at the village level.

SOCIAL ELEMENTS

The social elements denote each aspect of the individuals whose representation is in their society. The social aspects involve various factors which regulate the behaviour of individuals. However, the fundamental structure of a society is constituted by incorporating various social units such as family, clan, kinship, birth, marriage, death, rules of inheritance of property, etc.

Family

Family is considered as very social unit existed in all societies. It is obviously followed that family members live together under one roof and enjoy their life with love, joy, distress and sorrow. But all the family members are tied by a unique bond and habituated to help each other in any situation. All families are functioned for child rearing and caring, regulating sexuality, transforming knowledge, transforming ownership of property, making decision, etc. However,



families are existed among Kadar tribal groups and they prefer to make nuclear family structure while existence of joint family is far less common among them. They belong to the patrilineal line of descent and live in patriarchal family. After marriage, women move to their husbands' houses and live with in-laws. Father is the regarded as the head of family. But in absence of father, elder brother can play the role of father. Head male member is the final authority to take decision with the consult with elderly woman.

Clan

Clan means a group of people whose descents are come from a common ancestor. They come to form a group for a common interest. Beside this, clan indicates a gathering of extended families and its members claim them to be the common descendants of a real or mythical ancestor. Among indigenous tribal societies, clan play the active role to regulate clan exogamy of marriage where their members cannot marry with same clan members. But there is no evidence of clan existing among Kadar community. They associate themselves with the Kochi Kadar (they may be migrated from the Kochi to Palakkad district) and therefore, they follow the clan rules related to Kochi Kadars. It is substantial that they do not have any clan and in spite of this, their marriage is not done among consanguineous kins. Kadar people use to trace their ancestry from the male line. All the lineal descendants of the family are introduced by the name and they use the father's surname.



Kinship

The most fundamental human connection is determined by the term kinship which is formed through blood ties and marriage or adoption. However, there are essentially two different types of kinship relationship, first one is created on the basis blood tie called consanguineous kinship which traces descent and second one is created on the basis of



marriage or adoption or other links called affinal kinship. Kadar people consider that kinship ties are important to form strong relationship with others which helps to exist their life in utmost social environment. Kinship terminology in Kadar society indicates that children call their father as Appan and mother as Amma. Among them, it is a social taboo that wives are restricted to call the names of their husbands, husbands' elder brothers and father in laws. Joking relationship of wives is organized with sister in laws, brother in laws whereas, avoidance relationship is created with husbands' elder brothers and father in laws. As example, some of kinship terminologies among Kadars are stated as follows:

Taxonomy of Kadar Kinship

S. No.	Relation Name	Tribal Name
1.	Father	Appan
2.	Mother	Amma
3.	Elder Brother	Thammin
4.	Younger Brother	Thambi
5.	Elder Sister	Thammitha
6.	Younger Sister	Pengal
7.	Wife	Kudi
8.	Husband	Manavan
9.	Son	Pilla
10.	Daughter	Pennu
11.	Grandfather	Muthappan
12.	Grandmother	Patti
13.	Father's Sister	Mammi
14.	Mother's Sister	Kutti

Birth

Kadar people believe that the birth of a baby is a blessing of God. Traditionally Kadars perform certain customs and ceremonies before and after birth of a baby. In accordance with their custom, the pregnant woman is shifted in a separate room or in a separate hut locally known as TheendariChala, prepared specially for her. When labour pain is started, experienced woman or midwives from the community are asked to attend the delivery. After delivery, mother uses to live along with her baby for three months only in that particular hut or room as per their tradition. But the mother can continue her normal life



after 28 days of birth. This is also informed that the newly mother and her baby are considered impured for three months. Their taboos reflect that after three months, mother takes a purification bath in the river and then she is allowed to come to participate in normal activities. Kadars clean their houses and generally, the uncle presents new clothes to the new born baby. The new born mother also drinks herbal tea mixed with ginger, cumin and asafoetida. But nowadays, they adopt institutionalized birth practices instead of traditional one. They use to go to the nearby hospital for delivery and receive mother and child care facilities.

Marriage

People in any society usually cannot think of family formation without marriage. Marriage is well-thought as a social association, found available in almost all societies. It is a socially recognized lawful union of a couple that they come in marital alliance and introduce themselves as spouses. Through this marital alliance, they are socially recommended to come in biological relation and to produce offspring. As like as others, Kadar tribal groups also come in marital alliance to form family. It is informed that the marriageable age of boys is varied from 20 to 22 years and age of girls is varied from 16 to 18 years. Kadar tribal groups are endogamous and they marry within their own community. Generally, negotiation marriage is held among them.

It is informed that boy and girl find each other and then elders of the tribe first ask both of them to know their willingness. If both of them deliver positive consent, then elders of the families discuss and decide the appropriate date for their wedding. At the time of engagement, they pay rupees 7.50/ to bride as a gift. But Kadars do not receive dowry of any form.

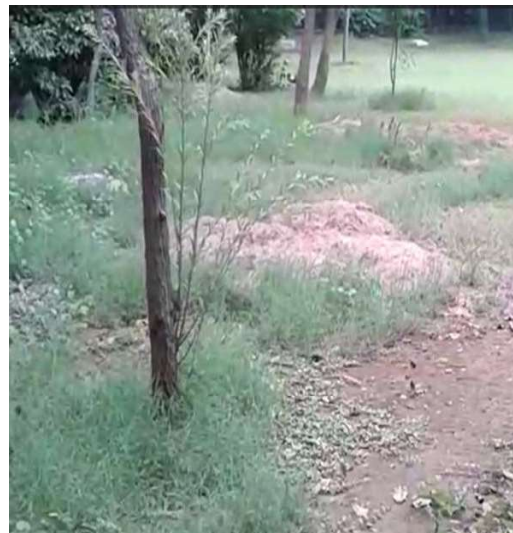


They start decorations of their houses usually two weeks before the date of wedding. A beautiful Mandap or pandal is built to accomplish the wedding. The Mandap for this wedding ceremony is built with bamboo depicting two birds on top of the entrance. The birds symbolize the union of two people and indicate their family formation. Then marriage is conducted in presence of village head or Moopan with others. All traditional norms are followed to perform their marriage.

They follow the monogamous form of marriage. But cross-cousin marriage with the father's sister's daughter or maternal uncle's niece and levirate and sororate marriage in special cases are accomplished among them. Traditionally, Kadars follow strict rules in the context of divorce or separation. They normally do not allow divorces but divorce or separation is permissible when any one of the couple claims for adultery, cruelty, infertility, etc. Divorce compensation is decided by their tribal council. After the declaration of divorce by the council, the children are given liability by the father. A man or woman can marry only after the death of partner. Kadar community allows widows to marry again.

Death

Kadars realise that if there is birth, there must be death. They explain that there are different causes of death. But malnutrition and ill health are the main causes of their death. After death, Kadars organize simple ceremonies for the deceased persons. As per their customs, they bury the dead body in a particular grave place. Before bury, they use new clothes to put on the body and then dead body is covered by a mat. They also place some old clothes of the deceased in the grave. Beside these, they keep some of the corpse on top of the dead body. Normally, new grave is dug and head of dead body is placed in the south-west direction. All the implements and articles used by the deceased are also buried along with dead body. After burial activities, they collect a few stones from the burial ground and keep it near their settlement for the worship of ancestor. After two weeks, they perform purification ceremony through religious activities. Then, they invite the villagers to participate in the common feast programme. But



nowadays, Kadars cremate the dead body. Their cremation activities are followed by Hindu customs and practices. On the 16th day after cremation, relatives of deceased family come and donate something or cash and participate in the purification ceremony. Kadars believe that soul is a sacred spirit and after death, soul of a dead person goes to heaven.

Inheritor of Property

Formerly, Kadars were enlisted under the category of nomadic tribes and their occupations were hunting-gathering. But presently, Kadar people are found to settle down on undulating hilly-forest regions. They do not have any type of land. Under different Government schemes, they were given land for both housing and cultivation purposes. They belong to patriarchal family and as per their socio-cultural norms, the family properties of Kadars are used to pass through male line. Naturally their landed property is inherited by their sons after death of father. Their movable properties are sometime distributed among their all offspring. But nowadays, the properties of some families are distributed equally among sons and daughters as per Government rules.

Status of Women

Women among the Kadar community in many cases are self-sufficient. Even during the birth celebration of a child, there is no variation between the boy and the girl. Girls are well valued in the community and treated equally as like as boys. But some of the socio-cultural barriers are that the young women are not allowed to enter in the worship place. As belonged to patriarchal society, their family properties are used to pass through male line after death of father. Daughters and daughter in laws are not having any right to share any part of properties. Moreover, Kadar women help their husbands in cultivation, collection of forest resources, labouring and also in taking decision of family matters. Kadar women also learn various crafts like weaving and tailoring under different schemes of NGOs and Government to earn money for their household purpose. Women in Kadar community adhere to do makeup and wear various types of colourful clothes. Their women also participate in various cultural events to establish their cultural identity. Few of the educated Kadar women



are also working in different organization and earn to lead better family life.

CULTURAL ASPECTS

Kadar people are having their own diverse culture and they traditionally follow it in a normal way. Their diverse cultural viewpoints include local language, traditional foods and drink, dresses and ornaments, fair and festivals, folk song and dance, arts and crafts, etc which are always appreciable.

Language

Several tribal groups inhabit in various parts of the country and each tribal group is having their own dialect. Kadar tribal groups come under the Dravidian language family and they speak the Kadar Bhasa (dialect). It is a dialect combinedly formed by Tamil and Malayalam languages. This dialect is primarily spoken by the Kadars, located in Thrissur hills, Palakkad and the Coimbatore regions. In some regions, Kadar dialect is also known as Kadiror Kada. Their dialect is extensively spoken at home, village and in cultural and religious gathering. Sometime, Kadar people use the Malayalam language to communicate with outsiders. They do not have any script for their dialect but they use Malayalam or Tamil scripts for writing purpose. Many young people of other communities of the region learn Kadar dialect at school or college level and use it as medium of communication.

Traditional Foods and Drink

Traditionally, Kadars are hunters and gatherers and whatever they hunt and gather from forest, they usually consume it. But slowly, they are abandoning their hunting practice and emphasizing to gather forest products. It is informed that many of them still consume different leaves and fruits, collected from their forests. But nowadays, some of them eat rice, millet, Apam and Dosa prepared by the seed of Eenthu (*Cycas circinalis*), Panamaru, Unnan, etc. Traditionally, Kadars use to eat tubers and roots of different types of tree, available in their area. As non-vegetable items, they eat the meat of rabbit, tortoise, birds, chicken, fish, eggs, etc. Consumption of dry meat is very popular among Kadars. They use coconut oil specially to prepare non-vegetable items. They still prefer their traditional drink locally known as 'Venga' soup, prepared by



the plant *Pterocarpus marsupium* or Indian Kino. It is also used as a medicinal herb to treat diabetes and inflammation. Smoking of tobacco also becomes a part of their culture.

Implements and Utensils

Kadars are the indigenous tribal groups and they use traditional implements like bow and arrows for specially hunting purpose. They use various other implements such as digging stick, axe, knife, etc for various purposes.

Their divergent fishing traps, made of bamboo are very famous. Earlier they used baskets for the collection of forest products and bamboo vessels for its storage. But now they use utensils which are available in their local markets. They use bucket, dish, Karai, hearth, ladle, small pots, vessel, dram, etc. These utensils are made up of steel, aluminium and plastic. They also use various utensils, made up of leaves, bamboo and wood. Nowadays, earthen pots are rarely used by them.



Dresses and Ornaments

In older days, Kadar men and women used very simple and short dresses. They made dresses by using forest products like leaves, berks, fibres, etc to cover their private parts only. In winter seasons, they burnt fire inside their caves or huts. Later on, Kadars start to use varieties of cloth such as lungi, saree, shawl, etc. But at present, they wear modern dresses. Men wear dhuti, lungi, jeans pant, shirt, etc and women use to wear Salwars, Churidars, etc. They prefer to use light and loose dresses which are perfectly suited for the tropical condition.

Kadar women use to make-up with various ornaments to show them more beautiful. But due to poor financial condition, they are unable to afford the costly ornaments. They use bamboo to make colourful hair comb and women use it as an ornament for hair dressing. Kadar women also like diverse jewellerys



which are made up of plastic, bronze, silver and rarely gold. They wear earrings, finger rings, necklaces, Thoda(ear pin), Mukkuthi (nose screws), Kallumala, etc. They also use colourful bangles made up of glass. Men sometime use necklaces and finger rings.

Traditional Dance, Music and Songs

Traditional dance, music and song play important role in socio-cultural life of Kadar community. In every socio-cultural event, many Kadar people perform their traditional dance, music and song and whole community peacefully enjoy it. Formerly, they perform their songs and dance in a religious place or in youth dormitory. But nowadays, these types cultural activity are performed in their newly built up community hall. However, Kadar mainly perform

traditional dance namely, Chuvadu and Kadar Nritham. Kadar Nritham is simple but it is the elegant dance form of Kadar women. In accordance with the rhythms, women catch the hands and cloth tips of each other and perform this dance in a semi-circle manner. It is also informed that Korangattom (the monkey dance), Anattom (elephant dance), and Manattom (deer dance) are very much appreciable as their folk dances. Kadar



people also sing traditional songs called Nadan Pattu. It is a song that narrates the courageous activities of Kadars in the forest. They also sing devotional songs about lord Ayyappa and other Goddess, Kali. Their dance and song are performed with the music of musical instruments. They use flute, veena, mrdangam, violin, thalam, etc. But unfortunately, folk songs and dances of the Kadar community are going to be disappeared because of their contact with modern culture. Even the new generation of the Kadar community seems less interested in their traditional dance and music.

