



An e –Magazine

# Krishaka Devo Bhava

Lets Farmer Be your God



कृषकदेवो भवः!

*Ramakrishna Mission Vivekananda Educational and Research Institute  
(RKMVERI)*

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*School of Agriculture and Rural Development*

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## About

*Krishaka Devo Bhava* (KDB) is an e-magazine, highlighting rural issues, published by Ramakrishna Mission Vivekananda Educational and Research Institute (RKMVERI), Ranchi Centre. The first issue of the e-magazine was published on the historic occasion of Swami Vivekananda's 150th birth anniversary celebration and during the international year, 2014, of family farming. Let us add the slogan *Krishaka Devo Bhava* to the traditional ancient exhortations and Swami Vivekananda's own exhortation of *Murkha Devo Bhava, Daridra Devo Bhava* and struggle to live up to this new exhortation in letter and spirit. This open access and free e-magazine accepts theoretical and conceptual articles as well as empirical and review papers in different areas of agriculture, rural and tribal issues. The magazine occasionally publishes special and contemporary issues that explore a single topic. It also publishes, research notes, creative writing, personal field experience, scholarly comments and reviews of books. Published in three issues per year, January, April and October, coincide with the birth anniversary of Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi, respectively.

## Foreword

On the occasion of Gandhi Jayanti, I feel delighted to introduce you with our e-magazine *Krishaka Devo Bhava* a tri-annual magazine being published by Ramakrishna Mission Vivekananda Educational and Research Institute (RKMVERI), Faculty of Agriculture, Rural and Tribal Development (ARTD) Ranchi campus.

Mohandas Karamchand Gandhi was born on 2nd October 1869 and was an Indian lawyer, anti-colonial nationalist and political ethicist who employed nonviolent resistance to lead the successful campaign for India's independence from British rule. This great social activist, who is popularly known as Gandhiji, was the pioneer of the rural development approach. Truth, nonviolence, Sarvodaya and Satyagraha are the four pillars of Gandhian thought of rural development.

Gandhiji recognized the necessity for integrated rural development and believed that education, health and vocation should be properly integrated. He highlighted the need for education and training, which he called '*Naitalim*' (New training) for rural reconstruction.

The Gandhian approach to rural development strives to reconstruct village republics that would be nonviolent, self-governed and self-sufficient as far as the basic necessities of ruralites are concerned. Apart from creating a new socioeconomic order, it endeavours to transform man; otherwise, the changes in the socioeconomic order will be short-lived. The Gandhian ideologies promote the integrated nature of development at the societal, community and personal levels.

Dated: 02. 10. 2022

In the service of God.

Swami Bhaveshananda

Administrative Head  
RKMEVRI, Ranchi

## **Information for Contributions**

Articles for scientific section should preferably be between 1000-3000 words. Scientific papers written in clear, concise and correct English will be considered for publication. Acceptance of articles is based on the content of the original data or interpretation of the material. The editors reserve the right to edit manuscripts to ensure conciseness, clarity and stylistic consistency.

Manuscript: An electronic version as a Microsoft Word Document is preferred. The manuscript should be typed in double-spacing. References should be arranged alphabetically. The reference list should include all articles cited in the text and tables. Manuscripts should be submitted to the Managing Editor(s), KDB, e-magazine through email: **[kdbranchi@gmail.com](mailto:kdbranchi@gmail.com)**.

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## **Gandhian Philosophy on Tribal Welfare**

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In today's Era, the study shows through various surveys that the attempt and value given upon the overall development of the tribal as their culture, their individuality identification and the richness of their language and tradition of their society is considerably contributed by our great leader, Gandhiji who fought as a warrior for the welfare and better future of the tribal folks. However, his contribution was for the upliftment of a discouraged nation from a state of non-violent rule to foreign rule till becoming a heroic fighter against exploitation and injustice towards tribal society.

The Gandhian Philosophical understanding was upon moral force who created an atmosphere of consciousness of the brutality and injustice on Tribals within their tribe. But his contribution and thinking was not only to end brutality but to empower people and come forward with new sets of ideas politically and economically to illiterate masses of the individuals, inventions and technologies which relates to India's emergence as a New Nation and New society. Henceforth, the multi-directional thoughts and philosophical view of the concept of Tribal development offers multifarious opportunities to negotiate with challenges interfering in modern day society. In the Materialistic and dominating cultured society, the Gandhian opinion of Simple living, high thinking and strong faith in the supernatural powers of truth, and a non-violence surrounding are the guiding principles for young people.

Presently, people of this generation haunt with greater realization from the past experiences that humanity needs to be given more importance and priority to Gandhian ideology and Practices should be listed for a sustainable future. Since decades, a mass of challenges that the society has to suffer such as increasing violence against women, poverty, inequality and gender discrimination, mental and health diseases and climatic changes including global

warming are some of the serious problems for the existence. Mostly, the idea behind the Gandhian philosophy was more upon the ethical governance, public service and policy making are the useful weapons to resolve the dispute faced by the tribal community. According to Gandhian perspective on Tribal welfare, there is no comprehensive definition for the development of Tribal society but his simplified, thoughtful process goes more for the upliftment of the marginalized sections of the society.

### **Gandhian Perspectives towards Tribal Welfare**

In this case, the union and state government departments both deal with the issues related to the development of tribal communities. Ministry of Tribal Affairs, is one of the nodal ministries for overall planning, policy and coordination of programmes for the development of STs Group. The Ministry of Tribal Affairs also prioritizes integrated socio-economic development of STs, the one of the most underprivileged sections of the Indian Society, which needs more reformation, coordination and planned structure. Besides that both the Government i.e Central and State includes different states forms provinces or body for the development and welfare of the Tribal people such as The National council for Scheduled Tribes , Commission for Scheduled Tribes and Scheduled Areas, National Scheduled Tribes Finance and Development Corporation , Department of Tribal welfare , Tribes Advisory Councils Cooperative etc. There are various major Tribal development strategies and Programmes also initiated by the Government of India for the welfare and development of tribal communities. In today's situation, the condition of tribal communities is worse off than any sections or population of the society. Mainly, the indicators for development of tribal communities include Literacy rates, good health, infant mortality rates and maternal mortality, access to safe drinking water and sanitation facilities like toilet facilities which is one measure of the development of tribals in comparison to other sections of the society. Education is an important key feature for the overall development and growth. The primary factor for transformation towards development and the fundamental mechanism for developing human skills and knowledge is the formal educational system.

Educational development includes aspects of economic growth, fulfillment of basic needs and political participation for individuals including tribals. According to Health WHO, it is a state of physical, mental, social well-being and a resource for everyday life and not the objective of



living. Health is one of the fundamental rights of every human being without distinction of race, religion, caste, political belief and place of birth which provides better economic and social conditions for all communities of peoples. The problem of poor health status is global. But the common issue of each tribal community in India is that they have lower health status, vast burden of morbidity and mortality and not access better healthcare services. Safe drinking and water supply is the main source of sustainability and safe sanitation practices to the tribal people in India. As per WHO report 80 percent of all the diseases are caused due to lack of access to safe drinking water. The term Sanitation indicates “science of safeguarding health”. According to the Gandhian perspective, he described five pillars of non-violence which include respect, understanding, acceptance, appreciation and compassion as the basic amenities for our existence. The main purposes of non-violence are communal unity, removal of untouchability, prohibition of alcoholic and intoxicating drinks, adult education, village development, equality, women empowerment. The Gandhian perspective on the power of truthfulness gives the structured direction of what path the individuals should follow in order to achieve truthful nature and public support.

In 1916, a biggest movement came across during the period of Satyagraha of Champaran, when Gandhiji came back to India from South Africa in 1915. His motto behind his perspective was never to separate Indian tribals with other marginalized people named as Harijans. Both the communities face the same deplorable condition. During the advisory session, Gandhiji advised his congress followers to put efforts for the welfare of Harijans and tribes. The approach and perspective highly motivational for the tribal communities to adopt satyagrah as means of protest against their exploitation instead of violence includes armed protest.

The motto of Gandhiji that the nation culture its system should be improved in such a condition that all the marginalized section of the society should get the opportunity to express his idea on freedom, independence and the public services to all the individuals in an equal distribution was regarded under the concept of “good of all” or in other term its Sarvodaya. Sometimes, the welfare of depressed communities like the *Dalits* community and the tribal communities should be the prioritized community for the list of development.

According to the Gandhian concept of politics, looks for people's politics and not party politics but for him politics the front door of services not for using power. He resists injustice and exploitation and thus purifies the politics. It held the opinion of empowerment of panchayats for the development of rural areas including tribals. In case of Political decentralization, it means dispersal of decision making powers, by requirement of delegation, authority to authority to individuals at all levels of organization. In his opinion, every village to be a republic, must be provided full power for managing its own matters and defending itself against the Indian Territory. The theoretical aspect of Gandhi's perception that the beginning of welfare of the country is dependent upon the both development of the rural people and rural economy for incorporation of Industries.

