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Developmental Models For Tribal Livelihood: An Analytical Understanding

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Abstract: The term 'Tribal' has almost become synonymous with words like marginalized, exploited, discriminated, deprived and oppressed insamuch, that above words are altogether used in the maximum context of tribal society. Tribes across India continue to remain 'poorest of the poor' in spite of policies and programmes pursued for their betterment in the last 7 decades in Independent India. The Sahariya tribe of Rajasthan is therefore no exception. The Indian State since independence has undertaken a wide range of initiatives to ameliorate the socio-economic conditions of this tribe with positive intent, however due to misplaced priorities and poor execution of schemes, the end result is far from being satisfactory.

Objectives: Objective of this paper is to elucidate the political economy of Indian tribes with specific reference to Sahariya Tribe of Baran (Rajasthan) and critically examine the steps initiated by Indian State for Socio-Economic development of this tribe for their efficacy and impact.

Methodology: The study uses primary data collected through field surveys by using participation observation and secondary data has been collected from Shahabad office, government reports, research articles, books and open source domain.

Findings: The study finds out that despite 70 years of sustained efforts by Indian State, the Socio-Economic condition of Sahariya Tribe of Baran remains much below par in comparison to its other tribal counterparts in Rajasthan. The same is attributable to Indian state's weak Policy formulation and poor execution of schemes and lack of community participation by the tribe.

Conclusion: The study concludes that much has been done by the state to improve the Socio-Economic condition (In the context of overall improvement of Political Economy of state), of Sahariya tribe of Baran, there is still a lot of ground to be covered with respect to correct policy formulation and subsequent execution.

Keywords: Rajasthan, Tribe, Sahariya, Primitive, Baran, Political Economy, Colonial, Health, Education, Economy, Malnutrition, Starvation, State, Civil Society, Development

Introduction

Indian Tribes are the most diverse group of Indian society which are characterized by discrimination, deprivation, exploitation, domination and impoverishment by their so called 'civilized counterparts'. Tribes have accumulated all the inequalities of existence within themselves accorded to them by a society which was socially, politically and economically hierarchal in nature. This very society disrupted the tribal way of life and also dispossessed them of their land which was prime to them and assumed greatest importance within tribal society and tribal ethos. These are the same people who enjoyed the advantages of a well-balanced ecology 6-7 generations back and now are at the lowest rung of Indian state. One such tribe struggling to keep up with rest of the society even today is the Sahariya tribe of Baran, Rajasthan. How come these once self-reliant societies are struggling today to keep themselves alive. The answer lies in the words of VirginusXaxa, "development process of Indian state has alerted the land tribal relationship to such a degree, that tribal communities have ended up being at a lower level of well-being compared to their earlier

state"(Xaxa, 2012). To understand the deplorable state of tribes the Political Economy of Indian state towards Indian tribes needs to be taken into account. In order to do this, it is imperative to understand the concept of political economy.

Conceptual Construction of Political Economy

Political economy is a term most widely used in social sciences primarily in economics and political science. It is a study of production, trade and their relationship with law and government. The interdependence of these factors form the basis of a society (Marx and Angels, 1846). However, in this interrelationship, some factors are given preference over the others. For instance, according to Marx, the economic structure of a society is determined by its productive forces and productive relations wherein, the 'base of a society' is formed by its 'economic structure' and the 'superstructure' consisting of government and major institutions sits atop this base (Marx and Angels, 1846). In other words, the strength of superstructure of any society or nation at large is entirely determined by its economic structure which is the real foundation. Keeping this base and superstructure in context, political economy analyses the interplay of economic system, Politics or legal institution of a society or nation. The interplay of these factors covers almost every subject such as market, poverty, welfare, inequality, growth, religion, culture, ethnicity and public goods. In a welfarist state like India which adopted 'socialistic model of development' after Independence, the onus is on state for equal distribution of power and resources between its different groups as well as individuals through its developmental policies.