Arts and Crafts

Tribal people are well-known for their vibrant arts and crafts. Symbolically, their arts are rich. It is substantial that every tribal group is having more or less their own arts and crafts which uniquely address their identity. Kadars are the typical example of primitive tribal groups. They inhabit inside the forest and therefore, they are having enough exposure to express their creative arts by using natural resources. They traditionally learn drawing and painting from their elders. They draw the pictures of plants, flowers, wild animals, etc on

the walls of their houses. They also prepare Rangoli on courtyard of their houses, religious place, community halls, etc at festival times. They mostly use colourful herbal paints. It is also informed that they use to draw a symbol on their nearby trees and indicate to other communities not to get entry in Kadar inhabited areas.

Tribal people are very skilful to make different materials by using mainly natural resources. Kadar tribes inhabit in forest and they are so much experienced to use natural forest resources for making various domestic utensils. They use bamboo to make different types of basket, containers for food storage, bamboo drum sticks, etc. Craftsmen among them use wood to prepare toys, furniture, etc. Presently, Kadar men use iron to prepare various equipment. In other side, their women are very skilled in weaving varieties of mat of Koragrasses and leaves of coconut trees. They also use palm and coconut leaves to make broom. Under very lengthy process, they collect the fibre from the cover of coconut and they use it to prepare strong rope. Different skill development programmes are also organized by many NGOs and Kerala state Government and many Kadar women are given opportunity to attend the training programmes. Nowadays, many women also adopt tailoring profession.



Fairs and Festivals

Fairs and festivals are considered as the integral part of the religious and cultural life of human beings. These are the events or social phenomenon partaking in every human culture. It is also a way to provide respect to the local deities, gods and goddesses. All general as well as indigenous groups are having their own fairs and festivals. Kaders are the indigenous tribal groups and they also participate in various fairs and festivals. At local level, they do not have any fair but in district or state levels, there are many fairs and festivals and they participate accordingly. They participate in Palodemelawhich is an



agricultural fair, organized every year since 1962. Many of tribal people participate in the Sarasmelato showcase rural products, made by specially women, Their Eat Right melaindicates safe food habits to keep lifestyle free from diseases free. AdoorGajamela is an elephant festival to give honour to Lord Krishna.

Tribal people are also so much emotionally attached with various festivals. They organize different festivals and celebrate it through the worship of many gods and goddess with cultural activities. It is informed that many

Kadars are involved with elephant driving profession. They celebrate Oottu (Anayoottu) festival to give the honour to elephant and Lord Ganesh. During the ritual of this festival, sugarcane, ghee, rice, pineapple, banana, cucumber, jiggery, etc are offered to the elephants for their better health. Moolika is a tribal food festival organized in



Vazhachal from 24 to 26 December every year. It is known that earlier, a team of two Kadar elders went on a long journey in the forests of Vazhachal to pursue the forgotten tubers namely, kanjil, nootta, theyvan, etc. From there, these tubers are rarely found and it is very laborious to harvest and therefore, they organize Moolika festival with rituals to popularise these tubers. Large numbers of Kadar people participate in Onam harvest festival which is celebrated during ten days every year with rituals to return of demon King Mahabali to the land of Kerala. Beside these, they celebrate Painkunifestival, Makaravilakku, Ongal, Ponam, etc in different times throughout the year.

Folktales

Folktales are quite well known among Kadar community. They convey a variety of incidents pertaining to their socio-cultural, religious and political issues through folktales. However, some of their important folktales are described in the following manner:

God's Feast

It is known that once upon a time, Kadvaal, the creator of all the individuals in this world organised a feast. He invited many people from various places to participate in the feast programme. Through that feast programme, he wanted to give them gifts and skilful strategy which are very much required for living in this world. The people came from

hills, plains and city. At last, the feast programme was started and different types of food item were served to everyone. After ending the feast programme, Kadavulasked them to receive giftsandskilful activities. Then he distributed few pieces of shining metalsand educated then to practise cultivation and domestication of animals and taught them theskilful strategy for living on hills.

As a reason of long travelling, the hill dwellers felt tiredness. They got sleep on the floor or near to the pillar for sometime. They were tired but they planned to return to hills shortly.

At the returning moment, they extended their hands and received tools, seeds and tubersfrom Kadavul. As a reason of their tiredness, the rewards were slipped from their hands and spread on the floor. The hill people were disappointed but suddenly, there was a miracle that the scattered seeds were found to grow and formed a forest withhaving lovely rivers and several living beings. Kadvaul was pleased and communicated them to live in the



Kadu (forest). He also ensured to provide them all other necessities for living. This is the story ofKadu to Kadar as the gift of God.

Friendship betweenKadar and Elephant

Once upon a time, there was a young boy who started to go in the forest with his father and mother forcollectingthe food materials, medicinal plants and firewood.But he paidspecial attention to the environment along their way.He propagated interest to learnthe sights and sounds and smells offorests. Except elephants, he got accustomed to the other wild animals in the forest. As a young man, he always felt uneasiness on the issue of elephants and other animals and he never tried to hurt them. He built a tree house inside the forest and from there, one dayhe noticed that an elephant was limping withlegpain. He pulled out the particle from the leg of elephant byusing a stick. Then theelevator was cured from the pain and she erected anddirectly looked into the eyes of that young man.

After a few days, the elephant returned to the tree house. The young was pleased to remember the fact that he helped to the elephant. The elephant mildly lifted the man by his trunk and placed him on her back. The young man surprisingly visited the forest sitting on the back of the elephant. He observed various places and consumed fruits and searched tubers. After that, he became comfortable with the elephant and he was enabled to communicate her. The elephant also helped him to clean the nearby land for cultivation. Slowly, the young man became friend with the elephant and still left stems and cereals for them. This tale illustrates the reason of friendship of Kadar with the elephant.



Forest as Home of Kadars

One day, Kadavul, the creator of all the people came to visit the forest. He asked to Kadars to show him the forest so that he would be familiar with numerous forest resources. Then, they collectively visited forest and observed the mountains, meadows and dense forest areas. They walked through valleys and then got rest and drank water from the river and afterwards further started their journey. Due to their continuously moving, Kadars felt tired and hungry and before dusk, they decided to take rest and eat the meal, carried by them from their home and accordingly, they communicated to Kadavul. Consequently, Kadavul supported the proposal of Kadars and stopped journey near to a large rock of mountain.



Then Kadavul asked Kadars to collect large leaves from the forest because a delicious food dish was waiting for them. They collected large leaves and occupied seat before leaves. The younger Kadar gently communicated that they had carried foods, ate it and already filled their abdomen. Second time, they would be unable to consume the foods. As a reason of such negative comment, immediately Kadavul got enraged but

slowly, he came in normal condition. Through this incident, a very moral exercise was learned by Kadavul. He observed that each of Kadar people did not receive any additional food item which was beyond their need and in such way, they exhibited their ethic. Kadavul thought that Kadars were deserved persons to save the forest resources. From there, Kadars are the permanent inhabitants and they pass their life in forest friendly environment.

Youth Dormitory

Earlier, youth dormitory was existed in every Kadar inhabited village. But dormitory was not so big to accommodate many people at a time. There, this type of dormitory was mainly used to organize puberty ceremony locally known as 'Theratti'. They explain that as per their custom, if the girl reached to puberty age, she must be shifted from their hut to that small dormitory for seven days. After seven days, the girl was allowed to return to their hut through a purification bath and she would be mixed-up freely with others. Beside this, community people in small group sometime used this shed for gossiping, exchanging information, explaining hunting-gathering strategies, etc. Sometime, religious activities in small level were also performed in that shelter. It is also informed that if there was shortage of space in their hut, they sometime used it for sleeping purpose for only a few days. But at the present state, most of the Kadar young girls and boys meet at community hall,



constructed under Government scheme to gossip, perform indoor game and study purposes. Exchange of information, discussions on gathering of forest products, cultivation of black pepper, religious and socio-cultural activities are accomplished there. New community hall is also used as a platform to introduce the new development schemes specially for Kadar tribal groups.

RELIGIOUS BELIEFS AND PRACTICES

As like as other tribal groups, Kadarpeoplearehighly devoted to their religious beliefs and practices. It is known that Kadarsare having faith on variousgod, and goddess. They believe that spirit are available in stream, rocks, mountains,forestsandother natural surroundings.Assupreme god, they believe godAyyappan and goddess Kali and they worship them as the ancestors of Kadar community. They believe that Ayyappan is the most powerful protector and this god continuously protects them from any types of danger in the forestareas.They worship goddess,Malavizhi before collection of forest products and hunting programme in deep forest. Kadarsalso worship gods Maladaivangal and Murugan andalso the goddess,Mariammanfor enough rainandthenfor stopping the rain.Kadars also worship Iyappaswami at a rock located underneath a teak tree. They expect blessing from this godfor the protection from various diseases.



Kadarstrust that an evil spirit known asMuni resides in the inner side of the forest. Kadar tribal groupsuse some incantations or mantras, learned from their ancestors to keep away the evil spirit from their nativeforest.It is also known that Kadarsare very superstitious aboutthesoulofa deceased person. They believe that after death of a family member, his or her soul continues to reside in the house and makes harm to the family members and therefore, they usually dismantle the house after the death of a person. Kadars are also worriedfrom the bad effect of black magic called Pilli.A priest or locally known as Moopan is respected as the traditional head of religious practices and at the time of any religious activities, he and his other family members assist him. They perform worship to their gods, goddess and spritsand offer flowers and coconuts to appease them.



ENVIRONMENTAL ASPECTS

Kadar people peacefully pass their life in eco-friendly environment. They adhere to their forests and they believe that the existence of life is associated with the existence of forests. Kadars are hunters (formerly) and gatherers and their whole livelihoods are depended on forest products. In one side, they use forest products such as fruits, tubers, roots, leaves, honey, etc for consumption and bamboo, wood, grasses, medicinal plants, etc for selling purposes. Their forests are the homeland of different types of animal like rabbits, monkeys, foxes, deer, bears, tigers, elephants and many others. They are culturally attached with forests and they are very aware to protect their forests. They participate in various plantation programmes and preserve rainwater and protect these forests from environmental degradation. They also protect animals and birds from poachers. They also work with the state forest departments and many national and international wildlife organizations to protect plants and animals.



HEALTH PRACTICES

Illness is commonly widespread in all human societies and more or less, they have their own methods to cure from ailments. Tribal people are the distinctive example for having their own indigenous method for healing the diseases. Kadar are the primitive tribal groups and they inhabit in forest regions and they also depend on forest for all facets of their life. Illness is also a very vibrant issue for them. It is informed that formerly, they believed magico-religious health care practices, black magic, etc. But these types of practice have been disappeared over time. Nowadays, many of them take curative measures of various diseases from their traditional healer as well as religious Priest. Their priest cures some of the illness like- fever, stomach ache, cough, etc with the help of incantations related to their god and goddess and side by side offer some fruits or even



birds. But most of the time, he suggests to take various herbal medicines for curing countless diseases. It is informed that most of the Kadars are highly experienced about the native floras and its uses. They are acquainted with numerous medicinal plants and they know the use of these plants for curing the particular diseases. Therefore, whenever they suffer from disease, they independently decide the herbal medicines, collect from their local forest and use it to relieve from health problems.

Beside these, many of the Kadars are professionally attached to collect numerous medicinal herbs from their forests for selling purpose. These medicinal herbs are used to cure several types of illnesses. As example, some of the herbal medicines and its uses are stated here. The bark and heartwood of Vengakasa (*Pterocarpus Marsupium Roxb*) is boiled in water and used to get bath to remove body pain while its pulp obtained from the bark is used for teeth problem. Leaves of Tulsi (Holy Basil) are used to remove flu and Nelli (Amla) is for toothache and jaundice. Athi leaves are crushed to form a paste and it is used to heal wounds and Alaparam plant is used for headache. Kadars use a paste prepared by mixing Puzhukkolli (*Harpullia Arborea*) stem-bark to cure from skin disease. Beside these, some other medicinal plants and its uses are stated here for extensive information.

S.No.	Name of Medicinal Plants (local)	Uses
1.	Athi	Wounds
2.	Alparam	Headache
3.	Incha	Stomach-ache
4.	Eetta	Healing wounds
5.	Puzhukkolli	Avoiding leech bites
6.	Mukkutti	Paste using for dysentery
7.	Vathakodi	Quick relief from cough
8.	Vengakasa	Body pain and toothache
9.	Kallurvanchi	Root juice using for urinary
10.	Oolayali	Juice using for vomiting.
11.	Kattuvazhuthana	A fruit paste using for
12.	Kallurukki	Juice using for kidney stone
13.	Ayyappala	Removing hair dandruff
14.	Kodavan	Controlling loose motion of
15.	Marakkoon	Using for headache
16.	Karinthaali (tuber)	Crushed for stomach pain and
17.	Maramanjil	Using for Stomach pain
18.	Maruthu	Using for chest pain
19.	Thumba	Reducing itching
20.	Keera	Using for knee pain

SPORTS

Kadar tribal groups traditionally inhabit in the forest regions and they are habituated to pass isolate life which helps them to preserve their indigenous culture. They entertain their indigenous folk dance with folk songs, folk tales, etc. They seem to enjoy their occupational activities from their early age. In spite of these, many of them practise unintentionally various games such as hide and seek, kachigoli, tree climbing, swimming, etc. But nowadays, present generation is having privilege to contact with the outside people. Various media programmes also play a great role to encourage them to connect with different activities, organizing by outside people. Kadar people also show their great passion for the modern games like football, volleyball, cricket, etc. Their children are also given advantage to practice both traditional and modern games at school level. With great enthusiasm, they also participate in various modern sport competition at inter school, district and state levels. The great football player Jutmika is highly appreciated in their community.



