

Constitutional Provisions of the Hill Tribes in North East India: A Study on Land and Identity Politics in Manipur

Soihiamlung Dangmei

Department of Political Science & Human Rights, Indira Gandhi National Tribal University
Regional Campus, Manipur

Email: soihiam@yahoo.com

Abstract: Despite the creation of various constitutional provisions such as the Sixth Schedule, Autonomous District Councils, and other provisions for the protection of the interests of the hill tribes of North East India, sectarian demands for autonomy based on identity politics continue to proliferate leading to conflict. The article delves into the nature of the constitutional provisions, and particularly, the working of the Autonomous District Council, contestation on land, and identity politics in the hills of Manipur.

Key Words: Autonomous District Council, Sixth Schedule, Constitutional Provision, Article 371 (A)

Introduction:

The Government of India created several states, and autonomous district councils in North East India, with the objective of granting them some autonomy, and in the process integrating them into the modern liberal democracy. Despite such attempts made by the Government of India, the tribal populations continue to press for more autonomy, and even demand for self-determination. The multiple existence of identities, tribes, ethnic groups, and communities in the region has aggravated the demands for separate states, and homelands. The politics of ethnicity, and conflict has become a phenomenon in the multicultural, and multi-ethnic communities of North East India.

The Sixth Scheduled, and the autonomous district councils benefitted only some elites of the hill tribes in North East, who often have political ambitions in the state legislative assembly. The Sixth Scheduled, and the autonomous district councils also often come into conflict with the members of the legislative assembly, and the interests of the state legislative assembly override the interests of the autonomous district councils. The members of the state legislative assembly including the members from the hill tribes often does not favour the interests of the autonomous district

councils. Therefore, the various provisions contain in the Sixth Scheduled, and the autonomous district councils remained an act, and has been a distant dream in implementation.

The village authority represented by councils, or the chief also often come into conflict with the powers and provisions of the Sixth Scheduled, and the autonomous district councils. Constitutionally, the village authority, and the chief are to be under the elected members of the autonomous district councils. However, in practice, and in actual functioning, the village authority, and the chief continued to concentrate their powers in the village administration. The objective of the autonomous district councils has been for the development of the tribals areas, and also for the integration of the tribals into the democratic system. However, the autonomous district councils, in most instances, failed to work together with the village authority in the development of the tribal areas. The Sixth Scheduled in Assam, Mizoram and Tripura have been comparatively working successfully. However, in Manipur, the hill areas are governed by the autonomous district councils without the actual executive, and financial powers. Therefore, the tribals in Manipur have been demanding for the

implementation of Sixth Scheduled in the state.

The Sixth Scheduled, and the autonomous district councils in fact only reflected the interests of the new sections of educated elites. The Nagas, under the leadership of A.Z. Phizo demanded for the independence of Nagas. A.Z. Phizo rejected the idea of district council, and ran a parallel government in Naga areas (Chaube 1999: 108). The Nagas have been demanding independence on the ground that they were never ruled by the British, or under any rulers. During the British rule, when the Government of India Act was passed in 1935, the Naga hills was left unadministered. The British also did not interfere in the internal affairs of the Nagas tribal institutions, and village polity. The British, therefore, introduced the non-interference policy towards the Nagas. The British concentrated only in the affairs of law and order, and collection of revenues. Therefore, the Nagas, declared that they were never under the British.

During the colonial rule, the tribal hill areas of North East region were included in the excluded areas or partially excluded areas of British administration. The social, customs, religious and economic life of the Nagas were left untouched by the Nagas. The *“excluded areas were the tracts where any advanced form of government was not a possibility because of the backwardness of the area. These areas would be administered by the Governor himself. The Ministers would have no constitutional right to advise him in connection with their administration. Neither the Central nor the Provincial legislature shall have power to make laws applicable to the tract but the Governor-in-Council might direct that any Act of the Provincial legislature should apply to the tract subject to such exceptions or modifications as the Governor thought. In the case of partially excluded areas discussion in the Legislative Assembly was not barred. It was allowed with previous permission of the Governor. The Provincial Government was given full discretion in*

applying or refusing to apply new enactments. The Governor might direct that any act of the Provincial legislature should not apply to the tract or shall apply subject to such exceptions or modifications as the Governor thought fit” (Rao 1975: 78-79).