Evolution of Political Economy in India

The evolution of political economy of Indian state in the context of Indian tribes can be understood by dividing it into three stages: -

Pre-Colonial Era: Anthropologist and Ethnographers have described the pre-colonial situation in India as 'static and near isolate' (Srivastava, 2010). They have termed a tribal society in this era as an isolated or semi - isolated groups of human beings having its own culture and

exercising self - sufficiency and autonomy over its affairs (Singh, 1985). The process of change in tribal society in the Pre-colonial era started with the extension of cultivation through reclaiming the tribal land by the peasant castes who were encouraged by the Mughal rulers. A large-scale influx of peasantry thronged the tribal region in this era and with their new agricultural methods, the notion of surplus emerged. This agricultural surplus finally gave rise to the formation of state (Singh, 1985). That said, Gond, Bagbansi and Chero chiefs encouraged the settlement of non - tribal peasant communities like Kurmis, Koeris and Kunbis who with their superior agricultural technology generated agricultural surplus that the new state required (Singh, 1985). Thus, in pre- colonial period, a new mode of production emerged in tribal areas and formation of state further imposed the feudal super structure of tribal society (Singh, 1985). All in all, the tribal society was broken down and fragmented into marked social levels arising due to distribution of power and economic interest in land even before the colonial system was established.

Colonial Era: In Colonial Era, tribes were brought under the administrative set up of British provinces. In this period, the pace of colonization of tribal regions was accelerated. In this time, system was to curb the tribal revolts (Bhil, Chotanagpur). From here come the concept of protection of tribes as ethnic communities. The agency opened up the tribal world, laid lines of communication, built highways and brought in merchants, money lenders, land grabbers and traders finally developing into exploitative market forces. Tribal areas witnessed a growth of centres of administration, trade and cantonments into their region (Singh, 1985). The most pronounced feature of colonial period was breakdown of communal mode of production and the emergence of private ownership of land. Shifting cultivation which was associated with the tribal system of communal ownership, control of land and use of collective labour was forbidden in order to facilitate the commercial exploitation of forest by colonial powers. Due to this reason, tribes were transformed from owners of their land into peasant cultivators largely living away from the land. In the words of K.S. Singh, "the process of peasantization and depeasantization was seen in

large scale alienation of land from tribals to non tribals” (Singh, 1985). Due to this, tribals emigrated from their homeland and went out to work in tea gardens as industrial labourers and share croppers. Therefore, tribal social economic structure was disrupted by colonial forces and their traditional economy (barter system) was changed by money economy. The decline of tribal handicrafts further robbed the tribal communities from their economies of sustenance. Colonial policies and administrative set up put an end to the political dominance of the tribes in their region by strengthening the feudal layer of tribal societies and build the circumstances in which their economy and political system were undermined by the destructive market forces.

Post-Independence Era: After Independence, various constitutional and ameliorative measures were taken to address the deplorable condition of Indian tribes. There were two schools of thought to best deal with their pitiable condition. First was propagated by Sociologist G.S. Ghurye, who asserted that overall pitiable situation of tribes was due to their social and geographic isolation which resulted in their social and economic backwardness. Second school of thought was led by Verrier Elwin also known as 'national park policy'. Elwin attributed the impoverished and poor conditions of the tribes to their contact with outside world due to which, they were indebted and subsequently lost control over their land and forests. Elwin's view was to completely isolate the tribes from rest of India (Elwin, 1959). Both views were in extreme contrast to each other.

The policy of tribal integration in post-colonial era was a mere continuation of the same policy of pre-colonial state which was followed to incorporate the tribes into a larger political economic system of Indian state. After Independence, India commenced its path of rapid economic development and national remaking. Large scale projects such as dams, irrigation, power plants, railways, industry and mineral exploration became the face of development. Unfailingly, these large-scale projects came to be located in tribal areas. Due to this reason, tribes were alienated from their land and resource base to pave way for national development.

In the words of Virginius Xaxa, “The development of tribals in India has been pursued by expropriating tribals of their land, forest and other resources in the name of national and regional development”(Xaxa, 2015).

