



SOCIETY FOR EMPOWERMENT



प्रारंभ



INDEPENDENCE DAY ISSUE

Special Issue on

PARTICULARLY VULNERABLE TRIBAL GROUP

Newsletter For Senior Citizen Employment Opportunities



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Special Edition Editor –Dr. Rupendra Kavi

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डॉ रुपेन्द्र कवि
मानव शास्त्री

EDITORIAL

"स्मृति के संरक्षक, भविष्य के पथप्रदर्शक" — एक मानव शास्त्री की दृष्टि से

जब किसी समाज की स्मृतियाँ कागज़ पर नहीं होतीं, वे जंगल की पगडंडियों, कंधों पर लटके थैलों, और बुजुर्गों की आँखों में बसती हैं। भारत की जनजातियाँ – विशेषकर सबसे वंचित प्राथमिक जनजातीय समूह (PVTGs) – ऐसी ही एक जीवित पुस्तक हैं, जहाँ हर पत्ता, हर शब्द, हर पीढ़ी एक अध्याय है।

अगस्त का यह विशेषांक — "Keepers of the Forest, Keepers of Memory" — एक गहरी पुनर्यात्रा है उन बुजुर्गों के जीवन में, जो केवल परिवार के मुखिया नहीं, बल्कि सांस्कृतिक उत्तराधिकारियों, आत्मिक चिकित्सकों, और सामाजिक न्याय के मौन प्रहरी हैं।

अदृश्य वृद्धावस्था केवल बढ़ती उम्र की नहीं, बढ़ती उपेक्षा की कहानी है। हमारे पहाड़ी और वन क्षेत्रों में रहने वाले बुजुर्ग न केवल बुनियादी सुविधाओं से वंचित हैं, बल्कि वे धीरे-धीरे समाज की स्मृति से भी मिटाए जा रहे हैं। जिन लोगों ने अपनी ज़िंदगी प्रकृति की रक्षा में लगाई, वे आज खुद अस्तित्व की लड़ाई लड़ रहे हैं — बिना पेंशन, बिना स्वास्थ्य सुविधा, और अक्सर बिना साथ।

पर यह कहानी सिर्फ पीड़ा की नहीं है। यह कहानी संक्रमण की भी है — पीढ़ियों के बीच के संवाद की। जब एक वृद्ध आदिवासी यह सिखाता है कि किस वृक्ष की छाल जीवन देती है, और किस वाणी में झगड़े थमते हैं — तब वह केवल ज्ञान नहीं दे रहा, वह एक

सभ्यता को जीवित रख रहा है।

हमारे विशेष आलेख — जैसे पद्मश्री हेमचंद मांझी जैसे जनजातीय चिकित्सकों पर फीचर, या बिहार, झारखंड, ओडिशा, और छत्तीसगढ़ से एकत्रित जीवन-चित्र — यह दर्शाते हैं कि "आदिवासी" शब्द का अर्थ सिर्फ सीमांत नहीं, बल्कि मूल है।

आज जब हम डिजिटल इंडिया की बात करते हैं, क्या यह उचित नहीं कि हम अपने सिल्वर जनरेशन को भी उसी आत्मगौरव से देखें? सेवानिवृत्त पेशेवर हों या परंपरागत ज्ञानी — वृद्धजन भारत के आत्मिक पुनर्निर्माण के आधार स्तंभ हैं।

स्वतंत्रता का उत्सव तभी पूर्ण होगा, जब हम हर पीढ़ी को समावेश में लाएँ। जब कोई भी, विशेषकर हमारे आदिवासी बुजुर्ग, पीछे न छूटे।

इस विशेषांक में प्रस्तुत हर लेख, हर चित्र, और हर स्वर, इस बात का स्मरण है कि भविष्य उन्हीं का है, जो स्मृति को संभालते हैं।

क्योंकि स्मृति ही संस्कृति है।

और संस्कृति ही राष्ट्र की आत्मा।

— डॉ रुपेन्द्र कवि
मानव शास्त्री

संपादक (विशेषांक) प्रारंभ - अगस्त 2025



By **Shri N. N. Pandey**
Retired IAS Jharkhand

EDITORIAL

Independence Day Special Issue on PVTGs

On our 79th Independence Day, we honour India's first knowledge-keepers—our Particularly Vulnerable Tribal Groups (PVTGs)—as valued partners in nation-building. From habitat-level planning to last-mile delivery, governance today is meeting culture with respect and services with dignity, ensuring that identity and development move forward together.

Across India's hills, islands, and forests, PVTG communities have long served as custodians of biodiversity and culture. Increasingly, they stand as co-architects of progress—shaping local priorities, stewarding natural assets, and strengthening social institutions that make development durable.

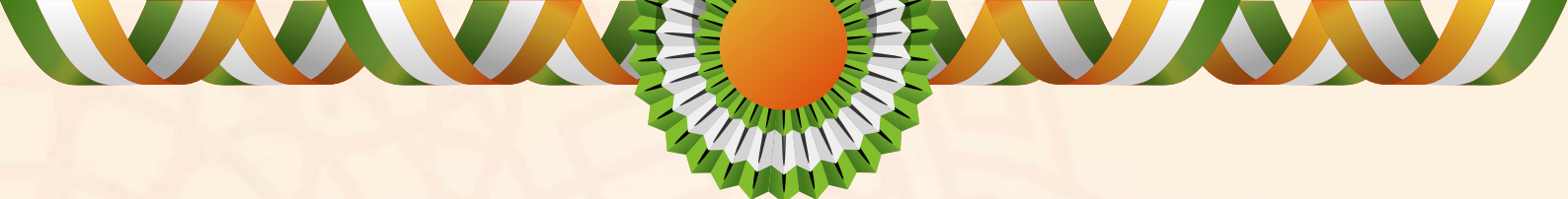
PRARAMBH has consistently championed the "Silver Workforce"—seasoned professionals whose experience accelerates social change. In tribal regions too, elder knowledge-bearers—healers, cultivators, forest conservers, and artisans—anchor community well-being. Bridging seniors' wisdom with youth energy, and aligning formal systems with traditional institutions, is not only respectful; it is the most efficient development strategy. This special issue therefore connects two pillars of our mission: employability and dignity for seniors, and culturally rooted, context-specific pathways for PVTG advancement.

Special Issue Editor's Acknowledgement:

This edition has been guided by Dr. Rupendra Kavi, our Special Issue Editor. His rigorous scholarship, field sensitivity, and editorial stewardship have enriched every section. On behalf of PRARAMBH, I record my sincere thanks to Dr. Kavi for his thoughtful curation and tireless contribution.

In that spirit of constructive partnership, this Independence Day edition curates rigorous fieldwork and lived wisdom:

1. Job Openings for Seniors — Curated, purposeful opportunities for experienced professionals.
2. Ethno-medical Model of the Binjhar Tribe — Dr. Rajesh Shukla & Prof. Moyna Chakravarty unpack a community-centred health paradigm that honours tradition while engaging modern care.
3. पारंपरिक वैद्यराज का संघर्ष और स्वर: हेमचंद मांझी की मानवशास्त्रीय पड़ताल — डॉ. रूपेन्द्र कवि chronicles a healer's moral economy—knowledge, legitimacy, and livelihood in a changing world.
4. Changing Patterns of Lodha Livelihoods (Mayurbhanj, Odisha) — Mr. Rajnarayan Mohanty & Dr. Basanta Kumar Mohanta trace adaptation, precarity, and



opportunity across forest, wage, and artisanal work.

distils lessons for respectful integration of indigenous knowledge into health systems.

5. भारतीय संस्कृति में अंतर्पीढ़ीगत बंधन : मानववैज्ञानिक विश्लेषण — उमराव सिंह highlights how intergenerational ties sustain learning, care, and community resilience.

To our readers—especially seniors: lend your time, skills, and credibility to mentor young tribal entrepreneurs, support digital literacy, and document living traditions before they fade. Your engagement turns inclusion into impact.

6. बैगा जनजाति की पारंपरिक बेवर खेती — गोपी कृष्ण सोनी documents shifting-cultivation practices and their ecological intelligence—timely for today's climate debates.

Independence is not a date on the calendar; it is a discipline of inclusion. Each time a healer's knowledge is respected, a forest-dependent livelihood is secured, a senior's expertise is harnessed, or a young person finds dignified work, we move closer to the Republic envisioned in our Preamble.

7. Rani Gaidinliu — Dr. Kavita A. Sharma revisits an icon of resistance whose life affirms that cultural identity and national freedom are complementary, not competing.

On behalf of the Society for Empowerment, I dedicate this Special Issue to the wisdom-keepers of India's first nations and to the silver citizens whose experience lights the way. May our freedom deepen by restoring voice, value, and visibility to those who have long given India her strength.

8. The Silver Workforce: Pros, Cons & Longevity Impacts — Dr. Biswajit Satpathy offers an evidence-led view of senior employment as public good, not charity.

Jai Hind.

9. Digital India & the Silver Generation — Karthik Ponnusamy showcases retirees as post-retirement nation builders—teaching, mentoring, volunteering, and bridging digital divides.

Shri N. N. Pandey, IAS (Retd.)
Editor, PRARAMBH
August 2025

10. पद्यकाव्य — सोमेन्द्र शंकर तिवारी lends lyrical depth to the freedom we seek within and around us.

11. Elderly Siblings: Sweetness of Relationships — Ms. Savita More captures tenderness that statistics cannot.

12. Important Days in August — Ms. Swayam Siddha Dash curates civic memory for collective action.

13. SFE Activities — Our policy dialogue on traditional healer practices among PVTGs

JOB OPENINGS FOR SENIORS

A Unique Initiative For Seniors wherein the Job Openings for the Seniors above Age of 50 is delved out for their information knowledge and competitiveness.



- Executive Director- AIIMS Bhopal- Max Age upto 70- Position in Bhopal
https://mohfw.gov.in/sites/default/files/advt%20web%20eng_7.pdf
- Chief Administrative Officer-National Institute of Design, Madhya Pradesh-Max Age upto 56-Position in Bhopal
<https://nidmp.ac.in/wp-content/uploads/2025/07/Recruitment-Notification-for-the-post-of-CAO-NID-MP-on-Deputation-Basis.pdf>
- General Manager- Insolvency and Bankruptcy Board of India- Max Age upto 55- Position in New Delhi
<https://ibbi.gov.in/uploads/career/81f539c6d2889bd1fe33f5fde1334c45.pdf>
- Scientist 'G'- Office of the Principal Scientific Adviser to the Government of India- Max Age upto 56- Position in New Delhi
https://psa.gov.in/CMS/web/sites/default/files/psa_custom_files/DOC062725-06272025134212.pdf
- Consultant (Business Development)- Inland Waterways Authority of India-Max Age upto 55-Position in Kolkata
https://iwai.nic.in/sites/default/files/Recruitment%20Notice%20for%20Upload%20Website_kolkata_14_7_25.pdf
- Member- Consumer Grievance Redressal Forum (CGRF) of New Delhi Municipal Council (NDMC)- Max Age upto 62- Position in New Delhi
https://www.ndmc.gov.in/vacancy_new.aspx
- Vice-Chancellor- Tribhuvan" Sahkari University- Max Age upto 65- Position in Anand
<https://www.cooperation.gov.in/sites/default/files/2025-07/IMG-20250714-WA0010.jpg>
- Consultant (Technical)- Oil Industry Development Board- Max Age upto 63- Position in NOIDA
<https://www.oidb.gov.in/adminis/admin/showimg.aspx?ID=500>
- General Manager(Finance)- Railtel Corporation of India Limited (RCIL)- Max Age upto 62- Position in Mumbai
[https://www.railtel.in/images/careers/Vacancy%20notice%20No.%20092025%20of%20GM\(Fin\)WR.pdf](https://www.railtel.in/images/careers/Vacancy%20notice%20No.%20092025%20of%20GM(Fin)WR.pdf)
- Advisor (Institute Works Department)- Indian Institute of Technology Goa- Max Age upto 64- Position in Goa
https://iitgoa.ac.in/wp-content/uploads/IIT-Goa_Advt.-_Advisor-IWD.pdf

For Senior Jobs visit https://www.sfe.org.in/job_search.php

ETHNOMEDICAL MODEL OF BINJHWAR TRIBE, CHHATTISGARH, INDIA

Dr. Rajesh Shukla

Assistant Professor (Guest), Department of Sociology,
Bhanupratap Deo Government P. G. College Kanker, North Bastar Kanker (C.G.)

Prof. Moyna Chakravarty

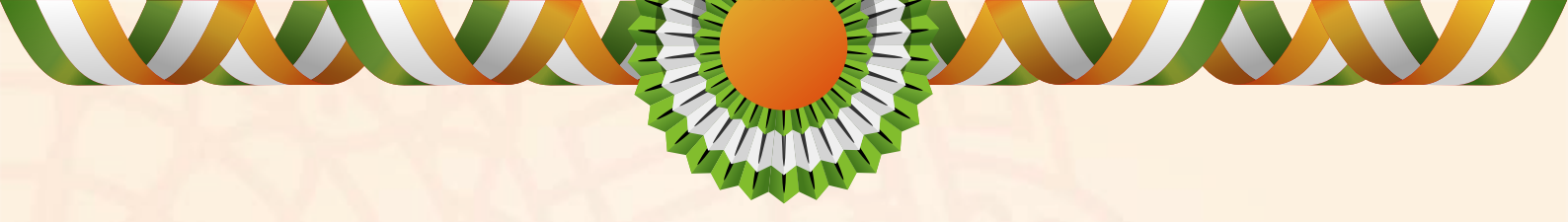
Retd. Prof & Head, SoS in Anthropology, Pt. Ravishankar Shukla University, Raipur (C.G.)

ETHNOMEDICAL MODEL OF BINJHWAR TRIBE – CHHATTISGARH, INDIA एथनोमेडिकल मॉडल – बिंझवार जनजाति, छत्तीसगढ़ PRARAMBH



ABSTRACT :

The present paper was based on the imperial data collected from 13 villages, during the intensive field work at Binjwar dominating areas of Raipur and Mahasamund District of Chhattisgarh, India. The study indicates that 47.64% people depend on traditional health care practices followed by 25.82% traditional and allopathic both, only 10.18% peoples choose allopathic as first preference for health care needs.



INTRODUCTION :

Man tries to adjust himself with different controversial situations and problems and he needs to overcome the problems. It is of course admitted that belief in medicine man for curing diseases and over coming the difficulties and problem of life, vary from community to community. The relationship between the traditional knowledge and the western scientific traditions are ethnomedicine, ethnobiology, ethnobotany, ethno zoology, ethnoecology, agroecology, natural forest management etc.

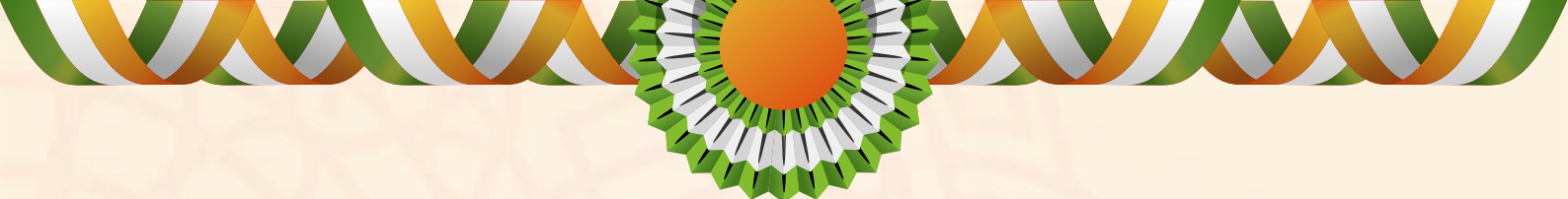
The WHO estimates that as many as 80 % of the world i.e., more than six billion people use ingredients sourced from wild plants and animals which are not only used in medicines but also increasingly valued as raw materials in the preparation of modern medicines and herbal preparation. Traditional healers and tribes have been collecting medicines from local plants without threatening the population dynamics of the species because of the low level harvesting. Medicinal folklore over the years has proved to be an invaluable guide in present day to the screening of important modern drugs that have been discovered by following leads from folk uses. Traditional medicinal knowledge is valuable not only to those directly involved with it but also to modern medicine. It is important to consider that human health is dependent on biodiversity and on the natural functioning of healthy ecosystem. World Health Organization (1948) definition of health is “a state of complete physical, mental and social wellbeing and not merely an absence of disease or infirmity”. Webster defines disease as “a condition in which body health is impaired, a departure from a state of health, an alternation of human body interrupting the performance of vital functions”.

Organization in the primary health **Declaration of Alma Ata (1978)** and has been globally addressed since 1976 by the traditional medicine programme of World Health Organization. The World Health Organization, through that programme defined traditional medicine as having a long history and comprising.

“The sum total of the knowledge skills and practices based on the theories of beliefs and experiences indigenous to different cultures. Whether explicable or not used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness.”