Similarly, the Mizos, under the Mizo National Front (MNF) also demanded independence in 1966. The MNF demanded for the integration of the Kuki-Chin-Mizo group. However, the Government of India signed the Mizo Accord in 1988, the state of Mizoram was created, and many Kuki inhabited areas of North East including Manipur were left out. Therefore, the Kukis, after the signing of the Mizo Accord, began to organized themselves for the integration of Kuki-Chin groups inhabiting the North East region of India, and also part of Myanmar and Bangladesh. The Nagas in Manipur, on the other hand, also demanded the integration of their contiguous territories. When the Government of India created the state of Nagaland in 1963, large portion of Naga areas in North East region were left out. Therefore, the aspirations of the Nagas, or Kukis to live together under one administrative unit has been the demand. The autonomous district councils, or non-territorial autonomy aims to address the aspirations of the tribals, as the primary objective of the district council is the integration of the tribals into the Indian democratic system.

The state of Nagaland is protected by Article 371 (A) of the Indian constitution. The Article states that *“no Act of Parliament in respect of-(a) religious or social practices of the Nagas, (b) Naga customary law and procedure, (c) administration of civil and criminal justice involving decisions according to Naga customary law, (d) ownership and transfer of land and its resources, shall apply to the State of Nagaland”* (Bijoy et. al, 2010: 260). Despite such provision, sections of the Nagas continue to demand for independence. Creation of several states,

and autonomous district councils, in a way attempted to accommodate the tribals such as the Nagas, and Kukis in the region. However, there arises the issue of land and territory, and identity question in North East India. Nevertheless, the educated elites benefitted from the institutions of the grassroot democracy, and continue to support and uphold the democratic system.

Autonomous District Council in Manipur:

The Manipur (Hill Areas) District Councils Act 1971 was passed by an Act of Parliament by the Government of India in 1971. However, the act became under the Manipur Legislative Assembly in 1972 with the formation of the full-fledged state of Manipur. The enactment of the Manipur (Hill Areas) District Councils Act 1971 by the Manipur Legislative Assembly as the Manipur (Hill Areas) District Councils Act Rules 1972 has considerably diminished the powers and functions of the act. In protest to the Manipur Legislative Assembly, and the Government of Manipur, the hill tribes demanded for the introduction of Sixth Scheduled in the state. However, the demands of the tribals had been denied by the Government. Therefore, the autonomous district council election was boycotted by the tribals for a very long time.

In 2010, after a long gap of 21 years, the autonomous district council election was held again. The tribal bodies agreed to hold the election with the hope that the Government of India, and also the Government of Manipur would bring equitable development, and devolution of powers at the local administration. The state government also made assurances that it would attempt to empower the autonomous district councils for the smooth functioning of local self-government. Despite the assurances, and the promises, the autonomous district council continue to function at the mercy of the state legislative assembly.

The interests of the hill tribes is often safeguarded by the All Tribal Students' Union, Manipur (ATSUM), an apex students' body of the hill tribes in the state. Despite the fact that various hill tribes have their own specific political goals and aspirations, ATSUM has been influential in safeguarding the rights, and interests of the hill tribals in the state. The recent autonomous district council bill of 2021 in Manipur has become a conflicting issue between the hills and the valley. The valley-based civil society organizations in the state boycotted the bill asserting that the bill is likely to have negative impact for the integrity and peaceful co-existence of different ethnic communities. Mention must be made that the autonomous district council had been boycotted by the hill tribes since the beginning of the council act in 1972. The reason has been that the autonomous district council was not empowered with executive and financial powers adequately. Therefore, the hill tribes boycotted the autonomous district council for twenty-one years. It was only in 2010 that the district council election was held with the hope that the Government of India, and the state Government would devolve more powers and functions to the district councils. The state government also made various assurances that it would attempt to allow more responsibilities to the autonomous district councils for the smooth functioning of local self-government.

The autonomous district council bill 2021, which has once again become a move for devolution of more powers for local self-government has been opposed by the various valley-based civil society organizations by terming it as a highly sensitive bill, and stated that it should not be tabled in the Legislative Assembly. The valley-based civil society organizations claimed that the bill contained maximum provisions for creating Naga Autonomous Territorial Council, and Kuki Autonomous Territorial Council, and stated all stake holders should be consulted before passing the bill. The bill, in fact, recommended

more powers to the Hill Area Committee, and the Autonomous District Council in the administration of the hill areas. In response to the valley-based civil society organizations, the ATSUM and its federating units in the hills called for a total shut down in the hills.