There is no denying the fact that since Independence, developmental programmes and policies were initiated to address the issues faced by Indian tribal population. In every five-year plan, there was a separate budgetary allocation of resources for the tribal people. Special multipurpose developmental projects were set up to concentrate on economic development, education, health and communication problems of tribes. Reservation in employment and education were other possible interventions. Seven decades later, much is done and said about the development of tribes. Despite these efforts, tribal population still figures low in human development index in our country. High mortality rate and Malnutrition issues such as low birth weight, anemia, lower body size of adults and under nutrition in children are still very common among the tribes (Government of India, 2014). In education sector, the literacy rate of tribes continues to remain far below the national literacy rate. In economic sector, tribal people are still heavily dependent on agriculture either as cultivators or as agricultural labourers. Over 80 percent of scheduled tribes in our country work in primary sector against 53 percent of the general population (Government of India, 2014). In the last decade, the number of tribal cultivators has declined from 68 percent to 45 percent, whereas the number of tribal agricultural labourers has increased from 20 percent to 37 percent (Government of India). The data clearly shows growing landlessness among tribes. Displacement and uprooting of the tribes from their habitat are also not a new phenomenon. According to the estimates of the Planning Commission, 21.3 million people were displaced by developmental projects between 1951 and 1990 alone. (Das, 2013). The draft national tribal policy notes that "alienation of tribal land is the single most important cause of pauperization of tribal, rendering their vulnerable economic situation more precarious" (Srivastava, 2006). Thus, the state and its power structure has played a key role in dispossessing the poor tribal in post-colonial era.

Hidden and Apparent Objectives of the State

The problems of Adivasi development lie in welfarist approach of state instead of developmental approach. Further, when the issue is situated in the larger context of political economy, the very same welfarist approach seems to be authoritarian due to which a larger section of tribal people has lost faith in the ability of law and administration to protect their concerns. In fact, the entire approach of development and protection is contradictory in its manifestation. This contradictory approach of state has finally resulted in policy failure. Since pre-colonial times, integration was the apparent agenda of state however, its hidden agenda was absorption of tribes. Thus, the policy of integration is a creation of Indian state. Even this absorption took place in the form of subordinates and not as equals. Tribals have been incorporated as destitute, poorly educated and unskilled workers in Indian social system.

Other apparent agenda of the state lies in its affirmative action programmes which were devised for the development of tribal people. Through these programmes, on one hand, the state is working (apparent agenda) towards the upliftment of tribal society whereas, on the other hand, tribes usufructuary rights towards land and forest were curtailed by the same state for commercial gains and to generate revenue (hidden agenda). The later however was of greater magnitude. Thus, the state and its power structure played a key role in dispossessing the poor tribal people and has reversed their developmental prospects. It is therefore evident, that political and economic interests of the nation have benefitted themselves and not the tribes from its very own policies of tribal development.

Sahariya Tribe: A Primitive Vulnerable Tribal Group of Rajasthan

A scheduled tribe named Sahariya is the only Primitive Vulnerable Tribal Group of Baran, Rajasthan. The Sahariyas are mainly concentrated in the Shahabad and Kishanganj Panchayat Samities of this district which falls adjacent to the districts of Morena, Shivpuri, Bhind, Guna, Vidisha and Gwalior of Madhya Pradesh. This tribe

constitute one-fifth of total population of Baran district. The term 'primitive tribe' originated from a process of post-Independence government deliberation in 1960 to declare the Primitive Tribal Groups. For the classification of certain groups, some criteria were formulated on the basis of reports of Dheber Commission (Dheber, 1961) and a study team (P. Shillu AO team) on tribal development programmes.

These criteria were Economic Backwardness, Pre-agricultural level of Technology, Negligible level of Literacy and Declining Population. These four criteria were formulated on the basis of greater vulnerability of tribes in the areas of economy, health, education and level of communication. Sahariyas fared very low in human development indices than maximum of their other counterparts. Their problems therefore need to be examined within these contexts and also the developmental role of state in this regard.

Socio-Economic Profile of Sahariyas

For the purpose of analysis, three major factors with respect to Sahariya tribe have been considered in the succeeding paras.

