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The perception of Adivasi movements in Maharashtra, India

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Abstract

Attempts to study the various castes and tribes in India in a systematic way have been going on recently on a large scale. Anthropologists, researchers and scholars are making concrete and meaningful attempts to study the world of the marginalized community, the reality of their social, cultural, historical life. Although the deprived society was not strong and advanced, the process of cultural relations and convergence was special and continuous in this community. In fact, Western scholars and Christian missionaries had mainly focused on the study of tribal communities. As a result, why do they stay nonaligned from civil society? And therefore an attempt to find out about this study started in this view.

In the post-independence era, efforts were made to look at this community positively, i.e., the first list of tribal tribes was published in the year 1950. And another list was also published in the year 1976. According to the data obtained from the census of the year 1991, and its detailed information has been discussed further in this study. Overall tribal communities have been included in 'Scheduled Tribe'. According to Article No. 342 (1) of the Constitution of India, which are included in the Scheduled Tribes. They are known as 'Scheduled Tribes'. The purpose of the present research paper is to examine the detailed information about the tribal movement in Maharashtra in today's perspective and to make a detailed study of it.

Keywords: Adivasi, scheduled tribe, constitution of India

Introduction

History of Adivasi Community

Tribal tribes in India do not have an independent history but their contact with other castes and tribes has been continuously seen. Therefore, their place and importance in social life is traditionally found. Tribals had a place in Indian history and its still today. For example, various tribes of South India helped 'Prabhuram'. The tribal Bhil tribe was included in Maharana Pratap's army. From time to time tribal tribes seem to have organized a struggle to resist injustice. In India has diverse tribal communities and their problems are also different.

This community known as Scheduled Tribe is seen struggling for their justice rights and facilities. With a view to removing or destroying the disparity in social life, tribal movements are being formed and growing. Especially in Maharashtra, social workers like Medha Patkar (Narmada Rescue Movement) Pratibha Shinde etc. are giving momentum and strength to the problems of women and specially tribals in a way. Mainly the process of studying a group i.e. human life came from the micro study of anthropologist. The term anthropologist was first used by the political scientist or thinker Aristotle. Anthropology is a concept or thought which is important in terms of comparative study from the origin of mankind to the present stage of development.

In the concept, the structure of the human body, social structure system, language, culture and the development of all the elements are studied in detail. Therefore, the study of social anthropology is also important in this view.

This thought has come forward in the sense that it is a branch or study subject that studies human beings in detail. Therefore, the task of speeding up for this study is generally McWill J. Harshkowitz, Jacobs and Stern, E.A. Hobble, Ralph Weales, Turnihigh, Pontiman, etc. are coming to the direction.

The tradition or method of studying the human processes of a particular group comes forward out of the study of anthropology.

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Political sociology (1960) developed as a new discipline. The basic research done at the initial university level, the researcher also emphasizes on social issues. During the period from 1969 to 1994-95, (ICSSR), a research institute, approved 672 research theses in Political Science, History, Sociology and Anthropology. Seventeen of these theses were related to social movements. Of course, the study of social movements is found by Indian researchers. Gouf, Desai, Guha took the position that the tribal movement was a movement with the peasantry, while peasant leaders like Ranga and Sahajananda Saraswati described the tribal as 'the original farmers'. In fact, the study of a caste community is concerned with facts and forms a part of political sociology.

Historically, it can be seen that even though they are natives, they do not have much awareness that they are citizens of this country. Due to the exploitation of tribal communities due to their acceptance of secession, they are deprived of facilities; but contemporary tribal tribes are getting higher education, their proportion in all India service is small. Eg- Indian Foreign Service (IFS) ratio in year 2000 is 179 which is (7.0) in percentage. (BS Waghmare, 2013; 381)^[9]

Statistics for the year 1991 regarding tribals in Maharashtra are found in the above study. The number of Bhils (6, 78,750) is significant in this regard. 'Mahadev Koli (3, 39,855) is second and 'Kolam (56,601) is found less. These statistics are important from a social point of view and are worthy of notice at the organizational level.