MATERIAL AND METHODS :

For the present study survey was conducted in 13 tribal villages, during the course of study regular field visit were carried out in the study area. Chhattisgarh is located in the heart of India, which share its borders with six states of the country. Various methods of sampling were used for area selection and primary data collection. Purposive sampling method was used for village selection from Kasdol, Sankra and Pithora blocks of Raipur and Mahasamund District of Chhattisgarh, India. Binjhar dominating villages of three blocks were selected for the present study and 275 households were surveyed randomly. Interview schedule was used for household survey to collect information related with education, food habit, health, occupation and social structure of Binjhar. Information about the use of medicinal plants, mode of administration, dosage and technique of diagnosing the disease were collected through interview from the traditional healers (Baiga, Vaidhraj and priest). Secondary data were collected from journals, books, reports and government offices to verify the health infrastructure facilities provided by the government. Binjhar is a civilized Dravidian tribe found in Raipur and Mahasamund district and adjoining Orissa state. Binjhar is derived from the Vindhya hills; the tribes still worship the goddess Vindhya Basini. They have four sub-divisions; Sonjharas, Brijhars, Binjharas and Binjhar proper. They are engaged in agricultural activities. Educational status is not very satisfactory. Rice is their staple food. Hindu festivals are celebrated by worshipping their clan deity like; Burhimata, Dulhadeo, Thakurdeo, and Burhadeo. On behalf of the villagers Pujari performs rituals for every third



to protect the villagers from natural calamities and endemics. The materials that are sacrificed for the purpose are hen, goat, lemon, bangles, sarees, agarbatti and rice.

RESULTS :

The concepts of health and disease amongst Binjhwar are concerned with the proper functioning of body. A healthy person seems to do their routine work without fatigue. She/He can take proper diet, execute their routine work with maximum efficiency are considered as healthy person. If a person is unable to do routine work with maximum efficiency, has lack of concentration, loss of appetite laziness and paralysis, polio, etc are considered ill. Binjhwar believe that women conceive only by the blessings of god. Pregnancy is considered as a natural phenomenon. Health and disease are concern with performance of body parts and metabolism.

The underlying factors for onset of diseases among the Binjhwar are; ecology, food, hygiene and sanitation, physical work, alcoholism, magic and supernatural beings. An attempt has been made to identify the casual factors into categorized in i.e. firstly, environment or physical imbalance which includes the ailment due to food, ecology, hygiene and sanitation, physical work and alcoholism, accidents and other metabolic factors. Secondly, a supernatural force constitutes intrusion of evil spirit, witchcrafts, sorceress and unsatisfied deity and soul of dead ancestors.

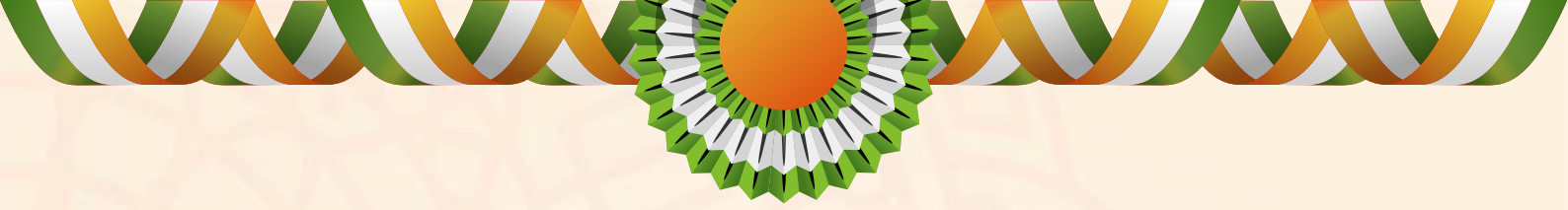
The traditional healers diagnose any disease on the bases of both traditional and modern system of diagnosis. The tribal baiga or vaidhraj resides in and around their village start diagnosing diseases by the traditional method such as; calculating the pulse rate, using some magical formulae, worship Shiva, Hanuman, Durga, Kalimata and many other Hindu gods and goddesses, various organilaptic methods and also using diagnosis report form modern medical system. Similarly pujari diagnose the disease using some supernatural powers in different manner such as: offering of goods, magical formulae like addition, subtraction or multiplication to rice,

devi aana or baiga jhupna (contact with supernatural beings) for some critical problems.

Traditional healers identify health related problem and start treatment or cure of any ailments according to knowledge gathered from their forefathers and gurus. The treatment practices among the Binjhwar is as old as the human civilization consists traditional herbal remedies, magico religious act and modern medical facilities available around the village.

Binjhwar approach traditional healers for their primary health care needs, due to easy availability, affordability, accessibility and faith on traditional method treatment and traditional healers. Traditional healer's vaidhraj are familiar with forest flora and its curative properties. Vaidhraj collect herbs, fresh herbs are directly used for medicinal preparation. Vaidhraj preserve some raw herbs using very simple preservation technique such as direct or indirect sun drying and kept in powdered form in polythene bags. Medicinal plants are administered in different preparations like juice, powders, cold infusion, hot infusion, decoction and paste; using different plant part like flower, fruit, seed, tuber, root, stem, bark and whole plants. The crude drug is collected during optimum collection period, when particular herbs contain maximum amount of active constituents and alkaloids. The healers use 35.58 % roots followed by 11.54 % seed, 12.50 % bark, 02.88 % flower and 5 % other materials (Animal remains, pulp, Latex, etc.) are use as medicine preparation. Some rituals are performed while collection of the herbs like Satavar *Asparagus racemosus*, Harsinghar *Nyctanthes arbor-tristis*, Balrai, *Devnasan Hemidesmus indicus*, Aak *Calotropis gangaticum*, Tulsi *Ocimum basilicum* and Chirchira *Achyranthus aspera* plant in order to enhance the effectiveness and minimize the side effect using mantras and offering. For preparation of these medicines 46 Plant species belonging to 36 families are used by Binjhwar.

Some species are used in multiple medicinal preparations, Aaithi (*Helicteres isora*) in



05 ailments, Anatmool (*Hemidesmus indicus*) in 08 ailments, Satavar (*Asparagus racemosus*) in 08 ailments, Aonla (*Phyllanthus emblica*) in 06 ailments, Arjun, Mahua (*Madhuca latifolia*) in 05 ailments and Bel (*Aegle marmelos*) in 04 ailments. Except these wild plants several spices are also used such as; Elaichi, Bade-elaichi, Fenu greek leaves (Methi), Black pepper, Garlic and so on is mixed in trace quantity. The pujari or baiga use magical formula, mantras, offerings, sacrifices and rituals to overcome black magic Tonhi / Tonha, witch craft, evil eyes or sorcery use more influential formula to suppress the effect of black magic etc. Tribal take preventive measures for black magic or witchcraft by tying thread of red or black colour on neck, fore arm, wrist and knees. Especially tabij is used for treatment of some disease like head ache, body ache, animal bites, loss of appetite and some gynecological disorders and so on. It is very common and can be seen easily at every household, if there is loss of appetite, if the child cries or are not able to speak fluently, suffer from fever, etc.

Their attitude towards modern medical care is not very encouraging. In most of the cases the decision to avail modern medical care is influenced by many people i.e. villagers, family head, baiga, pujari and clan chiefs. The selection of modern medical system also depends on the levels of education. It has been recorded that the response of the tribal to modern health care system was better in places where the services are available near by, such as community health centre, primary health centre and health sub-center. Binjhwar traveling 5-10 Kilometers on foot or bicycle to go to weekly market but will not do so to receive medical help. Sometimes, they combine the visit to receive health care with their market visits.

The major reasons of non-utilization of modern health care system are low literacy, low economic status, poorly developed media, cultural factors, and distance of health centers, doctor-patients relationship and health infrastructure facilities provided by the government. 47.64 percent of people depend on traditional system of

medicine for their primary health care needs but only 3.27 percent people approach to jhad phook for primary health care, shows that different health care system appears altogether at same places indicate medical pluralism.

Binjhwar medicine man is respected for their position in the society. They have ability to cure the pediatric as well as female patients with gynecological problems. A variety of medical specialists co-exists, whose service may be availed by patients.

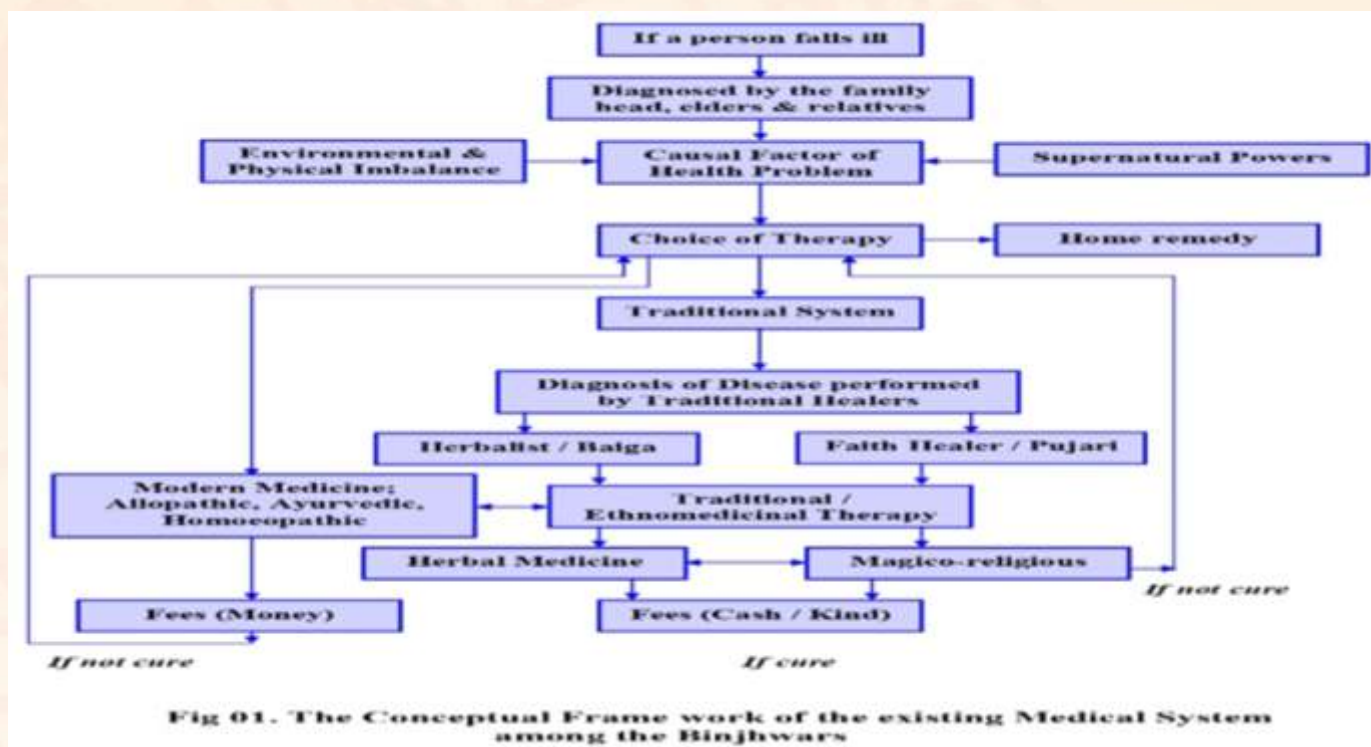
Herbalist may or may not use magical formulae or magico-religious elements in herbal therapy. He use herbal medicines and also administer medicines extracted from plants and animal sources. Besides these he also advice his patients to take proper diet during illness.

Bone-setters have knowledge about the positions of bones, nerves, veins and arteries in human body. He is expert in his work for mechanical injuries such as broken bones, massaging and branding techniques.

Priest/Pujari/Faith healer is directly attached with the religious functionary and uses his supernatural power for treatment of diseases. He plays important role by performing healing rites.

The role of the **Mid-wife** is very crucial during the birth of child. The delivery takes place in the house being attended by old and experienced women or relatives or mother-in-law etc. The services of trained mid-wife are available in most of Binjhwar villages. If there is any complication during the time of delivery, the people go to traditional medicine man who gives some oral herbal medicine for a normal delivery. Service of community health worker (female), mitanin and trained mid-wife is taken for these purposes.

The Prevailing Diseases among the tribe is 21.82 % of total surveyed population suffering from cough and cold followed by 14.91 % having skin disease and 10.55 % suffering from eye infection and various kinds of fever each. Other major disease occurred among the Binjhwar are cough and cold, various types of fever, joint pain and skin infection.



CONCLUSION :

The concepts of utilization of health care facilities was based on believes and cultural paradigm. Their preference of selection of health care facilities after consulting older person of house or village and also they took decision by their own experiences and affordability of existing health care facilities. Traditional healers are diagnosing many diseases at the earlier stage of onset of problems and also family head or relatives or different healers of village based on their experiences and skill. They belief that the onset of illness or health problem due to environment, food, hygiene and sanitation, physical work, alcoholism, magic and supernatural beings. After identification of causal factor of health related problem, Binjhwar have choice to avail health care facilities for primary health care needs. The present study indicates that they have deep faith on their traditional system of treatment due to easy accessibility and affordability. Their first choice for health care was traditional medicine which includes home remedy, herbal medicine, magico-religious treatment and faith healers but very less Binjhwar access directly to ayurvedic, homeopathic or allopathic system for medical treatment. Among them, they choose different ways of treatment

simultaneously which indicated the co-existence of different health system and practices (Fig 01). It is the best example or example of medical pluralism amongst tribal group and also one of major area of research in medical anthropology and social scientists.

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पारंपरिक वैद्यराज का संघर्ष और स्वर: हेमचंद मांझी की मानव शास्त्रीय पड़ताल



डॉ. रुपेन्द्र कवि,
मानव वैज्ञानिक – बस्तर, छत्तीसगढ़

प्रस्तावना

बस्तर के आदिवासी परिवेश में लोकविश्वास, सामुदायिक ज्ञान और राजनीतिक संघर्ष से टकराते पारंपरिक वैद्य मानवशास्त्रीय प्रतीक बनते हैं। हेमचंद मांझी इसी बहुआयामी संघर्ष का जीवंत उदाहरण हैं।



1. लोक चिकित्सा की परंपरा और दिव्यदृष्टि :

उनकी चिकित्सा—नाड़ी परीक्षण, औषधीय वनस्पति, मानसिक संतुलन—एक सजीव Indigenous Knowledge System है। मीटर में यह दर्शाया गया है:

“स्वप्न में शीतला देवी आई, औषधि की राह दिखाई।”

यह अनुभव उनके उपचार पथ में नवाचार का दिव्य प्रेरक स्रोत बना।

आपकी शोध सामग्री :

“बस्तर के जनजातियों में स्वास्थ्य व्यवहार: एक मानववैज्ञानिक अध्ययन” (RJHSS, 2011) में आपने पारंपरिक चिकित्सा, लोकवैद्य और सामाजिक संरचनाओं का वैज्ञानिक विश्लेषण किया।

Monographic Study of Bastar Dussehra (2015, Raipur) और Anthropological Study of Gond & Parja Tribe (2017) में आपने आदिवासी स्वास्थ्य प्रथाओं और सांस्कृतिक कनेक्शनों का गांठ बांधी। यह शोध बस्तर के परिप्रेक्ष्य में पारंपरिक वैद्य के स्वरूप को स्पष्ट करता है। (turn0search3)

2. पद्मश्री सम्मान और उससे जुड़ी मान्यता :

सितंबर 2024 में वे पद्मश्री सम्मानित हुए—मानववैज्ञानिक दृष्टि से एक सांस्कृतिक मान्यता का प्रतीक।

सम्मान ग्रहण करते समय उन्होंने कहा:

“यह पुरस्कार मेरे समुदाय, उनके पारंपरिक ज्ञान और जंगल की औषधियों का सम्मान है।” यह आत्मिक और सामुदायिक अर्थ दोनों में एक जातीय-जनजातीय मान्यता है।

3. सामाजिक प्रभाव और क्षेत्रीय पहुँच :

न सिर्फ बस्तर, दंतेवाड़ा, बीजापुर बल्कि महाराष्ट्र, राजस्थान, ओडिशा जैसे क्षेत्रों के लोग भी उनकी ओर आकर्षित हुए। 50 वर्षों से निःशुल्क सेवा करते हुए वे कहते हैं: “बीमारी दूर हो, यही मेरा असली सम्मान।” यह वाक्य एक लोकचिकित्सा अर्थव्यवस्था को दर्शाता है।

4. राजनीतिक संघर्ष – नक्सली एवं राज्य दबाव :

मई 2024 में नक्सलियों ने उन पर खनन दलालों का आरोप लगाया, मोबाइल टावर जलाए, जन-अदालत की धमकियाँ दीं।

उन्होंने Y श्रेणी सुरक्षा ली और कहा कि यदि दबाव बना रहा तो पद्मश्री लौटाने को विवश होंगे। यह संघर्ष राज्य, विद्रोह, लोकचिकित्सा के बीच मानवशास्त्रीय गतिशीलता को उजागर करता है।

5. मानवशास्त्रीय विश्लेषण :

Herbal healing में संस्कृति, विश्वास और राजनीति के बीच सूक्ष्म समन्वय होने लगता है। स्वप्नात्मक अनुभव (शीतला देवी) पारंपरिक ज्ञान में वैधता जोड़ता है। जब पारंपरिक वैद्य राजनीति के केंद्र में आते हैं, तो संरक्षण हेतु साझा संरचनाओं की आवश्यकता उभरती है।

6. नीतिगत सुझाव :

दस्तावेजीकरण: उपचार विधियाँ, स्वप्न अनुभव और उपयोगी वनस्पतियों का वैज्ञानिक रिकॉर्ड। सुरक्षा संरचना: पारंपरिक चिकित्सकों के लिए विधायी, सुरक्षा व बातचीत-आधारित मॉडल की स्थापना।

अध्ययन केंद्र : बस्तर में Ethnomedicine Research Centre—आपके शोध लक्ष्यों के अनुरूप।

- संक्षिप्त संदर्भ सूची
- समाचार स्रोत:

A. पद्मश्री सम्मान, स्वप्न और नक्सली संघर्ष – Navbharat Times, Live Hindustan, The Print, ETV Bharat

B. नक्सली धमकी, Y-श्रेणी सुरक्षा तथा पद्मश्री वापसी की चेतावनी – Navbharat Times, The Print, Live Hindustan

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Changing Patterns of Lodha Livelihoods: A Study in Mayurbhanj District of Odisha

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Abstract :

The tribal economy always ingrained with nature and its resources. This relationship has often found to be challenged by government and other influential beings in the name of developmental activities. This has further impacted in large the livelihood of these tribal groups. The present study made a focus on the various patterns of the Lodha livelihood from Mayurbhanj district. The Lodha are socially and economically vulnerable community in comparison with other tribal communities of Odisha. During the British period they are also tagged as criminal tribe, which is also been a factor of their social humiliation now-a-days, despite being de-notified by Government of India. The Union government had also recognized them as PVTG or Particularly Vulnerable Tribal Group based on their livelihood and socio-economic conditions. The Lodhas of Mayurbhanj largely clustered in Morada and Suliapada blocks of the district and their livelihood is mostly dependent on the forest products and meager agricultural produce. Some also work as daily wage labourer and few of them also have cultivable lands. Some of them depend on artisan skill for their livelihood by making handicrafts such as baskets, ropes and mats. The study tries to find out the evolving pattern in the Lodha livelihood. Based on fieldwork in Chiktamatia village of Morada block, the study reveals that their socio-economic conditions remain dire. As one Lodha expressed, "Earning is more important than education."