POLITICAL ORGANISATION

Tribal communities mostly inhabit in isolation and preserve their indigenous culture. They do not like any interfere of outsiders in their internal matter. Therefore, as like as social, economic or religious association, they always constitute a political organization to solve internal conflicts. Kadar tribal groups prefer to live in groups and each group is having traditional political head, known as Moopan. In their community, Moopan and his wife are highly respected. Their main roles are to settle all disputes among Kaders and to maintain peace. It is informed that they never visit their local police station to complain any disagreement or miss-happening among them. For any conflict, the offenders are to appear before the Moopan. He uses to discuss with other villagers just to come on reality. Sometime, he suggests to show evidences against offenders. If the suspected offenders



are found guilty, then Moopan passes an order against offenders to pay a sum of amount in cash as punishment. The fine cash amount may be varied in accordance with the delinquency of offence. Moopan also helps to organize social functions like-birth day celebration, marriage and other socio-cultural activities. He uses to visit in their community hall and discusses with other counterparts on different issues. They support to their Kadar families in the issue of their settlement and allocation of cultivation of land. Moopan also contacts with forest department in the context of plantation programmes and preservation of their forests.

EDUCATION

Education is an important process to assist learning or to acquire knowledge, skills, habits, values, morals, beliefs, arts of personal development, etc. Presently, traditional education system is far less common whereas formal education system is an institutionalized educational organization which is consistently includes curricular aims and objectives and there, teaching is usually directed by the teachers. Beside these, there is a setup of non-formal education which reflects substitute of the formal educational system. Non-formal education usually emerges in isolation of setting, community-based settings, workplace-based settings, etc. But overall, parallel functioning of both formal and non-formal educational systems are found for all and therefore, people are given choice to adopt any one to educate themselves. Numerous tribal groups inhabit in the state of Kerala and formal educational systems are extensively functioned there. Kadars are one of the tribal groups in the state and accordingly, they are given privilege to take the benefit of modern formal educational system.

Education Scenario in Kadar Areas

Kadars are scheduled as primitive tribal groups in the state Kerala and in all Kadar inhabited areas, formal educational facilities are accessible. Under the present study, various schools of Kadar tribal areas of Palakkad district were visited and data related to school infrastructure facilities, teaching-learning process, role of community people, etc were collected from head masters, teachers, students, parents, SMC and community people as follows:

Views of Headmasters

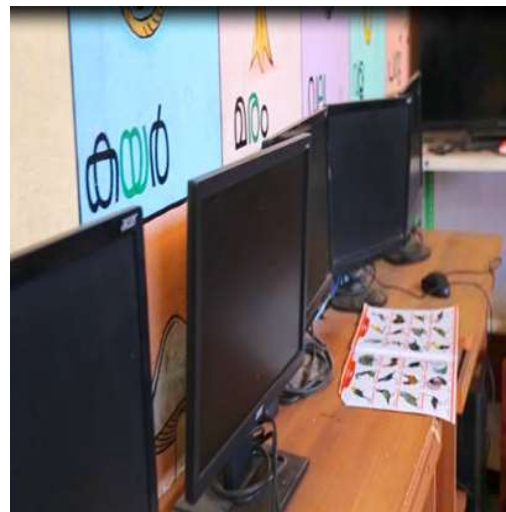
-Statements of the Headmasters under the study reflect that all the schools are built up on hills with having proper building and several room facilities. Water harvesting, purified drinking water, separate toilet facility for the boys and girls with proper water supply, electric connection with fan and light, etc are available there. Most of the rooms in schools are also equipped with projector, smart board for display or white screen board and speaker. Better furniture, more or less playground, boundary wall, etc are available in almost all schools.



-More or less teaching aids and library facilities are available in every school. Schools are connected by undulating concrete roads and there public transport facility is not available. Only private transport facility mainly jeep is functioned to bring the tribal children in school and reach them in their residents. But reasonable facility for disabled children is not found available there.



-Headmasters specify that most of the teachers appointed in many schools do not belong to the tribal community. But the residential schools in the district are having many teachers who belong to several tribal communities. Permanent teachers in the schools are available more in numbers than numbers of teacher working on contractual basis. But the teacher- pupil ratio in schools is maintained according to the RTE Act, 2009.



-The schools in the various tribal regions of the district are run with very well

administration and therefore, there is hardly any case of drop out of children. Regarding this, many schools need not take special measure for drop out of school children. Parents also cooperate to send their children to the school in regular manner.

-Sometime, teacher training are organized by DIET or SCERT and teachers are privileged to participate in those training programmes. Teachers also participate in vocational training programme, organized by state agencies.

-Under different Government schemes, every school helps specially to the tribal children by providing the free uniform, shoes, school kits, textbooks, notebooks, bag, other stationeries, umbrella, etc. Stipend facility for students is also available there.

-The school also have special provisions for the Child With Special Need (CWSN) by sending special teachers to the residents of students for two days in week.

-Every school is facilitated first-aid medical kits. Beside this, the mobile medical van uses to come in every school to health check-up of both students and teachers. Parents visit schools as per their needs and freely contact with teachers. Each school is having the mid-day meal programme with pre-decided menu.

Views of Teachers

-The study reproduces that teachers in schools play dynamic roles for overall development of the students. They not only teach the Kadar children but also arrange transport and medical faculties, provide safety and security, serve mid-day meal, etc. Many of the teachers are employed on the permanent basis and few of them are contractual. Numbers of teacher are adequate as per as RTE Act. Both local and non-local teachers are teaching there but teachers from Kadar community are not available.

-All the teachers use local language or Malayalam as a medium of instruction in the schools. Sometime, they use English language for teaching. Government Ashram Model Residential School for tribal students is running with all facilities such as better infrastructure consisting of school building, enough number of rooms, teaching-learning materials, ICTs, library, playground and adequate trained teachers. Fooding,



accommodation and medical facilities are also found there. In residential schools,

teachers also teach the students with many other languages like-Hindi, Arabic and Tamil under curriculum activities.

-Study also reveals that most of the teachers prepare lesson plans before classroom teaching. They also use divergent teaching-learning materials regularly in the classroom teaching. Schools are having smart classroom facility and naturally, they use ICT facilities to explain contents of various chapters under all subjects. They also encourage students to participate in group activities, promote their individual works for clearing doubts, interact with students to know their problems and try to solve it.



-Many of the teachers start classroom teaching by asking the question on former discussions to assess their understanding and briefly discuss again if they are having any doubts on previous topic. In continuation of classroom discussion, they use to ask questions to check the understanding level of students on particular topic. They check homework of every student and provide day-to-day feedback.



-Many teachers sometime explain specially mathematical concepts with the help of tribal arts and crafts. Teachers sometime use folktales to teach children the moral values, character, civic sense, affection to the animals, plantation, preservation of forest, etc. Folk tales, folk songs and dance, etc are also used by some of the teachers to inculcate ethics and to build up character from childhood.

-Teachers also provide opportunity to the students to take part in group activities for cooperative learning and assign individual projects to complete within the time framework. Teachers also encourage students to participate in paper-pencil test to improve presentation habit and writing skills, etc. They occasionally organize short quiz on

different topics to give the general knowledge to the students and to make them open to the outer world.

-Teacher training programmes are sometimes organized by state education departments. Some of teachers have completed diploma courses from various training institutions and SCERT of Kerala. This study also reproduces that many of the teachers are well trained in computer related activities. They are having the basic knowledge of the computer works such as Word processing, Microsoft Excel, Microsoft Power Point, etc.

-Teachers are also experienced to access internet and use it. They are capable for installing software, scanning documents, sending and receiving email, downloading and uploading materials and its use in classroom teaching. They believe that ICT usage in classroom improves the subject understanding of students.

-Teachers use to hold monthly meetings with parents and through the meeting, they discuss several issues like-punctuality of students, their classroom attendance, their progress in particular subjects, their test results, future strategies to the learning ability, etc.

Views of SMC

-Schools are located few kilometres away from Kadar tribal villages and Kadar people are not so much aware to the modern education system. It is not compulsory that only Kadar people should be nominated as the SMC (School Management Committee) members. Therefore, in some schools members do not belong to the Kadar community. The representatives of SMC are appointed from locality and they are responsible to play an active role over the infrastructure facilities and school education.

-The SMC members are much aware to develop school infrastructure facilities. They occasionally visit schools and look after the classroom situation, supply of drinking water, water-harvesting system, proper functioning of toilet, electricity, transportation facility, etc. They try with their best to make available all ICT facilities with proper function. They also look after the teaching learning, plan to appoint adequate numbers of teachers as per the RTE Act, 2009.



-SMC members sometimes monitor the punctuality of teachers and students, progress of teaching in view of curriculum, assessment strategies of teachers in classroom,

homework and organization of tests in various times throughout the year, learning outcomes of students, etc. They sometime visit specially tribal areas and discuss with parents and encourage them to send their children in schools.

-They sometime participate in PMT to discuss on various issues about the progress of children, test results of students, motivate parents to understand the feeling of their children, attach with education system, send all children in school, reduce dropout, improve educational status, etc.

-SMC members also play a great role to free the teachers from non-academic activities such as preparation of voter identity card, election duties, linking Adhar card with voter identity card, etc. They also try with their best to organize training programme for teachers to ensure their professional growth.

Views of Parents

-Study shows that parents are having positive intention on overall activities of schools like Anganwadi and Balwadior primary setup where their wards are studying. They can trust the teachers and school management system for the proper educational growth of their children. Parents are also having willingness to send their children specially to the residential schools.

-Many of the parents do not have any awareness on RTE Act, 2009. Study specifies that after school activities or in closing date, teachers sometime visit their houses and receive feedback from them and they are also given privilege to discuss any issues related to the education of their kids. Therefore, all parents are very positive to the schools teachers.

-Parents also deny any discriminatory behaviour or any kind of physical or mental harassment accomplished by any teacher against their children. All the parents are found to communicate that schools sometime create awareness programme for the students to keep distance from any type of bullying and abuse activities.

-Parents are asked to attend the PTM (Parents Teacher Meeting) which is held once in a month. In PTM, parents are informed about the punctuality of their wards, their class attendance, reading-writing skills, test results, overall educational progress, etc. Discussions are also done on the new government



educational schemes and implementation of old schemes. Co-curricular activities are also discussed in the PMT.

Classroom Observation

Classroom observations include observations of teaching-learning activities in classrooms of school premises which are stated as follows:

-Content delivery strategies: Many of the teachers in the classrooms are found well prepared and they are enabled to create a conducive environment for teaching-learning activities. They are with lesson plan in classroom and as per plan, they discuss one after one content of particular topic in various subjects. Their pace of content delivery is found reasonable. In most of the schools, teachers use blackboard, map, educational kits, models and ICTs in classroom teaching as per their needs. They assess content understanding by asking questions to the students in continuation of teaching and at the end of classroom teaching. They are audible to each student.

-ICT based classroom teaching: ICT facilities are found available in almost all of the classrooms in every school of Kadar inhabited areas. Schools are well equipped with computer lab, smart classrooms and in every classroom, there is overhead projector and display board. Teachers are experienced with ICTs and they use ICT facilities for discussing the contents of different chapters in different subjects in classroom transaction. For comprehensible classroom teaching, teachers also use social media platforms. Teachers also encourage students to use ICTs for learning more in specially curricular areas.

-Student engagement: Study shows that students are fully engaged in the classroom discussion and teachers also try with their best to promote learners' active engagement by asking questions, assigning individual works, group works or by giving homework. Students are also engaged by participating in different games, folk activities, etc.

-Use of language for classroom transaction: Teachers mostly use local language Malayalam for teaching in classrooms specially in primary setup. Sometime they use mix language to explain the contents or to teach particular chapter of different subjects or to interact with students.



=-Management of the classroom and Implementation of curricular activities: Teachers sometime tell moral stories in the classrooms beyond the curricular areas and attract the attention of students. Some of the teachers also encourage students to tell a story related with folk activities of specially Kadars. Teachers always make positive response on any issue related to the content discussions, tests, evaluation, etc, raised by students. Classrooms are having various charts, origami, painting materials as part of their curricular activities. Teachers are compassionate on students and in case of any disruption, they deal the matter very smoothly.



-Evaluation of students' performance: In continuation of classroom discussions, teachers occasionally ask questions to the students to know their understanding on the discussed contents. If there is any doubt, teachers repeat the discussions. At the end of classroom teaching, teachers highlight the main points once again and further ask questions to the students on overall topic. Sometime, written test is also conducted for assessment of students' performance. Assignments as homework are also given to the students.

-Praiseworthy and Undesirable features: In continuation of classroom teaching, teachers simultaneously discuss the curricular areas and assess the understanding of students. Teachers use local language to teach the students in the classroom teaching. They also use various teaching materials like black board or white board, charts, map, etc. Students are also given privilege to participate in different sports. In other side, ICT facilities are available in classrooms but unfortunately, teachers do not use it in a regular manner.