Economic Profile: In Pre-colonial times Sahariyas were semi nomads who used to roam around in jungles for hunting and gathering. The economic structure of Sahariya community was entirely based on traditional livelihood system. Forests occupied a supreme place in their economy. Conventionally, they have survived by collecting and selling of minor forest produce. In those days, forest, land, rivers and ponds were treated as common property resources and any personal ownership was a distant concept. In colonial times, roads were built and people of other castes, small merchants and middleman started thronging the Sahariya region for their economic gains and administrative purposes. Sahariyas were now joined by a developed world which was alien to them. Their special relationship with forest was not appreciated by Britshers and their rights were viewed as a burden on forest. Thus, the Britishers started giving the forests on lease to '*Thekedars*' who cleared and exploited these for their commercial purposes. Alienation from the forest left the Sahariyas landless and it

proved catastrophic for their economy. They even did not possess the skills by which they could introduce themselves to formal (monetized) Economy. This led to many problems which are continuing till today.

In 1947, the problem of land alienation was further accentuated by the erstwhile ruler of Kota, Shri Jaswant Singh. In order to develop the area and to increase the revenue he allowed Sikh and Jat cultivators to settle in the Sahariya region. These dominant castes pushed the Sahariya deep into the forests and grabbed their land. The problem of land alienation in this tribal region is therefore the legacy of feudal system. In lack of a self-sustaining economy, Sahariyas usually borrowed money from local *Mahajans* or landlords for their social and religious ceremonies. The disastrous effect of this indebtedness was the transfer of land and other resources from Sahariyas to the moneylenders. The inception of bonded labour in Shahabad and Kishanganj also began with the debt propagated by weddings or such social obligations. Due to Sahariyas being illiterate, false entries were made into their accounts by landlords and the debt once taken was shown as never repaid and generations after generations of this tribe were forced to work as agricultural labourers on the fields of these landlords. Apart from this, Migration is another mode of abuse for this community as most of the Sahariyas were landless labourers. They migrated between seasons of Rabbi and Khariff crops to the nearby cities which is still a practice.

Education Profile: Education has direct bearing on the overall quality of life of a community, therefore, it is prudent to discuss the same in respect of Sahariyas. Even after 70 years of Independence, Sahariyas educational status portrays a very sorry picture of their present reality. In 1961, their male literacy rate was 2.3 percent and female literacy rate was 0.2 percent. After 20 years, according to the census of 1981, this percentage only increased to 10.27 percent in males and 1.20 percent in females. Till 1982, there was not a single graduate in Sahariya community. In 2011, nation's literacy rate was 74.04 percent whereas, in Sahariyas, the male literacy was 39.85 percent and female literacy was a meager 9 percent (Shankar, 2014). By looking at this poor literacy rate, it can be well understood that Sahariyas have not been

able to reap the benefits of programmes and policies of state which were initiated for their educational upliftment.

Health Profile: There is a strong inter-connection between poor economy, low status of education and health. In case of Sahariyas, lack of basic necessities coupled with ignorance have produced extreme health problems in their community. They are prone to diseases like Tuberculosis and Malnutrition. Most of the Sahariya families are not able to provide the kind of nutrition a child requires with an abysmally low income. Bloated stomach, spindly legs and gaunt eyes are a normal phenomenon among Sahariya children. A household survey of 2002 - 2004 conducted by Tribal Research Institute Udaipur revealed, that more than 67 percent of the children in Baran district were underweight (Government of India, 2004). The intensity of malnutrition was at such an alarming level, that till the time a child crossed the age of five and his or her chances of survival up to adolescence seemed a little more certain, the child was not considered their own by the parents. Thus, their new born were regarded as God's progeny (Prasad, 2015). The prevalence of malnutrition was accentuated by 3 years of severe drought (2001, 2002 and 2009) in this region. As a result, starvation deaths were reported among Sahariyas of Shahabad and Kishanganj for the first time in 2001-2002 and again in 2004 and 2009. Their gradual erosion in the field of health can be attributable to moving away from the forest.

Developmental Role of State

In view of backwardness of Sahariyas, a number of schemes have been launched by Ministry of Tribal Affairs (1999) and Tribal Area Development Department (TADD), Udaipur in Shahabad and Kishanganj Tehsils of Baran. These have been implemented through Sahariya Development Office (Sahariya Vikas Samiti), which was established in Shahabad in light of Sahariyas being termed as Primitive Vulnerable Tribal Group. There were central sector schemes such as Janjati Kalyan Nidhi, Conservation Cum Development for PVTG, Article 275(1) and Special Central Assistance to Scheduled Castes Sub Plan (SCA to SCSP) undertaken by Government of India for the

upliftment of Sahariya community (Government of India, 2018). Some of the noteworthy schemes undertaken by the Indian state in the fields of economy, health and education sector are elaborated in the succeeding paras.