Key words: Lodha, Marginalized, Livelihood Pattern, Evolution

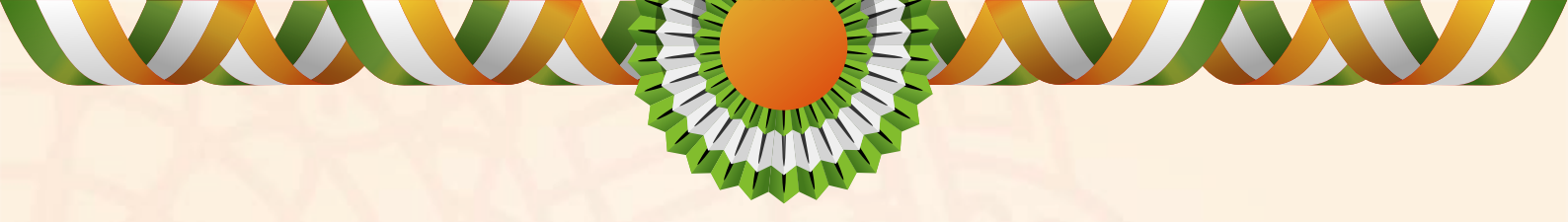
1. Introduction :

The Lodha tribe is predominant in the eastern part of India. In Odisha they are particularly found in the Mayurbhanj district. They are believed to be from the group of Indo-Aryan or Indo-European speakers. They are non-Australoid by race. Lodha as a word means a piece of flesh. The

initial only livelihood practice of game hunting believed to be the reference for the same. The Lodha repose on the mixture of ancient culture and modern tradition for their livelihood activities with larger dependency on forests and other natural products.

The livelihood of the Lodha ingrained to the forest where they practiced hunting and gathering. The forest and the forest products are said to be the lifeline of their survival. This relationship is their identification as both nature lover and traditional practitioner. They are also skilled craft makers the raw materials for which they gathered from the forest itself. This self-sustaining livelihood depends on traditional knowledge they gathered from generation. Like other tribal groups, the Lodhas were also oppressed by the British during their rule. As the community entirely depends on the forest and the colonial government wanted the resources for their commercial purposes, they had to face hazardous impact for the same dependency. The clearance of forests and colonial control through various acts and policies made the livelihood of the Lodhas further vulnerable. This led to a life of poverty and displacement.

The resistance by the Lodhas towards these exploitations of the colonial administration made them a rebellious group. Deprived from traditional livelihood practices and falling into the fangs of hunger made them adapting criminal activities and thus they are assigned with the tag as criminal tribe. The tag they gained due to the economic deprivation had been a symbol of social humiliation even after they are de-notified by the Independent government of India. Due to this they are still remain socially and economically backward. For this they are classified as PVTGs or Particularly Vulnerable Tribal Group by the union government.



The Lodhas are engaged in various livelihood activities now-a-days as forest gatherer, wage labourer and also craftsmen. Some have also migrated to several other places for jobs. The remaining are so isolated that they often faced challenges in accessing basic facilities of healthcare, education and other development. Despite all these the Lodha are rigid to their culture and tradition. They had also adapted to the changing socio-economic conditions and sustaining their livelihood.

2. Objectives for the Study :

The present study encompasses the following objectives:

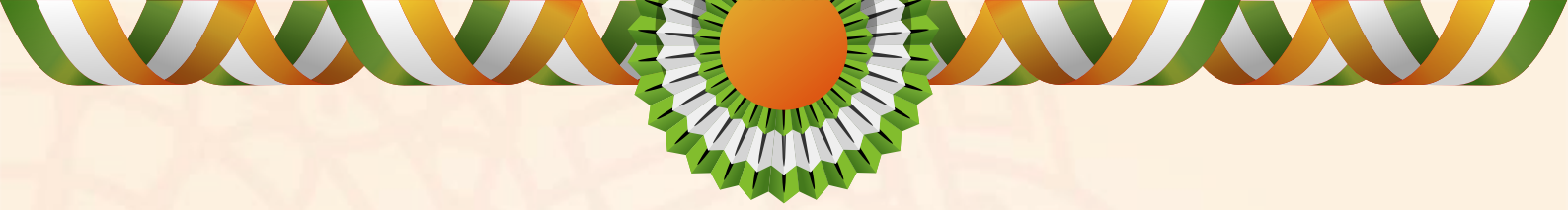
1. To understand the traditional pattern of livelihood among the Lodha
2. To find out the changing pattern of their livelihood in the study area

3. Review of Literature :

The Lodha, officially recognized as a Particularly Vulnerable Tribal Group (PVTG) in West Bengal and Odisha, are known for maintaining a pre-agricultural way of life, which is characterized by low literacy rates and stagnant or declining population growth (Duary, 2010). They are identified as belonging to the Austro-Asiatic ethnic group and their traditional settlement has been documented in the south western regions of West Bengal, particularly in the jungle-covered lateritic zones extending into the Chotanagpur Plateau (Hunter, 1876; Bhowmick, 1963). Their habitat is shared with several other tribal and non-tribal communities, including the Santals, Kheria, Oraon, Bhumij, Mahalia, Mundas, Mahatos, Brahmans, and Sadgops (Puty, 2007). In Odisha a relatively smaller population of the Lodha has been observed, with their primary concentration being in the Northern Plateau region, specifically in Mayurbhanj district. Historically, the Lodhas were classified as a “criminal tribe” by the colonial administration, a designation

that remained until the repeal of the Criminal Tribes Act in 1952 (Ghatak, 2013; Panda & Guha, 2009, 2013). To dissociate from this stigmatized identity, alternative names such as Jura Savara or simply Savara were adopted by many members of the community (Ghatak, 2008). Additionally, it has been noted by Halder (2006) that a subgroup known as the Kheria-Lodhas is settled in the Terai region. Das and Bose (2017) stated that inadequate access to land resources and ownership has been the enhancing factors for economic backwardness among the Lodhas. This made them to depend majorly on forest economy for their livelihood.

The current position of the Lodha community in West Bengal and Odisha has been traced by scholars (Mohanty, 2004; Chaudhuri, 2004) to migration that began in the fifteenth century. This movement originated from the Central Province and extended to the Hosangabad and Betul districts of present-day Madhya Pradesh. During the British administration, members of the community were either compelled or encouraged to migrate as wage laborers. They were employed in various economic activities with which they had little prior experience, including work on Indigo Plantations situated along the Damodar and Ganga alluvial plains, tea estates in the Himalayan foothills of North Bengal, and extensive jungle-clearing projects in the Sundarbans Delta region. They are also engaged in various agricultural labours across regions. Though considered hard working and sincere their traditional occupational activities have been altered (Bhowmick, 1981) due to their forced displacement and engaging in other activities. This displacement has also dispersed their regional distribution from their native place. Mitra (1953), stated that Lodhas were earlier classified under Scheduled caste category in the 1881 census. At that time, they were about 3780 in total number of populations. Their population had increased to 1,08,707 in total numbers according to the census report of 2011.



Panda (2014), studied the educational status of Lodhas and found to be in very poor condition. He had identified multiple factors for the same associated with indicators of poor socio-economic conditions and lack of awareness about importance of education. This lack of awareness has been the discouraging reason behind the disinterest towards education among younger generations as well the parents. Also, the roles of educators are found to be unenthusiastic and inadequate. Further he (ibid) stated that the parents engaged their children mostly in household activities such as firewood collection, rearing of young ones and often collection of forest products. This put a hindrance in their educational attainment.

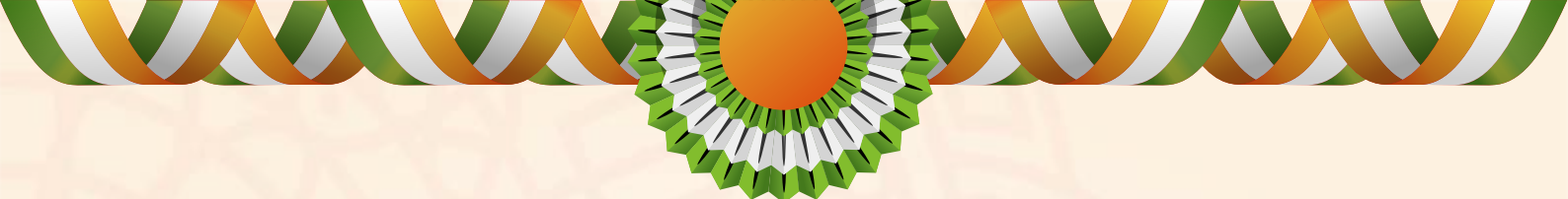
Several other studies have reinforced these findings. Xaxa (2001) observed that indigenous communities, including the Lodha, have historically faced barriers to accessing education due to social and economic marginalization. It has been reported by Mahapatra (2010) that irregular school attendance among tribal children has been a persistent issue, largely due to their involvement in subsistence activities. Furthermore, the lack of culturally relevant teaching methods has been identified as a key factor impeding learning outcomes (Patnaik, 2016). The challenges associated with language barriers in education have also been discussed, as most Lodha children speak their indigenous language at home, making it difficult for them to grasp concepts in the formal school curriculum (Sahu, 2018).

Lodha women have been identified as belonging to low-income families, with their health status being significantly affected by economic and social disadvantages. It has been reported by Bepari et al. (2015) that the prevalence of under nutrition among Lodha women is alarmingly high, with 80% affected. The risk of under nutrition has been found to be nearly eleven times higher among Lodha women compared to aging women from other communities. Concerning patterns of blood

pressure have also been observed, with hypotension affecting 31.68% of Lodha women. The prevalence of anaemia has been noted to be particularly severe, impacting 91.67% of the population, which is nearly five times higher than in other groups. Additionally, significantly elevated white blood cell (WBC) counts have been recorded among Lodha women when compared to the general population.

Panda (2006) attributed various factors in his study for this vulnerable health condition among Lodhas. The factors he identified as are improper nutrition and diets along with poor economic conditions. Mishra and Patnaik (2018) in their study poor health condition of the Lodhas to their unsanitary habitat and living conditions which increases the risk of infections and various chronic diseases. In addition, Das and Sahu (2020) highlighted inequity in food distribution among Lodha women as compare to men is the reason for their malnutrition. Limited and insufficient healthcare facilities (Sinha, 2019) are the reported reasons for the deteriorate health condition among the Lodhas.

Mohapatra et al. (2020) highlighted components of Lodha cultural identity which are shaped by their economic activities and ethnic interactions with other communities. The virtues of this interaction are shaped through social medium of rituals, languages, crafts and attire. The Lodha identity are also shaped from the components of their culture and traditional practices as rituals of marriage, death and birth; pattern of their settlements; music and dance; social attire and several other cultural expressions. Xaxa (1999) emphasized adaptation and marginalisation in influencing the socio-cultural aspects of the tribal communities. The psychic unity among the tribal in practicing of common livelihood like hunting, gathering and agriculture has been greatly influenced by the external



influences. Similarly, Das & Mohanty (2015) noted factors of modernization and various government policies had transformed the livelihood of the tribal. Some have retained their traditional practices while in many communities it has assimilated to modernization. Singh (2002) explained the connection of tribal communities to their environment that shaped their cultural aspects. The cultural factors like oral legends, music and dance are the products of their ecological knowledge. These elements are their proven identification which pass from generation to generation.

According to the report of Bepari et al. (2015), the majority of about 80% Lodha women are under nourished as they are belonging to families of poor socio-economic condition. The risk of under nutrition among Lodha women has been estimated to be approximately eleven times higher compared to women from other communities. Similar concerns have been identified in relation to blood pressure, with hypo-tension being observed in 31.68% of Lodha women. Anaemia has also been reported at an alarmingly high rate of 91.67%, which is approximately five times higher than that of women in other populations. Moreover, significantly elevated white blood cell (WBC) counts have been noted among Lodha women in comparison to the general population. It has been suggested that economic hardship, dietary deficiencies, poor eating habits, inadequate sanitation, and unequal food distribution within households contribute to the high levels of under nutrition and anaemia in the Lodha community. Dhargupta et al. (2009) observed that the livelihood of the Lodha tribal population has been primarily sustained through the collection of forest produce and fuel wood, which are then sold in local markets. The selling of snake skins and snake charming has also been identified as a source of income. Additionally, it has been noted that a majority of the Lodha population is engaged in cultivation, particularly in dry land areas, where economic

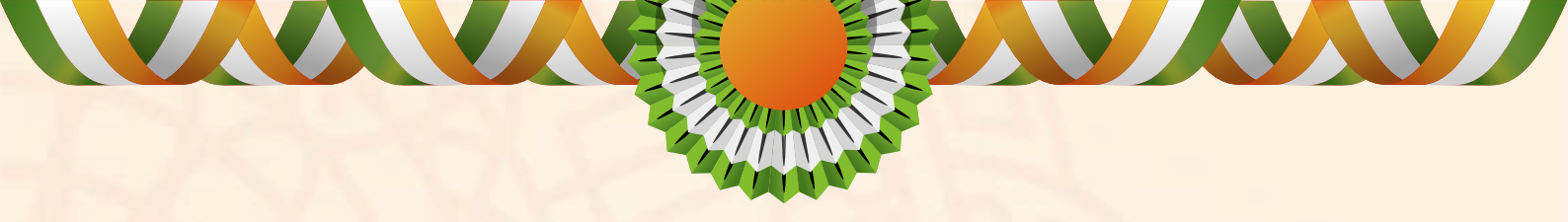
conditions have been found to be relatively poor. On tribal health disparities have highlighted similar trends among other indigenous communities. As documented by Bose et al. (2006) tribal women are prone to health hazards like malnutrition and anaemic condition. This is attributed to their poor socio-economic conditions and insufficient healthcare services in their resident areas. In a similar study Sachdev (2012), found that the tribal communities always in the state of deficiency in various micronutrients especially from iron and vitamin A, resulting susceptible to several health complications.

4. Methods Adopted :

Mayurbhanj district is chosen for its significant population of Lodha. It also has been a repository of diversified livelihood pattern over the period. Fieldwork was carried out in Chiktamatia village of Morada block, where Lodha households are engaged in both traditional and evolving livelihood activities. A stratified random sampling was employed to select the 60 no. of Lodha households from the village across different socio-economic strata, ensuring adequate representation of varying livelihood practices. The study is based on primary data thus collected using Focus Group Discussions (FGDs) and ethnographic observations to gather valuable insights into the livelihood transformations within the Lodha community of the studied area.

5. Observation and Findings :

A significant transformation has been revealed from the study in the patterns of livelihood among the Lodhas of Mayurbhanj district. The community that was entirely dependent on forest and forest products for its livelihood has gradually shifted to settle activities like agriculture, wage labour and other tertiary activities like small business and craftsmanship. This change may be attributed to the factors like decline in forests and the various laws



implemented by the government.

5.1. Livelihood Variables among Lodha of Studied Area :

5.1.1. Economic Affairs and Patterns of Income :

Lodhas are pertinent to irregular and meager economic activities which are also found to be differ among households. The households that depend entirely on wage labour are found to be more susceptible to the household having any form of land holdings and engaged in some form of income generating programs by the government like SHG and other micro finance scheme. The fluctuations in income are also seasonal as most of the household only works as agricultural labourer have to wait for a long period during off-season.