Meaning, historically it can be said that the services of these tribes were started by Christian missionaries, and various schemes were implemented by the government, and in concerning to 'Thakkar Bappa' regarding Scheduled Tribes was widespread under the National Movement. He completed the task with enthusiasm. The fighting force of the Scheduled Tribes was the earliest to take part in the struggle against the foreign power. The Santhal Uprising was broken out particularly important in the year 1855-56. Before that, in 1830, the 'Kol' people had revolted. It cannot be forgotten that such uprisings are indicative of future movements. Overall tribal people not only fought armed struggle but also contributed unarmed resistance movement such as Oraon tribe in Bihar. Summary: The Santhal Insurrection of 1855-57 in the pre-independence period. Movement of Birsa Munda, K. S. Singh's study, Hyman Dorf, Arnold's study are particularly important from historical point of view.

Meaning of Adivasi

Generally, the English word Tribes means 'tribe' or 'tribe'. Those who have been living in forest or valley since the beginning or from primitive times are called Adivasis. Tribals are referred to in this sense. Verrier Illtin and Thakkar Bappa are of the opinion that Adivasis are the original inhabitants (Aboriginers). As they are natives, no other term would be appropriate for them.

But some Indian scholars have termed the tribe as Bhumiputras. 'Taking into consideration the term 'tribals' and 'tribes' according to scholar Mirol, socially homogenous entities live in a particular region and lead politically autonomous lives as members of these groups. These tribes are known by different names like forest tribes, 'pre-state society', 'and pre-literacy society', 'folk society'. Hutton called them 'primitives' or 'tribals' while Dr. Ghurye called

the tribals as so called Aborigines.

Definition of Tribal

Some scholars and researchers have tried to give a scientific definition about the tribal community.

1. **Dr. Majumdar D.N:** A tribe or a tribal society is a group of families living on the same territory having the same way of life, speaking the same language and following the same rules in matters of business, marriage etc.
2. **Com.Ajay Ghosh:** Socially, economically and culturally that tribe is much oppressed. They live in a much degraded condition and that tribe is a very backward section of the Indians.
3. **Dr. Reverse:** A tribe or Adivasi is a straight, simple social group. Its internal members use a common dialect. They work together to accomplish objectives like war etc.

Above definitions of the nature point out the separate identity of these tribal communities. In this, common language, living in a particular region, traditional beliefs, etc. are especially important in the study.

Characteristics of tribal society

The following multifaceted factors are important in defining the characteristics of tribal society as a whole.

1. **General Terrain:** The terrain in which this community lives is characterized by a distinct character and is also found as isolated. This land is in a remote area. Adivasis do not have contact or relationship with non-tribals due to living in hilly areas. In India, such a community lives in the forests near the Andaman-Nicobar Islands. At the time of the tsunami, the tribal community of Andaman was found to be very isolated and ignorant from the urban life. In Maharashtra, Gadchiroli district, Sinrocha, Aheri, Bhamragarh are inhabited by Gaund tribals. Korku tribal community also lives in Anravati district especially in Melghat area. In Nandurbar, Dhule, Jalgaon districts of Khandesh, Pawra, Bhill, Tadvi etc. tribes are occurred.
2. **Common Language:** Every society has its own separate language. Tribal communities are no exception to the fact that the same language is normative. Although this community is mostly illiterate, they have preserved a distinct dialect. Their dialect has no independent status. Efforts of this nature begin at the organizational level in the state of Assam. These dialects are not homogeneous. There are 205 types of dialects mainly in India. The Gondi dialect of the Gond tribe is found in Maharashtra. In this summary, language is known as an effective medium of communication.
3. **Common Culture:** As these communities have a common dialect. So is general culture. Culture is related to the social and is now socially important (see Mark Smith, Culture. 2002)^[1]. As tribal people have independent way of life, they strictly follow their custom, tradition, culture. Their marriage style and dressing style is different from others. Abduction, service, all forms of marriage are observed among them. In this summary, their religious ideology is found in various forms.
4. **Tribal Names:** Tribal communities are also known as

independent names. Especially since their name also mentions their caste, they are clearly identifiable. i.e – Gaund, Toda, Korku, Pavara, Bhill, Tadvi etc. Meanings and, names of tribal tribes are also found to be associated with territories. i.e. Vasave.

