Adivasi ho video kijiye

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ContinueAdivasi ho mundari videoCollective term for the tribes of India who are considered indigenous people of India For the legal term, see Scheduled Tribes. Gond women, Umaria district, Madhya Pradesh at a meeting about land rights. Access to traditional lands and forests are some of the most important issues for Adivasi communities today. Adivasi is the collective term for tribes of the Indian subcontinent,[1] who are considered indigenous to places within India wherein they live, either as foragers or as tribalistic sedentary communities.[2] They comprise a substantial minority population of India, making up 8.6% of India's population, or 104.2 million people, according to the 2011 census.[3][4][5] Adivasi societies are particularly prominent in Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Chhattisgarh, Gujarat, Jharkhand, Mathya Pradesh, Gujarat, Jharkhand, Hattisgarh, G formed after the decline of the Indus Valley Civilisation, harboring various degrees of ancestry from ancient hunter-gatherers, Iranian farmers, Indo-Aryan; and Austroasiatic and Tibeto-Burman language speakers.[6][7][8] Tribal languages can be categorised into six linguistic groupings, namely Andamanese; Austro-Asiatic; Dravidian; Indo-Aryan; Sino-Tibetan; and Kra-Dai.[9] Definition and etymology Adivasi is the collective term for the Tribes of India,[1] who are considered to be the indigenous people of India.[10][11] prior to the Dravidians.[12] It refers to "any of various ethnic groups considered to be the original inhabitants of the Indian subcontinent."[1] However Government of India recognise all the inhabitants of India as indigenous people not exclusively to tribal. India ratified the International Labour Organization (ILO) Convention 169.[2] The term Adivasi in fact is a modern Sanskrit word specifically coined in the 1930s by tribal political activists to give a differentiated indigenous identity to tribals by alleging that Indo European and Dravidian speaking are not indigenous, [13] and recognised by Markandey Katju the judge of the Supreme Court of India in 2011. [14] [15] [16] In Hindi, Adivasi means "Original Inhabitants, "[1] from ādi 'beginning, origin'; and vāsin 'dweller' (itself from vas 'to dwell'), thus literally meaning 'beginning inhabitant'.[17] Although terms such as atavika, vanavāsi ("forest dwellers"), or girijan ("mountain people")[18] are also used for the tribes of India, adivāsi carries the specific meaning of being the original and autochthonous inhabitants of a given region,[13] and the selfdesignation of those tribal groups.[19] The constitution of India groups together "as targets for social and economic development. Since that time the Adivasi of India aroups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". The term Adivasi is also used for the ethnic minorities of Bangladesh, the Vedda people of Sri Lanka and the native Tharu people of Sri Lanka and the native Th Janajati), although the political context differed historically under the Shah and Rana dynasties. In India, opposition to the usage of the term is varied. Critics argue that they have no land and are therefore asking for land reform. The Adivasis argue that they have been oppressed by the "superior group" and that they require and demand a reward, more specifically land reform. [22] Adivasi issues are not related to land reforms but to the historical injustice" committed to the Adivasis. [23] In Assam, the term adivāsi applies only to the Tea-tribes imported from Central India during colonial times. History Origin See also: Peopling of India, present-day Adivasi formed after the decline of the Indus Valley Civilisation, harboring various degrees of ancestry from ancient hunter-gatherers, IVC-people (itself a mixture of ancient hunter-gatherers and people related to, but not descended from, Iranian farmers), Ancestral North Indians (a mixture of IVC-people and Indo-Arvan migrants, formed after the decline of the IVC), and Austroasiatic and Tibeto-Burman language speakers. Only the Andamanese people seem to be directly related to the oldest inhabitants of India.[6][7] [8] Ancient period Although considered uncivilised and primitive, [24] Adivasis were usually not held to be intrinsically impure by surrounding (usually Dravidian or Indo-Aryan) populations, unlike Dalits, who were.[note 1][25] Thus, the Adivasi origins of Valmiki, who composed the Ramayana, were acknowledged, [26] as were the origins of Adivasi tribes such as the Garasia and Bhilala, which descended from mixed Rajput and Bhil marriages. [27][28] Unlike the subjugation of the Dalits, the Adivasis often enjoyed autonomy and, depending on region, evolved mixed hunter-gatherer and farming economies, controlling their lands as a joint patrimony of the tribe. [24][29][30] In some areas, securing Adivasi approval and support was considered crucial by local rulers, [13][31] and larger Adivasi groups were able to sustain their own kingdoms in central India. [13] The Meenas and Gond Rajas of Garha-Mandla and Chanda are examples of an Adivasi aristocracy that ruled in this region, and were "not only the hereditary leaders of their Gond subjects, but also held sway over substantial communities of non-tribals who recognized them as their feudal lords."[29][32] The historiography of relationships between the Adivasis and the rest of Indian society is patchy. There are references to alliances between the Adivasis and the rest of Indian society is patchy. relative autonomy and collective ownership of Adivasi land by Adivasis was severely disrupted by the advent of the Mughals in the early 16th century. Rebellion of 1632 and the Bhil-Gond Insurrection of 1643[34] which were both pacified by Mughal soldiers. With the advent of the Kachwaha Raiputs and Mughals into their territory, the Meenas were gradually sidelined and pushed deep into the forests. As a result, historical literature has completely bypassed the tribal king Bada Meena and killed him damaging 52 kots and 56 gates. Bada's treasure was shared between Mughals and Bharmal. British period (c. 1857 - 1947) From the very early days of British rule, the tribesmen resented the British encroachments upon their tribal system. They were found resisting or supporting their brethren of Tamar and Jhalda in rebellion. Nor did their raja welcome the British administrative innovations.