MGNREGA i.e Mahatma Gandhi National Rural Employment Guarantee Act is one of the most efficient schemes to uplift the quality of rural livelihood by improving the income levels. MGNREGA is also defined as the "Silver Bullet" for abolishing rural poverty and unemployment by generating demand for productive labor forces in villages. Thus, the primary importance which Gandhiji gave was over Tribal education .With numerous requests of Gandhian model, the government built many schools in remote areas for tribal communities which resulted in easy access to primary schools near their villages for tribal children. Besides that, the initiative taken by the Ministry of Tribal affairs for the establishment of Modelresidential schools to impart quality education to tribal children in tribal communities.

### **Applicability of Gandhian Philosophy in the present Tribal Society**

The ideal philosophy of Mahatma Gandhi relating to grama swaraj, satyagraha , sarvodaya , democratic decentralization and the educational system have become more relevant in contemporary times than the past results. He basically maintained self-sacrifice and highly individualistic attitude and cooperation and consumerism. One of the chief principles of Gandhian rule is that nonviolence has great relevance in the present 21st century. He advised tribal people to adopt non-violence techniques for their protest against the exploitation. His motivational thought for people to unite and arouse against all types of exploitation.

It led to the campaign against the rule which adopted the innovative technique of civil disobedience and social transformation which had several exceptional features. Other than

that, the most powerful weapon of Gandhian rule is Satyagraha, which is the central theory of Gandhian philosophy to fight against injustice . His advice has been the most prominent gesture for the tribal welfare to adopt Satyagraha method to get justice against any kind of negativity, tyranny and injustice which is not acceptable in the Tribal society for the deployment. Gandhian rule empowers the tribal community in the socio-political and economic field by increasing their participation in the decision making at all levels.

# **Digitalization and Anthropology: An Emerging Trends with the Present Era**

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## **Overview**

The initial question is – why call something digital anthropology in the first place? People probably wouldn't associate the discipline of anthropology with the studies of the digital, but if you think about it, anthropology was always a subject dedicated to the study of peoples around the world and whatever the peoples around the world do. Therefore, we want to be studying it. For us, in a way, it is a fairly obvious advance that we simply acknowledge that there have been developments in the digital field in so many different ways. I'm going to be talking particularly about work on social media and digital communications, but in our program on *digital anthropology* we also have courses on, for example, data, or infrastructure, or the digitization of *museum archives*. It's hard to think of anything that isn't actually affected by the process of **digitization**.

For us, it's a natural progression anthropology, we follow what happens in the world, if the world goes digital, we go digital. However, I do think there's an additional point here, because in contemporary anthropology we're also in some ways arguing against certain, I think, quite old assumptions, if you like, stereotypes about my discipline as a whole. Originally, anthropology was associated with the study of *tribal groups and ethnic groups* differentiated from sociology, which was seen as more the study of kind of urban societies. Actually, that's a very old image of anthropology. Today, we would say that we just study societies whoever they may be, wherever they may be. Many of my previous works have been, for example, in Bodh Gaya and/or Medinipur, West Bengal, not particularly the kind of places that were associated with that very kind of *original form of anthropology*.

## **‘Meaning’**

Therefore, calling a program Digital Anthropology is, perhaps, quite a forceful way of making this precise point, because people associate digital with everything that’s kind of rapidly changing, nothing that’s at all kind of traditional or conservative. The idea that anthropology is now going to have a specialist arena concentrating on this area is a challenge. One of the main things we truly want to do is now demonstrate why *anthropology* is in some ways, we would say actually, the very best way, of understanding the digital inasmuch as when we talk about the study of the digital clearly, we’ve got to be interested in the consequences it has on people. That’s truly why this is the right domain for anthropology because we don’t have to study the technology or even understand the technology, but we truly do have to understand the consequences all these changes have on populations. We believe that in order to do that you need the kind of approaches that we represent.

I don’t know whether other people have coined the phrase Digital Anthropology elsewhere. I guess, I am the person who knew about it for our particular program. However, it took like five minutes to persuade anybody, because in a way it’s a pretty obvious thing to do. I’m happy to say that it’s flourishing now. Within that program, we have obtained many different interests, different lecturers, and different courses. I mentioned things like data, infrastructure, the digitization of different domains, but my particular interest has been the development of anthropological work or new forms of digital communication.

## **Observation/Experience**

I guess, one of the reasons for that is that anthropology has always been interested in the way people socialize, sort of networking together. In fact, when I started, they were even called “social media”, they were called “social networking sites”, which is some of the way anthropologists think about people. Because psychologists would study people as individuals. We study people as a kind of social networking site, and we think of **kinship**. That’s why we wanted to have a program that looked particularly at social media. In addition, the other reason was that you recognize that social media is something that has got a huge presence, that the newspapers every day make quite strange claims about the consequences of social media. They tell you: “Oh, young people today, they don’t have a proper attention span, and it’s because of *social media*” or “young people today, they don’t truly understand the meaning of

a proper friend, and that's because of social media". We felt that as anthropologists there has been a responsibility, somebody needs to go out there and do a different kind of scholarship to actually establish what are the genuine consequences of the developments of these **social media**.

In doing that, we didn't want to compromise the way that we traditionally study. Although we are studying very new phenomena, we are using a method that has been established for a very long time. I was fortunate to study '*Anthropology*' at **Vidyasagar University**, Midnapore, *West Bengal*, India. I worked in some villages of Medinipur districts. One is a fairly sort of traditional rural site, but the contrast was to have somebody in one of these traditions and customs.

Anthropology, at least, ideally, would like to be a comparative discipline. The point for us was that we were very collaborative, every month we all agreed to focus on the same topic, I compared what I found. This is actually very important because it gives you a sense of kind of what happens. The end of a month the person in Bengal says: "Oh, well, I'm trying to understand, you know, why people post what they post on Facebook, and I see that these people, you know, they have low income, so they're not going to post against the horrible houses, half-built brickwork that they actually live in. Of course, they're going to post again by the gym, by the swimming pool, something that shows their aspirations in life". In addition, the person from another district turns around and says: "However, what are you talking about? I work in a low-income place, and here people actually are trying to forge a community around who they are, but everybody knows each other very well. Therefore, everybody knows what's truthful about a person. You couldn't claim that you were going through gym when everyone knows you can't afford to go to the gym. The whole point is that everybody when posting on social media has to be honest and unpretentious and not show these kinds of aspirations. However, just you know recognize humbly who they actually are and create the solidarity of community".

To give the one the journalist always kind of asked me about, they say: "Oh, well, you know everybody now takes selfies", which a) means, they think, that they're selfish, young people are narcissistic; and b) they think "well, that's a global homogenization, because everyone is taking selfies".

In all of these areas, there is a huge amount of cultural difference. In addition, this is a very important also counter to the way not us just social media but the Internet has been studied. Because most people study these phenomena, they tend to focus on things such as the technology and the platforms as causative. “Because of the nature of **Twitter**, short messages, that’s why people use it in this way”. We found something very different: the same kind of communication, let’s say, playground banter, shifts very easily. One day it’s on Facebook, then your mother comes on Facebook, so you want to get off **Facebook**. Therefore, you go on Twitter. However, you’re doing the same thing. If the same kind of communication can travel between Twitter, Facebook, Snapchat, and whatever, it cannot be the technology that is causative. It means actually you have to look at these underlying cultural issues to explain why a particular platform is colonized.

At the end of this, I have our own definition of social media. We call it “a scalable sociality”, which means that now you’ve gone from having the gulf between public broadcasting and private communication. Broadcasting has some gone down to smaller sites, where you broadcast to 100 people. However, things such as messenger services have moved up or things such as Telegram and WhatsApp have moved to larger groups. Now, in a sense, you just have a range of groups, you can scale your sociality, you could have more private, less private, bigger groups, smaller groups, and this is a big change. Many big changes. The way, for example, that as well as all written communication, we now have a visual, things like Snapchat where you send images of your face all day long, but it’s like a conversation. Therefore, a new kind of visual communication is out there.

However, in terms of the impact – politics, education, etc. – a lot of simplistic things said. Usually, we find that social media exacerbates things that were there before. It’s both bad for education (you know, a distraction), good for education (you can find a lot of stuff out). Problems for political radicals because they can be identified by the state. Good for political radicals because they can get together and use social media. Therefore, the simple statements made are too simplistic. Obviously, a lot of material. The one thing I can probably end on is by saying: we are very committed to open access dissemination and making things very clear. I’m delighted to say, is already an anthropologist of all the places where I did fieldwork. It’s

wonderful to get inner experience in places like **Bengal and Bihar (Jharkhand)** who are actually doing the translation themselves.