5. **Population:** The population of a tribal tribe can also be said to be characteristic of a community. Tribal population is very limited. In some places, the number of tribal people is less than 100. And the result of, the amount of social interaction between them is also limited.
6. **Simple Economy:** This is an important characteristics, asserted by 'Evans Pritchard'. Mere subsistence production is the hallmark of their economic life. With the help of barter they eliminate each other's financial needs. Extreme social equality can be seen in their life. In fact, the economy of these communities is controlled by nature. Emphasis is placed on division of labor in agriculture. Most of the tribal people work as dryland farmers. Due to the lack of intensive advanced or skilled technology, their economic condition is found to be mediocre.
7. **System of Inter-marriage:** A custom of inter-marriage is prevalent in every tribal tribe. They marry within their tribe. Inter-tribal marriages are not widely recognized or are rare. Marriage outside the tribe has an adverse effect on the social relationship.
8. **Illiteracy:** Lack of education is one of the reasons why the tribal community is ignorant. They are called pre-literate society, they mostly could not get higher education due to lack of educational opportunities and facilities; but recently, due to government policy, role of NGOs, tribal community is getting higher education. Consequently, the illiteracy rate in this tribe is high due to lack of effective communication.
9. **Lack of knowledge about technology:** The tribal youth who got higher education got technological knowledge; but due to the lack of proper knowledge of technology, the poorly educated, illiterate community does not have much connection with modernity, current affairs. As a result, their connection with the outside world is not lost. Lately some educated elements are handling the technology.
10. **Political Organization:** Tribal communities are politically distinct. Their tribe has a political organization. There is a committee of old and experienced members, headed by one. Protection from outsiders and internal peace is considered as one of the major functions of the state organization. Recently, as the social sensitivities of these communities have become sensitive, they seem to have emphasized on political organization. As a result, they are seen enjoying the positions of power in the Panchayat Raj and local self-government bodies due to the policy of reserved seats.
11. **Beliefs and Traditions:** Because of this community's belief in legends, they worship nature, ancestors, ghosts, Vahyadas and Marimai. They are also found to faithfully use magic and mantra-tantra to bring you success. Indal (God Indra) festival is celebrated. Pooja is done every five years to water the crops. (Reference based on eyewitness data, dated 06/02/2018) In summary, this community is found in the world to have 'concentrated affinity'. That's why 'Intrinsic Value' is

also important here. Political organization is also found in tribal society. In society, organized tribal societies and clans are very small groups, the power of government is vested in a particular group through heredity.

What is a social movement?

Social movements in India have a history; In fact, the tribal movements that emerged initially were particularly important, but after the establishment of British rule, some educated masses gave momentum and strength to the social movement. The social spark that emerged to bring about social changes and transformations in the social life was transformed into a movement.

An organized effort against the opposition is called a social movement. The word 'movement' is associated with an active ideological role. In India, some thinkers also use the term movement for institutional organizations. Some use the term movement to analyze historical events. The term movement is used to refer to the presence of a very small number of members of a political or social group. When a press release is issued on a civic or rural issue, it is also called a movement.

Movement is studied in such multiple senses. In the early 19th century, the term 'social movement' came into use from European languages. Beginning in the 1950s, some thinkers attempted to study social movements. E.g.- Rudolph, Herbel, Neil Smelser, John Wilson first started using the term social movement. Implications the meaning of social movement in India can be explained by the following definition.

1. According to Paul Wilkinson, a social movement is any act of violence, illegal action, some or deliberate collective effort to bring about change through or through this means.
2. **According to Herbert Bloomer:** Social movement is the creation of a new order of life through social efforts.
3. **According to Herbel:** Emphasizing on the expression of collective spirit, organization building is an effective tool and medium for society to express individual aspirations communally i.e. social movement.

In the above definition the meaning of social movements has been elaborated. These social movements also have some important characteristics. A social movement as a whole is of indefinite duration. Its duration continues until these demands are met. Especially these movements are sometimes organized and sometimes the movement continues in groups or small groups. But their demands are right. Movements are important for innovation or fundamental change in society. Those who oppose this are considered opponents of the movement. The resulting movements are sometimes formal and sometimes violent. In summary, social movements emphasize collective efforts.

Emergence of Tribal Movement

In fact, the people of this tribe have been awakened by the winds of democracy, anti-imperialism and anti-capitalist struggle that have spread far and wide in India. Due to lack of contact and familiarity with the masses, they were ignorant from the outside world; but before connecting with the concept of our belief, change or transformation, the new class, the educated class, the intellectual class among them; He realized the national spirit.

Similarly, as we are away from the mouth flow, the organizational role started in a way. Wherever tribal communities exist in India; the nature of their questions varies somewhat; but their major demands seem justified.