-School environment: All the schools are established in eco-friendly environment and infrastructure facilities and school management strategies are appreciable. Schools are having proper electric connection and ICT facilities for the students. Book library is also available in every school. All the schools are facilitated with rainwater harvesting system. All the teachers behave politely with the students.

-Monitoring of school: School Management Committee (SMC) is found to play a great role for monitoring of the whole activities such as development of school infrastructure facilities, curricular and co-curricular programmes, school attendance, proper

implementation of different schemes, etc of schools. Sometime, community people participate specially in infrastructure development activities. Block and district level educational authorities visit the schools in a time interval and watch all school activities.

-Human resources: The strength of the teachers is adequate in accordance with the RTE Act, 2009. Many of the teachers are working on the permanent basis whereas few of them are on contract basis. School infrastructure facilities are adequate, teaching-learning materials, ICT facilities, etc are sufficient. A book library is available in every school. But non-teaching staff is not recruited in any elementary school set up.

FINDINGS OF THE STUDY

Kadars are scheduled as Primitive as well as Vulnerable Tribal Groups in Kerala. They are the aboriginal groups and located in Palakkad and Thrissur districts of the state under the premises of Parambikulam Wildlife Sanctuary, in the Vazhachal Forest Division. They are traditionally depended on hunting and gathering occupations. Kadars are the small tribal groups and their literacy rate is deplorable low. However, their socio-economic, cultural aspects, religious, political and educational perspectives are briefly stated as follows:

Economic Pursuits

-Kadar tribal groups live on undulating hilly-forest areas, near to the lake, river or sea and gather natural resources as the main sources of food items for them.

-They not only collect forest products but also hunt the forest animals for their survival. Some of Kadars migrate to cities and engage in several jobs while hunting and gathering are their traditional occupations.

-Different types of bird, rabbits, deer, wild pigs and rarely other wild animals are hunted by them. They use mostly bow and arrow for hunting purpose. They also use to catch the fishes by fishing traps and by placing poisonous bark into the water.

-But due to the prohibition of hunting by the forest authorities, they mostly gather only the forest products such as honey, honey wax, bamboo shoots, sago, tamarind, cardamom, ginger, leaves, different types of fruits, etc.

-The other major occupation of Kadar people is to produce black pepper, locally known as black gold which is considered as the king of spices and it is produced by almost every family among Kadars.

-Many Kadar people work as farmers and elephant drivers who are locally known as the Mahouts. Kadars are also familiar as Anganwadi workers. Beside these, they migrate to

different cities in search of jobs. There, they are working as drivers, watchmen and helpers, staff nurses and police personnel.

-Their earning including all sources is varied from low to medium range. But the persons involve as Anganwadi workers, drivers, watchmen, helpers staff nurses, police personnel and others, they earn sufficient amount every month.

Basic Amenities

-Kadar tribal people traditionally inhabit undulating hilly tracks in forest areas. They usually use forest resources such as wood, bamboo, cane, leaves specially of palm trees, different types of grass, etc to build up their huts.

-Their traditional houses are very simple but unique with walls, made up of bamboo and roof thatched with leaves. Their houses are having single room with rectangular shape, supported by four bamboo posts on the four corners.

-The floor of the hut is made up with having a few feet above the ground by using stones or soil. Kora grasses available in their forests are used not only to prepare mats but also to make thatches of their huts.

-In their traditional huts, toilet is not available whereas kitchen is made under a shed connected with main huts. During their hunting, they take shelter in rock caves specially in night to save them from wild animals.

-But nowadays, Kadars mostly live in Pucca houses, made by the state Government in their inhabited areas under different schemes. These houses are having two rooms with a bathroom, toilet and kitchen.

-They get bath from their nearby lake, river or stream and toileting in open natural ground inside the forest. But nowadays, bathroom and toilet facilities are available in their newly constructed houses. But drainage or sewer line facility across the Kadar areas is totally nil.

-Throughout Kadar inhabited areas, accessibility of water sources are not inadequate. But there, clean and purified water are subjected as an issue. Traditionally, they collect water from waterfalls, canal, lake, river or stream. Many of them use tap water which is available inside the villages.

-Electricity is found to reach in various Kadar villages and some of the families are having electric connection. They use electric power only for lighting purpose. But many of the families are totally deprived from electric connection.

-Inside the village, a big community hall locally known as youth dormitory is established and there, electric connection and facility of flat television are available. Villagers gather

there and exchange information, perform socio-cultural activities and enjoy television programmes. Children use this hall as study centre.

-Kadar villages are located on a hilly terrain with almost sloping and narrow foot path bounded by forest. Their main village is connected by only one dilapidated concrete road. Kadars use jeep as medium of transport to connect with the local market and city.

-School is located distancing almost ten kilometres from their villages and their children attend the school by contracted jeep. General store and primary health care centre are not available inside the villages. But the hospital staffs occasionally visit the Kadar villages to check-up them and to supply medicines.

-The mobile phone connectivity and dish connection for television are very poor and bank facility is not available at the village level.

Social Elements

-Kadars are having basic family structure and they prefer to inhabit innuclear family while existence of joint family is far less common among them.

-They belong to the patrilineal line of descent and after marriage, women move towards to their husbands' houses. Father is regarded as the head of family. But there is no evidence of clan. They associate themselves with other villagers but follow the clan rules, originated from Kochi Kadar groups.

-They do not have any clan and in spite of this, their marriage is not done among consanguineous kin groups. They use to trace their ancestry from the male line. They use the father's surname after the marriage.

-Kadar people are linked with each other through blood and affinal relations. Wives are restricted to call the names of their husbands, husbands' elder brothers and father in laws. Joking relationship of wives is done with sister in laws and brother in laws whereas avoidance relationship is created with husbands' elder brothers and father in laws.

-Traditionally, Kadars follow certain customs and organize socio-cultural activities before and after birth of a baby. In accordance with their customs, the pregnant women are shifted in separate rooms or in separate huts locally known as Theendari Chala. There, their deliveries are organized by the help of midwives who belong to their community. As per their tradition, mothers use to live along with her baby for three months. Then, mothers take purification bath and come to participate in normal activities. But nowadays, they adopt institutionalized birth practices instead of traditional process.

-As like as others, Kadars prefer to the negotiation and monogamy form of marriage and marriageable age of boys is varied from 18 to 20 years and girls from 16 to 18 years.

They do not receive dowry of any form. Kadar tribal groups are endogamous. A beautiful Mandap or pandal is built to accomplish the wedding ceremony during two weeks.

-They prepare two birds on top of the entrance of pandal. The birds symbolize the union of two people and indicate their family formation. Then marriage is conducted in the presence of village head or Moopan with other through common feast.

-They follow the monogamous form of marriage. But cross-cousin marriage and levirate and sororate marriages in special cases are performed among them. They normally do not allow divorce but divorce or separation is permissible when any one of the couple is found to claim for adultery, cruelty, infertility, etc. Divorce compensation is decided by their tribal council.

-After death, they bury the dead body in a particular grave place. Before bury, they use new clothes to put on the body and then dead body is covered by a mat. Normally, new grave is dug and head of dead body is placed in the south-west direction in the grave. All the implements and articles used by the deceased are also buried along with dead person.

-After the graving activities, they collect a few stones from the burial ground and keep it near their settlement for the worship of ancestor. On the day of seven or sometime eleven, they invite the villagers to participate in the common feast programme. But nowadays, Kadars cremate the dead body. Their cremation activities are followed by Hindu customs. After death, they think that the soul of a dead person goes to heaven.

-Under various Government schemes, they have been given land for both housing and cultivation purposes. They belong to patriarchal family and as per their socio-cultural norms, their landed properties are used to pass through male line. Their movable properties are sometime distributed among all offspring. But nowadays, the properties in some cases are distributed equally among both sons and daughters.

-Generally, boy and the girl well valued and treated them equally. But as per the socio-cultural barriers, young women are not allowed to enter in the worship place. As belonging to patriarchal society, their family properties are used to pass through male line after death of father.

-Daughters and daughter in laws are not having any right to share any part of properties. Moreover, Kadar women help their husbands in cultivation, collection of forest resources, labouring and also in taking decision of family matters. Their women also participate in various cultural events to establish their cultural identity. Few of the educated Kadar women are also working in different organizations and earn to lead better family life.

Cultural Aspects

-Kadar tribal groups speak the Kadar Bhasa or Kadiror Kada, originated from Dravidian language family. It is a dialect combinedly formed by Tamil and Malayalam languages. They speak their dialect only at village level and they also use Malayalam language to communicate with outsiders. They use Malayalam or Tamil scripts for writing purpose.

-Kadars slowly abandon their hunting practice and emphasize to gather forest products. They gather different leaves, tubers, roots, fruits, etc from forests for consumption. But nowadays, some of them eat rice, millet, Apam and Dosa prepared by the seeds of Eenthu (*Cycas circinalis*), Panamaru, Unnan, etc. As non-vegetable items, they eat the meat of rabbit, tortoise, birds, chicken, fish, eggs, etc.

-They use coconut oil specially to prepare non-vegetable items. They still prefer their traditional drink locally known as 'Venga' soup, prepared by the plant 'Indian Kino'. Smoking of tobacco also becomes a part of their culture.

-They use traditional implements like- bow and arrows, digging stick, axe, knife, etc for various purposes. Their divergent fishing traps, made of bamboo are very famous. Earlier they used baskets for the collection of forest products and bamboo vessels for its storage. But presently, they use utensils such as bucket, dish, Karai, hearth, ladle, small pots, vessel, dram, etc. Nowadays, earthen pots are rarely used by them.

-In older days, Kadar men and women used very simple and short dresses, prepared by them by using forest products like- leaves, berks, fibres, etc to cover their private parts only. In winter seasons, they burnt fire inside their caves or huts to warm themselves.

-Later on, Kadars start to use varieties of cloth such as lungi, saree, shawl, etc. But at present, men wear Dhuti, lungi, jeans pants, shirt, etc and women use to wear Salwars, Churidars, etc.

-Kadar women use various ornaments like- hair comb, earring, finger ring, necklace, Thoda (ear pin), Mukkuthi (nose screws), Kallumala, etc to show them more beautiful. They also use colourful bangles, made up of glass. Men sometime use necklace and finger ring.

-In every socio-cultural event, Kadar people perform their traditional dance, music and song. Formerly, they performed their song and dance in a religious place or in youth dormitory. But nowadays, these types cultural activity are performed in their newly built up community hall.

-Kadar mainly perform traditional dance namely, Chuvadu and Kadar Nritham. In accordance with the rhythms, women catch the hands and cloth tips of each other and perform group dance in a semi-circle shape. Beside these, Korangattom (the monkey dance), Anattom (elephant dance) and Manattom (deer dance) are very much appreciable as their folk dances.

-Kadar people also sing traditional songs called Nadan Pattu (courageous song), Ayyappa (devotional song) to respect Goddess Kali. Their dance and song are performed with the music of the drums, flute, veena, mrdangam, violin, thalam, etc.

-They traditionally learn drawing and painting from their elders. They draw the pictures of plants, flowers, wild animals, etc on the walls of their houses and also prepare Rangoli on courtyard, religious place, community halls, etc at festival times. They mostly use colourful herbal paints.

-Kadar tribes inhabit in forest and they are so much experienced to use natural forest resources for making various utensils such as baskets, containers for food storage, bamboo drum sticks, etc. Craftsmen among them use wood to prepare toys, furniture, etc. Presently, Kadar men use iron to prepare various equipment.

-In other side, their women are very skilled in weaving varieties of mat of Koragrasses. They also use palm and coconut leaves to make broom. Many Kadar women are given opportunity to attend the training programmes, organized by many NGOs and Kerala Government. Nowadays, many women adopt tailoring profession.

-Kadars are interested to participate in various fairs and festivals. They participate in agricultural fairs like Palodemela and Sarasmela to showcase the agricultural products. Their Eat Right melais organized to indicate safe food habits. A door Gajamela, an elephant festival is very famous to give honour to Lord Krishna.

-They organize different festivals through the worship of many gods and goddess with cultural activities. They also celebrate Oottu (Anayoottu) festival to give the honour to elephant and Lord Ganesh. During the ritual of this festival, sugarcane, ghee, rice, pineapple, banana, cucumber, jiggery, etc are offered to the elephants for their better health.

-Moolika is a tribal food festival, organized in Vazhachal. Large numbers of Kadar people participate in Onam harvest festival which is celebrated to return of demon King Mahabali to the land of Kerala. Beside these, they celebrate Painkunifestival, Makaravilakku, Ongal, Ponam, etc.

-Folktales are quite well known among Kadar community. A variety of incidents pertaining to their socio-cultural, religious and political issues are passed through folktales. Various folk stories like-Kadvaal, friendship between Kadars and elephants, etc are very famous among them.

-Earlier, youth dormitory was existed in every Kadar inhabited village. Their dormitories were mainly used for organizing puberty ceremony locally known as 'Theratti', for gossiping, exchanging information, explaining hunting-gathering strategies, etc. Sometime, religious activities in small level were also performed in that shelter.

-But at the present state, most of the Kadar young girls and boys meet in newly developed community hall, accomplish gossip, perform indoor games and study purposes. Exchange of information, discussions on gathering of forest products and cultivation of black pepper and perform religious and socio-cultural activities are also accomplished there.