The hill tribes were disappointed with the Government of Manipur appointing eight members of Manipur Legislative Assembly by the Speaker of the Assembly from the valley into the hill areas committee. The hill tribes claimed that such order of appointment is unconstitutional, and therefore, a total shut down has been imposed in the hill areas. In a memorandum submitted to the Governor of Manipur by the All Manipur Tribal Union, it stated that *“the appointment order itself of such valley constituencies which are not notified as Hill Areas in Gazette notice is not constitutionally under the purview of the Speaker of Manipur Legislative Assembly as he has overridden the proceedings of election of such Committee members, if it all appointment of such additional HAC members has to be legalized; because such similar Committee members like Expenditure Committee and Estimate Committee members of the Legislative Assembly are elected from those sitting MLAs. Legislative Assembly Speaker cannot simply appoint such members without Election Procedures in the Legislative Assembly”* (All Manipur Tribal Union 2021). The Kuki Inpi Manipur also stated in its memorandum that they *“believe in peaceful coexistence in the state and recognizes that mutual respect among the different communities of each other’s political, constitutional and legal rights are the way forward”* (Kuki Inpi Manipur 2021). The All Manipur Tribal Union, therefore, seek the attention of the Governor of Manipur to constitutionally rectify the constitutional injustice. Subsequently, the Government of Manipur revoked the order in the interests of the hill tribes. Despite the differences in the politics of the various hill tribes, ATSUM and other

civil society organizations of the hill tribes has been instrumental in safeguarding the interests of the hill tribes which are common, and necessary.

Land, Identity and Politics:

Land, and identity are inseparable in tribal society. The concept of land, ownership and management of the tribals in North East India, and particularly in the hills of Manipur is governed by their tradition and customary laws. During the colonial rule, the tribal traditional institutions, and customary laws were highly honored by the colonial rulers. Therefore, the colonial administration did not interfere in the internal affairs of the tribal people. The colonial rule interfered only in the administration of revenue and dispensing of justice. There were no conscious efforts of the colonial rulers to interfere the tribal populations, and many of the tribal areas in North East India were left unadministered. Therefore, when the colonial administration passed the Government of India Act 1935, many tribals areas were declared as unadministered areas.

The term ‘land’ is considered as a territorial space, inhabited by the tribal communities since time immemorial, and more particularly, before the formation of the modern nation-states. Land is the single most important possession of the tribals. Despite the coming of modernization, development and evolving of their traditional institutions into the democratic process, land continued to be most valuable asset in tribal society. The development of the social, cultural and polity of the tribals had been informed by the folklores, legends, and myths that was traced to their association with land. This is particularly profound in the folk songs that was developed from their jhumming activities.

In the past, jhum cultivation was perhaps the only viable method of cultivation, and the folk songs, and folklores were developed based on the jhum cycle of cultivation. The embeddedness of the tribals, their life towards their land, and

ecology, in fact developed the concept of nature worship. Therefore, study on tribal religion informed us that there was no religious founder, nor developed any kind of religious book, as the symbiotic relationship of man and nature was established. In the tribal traditional system, land could be acquired by an individual in the following manner:

- (1) A man might have taken some unappropriated land for himself.
- (2) He might have been granted land by the head of a land-owning family, sometimes, subject to the latter's right to revert it.
- (3) It might be an out and out gift to him of virgin land by a family having more land than necessary.
- (4) A man might, as a member of a family, inherit a share of family land, the ownership being of course still in the family. Any land inherited or acquired by an individual becomes property of his family until and unless the same is partitioned between its members after marriage (Ningshen 2016: 62-63).