[35] Beginning in the 18th century, the British added to the consolidation of feudalism in India, first under the Jagirdari system and then under the zamindari system.[36] Beginning with the Permanent Settlement imposed by the British in Bengal and Bihar, which later became the template for a deepening of feudalism throughout India, the older social and economic system in the country began to alter radically.[37][38] Land, both forest areas belonging to adivasis and settled farmland belonging to non-adivasi peasants, was rapidly made the legal property of British-designated zamindars (landlords), who in turn moved to extract the maximum economic benefit possible from their newfound property and subjects. [39] Adivasi lands sometimes experienced an influx of non-local settlers, often brought from far away (as in the case of Muslims and Sikhs brought to Kol territory)[40] by the zamindars to better exploit local land, forest and labour.[36][37] Deprived of the forests and resources they traditionally depended on and sometimes coerced to pay taxes, many adivasis were forced to borrow at usurious rates from moneylenders, often the zamindars themselves.[41][42] When they were unable to pay, that forced them to become bonded labourers for the zamindars.[43] Often, far from paying off the principal of their debt, they were unable even to offset the compounding interest, and this was made the iustification for their children working for the zamindar after the death of the initial borrower.[43] In the case of the Andamanese adivasis, long isolated from the outside world in autonomous societies, mere contact with outsiders was often sufficient to set off deadly epidemics in tribal populations.[44] and it is alleged that some sections of the British government directly attempted to destroy some tribes.[45] Land dispossession and subjugation by British and zamindar interests resulted in a number of Adivasi revolts in the late eighteenth and early nineteenth centuries, such as the Santal hul (or Santhal rebellion) of 1855-56.[46] Although these were suppressed ruthlessly by the governing British authority (the East India Company prior to 1858, and the British government after 1858), partial restoration of privileges to adivasi elites (e.g. to Mankis, the leaders of Munda tribes) and some leniency in tax burdens resulted in relative calm, despite continuing and widespread dispossession, from the late nineteenth century onwards.[40][47] The economic deprivation, in some cases, triggered internal adivasi migrations within India that would continue for another century, including as labour for the emerging tea plantations in Assam.[48] Participation in Indian independence movement There were tribal reform and rebellion movements during the period of the British Empire, some of which also participated in the Indian independence movement or attacked mission posts.[49] There were several Adivasis in the Indian independence movement including Birsa Munda, Dharindhar Bhyuan, Laxman Naik, Jantya Bhil, Bangaru Devi and Rehma Vasave, Mangri Oroan. During the period of British rule, India saw the rebellions of several tribal peoples revolted against British rule.[note 2] Demographics Scheduled Tribes distribution map in India by state and union territory according to 2011 Census.[57] Mizoram and Lakshadweep had the highest % of its population as ST (~95%), while Punjab and Haryana had 0%.[57] A substantial list of Scheduled Tribes in India are recognised as tribal under the Constitution of India. Tribal people constitute 8.6% of the nation's total population, over 104 million people according to the 2011 census. One concentration lies in a belt along the northwest Himalayas: consisting of Jammu and Kashmir, where are found many semi-nomadic groups, to Ladakh and northern Himachal Pradesh and Uttarakhand, where are found Tibeto-Burman groups. In the northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, more than 90% of the population. The largest population. of tribals lives in a belt stretching from eastern Gujarat and Rajasthan in the west all the way to western West Bengal, a region known as the tribal belt. These tribal belt. These tribal belt. These tribal belt. Indo-Aryan speaking tribes like the Bhils. The central region, covering eastern Maharashtra and Madhya Pradesh, western and southern Chhattisgarh, northern Andhra Pradesh, western and southern Chhattisgarh, northern and southern an Jharkhand and adjacent areas of Chhattisgarh, Odisha and West Bengal, is dominated by Munda tribes like the Hos and Santals. Roughly 75% of the total tribal population. Further south, the region near Bellary in Karnataka has a large concentration of tribals, mostly Boyas/Valmikis. Small pockets can be found throughout the rest of South India. By far the largest of these pockets is in found in the region containing the Nilgiris district of Tamil Nadu, Wayanad district of Tamil Nadu, Wayanad district of South India. By far the largest of these pockets is in found in the region containing the Nilgiris district of Tamil Nadu, Wayanad district of Kerala and nearby hill ranges of Chamarajanagar and Mysore districts of southern Karnataka. small pockets of tribal settlement remain in the Western and Eastern Ghats. The scheduled tribe population.[60] Chhattisgarh has also over 80 lakh scheduled tribe population.[61][62][63] Adivasis in India mainly follow Animism, an animistic religion.[60] Chhattisgarh has also over 80 lakh scheduled tribe population.[61][62][63] Adivasis in India mainly follow Animism, an animistic religion.[60] Chhattisgarh has also over 80 lakh scheduled tribe population.[61][62][63] Adivasis in India mainly follow Animism, an animistic religion.