Next, I'm getting ready to move on to a set of new questions. In the next paper, for the next article we're moving to the more general **ethnography** of the smartphone, I am interested in particular in the development of health applications, mobile health apps. I want to see this time whether anthropology can actually be useful in truly improving the welfare and health of populations by making these kinds of new technologies more culturally and socially sensitive, because of the information we've gained through carrying out these *long-term ethnographies*. That is the next stage in my particular part of *digital anthropology*.

**Note:** *Anthropologists are doing digital ethnography in the present time because it is available and helps in many ways to conduct the research and field work in worst condition and to complete the task for further as well.* Social anthropologists consider this a boon for them ever.



## **Patuas of Murshidabad**

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Globalization in combination with new forms of media has transformed the ways folk traditions around the world are presented to their often new audiences. Part of this transformation is one genre of change in the orienting framework, the set of expectations about the ways in which the actors relate to or use language (Hanks 1987). This section focuses on patua performing art and the ways they have changed over time. The changes in both reflect the demands of their different audiences, whether those audiences are drawn from the same rural locales as previously, but whose expectations have changed, or new audiences created by transformations and new fads in the global supermarket (Mathews 2000) that have sometimes extolled the “folk” or the “primitive.” The pata, a painted scroll with accompanying song from the rural regions of West Bengal, is a popular performing art. Patas (scroll/song) were presented by itinerant bards, patua, who travelled throughout Bengal singing their songs as they unrolled their scrolls. However, starting in the 1990s, patas began to be used by NGOs as a way of presenting new messages to their less educated audiences (e.g., HIV education), and scrolls became a popular decorative art treasured by tourists and upper-class Indians. However, in this process, the accompanying song was lost, leaving only the painted scroll to convey its message. Here, the new urban, educated and sometimes Westernized audiences participated in the transformation of a genre from one that entailed performance to one that was merely an artefact.

Through centuries, the patachitra has been a platform where several methods of communication have converged, including visual messages, oral traditions and music, all of which helped to amalgamate, involve and portray nature, society and culture coexisting through a lucid dialogue. Thus, these paintings, on the one hand, portrayed society and its ideations as simple photographs down the ages. On the other hand, they also helped to preserve valuable information about social transformations, stories of migrations and details

of socio-political and religious reflections, all of which helped form the framework of an important section of the history of the masses, which often goes uncharted. Thus, patachitra forms an important and integral part of traditional and folk media from India, especially represented through the Indian states of West Bengal, Odisha, Bihar and Jharkhand.

The profession of 'Bedia' (snake charming) that evolved was based on the notion that Patuas were surviving with the problems of low income from their traditional occupation, and as a matter of fact, they were unaware of agricultural technologies. Hence, they selected snake. In a few sections of the world, particularly in India, snake beguiling is a roadside show performed by a charmer. Snakes having a place with the Class Reptilia, Order Squamata, and Subrequest Ophidia among Chordates pose a danger to individuals. Passing about snakebites is basic, and without the avoidance of snakebites and medical aid treatment, these numbers are expanding. India underpins 270 types of snakes, of which approximately 60 are venomous. In size, shading and propensities, they can be altogether different from each other. In a few societies, the utilization of snakes for their therapeutic properties is satisfactory and even considered a delicacy. In India, religious status is additionally allocated. Out of the 252 fundamental chemicals chosen by the World Health Organization, 8.7% originate from creature beginning. Numerous endeavors have been made to illustrate the therapeutic noteworthiness of creatures and/or creature items in certain tribal groups from the Indian sublandmass; however, less of this mirrors the restorative properties of snakes. The snake charmers of India have for eras utilized imperilled snakes to gain a living. Snake charmers are cold-blooded to snakes, regularly depending on systems, for example, defanging the snake or hindering the venom pipes, which causes agony to the snake and further influences its capacity to make due in nature. Before radio and TV got to be well known, numerous nomad gatherings would visit towns and engross rustic groups onlookers with their traps. As word-related gatherings of puppeteers, aerialists, entertainers and soothsayers, these gatherings were valuable subordinates to rustic social orders. One such group was that of snake charmers.

## **Honey Bee: The teacher of humanity**

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Humans are not great because of technological or lifestyle advancements. Rather, it is the ability to remake ourselves for the purpose of advancing society by destroying the illusion of individualism that exists in our minds as honey bees. This lesson can be easily understood by Gandhiji, who firmly believed in humanity.

***“The greatness of humanity is not in being human, but in being humane.”***

**— Mahatma Gandhi**

Honey bees are superimportant pollinators that carry nectar and pollen as well as the best essence of humanity. How this tiny creature functions and how it supports the ecosystem of nature are the matter of surprise

Honey bees are one of the best examples of someone who can destroy the illusion of individualism that exists in our minds.

According to Seeley, honey bees value everything in a process that involves group fact-finding, spirited discussion, and consensus building every year when faced with the life-or-death problem of choosing and moving to a new home, and they have a lot to teach us about group wisdom and wise decision-making.

The honey bee is not a multitasker. Instead, they pay attention to what is most important. They each have a particular work that they do well. They are effective because they do not waste time doing anything besides living their purpose and making a difference where they can. Instead of clinging to things from the past that have turned out to be ineffective, they live in the present.

Bees are born with a sense of responsibility. Their motivation comes from a need to work hard, produce, and keep the colony alive. They take over delays brought on by others and complete tasks quickly and efficiently.

Now that humans are motivated to change things in society, organizing and developing power through effective coordination and communication should be started. To create a great future for India, according to Swami Vivekananda, organization, power accumulation, and coordination are the foundations of success. The process of organizing whole matter can be recognized easily by listening to him and our teacher from nature, the honey bee.

**“To make a great future India, the whole secret lies in organization, accumulation of power, co-ordination of wills.”**

— Swami Vivekananda

At first glance, it appears clear that a human-based organization and a honey bee hive are similar. Nonprofit and artistic organizations are humming with activity. However, what is essential to always keep with us is the ‘interdepartmental cooperation’ that is very much evident in a bee hive.

Bees work together as a team on anything and everything in a hive. Preserving the general prosperity of the hive is their top priority. In addition, in one colony, thousands of honeybees have only one objective: to think about the survival of the colony. If one bee is struggling or falling behind, the others intervene and assist, ensuring that the productivity of the group is never compromised.

According to Mark L. Winston in his book "Lessons from the Hive," honeybees thrive by depending on decentralized and collective decision-making. They exhibit resilience, self-organization, and the ability to adapt. It truly is a one for all, one for all society.

During their lifetime, an average worker bee produces approximately one-twelfth of a teaspoon of honey. It takes thousands of bees working together to produce all of the honey the hive requires to survive. On the other hand, in a human-based organization, it can often appear that a person's efforts are insufficient to achieve the end goal. Leaders in human society must remember that great results can be achieved when teams collaborate with a common goal in mind. Thus, the important lessons will be about teamwork, communication, and cooperation.

In addition, beehives operate on a more democratic system that promotes decentralization of authority. Different groups of bees have more time to focus on their specific tasks when the

decision-making process is divided, making them more effective. They also maintain constant contact with the group and constantly pass on information they receive.

To be successful, teamwork, efficiency, and communication are our best allies. Opportunities must be taken to work and cultivate a positive work ethic to thrive in the face of change. These characteristics and behaviours of honey bees are very similar to those of highly effective people in our society. Therefore, it is necessary to live within our means, be extremely good and take time to rest and recharge.

**“Be the servant while leading. Be unselfish. Have infinite patience, and success is yours.”  
— Swami Vivekananda**

### **Servant Leader**

Many people consider the queen to be a 'servant leader', but she is the heart and soul of the bee colony. However, with thousands of workers under her command, she cannot be the sole leader. The queen is also a crucial hive servant who constantly lays eggs to ensure that the colony has enough workers to survive. As a result, worker bees pay special attention to her and are keenly conscious of changes in her effectiveness. When she is no longer useful to the colony, they immediately replace her. Therefore, the worker bees always determine the queen's ability to lead her work. Similarly, a leader in an organization should serve the common goals rather than being served by their employees. Even when forager bees discover new sites, they are not required to seek approval from the queen. Similarly, if one wants to lead an organization to success, he must embrace the “divide and conquer” mantra by giving team members the power to make their own decisions and take ownership of their teams.

### **Unselfishness**

Honeybees work diligently for the benefit of the entire colony. The queen, like the goddess, devotes her life to selfless service as the reproductive centre of the hive. The fact that every worker bee does every job throughout her life is even more fascinating. They can change jobs based on the needs of the colony. Bees understand that they can only ensure the colony's survival if they work together in a way that is concerned more with the needs and wishes of others than with one's own.