Religious Beliefs and Practices

-Kadars believe that all gods, goddess and spirits are available in streams, rocks, mountains, forests and other natural surroundings and they worship in different times throughout the year. They highly respect to the goddess Kali and worship for overall progress. They worship god Ayyappan for protecting them from any types of danger in the forest areas.

-They also worship Malavizhi before collection of forest products and hunting programme and Maladaivangal, Murugan and Mariamman for enough rain. Kadars also worship Iyappaswami near a rock located underneath a teak tree. They expect blessing from this god for the protection from various diseases.

-Kadars trust that an evil spirit known as Muni resides in the inner side of the forest and they apply some incantations or mantras, learned from their ancestors to keep away the evil spirit from their native forest.

-They believe that after the death of a family member, his or her soul continuously resides in the house and makes harm to the family members and therefore, they usually dismantle the house after the death of a person.

-Kadars are also worried from the bad effect of black magic called Pilli. Their priest Moopan is respected as the head of religious practitioner and with his help, they perform worship to their gods, goddess and spirits and offer flowers and coconuts to appease them.

Environmental Aspects

-Kadars are appreciated as hunters (formerly) and gatherers and their whole livelihoods are depended on forest products. They gather forest products such as fruits, tubers, roots, leaves, honey, etc for consumption and bamboo, wood, grasses, medicinal plants, etc for selling purposes.

-Their forests are considered as home of different types of animal like-rabbits, monkeys, foxes, deer, bears, tigers, elephants and many others. They preserve rainwater and protect forests from environmental degradation. They also protect animals and birds from poachers and participate in plantation programmes. Kadar people peacefully pass their life with eco-friendly environment.

Health Practices

-Illness is a very vibrant issue for Kadars and formerly, they believed magico-religious health care practices, black magic, etc to cure from illness. But nowadays, many of them take curative measures of various diseases from their traditional healer as well as their religious Priest.

-Their priest cure some of the illness like- fever, stomach ache, cough, etc with the help incantation related to their gods and goddess and side by side offer some fruits and he suggests to take various herbal medicines for curing such diseases.

-Beside these, many of the Kadars are professionally attached to collect numerous medicinal herbs such as bark and heartwood of Vengakasa to remove body pain, leaves of Tulsi to cure flu, Amla to treat toothache and jaundice, Athi leaves to heal wounds, etc and they not only use these herbs but also sell for earning.

Sports

-Kadar tribal groups entertain their indigenous folk dances with their folk songs, folk tales, etc. They also enjoy their occupational activities from their early age. In spite of these, many of them specially children practise unintentionally various games such as hide and seek, kachi or goli, tree climbing, swimming, etc.

-But nowadays, present generation shows their great passion for the modern game like- football, volleyball, cricket, etc. Their children are also given advantage to practise both traditional and modern games at school level. With great enthusiasm, they also participate in various modern sport competitions and the great football player Jutmika is highly appreciated among them.

Political Organisation

-Tribal communities mostly inhabit in isolation and therefore, they always constitute a traditional political organization so that they can solve their internal conflicts. Kadar

groups are having their traditional political organization and head, Moopan uses to play important role to settle down all disputes among Kadar.

-For any conflict, the offenders are to appear before the Moopan. If the suspected offenders are found guilty, then Moopan passes an order against him to pay a sum of amount in cash as punishment. Moopan also helps to organize all socio-cultural activities.

-Moopan also supports to the Kadar families in the issue of their settlements and allocation of cultivation of land. He also contacts with forest department in the context of plantation programmes and preservation of their forests.

Education

School infrastructure facilities, teaching-learning process, role of community people, etc in the schools of Kadar tribal areas of Palakkad district are stated as follows:

Views of Headmasters

-All the schools are established on hills with having proper building and room facilities, water harvesting, purified drinking water, separate toilet facility for the boys and girls, proper water tap, electric connection, etc. Most of the rooms in schools are also equipped with projector, smart board and speaker. Better furniture, more or less playground, boundary wall, etc are also available in almost all schools.

-Teaching aids and library facilities are available in every school. The schools are connected undulating concrete roads and there only, private transport facility mainly jeep is functioned for tribal children. But reasonable facility for disabled children is not found available in school premises.

-Most of the teachers appointed in many schools do not belong to the tribal communities. But the residential schools in the district are having many teachers who belong to several tribal communities. Permanent teachers in the schools are available more in numbers than contractual teachers. Teacher-pupil ratio in schools is maintained according to the RTE Act.

-Schools in the various tribal regions of the district are run with very well administration and therefore, there is hardly any case of drop out of children. Parents also cooperate to send their children to the school in regular manner. Sometime, teacher trainings and vocational training programmes are organized by DIET or SCERT and these teachers are privileged to participate there.

-Under different Government schemes, the tribal children are given free uniform, shoes, school kits, textbooks, notebooks, bag, other stationeries, umbrella, etc. Stipend facility for students is also given under various schemes. Schools are also providing special

provisions for the Child With Special Need (CWSN) by sending special teachers to the residents of students for two days in every week.

-Every school is facilitated with first-aid medical kits. Beside this, the mobile medical van uses to come in every school to check-up health of both students and teachers. Each school is having the mid-day meal programme with pre-decided menu.

-Beside such school facilities, there is another school setup 'Government Ashram Model Residential School at Malampuzha of Palakkad district'. This is totally tribal residential school running with all reasonable facilities such as better infrastructure, teaching-learning materials, ICTs, book library, food and accommodation and medical facilities.

Views of Teachers

-All the teachers use local language or Malayalam as a medium of instruction in the schools. Sometime, they use English language for teaching. In residential schools, teachers also teach the students by using many other languages like-Hindi, Arabic and Tamil under curriculum activities.

-Most of the teachers prepare lesson plan and they use divergent teaching-learning materials as per needs in the classroom teaching. They also use ICT facilities to explain contents of various chapters under all subjects in classroom teaching.

-Many of the teachers start classroom by asking the questions on former discussions to assess their understanding and briefly discuss again if there is any doubt of students. They also ask questions to check the understanding level of students on particular topic during classroom teaching. They check homework of every student and provide day-to-day feedback.

-They sometime explain concepts with the help of tribal arts and crafts, use folktales to build up moral values, character, civic sense, affection to the animals, plantation, preservation of forest, etc.

-They encourage students to participate in group activities, promote their individual works, interact with students to know their problems and try to solve it. Teachers also encourage students to participate in paper-pencil test, to take part in group activities for cooperative learning and quiz and to complete day to day homework, etc.

-They sometime participate in teacher training programmes, used to organize by state education departments. They are having the basic knowledge of the computer works such as Word processing, Microsoft Excel, Microsoft Power Point, etc. They are capable to do Installing software, Scanning documents, Sending and receiving email, Downloading and uploading materials and its use in classroom teaching.

-Teachers use to hold monthly meeting with parents and through the meeting, they discuss several issues like-punctuality of students, their classroom attendance, their progress in particular subjects, their test results, future strategies to their learning improvement, etc.

Views of SMC

-Schools are located few kilometres away from Kadar tribal villages and Kadar people are not so much aware to the modern education system. Therefore,Kadar people sometime are not recruited as SMC members.

-The SMC members are much aware to develop school infrastructure facilities. They occasionally visit schoolsand look after the classroom situation, drinking water,water-harvesting system, functioning of toilet, electric connection, transportation facility, etc.

-They try with their best to make available all ICT facilities with proper function. They also look after the teaching-learning, plan to appoint adequate numbers of teacher, etc.SMC members also play a great role to remove the teachers from non-academic activities.They try to organize training programme for teachers to ensure their professional growth.

-SMC members sometime monitor the punctuality of teachers and students, progress of teaching, assessment strategies of teachers in classroom, homework and organization of tests. They sometime visit the tribal areas and discuss with parents and encourage them to send their children in schools.

-They also sometime participate in PMT to discuss on various issues about the progress of children and their test results, motivate the parents to understand the feeling of their children, attach with education system, send all children in school, abolish dropout if any, improve educational status, etc.

Views of Parents

-Parents always trust the teachers and school management system for the proper educational growth of their children. They are also having willingness to send their children to the residential schools.

-After school activities or in closing date, teachers sometime visit tribal houses and receive feedback from parents and they are also given privilege to discuss any issues related to education of their kids.

-Parents also deny any discriminatory behaviour or any kind of physical or mental harassment accomplished by any teacher against their children. Schools sometime create

awareness programme for the students to keep distance from any type of bullying and abuse.

-PTM is held once in a month. In PTM, parents are informed about the punctuality of their wards, their class attendance, reading-writing skills, test results, overall educational progress, etc. Discussions are also done on the new educational schemes of Government and implementation of old schemes.

Classroom Observation

-Many of the teachers are having lesson plan and consequently, they discuss one after one content of particular topic in various subjects. Teachers mostly use blackboard, map, educational kits, models and ICTs in classroom teaching as per needs. They assess content understanding by asking questions to the students in continuation of teaching and at the end of classroom teaching. Their pace of content delivery is reasonable.

-ICT facilities are found available in almost all classrooms in every school. Schools are having computer lab, smart classrooms and in every classroom, there is overhead projector and display board. Teachers use ICT facilities for discussing the contents of different chapters in different subjects.

-For comprehensible classroom teaching, teachers also use various social media platforms. Teachers also encourage students to use ICTs for learning more in specially curricular areas.

-Students are fully engaged in the classroom discussions and teachers also try with their best to promote learners' active engagement by asking questions, assigning individual works, group works or by giving homework. Students are also engaged by participating in different games, folk activities, etc.

-Teachers mostly use local language Malayalam for teaching in classrooms specially in primary setup. Sometime, they use mix language to explain the contents or to teach particular chapter of different subjects or to interact with students.

-Teachers sometime tell moral stories in the classroom beyond the curricular areas and attract attention of students. Some of the teachers also encourage students to tell a story related folk activities. Teachers always make positive response on any issue related to content discussion, test, evaluation, etc.

-Classrooms are having various charts, origami, painting materials, etc to explain curricular activities. Teachers are compassionate on students and in case of any disruption, they deal the matter very smoothly.

-In continuation of classroom discussions, teachers occasionally ask questions to the students to know their understanding. If there is any doubt, teachers repeat the discussions. At the end of classroom teaching, teachers highlight the main points once again and further ask questions to the students on overall topic. Sometime, written test is also conducted for assessment of students' performance. Assignments as homework are also given to the students.

-In continuation of classroom teaching, teachers simultaneously discuss the curricular areas and assess the understanding of students. Teachers use local language to teach the students in the classroom teaching. They also use various teaching materials like-black board or white board, charts, map, ICTs, etc.

-All the schools are established in eco-friendly environment and infrastructure facilities and school management strategies are appreciable there. Schools are having better infrastructure, rainwater harvesting system and ICT facilities. Book library is also available in every school.

-School Management Committee monitor the whole activities such as development of school infrastructure facilities, curricular and co-curricular programmes, school attendance, proper implementation of different schemes, etc of schools.

-The strength of the teachers is adequate in accordance with the RTE Act and many of them are working on the permanent basis. School infrastructure facilities, teaching-learning materials, ICT facilities, etc are sufficient. A book library is available in every school. But non-teaching staff is not recruited in any elementary school setup.

RECOMMENDATIONS

Under the project titled 'Documentation of Experiential Learning as Resources of various Tribal Groups in India', one of the important objectives is to utilize the expressional learning resources in curriculum and pedagogical purposes. Taking into consideration, some of the points related to socio-cultural aspects of Kadar tribal groups in Kerala have been identified as expressional learning resources which may be recommended to include in curriculum and pedagogical purposes. All these points are stated as follows:

Black pepper Cultivation

The major occupation of Kadar people is to produce black pepper. Black pepper, locally known as black gold is considered as the king of spices which is produced by almost every family in Kadar villages. It is substantial that black pepper is most widely consumed spice in the world. It is obtained from the small dried berries of the creeper

like plants. These plants are grown getting support of big trees in humid tropics and require high rainfall and humidity. The hot and humid climate of sub mountain tracts of Western Ghats is ideal for its cultivation. Black peppers in Kadar regions are grown from many years back and it is widely used to enhance taste of food curry. Black pepper cultivation is supported by a Government programme titled as the National Rural Employment Guarantee Scheme. Under the scheme, tribal farmers are given financial support to produce black pepper on their land, allotted by the Government.

Honey Collection

Kadars mostly depend on forest products for the survival of their life. Honey is one of the profit gaining important forest products. It is produced in beehive attached under a branch of big tree. Kadars are very skilled for honey collection. They are very professional to collect honey from trees normally by using bamboo splinters, wooden mallets, bundles of grass, bamboo ropes and container. A wooden mallet or bamboo mallet is used to pull out the bits. They use bamboo splinters to climb the stairs. They also tie themselves with ropes, made of bamboo for safety and then they climb up and reach near to the hive and then burn the grasses for smoke. As an effect of smoke, honey bee fly away and then skillfully remove the hive from the branch of tree. They store honey in a bamboo container for selling purpose. They also make honey wax for selling purposes.