[60] Chhattisgarh has also over 80 lakh scheduled tribe population.[61][62][63] Adivasis in India mainly follow Animism, and Eastern Chats. Hinduism and Christianity.[64][65][66] Tribal languages of India Tribal languages of India Tribal languages can be categorised into five linguistic groupings, namely Andamanse; []Austro-Asiatic; Dravidian; Indo-Aryan; and Sino-Tibetan.[9] Banjari language Bhil language Bhil language Bhotiya language Bhotiya language Chaudhari language Chaudhari language Chaudhari language Bhotiya language Dhodia language Gamit language Gondi language Kora language Kuki language Kuki language Kuki language Kora language Kora language Kora language Kuki language Kuki language Kora language Kora language Kuki language Kora language language Varli language Vasavi language Religions from other religious practices of Adivasis communities mostly resemble various shades of Hinduism. In the census of India from 1871 to 1941, tribals have been counted in different religions, 1891 (forest tribe), 1901 (animist), 1911 (tribal animist), 1921 (hill and forest tribe), 1931 (primitive tribe), 1941 (tribes), However, since the census of 1951, the tribal population has been stopped separately. Many Adivasis have been converted into Christianity during British period and after independence. During the last two decades Adivasi from Odisha, Madhya Pradesh, Jharkhand have converted to Protestant groups as a result of increased missionaries presence. Adivasi beliefs vary by tribe, and are usually different from the historical Vedic religion, with its monistic underpinnings, Indo-European deities (who are often cognates of ancient Iranian, Greek and Roman deities, e.g. Mitra/Mithra), lack of idol worship and lack of a concept of reincarnation.[67] Animism Main article: Animism (from Latin animus, -i "soul, life") is the worldview that non-human entities (animals, plants, and inanimate objects or phenomena) possess a spiritual essence. The Encyclopaedia of Religion and Society estimates that 1-5% of India's population is animist.[68] India's government recognises that India's indigenous subscribe to pre-Hindu animist-based religions.[69][70] Animism is used in the anthropology of religion as a term for the belief system of some indigenous tribal peoples,[71] especially prior to the development of organised religion.[72] Although each culture has its own different mythologies and rituals, "animism" is said to describe the most common, foundational thread of indigenous peoples' "spiritual" or "supernatural" perspectives. The animistic indigenous people do not even have a word in their languages that corresponds to "animism" (or even "religion");[73] the term is an anthropological construct rather than one designated by the people themselves. Donvi-Polo Main article: Donvi-Polo is the designation given to the indigenous religions, of animistic and shamanic type, of the Tani, from Arunachal Pradesh, in northeastern India.[74][75] The name "Donvi-Polo" means "Sun-Moon".[76] Sanamahi Main article: Sanamahism Sanamahism is the worship of Sanamahi, the eternal force/cells responsible for the continuity of living creations. Sanamahi (The Supreme House-dwelling God of the Sanamahism). The religion has a great and unique traditional history which has been preserved till date for worshipping ancestors as almighty. Thus it signifies that Sanamahism is one of the oldest religion of South East Asia. It originated in Manipur and is mainly practiced by the Meitei, Kabui, Zeliangrong and other communities who inhabit in Manipur, Assam, Tripura. Sarnaism Main article: Sarnaism Sarnaism or Sarna[77][78][79] (local languages: Sarna Dhorom, meaning "religions of the Adivasi populations of the Adivasi populations of the Adivasi populations of the Adivasi populations of the Sarnaism Sarnaism Main article: Sarna Dhorom, meaning "religions of the Adivasi populations of the Adivasi populations of the Adivasi populations of the Sarnaism S The Munda, Ho, Santhal and Oraon tribe followed the Sarna means sacred grove. Their religion is based on the oral traditions passed from generation. Other tribal animist Animist hunter gatherer Nayaka people of Nilgiri hills of South India.[81] Animism is the traditional religion of Nicobarese people; their religion is marked by the dominance and interplay with spirit worship, witch doctors and animal sacrifice.[82] Hinduism Adivasi roots of modern Hinduism today is actually descended from an amalgamation of adivasi faiths, idol worship practices and deities, rather than the original Indo-Aryan faith.[83][84][85] This also includes the sacred status of certain animals such as monkeys, cows, fish, matsya, peacocks, cobras (nagas) and elephants and plants such as the sacred fig (pipal), Ocimum tenuiflorum (tulsi) and Azadirachta indica (neem), which may once have held totemic importance for certain adivasi tribes.[84] Adivasi saints A sant is an Indian holy man, and a title of a devotee or ascetic, especially in north and east India. Generally, a holy or saintly person is referred to as a mahatma, paramahamsa, or swami, or given the prefix Sri or Srila before their name. The term is sometimes misrepresented in English as "Hindu saint", although "sant" is unrelated to "saint". Sant Buddhu Bhagat, led the Kol Insurrection (1831-1832) aimed against tax imposed on Mundas by Muslim rulers. Sant Dhira or Kannappa Nayanar, [86] one of 63 Nayanar Shaivite sants, a hunter from whom Lord Shiva gladly accepted food offerings. It is said that he poured water from his mouth on the Shivlingam and offered the Lord swine flesh.[87] Sant Dhudhalinath, Gujarati, a 17th or 18th-century devotee (P. 4, The Story of Historic People of India-The Kolis) Sant Garga Narain, led the Bhumij Revolt (1832-1833) aimed against Christian missionaries and British colonialists. Sant Gurudev Kalicharan Brahma, a Bodo who founded the Brahma Dharma aimed against Christian missionaries and colonialists. The Brahma Dharma movement sought to unite peoples of all religions to worship God together and survives even today. Sant Kalu Dev, Punjab, related with Fishermen community Nishadha Sant Kubera, ethnic Gujarati, taught for over 35 years and had 20,000 followers in his time.