A bee does not collect nectar for the sake of collecting nectar. It does so because it is necessary for the survival of the hive. For example, bees that collect nectar only live approximately 30 days. On the other hand, honey takes two months to produce. In other words, they never see the results of their efforts. Their level of generosity is incredible.

Worker bees are not afraid to share information about the best plants by performing a “waggle dance” to provide precise directions. Bees collaborate to ensure the survival of their colony through complex and patient communication.

They will also avoid certain flowers if they can smell previous bees from other hives foraging in the same area. It shows clearly how selfless bees are!

### **Infinite Patience**

Honey bees ripen honey by extracting most of the water from nectar (which can contain up to 80% water). Thus, they make better use of storage space by lowering the moisture content to less than 20%. Then, much less space is needed in the hive to store honey. In addition, bees add an enzyme (invertase) that breaks down sucrose molecules and converts them to a mixture of glucose and fructose (the primary sugars in honey).

The honeycomb cells are then sealed with a small beeswax lid to prevent moisture from reabsorbing from the humidity in the air. When the honey is completely capped, the bee is indicating in another way that it is ready. This long process in a bee hive can teach how much consistency and patience is necessary in each work to be successful.

**“The world is ready to give up its secrets if we only know how to knock, how to give it the necessary blow.”**

— **Swami Vivekananda**

Bee foraging is one of the best examples of this. According to the need, bees explore specific foraging plants. Bees know very well how to ring nature’s doorbell.

The bees’ main goal when they leave the nest to forage is to find the flowering plants with the largest volumes of nectar and pollen. Individual bees will collect one food source at a time, helping them identify and recognize the most fruitful flowers. Female worker bees often fly

up to mile away for foraging. Some bees forage on a single or specific kind of plant, while others select a diverse and wider range of plant species.

Bees leave the hive for foraging with the goal of finding out nectar and pollen. Bees are truly highly intelligent individuals; they remember those sources of their food that offer abundant supplies of food. They visit multiple times to the same source until it ends up. After returning hive to store the hole, the location is shared through a series of dances and movements. Even they share a sample of nectar with other bees. Bees also use sight and smell to reach that food source.

Flower colours, shapes and formation guide the worker bees throughout the foraging journey. They can also detect the nectar in a flower with the reflection of light or the unique tone of flowers that is emitted for attracting bees.

**“To be good and to do good-that is the whole of religion.”**

**— Swami Vivekananda**

It takes more than soil, water, and sunlight to make the world green. Cross-pollination is required for at least 30% of crops and 90% of all plants on the planet to spread and thrive.

When honeybees pollinate flowers, they are not motivated by personal profit. However, pollination ensures the long-term survival of bees. Honeybees do not have control over the life cycle, but their acts of kindness always pay off.

Bees earn their reputation as busy workers by pollinating billions of plants each year, including millions of agricultural crops. In fact, pollinators such as bees play a key role in one out of every three bites of food we eat. Without them, many plants we rely on for food would die off. Bees are responsible for the production of many seeds, nuts, berries, and fruit, which serve as a vital food source for wild animals.

Bees, as pollinators, contribute to every aspect of the ecosystem. They support the growth of trees, flowers, and other plants, which provide food and shelter for both large and small creatures. Bees help to maintain complex, interconnected ecosystems that allow a wide range of species to coexist.

This reflects how important it is to be good & to do good. Doing work without less expectation makes us feel for the whole religion.

## **Conclusion**

Bees have evolved a sophisticated system for dealing with and mitigating risks. They can easily adapt to weather changes and other unforeseeable events. They also understand how to work within constraints. They work tirelessly to produce enough food to endure drought. In the event that they lose their queen, they immediately assign some worker bees the task of producing eggs until they find a new queen. Bee hives are one of the largest classrooms, and bees are the great preceptors. Change and uncertainty are natural laws in life. It is essential to be aware of risks and have processes in place to help avoid or mitigate the effects of those risks. Situations can change quickly, so we must always have backup plans in place. Be a bee, be yourself!



## लाहकिट – झारखंड का वरदान

अमीषा मेहता

बी.वोक. चौथा सेमेस्टर

रामकृष्ण मिशन विवेकानंद शैक्षिक और अनुसंधान संस्थान

### परिचय

भारत एक कृषि प्रधान देश है। यहाँ कृषि के अतिरिक्त विभिन्न प्रकार के कीटों की खेती भी की जाती है, जैसे की मधुमक्खी, रेशम के किट तथा लाह के कीट। इन कीटों का पालन ग्रामीण किसानों के लिए एक वरदान साबित हो रहा है, जिससे किसान भाइयों को एक नया आय का श्रोत भी मिल रहा है। मधुमक्खी तथा रेशम कीटों के पालन हेतु किसानों को संभवतः तकनीकी ज्ञान की आवश्यकता पड़ती है लेकिन लाह कीटों की खेती आसानी से की जा सकती है। यह ग्रामीणों के लिए रोजगार के नए साधन के रूप में भी आ रहा है।

### लाह कीट क्या है?

लाह किट एक जन्तु है जिसके मादा कीटों के स्त्राव से मिलने वाले पदार्थ को लाह कहा जाता है। विश्व में कुल नौ प्रकार के लाह की जातियाँ हैं परंतु भारत में केवल दो जातियाँ पाई जाती है जिनके नाम हैं: लेसीफेरा एवं पैराटेकारडिना। लेसीफेरा की उपजाति लेक्का की दो प्रजातियाँ कुसुमी एवं रंगीनी मुख्य रूप से पूरे भारत में पायी जाती हैं।

लाह कीट अपना जीवन शिशु कीट के रूप में शुरू करता है और पेड़ों की टहनियों से रस चूस कर खाता है और वही स्थायी रूप से बैठ जाता है, कुछ समय बाद शिशु कीट अपने शरीर से लाह का स्त्राव कर के अपने ऊपर एक आवरण बना लेता है। जिस डंठल में शिशु कीट रहते है उसे डंठल को “**बहिन**” लाख कहते है। लाख का नर वयस्क कीट पीउप से निकालने के बाद मादा कीट के साथ मिलकर प्रजनन करता है प्रजनन कर तीन दिनों बाद नर कीट की मृत्यु हो जाती है। एक मादा कीट प्रजनन के बाद पंद्रह दिनों तक लगभग 400 शिशु कीटों को जन्म देती है। मादा कीट का जीवन चक्र पूरा होने पर उसके शरीर

से लाख का स्तरवा बंद हो जाता है और शिशु कीट के बाहर आने के बाद मादा कीट की मृत्यु हो जाती है।

### **लाह की उपयोगिता**

- मुख्य रूप से लाह का उपयोग आदि काल से मुहर लगाने के लिए, स्याही तथा लाह निर्मित चूड़ियाँ बनाने के लिए किया जाता था।
- आधुनिक युग में लाह का उपयोग बहुतायत कार्यों में किया जाने लगा है जिसके लिए बहुत सारे लघु एवं बड़े उद्योग का निर्माण भी हुआ है जो की लोगों को रोजगार भी प्रदान कर रहा है।
- पेन्ट तथा लकड़ी पर पालिश करने के लिए बनाई जाने वाली फ्रेंच पालिश और ऊष्मा एवं पानी अवरोधक मल्फ़ोलैक प्रमुख है।
- फलों, चॉकलेट, औषधीय टिकिया, यूरिया एवं कणिका, कीटनाशक पर भी इसका पतला लेप किया जाता है।
- हस्तशिल्प क्षेत्र में इसका उपयोग दूसरे नंबर पर है, जहाँ इसका उपयोग लकड़ी के खिलौने पर रंग मिलाकर सूखी पालिश, लाख चूड़ियाँ, आभूषण, मुहर देने की लाख में किया जाता है।
- छापेखाने की स्याही, औषधि, सौन्दर्य प्रसाधन एवं विद्युत क्षेत्र में इसका उपयोग किया जाता है।
- बहुत से ऐसे पदार्थ हैं, जहाँ लाख का उपयोग एक अवयव के रूप में होता है।
- इसके अन्तर्गत पानी अवरोधक स्याही, नाखून पालिश, दाँत की प्लेट इत्यादि है।
- लाख के कुछ घटकों के अम्ल से इत्र भी बनाया जाता है। इस तकनीक की आजकल काफी माँग है।
  - आजकल लाख से कई प्रकार के यौगिक पदार्थ बनाये जाते हैं, जिनसे जैविक सक्रिय पदार्थ जैसे- कीटों के फ़रोमोन्स, हारमोन्स एवं पौधों के विकास नियंत्रण इत्यादि बनाये जा सकते हैं।

## लाह की खेती

कौन से वृक्षों में लाह हो सकता है ?