Herbs Collection

Kadars are highly experienced about the native floras and its uses. They are acquainted with numerous medicinal plants and they know the methods of its uses for curing the particular diseases. Therefore, whenever they suffer from disease, they receive herbal medicines from their traditional healers or sometime independently decide to collect particular herbal medicines from their local forest and use it to relieve from health problems. Beside these, many of Kadars are professionally attached to collect numerous medicinal herbs from their forests for selling purpose. These medicinal herbs are used to cure several types of illnesses. As example, some of the herbal medicines and its uses are stated here. The bark and heartwood of Vengakasa (*Pterocarpus Marsupium Roxb*) is boiled in water and used to get bath to remove body pain while its pulp obtained from the bark is used for teeth problem. Leaves of Tulsi (Holy Basil) are used to remove flu and Nelli (Amla) is for toothache and jaundice. Athi leaves are crushed to form a paste and it is used to heal wounds and Alaparam plant is used for headache. Kadars use a paste prepared by mixing Puzhukkolli (*Harpullia Arborea*) stem-bark to cure from skin disease.

Beside these, many of other medicinal plants are available in their forests which are used to cure numerous diseases.

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**Department of Education of Groups with Special Needs (DEGSN)
Questionnaire for Headmaster**

Under the project 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India'

Sl.No.	General Information			
1.	Name of the School			
2.	Management of School	Government	Private	Government-Aided
3.	Location of School	Urban	Rural	
4.	Postal Address of School with Pin Code			
5.	U-DISE Code			
6.	District			
7.	Block			
8.	Name of the Respondent			
9.	Gender	Male	Female	Transgender
10.	Age (in years)			
11.	Contact Number			
12.	Educational Qualifications			
13.	Teaching Experience (in years)			
14.	Present Position	Head Master	Vice Principal	
15.	Social Category of Respondent	1. SC	2. ST	
		3. EBMC	4. Minorities Other than EBMC	
		5. OBC	6. General	
		7. Others (Specify)		

Specific Information

1. (a). What is the present strength of students (enrolment details) in yourschool?

Class/ Grade	Boys	Girls	Transgender	Total
I				
II				
III				
IV				
V				
VI				
VII				
VIII				
Total				

(b). Details of enrolment by social group in your school:

Class/Grade	SC	ST	OBC	Disabled	General	Total
I						
II						
III						
IV						
V						
VI						
VII						
VIII						
Total						

2. (a). What is the present strength of teachers in yourschool?

Male		Female		Total (including HM / HT)
Regular	Contractual	Regular	Contractual	

(b). Details of teachers in your school:

Sl. No.	Name	Gender(M/F)	Social Category	Regular (R)/ Contractual (C)	Memberof SMC (Yes/No)	Major Teaching Subject
1.						
2.						
3.						
4.						
5.						
6.						

*Kindly use additional sheet, if required.

3. Does the school have Tribal teachers?

Yes/No

4. Whether following initiatives and measures have been taken to implement the provisions of RTE Act, 2009 in yourschool?

(i) Constitution of SMC as per RTEAct,2009

Yes / No

(ii)Preparation of School Development PlanbySMC

Yes / No

(iii) Identification ofout-of-schoolchildren

Yes / No

Boys	Girls	Transgender	Total

(iv) Number of out-of-school children enrolled under Provision 4 of Chapter II of RTE Act, 2009 in class appropriate to theirage.

Boys	Girls	Transgender	Total

(v) Are special measures taken for:

(a) Education of out-of-school children Yes / No

(b) Training of teachers Yes / No

If yes, please mention:

(vi) (a) Whether special provisions for Child with Special Need (CWSN) is available in your school. **Yes / No**

(b) If yes, please mention:

(vii) (a) Do you get any help from community in Implementation of Continuous Comprehensive Evaluation (CCE) in your school?

Yes / No

(b) If yes, please mention:

5. (a) Is Pupil Teacher Ratio in your school according to norms of State / RTE Act?

Yes / No

(b) If no, does community provide any support in this regard?

6. (a) Is there any community based grievance redressal mechanism exist in school?

Yes / No

(b) If yes, give the details

7. (a) Whether parents cooperate in sending children to school regularly?

Yes/No

(b) If no, what problems are faced in seeking cooperation from parents?

8. (a) Whether teachers are holding regular meetings with parents/guardians? **Yes / No**

(b) If yes, what is the frequency of meetings (tick as applicable)?

Monthly/Quarterly/Half-yearly/Annually

Whether these aspects are discussed in the meetings

Sl. No.	Aspect	Yes / No	Outcome (If yes, please rate the outcome)				
			Very Poor	Poor	Average	Good	Very good
1.	Appraising parents about the regularity of children in the school						
2.	Progress made by the children in						
3.	Bringing back dropout children to school						
4.	Improving quality of education						
5.	Any other						

(c) If no, give reasons/details:

9. What kind of contribution do you get from the Local Community Functionaries (Youth Club, NGOs, Village Council etc.) for school development including health check-up etc.? Kindly list the details of contribution thereof.

Access to Facilities

1. Does the school have electricity? **Yes/No**
2. How many hours per day did the school have electricity on average during school time in a typical school week?
3. What is the main type of toilet facility?
Septic Tank/ Flush/ Pit Latrine (khuddi)/ No Toilet/ Other (specify)
4. Does the school have separate toilets for girls? **Yes/No**
5. What is the main source of drinking water in this school?
No. drinking water source /Bore Hole/Piped Water/ Hand Pump/Tank/Pond/River/Stream/Open Well/Other (Specify)
6. Are reasonable accommodation measures available for children with disabilities in your School? **Yes/No**
7. What is the total number of rooms in your school?
8. Does the school have Computer lab? **Yes/No**
9. What is total number of computers in your school that can be used by students and teachers?
10. Does your school have access to internet for instructional/educational purposes? **Yes/No,**

If no,

- a) Is your school planning to get internet access? Yes/No
- b) If yes to (a), when do you expect the school to get internet access?

11. Does your school have a library for students? **Yes/No**

12. Does your school have playground? **Yes/No**

13. Medical Facilities:

- Available of First – Aid kit _____
- Medical team facility _____
- Doctor **(Yes / No)**
- Paramedical **(Yes /No)**

14. Facility for CWSN:

- a. Provision of Ramp with handrails **Yes/No**
- b. Availability of aids and appliances
Please mention:
 -
 -
 -
- c. Provision of toilet in the school for disabled children **Yes /No**
- d. Provision of drinking water in the school for disabled children **Yes /No**

Sign of investigator:

Name of investigator:

Mobile No.:



NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

Department of Education of Groups with Special Needs (DEGSN) Interview Schedule for Teachers

Under the project 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India'

Sl.No.	General Information			
1.	Name of the School			
2.	Management of School	Government	Private	Government-Aided
3.	Postal Address of School with Pin Code			
4.	District			
5.	Block			
6.	Name of the Respondent			
7.	Gender	Male	Female	Transgender
8.	Age (in years)			
9.	Contact Number			
10.	Educational Qualifications			
11.	Teaching Experience (in			
12.	Present Position	Permanent Teacher		On contract
13.	Social Category of Respondent	1. SC		2. ST
		3. EBMC		4. Minorities Other than EBMC
		5. OBC		6. General
		7. Others (Specify)		

Perceptions about Learning

- Which Classes do you teach? _____
- Subject (s) taught to students: _____
- What is the medium of teaching in your school? English/Hindi/ Local Language

4. PEDAGOGY-

- Do you prepare lesson plans before teaching?
(a) Always (b) sometimes (c) never
- Do you use the following teaching aids?
(mark your response as 1- Regularly; 2- Sometimes; 3- Never; 4- Not available)
 - Teacher's Handbook
 - Educational kits
 - Self-prepared TLM
 - TLM from other sources

e. Books other than textbooks

3. Do you encourage students' participation in the group activities?
(a)Always (b) sometimes (c) never

4. During the classroom, you promote individual work to clear the doubts.
(a)Always (b) sometimes (c) never

5. Do you use different material resources that facilitate learning subject easily?
(a)Always (b) sometimes (c) never

6. In the classroom interaction with students gives positive results in their learning skills.
(a)Always (b) sometimes (c) never

7. Are you using local art and crafts in teaching and students' learning? **Yes/No**
If yes, how?

8. Are you making use of local folk song, music and dance in your teaching and students' **Yes/No** learning?
If yes, please specify.

9. Do you use folk tales in your teaching and students' learning? **Yes/No**
If yes, please specify.

10. What strategies do you use in the classroom for effective learning?(for instance: storytelling, competition, chalk and talk method)

11. Do/can youth dormitory of locality play any role in their learning? **Yes/No**
If yes, How?

12. Do you observe that the local tribal children have prior knowledge and understanding of certain

aspects of syllabus due to their indigenous knowledge, cultural traditions and rich **Yes/No** environment?

If Yes, what are those aspects?

13. Do you invite skilled community members (Art, Craft, music dance) to enhance students learning? **Yes/No**

14. How does school takes part in community functions/activities?

15. Has school included tribal games and sports in school practices? **Yes/No**
If Yes, Please specify.

5. ASSESSMENT

1. Do you give day-to-day feedback that can be applied immediately in teaching and learning?
(a)Always (b) sometimes (c) never
2. Do you ask from students, most important thing that learned today and what you understood least?
(a)Always (b) sometimes (c) never
3. Do you ask students to describe what they didn't understand?
(a)Always (b) sometimes (c) often (d) never
4. You follow the teaching strategies that divide the class into groups and assign each group a topic.
(a)Always (b) sometimes (c) never
5. Do you assign the projects to each group/individual to complete in the time limit?
(a)Always (b) sometimes (c) never
6. Using visual and short clips for asking questions, explanations is helpful in teaching
(a)Always (b) sometimes (c) never
7. Do you provide paper-pencil test to check writing skills of the students?
(a)Always (b) sometimes (c) never
8. How often you prepare end unit test and distribute among students to get their response on learning of chapter/content/topic etc.?

(a)Always (b) sometimes (c) never

9. Do you think that giving a short quiz at the end of class to check for comprehension is helpful? If yes, why?

10. Do you organize group activities to examine social interaction among students?

(a)Always (b) sometimes (c) never

11. Do you feel that conducting cross-questioning on particular content/topic is one of the ways to know the ability of students?

(a)Always (b) sometimes (c) never

6. TECHNOLOGY

1. Have you received any computer related training? **Yes/No**

2. Name and title of the Training programme: _____

3. Year and duration of the training: _____

4. Name of Institute/Agency that provided Training: _____

5. Do you have basic knowledge of Computer? Yes/No. if Yes please tick on the applicable

Sl.No.	Knowledge of computer	Sometimes	Often	Always	Never
1.	Opening and closing applications				
2.	Install/uninstall software				
3.	Scanning documents				
4.	Printer setup/selection				
5.	Connecting with projector				

6. Are you using technology tools for teaching? Yes/No. if Yes please tick on the applicable

Sl.No.	Teaching tools	Sometimes	Often	Always	Never
1.	Word processing such as Microsoftword				
2.	Spread sheet such as Microsoft Excel				
3.	Presentation such as Microsoft Power Point				
4.	Create online assessment quizzes, test and activities				
5.	Maintaining stock register				

7. Do you have knowledge of Internet Access and Use? Yes/No. if Yes please tick on the applicable

Sl.No.	Knowledge of Internet Access and Use	Sometimes	Often	Always	Never
1.	Searching of new Information				
2.	Sending and receiving email				
3.	Downloading and uploading data				
4.	Connecting with social network				
5.	Connecting students and parents				
6.	Preparation of Assignment				

8. In the classroom are you using instruction and teaching practices any one of the following statements

Sl.No.	Computer use	Sometimes	Often	Always	Never
1.	Communication				
2.	Concretisation and quickness				
3.	Individualisation				
4.	Factual knowledge				
5.	Presentations and syntheses of information				

9. Do you see any improvement in the subject understanding of the students because of ICT usage? Yes/No

10. What are the difficulties you face while teaching tribal students?

11. Do you have any comments/suggestions to help improve the learning status of tribal students in your school?

Sign of investigator

Name of investigator

Date



NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

Department of Education of Groups with Special Needs (DEGSN) Classroom Observation Schedule

Under the project 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India'

INSTRUCTIONS

- This schedule should be filled by the Field Investigator on the basis of the observation of the lesson of the teacher in his/her school.
- Do not leave any blank. Write 'nil' if information is not available.
- The investigator will mention the ICT tools used during the classroom teaching.

A. General Information

1. Name of the school:
2. Address of the school:
3. Name of the teacher:
4. Subject taught:
5. Date of Observation:

B. Contents Delivery-Strategies

Sl. No.	Aspects	To a Great Extent	To Some Extent	Not at all
1.	Teacher shows evidence of being well prepared for class.			
2.	Teacher created an environment conducive to learning that reflected engagement or exploration with important subjects' concepts.			
3.	Teacher speaks clearly and audibly to each student.			
4.	In the class room, teacher explains each concept clearly.			
5.	The content of instruction is relevant to the students' needs and interests and draws on their experiences and subject knowledge.			
6.	Teacher shows evidence of knowledge and understanding of the subject area.			
7.	Teacher gives specific attention to all students during organization of different activities in the classroom.			
8.	Activities are conducted to generate interactivity among students.			

9.	The classroom environment facilitated by the teacher encourages students to generate ideas, questions.			
10.	Teacher uses Educational kits, specimens, models etc. to teach students in the classroom.			
11.	Teacher uses real world examples to illustrate the concepts.			
12.	Teacher believes blends of science values with social and environmental situations that help to enhance understanding level of students.			
13.	Summarizes the major points at the end of class.			
14.	Teacher responds adequately to students' questions, problems, and doubts.			
15.	Teacher encourages questions and students' participation.			
16.	Teacher interacts with students working in small groups during the class.			
17.	Teacher uses assessment tools for accessing individual student learning process and performance.			
18.	Teacher uses various Web-based resources, PowerPoint and other technological tools.			
19.	Teacher draws on his or her own and students' lives or experiences, relating them to the current academic topic.			
20.	In the classroom, teacher gives prescriptive and sequential directions for doing science experiments.			
21.	Teacher demonstrates the examples practically in front of the class so that students try to understand and learn concepts clearly.			