[88] Sant Jatra Oraon, Oraon, led the Tana Bhagat Movement (1914-1919) aimed against the Christian missionaries and British colonialists Sant Tantya Bhil, a Bhil after whom a movement is named after - the "Jananayak Tantya Bhil" Sant Tantya Mama (Bhil), a Bhil after whom a movement is named after - the "Jananayak Tantya Bhil" Sant Tantya Mama (Bhil), a Bhil after whom a movement is named after - the "Jananayak Tantya Bhil" Sant Tantya Bhi the most beloved person among Santal Tribes community who was widely popular 'Nagam Guru' Guru of Early Histories in fourteen century by the references of their forefathers. Sages Bhakta Shabari, a Nishadha woman who offered Shri Rama and Shri Laxmana her half-eaten ber fruit, which they gratefully accepted when they were searching for Shri Sita Devi in the forest. Maharishis Maharshi Matanga, Matanga, Matanga, Bhil, Guru of Bhakta Shabari. In fact, Chandalas are often addressed as 'Matanga' in passages like Varaha Purana 1.139.91 Avatars Birsa Bhagwan or Birsa Munda, considered an avatar of Khasra Kora. People approached him as Singbonga, the Sun god. His sect included Christian converts.[90] He and his clan, the Mundas, were connected with Vaishnavite traditions as they were influenced by Sri Chaitanya.[91] Birsa was very close to the Panre brothers Vaishnavites. Kirata - the form of Lord Shiva in this avatar and is known to be one of the oldest surviving temples in Bharat. Vettakkorumakan, the son of Lord Kirata. Kaladutaka or 'Vaikunthanatha', Kallar (robber), avatar of Lord Kirata. 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Kaladutaka or 'Vaikunthanatha', Kallar (robber), avatar of L Madhav Sadashiv Golwalkar said: The tribals "can be given yajñopavîta (...) They should be given equal rights and footings in the matter of religious affairs. This is the only right solution for all the problems of casteism found nowadays in our Hindu society." [94] At the Lingaraj Temple in Bhubaneswar, there are Brahmin and Badu (tribal) priests. The Badus have the most intimate contact with the deity of the temple, and only they can bathe and adorn it.[95][96] The Bhils are mentioned in the Mahabharata. The Badus have the most intimate contact with the deity of the temple, and only they can bathe and adorn it.[95][96] The Bhils are mentioned in the Mahabharata. Rajasuya Yajna at Indraprastha.[97] Indian tribals were also part of royal armies in the Ramayana and in the Arthashastra.[98] Shabari was a Bhil, became a Brahmana.[citation needed] Hinduization and Rajputization Bhangya Bhukya notes that during the final years of the British Raj, while education introduced Westernization in the hilly areas of central India, the regions also parallelly underwent the Hinduization processes. The Gond people and their chiefs started doing the "caste-Hindu practices" and frequently claimed the "Rajput, and thus kshatriya status" The British empire used to support these claims as they viewed the adivasi society to be less civilized than the caste society and believed that adivasi society and believed that adivasi society to be less civilized than the caste society and believed that adivasi society to be less civilized than the caste society and believed that adivasi society to be less civilized than the caste society and believed that adivasi society to be less civilized than the caste society and believed that adivasi society to be less civilized than the caste society and believed that adivasi society to be less civilized than the caste society advect to be less civilized than the cas already adopted the religious and social traditions of the Rajputs before the British Raj in India, and there were "matrimonial relations" between a number of Gond and Rajput Rajas. However, the British empire's policies of offering "zamindari rights, village headships and patelships" fueled the process.[99] According to Patit Paban Mishra, "the 'ksatriyaization' of tribal rulers and their surroundings, resulted in the Hinduization of tribal areas".[100] Demands for a separate religious code be listed for Adivasis in the 2011 census of India. The All India Adivasi Conference was held on 1 and 2 January 2011 at Burnpur, Asansol, West Bengal. 750 delegates were present from all parts of India and cast their votes for Religions - 03. Census of India.[101] Education learners have to face social, psychological and cultural barriers to get education. This has been one of the reason for poor performance of tribals in academia and higher education. The literacy rate for STs has gone up from 8.5% (male - 13.8%, female - 3.2%) in 1961 to 29.6% (male - 40.6%, female - 18.2%) in 1991 and to 40% (male - 59%, female - 37%) in 1999-2000.[102] States with large proportion of STs like Mathya Pradesh, Odisha, Rajasthan and Andhra Pradesh have low tribal literacy rate.[103] Tribal students have very high drop-out rates during school education.[104] Extending the system of primary education into tribal areas and reserving places for needing them, they say, to work in the fields. On the other hand, in those parts of the northeast where tribes have generally been spared the wholesale onslaught of outsiders, schooling has helped tribal people to secure political and economic benefits. The education system there has provided a corps of highly trained tribal members in the professions and high-ranking administrative posts. tribal children in middle and high schools and high ranking administrative posts. educational status have had mixed results. Recruitment of qualified teachers and determination of the appropriate language of instruction, at least at the primary level, in the students' native language. In some regions, tribal children entering school must begin by learning the official regional language, often one completely unrelated to their tribal language. Many tribal schools are plagued by high drop-out rates. Children attend for the first three to four years of primary school and