Economy

MGNREGA, 2005 (Mahatma Gandhi National Rural Employment Guarantee Act): Sahariyas of Shahabad and Kishanganj tehsils of Baran avail 200 days of work against the provision of 100 days elsewhere in Rajasthan. It has been one of the most crucial steps in enhancing livelihood and sustenance of Sahariya tribe.

Sahariya Land Allotment Scheme, 1956: In 1956, a scheme for allotment of 20 Bigha of land to each Sahariya family was started along with a subsidy for construction of wells, houses and bullocks.

Rajasthan Tenancy Act, 1953: Under this act, transfer of tribal land to non-tribal has been prohibited and is a punishable offence. This act proved very critical for the sustenance of Sahariyas as their land which was encroached by influential castes was now freed.

Sahariya Awas Nirmaan, 2008: This project was initiated by Conservation Cum Development

Scheme with an initiative to provide concrete houses to Sahariyas. According to this scheme, 3394 houses were built in the 11th Five Year Plan and 1000 houses were to be made every year thereafter (total 5000 houses in 5 years). The same is continuing in the 13th Five Year Plan (2018-2022).

Health

Sahariya Special Scheme, 2004: When hunger deaths were reported for the first time in Baran, this scheme with a provision of Free Distribution of 35kgs of Wheat, 2kgs of Pulses and 1kg of Ghee was started for Sahariyas to ward off starvation.

Tuberculosis Control and Sahariya Swasthyakarmi Yojana, 2004: The Tuberculosis control scheme was initiated in Baran by Janjati Kalyan Nidhi. It is a door to door campaign by Sahariya Swasthya Karmi

in which patients are taken to nearest health care centres for diagnosis and administering medicines. Nutritional food to the patients is also provisioned in the health care centre itself.

Integrated Child Development Services, 1975: This scheme was started with an intent of providing primary health care, immunization, health check-up and referral services to children under 6 years of age and their mothers in Baran Region. Through ICDS, nutritional food is being provided to Aaganwadi children. Apart from this, presently a single diet of supplementary nutrition is also being provided to Malnourished Children (0-6 years) of Sahariyas under this scheme.

CHC, PHC and MTC (Malnutrition Treatment Centre): There are 3 Community Health Centres, 8 Primary Health Centres and 68 Sub Centres working in Shahabad and Kishanganj areas of Baran. There is one MTC in Baran district where supplementary nutrition food is provided to malnourished children till the time their physical condition improves. The scheme is funded by National Rural Health Mission. Apart from this, a monetary assistance is also given to parents of malnourished children.

Education

Maa-Badi Centres, 1998: There are a total of 324 Maa-Badi Centres in Baran which are providing pre-school education and nutrition to 9250 Sahariya children in the age group of 6.12 years. Out of these 324 centres, 140 are being operated under Conservation Cum Development and 184 are being operated under Janjati Kalyan Nidhi. This scheme is being run through Swatch Pariyojana in Baran region.

Ashram Hostels: There are 29 Ashram Hostels being run to cater for educational and residential facilities for more than 1300 Sahariya students wherein 18 hostels for boys and 7 hostels for girls are being run under Janjati Kalyan Nidhi. Apart from free living, a facility of free coaching is also being provided to Sahariya students in these hostels along with free school dress and stationery.

Residential Schools: There are a total of 4 schools being run to cater for education and residential facilities to about 1000 Sahariya. These

schools were started with an aim to provide food, habitation and education to poor Sahariya students. Four similar schools are under construction in Kushiara, Parania, Kawai and Koyla villages in Shahabad and Kishanganj.

Free Uniform and Stationery: There is a provision of distribution of free uniform and stationery to all Sahariya students by Conservation Cum Development Scheme and Janjati Kalyan Nidhi in Shahabad and Kishanganj. This scheme was started in 2004 primarily to retain the Sahariya students in schools and to reduce the number of school dropouts from this tribe.