5.1.2. Problem towards Sustainability :

Despite shift in livelihood patterns some inevitable problems still persist among the Lodhas. The problems like landlessness, poverty, inaccessible marketisation, unawareness towards governmental schemes and policies and lack of skill or knowledge are certain to exist. The condition of women is more pitiable in terms of economic condition. They are only restricted to either domestic works or to agricultural wage. Other major issues that are prevalent among them are malnutrition and food insecurity.

5.1.3. Accessing Alternative Livelihoods Activities :

Distinguished changes in livelihood activities are observed from hunter gatherer to subsistence settled agricultural activities. The restriction by government along with availability of jobs through various schemes like MGNREGA and availability of other private unskilled jobs in brick kilns, constructional activities, etc have been the major reasons behind these changes. Though the Lodhas adopted various alternative methods of livelihood, the respect for their tradition and culture is still intact among them.

5.2. Factors determining Changes in Livelihood :

5.2.1. Importance of Education :

A gradual increase in literacy rates among the younger generation Lodhas are found. This may be attributed to the flagship initiatives like mo-school scheme and other residential schooling system established by the government. The skimpy increase in literacy rate is not sufficient to mitigate the economic constraint of the Lodhas. There is a need to introduce educational program like vocational education and other informal education to better the livelihood of the younger generation in their future.

5.2.2. Changing Strategies and Prospects for Future :

It is found that the Lodhas had adopted various diversifications in their traditional economic activities. The community which was entirely depends on nature to sustain livelihood had started migrating to other places for several income generation. With the help of government schemes like SHGs and other micro-finance programs some of the household started small scale business such as poultry, making of crafts and handicrafts. Despite of these changes, sustainability of such livelihood aspects is limited. The factors responsible are improper marketisation and lack of financial literacy. Thus, prominent and effectual administrative policies are required for their holistic development.

6. Conclusion :

The Lodha are facing various challenges that encompass both cultural and economical loss. They are deprived of their traditional livelihood activities in one hand which also results in their further economical deprivation. In the other hand they are also losing human resources from their native places as many are migrating to other places for jobs. The loss in human resources also drags

them to further poverty as they had to hire other persons for agricultural labour. They also adopted business activities of small scale providing lucid means of socio-economical livelihood. Education and vocational training found to be limited which also hindering their growth mobility for livelihood. Some other issues like lack of productive land for agricultural activities and access to proper market in some of the villages of the blocks have added on exacerbated their vulnerabilities. Governmental strategies and policies need to be streamlined towards development of factors like education, skill development and healthcare for a holistic development of the Lodha.

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भारतीय संस्कृति में अंतर्पीढ़ीगत बंधन :

मानववैज्ञानिक विश्लेषण

-मौलिक रचना, लेखक - उमराव सिंह,

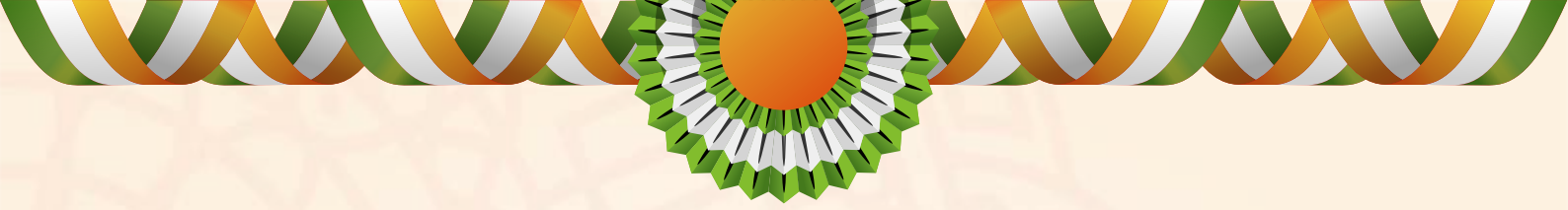
परामर्शदाता, परिवार न्यायालय,

बेमेतरा, जिला बेमेतरा (छ.ग.)



प्रस्तावना - विविधताओं से समृद्ध भारतीय संस्कृति में सभी समुदायों की अपनी-अपनी परंपरा, रीतिरिवाज तथा जीवन जीने के तरीके होते हैं, जो प्रत्येक समाज को एक विशिष्ट पहचान देता है और अपनी उस सांस्कृतिक विरासत को अंतर्पीढ़ीगत संबंध के द्वारा ही नई पीढ़ी को स्थानांतरित करते हैं, जिससे मूल्य, परंपरा, विश्वास, शिल्प कला आदि संस्कृति के तमाम तत्व वर्तमान पीढ़ी से नई पीढ़ी को प्रदान किया जाता है और नई पीढ़ी अपनी इस सांस्कृतिक धरोहर को आगे बढ़ाने का कार्य करते हैं। भारतीय संस्कृति विविधताओं से

परिपूर्ण है, भाषा बोली, रहन-सहन, जन्म, विवाह, मृत्यु के अनेक रीति-रिवाज, नैतिकता, परिवेश आदि सांस्कृतिक तत्व ही नई पीढ़ी को प्राप्त होते हैं जिसे नई पीढ़ी को हस्तांतरित करने में बड़े बुजुर्गों की विशेष भूमिका होती है क्योंकि बड़े बुजुर्ग संस्कृति के वाहक होते हैं वह लोककथा, मिथको आदि के द्वारा अपने समुदाय की मौखिक इतिहास को आगे बढ़ाते हैं क्योंकि बड़े बुजुर्गों के पास पूरे जीवन का वास्तविक अनुभव होता है इसलिए हम बड़े बुजुर्गों को प्राकृतिक, सामाजिक, सांस्कृतिक व पारंपरिक चिकित्सा पद्धति के



ज्ञान का जीवित ग्रंथ भी कह सकते हैं बड़े बुजुर्ग एवं युवा पीढ़ी के संबंध और उसके महत्व के विभिन्न उदाहरण विभिन्न भारतीय समुदायों में देखे जाते हैं जिसमें अंतर्पीढ़ीगत बंधन के संबंध में बहुत व्यापक परिचय प्रस्तुत किए जाते हैं।

● **अंतर्पीढ़ीगत का अर्थ** - अंतर्पीढ़ीगत शब्द दो शब्दों से मिलकर बना हुआ है अंतर तथा पीढ़ी। जहां अंतर का अर्थ है दो अलग-अलग और पीढ़ी का अर्थ निश्चित करने के लिए इस लेख में पीढ़ी को उम्र के अनुसार चार वर्गों में वर्गीकृत किया गया है जिसमें लगभग 20 से 25 वर्ष उम्र के लोग पहली पीढ़ी, 25 से 50 दूसरी पीढ़ी, 50 से 75 वर्ष उम्र के लोग तीसरी पीढ़ी, 75 से 100 से अधिक उम्र को चौथी पीढ़ी कह सकते हैं दो या दो से अधिक पीढ़ियों के लोगों के द्वारा अपने जीवन के संपूर्ण अनुभवों व ज्ञान का आदान-प्रदान किया जाना या दो अलग-अलग पीढ़ियों के मध्य अपने सामाजिक सांस्कृतिक, आर्थिक, राजनीतिक, न्यायिक, व्यवसायिक, परंपरागत, तकनीकी आदि संपूर्ण अनुभवों और ज्ञान का नई पीढ़ियों को हस्तांतरण किया जाना।

● **परिभाषा** - "दो या दो से अधिक पीढ़ियों के बीच जन्म से मृत्यु तक चलने वाली वह प्रक्रिया जिसमें एक पीढ़ी के द्वारा अपने संपूर्ण अनुभवों एवं ज्ञान का हस्तांतरण नई पीढ़ी को किया जाता है ऊर्ध्वाधर सांस्कृतिक गतिशीलता की यह प्रक्रिया अंतर्पीढ़ीगत बंधन कहलाती है।" - **उमराव सिंह**

● **अंतर्पीढ़ीगत बंधन की प्रक्रिया** - भारतीय समुदायों में नई पीढ़ी का स्वागत एक उत्सव के द्वारा किया जाता है अर्थात् परिवारों में बच्चों के जन्म पर एक समारोह आयोजित किया जाता है और अपनी परंपरा अनुसार इस उत्सव में नातेदारों को आमंत्रित कर भोजन व वस्त्र दान करते हैं इस उत्सव का उद्देश्य या उसके आमंत्रण कार्ड में लिखा जाता है कि ईश्वर की असीम कृपा से पुत्र रत्न या पुत्री रत्न की प्राप्ति हुई है इस अवसर पर आयोजित कार्यक्रम में नातेदारों से अपेक्षा की जाती है कि वह बच्चे को भविष्य के लिए आशीर्वाद दे यहां से प्रारंभ होता है वर्तमान पीढ़ी के द्वारा नहीं पीढ़ी का स्वागत यह परंपरा विश्व के संपूर्ण मानव समाज में है और इस स्वागत के साथ प्रारंभ

होता है इस दुनिया में जन्म लिए हुए बच्चे का संस्कृतिकरण और दो या दो से अधिक पीढ़ी के बीच एक बंधन स्थापित हो जाता है जो अंतर्पीढ़ी बंधन है इस बंधन के द्वारा माता-पिता, दादा-दादी के साथ-साथ अन्य सभी बड़े बुजुर्गों, नातेदारों, रिश्तेदारों और स्थानीय संबंधितों का नैतिक कर्तव्य माना जाता है कि उसे बच्चों को सदैव सही राह पर आगे बढ़ाते रहे, संस्कृतिकरण व सामाजिकरण के उद्देश्य के लिए बचपन से बच्चे की सीखने की प्रक्रिया प्रारंभ हो जाती है। इसी तरह विभिन्न समुदायों की भांति छत्तीसगढ़ की बैगा जनजाति में बच्चों के जन्म पर परंपरा के अनुसार एक जन्म समारोह आयोजित किए जाते हैं बैगा जनजाति में कहते हैं कि बच्चा जब से जन्म लेता है तब से हर दिन, हर पल, वह कुछ ना कुछ सीखना है और इस सीखने की प्रक्रिया के साथ-साथ वह शारीरिक मानसिक विकास के साथ-साथ सांस्कृतिक विकास करता है और जब वह स्वयं आगे की पीढ़ी में पहुंच जाता है तब अपने पीछे की पीढ़ी को अपने अनुभव व शिक्षा अनुसार संपूर्ण अनुभवों व ज्ञान का हस्तांतरण करता है जैसे छत्तीसगढ़ के आदिम जनजाति कमार में देखा गया है कि बेटा या बेटी अपने माता-पिता के साथ जंगल जाते हैं और जंगल के पेड़ों, फलों, पत्तियों, कंदमूल आदि के नमूनों आदि से परिचित होते हैं पिता के साथ बांस के विभिन्न शिल्पकला का ज्ञान प्राप्त करते हैं और प्राप्त ज्ञान को अपने छोटे भाई बहनों को भी बताते हैं, यहीं से प्रारंभ होता है, ज्ञान का हस्तांतरण। इस ज्ञान के हस्तांतरण के द्वारा ही ब्रह्मांड की संपूर्ण जानकारी एक पीढ़ी से दूसरी पीढ़ी को प्राप्त होती है जनजाति संस्कृति में इसी तरह वर्तमान पीढ़ी का नई पीढ़ी के साथ एक व्यापक बंधन होता है जिसे संस्कृतिकरण की प्रक्रिया कहते हैं और संस्कृतिकरण की प्रक्रिया पीढ़ी-दर-पीढ़ी आगे बढ़ती जाती है और यह संबंध दो पीढ़ियों के बीच मजबूत वातावरण निर्मित करता है।

● **दो पीढ़ी के मध्य ज्ञान हस्तांतरण के विभिन्न पहलू** - प्रत्येक व्यक्ति अपने बच्चों को सही और गलत का पहचान करने की शिक्षा अवश्य देते हैं जैसे छत्तीसगढ़ के कमार जनजाति में देखा जाता है कि उनका सामाजिक संगठन बहुत मजबूत होता है उनके सामाजिक बैठकों में बच्चे व युवा भी

शामिल रहते हैं जिसमें बड़े बुजुर्गों के द्वारा विभिन्न सामाजिक अपराधों पर किए जा रहे न्याय प्रक्रिया को सुनते समझते हैं और भविष्य में इस प्राप्त ज्ञान का उपयोग करते हैं इसी तरह गरियाबंद जिले के भूजिया जनजाति में लाल बंगला नामक धार्मिक स्थल होता है जिसके लिए वे समर्पित होते हैं यदि कोई बाहरी के व्यक्ति उस लाल बंगला नामक धार्मिक स्थल को स्पर्श कर देता है तो वह लाल बंगला का पुनः निर्माण करते हैं और इस प्रक्रिया को बच्चों व युवा देखकर सीखते हैं।

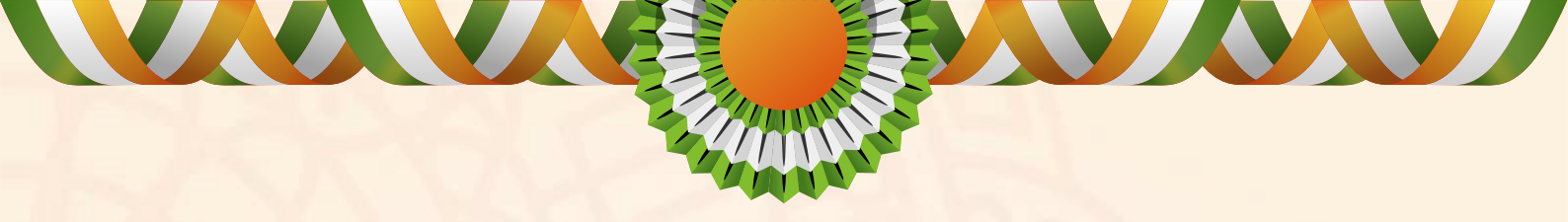
● **पारिस्थितिक मार्गदर्शन** - प्रकृति व मानव समाज का एक संबंध होता है और प्रकृति के द्वारा समाज एवं संस्कृति को प्रभावित किया जाता है अर्थात् अलग-अलग भौगोलिक क्षेत्र की संस्कृति वहां के पर्यावरण से संबंधित होता है बैगा जनजाति में बुजुर्गों के द्वारा युवाओं या नई पीढ़ियों को पर्यावरण के साथ सामंजस्य बैठाने की शिक्षा भी दिए जाते हैं और प्रकृति से प्राप्त पेड़ पौधे, पत्ती, कंदमूल, जड़ आदि का उपयोग भोजन के रूप में तथा विभिन्न बीमारियों के उपचार में किए जाते हैं पारंपरिक उपचार प्रणाली बहुत समृद्ध होती है जिसे नई पीढ़ी को भी सीखने के लिए प्रेरित किया जाता है।

● **संघर्ष समाधान** - भारतीय समाज में के बहुत से जातियों एवं जनजातियों का अपना संगठन बना होता है जिसमें अक्सर युवा और बुजुर्ग दोनों संगठन में मुखिया, उप मुखिया, कोषाध्यक्ष, सचिव और सदस्य आदि पदों पर होते हैं और अपने स्थानीय स्तर पर विभिन्न विवादों एवं समस्याओं का समाधान करते हैं जैसे पति-पत्नी के बीच पारिवारिक विवादों में सुलह समझौता के द्वारा टूटते हुए परिवारों को टूटने से बचाने की कोशिश करते हैं जिसमें बहुत से दंपति विवादों का समाधान करके पुनः एक साथ खुशी-खुशी जीवन यापन करने के लिए तैयार होते हैं, इस तरह अपने क्षेत्र में विकास एवं शांति व्यवस्था बनाए रखने के लिए बड़े बुजुर्ग, युवाओं को प्रेरित करने के साथ-साथ सहयोग भी करते हैं जैसे कृषक, पशुपालक, जनजाति समुदायों जैसे **बैगा, कमार, पहाड़ी कोरवा गोंड आदि जनजातियों तथा कुर्मी, साहू यादव** आदि कृषक जातियों में बड़े बुजुर्ग अपने जीवन के अनुभव एवं बुद्धिजीविता का परिचय देते हुए विवादों के समाधान में मुख्य भूमिका निभाते हैं।

● **संस्कृति के वाहक** - मानव समुदाय अपनी सांस्कृतिक विरासत को सहेज कर रखती है क्योंकि प्रत्येक मानव समुदाय के लिए अपनी सांस्कृतिक धरोहर को सुरक्षित रखना ही अपने सांस्कृतिक अस्तित्व की पहचान माने जाते हैं जैसे बैगा जनजाति में अपने समाज की उत्पत्ति संबंधित लोककथा, दंतकथा आदि मौखिक इतिहासों को नई पीढ़ी को बताते हैं अपने विभिन्न त्योहारों की परंपरा और रीति-रिवाजों के पीछे का उद्देश्य एवं कारण को भी विभिन्न प्राचीन साक्ष्य देते हुए बताए जाते हैं अर्थात् बड़े बुजुर्ग अपने समुदाय की संस्कृति के वाहक होते हैं जो अपने बोली भाषा एवं इतिहास के विभिन्न घटनाओं से नई पीढ़ी को अवश्य अवगत कराते है।