gain a smattering of knowledge, only to lapse into illiteracy later. Few who enter continue up to the tenth grade; of those who do, few manage to finish high school. Therefore, very few are eligible to attend institutions of higher education, where the high rate of attrition continues. Members of agrarian tribes like the Gonds often are reluctant to send their children to school, An academy for teaching and preserving Adivasi languages and culture was established in 1999 by the Bhasha Research and Publication Centre. The Adivasi Academy is located at Tejgadh in Gujarat. Economy Most tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance. Historically, the economy of most tribes was subsistence agriculture or hunting and gathering. Tribal members traded with outsiders for the few necessities they lacked, such as salt and iron. A few local Hindu craftsmen might provide such items as cooking utensils. In the early 20th century, however, large areas fell into the hands of non-tribals, on account of improved transportation and communications. Around 1900, many regions were opened by the British government to settlement through a scheme by which inward migrants received ownership of land free in return for cultivating it. For tribal people, however, land was often viewed as a common resource, free to whoever needed it. By the time tribals accepted the necessity of obtaining formal land titles, they had lost the opportunity to lay claim to lands that might rightfully have been considered theirs. The colonial and post-independence regimes belatedly realised the necessity of protecting tribals from the predations of outsiders and prohibited the sale of tribal lands. Although an important loophole in the form of land leases was left open, tribes made some gains in the mid-twentieth century, and some land was returned to tribal peoples despite obstruction by local police and land officials. In the 1970s, tribal lands increased dramatically, as tribal people lost the titles to their lands in many ways - lease, forfeiture from debts, or bribery of land registry officials. Other non-tribals simply squatted or even lobbied governments to classify them as tribal to allow them to compete with the formerly established tribes. In any case, many tribal members became landless labourers in the 1960s and 1970s, and regions that a few years earlier had been the exclusive

domain of tribes had an increasingly mixed population of tribals and non-tribals. Government efforts to evict nontribal members of poor, lower castes. Improved communications, roads with motorised traffic, and more frequent government intervention figured in the increased contact that tribal peoples had with outsiders. Commercial highways and cash crops frequently drew non-tribal shopkeeper was a permanent feature of many tribal villages. Since shopkeepers often sell goods on credit (demanding high interest), many tribal members have been drawn deeply into debt or mortgaged their land. Merchants also encourage tribals to grow cash crops (such as cotton or castor-oil plants), which increases tribal dependence on the market for necessities. Indebtedness is so extensive that although such transactions are illegal, traders sometimes 'sell' their debtors to other merchants, much like indentured peons. The final blow for some tribes has come when non-tribals, through political jockeying, have managed to gain legal tribal status, that is, to be listed as a Scheduled Tribe. Tribes in the Himalayan foothills have not been as hard-pressed by the intrusions of non-tribal. Historically, their political status was always distinct from the rest of India. Until the British colonial period, there was little effective control by any of the empires centred in peninsular India; the region was populated by autonomous feuding tribes. The British, in efforts to protect the sensitive northeast frontier, followed a policy dubbed the "Inner Line"; non-tribal people were allowed into the areas only with special permission. Postindependence governments have continued the policy, protecting the Himalayan tribes as part of the strategy to secure the border with China. Ecological threats Many smaller tribal groups are quite sensitive to ecological degradation caused by modernisation. Both commercial forestry and intensive agriculture have proved destructive to the forests that had endured swidden agriculture for many centuries.[105] Adivasis in central part of India have been victims of the Salwa Judum campaign by the Government against the Naxalite insurgency.[106][107][108] Government policies on forest reserves have affected tribal peoples profoundly. Government efforts to reserve forests have precipitated armed (if futile) resistance on the part of the tribal inhabitants were restricted from cutting), and ultimately replacing mixed forests capable of sustaining tribal life with single-product plantations. Non-tribals have frequently bribed local officials to secure the effective use of reserved forest lands. The northern tribes have suffered. In Arunachal Pradesh (formerly part of the North-East Frontier Agency) for example, tribal members control commerce and most lower-level administrative posts. Government construction was begun in Assamese but was eventually changed to Hindi; by the early 1980s, English was taught at most levels. Northeastern tribal people have thus enjoyed a certain measure of social mobility. The continuing economic alienation and exploitation of many adivasis was highlighted as a "systematic failure" by the Indian prime minister Manmohan Singh in acertain measure of social mobility. 2009 conference of chief ministers of all 29 Indian states, where he also cited this as a major cause of the Naxalite unrest that has affected areas such as the Red Corridor. [109][110][111][112][113] Tribal classification criteria and demands Scarification cri followed for specification of a community as a Scheduled Tribe are : (i) indications of primitive traits, (ii) distinctive culture, (iii) geographical isolation, (iv) shyness of contact with the community at large, and (v) backwardness. Population complexities, and the controversies surrounding ethnicity and language in India, sometimes make the official recognition of groups as Adivasis (by way of inclusion in the Scheduled Tribes list) political and contentious. However, regardless of their language family affiliations, Australoid and Negrito groups that have survived as distinct forest, mountain or island-dwelling tribes in India and are often classified as Adivasi.