Inadequacies Observed in the State's Initiatives

There have been number of inadequacies observed in field surveys which point out towards the fact that full potential of these schemes has not been realised. Some of these are given in the succeeding paragraphs.

Economy

MGNREGA: This has been an empowering scheme for Sahariya community, however there are several complaints raised by the community about insufficient working days in a year, poor book keeping and irregularities in payment. Due to government's apathy, even the job cards have not been issued to all Sahariyas leading to many families not being able to make optimum use of this scheme.

Land Allotment Scheme 1956: Under this scheme, every Sahariya family was to be allotted 20 Bighas of land. Although the promised land was allotted to the Sahariyas in various phases, it was cancelled in year 2010 due to discrepancies found in records held by the Revenue and Forest departments. The same has declared Sahariyas encroachers of their own land.

Rajasthan Tenancy Act 1953: This act was started with an aim to prohibit transfer of tribal land to non-tribal. however, in a good number of cases, the Sahariyas still remain claimants on papers whereas the actual control of their land is exercised by influential castes like Sikhs and Jats.

Sahariya Aawas Nirman: Sole purpose of this scheme was a house for every Sahariya family. The conceived aim was defeated due to poor construction quality houses built which forced poor Sahariyas to turn back to their Saharanas (Sahariya houses). A number of Sahariya families were not even included in this scheme due to error of omission.

Health

Sahariya Special Scheme: Started with an intent to provide quality ration to Sahariyas, this scheme struggles due to problems of poor execution like non-adherence to shop opening schedule, hoarding of ration cards by PDS (Public Distribution Scheme) agents and irregularities in distribution of authorized quantity of grain. Another major problem area is non-issue of ration cards to a number of Sahariya families.

Tuberculosis Control Scheme: Sahariya as a community was found more susceptible to Tuberculosis than others for which a special eradication scheme was started by the government in 2004-05. The scheme has achieved limited success due to poor diagnosis and follow-up routine of the patients by the concerned health workers pushing them back to their traditional methods of treatment.

Integrated Child Development Service: Started in year 1975 with an intent to uplift the health standards of children below 6 years of age and pregnant women, this scheme initially picked up good momentum in the area but at present is battling with issues like poor and non-trained staff, shortage of referral facilities and non-availability of medicines. The methods of maintaining records used are primitive in nature leading to more of reactive treatment of patients then preventive health care.

Malnutrition Treatment Centre: Sahariya children in Baran suffered from Severe Acute Malnutrition (SAM) for which a Malnutrition Treatment Centre was opened in Shahabad in the year 2006. A recent survey carried out by Jiwan Lok Nirman Sansthan in 2020 shows a shocking figure of 6000 Sahariya children in severely malnourished category which raises major questions on efficacy and efficiency of this

scheme. The same is attributable to ill trained staff, lack of resources, poor follow up treatment and lack of awareness about the scheme in Sahariya community.

Education

Maa-Badi Centres: These centres were opened in tribal areas in 1998 with an aim to provide basic education to the children between 6-12 years of age. Although a large number of Sahariya children have benefited from these centres, full potential of these still remains to be realised due to problems like under staffing, improper curriculum, lack of professional staff and non-adherence to school opening schedule.

Residential School and Ashram Hostels: These institutions were opened in Baran in addition to other government schools in year 1959 to give an impetus to educational standards of Sahariya children up to 12th standard. However, these have not been able to add value to the existing system due to poor-availability of teaching staff, poor infrastructure, lack of science stream curriculum and associated laboratory apparatus.

Provision of Free Uniform and Stationery: To assist the poor Sahariya parents to ensure that their children undertake basic education, the government in the year 2004 -05 started this scheme. A sizable number of Sahariya children have benefited from this scheme, however, unplanned utilization of funds, inordinate delays in distribution and poor quality of items have led to underutilization of these scheme by the Sahariya children.