● **संस्कृति के संरक्षक** - छत्तीसगढ़ के पांडव जनजाति में देखा गया है कि उनके बड़े बुजुर्ग विभिन्न जानकारीयों को स्मृति में रखते हैं पंडित जनजाति के एक बुजुर्ग ने उसे समुदाय के साथ-साथ बाहरी दुनिया के साथ संबंध के अनुभव एवं ज्ञान को विभिन्न अवसरों जैसे विवाह मृत्यु जन्मोत्सव आदि के समय नई पीढ़ी को बताते हैं कि यह परंपरा हम किस लिए कर रहे हैं जैसे **उड़ाओ जनजाति में** सरहुल नित्य के समय साल वृक्ष में नया फूल आने पर नित्य किया जाता है इस तरह वह लोग जीवन के अनेक घटनाओं विधि विधियों को नई पीढ़ी तक पहुंचाया जाता है विवाह के नियमों नई युवकृतियों को शामिल किया जाता है ताकि वह अपने पैतृक संस्कृति और परंपरा को सीख सके।

● **जंगल की रक्षक** - छत्तीसगढ़ के अचानकमार के जंगलों में बैगा जनजाति पर सर्वेक्षण के समय एक शाम हम दो लोग लगभग सात बजे जंगली क्षेत्र में राष्ट्रीय राजमार्ग सायकल से गुजर रहे थे और हमारे पास एक टॉर्च था रास्ते से गुजरते समय हम जंगली पशु बाघ के बिल्कुल बाजू से निकले क्योंकि हमें जानकारी नहीं थी कि सामने कोई जंगली पशु हो सकता है आगे जाने पर मंजुरहा गांव के बैगा जनजाति के लोगों ने बताया कि इस रास्ते पर सदैव कोई न कोई जंगली जानवर रहते हैं और आज आप लोग बाघ से इसलिए बच गए क्योंकि बाघ कुछ खाने की इच्छा में नहीं था अन्यथा आज आप दोनों बिल्कुल नहीं बच पाते, जनजातियों की संस्कृति जंगल और



पेड़ों से संबंधित है उनके जीविकोपार्जन का साधन होने के साथ-साथ पेड़ों जंगलों पर उनकी धार्मिक आस्था होती है बहुत से पेड़ों की वह पूजा करते हैं जैसे साल वृक्ष नीम पीपल बरगद आदि आदिवासी एवं वनों का संबंध बहुत से दृष्टिकोण से महत्वपूर्ण है इसीलिए वह जंगलों के रक्षक कहे जाते हैं जंगलों के इस महत्व के प्रति नई पीढ़ी को शिक्षित किया जाता है और बच्चे और युवा स्वयं बड़ों को देखकर सीखते भी है जैसे उड़ीसा राज्य में नियमगिरी पहाड़ी पर खनन कार्य के विरोध में किया गया जिसमें उसे जनजातीय क्षेत्र के डोंगरिया कोंध जनजाति की महिला पुरुष बच्चे युवा बुजुर्ग सभी लगभग 9000 से अधिक लोग उपस्थित होकर प्रदर्शन किए थे और नियमगिरी क्षेत्र के प्राकृतिक संसाधनों की संरक्षण में जनजातियों के द्वारा विशेष भूमिका निभाई गई थी इससे मनुष्य में जंगल, पेड़ पौधों के प्रति सम्मान एवं उसकी सुरक्षा की भावना प्रकट होती है, जिसकी प्रेरणा अपने से पहले वाली पीढ़ियों से मिलता है।

● **संस्कृति व राष्ट्रीय संस्कार** - बड़े बुजुर्गों को अपने समाज व समुदाय के संबंध में महत्वपूर्ण जानकारीयां होती हैं, जो मौखिक इतिहास के रूप में नई पीढ़ी को प्राप्त होती है अनेक लोककथा, मिथक आदि उनके संस्कृति के धरोहर होते हैं जो युवाओं को विरासत में प्राप्त होती है इसी तरह देश की राष्ट्रीय एवं अंतरराष्ट्रीय महत्वपूर्ण घटनाओं का इतिहास भी बड़े बुजुर्गों के द्वारा अधिक रुचि के साथ बताए जाते हैं जैसे जब मैं स्वयं स्कूल में विद्यार्थी था तो हमारे बड़े पिताजी स्वतंत्रता दिवस और गणतंत्र दिवस के पहले दिन ही टेलर के यहां जाकर हमारे लिए सुंदर तिरंगा झंडा तैयार करके लाते थे और हम उसे पकड़ कर सुबह स्कूल जाते थे और प्रभात रैली में निकलते थे उस समय मैं किशोरावस्था में था और इससे मेरे विचारों में देश की गरिमा शामिल हुई, तिरंगा झंडा का महत्व और देशभक्ति की शिक्षा व्यावहारिक रूप से प्राप्त हुई। इस तरह अंतर्पीढ़ी बंधन के द्वारा ही हमें राष्ट्रीय संस्कार भी प्राप्त होते हैं और राष्ट्र प्रेम की भावना जागृत होती है।

● **शमन, वैद्य, बैगा, गुनिया-** जनजाति संस्कृति में शमन, वैद्य, बैगा और गुनिया का विशेष स्थान होता है इन्हें पारंपरिक

चिकित्सा पद्धति की जानकारी होती है जिसे समय के साथ साथ युवा वर्ग भी ग्रहण करते हैं और भविष्य में उस बुजुर्ग जानकार व्यक्ति का स्थान लेते हैं उनकी भूमिका समुदाय में महत्वपूर्ण होती है और जनजाति संस्कृति में उनकी मान्यता भी है पारंपरिक चिकित्सा पद्धति के अंतर्गत उन्हें बहुत से रोगों के उपचार की जानकारी होती है, कृषक एवं जनजाति क्षेत्रों में दूर-दूर से पहुंच कर लोग स्वास्थ्य लाभ प्राप्त करते हैं जिसमें वह उपचार के लिए जंगलों के पेड़, पौधे, तना, फल, फूल, कंदमूल, मिट्टी आदि का उपयोग करते हैं जिसे उपयोग के अनुसार सुखाकर या तैयार करके रखा जाता है और उपचार के समय उपयोग किया जाता है।

● **प्राकृतिक ज्ञान के जीवित ग्रंथ-** वास्तव में बड़े बुजुर्ग प्राकृतिक ज्ञान के जीवित ग्रंथ होते हैं जिसके अनेक उदाहरण मानव समुदायों में देखा जाता है जैसे पहले प्रसव कार्य में बुजुर्ग महिलाएं भाग लेती थी बैगा जनजाति के जंगलों के बीच के गांवों में प्रसव के दौरान एक बुजुर्ग महिला को बुलाया जाता है जो प्रसव कार्य संबंधी विशेष जानकार होते हैं उनके द्वारा प्रसव कार्य सफलतापूर्वक कराया जाता है ऐसे ही बैगा जनजाति के शमन, गुनिया, वैद्य आदि जो पारंपरिक चिकित्सा के जानकार होते हैं वे खांसी, सर्दी, चोट आदि विभिन्न रोगों के उपचार में जंगलों से प्राप्त वस्तुओं का उपयोग सफलतापूर्वक करते हैं। इसी तरह कृषक एवं जनजाति समाजों में हर गांवों में कोई ना कोई महिला या पुरुष ऐसे होते हैं जो स्थानीय पारंपरिक चिकित्सा के जानकार होते ही हैं और उनके क्रियाकलापों को देखकर युवा पीढ़ी भी उनके कार्यों को सिखाते हैं और निश्चित तौर पर सांस्कृतिक परंपराओं और विश्वासों के द्वारा वह बहुत से शारीरिक, प्राकृतिक और सामाजिक समस्याओं आदि के समाधान कर लेते हैं।

● **कला शिल्प-** विभिन्न मानव समुदायों में कला एवं शिल्प में रुचि होती है जिससे यह परंपरा बड़े बुजुर्गों से उस समुदाय के युवा पीढ़ी की ओर आगे बढ़ती है और कला एवं शिल्प के क्षेत्र में समुदाय की पहचान बढ़ाते हैं और प्रसिद्ध हस्तक्षेप कल चित्रकार शिल्पकार आदि के रूप में चिन्हाकित किए

जाते हैं **धातु कल लहसुन कास्ट शिल्प बस शिल्प** आदि जनजाति संस्कृति की विशेष पहचान है बस्तर कास्ट सिर्फ गढ़वा कला एवं ढोकला कल विश्व प्रसिद्ध है इसी तरह चित्रकला में भी जनजाति संस्कृति के द्वारा विशेष योगदान देखे जाते हैं वह स्थानीय परंपरा एवं संस्कृति के अनुसार अनेक रंगों से सुंदर चित्रकारी करते हैं, जिससे उस समुदाय की नई पीढ़ी को प्रेरणा मिलती है।

● **सारांश** - अंतरपीढ़ी का अर्थात दो या दो से अधिक पीढ़ियों के बीच विचारों, परंपराओं, संस्कृति तथा स्थिति का आदान-प्रदान अंतर पीढ़ी का संबंध के द्वारा होता है अपनी पीढ़ी के द्वारा आने वाली नई पीढ़ी को अपनी संस्कृति इतिहास तथा स्थिति प्रदान करना नैतिक कर्तव्य है इस आदान-प्रदान के द्वारा ही मनुष्य जन्म से लेकर मृत्यु तक कुछ ना कुछ सिखाते रहता है सीखने की प्रक्रिया पूरे जीवन भर जारी रहता है परंतु किशोरावस्था से लेकर युवावस्था तक परिवार शिक्षा पास पड़ोस वातावरण आदि के द्वारा सीखा हुआ व्यवहार स्वयं के जीवन को प्रभावित करने के साथ-साथ देश दुनिया समाज पर्यावरण को भी प्रभावित करता है यदि बच्चे को बचपन से नैतिक शिक्षा सही और गलत की समझ प्राप्त हुआ है तब अवश्य इसका भविष्य देश समाज दुनिया और पर्यावरण के लिए लाभदायक होगा क्योंकि वह अपने कार्यों के द्वारा सामाजिक आर्थिक विकास में योगदान देगा क्योंकि सामाजिक आर्थिक स्थिति पर ही अन्य तमाम विकास जुड़े हुए हैं जैसे सांस्कृतिक विकास न्यायिक विकास पर्यावरणीय विकास आदि यहां सामाजिक विकास से तात्पर्य है शिक्षा स्वास्थ्य जीवन प्रत्याशा को पोषण मानसिक विकास वैश्विक समझ आदि तथा आर्थिक विकास से तात्पर्य है जीवन स्तर को ठीक रखने के लिए नियोजित आई का होना जिस व्यक्ति अपने परिवार के सभी आवश्यकताओं की पूर्ति करते हुए वर्तमान स्थिति के अनुसार परिवार का भरण पोषण शिक्षा स्वास्थ्य सुविधा तकनीकी संचार आदि की पूर्ति कर सके परंतु यदि बच्चे को सही समय पर सही शिक्षा ना मिले तो जीवन की राह कुछ कठिन हो जाती है और भविष्य नकारात्मक दिशा में भटक जाता है उपरोक्त कर्म से अपनी पीढ़ी के द्वारा आने वाली पीढ़ी

में नैतिकता का संचार करना सही गलत की समझ विकसित करना आवश्यक है अंतर पीढ़ी का संबंध अलग-अलग पीढ़ियों के लोगों के बीच का संबंध है जिसमें विभिन्न नातेदार सम्मिलित होते हैं मुख्य रूप से सबसे पहले अंतर पीढ़ीगत संबंध नातेदारों से होता है जिसमें रक्त संबंधों जैसे माता-पिता दादा दादी नाना नानी मामा मामी चाचा चाचा आदि इनके द्वारा बच्चे उनके अनुभवों को प्राप्त करते हैं और वस्तुओं के नाम व भाषा व्यवहार, शब्द ज्ञान में वृद्धि करते हैं इसके बाद बच्चे जब घर से बाहर निकलने लगते हैं तब उनका संबंध पास पड़ोस के लोगों से होती है और वह सबसे पहले पास पड़ोस के बच्चों से मिलते हैं और वह बच्चों से खेलों के द्वारा नए-नए शब्दों को सिखाते हैं नए शब्दों का उच्चारण करते हैं वस्तुओं का नाम से परिचित होते हैं इस तरह धीरे-धीरे बच्चों को मस्तिष्क में शब्दों का संग्रह होता जाता है बच्चे स्वाभाविक रूप से जिज्ञासु प्रवृत्ति के होते हैं जिसके कारण वह हार नहीं चीज को जानना चाहते हैं बचपन में बच्चों के द्वारा खिलौना तोड़ने को 80% केस में यही कारण है सीखने की इस प्रवृत्ति के कारण बच्चों की शिशु अवस्था से किशोरावस्था तक शब्द भंडार में वृद्धि होती जाती है जिसमें रिश्तेदारों का संबंधित वस्तुओं के नाम आदि सीखने हैं।

उपरोक्त प्रक्रिया अंतर्पीढ़ीगत बंधन के कारण ही सफल हो रहा है, संस्कृति एक पीढ़ी से दूसरी की ओर आगे बढ़ रही है इसलिए हमें अलग-अलग पीढ़ियों के बीच एक सामंजस्य बनाकर रखना अनिवार्य है।

● **निष्कर्ष** - एक पीढ़ी के द्वारा अपनी संस्कृति, शिक्षा और पर्यावरण के द्वारा अर्जित ज्ञान को आने वाली पीढ़ी को प्रदान करने की परंपरा प्राचीन काल से चली आ रही है, इस क्रम में कुछ परिवर्तन अवश्य आए हैं परन्तु संस्कृति को हस्तांतरण करना मानव समुदाय की प्रमुख विशेषता है। इसलिए अंतर्पीढ़ीगत बंधन का महत्व सम्पूर्ण मानव समुदाय में है।

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बैगा जनजाति की पारंपरिक बेवर खेती



गोपी कृष्ण सोनी शिक्षक

ग्राम- नेउर तहसील पंडरिया, जिला- कबिरधाम



प्रस्तवना: बैगाओ की प्राचीन कृषि पद्धति बेवर ही है जो आदिम जाति से चली आ रही हैं, इसमें हल नहीं चलाया जाता है। बैगा खेती नहीं करते थे शिकार ओर जंगल से गैर काष्ठ वनोपज एकत्र करना उनकी आजीविका के प्रमुख साधन थे कई लोग ऐसा भी मानते थे। वे घुमन्तु जनजाति है लेकिन ऐसा नहीं। प्रकृति के साथ संतुलन बनाकर खेती कैसे की जाती हैं, बैगा लोग भली- भांति जानते थे। कौन सा बीज अच्छा है, किस बीज से उत्पादन अच्छा होगा, बैगा अच्छी तरह से जानते हैं। इसीलिए इस क्षेत्र के गैर बैगा किसान आज भी बीज बोने से पहले बीज की पूजा (बिदरी पूजा) के लिए बैगा से पूजा कराना आवश्यक समझते हैं। बैगा आदिवासी प्राचीन काल से खेती करते आ रहे हैं परंतु उनका खेती

करने का ढंग भारत के किसानों से भिन्न हैं। ये लोग तीन प्रकार की खेती करते थे। अलग -अलग जमीनों में खेती के तरीके भी अलग अलग थे क्योंकि बैगा प्राचीन काल से घने जंगलों, पहाड़ों में रहते रहे हैं, इसलिए उनकी खेती का आधार भी जंगल रहा है।

अनुष्ठान : बाहपानी के सुकलाल बासाटोला मोहन बैगा इन लोग बताते हैं, कि बेवर एक परंपरा है। इसीलिए बेवर करने से पहले बैगा विधि -विधान से धरती माता और सारे देवी - देवताओं को कुछ न कुछ भेंट चढ़ावा देते हैं, ताकि फसल ठीक हो और उसे कही से भी कोई नुकसान न पहुंचे इस विधि में बैगाओ

की पूजा स्थान यानी गढ़ में किए जाते है। जंगल के पहाड़ों में होता है। डोंगर जंगल में है। वहाँ पर बैगा हर तीन साल में एक बार जाकर दशहरे (इन लोग का नाच) के मौके पर कुछ परम्पराओं का अनुसरण कर बेवर खेती शुरू करते हैं। धरती माँ के लिए सुअर की बलि देते हैं। नांगवंशी देव के लिए लाल मुर्गी और बघेसुर (बाघ) के लिए कर्मा मुर्गा (जिसका पंख सफेद) खुरपार यानी (वन विभाग का कम्पार्ट मेंट) से फसल को बचाने के लिए मुर्गा

की बाली दी जाती है। फिर नारियल फोड़कर महारानी के लिए आटा, दूध, घि डालकर भंडारा किया जाता है। इसके बाद एक बोतल महुआ की शराब धरती माता, चांद-सूरज, ठाकुर - ठकुराइन को देते हैं, ताकि जंगल में कोई परेशानी न हो उसके बाद करमा गाते प्रसाद खाकर अपने अपने घर चले जाते हैं। घर के कोठी (अनाज रखने) उसमें भी चढ़ावा देते है।