[114] The relatively autonomous Mongoloid tribal groups of Northeastern India (including Khasis, Apatani and Nagas), who are mostly Austro-Asiatic or Tibeto-Burman speakers, are also considered to be Adivasis; for instance, the Tibeto-Burman-speaking Meitei of Manipur were once tribal but, having been settled for many centuries, are caste Hindus.[116] It is also difficult, for a given social grouping, to definitively decide whether it is a "caste" or a "tribe". A combination of internal social organisation, relationship with other groups, self-classification and perception by other groups has to be taken into account to make a categorisation, which is at best inexact and open to doubt.[117] These categorisations have been diffused for thousands of years, and even ancient formulators of caste-discriminatory legal codes (which usually only applied to settled populations, and not Adivasis) were unable to come up with clean distinctions.[118] Demands for tribal classification The additional difficulty in deciding whether a group meets the criteria to be Adivasi or not are the aspirational movements created by the federal and state benefits, including job and educational reservations, enjoyed by groups listed as scheduled tribes (STs).[119] In Manipur, Meitei commentators have pointed to the lack of scheduled tribes status as a key economic disadvantage for Meiteis competing for jobs against groups that are classified as scheduled tribes.[116] In Assam, Rajbongshi representatives have demanded ST status, even blockading the national capital of Delhi to press their demand.[121] However, the Government of Rajasthan declined the Gujjars' demand, stating the Gujjars' demand, stating the Gujjars' demand.[121] However, the Government of Rajasthan declined the Gujjars' demand, stating the Super cases and are by no means a tribe.[122] In several cases, these claims to tribalhood are disputed by tribes who are already listed in the schedule and fear economic losses if more powerful groups are recognised as scheduled tribes; for instance, the Rajbongshi demand faces resistance from the Bodo tribe,[120] and the Meena tribe has vigorously opposed Gujjar aspirations to be recognised as a scheduled tribes; for instance from the Bodo tribe,[120] and the Meena tribe has vigorously opposed Gujjar aspirations to be recognised as a scheduled tribe. also conformed to by the vast majority of Hindu castes. Indeed, many historians and anthropologists believe that caste endogamy reflects the once-tribal origins of the various groups who now constitute the settled Hindu castes. [124] Another defining feature of caste Hindu society, which is often used to contrast them with Muslim and other social groupings, is lineage/clan (or gotra) and village exogamy.[125][126] However, these in- marriage taboos are also held ubiquitously among tribal groups, and do not serve as reliable differentiating markers between caste and tribe.[127][128][129] Again, this could be an ancient import from tribal society into settled Hindu castes.[130] Tribes such as the Muslim Gujjars of Kashmir and the Kalash of Pakistan observe these exogamous traditions in common with caste Hindus and non-Kashmiri adivasis, though their surrounding Muslim populations do not.[125][131] Tribals are not part of the caste system,[132] Some anthropologists, however, draw a distinction between tribes who have continued to be tribal and tribes that have been absorbed into caste society in terms of the breakdown of tribal (and therefore caste) boundaries, and the proliferation of new mixed caste groups. In other words, ethnogenesis (the construction of new mixed caste groups splinter-off as new tribes, which preserves endogamy), whereas with settled castes it usually occurs through intermixture (in violation of strict endogamy).[133] Tribals and are often regarded as constituting egalitarian society is a part of a larger political agenda by some to maximise any differences from tribal and urban societies. According to scholar Koenraad Elst, caste practices and social taboos among Indian tribals date back to antiquity: The Munda tribals not only practise tribal endogamy and commensality, but also observe a jâti division within the tribe, buttressed by notions of social pollution, a mythological explanation and harsh punishments. Other criteria Unlike castes, which form part of a complex and interrelated local economic units. For most tribal people, land-use rights traditionally derive simply from tribal membership. Tribal society tends to the egalitarian, with its leadership based on ties of kinship and personality rather than on hereditary status. Tribes typically consist of segmentary lineages whose extended families provide the basis for social organisation and control. Tribal religion recognises no authority outside the tribe. give an accurate indicator of tribal or caste status. Especially in regions of mixed population, many tribal groups have lost their original languages and simply speak local or regional languages. In parts of Assam—an area historically divided between warring tribes and villages—increased contact among villagers began during the colonial period, and has accelerated since independence in 1947. A pidgin Assamese developed, whereas educated tribal members learnt Hindi and, in the late twentieth century, English. Self-identification and group loyalty do not provide unfailing markers of tribal identity either. In the case of stratified tribes, the loyalties of clan, kin, and family may well predominate over those of tribe. In addition, tribes cannot always be viewed as people living apart; the degree of isolation of various tribes has varied tremendously. The Gonds, Santals, and Bhils traditionally have dominated the regions in which they have lived. larger tribes,