People of Scheduled Tribes today are not ready to bear injustice with open arms because they have come to know all kinds of differences or sensitivities recently, their thoughts are found to be deepening. In particular, there is awareness in this community regarding land titles, natural resource rights, and reservation. Generally in the post-1960s, some tribal bodies took the lead in building the All India Scheduled Tribes Association. Communist parties tried to organize this community. (Vardhan: 1976 120) Quality workers are needed in building for an organization. It was the responsibility of the intelligentsia of the communities to produce such activists. As the feeling of isolation in these communities, the level of education was negligible, there was an option to organize them on the basis of just demands. That is why the tribal tribes could give speed and strength to the movement of their liberation. By implication, the nature of tribal movements is broad; but it varies by region. i.e. - In Bihar Sibu Soren, Vinod Bihari Mohato started 'Aggressive Movement' under Jharkhand Muktimorcha. On the other hand, in Assam, the 'Bodos', a tribe living on the plateau, caused a similar outbreak. In 1974, due to the issue of tribal language and its existence adverse to the constituency reorganization, the Prakshud agitation took place. Tribal movement is also typical in Maharashtra. In Maharashtra Dhule, Nandurbar, Chandrapur Gadchiroli, Bhandara etc. The number of these castes in the place is significant. In the year 1974-75, tribals of Shahada taluka of Dhule district made organized efforts to demand debt relief, increase in wages and return of land.

In Contemporary Maharashtra Politics Medhatai Patkar, Pratibha Shinde, Dr. Vijay Kumar Gavit, Sharad Gavit, Dr. Hina Gavit, Madhukarrao Pichad, Padmakar Valvi, Manikrao Gavit etc. They organize the tribal tribes and try to solve their problems. At that time the community was a partisan; but in the politics of power, leaders of these communities are found leading in multiple parties. Manikrao Gavit represented Nandurbar Constituency in Parliament (Congress Party) for the last thirty five years.

While discussing the issues of the actual Wahata tribal communities, these three issues are at the center of speeding up this movement: solation, assimilation, and integration. Especially, the problems of these communities are not completely solved by the measures taken by the government. For example, the 'Forest Rights Act' was passed in 2006; but it is necessary to prove the role of tribal communities in the development of those who have been living in the forest for sevnty five years as well as those who are occupying traditional lands. They need to have such paper proof. The tribals were given the right to medicinal plants, the use of gairan and ponds and the rights related to the use of traditional areas. However, there are movements at the organizational level for poverty alleviation, education, health, services and facilities.

Various researchers and scholars have proposed classification or types of tribal movement. In particular, the types of social movements have been applied to tribal movements by the scholar Mahapatra (1972) ^[11]. Similarly, Surjit Sinha has explained that there are some important contextual factors in the classification of tribal movements. Similarly K.S. Singh similar classification is found in a

study by Singh (1983) ^[10]. Which is brainstormed in the above discussion. From this it is argued that the emergence of the tribal movement. Behind it, struggle, fight, elimination of questions, social development are important reference factors. The formulation of their questions of backwardness intensified at the organizational level. The movement plays an important role in eradicating the social immobility that existed earlier.

Problems of Tribal Development

In fact, many references come forward in the study as the problem of development of tribal communities. If we consider the discussion about tribals or tribes at the beginning, this community is found in some places untouched or used by modern life; but what are the exact problems of the tribal communities and ?This has been highlighted by the Indian scholar and Political Scientist B.S. Waghmare (2013; 361-63) ^[19] has discussed the issue of Scheduled Tribes. i.e. - backwardness, social conditions, caste system etc.

All the above reference points are related to multiple problems of tribal castes and tribes. Especially in Maharashtra, you can see a dissecting picture of the backwardness of tribal. The community lives as smallholder farmers with having little education. Keeping these problems in mind, the state government has tried to bring prosperity through separate departments through various government measures. But actually the number of beneficiaries is small. Due to administrative corruption, one can see the picture that all facilities do not reach to them.