कवर्धा और मध्यप्रदेश के विशेष पिछड़ी जनजातीय बैगा जो पारंपरिक खेती के तौर तरीके और उस खेती में उपयोग किए जाने वाले बीजों के बारे में विशेष ज्ञान है। मैकल पहाड़ी में रहने वाले बैगा आदिम जनजाति समुदाय के लोगों की बिना हल (नागर)के खेती करने की अदभुत परंपरा थी जो विशुद्ध रूप से प्राकृतिक एवं जैविक थी। बैगा आदिवासी अपनी भाषा में इस प्रणाली को बेवर कहते हैं। इस खेती में वे अनेक किस्म के बीजों को एक साथ मिलाकर बोते है। इस प्रकार की जैविक खेती करने की परम्परा के कारण इस क्षेत्र में बैगा जनजाति की एक विशिष्ट पहचान है। बेवर खेती में गेहूं और चावल (धान) को छोड़ कर बाकी सभी अनाज , दालें सब्जियां आदि बोए जाते हैं। अनाज में कई किस्म के अनाज होते हैं। मिलेट परिवार के सभी अनाजों को एक ही खेत में मिला कर बोया जाता है। मिलेट अंग्रेजी शब्द है। इसका कोई ठीक - ठाक हिंदी शब्द अभी तक नहीं मिला है। बोलचाल में इसे मोटा अनाज कहते हैं। कोदो, कुटकी, सावा, मंडिया, सलाहार, कांग आदि को

मिलेट यानी मोटा अनाज बोला जाता है। चावल और गेहूं की तुलना में इन अनाजों के पोषक तत्व और आकार को देखा जाए तो किसी भी नजरिए से मोटा अनाज कहना उचित नहीं लगता है। कोदो, कुटकी, सावा, सलहार आदि अनाज चावल और गेहूं से कई गुना छोटे और बारीक होते हैं।



बैगा आदिवासी सभी प्रकार के मिलेट या मोटा अनाज के चावल को कोदई कहते हैं। इसीलिए कोदो कुटकी सावा मंडिया कांग सलहार आदि को हिंदी में मोटा अनाज कहते के बजाए कोदनन बोला जाना अधिक उचित लगता है। बैगाओ की प्राचीन कृषि पद्धति = पहले समय में बैगा आदिवासी खेती नहीं करते थे, शिकार ओर जंगल से गैर काष्ठ वनोपज एकत्र करना आजीविका के प्रमुख रूप से साधन थे। कई लोग ऐसा भी मानते हैं। कि बैगा आदिवासी एक घुमंतू जाति है परन्तु ऐसा नहीं है। प्रकृति के साथ संतुलन बनाकर खेती कैसी की जाती है, बैगा लोग भली भांति जानते थे। कोन सा बीज अच्छा है, किस बीज से

उत्पादन अच्छा होगा, बैगा अच्छी तरह से जानते हैं। इसीलिए इस क्षेत्र के गैर बैगा किसान आज भी बीज बोने से पहले बीज की पूजा (बीदरी) के लिए बैगा से पूजा कराना आवश्यक समझते हैं। बैगा आदिवासी प्राचीन काल से खेती करते आ रहे हैं परन्तु उनका खेती करने का ढंग भारत के अन्य कृषकों से अलग है, ये लोग तीन प्रकार की खेती करते थे। अलग अलग जमीनों में खेती के तरीके भी अलग अलग थे। क्योंकि बैगा प्राचीन काल से घने जंगलों, पहाड़ों में रहते रहे हैं इसीलिए उनकी खेती का आधार भी जंगल ही रहा है।

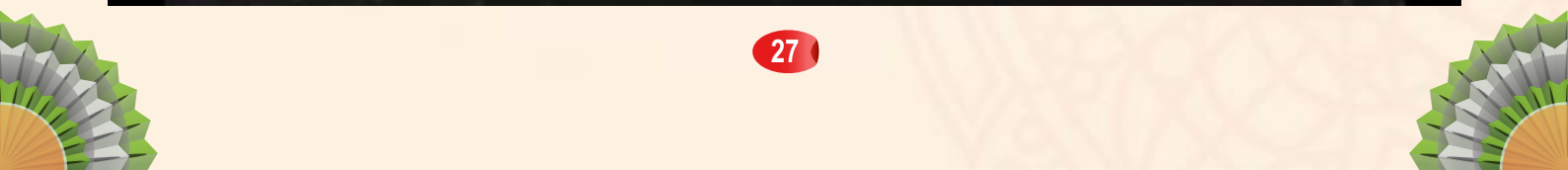
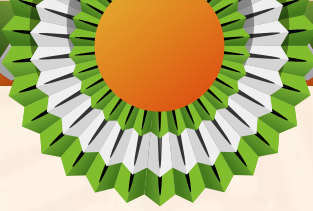


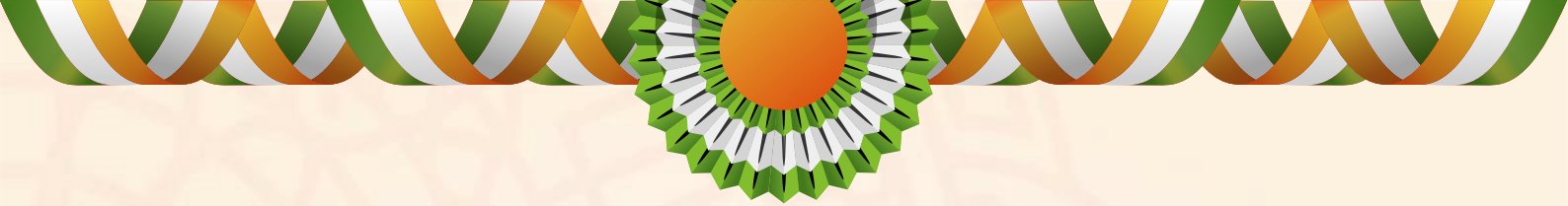
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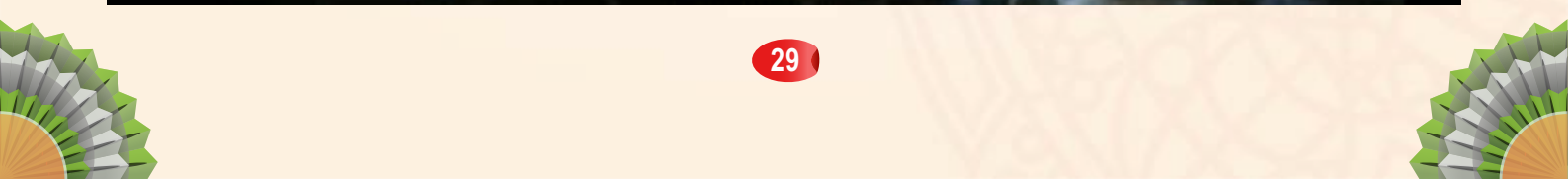


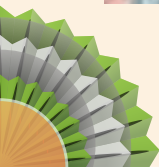
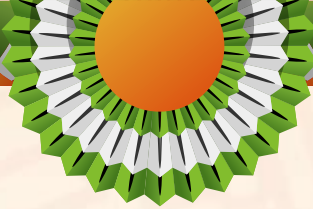
रागी मड़िया बेगा बोली











Rani Gaidinliu



Dr. Kavita A. Sharma

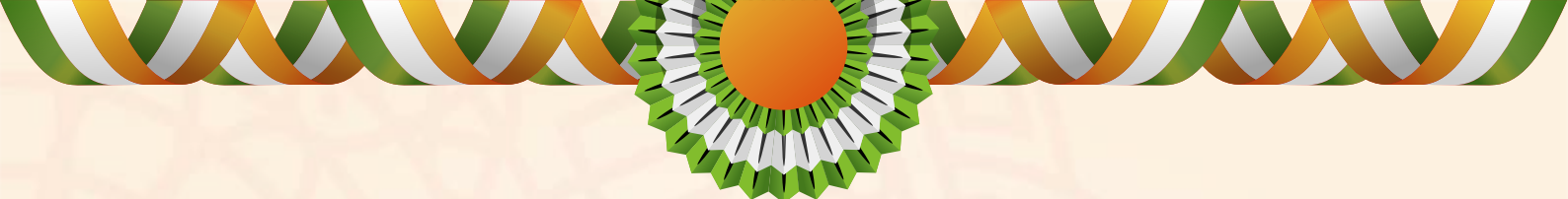
Rani Gaidinliu, called the “Rani of the Nagas” by Jawaharlal Nehru, belonged to the Rongmei clan of the Zeliangrong tribe in the Tamenglong district of western Manipur. She was born on January 26, 1915, in Nungkao or Longkao in the present-day Tousem subdivision of the Tamenglong District. She was the fifth of eight children, with five sisters and a younger brother named Marang. She had no

formal education because there were no educational facilities there at this time. She came under the influence of her cousin Haipur Jodonang at the age of ten. Jodonang, about ten years her senior, was, at the time, leading a socio-political movement called Heraka, which means pure. Ancestral Naga practices inspired it, although it sought to introduce several reforms to drive out superstition. Both traditionalists and Christian leaders opposed him. He was hanged by the British on 29th August, in Imphal, charged with the death of four Meitei traders in the Longkao or Nungkao village in the Tamenglong district of Manipur for violating social tribal norms. Later, it was found that Jodonang had no role in the crime. Jodonang’s movement gradually evolved into a political movement aimed at driving the British out of the region.



Rani Gaidinliu joined the freedom struggle at the age of 13 and eventually led a movement to drive out the colonial rulers from Manipur and Nagaland. She emerged as the natural spiritual and political heir of Jodonang after his death. The movement now took on an emotive appeal; a young girl standing up to the mighty British Empire. She did this through raising local issues, which were mainly four: (1)

payment of taxes, (2) use of labour for the war effort, (3) abuse of power, and (4) internal animosities against neighbouring tribes. She proposed to achieve her aims through practical social and economic reforms by reworking the indigenous tribal rituals. The movement appealed to people who were weighed down by famines, land loss, and ongoing ethnic tensions. Gaidinliu’s movement, on the other hand, promised prosperity. Many people joined her movement voluntarily and even donated to it. When Gaidinliu asked her Zeliangrong tribesmen to refuse to pay taxes, she drew inspiration from Mahatma Gandhi’s non-cooperation movement, although not to the extent of abjuring violence. “We are free people—the white man should not rule over us,” said Gaidinliu. The support of the majority of the



people posed a significant threat to colonial rule. The British launched a manhunt to capture Gaidinliu. After evading arrest for a while, she was arrested and tried. She was sentenced to life imprisonment at the age of 16.

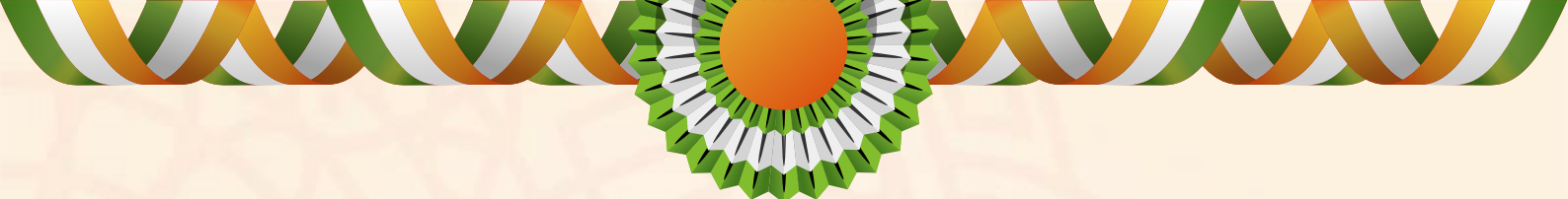
When Jawaharlal returned to India in 1936 after his wife Kamla's death, he heard about Rani Gaidinliu. This drew his attention to the North East. He visited Rani Gaidinliu in Shillong while she was imprisoned there and promised to work for her release. He wrote an article, "Gaidalla Ranee," which was first published in the All India Congress Committee's Newsletter in 1937. Later, it became a part of his essays, *The Unity of India: Selected Writings, 1937-1940* (Lindsay Drummond, 1941). Nehru said that a day would come when Ranee Gaidinliu would once again be free to roam the hills of Manipur and Nagaland. However, that day was long in coming.

Nehru's article caught the eye of Lady Nancy Astor, an American-born British politician who was the first woman to be seated as a Member of Parliament, serving from 1919 to 1945. In 1939, she took up Gaidinliu's case with Lt. Col. Anthony Muirhead, Parliamentary Under Secretary of India and Burma under Neville Chamberlain. She said that surely the time had come to release Gaidinliu, especially after Jadonang had already died. It might be better to adopt a reformist approach than permanent incarceration. The world was in turmoil at that time, and Muirhead was in no mood to allow tension to foment in the North East of India. Hence, he refused, prompting Nehru to remark that peace in Manipur and Assam had very insecure foundations, indeed, if it rested on a young girl in her twenties being kept in prison.

The British launched a manhunt for her. She evaded arrest, moving from village to village in the present states of Assam, Nagaland and Manipur.

The Third and Fourth Battalions of Assam Rifles were dispatched under the supervision of the Naga Hills Department Commissioner, J.P. Mills. Monetary awards were promised to those who gave information about the whereabouts of Gaidinliu that could lead to her capture. Ten-year tax breaks were promised to any village providing information about her whereabouts. Gaidinliu's forces engaged the Assam Rifles in conflicts in the North Cachar Hills on 16th February 1932 and in Hanjruma village on the 18th of March 1932. In October, Gaidinliu moved to Pulomi Village, where her followers were building a wooden fortress. While the fortress was under construction, an Assam Rifles contingent headed by Capt. MacDonald reached there on 17th October 1932 and made a surprise attack. Gaidinliu and her followers were arrested near Kenama Village, also known as Khonoma Village, in the North Cachar Hills, Nagaland. They offered no resistance. Interrogated at the Hanjrum post of the Assam Rifles, she denied any role in the armed conflict or the construction of the fort. In December 1932, Gaidinliu's followers from Leng and Bopungwemi village murdered a chowkidar at the Lakima Inspection Bungalow because they suspected him of being the informer who led to her arrest.

Gaidinliu was taken to Imphal. Her trial lasted for ten months, during which she was tried on the charge of murder and abetment to murder. She was sentenced to life imprisonment by the Political Agent's Court on the charge of abetment to murder. Most of her associates were executed or imprisoned. Gaidinliu was interred in various jails of Guwahati, Shillong, Aizawl and Tura. To many, she and Jadonang were inspirations that led them to refuse to pay taxes. However, the movement slowly died out after the arrest of the last followers of Gaidinliu, Dikao and Ramjo.



Gaidinliu was released from prison in 1946, following the formation of the interim government, at the order of Jawaharlal Nehru. Upon being freed, she continued to work for the upliftment of the people, all the while staying with her younger brother, Maran, in the Vamrup village of Tuensang. In 1957, she was permitted to return to her natal village, Langkao.

In 1953, Gaidinliu met Jawaharlal Nehru and conveyed the gratitude and goodwill of her people. Opposition to her continued throughout her life. She opposed the Naga National Council (NNC) and did not want her people to secede from India. Instead, her aspiration was for a separate Zeliangrong territory within India. Naga leaders also criticised her for integrating Zeliangrong into a single administrative unit. Furthermore, she was also opposed because she tried to revive the Heraka movement. The NNC considered Gaidinliu an obstacle to their movement. At the same time, the Baptist leaders stated that the revival of Heraka was anti-Christian, and if she persisted, she would face the consequences.

Gaidinliu went underground in 1960 and endured the hard life it entailed for six years in her old age. She wanted to defend the Heraka culture and strengthen her position. She emerged after an agreement with the Government of India to work for the betterment of the people through peaceful, democratic and non-violent means. She went to Kohima on January 20, 1966, and subsequently met the then Prime Minister, Lal Bahadur Shastri, in Delhi on February 21, 1966. She demanded the creation of a separate Zeliangrong Administration. On 24th September, 320 followers of Gaidinliu surrendered in Henima. Some of them were absorbed in the Nagaland Armed Police Force.

Rani Gaidinliu was awarded the Tamrapatra Freedom Fighter Award in 1972 and the Padma Bhushan in 1982. She received the Vivekananda

Seva Award in 1983 and the Birsa Munda Award posthumously. A stamp commemorating her was released in 1996. In August 2015, Prime Minister Modi and the Chief Ministers of Nagaland and Manipur together celebrated her birth centenary at Vigyan Bhawan, New Delhi. Vishwa Hindu Parishad and the Vanvsi Kalyan Ashram, both members of the Sangh Parivar, organised the programme. The Indian Coast Guard commissioned a Fast Patrol Vessel and named it ICGS Rani Gaidinliu. Thus, we see that governments across the ideological spectrum recognise her legacy.

Kavita A Sharma

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An eminent scholar, Dr. Kavita A. Sharma

The President of South Asian University, New Delhi from 2014-2019. She has taught at the Hindu College, Delhi University for about thirty-seven years out of which she has served as its Principal for ten years. She was the Director of India International Centre, New Delhi (2008-2014).