During the British colonial rule, many of the tribal areas in North East India were left unadministered. The Naga hills, and Lushai hills for example, were declared as excluded, or partially areas when the British passed the Government of India Act 1935. The colonial administration did not disturb the social, cultural and economic currents of the tribal communities, and left to the tribals so that they could govern themselves. The economic activity of the tribals specifically depended on land for survival. The colonial rule, at first were interested only in the collection of revenue, and the tribal lands were untouched. The princely states of Manipur and Tripura, despite their development of the monarchical system concentrated only in the plain areas, and the surrounding hill areas were not entirely under their control and domination. However, in some instances, the Maharaja employed some

tribals for construction of bridges, digging of trenches, and carrying of baggage of the touring officials of the Maharaja. The land holding system of the tribals were untouched by the Maharaja or the colonial administration.

The colonial administration in Manipur separated the administration of the hill areas from the Meitei Maharaja, so that the tribals could preserve and develop their own polity. The hill areas had been looked after by the political agent, a civil servant of the British colonial administration. There are those who argued that it was the colonial administration that divided the hills and the plains in Manipur. However, the hills and plains had been separated since time immemorial. The Meitei civilization, and the development of a Meitei identity was formed after many Salais or clan fought each other for supremacy. The triumphed of the Ningthouja dynasty consolidated the various clan, and the Meitei state was formed. The Meiteis occupy the most productive and fertile agricultural lands, and therefore, dominated the state in the economic and political spheres (Kipgen, cited in Bhattacharyya & Basu 2018: 113). The colonial rule, and the Indian national leaders preferred to call the Indian villages as a republic, self-sufficient, and autonomous (Lohe 2011: 4). The villages, and the rural areas have been described to have followed the Asiatic mode of production. The rural areas, and the villages are self-sufficient in the Asiatic mode of production. Therefore, the post-independent India also favoured the notion of self-sufficiency of the rural areas and villages. Constitutional laws have been framed by granting local autonomy for the smooth functioning of democracy at the grassroot level. The Naga village was a republic in the past. Like the Greek city-state, the Naga village were independent from each other. The idea of self-sufficiency was highly prevalent in the past. The village was the highest political institution of the Nagas. The idea of collectivism of Nagas as a political identity

is a recent phenomenon. However, the Nagas practiced the collective land holding system, or the land was a community land. The post independent India also granted the tribals some form of autonomy in matters of land holding system, apart from the socio-cultural autonomy. Despite the functioning of the autonomous district council in Manipur, the tribals have been granted maximum liberty for local self-government. Their inhabited land areas have been protected by the constitutional laws so that non-tribals are prohibited from purchasing land and settlement. The customary laws of the tribals are also respected and honoured. In the case of the Kuki tribes, the lands are controlled, and belonged solely to the chief. The chief exercised maximum power in order to maintain the land, and therefore, there is no notion of community land. This has been a hindrance in the democratic working at the grassroot level.

The land ownership system, or the land holding system of the tribals differ from tribe to tribe. The hills of Manipur are inhabited by the tribals, and non-tribals are prohibited from settlement, and also from carrying land transactions. The hill areas of Manipur is protected by the constitution of India under Article 371 (C). Article 371 (C) of the Indian constitution prohibits the settlement of non-tribals in the hill areas of the state, and also prohibits from carrying out land transactions. The hill areas of the state is largely inhabited by the Naga tribes, and the Kuki tribes. The Naga tribes largely practiced the community land holding system in which the land belongs to the community.

However, there are variations of the land holding system from village to village, and also from tribe to tribe. The Kukis, on the other largely practiced the chieftainship system in which the land belongs to the chief. Therefore, the Kuki chiefs are considered autocratic in their administration of the land holding system, while the Nagas are more democratic in dealing with the land holding system. Despite the land being owned by the

community among the Naga tribes, there are also private lands in which the community does not interfere. The advent of modern economy is also responsible for the rise of private land ownership in the hills.

Land continued to be the most important asset for the tribals. The folklores of the tribals informed that the identity formation, cultural development, myths and legends developed over the centuries in their association with the land they inhabit. The practice of jhum cultivation narrated how the life of tribals revolved around in the jhuming cycle. The life cycle from the cradle to the grave of the tribal cultural, socio-economic and legends revolved around the cycle of jhum cultivation. The practice of jhum cultivation was the most important agricultural activities of the tribals. The practice of jhum cultivation requires a large land areas. The practice of terrace farming has been a recent phenomenon for the tribals. The topography did not favour the practice of terrace farming, and therefore, the practice of jhum cultivation has been the most viable method of farming. The practice of jhum farming continued to be the most viable method of farming in most of the tribal areas in the hills of Manipur.