The problems of tribal communities are multifaceted. One of these is poverty in particular, even today most of the tribal people live under poverty. In the year 1977-78, 72.4% of the tribal people were living in below the poverty line, while in 1983-84, the proportion was found to be 58.4%. There are usually several causes of poverty. i.e.- unemployment, indebtedness, forest policy of government, exploitation, simple living conditions, prejudice about education, lack of family planning, customs and traditions etc. Illiteracy is a problem in this community. Due to this, they do not have a simple idea and understanding of what is going on in the outside and modern world. As a result they are not attached to modernity. The illiteracy rate in this community is higher than others. The literacy rate in 1961 was only 8.53%. In 2001, the literacy rate was 47.10%. In Maharashtra in 2001 the literacy rate among this tribe is found to be a low of only 21.69%. There are many reasons behind this such as educational environment, apathy, misunderstanding about education, poverty.

Indebtedness is also an important problem. The condition of this community is that their needs are unlimited and means are limited. Borrowing is a very old practice; against this, of course, tribal people have also protested against moneylenders. In this Mahadev Koli and Bhil tribes were leading this movements particularly. In the year 1874, the first anti-moneylender movement took place at Ambegaon in Pune district. According to a study, this community borrows 70% from moneylenders and 10% from banks. Behind this there are many examples of natural disasters, lack of added business, inflation, banking facilities communities have established their states. The Koli tribe also established kingdoms in Uttarkonkan. People of Bhil communities were also chiefs. States were formed by non-tribals along with tribal communities.

Non-tribal formed states jointly with tribal in tribal areas ranging from Chhota Nagpur to Orissa, Rajasthan, and Gujarat. This is the opinion of K.S. Singh the leading scholar.

Tribal Movements in Maharashtra

Before studying the tribal movement in Maharashtra, it is necessary to study the context of British period movements. Because during the British era, the tribal had set up many movements. In particular, tired of the exploitation of landlords and moneylenders, tribal movements arose against the British. The aim behind this was to create awareness among the tribe and guarantee their safety. The movements that took place under Bihar in India were of a remarkable nature. This region is referred to as the 'wild tribal region'. The East India Company captured a province or territory in India and tribes formed movements for various reasons. Some of the movements were symbolic, violent and others were expressions of discontent.

During the period 1830-1835 in Central India, tribal tribes organized large-scale movements. Especially the Munda and Khakhar tribes who are in the state of Bihar gave momentum to the movement by fighting against the British government. Mainly Birsa Munda's movement was of a special nature. Because this movement gave a sense of self-respect and existence in the tribal tribe. The movement of Tantaya Bhils was also important. Many movements took place in the period from 1825 to 1843. In summary, the above background is giving momentum and strength to the Neo-movement of other states.

A study of the movement in Maharashtra is important in addressing certain questions; as the movement spread widely in other parts of India. It is not widely found in Maharashtra. That is, it is related to the tribal movement in Maharashtra. But even though they are not widely discussed in India, the movements in Maharashtra are special. Given the nature of the tribal movement in Maharashtra, some factors seem important. i.e.

1. Dissatisfaction against British rule,
2. Resentment against moneylenders and landlords,
3. Movement of young rebels.

Especially since the discontent against the British rule was on a large scale. When the British rule was established in India, they took away the rights of the Bhil, God, Mahadev Koli tribes of Bombay state. Dissatisfaction grew due to this. The first uprising against the British rule was in Nashik and by the Mahadev Koli tribe in 1818. This struggle was led by the city leaders Ramji Bhangra and Rama Kirwa.

This uprising was not limited to the district but spread to Nashik, Nagar, Pune, and Junnar. The second uprising that resulted was in the year 1830 in Junnar province. Bhau Kharol, Chimanji Darbare Jadhav etc. led this uprising. When the movements were intensifying, Ramji Bhangre organized the Jamatis and intensified the fight against exploitation. The year 1838 was a significant year in the vision. Because Govindrao Khode, Raghaji Bhangre re-organized the tribal tribes and started uprising or agitation. He gave a broad form to the movement. The British authorities were constantly conspiring to crush this widespread movement. Part of this was the execution of British Roghoji Bhangre in 1848 at Thane.

Bhils organized and fought in Nagar district of Maharashtra. Bhagoji Nayak in particular led agitations against the British

between 1850 and 1859. Bhagoji Nayak mobilized this community and mobilized the movement. The main objectives of their movement were to loot minerals, establish the rights of the army over land and patrimony. Damage, The tribal movement in Maharashtra is about our natural resource rights. Because whatever uprisings or agitations took place in Western Khandesh had the following main topics.