such as the Gonds, are highly stratified. The apparently wide fluctuation in estimates of South Asia's tribal population through the twentieth century gives a sense of how unclear the distinction between tribal and nontribal can be. India's 1931 census enumerated 22 million tribal people, in 1941 only 10 million were counted, but by 1961 some 30 million and in 1991 nearly 68 million tribal members were included. The differences among the figures reflect changing census criteria and the economic incentives individuals have to maintain or reject classification as a tribal member. Although, in theory, these terms represent different ways of life and ideal types, in reality, they stand for a continuum of social groups. In areas of substantial contact between tribes and castes, social and cultural pressures have often tended to move tribes in the direction of becoming castes over a period of years. Tribal peoples with ambitions for social advancement in Indian society at large have tried to gain the classification of caste for their tribes. On occasion, an entire tribe or part of a tribe joined a Hindu sect and thus entered the caste hierarchy would be affected. Constitutional and juridicial safeguards for Adivasi have been encoded.[note 3] Particularly vulnerable tribal groups The Scheduled Tribe groups who were identified as more isolated from the wider community and who maintain a distinctive cultural identity have been categorised as "Particularly Vulnerable Tribal Groups" (PVTGs) previously known as Primitive Tribal Groups by the Government at the Centre. So far 75 tribal groups' in 18 States and UT of Andaman & Nicobar Islands of India. These hunting, food-gathering, and some agricultural communities have been identified as less acculturated tribes among the tribal population groups and in need of special programmes for their sustainable development. The tribes are awakening and demanding their rights for special programmes for their sustainable development. section by adding citations to reliable sources. Unsourced material may be challenged and removed. (April 2021) (Learn how and when to remove this template message) Independence activist Laxman Nayak (1899-1943) - Political leader, Independence activist Laxman Nayak (1899-1943) -Independence activist Komaram Bheem (1901-1940) - Independence fighter Sidhu and Kanhu Murmu - Independence activists Baba Tilka Majhi (d. 1784) - Independence fighter Politics and social service Kantilal Bhuria (b. 1950) - Lok Sabha MP, tribal rights activist, former Union Cabinet Minister of Tribal Affairs, Agriculture & Food, veteran Congress leader from Madhya Pradesh. Kishore Chandra Deo (b. 1947) - Lok Sabha MP, tribal rights activist, former Union Cabinet Minister of Tribal Affairs, Steel & Mines, Tribal Affairs, Kanjibhai Patel (b. 1936) - Politician Lalthanhawla (b. 1942) - Politician Karma India Soni Sori - Political activist Dayamani Barla - Journalist, activist Tulasi Munda - Education activist C K Janu - Social activist Jaipal Singh - Hockey player, Adivasi activist Jaipal Singh - Hockey player, Adivasi activist Dayamani Barla - Journalist, activist Dayamani Barla - Journalist, activist C K Janu - Social activist Dayamani Barla - Magar Haveli. Tribal leader of southern Part of Gujarat, Tribal Robin Hood Shibu Soren - Jharkhand Movement leader, third CM of Jharkhand, Member of Parliament Dasarath Deb- Former chief minister of Jharkhand and former Member of parliament Geeta Koda - Member of parliament and former MLA Art and literature Ram Dayal Munda - Scholar, artist, Padma Sri awardee Teejan Bai - Indian Pandavani performer Anuj Lugun - Indian polymath Rupnath Brahma - Poet, writer Mamang Dai - Journalist, author, former civil servant Administration Armstrong Pame - IAS Rajeev Topno - IAS G C Murmu - IAS Sports Talimeren Ao - Indian Footballer Kavita Raut - Athlete Limba Ram - Archer Laxmirani Majhi - Archer Munmun Lugun - Footballer Lal Mohan Hansda - Footballer Sanjay Balmuchu - Footballer Baichung Bhutia - Former captain, Indian hockey team Manohar Topno - Indian women's hockey team Birendra Lakra - Indian women's hockey team Birendra Lakra - Indian women's hockey team Manohar Topno - Indian women's hockey team Manohar Topno - Indian women's hockey team Sunita Lakra - Indian women's hockey team Manohar Topno - Indian women's hockey team M Michael Kindo - Former member, Indian men's hockey team, Arjuna awardee Shylo Malsawmtluanga - Footballer Lalrindika Ralte - Footballer Jeje Lalpekhlua - Footbal Angami Zapu Phizo Shürhozelie Liezietsu Shabari Lako Bodra - Varang Kshiti script creator, writer, activist Valmiki - Composer of Ramayana Neiliezhü Üsou Tantia Bhīl Kannappa Nayanar Pandit Raghunath Murmu - Chiki script creator, writer, activist Thirumangai Alvar Rohidas Singh Nag -Mundari Bani script creator, linguist Tribal movement Mohanbhai Sanjibhai Delkar -Tribal Leader Gallery Some portraits of adivasi people. Woman of Banni tribe Gondi tribe Gondi tribe Gondi tribe Gondi tribe Adivasi Children of Gujarat Chenchu man hunting, Nallamala Forests, Andhra Pradesh. A group of Irula men photographed (1871-72). A Karbi man of West Karbi Anglong in traditional attire, wearing a Poho (white turban), a choi-hongthor (woven jacket), a lek paikom (gold-plated necklace) and another poho on his right shoulder. Naga man dressed in traditional attire from Nagaland Ethnic Mizo school children in Hnahthial, 2015 See also C. K. Janu Hanumappa Sudarshan Kumar Suresh Singh Chakma Great Andamanese Indian tribal belt Jarawa people (Andaman Islands) List of indigenous people Tribal religions in India Adivasi Literature Eklavya Model Residential School Patalkot Notes ^ Barnes: "Although regarded by some British scholars as inferior to caste Hindus, the status of "adivasis" in practice most often wielded considerable ritual and political power, being involved in investiture of various kings and rulers throughout central India and Rajasthan [...] In central India there were numerous "adivasi" kingdoms, some of which survived from medieval times to the nineteenth century.