पलाश, बेर, कुसुम, आकाशमनी, सेमियालता, पुत्री, खेर, माल्या, गलवान, पीपल इत्यादि।

झारखंड में पाए जाने वाले मुख्य दो प्रकार के लाह:-

1. रंगीनी लाह
2. कुसुमी लाह

### 1. रंगीनी लाह

- वृक्ष- पलाश, बेर, आकाशमनी, पुत्री, माल्या, पीपल, गलवान
- बैसाखी = ऑक्टोबर (inoculation), जून-जुलाई (harvesting) 8 month
- कटकी = जून-जुलाई (inoculation), ऑक्टोबर-नवंबर (harvesting) 4 month

### 2. कुसुमी लाह

- वृक्ष- कुसुम, बेर, खेर, सेमियालता, आकाशमनी, पुत्री, गलवान, माल्या
- जेठवी = जनवरी-फ़रवरी (inoculation), जून-जुलाई (harvesting) 6 month
- अगहनी = जून-जुलाई (inoculation), जनवरी-फ़रवरी (harvesting) 6 month

## लाहकिट उत्पादन के विभिन्न अवस्थाएं

लाहकिट संचारण से पूर्व पेड़ों की कटाई – छटाई

लाह किट पालन मुलायम एवं रसदार टहनियों में ही होता है जिसले लिए लाह संचारण से कुछ महीने पहले पेड़ों की हल्की कटाई छटाई जरूरी है ताकि नए कोमल शाखाओं में किट का आछ विकास हो सके।

कुसुम पेड़ की कटाई छटाई – जनवरी-फ़रवरी एव जून-जुलाई

पलाश पेड़ की कटाई छटाई – पतझड़ के तुरंत बाद

बेर पेड़ की कटाई छटाई – मई

### **बीहन लाह संचारण**

लाह किट रसदार टहनियों में बैठते हैं जहाँ मादा किट के प्रजनन के बाद शिशु किट निकलते हैं जिसे की “बीहन लाह” भी कहा जाता है। अन्य पेड़ों पर लाह उत्पादन के लिए बीहन लाह के टहनियों को 6-8 इंच लंबे टुकड़ों में काटकर 3 से 4 डंठल का बंडल बना लिया जाता है और उसे दूसरे पेड़ के हरे, कोमल शाखाओं पर बांध दिया जड़ है जिससे की शिशु किट निकालकर नई शाखाओं पर रेंगते हुए आ जाते हैं और उन्ही पर हमेशा के लिए बैठ जाते हैं।

### **फूँकी उतारना**

बीहन लाह के डंठल से जब शिशु किट बाहर आ जाते हैं तब उसके बाद उस खोखले डंठल को “फूँकी” कहा जाता है। शिशु किट के निकालने के बाद (लगभग संचारण के 21 दिन बाद) फूँकी को पेड़ से उतार लेना चाहिए वरना यदि उसमें कोई शत्रु किट मौजूद होगा तो वह शिशु किट को नुकसान पहुँचा सकता है साथ ही साथ पूरे पेड़ को संक्रमित कर उत्पादन में हानी कर सकता है। फूँकी लाह के विक्रय से आमदनी भी की जा सकती है।

### **फसल कटाई**

कुसुमी लाह की ग्रीष्मकालीन और शीतकालीन फसल क्रमशः जून-जुलाई और जनवरी-फरवरी में परिपक्व हो जाती है। इसी प्रकार रंगीनी लाख की ग्रीष्मकालीन और वर्षा कालीन फसल संचारण क्रमशः 8 और 4 महीने बाद तैयार हो जाती हैं। यदि परिपक्व फसल को फिर से बीहन लाख के लिए उपयोग करना हो तो पेड़ों पर सही समय पर अर्थात् कीटों से निकलने के समय से काटते हैं लेकिन अगर छिली लाख के रूप में उपयोग करना है तो समय से पहले भी काटा जा सकता है।

## छिलाई

फसल तैयार होने के बाद लाहयुक्त डंठलों तथा फूंकी लाह वाले डंठलों से लाह को छीलकर निकाल लेना है उसके बाद चयदार स्थान पर कुछ कुछ समय अंतराल पलट-पलटकर सुखना है।

## लाह फसल के मुख्य शत्रु

ब्लैक मॉथ, व्हाइट मॉथ एव क्रिसोफा

रोकथाम के उपाय -

- संचारण के 29-31 दिन बाद fipronil @ 5% या zump @80% 1 लीटर पानी में + 1.5 ml Hexaconazole का छिड़काव किया जाना चाहिए।
- 60 दिनों बाद Ethoprenophos (Bambard) का छिड़काव करे तथा बारिश होने पर Hexaconazole भी छिड़के।
- 90 दिनों में Nuvan/Blume (Dichlorowash) 1.5 ml/litre पानी के साथ छिड़के।

# Indigenous Social Welfare Policy in India: A Review

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## Introduction

“A social group with territorial affiliations, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or other dialect, recognizing social distance from other tribes or castes but without any stigma attached in the case of caste structure, following tribal traditions, beliefs and customs illiberal of naturalization of ideas from alien sources; above all, conscious of a homogeneity of ethnic and territorial integration is called tribe.” – Mazumder

They have some special characteristics and qualities that make them unique cultural, social, and political entities. The people living in these families are known as tribal people. According to the 2011 census, India has an 8.4 percent tribal population, which is the largest tribal population in the world. Tribal people are also called **Adivasis**. Other terms such as atavika, vanavasi (forest dwellers), or girijan (hill people) are also used for tribal people in India, but the term tribal describes a particular meaning, which brings the originality of people living in that region. The Government of India recognizes **573 communities** as **Scheduled Tribes** on the basis of their characteristics, such as primitive traits, distinct culture, geographical isolation, and shy nature with the community at large, who are eligible for government policies and reservation in services, schools, and colleges. To include any group of Scheduled Tribes, a procedure is followed under **Article 342** of the **Indian Constitution**.

## Constitutional-Provisions

The Indian Constitution has special provisions for tribal people or scheduled tribes.

**\*Article 342** specifies tribes or tribal communities, or parts of or groups within tribes or tribal communities, that are considered to be Scheduled Tribes for the purposes of the Constitution in relation to the State or Union Territory.

\* **Article 164** specifies the establishment of a **Ministry of Tribal Welfare** in each of the states of Bihar, Madhya Pradesh, and Orissa, which have a large concentration of Scheduled Tribes. These Ministries are responsible for the well-being of the Scheduled Tribes in their respective states.

\***Article 244** of the Constitution calls for the inclusion of a Fifth Schedule in the Constitution to provide provisions for the administration of Scheduled Areas and Tribes of States with a sizable tribal population (other than those of Assam)

\***Article 275** provides the Union Government to make special funds available to state governments to promote the welfare of Scheduled Tribes.

The Indian Constitution provides protection and safeguards for Scheduled Tribes to promote their educational and economic interests. Seats in the Lok Sabha and State Vidhan Sabhas have been reserved for Scheduled Tribes under Articles 330 and 332 of the Indian Constitution. A commissioner was appointed by the President of India under Article 338 of the Indian Constitution. The Commissioner's primary responsibility is to review all matters pertaining to the constitutional safeguards for Scheduled Castes and Scheduled Tribes and report to the President on the effectiveness of these safeguards.

### **Major problems faced by tribal communities**

1. The tribal people own small and antisocial land because their crop yield is very low, due to which they remain in debt.
2. A very small percentage of people participate in the secondary and tertiary sectors.
3. Most of the tribes are illiterate, which is a major concern for the development of tribal people. The tribes demanded them to return that land, as the forests not only provide them with the materials to make their homes but all provide them with many essential things such as fruits, fuel, herbal medicine to cure diseases, etc.
4. Their religion makes them realize that their many spirits live in trees and forests. Their folk stories also describe the relationship between human beings and spirits. Because of such an emotional connection with the forest, tribes have reacted so vigorously against the government for restrictions on their traditional rights.

5. The economic condition of the tribal people is not much affected by the programs of the tribal government. Due to inadequate bank facilities, tribal people have to depend on moneylenders. The tribal communities, who are largely in debt, insist that the **Agricultural Debt Relief Act** be passed so that they can reclaim their mortgaged land.
6. There is a need to familiarize the tribal people with new technology for farming.

- **Educational schemes**

Education is one of the imperative fields that would greatly influence the lives of the tribes, as per the 2011 census, the literacy rate of Scheduled tribes was 59%; thus, it is obligatory for the government to promote formal education among the tribes. Additionally, it is not only because of such constitutional obligation that the tribes should have access to education, but it is the power of education that would make them aware of their rights, duties and aid in their upliftment.