Key Argument

The policies and programmes pursued over the last Seven Decades after Independence have not yielded a tangible improvement in the overall quality of life of Sahariyas. The major factor behind this is that the form of development initiated by Indian state unflinchingly began with alienating the poor Sahariyas from their land, forest produce and natural resources. This process began under colonial rule itself and has continued unabatedly in post-Independence era depriving the poor Sahariyas from their livelihood base. Also, they have not benefitted

much from the new land allotment of 1953 as it has not given them the possession of their land due to inherent disparities in state's land records to the extent it was desired. Due to this landlessness among Sahariyas, economic dependence on state was created for the first time. Hence, it was desired from the state to lift the Sahariyas from their present insufferable existence through its policies of affirmative action for instance alleviation of poverty, safeguarding of their rights related to forest, reviving of cultivable land and protecting them from exploitation from non-tribal population. To some extent, the state has succeeded in its efforts such as setting free Sahariya bonded labourers from villages of Shahabad and Kishanganj from 2010 to 2014-15. In the same process, Sahariyas land was also freed from the clutches of influential castes in Sahariya region. These instances have narrowed down the inhuman practice of bonded labour. Opening of Maa-Badi Centres have reduced the problem of migration among Sahariyas. However, due to lack of detailed planning, regular monitoring and evaluation of existing programmes, malfunctioning continues within various schemes such as MGNREGA, Sahariya Special Scheme, Integrated Community Development Scheme and Sahariya Awas Scheme.

There is also a prevailing lack of community development approach in livelihood promotion schemes such as marketing of agriculture forest produce and credit-cum marketing services. In health sector, the policy of state was never inclined towards preventive health care as all the affirmative action programmes have worked upon poor health indices of Sahariyas. The focus of the state vis-a-vis the educational institutions has remained on enhancing the infrastructure base of educational institutions rather than concentrating on the medium of education in which it is imparted. This has led to Sahariya region always witnessing very low literacy rate contributing negatively in reaping the full benefit of state employment generation schemes. The political economy of development by state therefore has not valued the life support systems of Sahariyas and has deprived them of what was positive in their culture.

Way Forward

Although there is reasonable amount of literature on Sahariya society and culture, there is not much and accurate data available on basic issues such as their economy, health and education whereas these are the dimensions in which Sahariyas vulnerability is at its extreme. There is hence an urgent need for a sustained and systematic research on issues concerned with these three aspects of this tribe. As has been discussed above, that much of the Sahariyas problems have been created due to alienation from land and denial of forest produce and other natural resources by the political economy of development of Indian state. As a result, Sahariyas have not benefited much from the affirmative action of state as state itself has neutralized its action by the developmental paradigm it adopted. The self-contradictory approach of state needs to be systematically and empirically examined so that policies and programmes which are best suited for the Sahariya tribe could be drawn up. In Sahariya region, there is no dearth of policies and programmes and inaccessibility of area (Baran) is also not much of a problem for the upliftment of this tribe. Same is the case with flow of funds as they are flown in from Centre and State both. However, the programmes and policies that are initiated in the spheres of economy, education and health infrastructure, it is imperative to take tribes experience and their history into context during inception of these policies prior to their incorporation into a wider political and economic structure. This will lead to a better understanding and addressing of Sahariyas problems in particular and other tribes in general as the case may be. Besides this, Sahariya community's self-empowerment programmes should be strengthened as these will assist in self-sustaining this community in absence of future aid from the state.

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The Confluence of Ideas: Buddhism and Cosmopolitanism in the Quest for Perpetual Peace

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***Abstract:** This article examines the fascinating intersection of two important philosophical traditions—Buddhism and Cosmopolitanism—as they come together to pursue the same goal of enduring peace. With its origins in ancient India, Buddhism presents a comprehensive worldview based on compassion, mindfulness, and the reduction of suffering. Contrarily, cosmopolitanism is a contemporary ethical and political philosophy that upholds the moral equality of all people and promotes the unification of humanity across national boundaries. The objective is to surpass the boundaries of the Western ethical framework and develop a connection between two intellectual ideologies in order to propose a moral alternative. This article will assess the prospects of engaged Buddhism, a major non-Western cosmopolitan philosophy. Buddhism provides a vision of universal empathy and moral responsibility that has informed influential worldwide advocacy initiatives and can reach a considerable segment of the global community. However, in an age of globalisation, the Buddhist ethos has served as both a source of and a challenge to state power and nationalist identity but has not rejected the idea of nationalism and nationalist identity altogether like cosmopolitanism.*