1. Allotment or distribution of land to Bhils.
2. Recognizing the rights of local Bhils over forest produce,
3. Against exploitation of tribal

Demands of this nature were central to the movement. The movement in western Khandesh was led by Umaid Vasava. Similarly, Govindguru, the leader of the Bhil tribe openly organized the Bhils in 1868 without fearing anyone.

An important factor contributing to the tribal movement in Maharashtra is the exploitation or extortion of moneylenders. He occupied the land of the indebted farmers on a large scale.

Due to this, the condition of tribal tribe was very bad. To find a way out of this Honya Kongle, a tribal leader, organized the people of the Mahadev Koli tribe. That is why their collective power increased more. As a result, it can be seen that they tried to suppress moneylenders with weapons in Pune, Thane, Raigad. When there was a drought in Maharashtra in 1889, the life of tribal farmers became miserable. Lands were mortgaged, and these lands were sold to moneylenders at a low price. The happenings in the society were being watched with sensitivity by the young tribal people. As a result Kondaya Navale, Dhavala Bhangre, Sattu Marathas etc. waged a massive fight against the moneylenders to stop the moneylenders forever. Generally regarding tribal movement K. S. Singh, a scholar in the book Tribal Society in India, divided the movement into three periods. It has some schemes specifically related to the voluntary sector as a whole. E.g- PTG Development of Primitive Tribal Group PTGS, Vocational Training Center (VTC) etc.

In summary, it can be said that various NGOs are trying to bring a lot of benefits to the tribal. Semi-Governmental Organizations come into focus from the First Five Year Plan. His role is multifaceted. That is why (NGOs) are useful in today's context.

Measures for Tribal Community Development

State Government D.M. The committee was formed under the chairmanship of Sukthankar (State Planning Board Member, former Chief Secretary). The recommendations given in his report were accepted by the state government. From the year 1993-94, these revised tribal schemes were implemented. For tribal communities, one recommendation is to provide funds for their entire development.

Overall, efforts were made to speed up tribal development in the year 2010-11 under tribal measures.

In summary, the tribal movement in India and especially in Maharashtra is multi-question oriented and it is creating awareness about many problems in the tribal community; That is why efforts are being made recently to sustain the transformation and process through organizational movements. It is in this sense that the importance of the tribal movement is unique and simple.

Contemporary Tribal Movement

The contemporary tribal movement is multi-issue oriented in nature. In this process of modernity, urbanization, urbanization, the consciousness of the essence formed the approach to our fundamental questions. Therefore, in today's perspective, the educated class of the tribal tribe is seen to be developing. But mostly the less educated class in the rural areas are found doing business traditionally. In such a state the contemporary tribal movement is functioning. Their struggles or agitations regarding forest rights, effective implementation of the scheme, customs and traditions, health are still going on. In various districts of Maharashtra where tribal communities are present, there is deliberation or action for them to get basic facilities or right to natural resources.

Recently, the approach to the tribal question has been in terms of micro physics; Change cannot be discussed and acted upon without looking at it from a radical perspective. Even today Megha Patkar is struggling and fighting for the displaced tribal through the Narmada movement. Similarly, in Khandesh, emphasis is placed on eliminating the problems of the tribal tribes who are in Dhule, Nandurbar and Jalgaon. Pratibha Shinde's leadership is also effective in this regard. How can the changing currents or their socio-economic-political issues be effectively addressed? Brainstorming in this regard will definitely be beneficial for this tribe.

Evaluation

We have done the information or analysis regarding tribal communities and movements in the above discussion. As these movements were intense and widespread in Bihar and other states, there is no greater intensity in Maharashtra; But there is a sense in this community that our various issues should be eradicated. Where the movements of the tribal tribes are going on, financial limitations are noticed. They have a commitment to community life; But young tribal leadership is largely absent.

This community is now becoming a leader in many fields, Kisheel is also becoming so there is a need to look at this community in a positive light. Overall, this tribe can be assessed on the economic status, level of education, health, politicization, because even today the backwardness has not been completely removed.

The number below the poverty line is also significant. As the level of education is low, the problem of employment arises. Many health-related issues are also encountered, for which efforts at governmental and semi-governmental levels are important. In summary: In order to get the awareness and inspiration of the basic rights of the tribal tribe, Mr. Govind Gare, Vahru Sonawane, K. S. Singh's ideological writings are considered useful.

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