The following are certain schemes launched for the promotion of education among tribes:

1. **Post-Matric Scholarship Scheme (1944-1945)**

This scheme provides financial aid to the Scheduled Tribes students who are studying at the postsecondary level to enable them to complete their higher education. The ST students whose parent's annual income is Rs. 1.08 lakh or less stands to be eligible for the same.

2. **Establishment of Ashram School in Tribal Sub-Plan Areas (1990-1991)**

The scheme provides for the establishment of Ashram schools in Tribal areas. Ashram schools refer to such educational centers that not only cater to educational facilities but also provide accommodation for the children. This creates an environment conducive to learning and lays off the economic burden from their shoulders.

3. **Rajiv Gandhi National Fellowship (2005-2006)**

This is a central fellowship scheme that provides fellowship to Scheduled Tribes students for pursuing higher studies such as – M.Phil. and Ph.D., under this scheme, the ST student would be admitted for full-time M.Phil. and Ph.D., courses in academic institutions as per UGC. Moreover, the rate of fellowship for Junior Research Fellow (JRF) and Senior Research Fellow (SRF) is at par with the UGC Fellowship as amended from time to time.

4. **National Overseas Scholarships for Scheduled Tribes (2007-2008)**



This is a central financial assistance scheme for meritorious students who want to pursue higher education, such as Master's degrees, Ph.D., and postdoctoral research programs in foreign universities for certain disciplines of engineering, technology and sciences. Through this, the government aims to increase the ambit of employment opportunities for tribal people.

#### **5. Vocational Training Centers in Tribal areas (1992-1993)**

This scheme provides opportunities for the scheduled tribes to develop themselves for a variety of jobs and self-employment to enhance their economic pursuits. This scheme is implemented through NGOs and state institutions where tribal trainees are appointed and are taught trade activities, research tasks, seminars and workshops for 6 months.

#### **6. Coaching for Scheduled Tribes students**

This scheme provides coaching to the STs for competitive examinations such as civil services, state civil services, CDSs, railway recruitments, and insurance companies. to ensure a level playing field for all aspirants. The financial assistance under the scheme revises with time.

#### **7. Adivasi Shiksha Rrinn Yojana (ASRY)**

This scheme provides for soft loans to tribal students who want to pursue technical and professional education. In this a loan up to Rs. 10 Lakh per family is provided at the rate of 6% p.a. Additionally, in this scheme, the Government of India provides an interest subsidy to students in which no interest is payable during the course period or one year after getting a job.

#### **8. Other educational upliftment schemes**

The government has also launched schemes relating to the construction of hostels for ST girls and boys. Such schemes stand to be most essential, as they provide accessibility to the students who are otherwise deprived because of the remote location of villages and poor economic conditions, which prevents them from travelling and attending schools regularly. Additionally, to reduce the drop-out rates of the ST, a 'book bank' scheme was implemented under which funds are provided for the purchase of books.

#### **• Economic welfare schemes**

Economic welfare is an imperative area that the government should address for the efficient upliftment of tribes. The tribes need to be economically strong so that they can be socially independent. The economic welfare schemes of the government not only aim to protect the

tribals by forming special provisions under the Constitution of India but also cater to their economic needs by either giving long-term loans or giving grants with minimal interest rates. Thus, the following schemes would encourage the tribes to engage in new economic activities and explore more in society.

### **1. Term Loan Scheme**

This scheme provides Term Loans for viable business units costing up to Rs. 50 Lakhs, whereas soft loans under this scheme are extended up to 90% of the unit cost. The loans are provided with a moratorium period and are to be repaid within 5 to 10 years according to the projected returns from the units.

### **2. Adivasi Mahila Sashaktikaran Yogna (AMSY)**

It is an economic development scheme for the scheduled tribe's women. Under this scheme, a loan up to 90% for units for unit cost up to Rs. 2 Lakhs. Furthermore, the loan under this scheme is extended at 4% p.a. which stands to be a highly concessional rate.

### **3. Micro Credit Schemes for Self-Help Groups (SHGs)**

This scheme caters to the small loan requirement for the tribal SHGs. Under this scheme, a maximum loan of Rs. 50000 is provided per member of the tribe, while a maximum of Rs. 5 Lakhs is provided for the SHGs. Furthermore, the repayment period for this scheme is 5 years.

### **4. Special Central Assistance to Tribal Sub-Scheme**

It is a 100% grant scheme from the Government of India as an effort for tribal development. The grant is utilized for the economic development of the Integrated Tribal Development Project (ITDP), Integrated Tribal Development Agency (ITDA), Modified Area Development Approach (MADA), Clusters, Particularly Vulnerable Tribal Groups (PVTGs) and dispersed tribal population.

### **5. Grants-in-Aid under Article 275(1)**

This is an annual grant scheme from the government of India, under which according to the provisions of Article 275(1) of the Constitution of India, grants are released for 27 states for raising administration in tribal areas and for the welfare of tribal people. These grants are released to states in a timely manner with the aim of bridging the gap in a few sectors, such as education, health and agriculture.

- **Public cooperation schemes**

- 1. Development of Private Tribal Groups (PTGs)**

Primitive tribal groups refers to a group of a certain community under the Scheduled Tribes who have a declining population and low literacy rate and are economically underdeveloped. This scheme aims at planning the socioeconomic development of the PTGs holistically so that they become the prime focus of action and, in return, their quality of life could be improved. The activities under it include housing, land distribution, agricultural and cattle development, bringing nomadic PTGs to the settled mode of life.

- 2. Eklavya Model Residential School (EMRS)**

The EMRS is established to provide quality middle- and high-level education and habitation to Scheduled Tribes students who live in remote areas. These residential schools help students undergo comprehensive development both mentally and socially. Such schools aid in their growth and empower them to be the torchbearers for their community. These setups help the families of scheduled tribes to send their children to study, learn and grow irrespective of whether they belong to the most backwards class in the country.

- 3. Development of forest villages**

There are tribal groups in the country who continue to live in primitive conditions and are aggressive towards any change in their lifestyle. Living in the forest from the past hundreds of years has made them adapt to it permanently, as forests provide them with every essential supply to sustain. In India, there are nearly 2474 forest villages, which makes this scheme more relevant. The basic activities under this programme are providing healthcare, drinking water, sanitation, primary education, livelihood, etc. Thus, development in this process would help the tribal groups evolve and develop by living close in their home forest.

- **Central Government schemes:**

- 1. TRIFED**

In 1987, the **Tribal Cooperative Marketing Development Federation of India (TRIFED)** came into existence. It functions under the administrative board of the minister

of tribal affairs and is a national-level apex organization. Its head office is located in New Delhi, and it covers 13 regional offices located in a different part of the country.

## **2. Van Dhan Scheme**

The Van Dhan scheme was launched by the Ministry of Tribal Affairs on 14 April 2018. Under this scheme, the ministry tries to improve tribal income through the value addition of tribal products. The scheme focuses on the development of economical tribal people involved in collecting minor food products by helping them at minimum utilization of natural resources, thereby providing them with a sustainable living standard.

## **3. Vanbandhu Kalyan Yojana**

For hostile development and the welfare of tribal people, the Central Government of India has launched Vanbandhu Kalyan Yojana. The scheme was launched by the ministry of tribal affairs in July 2014, for which rupees 100 crores were allotted from 2014 to 15. The scheme was launched on a pilot basis and will be implemented in only one block of each of the ten selected states. The state selected for the scheme in Andhra Pradesh, Madhya Pradesh Himachal Pradesh Telangana Orissa Jharkhand Chhattisgarh Rajasthan Madhya Pradesh and Gujarat.

## **4. Eklavya Model Residential schools (EMRSs)**

Eklavya model residential schools (EMRSs) under the Ministry of Tribal Affairs have been approved by the central government of India. By 2022, every block with more than 50% of the scheduled tribe population and at least 20,000 tribal people will have an Eklavya model residential school. These models are granted under Article 275 (1) of the Indian constitution. An autonomous society under the ministry of tribal affairs will be run under EMRSs, which will be similar to Navodaya Vidyalaya Samiti.

## **5. TRIFOOD**

Ministry of food processing industry, Ministry of tribal affairs and TRIFED have jointly initiated TRIFOOD scheme under which tertiary value addition centre will be set up. In Jagdalpur in Chhattisgarh and Raigad in Maharashtra, the centre will be set up at a cost of

approx. 11 crore rupees. This scheme will promote value addition in minor forest products (MFPs), such as Vandan Yojana. Under the administrative control of TRIFED, the units will be investigated by the reputable professional food processor who will operate the facilities for a given period of time.