C. ICT-based Classroom Teaching

Sl. No.	Observation Points	Scaling		
		Frequently	Sometimes	Never
1.	Use of ICT for discussing contents/new ideas in chapter of particular subject - Only teacher talking - Discussion with students - Using ICT tools			
2.	Showing graphics, maps, sketches, etc. for content explanation using PPT			
3.	Playing audio-video, animation for content			
4.	Using of internet, Facebook, Twitter, Whatsapp, messages, any others for comprehensible classroom teaching			
5.	Resource Material used in Classroom teaching			
	- Blackboard/whiteboard			
	- Interactive whiteboard			

	- Films/Videos			
	- Overhead Projector			
	- Other teaching-learning aid(s)			
6.	Resources/E-resources used by the teacher			
	-explaining content of the lesson			
	-asking students to read individually/in groups to increase understanding			
	-reading at the end to consolidate learning			
	-giving home assignment to consolidate learning			
	-using of ICT tools			

E. Students' Engagement

Sl.No.	Observation Points	Scaling		
		Frequently	Sometimes	Never
1.	Efforts for promoting learners active engagement			
2.	Engagement of students in learning process			
3.	Sustaining students' engagement throughout whole classroom discussion			
4.	The teacher generally asked questions to			
	-test factual knowledge			
	-test understanding			
	-test application of knowledge to new situations			
	-elicit student opinions			
5.	Students participated in discussion after seeing any movie or story:			
	-asking questions to seek clarification			
	-seeking more information on the topic under discussion			
	-making comments on the basis of their own experience			
	-raising issues relating to the topic under discussion			

F. Use of Language for Classroom Transaction

S.No.	Observation Points	Scaling	
		Yes	No
1.	Using Hindi/English/local language for classroom teaching		
2.	Using mix language (Hindi, English & local) for classroom teaching		
3.	Using Hindi/English/local language for interaction with students		

G. Management of Classroom

Sl.No.	Observation Points	Scaling		
		Frequently	Sometimes	Never
1.	Discussion other topic/telling story beyond curricular activity to attract students' attention on classroom activities			
2.	Mind set up regarding allocation of time for content delivery, interaction, etc.			
3.	Engagement of students in other relevant activities in case of their mind diversion from learning lessons			
4.	Implementation of rules against disruptive behaviour of students			
5.	Appreciation by the teachers to students for their participation in the classroom discussion after using ICT resources			

H. Implementation of Curricular Activities

Sl.No.	Observation Points	Scaling		
		Frequently	Sometimes	Never
1.	Discussion other topic/telling story beyond curricular activity to attract students' attention on classroom activities			
2.	Mind set up regarding allocation of time for content delivery, interaction, etc.			
3.	Engagement of students in other relevant activities in case of their mind diversion from learning lessons			
4.	Implementation of rules against disruptive behaviour of students			

I. Evaluation of students by the teacher in the classroom teaching

Sl.No.	Observation Points	Scaling		
		Frequently	Sometimes	Never
1.	Evaluation of students by the teacher - doing through oral questioning -doing by giving assignments -done through written test -demonstration of a Video either downloaded or -connecting by web and asking questions			
	- ICT Tools			
2.	The lesson concluded -Abruptly -Summarising the main points -Giving assignments -Highlighting some points for reflection			

J. Special features of the Lesson

During observation you may have noted a feature (idea/event, activity) in the lesson which was praiseworthy. Likewise, there may have been some features, which were not praiseworthy.

Describe briefly the features which were praiseworthy or otherwise.

Praiseworthy features:

- 1. -----
- 2. -----

Undesirable features:

- 1. -----
- 2. -----

Any specific incidents noticed during classroom teaching

K.Schoolenvironment:

- 1. Adequateelectricityarrangement Yes / No
- 2. Availability of primarymedicalroom Yes / No
- 3. Campus is free from construction materialfor building Yes / No
- 4.Availabilityoflibrary Yes / No

L. The monitoring of school provisions by community is made (pleasetick):

<i>Frequently</i>	<i>Less frequently</i>	<i>Rare</i>	<i>Never</i>

M. HumanResources:

	<i>Permanent</i>	<i>Contractual</i>	<i>Total</i>
i. Number ofteachers			
ii. Number of non-teachingstaff			
iii. Number of additional teachers/ human resources provided by the community like church/ trusts/ NGOs etc.			

Signature of Observer:
Name of Observer:
Mobile No.:



NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

Department of Education of Groups with Special Needs (DEGSN) Interview Schedule for SMC

Under the project 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India'

Sl.No.	General Information			
1.	Name of the School			
2.	Management of School	Government	Private	Government-Aided
3.	Location of School	Urban		Rural
4.	Postal Address of School with Pin Code			
5.	District			
6.	Block			
7.	Name of the Respondent			
8.	Gender	Male	Female	Transgender
9.	Contact Number			
10.	Educational Qualifications			
11.	Social Category of Respondent	1. SC		2. ST
		3. EBMC		4. Minorities Other than EBMC
		5. OBC		6. General
		7. Others (Specify)		
12.	Present Position	1. SMC/SMDC President		2. SMC/SMDC Convenor
		3. SMC/SMDC Teacher Member		4. Ex-officio Member
		5. Others (Specify) a. Parent / Guardian of Child b. Elected Member of Local Authority c. Teacher of the School d. Local Educationist		
13.	What is the name of the body you are a member of?	1. SMC/SMDC		2. PTA
		3. Others (Specify)		
14.	Are you aware of a school-body, named as the SMC/SMDC?	Yes		No
15.	How was it formed?	1. Election		2. Selection
		3. Nomination		
		4. Others (Specify)		

Specific Information

1. (a) Are you aware about RTE Act, 2009? **Yes /No**

(b) If yes, specify the source(s):

Newspaper / Television / School / Panchayat / Education Department /

Any other

2. Are you aware of constitution/composition of SMC as per RTE Act? **Yes /No**

3. (a) Have you been oriented about role of SMC under RTE Act, 2009? **Yes /No**

(b) If yes, please provide orientation/ training details over the last 2 years:

Sl. No.	Name of the Training	Year and month	Number of Days	Main Focus	How useful was it*
1.					
2.					
3.					
4.					

*A: Very Useful, B: Somewhat Useful, C: Not Useful

4. (a) Has SMC been constituted as per the RTE Act, 2009? **Yes /No**

(b) If no, give reasons:

.....

5. (a) Has SMC/SMDC taken any specific measure(s) to admit the children belonging to weaker section or disadvantaged groups in the neighbourhood? **Yes /No**

(b) If yes, give details.

.....

6. (a) How many out-of-school children have been admitted in your school as per the provision of age (6–14 years) appropriate class under RTE Act, 2009?

<i>Year</i>	<i>Boys</i>	<i>Girls</i>	<i>Transgender</i>	<i>Total</i>
<i>Current Year</i>				
<i>Previous Year</i>				

(b) Whether special training has been provided to such children to bring them at par with others. **Yes /No**

(c) If yes, give details:

.....

7. (a) Are you involved in designing school development plan? **Yes /No**

(b) If yes, specify nature of involvement:

.....

8. (a) Whether SMC/SMDC is involved in developing school infrastructure? **Yes /No**

(b) If yes, give details.

.....

9. Whether SMC/SMDC is doing the following:

(a) Generating community awareness about provisions of RTE Act: **Yes /No**

(b) What kind of monitoring activities are taken up by the SMC? Please give examples of the activity that was done – when, what, how, by whom, why.

i. Monitoring of school (in general)	
ii. Drinking water	
iii. Functional toilets	
iv. All weather building	
v. Adequate number of classrooms	
vi. Free transportation for children with disabilities	
vii. Providing residential facility to children	
viii. Mid-day Meal	
ix. Any other (please specify)	

*Kindly use additional sheet if required.

(c) Ensuring proper functioning of the school by monitoring of the following:

i. Pupils' regularity and punctuality in attending school	Yes / No
ii. Teachers' regularity and punctuality in attending school	Yes / No
iii. Completion of curriculum within specified school days	Yes / No
iv. Achieving quality of learning for all children <i>Give reasons related to your response:</i>	Yes / No
v. Assess the learning ability of each child and accordingly supplement additional instructions, if any, to cater to the needs of individual learners	Yes / No
vi. Hold regular meetings with parents and guardians and apprise them about the regularity in attendance, ability to learn, progress made in learning and any other relevant information about the child	Yes / No
vii. Non-engagement of teachers in private tuitions	Yes / No

(d) What kind of academic activities are taken up by the SMC? Please give examples of the activity that was done – when, what, how, by whom, why.

i. Academic activities (ingeneral)	
ii. Mapping of children in the catchment area of the school & maintaining records	
iii. Preventing disability / caste / gender - based discrimination & promoting positive action for inclusion	
iv. Facilitate / co-operate with submission of requisite forms and reports by the school to concerned authorities	
v. Teacher recruitment	
vi. Teacher training	
vii. Teacher monitoring	
viii. Academic plan	
ix. Sports activities	
x. Any other (specify such as awards for children and teachers etc.)	

(e) Monitoring of no over-burdening of teachers in non-academic works: **Yes /No**
(other than for election, census and disaster management)

(f) Monitor the identification and enrolment of, and facilities for learning by Children With Special Need and ensure their participation in, and completion of elementary education: **Yes /No**

(g) Ensure the enrolment and continued attendance of all children from the neighbourhood in the school: **Yes /No**

(h) Bring to the notice of the local authority any deviation from the rights of the child, in particular mental and physical harassment of children, denial of admission, and timely provision of free entitlements: **Yes /No**

(i) Implementation of the Mid-Day Meal in the school as per norms: **Yes /No**

(j) What kind of financial activities are taken up by the SMC? Please give examples of the activity that was done – when, what, how, by whom, why.

i. Know about sources of funds	
ii. Engage in planning and budgeting for the SDP	
iii. Deploy the funds for intended purpose through transparent and accountable procedure	
iv. Monitor fund utilisation	

(k) Submission of audited accounts of the receipts and expenditure of the school: **Yes /No**

10. Do you try to ensure the Pupil-Teacher Ratio (PTR) in the school is as per the RTE Act Norms: **Yes /No**

11. (a) Are you involved in any grievance redressal mechanism for teachers/others in the school? **Yes /No**

(b) Give details related to your response:

.....
.....

12. What are the most significant achievements of the SMC in your opinion, since implementation of the RTE Act, 2009?

.....
.....

13. Based on your experience, please narrate the constraints and challenges in the implementation of RTE Act, 2009 in the school:

.....
.....
.....

14. (a) Does your school have ICT facility for teachers and students? **Yes /No**

(b) If yes, what kind of ICT facility:

.....
.....

(c) If no, give reasons:

.....
.....

Sign of Investigator:

Name of Investigator:

Mobile No:



NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

**Department of Education of Groups with Special Needs (DEGSN)
Interview Schedule for Parent/Guardian**

Under the project ‘Documentation of Experiential Learning as Resources of Various Tribal Groups in India’

Sl.No.	General Information		
1.	Name of the School		
2.	Management of School	Government	Private Government-Aided
3.	Location of School	Urban	Rural
4.	Postal Address of School with Pin Code		
5.	District		
6.	Block		
7.	Name of the Respondent		
8.	Gender	Male	Female Transgender
9.	Age (in years)		
10.	Contact Number		
11.	Educational Qualification		
12.	Social Category of Respondent	1. SC	2. ST
		3. EBMC	4. Minorities Other than EBMC
		5. OBC	6. General
		7. Others (Specify)	
13.	Present Position	1. SMC President	2. SMC Convenor
		3. SMC/SMDC Teacher Member	4. Ex-officio Member
		5. Others (Specify) a. Parent / Guardian of Child b. Elected Member of Local Authority c. Teacher of the school d. Local educationist	
14.	What is the name of the body you are a member of?	1. SMC /SMDC	2. PTA
		3. Others (Specify)	
15.	Are you aware of a school- body, named as the SMC/SMDC?	Yes	No
16.	How was it formed?	1. Election	2. Nomination
		3. Selection	
17.	Were you interested in joining?	4. Others (Specify)	
		Yes	No
		Justification for the Answer:	

Specific Information

1. (a) Have you ever been a member of SMC? **Yes /No**

(b) If yes, how many years have you been?

2. Give details of your school going children:

Sl. No.	Name of the Child	Gender	Age	Class	Children With Special Need (Yes/No)	Category of School		Distance of School from Residence (inkms.)
						Govt.	Govt. Aided	
1.								
2.								
3.								
4.								

3. (a) Are any of your children not going to school? **Yes /No**

(b) If yes, give details:

Sl. No.	Name of the Child	Gender	Age	Children with Special Need (Yes/No)	Reasons: Non-enrolment / Drop-out
1.					
2.					
3.					

(c) Whether your child has been denied admission in any Government school based on any ground? **Yes /No**

(d) If yes, tell about grounds:

.....

4. (a) Are you aware about the RTE Act, 2009? **Yes /No**

(b) If yes, name the source of information:

Newspaper / Television / School / Panchayat / Education Department / Any Other

.....