[13] ^ These were:[citation needed] Great Kuki Invasion of 1860s Halba rebellion (1774-79) Chakma rebellion (1774-79) Chak Khurda Rebellion in Odisha (1817)[52] Bhil rebellion (1822-1857)[53] Ho-Munda Revolt(1816-1837)[54] Paralkot rebellion (1825) Khond rebellion (1822-63) First Freedom Struggle By Sidu Murmu and Kanu Murmu (1856-57) Bhil rebellion, begun by Tantya Tope in Banswara (1858)[55] Koli revolt (1859) Gond rebellion, begun by Ramji Gond in Adilabad (1860)[56] Muria rebellion (1876-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1919) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1910) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1918) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1918) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-82) Bhumkal (1918) The Kuki Uprising (1917-1918) in Manipur Rampa Rebellion (1878-Yadav rebellion Thanu Nayak arm struggle against Nizam in Telangana in 1940s ^ ;Educational & Cultural Safeguards The Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled
Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applicable to the members of the Scheduled Tribe as per Section 2(2) of the Hindu Marriage Act is not applica applicable to the appellant." Art. 15(4) - Special provisions for advancement of other backward classes (which includes STs); Art. 29 - Protection of Interests of the weaker sections of the people, and in particular, of the Scheduled Castes, and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation, Art. 23 - Prohibition of traffic in human beings and beggar and other similar form of forced labour Art. 24 - Prohibition of traffic in human beings and beggar and other similar form of forced labour Art. 24 -Forbidding Child Labour. Economic Safeguards Art.244 - Clause(1) Provisions of Fifth Scheduled Areas and S Grants in-Aid to specified States (STs &SAs) covered under Fifth and Sixth Schedules of the Constitution. Political Safeguards Art. 330 - Reservation of seats for STs in Lok Sabha Art. 332 - Reservation of seats for STs in State Legislatures Art. 334 - 10 years period for reservation (Amended several times to extend the period Art. 243 - Reservation of seats in Panchayats Art. 371 - Special provisions in respect of NE States and Scheduled Tribes (Prevention of Atrocities) Act, 1989 and the Rules 1995 framed there under. Bonded Labour System (Abolition) Act 1976 (in respect of Scheduled Tribes); The Child Labour (Prohibition and Regulations concerning alienation & restoration of land belonging to STs; Forest Conservation Act 1980; Forests Right's Act 2006; Panchayatiraj (Extension to Scheduled Areas) Act 1996; Minimum Wages Act 1948. 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The way in which and the extent to which tribal support were essential in establishing a ruling family ... ^ Hugh Chisholm (1910), The Encyclopædia Britannica, The Encyclopædia Britannica Co., retrieved 26 November 2008, ... The 16th century saw the establishment of a powerful Gond kingdom by Sangram Sah, who succeeded in 1480 as the 47th of the petty Gond rajas of Garha-Mandla, and extended his dominions to include Saugor and Damoh on the Vindhyan plateau, Jubbulpore and
Narsinghpur in the Nerbudda valley, and Seoni on the Satpura highlands ... ^ "PUCL Bulletin, February 2003". Archived from the original on 16 June 2008. Retrieved 27 November 2008. Archived from the original on 16 June 2008. Review By University of Calcutta, 1964 ^ a b Piya Chatterjee (2001), A Time for Tea: Women, Labor, and Post/colonial Politics on an Indian Plantation, Duke University Press, ISBN 978-0-8223-2674-8, retrieved 26 November 2008, ... Among the Munda, customary forms of land tenure known as khuntkatti stipulated that land belonged communally to the village, and customary rights of cultivation, branched from corporate ownership. Because of Mughal incursions, non-Jharkhandis began to dominate the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to dominate the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to dominate the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to dominate the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to dominate the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to compare the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to compare the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to compare the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to compare the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to compare the agrarian landscape, and the finely wrought system of customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary sharing of labor, produce and occupancy began to customary shares and occupancy began to customary shares and occupancy mid-eighteenth century, was given impetus by British policies that established both zamindari and ryotwari systems of land revenue administration. Colonial efforts toward efficient revenue administration. Colonial efforts toward efficient revenue administration and macht im Wandel politischer Orientierungen: Europäische Missionsgesellschaften in politischen Spannungsfeldern in Afrika und Asien zwischen 1800 und 1945, Franz Steiner Verlag, ISBN 978-3-515-08423-9, retrieved 26 November 2008, ... The permanent settlement Act had an adverse effect upon the fate of the Adivasis for, 'the land which the aboriginals had rested from the jungle and cultivated as free men from generation was, by a stroke of pen, declared to be the property of the Raja (king) and the Jagirdars.' The alien became the Zamindars who further started leasing out land to the newcomers, who again started encroaching Adivasi land. The land grabbing thus went on unabated. By the year 1832 about 6,411 Adivasi villages were alienated in this process ... ^ O.P. Ralhan (2002), Encyclopaedia of Political Parties, Annol Publications Pvt. 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