#### **6. Maharishi Valmiki Incentive Scheme:**

The tribal affairs department of the state has passed IITs, AIIMS Admissions, and Clay Entry to students who pass the eligibility test for admission to prominent academic institutions by various competitive exams to reward and encourage the boys and girls of scheduled tribes. After admission to these colleges, NDA admission commemorated the manifestation of Maharishi Valmiki.

#### **7. Housing scheme:**

This scheme was launched by the Madhya Pradesh government in 2013, specifically for the students of scheduled tribes. The primary goal of this scheme is to ensure that students are not prevented from continuing their education outside of their place of residence so that students within the district can be provided with rental support outside of their home residence to continue their studies at the college level. Housing assistance is provided at the district headquarters level at a rate of 1250 per month per student and at the tehsil and growth block level at a rate of 1000 per month per student.

#### **8. Basti Development Scheme:**

This is a rural area-based scheme initiated by the government for infrastructural development in Scheduled Tribe-dominated villages with a population of 50% or more Scheduled Tribes. As we know, the lack of infrastructure is a deterrent to tribal communities' economic development. This scheme focuses on development projects such as safe drinking water, lighting, electrical systems, pucca roads in the internal area, drains, main roads, and social work.

## **9. Tejaswini Rural Women's empowerment scheme:**

The state government has agreed to initiate the rural women empowerment scheme 'Tejaswini' to empower women socially and economically. This scheme is operational from 2007. This scheme has been in place since 2007. This scheme was enforced in six districts by the Mahila Vitta Evam Vikas Nigam in collaboration with IFAD: Balaghat, Panna, Mandla, Tikamgarh, Chhatarpur, and Dindori. In these districts, 12759 women's SHG groups of over 168000 women are working towards a goal of 12000 SHG.

The schemes that are launched by the Jharkhand government for tribal welfare are as follows:

### **1. Mukhya Mantri Laxmi Ladali Yojana:**

This is a state-sponsored scheme that focuses on ensuring security, education, and a stable future for a girl child born into below poverty line (BPL) family (income should not exceed). The primary criterion for receiving this advantage is institutional distribution. This first or second girl child born by institutional delivery receives a total of Rs. 30000/- before she reaches the age of 05, and this balance is added to the beneficiary's post office account.

### **2. Marang Gomke Jaipal Singh Munda Transnational Scholarship Scheme:**

This one-of-a-kind scheme would allow ten young students from the state's scheduled castes, scheduled tribes, minorities, and backwards groups to study in designated institutions in the United Kingdom and Northern Ireland every year. This scheme will play a very important role in the welfare of tribal communities, as education is one of the most important areas that takes us and society to the next level.

### **3. Scheduled Tribe Civil Service Promotion Scheme:**

The scheme's key goal is to offer financial assistance to meritorious students of scheduled tribes for further preparation in the preliminary examination of the Civil Services Competition Examination, which is administered by the Bihar Public Service Commission in Patna and the Union Public Service Commission in New Delhi. Candidates from Scheduled Tribes who passed the preliminary examination (CH) of the Combined Competitive Examination held by

the Bihar Public Service Commission in Patna are eligible to apply. They will then obtain a lump sum benefit of Rs 1,00,000/- (Rupees One Lakh).

### **Conclusion**

Many schemes have been launched by the central and state governments, which have proven to be very effective on the ground level, but many tribal people are still unaware of the schemes. The government can start awareness programs in different tribal areas with the help of people who are already familiar with the region and NGOs so that the tribal community can take advantage of the schemes.

## **Natural Resources, A decisive factor of the livelihood system: A Review Study of Jharkhand**

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### **Introduction:**

The day to day human life is solely dependent on the ecosystem. In our everyday life whatever we eat, we drink and breathe is the product of the ecosystem. The materials that are derived from the earth and used for the betterment of human life through meeting various human needs are called natural resources. Any natural substances that human can use for maintaining the livelihood system of individual can be considered as natural resources. Natural resource includes land on which human makes their home, grow their food and fibre; on which animal lives and completes their life cycle, plant grows and prepares food for people and animals; water which we drink, use to irrigate our crops, use in domestic works, generate electricity, use in industry; the atmosphere or air that helps us to breathe; the trees in the forest, the fish in the river, the Sun i.e. source of light, heat and energy; natural gas, oil and coal used as a source of energy to cook food, move the vehicle and generate power; ores and minerals. **(James Boyce)** Natural resources are also used as raw materials to manufacture the products of our daily needs from our tooth brush, tooth paste and lunch box to our clothes, jewellery, cars, mobile phones, television, computer. **FYI**

**FYI** Natural resources are considered as the multitudinous wealth gifted by the nature which **(James Boyce)** includes not only the non-livings like oil, natural gas, sand stone, metals, minerals (bauxite, quartz, feldspar, cobalt, talc, pyrite etc.), rivers, mountain, air, water, sunlight, rainfall, soil nutrients but also the living organisms like animals, birds, insects, plants and other living organisms. While we consider the Chotanagpur Plateau region, one of the



world's oldest land formation is full of immense natural resources with lots of minerals and forests areas. **FYI**

Jharkhand, the only state of Eastern India which comes under the plateau region, means 'Bush Land', also called as 'The Land of the Forest'. According to the Indian wildlife Survey 2013, Jharkhand is concealed with falls, mountains, rivers and forest, which has the total forest area of 23473 square kilometres, around 29.47 % of the state's total geographical area. **BUSINESS STANDARD** The state is blessed with its immense mineral resources and enjoys a strong position on the mineral map of the country. The state has potential deposits of energy, ferrous, non-ferrous, industrial, atomic, fertilizer, refractory, strategic, precious and semi-precious groups of minerals. This abandoned natural resources not only make this state rich but also determines the livelihood activities of the locale. **JHARKHAND GOVT**

#### **Discussion:**

The Chotanagpur plateau region is enriched with 40% of total mineral resources of India. Jharkhand shares the highest contribution in the supply of Coal as raw material to the thermal power plants due to abundance quantity of Coal reserved under the soil. It occupies 1<sup>st</sup> position in coal reserves, 2<sup>nd</sup> position in Iron, 3<sup>rd</sup> position in copper ore reserve, 7<sup>th</sup> position in Bauxite reserve and is the sole producer of prime cooking coal. Presently the state is producing about 160 million tonnes of various types of minerals worth Rs. 15,000 crore and generating mineral revenue to the tune of about Rs. 3,500 crore. The sufficient quantity of deposits are of coal, Iron ore, Bauxite, Uranium, Limestone, Dolomite, Pyroxenite, Quartz and Quartzite. The deposits of China Clay, Fireclay, Magnetite, Graphite, Kyanite, Feldspar, Mica and Decorative stones are available in plenty. The small quantity deposits are of Andalusite, Manganese, Chromite, Beryl, Talc, Gold, Bentonite. **JHARKHAND GOVT**

Minerals are the national wealth of a country. It helps in accelerating the economic development of the country. **KULLABS**

As per 2011 census the population of Schedule Tribe in the state is about 86.45 lakh which is 26.2 percent of the total population of Jharkhand and the 8.3 percent of the total tribal population in India (Census Data 2011). The data shows that there must be role of natural resources in the livelihood of the state dwellers as tribal people (Adivasis) live in the forest and forest fringe areas which depicts their association with trees and wildlife, has been there for years. **BUSINESS STANDARD**

They collect firewood from forest for cooking; practise hunting of animals in the jungle; catch fish in river; collect timber for making new house. Minor Forest Produces is a sustainable source of livelihood of the tribal people. Under Forest Rights Act, 2006, MFP includes all non-timber forest produce of plant origin including brush wood, stumps, bamboo, cane, tussar, cocoons, honey, wax, lac, Tendu or Kendu leaves, medicinal plants and herbs, roots, tubers and the like. **TRIFED TRIBAL** Jharkhand is a large exporter of plate made with shawl leaves and Tendu or Kendu leaves. Along with timber the forest of Jharkhand is also known for various types of medicinal plants. Among them neem, white muesli, gudichi, kalmegh, triphala, amar bell and karanj are noteworthy. The tribal society is familiar with these medicinal plants and treating their diseases with it for centuries. The tribals have their own medical practice in the state, which is called 'Hodopathy'. **BUSINESS STANDARD**

Bamboo and other forest product are used as the raw materials for preparing different decorative handicraft. The tribal people can prepare them with their own traditional skill. Government of India is now implementing various schemes to promote traditional handicraft. If the handicraft products get a proper marketing facilities, it will explore as a source of livelihood for the tribals.

Jharkhand is in the top position among all the states in the country in terms of production of Tasar silk. It has a prominent grab in the international market. Thousands of poor farmers and women are working in the formation of cocoon of Tasar and securing their livelihood.