5. (a) Whether your child has received any pre-school education? **Yes /No**

(b) If yes, where? Balwadi/Anganwadi / Any other

.....

6. (a) Are you satisfied with the performance of teachers of your child/children? **Yes / No**

(b) Give reasons as per your response.

.....

.....
7. (a) Is your child admitted according to his/her age in higher class? **Yes /No**

(b) If yes, does school provide additional special classes to bring them at par with other students? Give details

.....
.....

8. (a) Whether your child has ever reported of discriminatory behaviour/practice in the schools? **Yes / No**

(b) If yes, give details of the behaviour/practice.

.....
.....

(c) Have you complained about this to the school or any other authority? **Yes /No**

(d) What action was taken by school / any other authority? Give details.

.....
.....

9. (a) Whether the child has ever reported any kind of physical punishment or mental harassment faced in the school? **Yes /No**

(b) If yes, what actions have been taken by you/school or any other authority?

.....
.....

10. (a) Have you oriented/introduced your child with

i. Type of child abuse **Yes /No**

ii. Discriminatory behaviour in school **Yes /No**

iii. Good touch and bad touch **Yes /No**

iv. Drug abuse **Yes /No**

v. Bullying, threatening in school **Yes /No**

(b) Do you encourage your child to report such behaviour to competent person (parent / teacher / head master / SMC member etc.) **Yes /No**

(c) Please mention – what strategy would you like to adopt for schools to remove such incidents

.....

.....

11. (a) Are you invited for Parent-Teacher Meeting by the school authority? **Yes / No**

(b) If yes, give details of frequency and output:

.....
.....

12. (a) Are you informed about your child's cumulative progress by the teacher /school? **Yes / No**

(b) If yes, give details of procedure of information.

.....
.....

13. (a) Is Mid-Day Meal provided regularly to your child in school? **Yes /No**

(b) If yes, rate your response:

	Definitely unsatisfied	Unsatisfied	Undecided	Satisfied	Definitely satisfied
1.Quality					
2.Quantity					

14. Being a parent, what are your expectations from the school for imparting quality education to your child?

.....

15. Express your feeling towards your connectedness to school of your child. Kindly rate it:

Poorly connected	Connected	Well Connected

Sign of Investigator:

Name of Investigator:

Mobile No:



NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

Department of Education of Groups with Special Needs (DEGSN) Interview Schedule for Community Member

Under the project 'Documentation of Experiential Learning as Resources of Various Tribal Groups in India'

GENERAL INFORMATION

1. Name of Informant:
2. Address of Informant:
3. Contact No.
4. Sex: _____ & Age: _____
5. Community:
6. Educational qualification:
7. Profession:

1. ECONOMIC PURSUITS

A. Occupation of the Family

Sl. No.	Type	Primary	Secondary	No. of Male	No. of Female
1.	Agriculture				
2.	Animal Husbandry				
3.	Hunting-gathering				
4.	Shifting Cultivation				
5.	Labouring				
6.	Salt-Farming				
7.	Sale of Forest Products				
8.	Any Others (Specify) (i) (ii) (iii)				

- B. Gap between income and expenditure:
 C. What is your approximate gross income?
 D. How do you bridge this gap?
-

E. Who comes for your help?

2.BASIC AMENITIES

A. Household Data

Sl.No.	Availability	Description
1.	House Possession	Own/ Rented
2.	Type of House	Hut/Semi Pucca/ Pucca
3.	Number of Rooms	1/2/3/4/5
4.	Plinth Area	Sq. mts
5.	Electrification	Yes/No
6.	Drinking Water Source	House Tap/ Public Tap/Own Well/Public Well/ Others (Specify)
7.	Toilet Facility	Individual Septic Toilet/Open Pit/Community Latrine/ Nil
8.	Why do you think it is better than others?	
8.	Bath Room	Own Bath room/ Community Bath room/ Nil
9.	Drainage	Nil/Open/ Pucca
10.	Field Notes	

B. How do you protect yourselves from winter/summer season?

C. Facilities available and used by your community (Tick those available)

- (a) Hospital (b) Primary Health Centre (c) School (d) Bank(e) Post office (f) Cinema Theatres
 (g) Shop (h) Bus Routes (i) Telephone (j) T.V (k) Radio (l)Roads (Metalled, Tarred) (m) Buses
 (n) Market

D. Have you availed Govt. Loans/Schemes-----Yes/No

If Yes, Specify the Scheme

3. SOCIAL ELEMENTS

A. Family

Family Concept among tribal community	
Type of family on the basis of Structure	Nuclear family/Joint family/Extended family
Type of family on the basis of residence	Patrilocal family/Matrilocal family
Type of family on the basis of authority	Patriarchalfamily/Matriarchal family/Avunculocal family
Type of family on the basis of ancestry	Patrilineal family/Matrilineal family

B. Clan

Concept of clan among tribal community	
Name of some clans	
Types of clan	Matrilineal clan/Patrilineal clan
Why do you put surname?	
Functions of clans	

C. Kinship

Concept of kinship among tribal community	
Types of kinship	
How do you maintain your relationship?	
The importance of kinship in tribal societies	

D. Property Inheritance

Concept of property among tribal community	
Types of property	Movable/Immovable
Inheritor of property	
Variation in distribution of property in case of son/daughter	

E. Status of Women

Variation between birth celebration of male and female child among tribe	
Variation from male to female on the issue of <u>fooding/clothing</u>	
Any Variation before and after marriage	
Restrictions and dominance on women	
Financial empowerment of women	

F. Social Hierarchy

The head of social hierarchical order (within community/within family)	
Criteria of social hierarchical order	traditional/through selection
Role of the head of social hierarchy	

G. Birth

Concept of birth among tribal community	
Birth practices	institutional birth/ un-institutional birth
Particular place of child birth in tribal house	
Why there is particular place of child birth?	
Purification after birth	
Celebration of birth of child on particular day	
Variation of celebration of birth of child from male to female	
Would you like to continue this practice? If yes, why?	

H. Marriage

Concept of marriage	
Age of male and female for marriage	
Type of marriage	Negotiation marriage/marriage by service/marriage by elopement/ Negotiation by father/mother/parents/uncle/ Marriage by clan exogamy/endogamy/polygamy/monogamy/polyandry
Practice of parallel cousin marriage/cross cousin marriage	
Practice of divorce, widow marriage and remarriage	
Rituals of marriage	
Dowry practice	Yes/No
Kinds of dowry	
Field Notes	

I. Death

Concept of death among tribal community	
Concept of soul among tribal community	
Common causes of death among them	
As per norms, practice cremate or bury of dead body	
Particular place to cremate or bury of dead body	
Observe polluted period	_____ days
Any other socio-cultural norms during polluted period	
Any other relevant information	

J. Political Organisation and Constitutional rights

Head of traditional tribal political organization	
Subordinates of their political head	
Selection criteria of political head and subordinates	
Functions of traditional political organization	
Head of modern political organization among tribe	
Selection criteria of modern political head and other members	
Functions of modern political organisation	
Do you agree with his commands?	
Any conflict between traditional and modern political organisation?	
Are you aware of your constitutional rights?	
If yes, please explain	

K. Sports

Name of some sports and physical activities	
Name of sports persons among your community	
Level of performance	District/State/ National/ International

L. Health

Concept of Health and illness																	
Name of some common diseases and disabilities facing by your community people																	
Affected diseases if any	<table border="1"> <thead> <tr> <th>Common name of Diseases</th> <th>Local name of Diseases</th> </tr> </thead> <tbody> <tr> <td>Cold and flu</td> <td>--</td> </tr> <tr> <td>Diarrhoea</td> <td>--</td> </tr> <tr> <td>Anaemia</td> <td>--</td> </tr> <tr> <td>Mal nutrition</td> <td>--</td> </tr> <tr> <td>Pneumonia</td> <td>--</td> </tr> <tr> <td>Malaria/Dengue/ fever</td> <td>--</td> </tr> <tr> <td>Any others</td> <td>--</td> </tr> </tbody> </table>	Common name of Diseases	Local name of Diseases	Cold and flu	--	Diarrhoea	--	Anaemia	--	Mal nutrition	--	Pneumonia	--	Malaria/Dengue/ fever	--	Any others	--
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Any others	--																
Method of Treatment	Indigenous/Modern																
Indigenous	Unani/ Ayurveda/ Siddha/ Herbal medicine/ Home based treatment Please Specify--																
If Modern (please specify)																	
Treatment of any disease																	

4. CULTURAL SPECIFICITIES

A. Language/Dialect

Language spoken by your community	
Language used in writing	
How do you communicate with animals? (Any particular language or sign)	

B. Traditional Foods and Drinks

Traditional Food Veg	
Traditional Food Non-veg	
Do you store and preserve food? If yes, how?	
Traditional Drinks	
Any smoking/drug substances	

C. Dresses and Ornaments

Traditional Dress for man	
Traditional Dress for man at the time of marriage	
Traditional Dress for Village Head Man	
Traditional Dress for Village Priest	
Traditional Dress for woman	
Traditional Dress for woman at the time of marriage	
Traditional Dress for woman during festival	
Ornaments for man	
Ornaments for woman	

D. Arts and Crafts

Name of some traditional arts	
Types of tribal arts	
Materials used for traditional tribal arts	
Purposes of tribal arts and what they depict?	
Name of some traditional crafts	
Types of tribal crafts	
Materials used for traditional crafts	
Purposes of tribal crafts	

E. Festivals and Fairs

Name of some festivals	
Other festivals	
Why do you celebrate these festivals and how long they go?	
Name of some fairs	
Field notes	

F. Folk Song, Music and Dance

Name of some traditional songs	
What do they convey?	
Songs sung by man and woman at the time of marriage	
Songs sing at the time of religious functions and festivals	
Songs sung at the time of child birth	
Name of Folk singer if any,	
Name of some traditional musical instruments	
Name of some traditional dances	
Dances perform by woman	
Any special dance perform by woman at the time of marriage	
Dances perform by man	
Any special dance perform by man at the time of marriage	
Name of folk dancer if any,	

G. Folk Tales

Name of some folk tales	
Can you tell any folk tale?	
From where have you heard these folk tales? Any particular person	
Purposes of folk tales	

H. Utensils

Utensils made of	
Utensils for food	
Utensils for domestic purposes	
Utensils for collecting forest products	
Utensils for selling	

I. Implements and equipment

Name of some Traditional implements	
Any ritual related to implements	
Implements	For home For agriculture Any others

J. Youth Dormitory

Do you have youth dormitory?	Yes/No
Concept of youth dormitory	
Particular name of youth dormitory	
Purposes of youth dormitory	
Reasons of vanishing of youth dormitory	
Any other relevant information	

5. RELIGIOUS BELIEFS AND PRACTICES

Concept of Religion	
Head of traditional tribal religious organization	
Subordinates of their religious head	
Selection criteria of religious head and subordinates	
Role and Power of head and subordinates	
Name their main deities	
Worship process of a few deities	
Reasons of worship deities	
Any fear of God/Deity	
Do you believe in any super natural powers?	Yes/No
If Yes, specify	-Totemism (plant and animals-supernatural powers) -Animism (spirits inhabit the earth) -Animatism (various spirits of differing characteristics) -Bongaism (power and exists as a quality or attribute of objects) -Manaism
Why do you believe in this?	
If No, why you don't believe?	

6. EDUCATIONAL PERSPECTIVES

A. General information

No. of Schools in your area	
No. of Aaganwadi schools	
Availability of Tribal Teachers	Yes/No
Availability of Female Teachers	Yes/No
Medium of Teaching	English/Hindi/Local Language
Building of School	Kucca/ Pucca/ Semi-Pucca
Facilities Available in School	Water, Electricity, Toilet, Playground, Health Centre, Computer room, Library, Labs (Tick those available)
How do you define Education?	
How do children learn in your community?	
Method of learning	Oral/by observation/story telling/gamification/Any others
Any other relevant information	

7. ENVIRONMENTAL ASPECTS

A. General information

What do you understand by nature?	
How important nature is to you?	
Any fear of nature	
Environmental degradation	
Field notes	

B. Forest Conservation

Name of the nearest forest	---
What types of plants are available in your nearby forest?	
Which animals are available in your nearby forest?	
Do you preserve forest products?	Yes/No
If yes, how do you preserve forest products?	-by increasing plantation -by preserving water -by protecting plants and animals -Any others---
Why do you preserve forest products?	-For domestic purpose (fuel/crafts/furniture/---) -For Food (fruits/tuber/flowers/leaves/roots/vegetables---) -For Business (selling dried wood/leaves/fruits/vegetables/--) -Any others---
Ethno botanical Knowledge of Medicinal plants	Yes/No

If Yes, name some important medicinal plants and their uses	Name of Medicinal plants 1. 2. 3. 4. 5.	Uses
Any other practices		

C. Resources and Conservation

Do you conserve natural resources?	Yes/No	
If yes, what do you do for conservation? (For water, soil, hills, lakes, rivers etc.)	Resources 1. Water 2. Soil 3. Hills 4. Lake Rivers 6. Any others	Method
Do you worship any natural resources? If yes, please specify		

8. Pandemic Awareness

Do you know about Covid-19?	Yes/No
If yes, what do you know about it?	
Any person affected in your community	
If Affected, what was the method of treatment? (traditional/modern)	
What problems did you face?	
Do you know about vaccination? If yes, is there any vaccination centre near you. Did you vaccinate yourself?	

Sign of investigator

Name of investigator

Date