THE SILVER WORKFORCE:

A Comprehensive Analysis of the Pros and Cons of Senior Citizen Employment in India and its Impact on Longevity



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Sambalpur University, Odisha

Continued from previous edition

<https://www.sfe.org.in/pdf/PRARMBH%20News%20Letter%20Vol%2028%20July%202025.pdf>

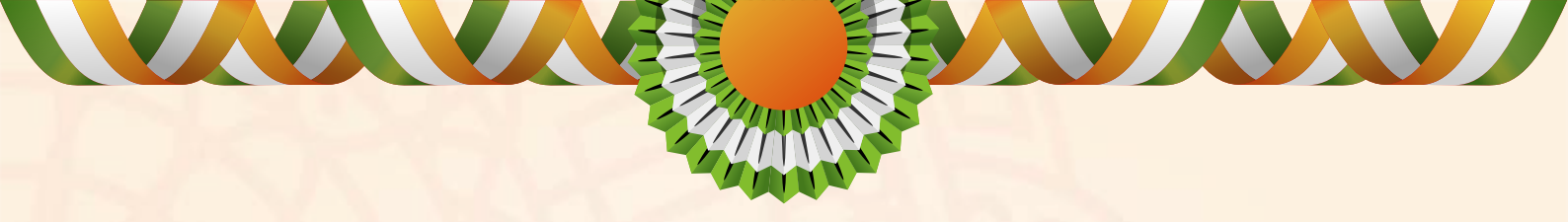
Employment of Senior Citizens and Longevity: The Nexus

The hypothesis that employment contributes to increased longevity among senior citizens is supported by a growing body of evidence, primarily through several interconnected mechanisms. Firstly, the "Use It or Lose It" principle is profoundly relevant; consistent mental and physical engagement through work helps maintain cognitive function, physical agility, and overall vitality. In contrast, disengagement and inactivity often accelerate decline. Secondly, employment directly contributes to reduced risk factors for chronic diseases. Financial security allows for better nutrition, access to quality healthcare, and generally healthier living conditions. Social engagement and a sense of purpose effectively combat depression and isolation, both of which are significant risk factors for various chronic diseases and premature mortality.

Thirdly, while some jobs can undoubtedly be

stressful, the financial stability and intrinsic sense of purpose derived from employment can significantly reduce chronic stress associated with financial insecurity, loneliness, and a lack of productive activity. Fourthly, the very act of being employed, including commuting to work, participating in workplace activities, and adhering to a daily routine, can subtly yet effectively promote a more active lifestyle compared to a purely sedentary retirement. Fifthly, employment, especially within the organized sector, often comes with direct access to healthcare benefits through employer-provided health insurance. Even without direct benefits, financial independence allows seniors to afford better healthcare services, medications, and regular check-ups, which are vital for maintaining health and extending life. Lastly, navigating the challenges and demands of a work environment can foster resilience, problem-solving skills, and adaptability, qualities that are not only beneficial for professional growth but also contribute significantly to overall well-being and a longer, healthier life.

It is crucial to acknowledge that while a strong correlation exists, establishing a simple,



unidirectional causality is complex. It is true that healthier seniors are generally more likely to seek and obtain employment. However, the active engagement, cognitive stimulation, and social interaction provided by employment appear to reinforce and enhance these initial advantages, thereby creating a virtuous cycle that actively contributes to sustained health and potentially increased longevity.

6. Recommendations and Way Forward for India :

To effectively harness the immense potential of the silver workforce and simultaneously mitigate the associated challenges, India needs a comprehensive and multi-pronged approach encompassing various stakeholders.

In terms of policy initiatives, the government should explore providing tangible incentives for employers, such as tax breaks or subsidies, to encourage them to actively recruit and retain senior citizens. There is an urgent need to promote and incentivize flexible work arrangements, including part-time work, telecommuting, job sharing, and project-based assignments, which are inherently more suitable for seniors who may have varying capacities or other commitments. Expanding and strengthening universal pension schemes and comprehensive healthcare coverage is paramount to providing a robust social safety net, allowing seniors to work by genuine choice rather than out of sheer financial compulsion. Furthermore, implementing and rigorously enforcing robust anti-ageism legislation in the workplace is crucial to protect senior citizens from discrimination during recruitment, promotion, and retention.

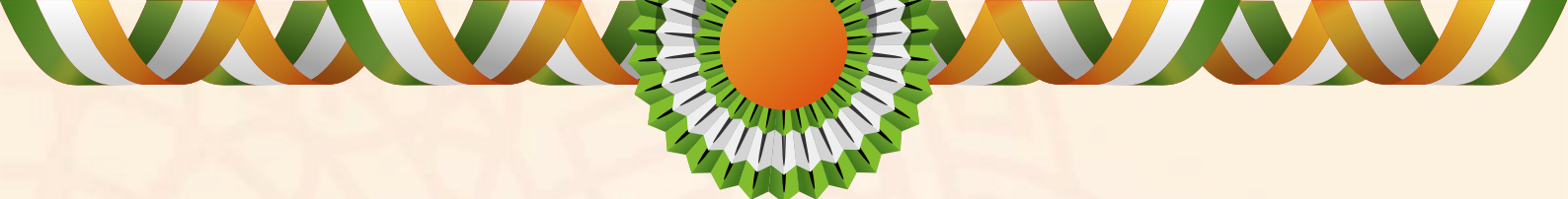
Regarding skill development and retraining, the establishment of dedicated government-sponsored programs for seniors is essential. These programs should specifically focus on digital literacy, new technologies, and crucial soft skills that

are highly relevant to current job markets. Employers should also be strongly encouraged to invest in reskilling and upskilling programs for their older workforce, recognizing the long-term value. Fostering a pervasive culture of lifelong learning is critical, making educational resources accessible, affordable, and appealing for individuals across all age groups.

Promoting age-friendly workplaces is another vital aspect. Companies should be encouraged to adopt ergonomic designs, utilize assistive technologies, and make necessary modifications to accommodate the specific physical needs of older workers, such as appropriate lighting and comfortable seating. Implementing comprehensive workplace wellness programs that specifically focus on senior health, stress management, and preventive care can significantly benefit the older workforce. Facilitating mentorship programs, including "reverse mentorship" where younger employees guide seniors on technology and older employees share their invaluable experience, can foster a mutually beneficial environment.

Crucially, a significant awareness and mindset shift is required across society. Public campaigns should be launched to vigorously challenge ageist stereotypes and vociferously highlight the immense value, experience, and contributions of senior workers. Showcasing success stories of active senior entrepreneurs and employees can inspire others and powerfully demonstrate the vast possibilities of continued engagement. Additionally, offering comprehensive pre-retirement counseling that covers financial planning, health management, and diverse options for continued engagement or second careers can empower seniors to make informed choices.

Finally, ensuring universal and affordable



healthcare access is non-negotiable. Improving access to affordable and quality healthcare services, particularly preventive care, for all seniors, irrespective of their employment status, is fundamental. A greater focus on occupational health services specifically tailored to the unique needs of older workers is also essential to ensure their well-being in the workplace.

7. Conclusion :

The employment of senior citizens in India is not merely an economic necessity for many individuals; it is also a powerful and effective tool for enhancing their overall well-being and, crucially, potentially extending their lives. While challenges such as ageism, skill gaps, and existing health considerations undeniably persist, the multifaceted benefits of financial independence, continuous cognitive stimulation, robust social engagement, and a sustained sense of purpose far outweigh these drawbacks. As India progresses and faces its unique demographic transition, recognizing and actively integrating its "silver workforce" into the

mainstream economy is not just a matter of social equity but also a strategic imperative for achieving sustainable development and nurturing a healthier, more vibrant, and productive aging population. By fostering an inclusive and comprehensively age-friendly ecosystem, India can truly leverage the invaluable experience, wisdom, and resilience of its senior citizens, thereby transforming what could be perceived as a demographic challenge into a significant and enduring demographic dividend.

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DIGITAL INDIA & SILVER GENERATION : Post-Retirement Nation Builders – Retired professionals contributing to society through teaching, mentoring, volunteering



Karthik Ponnusamy

“Age Is Just a Number” : Stories of Purpose Beyond Retirement

In my journey of working closely with senior citizens, one message that consistently shines through is this: “Age is just a number.”

While we often credit India’s rise on the global stage to the economic liberalization of 1991, it's important to recognize the people who made that transformation possible. The very professionals who tirelessly built India’s foundation across sectors are now the senior citizens among us. Today, many of them continue to contribute driven by purpose, passion, and an undying spirit of service.

For them, retirement simply means stepping away from a formal job, not from work or contribution. Whether continuing in the same field or switching to something new aligned with their interests, many seniors are staying active and giving back in inspiring ways.

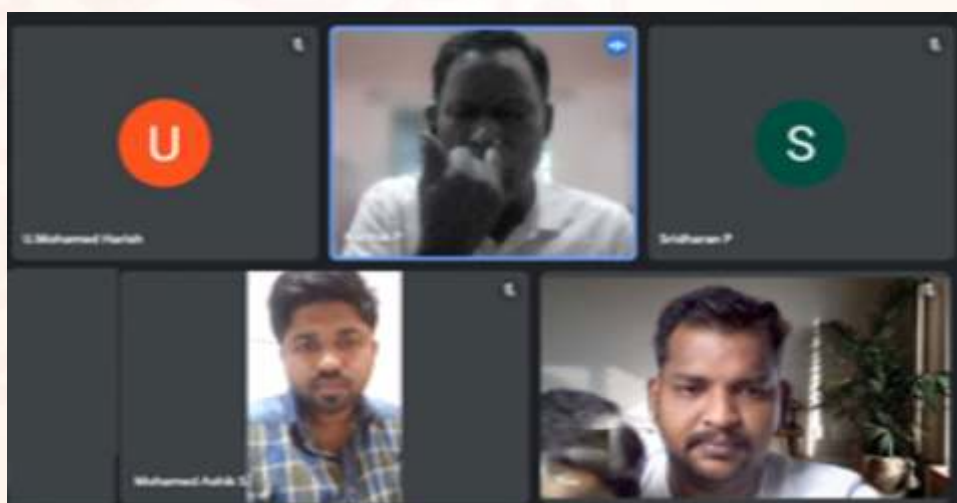
I have come across several such stories, and among them, sharing the contribution of two such individuals:

1. Mr. Prabhakar, a veteran in videography, retired from Doordarshan Chennai in 2006. He may be retired, but he’s far from done, always there to guide the next generation. He shares his expertise and insights from a time when technology was limited to today’s digital age. As our recent conversation ended, he smiled and said, “Karthik, let me know if there’s any assignment, I can still do it.” That spirit and eagerness to contribute are truly admirable.





2. Mr. Ponnusamy, retired from BSNL as a Divisional Engineer in 2010, chose a different path. Retirement didn't stop him, it only gave him more time to engage with the next generation. After decades of dedicated service, he embraced Yoga, not just as a personal practice but as a calling. He became a Yoga teacher, attending training sessions regularly to deepen his knowledge and taking regular sessions to the next generation. For him, age is no barrier to learning or teaching. His philosophy: "It's not about age, it's about mindset and the will to serve."



These stories are not exceptions. They are reminders of the incredible energy, wisdom, and drive that reside in our elders. Their ongoing contributions keep our communities vibrant and serve as a constant inspiration to the younger generation.

Conversations like these are powerful. They offer a rare window into a world that once was, and help us appreciate the journey of change from then to now. Despite the passing years, their hearts and minds

remain young, ever willing to contribute, ever eager to stay connected.

These are the moments that remind me why I value these interactions so much. Stay tuned for more such inspiring conversations and reflections!!!

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Company : HABiL

पद्यकाव्य



ज़िंदगी

कुछ कट गई है
कुछ और
भी कट जाएगी
ज़िंदगी रफ़ता रफ़ता यू हीं
गुज़र जाएगी
कुछ मुकम्मिल होते
ख़्वाब और कुछ
अधूरी हसरतें
अधूरी ही रह जायेंगी
ज़िंदगी रफ़ता रफ़ता
यू हीं गुज़र जाएगी
कुछ पुरानी यादे
वो मुलाक़ातें
कुछ अनकही बाते
वो क़िस्से कहानी
सब छूट जाएंगे
ज़िंदगी रफ़ता रफ़ता
यू हीं गुज़र जाएगी
शाम हो चली
रात अब आयेगी
ज़िंदगी रफ़ता रफ़ता
यू हीं गुज़र जाएगी

सोमेन्द्र शंकर तिवारी

भू० पू० सहायक महा प्रबंधक
राष्ट्रीयकृत बैंक

याद

तनहा राते
बीती बाते
ज़हन में रहती
वो मुलाक़ातें
सूना आंगन
भीगा सावन
बिन तेरे
कटती बरसाते
सीली सीली याद तुम्हारी
गीला कर देती हैं आँखें
भुला न पाऊंगा मैं तुमको
जब तक चलती रहेगी सांसे।।

सोमेन्द्र शंकर तिवारी

एक परिचय

14 अक्टूबर, 1959 को मुंबई में जन्मा, मेरे पिता स्व. कृपा शंकर तिवारी, तब वहीं आकाशवाणी से संबद्ध थे कालांतर में उनके प्रयाग स्थान्तरित होने के कारण परिवार वहीं बस गया। मेरी शिक्षा - दीक्षा भी इसी सांस्कृतिक नगरी में हुई।

1980 में इलाहाबाद विश्वविद्यालय के वाणिज्य संकाय से प्रथम श्रेणी में स्नातकोत्तर उपाधि प्राप्त कर एक राष्ट्रीयकृत बैंक की सेवा करने का अनुभव प्राप्त हुआ और 2019 में सहायक महा प्रबंधक के पद से सेवानिवृत्त हुआ। बैंकिंग क्षेत्र के विभिन्न क्षेत्रों, नगरों में कार्यरत रहते हुए समाज के सभी समुदायों, वर्ग, जाति और धर्म के व्यक्तियों से जुड़ने का अवसर प्राप्त हुआ।

पीड़ित, अति पीड़ित और वंचितों की वित्तीय समस्याओं, चुनौतियों और पीड़ा को समझने और समाधान करने का माध्यम बना। 2013 में मेरी प्रतिनियुक्ति ओएसडी के पद पर वित्तीय सेवा विभाग, वित्त मंत्रालय, (भारत सरकार) नई दिल्ली के सतर्कता विभाग में हुई।

तदुपरांत दिसम्बर 2015 में इंड्रगस्ट्रक्चर विभाग में स्थानांतरण हुआ यह एक महत्वपूर्ण विभाग जो वित्तीय सेवाओं के विकास, नियमन और देश की आर्थिक वृद्धि और विकास में योगदान से संबंधित है।

यहीं से 2019 में सेवानिवृत्त हुआ एवं पुनः मेरी नियुक्ति ओएसडी के पद पर इसी विभाग में हुई परंतु कोरोना काल की दस्तक होने पर मैंने स्वयं को इस से अलग कर पूर्णतः कार्य मुक्त कर लिया।

कला, संगीत और साहित्य के पारिवारिक पृष्ठभूमि के कारण युवा अवस्था से ही आकाशवाणी, लेखन, पठन पाठन आदि से जुड़ा हुआ हूँ और संबंधित सामाजिक संस्थानों से संबद्ध हूँ। समय-समय पर लेखनी गतिशील होती है और कविता के रूप में जन्म लेती है। अभी संग्रह किताब के रूप में प्रकाशित नहीं हुआ है उन्ही संकलनों से दो कविताएँ आप से साझा कर रहा हूँ।

Elderly Siblings Sweetness of Relationships Even in this Stage of Life

Ms. Savita More

Director at Shanaya Security Systems India Pvt. Ltd. and
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The relationship between a brother and a sister is special – it is neither broken by fights nor erased by distance. Time may move forward, but the foundation of this relationship is those sweet memories of childhood which keep touching the heart throughout life. No matter how old you are, this relationship always remains fresh, and its importance increases even more in old age.

A journey together from childhood to old age :

The brother or sister with whom we built mud houses, competed to go to school, and fought for the TV remote in childhood - when they stand with us in old age, that companionship becomes the most valuable asset of life. In the hustle and bustle of youth, we often forget these relationships for a while, but as age increases and the last stage of life comes closer, we start understanding their importance deeply.

Relationships become a support in loneliness :

Old life is often filled with loneliness, physical exhaustion, and mental emptiness. Children get busy with their responsibilities, and spouses are either not there or are struggling with their own health problems. In such a situation, the relationship of brother and sister comes forward as an emotional support. A phone call, sending old photos, or meeting on festivals - these small things give deep

peace to the heart.

Rakshabandhan: Not just a Rakhi, an emotional bond

Festivals like Rakshabandhan are not just a ritual for the elderly siblings, but become a celebration of emotions. The sister tying the rakhi with trembling hands and the bright smile hidden behind the wrinkles make us realize that these relationships are beyond age. When the elderly brother silently brings sweets for the sister or when the sister knits a sweater for the brother, that affection is not bound by words but by emotions.

It is important to keep relationships alive :

Today, when social media has connected the whole world, the warmth of old relationships is still necessary to bridge the distance between hearts. If the elderly siblings stay in regular contact with each other, make video calls, take care of each other's needs - then it is not only beneficial for their mental health, but also makes them realize that they are equally important and deserving of love even today.

In the end...

At this last turn of life when there is no strength to run, a companion who walks with you is the biggest wealth. The companionship of a brother and sister is like a shadow that gives peace and closeness in every situation. Because some relationships do not grow old with time, they remain closest to the heart throughout life...