#### **BUSINESS STANDARD**

The forest are full of wildlife that provides beauty in the nature and promotes tourism which directly and indirectly creates employment opportunities. **KULLABS**

Not only the tribals but also all the rural people of Jharkhand as well as India are dependent on agriculture for their livelihood and the agriculture itself is a natural process and it depends on various natural resources. For agriculture we need land, soil and soil nutrients, air, water, sunlight and specially for irrigation purpose we use water resources like river, ground water. Besides the rural and tribal people all human being is highly dependent on natural resources both directly and indirectly. In our everyday life whatever we eat, whatever we use for our daily activities, for our basic needs, comforts and luxuries all are product of natural resources. Natural resources are source of energy to move the civilization. Without power no lamp will light, no vehicle will run, industries will stop, all the connections of network will stop

working, the wheel of the civilization will pause. Actually we can't even imagine a world without natural resources.

**Conclusion:**

We, human being, can't survive without natural resources. We depend on natural resources from food to lunch box, book to bag, fuel to furniture, house to car. We get all types of resources from the environment. As one of the superior most creatures of the earth due to intelligence, human has a great opportunity of wise use of natural resources and maintain the balance of the ecosystem. **KULLABS** So we should use natural resources in sustainable way. According to SDG 12 we need to ensure responsible consumption and production patterns. Target 12.2 states that- By 2030, achieve the sustainable management and efficient use of natural resources. **BUSINESS STANDARDS** For achieving that we have to conserve natural resources which means using natural resources wisely and not contributing to pollution of land, water and air. The conservation can be done using the 3R concept. Three R denotes "Reduce, Reuse and Recycle". Reduce means don't use a natural resource if there is an alternative. Reuse means use a resource without changing its form and Recycle means reprocess a resource to be uses in another item.

# Vocal for Local

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## Introduction

We treat the physical environment as part of the community and see the community as part of the landscape. The natural environment plays a huge role in health and welfare of welfare of people who rely on it as their side source of income and food.

Community based natural resource management is a people centered approach to the integration of consecration of the natural resource base ( water, soil, trees and local biodiversity) and development to overcome poverty, hunger and disease.

Die to the climate change, environmental change from slash and burn forming, the overuse of Pesticides and many other causes, people who depend on the land for their livelihoods are suffering, changing climates often make ecosystem less practical leaving people that rely on these ecosystem vulnerable.

## Water is the key

Access to clean water and sanitation is fundamental need and human right which plays a vital role in improving health conditions and encouraging social and economic development.

Clean water is the key to successful development of crops count reach their full potential, if communities water sources are distant, meager or contaminated. Families may be enger to adapt practical and prover techniques for improved hygiene and sanitation but they are unable to do so without clean water..

## Finding alternatives to pesticides

The dangerous pesticides situation in developing natures is dire but it's not without hope, organizations such as world neighbors the international potato centre and the United Nations food and agriculture organization are providing an innovative methodology called

farmer diet. Schools that train farmers in sustainable agriculture methods that seek to decrease dependency on agrochemicals while increasing productivity.

### **Crop plants conserved by tribals as source of food**

The ethnic and indigenous people have conserved several plants and endangered cultivators of agricultural crops such as rice, maize, grains, legumes, fruits and vegetables which have originated under diverse agro-ecological climates in North east, central and peninsular region of India, the Indigenous communities have their abode. For example, some of these indigenous cultivators of rice are conserved by various tribes in North east region and 150 mill cultivators of rice which are conserved by Santhal, Munda, Birher and Gond tribes of madhyapradesh, Chattisgarh, odissa, Jharkhand and Bihar. These cultivators are genetically superior then existing cultivated rice varieties in character like aroma, grain anality protein, and digestibility and also found resistance to insects and disease.

### **Diversity of plants conserved by tribals as wild fruits, seeds, bulb roots and tubers for edible purpose**

The ethnic and Indigenous people have to depend upon several wild species for fruits, seeds, bulb, roots and tubers which are used for edible purposes. Tribal fallow environmental conservation rule in harvesting edible plants which establishes ecological produces.

### **Plants are conserved in natural habitat in forest used as antidots of snake bite and scorpion**

Sting by tribal herbal healers.

### **Plants conserved by tribals in natural habitat and utilised as medicine herbs**

Primitive and indigenous people have been using several plants for combating disease from centuries and are food wise acceptance in traditional medical use.

### **Plants are conserved in sacred grave of tribals as in situtation conservation of biodiversity**

The ethnic people of India have played a vital role in preserving biodiversity of several virgin forests and have conserved several flora and fauna in sacred groves of tribals otherwise these flora and fauna might have been disappeared from natural ecosystem. The sacred groves are the natural forests which are located in North east central and peninsular India. The interference of all kind of human activities are prohibited in sacred groves.

### **History of vocal for local**

Vocal for local isn't a new concept in India. It was first started as a revolution during the Gandhian era when British goods were exploited and thrust was given to Indigenous products to retain India's economy and ethnics. It finds its roots in sudden movement which has popularized in 1905 during the Indian Independence struggle.

### **Need for vocal for local**

Vocal for local has become the latest slogan which has emerged during COVID 19 pandemic. Corona virus pandemic taught us anything, we need to make value sure we can meet our own demand for products. Nations were struggling to meet their basic requirements and substitute for products which are generally imported from other countries. Vocal for local gives local importance to the domestic industries and the small scale kirana stores. Vocal for local movement can also be seen as an impetus to remake demand and hence to throw a lifeline to the small and marginal domestic industries which are struggling to survive in the wake of pandemic.

Example - imagine your local shop vender is offering you a bicycle which is completely manufactured in India and make use of local materials. Being a product consumer you also check the options available on Amazon and most of the people choose Amazon. This should be changed.

### **Road ahead**

The vocal for local movement has already succeed in its first intention of rising nationalism and the inclusion to use domestically produced items. However this movement, especially given the timing has the potential to completely disrupt the global supply chains and change the position of India for the better. Example: - Already the diamonds have started falling.

The contents of the central police forces have completely stopped using all outside products. Close to 50 lakh people have already made the move from international to indigenous. The remaining population will see follow suit of not for all products at least for a few.

## **Mahatma Gandhi and His Contribution**

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Why Mahatma? The birth of Mohan Das Karam Chand Gandhi is one of the most important events in the history of human civilization. Possibly prior to him no one rose to such eminence respectability and acceptability worldwide from a very humble and ordinary beginning. It may be recalled that. Gandhiji had neither academic brilliance nor wealth muscle power or anything of this sort that generally makes a person great in the conventional n traditional term. In fact he was far above all these things. Mohan das Karam Chand Gandhi had one rare n most valuable quality that is his penchant love for truthfulness which he practiced throughout his life. In his book. my experiment with truth he very candidly confessed his own shortcomings n faults to introspect measure how truthful he himself was. The book is a mirror of a great mind. He did not aspire to gain anything in this material world what he aspired to achieve was the freedom of this country n nothing else n in this mission he adopted a unique method that is non-violence which hitherto was unknown to the world. We are amazed to learn that how confident he was that he would be able to win the war of freedom against a powerful enemy unarmed. It is he only except a few religious leaders who could visualize that unmixed love for mankind n truth has such tremendous power that even the most powerful has to surrender. He started his journey alone in loin clothes barefoot with a stick in his hand. In course of his journey spreading the message of nonviolence n freedom of the country he was\_ joined by thousands whose hearts he conquered. His was a war against racial discrimination as in South Africa, caste system n oppression etc. He fought the war for freedom without destruction. His waves of love n non-violence swept across the whole of the country from Himalayas to Kanayakumari, the lone fakir emerged as the undisputed leader of the masses spearheading the freedom movement. Gandhi ji was a fierce fighter without arms he proved to the world that when one wants to champion a noble cause one does not require physical power wealth or anything external the strength of power house resides inside inspiring n motivating the leader in his followers to March ahead, Gandhi ji exactly did accomplish this. Be it non-cooperation, civil disobedience *Dandi-March* everything was charged with the fire of a



philosophy not burning or destroying but creating n spreading the fragrance of love and all-embracing all-pervading peace of a new social order which was hither to unheard of not only in India but in the whole of the world Here lies the greatness of Mohandas Gandhi . He had dreamt of India where the progress n development would start from the rural India thus his spinning wheel for spinning yarn was a symbol of his developmental programme. In the present scenario when the world is torn with enmity n strife we can very well realize how important n indispensable is Gandhi jis philosophy of nonviolence n love for humanity. The Mahatma in him was greater than the father of the nation .He lived for truth fought for truth n had his being in truth n finally sacrificed himself for truth. This is how Mohan Das Karam Chand Gandhi became Mahatma Gandhi a unique transformation from mortality to immortality.