Ms. Savita More is Director at Shanaya Security Systems India Pvt. Ltd. and Partner at S K Enterprises Vadodar

IMPORTANT DAYS IN AUGUST MONTH

Ms. Swayam Siddha Dash



- **06 August – Hiroshima Day :**

This day is celebrated in memory of the tragic incident of dropping the atomic bomb on Hiroshima city of Japan by the US in 1945. It is celebrated as a symbol of peace, war protest and warning of humanity.

- **07 August – National Handloom Day :**

On this day, the contribution of the traditional handloom art and weavers of the country is honored. Its purpose is to promote 'Make in India' and empower rural employment.

- **09 August – Revolution Day / Quit India Movement Day :**

On this day in 1942, Mahatma Gandhi started the "Quit India Movement". This day is remembered as a major turning point in the freedom struggle.

- **09 August – International Day of the World's Indigenous Peoples :**

This day is dedicated towards preserving the rights, culture and existence of the tribal communities of the world. It is an important day declared by the United Nations.

- **12 August – International Youth Day :**

The purpose of this day is to recognize the participation of youth and their contribution. It inspires them to give leadership in education, employment and society.

- **13 August – Organ Donation Day (Organ Donation Day - India) :**

On this day people are made aware about organ donation. Organ donation can save many lives and is considered the greatest service to humanity.

- **15 August – Independence Day (India) :**

India got independence from British rule on 15 August 1947. This day is a day to remember patriotism, pride and sacrifice, when the national flag is hoisted and cultural programs are held.

- **19 August – World Humanitarian Day (World Humanitarian Day) :**

This day is dedicated to those who sacrifice their lives in the service of humanity. People involved in relief work in disaster and war are honored.

- **23 August – Chandrayaan-3 Day :**

On this day in 2023, India's Chandrayaan-3 successfully landed on the surface of the Moon. It symbolizes the historic achievement of India's space sector.

- **29 August – National Sports Day (National Sports Day - India) :**

It is celebrated on the birth anniversary of hockey wizard Major Dhyan Chand. On this day, the importance of sports in the country is explained and players are honored.

SFE ACTIVITIES

**Round
Table
Discussion**

**Traditional Healer Practices
Among PVTGS
Facts & Possibilities II
In Panel**





**Professor
S Narayan****Dr.A.K.Pandey
Retd.IAS****Dr Rupendra Kavi****Dr. Basanta Kr.
Mohanta****Gopikrishna Soni**

**18th July 2025
FRIDAY | 6.00 pm
Live on You Tube
&
Facebook
Society for
Empowerment**

◆ A Programme documenting the culture of the Traditional Art & Practices of Tribal India.

◆ Tribal Art - Gond Art, Bhil Art, Warli Folk Art, Tanjore Paintings, Madhubani Painting, Saura Paintings, Pattachitra Painting, Kalamazethu Art, Khovar Art and Kavad or Kawad Art.

Initiative of Society for Empowerment, Resource Centre, Ashoka Learning Centre

PVTG PRAGATI SERIES IV – From Policy to Possibility

You Tube link for watching the webinar-
<https://www.youtube.com/watch?v=0t7ggGkbdic>

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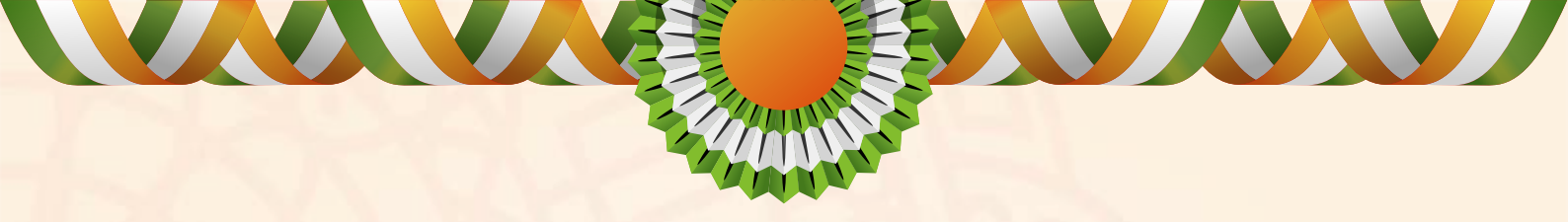
The dialogue served as a significant step toward recognizing and integrating traditional healing systems as vital components of health, identity, and sustainability in tribal communities. It aligns with the Government of India’s larger vision of bringing tribal knowledge systems into the mainstream, safeguarding intangible cultural heritage, and promoting holistic development among PVTGs.

The dialogue was inaugurated by Prof. S. Narayan, a renowned scholar in tribal policy. The event featured deliberations from a distinguished panel of field experts and senior scholars,

including:

- Dr. A. K. Pandey, Retired IAS and senior researcher on tribal development
- Mr. Gopikrishan Soni, expert in tribal ecological systems
- Dr. Basant Kumar Mohanta, eminent anthropologist
- Dr. Rupendra Kavi, Deputy Director, Tribal Research Institute, Government of Chhattisgarh – who served as the moderator and keynote speaker

In his keynote address, Dr. Kavi emphasized that traditional healers are not only community-based health practitioners but also custodians of cultural values, ecological knowledge, and spiritual well-being. He highlighted the urgent need for systematic documentation, formal recognition, and policy-level integration of these practices within national health and wellness



programs.

The dialogue featured ethnographic insights from Chhattisgarh, Jharkhand, Odisha, and Bihar, demonstrating how healing traditions are deeply embedded in the social and ecological life of PVTG communities.

In Chhattisgarh, which is home to PVTGs such as Baiga, Birhor, Bhunjia, and Abhujmaria:

- Artistic traditions like Dhokra metal casting, Ghotul murals, and tribal jewellery reflect both identity and spiritual symbolism.
- Rituals involving local deities such as Khudiya Rani and Goriya Deo express the sacred connection between health, nature, and spirituality.

In Jharkhand, tribes like Asur, Korwa, Birhor, and Munda:

- Maintain rich oral traditions through music, dance, and seasonal folklore, which preserve ecological and medicinal knowledge.
- Indigenous instruments and healing ceremonies function as emotional and environmental diagnostics, and serve as intergenerational learning platforms.

These cultural expressions are not only aesthetically significant but are integral to preventive and community-based healthcare systems in tribal belts.

The discussions strongly resonated with several of the Government of India's flagship tribal welfare initiatives, notably:

- PM-JANMAN (Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyan) – aiming for the integrated development of PVTGs, including healthcare, housing, education, and cultural dignity
- Aadi Karmayogi Abhiyan – focusing on the empowerment of 2 million tribal grassroots leaders by equipping them with governance tools aligned with traditional knowledge
- TRIFED and Tribal Research Institutes (TRIs) – supporting tribal enterprise, ethnographic research, and documentation of folk traditions

Speakers lauded the Government's renewed thrust on tribal museums, digital inclusion, and decentralized health systems, while emphasizing the need to formally integrate traditional healers and indigenous wellness practices within these frameworks.

Challenges Identified and Recommendations Offered

Participants highlighted several systemic gaps and emerging threats to the continuity of traditional healing systems:

- Marginalization of traditional healers in mainstream health programs
- Rapid erosion of indigenous knowledge due to displacement, modernization, and lack of documentation
- Limited commercial and policy recognition of tribal medicinal products and wellness practices

In response, the following strategic recommendations were proposed:

1. Establishment of a National Archive of Tribal Healing Practices in partnership with UNESCO India, the Ministry of Tribal Affairs, and academic institutions
2. Creation of Healing & Cultural Clusters in PVTG-dominated districts to promote community-based knowledge exchange
3. GI-tagging and branding of unique tribal artefacts such as Bastar Dhokra craft and Baiga tattoo traditions
4. Launch of Tribal Heritage Fellowships for traditional healers, oral historians, and folk artists
5. Inclusion of tribal symbols and ethics related to healing and ecology in school curricula and public health education programs

The dialogue concluded with a unified consensus that preserving traditional healing systems is not a nostalgic pursuit, but a strategic necessity for sustainable, inclusive development. These systems offer a wealth of low-cost, community-validated solutions to health, mental well-being,

Round Table Discussion on Traditional Healer Practices Among PVTGS Facts & Possibilities II, Convened by Society for Empowerment

By Bureau / July 21, 2025 / Categories: BUSINESS



**Traditional Healer Practices
Among PVTGS
Facts & Possibilities II
In Panel**





Dr. K.A. Paul
President



Dr. J.A. Pandey
President



Dr. Rajendra Kaur
President



Dr. Ravindra K. Sharma
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FRIDAY | 6.00 pm
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Society for
Empowerment**

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- Tribal Art: Good Art, Bad Art, Worst Art; Tribal Art: Toppers Paintings, Meditative Painting, Sacred Paintings, Performative Painting, Relationship Art, Minor Art and Rural or Rural Art.

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Round Table Discussion on Traditional Healer Practices Among PVTGS Facts & Possibilities II, Convened by Society for Empowerment

By Bureau / July 21, 2025 / Categories: India



**Traditional Healer Practices
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PHOTO: MANOJ K. SHARMA / From Policy to Practice

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Round Table Discussion on Traditional Healer Practices Among PVTGS Facts & Possibilities II, Convened by Society for Empowerment

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Odisha, and Bihar, demonstrating how healing traditions are deeply embedded in the social and ecological life of PVTG communities. In Chhattisgarh, which is home to PVTGs such as Baiga, Bijhor, Bhunjia, and Abujmaria:

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PRG PROJECT SERIES II - from Policy to Possibilities

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कवर्धा-बेमेतरा 22-07-2025

रखे विचार • सोसायटी फॉर एम्पावरमेंट ने राष्ट्रीय ऑनलाइन नीति संवाद आयोजित किया पीवीटीजी समुदायों की चिकित्सा नीति में जगह मिले

भास्कर न्यूज़ | कवर्धा

विशेष रूप से कमजोर जनजातीय समूहों (पीवीटीजी) की पारंपरिक चिकित्सा पद्धतियों को नीति में शामिल करने की दिशा में एक अहम कदम उठाया गया। सोसायटी फॉर एम्पावरमेंट ने एक राष्ट्रीय ऑनलाइन नीति संवाद आयोजित किया। विषय था- पीवीटीजी में पारंपरिक उपचार पद्धति: तथ्य एवं संभावनाएँ। संवाद का उद्देश्य जनजातीय चिकित्सा ज्ञान का दस्तावेजीकरण, संरक्षण और नीति में समावेश करना रहा।

कार्यक्रम का उद्घाटन प्रख्यात मानवविज्ञानी और जनजातीय नीति विशेषज्ञ प्रोफेसर एस. नारायण ने किया। उन्होंने कहा कि पारंपरिक चिकित्सा पद्धति जनजातीय समुदायों की सांस्कृतिक आत्मनिर्भरता, प्रकृतिक संतुलन और लोक स्वास्थ्य का अविरोध संरक्षण है। इन्हें संरक्षित कर

नीति में शामिल करना जरूरी है। मुख्य मेक्ताओं में सेवानिवृत्त आईएएस डॉ. एके पांडे, जनजातीय परिस्थितिकी शोधकर्ता गोपिकृष्ण सोनी, वरिष्ठ मानवविज्ञानी डॉ. बसंत कुमर मोहंता और जनजातीय अनुसंधान संस्थान छग के उप निदेशक डॉ. रूपेंद्र कवि शामिल रहे।

तीन राज्यों के विशेषज्ञों ने विचार रखे: सोसायटी फॉर एम्पावरमेंट ने जनजातीय अधिकारों के प्रति अपनी प्रतिबद्धता दोहराई। संस्था ने सरकार और भागीदार संस्थाओं के सहयोग से ठोस कार्य करने की बात कही। संवाद में तीनों राज्यों के विशेषज्ञों ने अपने विचार रखे। कर्नाटक के औषधि ज्ञानकर्ता को प्रोत्साहित कर आगे बढ़ाने की योजना बनाई गई। सरकार तक ज्ञानकर्ता पहुंचाने की तैयारी भी की गई, ताकि इन समुदायों को मदद मिल सके। इस दौरान अन्य विषयों पर विचार विमर्श किया गया।

बैगा टैटू जनजातीय चिकित्सा से जुड़े हैं

कार्यक्रम में उप निदेशक डॉ. कवि ने बताया कि पारंपरिक चिकित्सक सामाजिक, धार्मिक और औषधीय भूमिका निभाते हैं। इन्हें राष्ट्रीय स्वास्थ्य मिशन और आवृष्ट मंत्रालय के माध्यम से नीति में शामिल किया जाना चाहिए। छत्तीसगढ़, झारखंड, ओडिशा और बिहार से प्राप्त अनुभवों में वह सामने आया कि टोकरा शिल्प, गोतुल चित्र, बैगा टैटू और आदिवासी अनुष्ठान जनजातीय चिकित्सा से गहराई से जुड़े हैं। इन परंपराओं में जल, वन, वन्यजीवों और देवी-देवताओं के साथ संतुलन की अवधारणा निहित है।

सरकारी योजनाओं से जुड़ी बातों पर चर्चा हुई

संवाद में भारत सरकार की योजनाओं से जुड़ी बातें भी सामने आईं। प्रधानमंत्री जन-जन अभियान, आदि कार्यशील अभियान, टुइफेड और जनजातीय अनुसंधान संस्थान (टीआरआई) की पहले इस दिशा में सहयोग मानी गई। प्रमुख स्थितिगतों में राष्ट्रीय पारंपरिक चिकित्सा अभिलेखागार की स्थापना, बेस्तर टोकरा और बैगा टैटू जैसी कलाओं की जीआई टैगिंग और ब्रांडिंग, पारंपरिक चिकित्सकों को जनजातीय विरासत पैलेशिप और स्कूली शिक्षा में जनजातीय प्रतीकों का समावेश शामिल रहा।

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NIAA rescue doomed child from Dhanbad Bhu station | Alka Tiwari hooomae 1st Chief Secretar



सोसाइटी फॉर एम्पावरमेंट पर उच्चस्तरीय राष्ट्रीय ऑनलाइन नीति संवाद का आयोजन

पत्रिका न्यूज नेटवर्क
patrika.com

नैज़र, भारत सरकार के समावेशी, सहभागी व सांस्कृतिक रूप से संवेदनशील विकास मॉडल के अनुरूप, सोसाइटी फॉर एम्पावरमेंट ने गत दिनों एक उच्चस्तरीय राष्ट्रीय ऑनलाइन नीति संवाद का आयोजन किया।

जिसका विषय "विशेष रूप से कमजोर जनजातीय समूहों में पारंपरिक उपचार पद्धतियाँ: तथ्य व संभावनाएँ"। यह संवाद जनजातीय पारंपरिक चिकित्सा पद्धतियों के दस्तावेजीकरण, मान्यता और नीति समावेशन पर केंद्रित था। प्रोफेसर एस नारायण प्रख्यात मानवविज्ञानी व जनजातीय नीति विशेषज्ञ ने नीति के स्तर पर पारंपरिक ज्ञान प्रणालियों को

स्थान देने की आवश्यकता को रेखांकित करते हुए कहा कि "पारंपरिक चिकित्सकीय पद्धतियाँ जनजातीय समुदायों की सांस्कृतिक आत्मनिर्भरता, प्राकृतिक संतुलन और लोक स्वास्थ्य का अद्वितीय संगम हैं। इनका संरक्षण व संस्थागत समावेश, भारत की नीति-योजना के लिए एक अनिवार्य आवश्यकता बन चुका है।" कार्यक्रम में प्रमुख विशेषज्ञ वक्ताओं में डॉ. एके पांडे सेवानिवृत्त आईएएस अधिकारी, पंडरिया ब्लॉक के सुदूर वनांचल नैज़र से गोपीकृष्ण सोनी, जनजातीय पारिस्थितिकी पर शोधकर्ता डॉ. बसंत कुमार मोहंता, वरिष्ठ मानवविज्ञानी डॉ. रूपेंद्र कवि, उप निदेशक जनजातीय अनुसंधान संस्थान, छत्तीसगढ़ सरकार शामिल रहे।

Society For Empowerment

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Mahatma Gandhi

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V. YOGA

Ms. Malti K. Dave-
Certified Yoga Teacher from
Patanjali University taking
yoga classes at Ahmedabad



Recognizing its universal appeal, on 11 December 2014, the United Nations proclaimed 21 June as the International Day of Yoga .

Yoga brings a spiritual prowess and is an important source of exercise and healthy activity For us it is a way to connect the body, mind and soul in a way that has existed for centuries. Considering the same, SFE has started its Yoga Centre in Ahmedabad where SFE run Yoga classes which is free to all.



YOGA CLASSES

RUN BY
SOCIETY FOR EMPOWERMENT- AHMEDABAD

PJ contact K K Dave - A1-104, Aakruti Elegance, Near Godrej Garden City, Tragad road,
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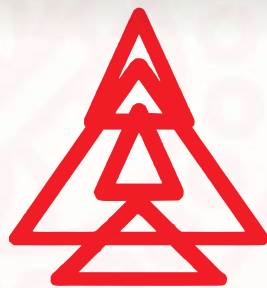
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