Therefore, land continued to be the most precious asset in tribal community. The land holding system, and its usage is regulated by the village authority in the case of the Naga tribes. From time to time, certain land areas are declared for the purpose of jhum cultivation so that the ecology and the environment is protected. The land holding system, and the management and regulation of land usage is democratically decided and regulated by the community. The Naga village is constituted and governed by the village authority or village councils. The village authority is constituted and represented by a member from every clan of the village. The village headman, therefore, is assisted and guided by the village councils.

Despite the fact that land is owned by the community, there is also a portion of land owned by the clan. Each clan owned some portion of land, and is used for cultivation, and other agricultural related activities. However, such portion of the land is hardly used for settlement or for carrying out land settlement. Large portion of the land in the village is reserved and preserved as forest lands. The practice of terrace farming is carried out in the private land of the individuals. In the past, the practice of jhum cultivation was considered to be collectively owned by the community. However, in the present context, there are villages in which even the jhum cultivation is carried out in the individual private land. The community ownership of land has become deteriorating in the present context. In the case of the Kuki tribes, the village chief is the sole owner and custodian of the village land. Therefore, it often results in the individuals seeking new lands to establish new villages in order to free themselves from the autocratic rule of the chief. These individuals who founded new villages became the chief in their own villages. The autocratic nature of the village chiefs also resulted in the lack of proper usage of lands in the hills. In principle, the chief has to govern the village for the welfare of every member of the village. Therefore, *“the chief is obliged to provide the villagers security, settle disputes and well-being. The chief and his village council also make rules regarding forest and land use. The land is distributed to the villagers according to the size of the family for cultivation and for making homesteads”* (Kipgen, cited in Bhattacharyya & Basu 2018: 115). The authoritarian nature of the chief of the Kuki villages, in fact, is also responsible for the rise of new villages.

Conclusion:

The Sixth Scheduled of the Indian constitution granted more financial, and executive power for local self-government in the tribal areas of North East India. In Manipur, the dominant tribal groups such as

the Nagas, and the Kukis has been demanding for the implementation of Sixth Scheduled as the Autonomous District Council has been implemented with limited financial and executive powers. Besides, there has been demands for territorial councils, and other autonomous provisions in the hills of the state. Therefore, various peace talks has been initiated by the Government of India to bring about a lasting peace and development in the state, and the North East region. The Naga peace accord is one such initiative taken by the Government of India to bring peace and prosperity in the region. The dissatisfaction of the working of Autonomous District Council in the hills, and the contestation on land, and the proliferation of identity politics has been largely responsible for the lack of peace and development in the state.

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Mughal Imperial Capitals of Agra and Lahore: As Thriving Commercial Centres during Sixteenth and Seventeenth Centuries

Amit Kumar Ravi

Department of History, Indira Gandhi National Tribal University, Amarkantak (M.P.)
Email: akravi@igntu.ac.in

Abstract

The expansion and consolidation of the Mughal Empire necessitated the emergence of power bases or capitals at a central location from where the Mughal rulers could control and regulate the regional power holders. The Mughal rulers administered from prominent places, which were their abode and became the imperial seats. Selection of the location for their imperial hearts depended mainly on the economic and strategic importance and the discretion of the rulers. There is a common feature regarding the site of the imperial cities- they were located at the bank of the river and held control over the most fertile region of the empire. Agra and Shahjahanabad were on the bank of river Yamuna. They regulated the Ganga-Yamuna doab region, whereas Lahore was located on the bank of river Ravi and regulated the Punjab region. It facilitated the imperial cities with river transportation and navigation and established their control over the local power holders. The imperial seats gradually developed into imperial cities. The prominent imperial or capital cities of the Mughals were Agra, Fatehpur-Sikri, Lahore and Shahjahanabad. The imperial cities emerged as administrative- cum- military centres. Though they were not exclusively attributed to administrative functions. Gradually, they evolved as thriving commercial centres.

Key Words: Agra, Lahore, Indigo, *Karkhanas*, Trade Routes, *Sarais*.

Introduction:

Agra

The city of Agra is situated on the west or the right bank of the Yamuna River, 124 miles east of Fatehpur-Sikri. In historical context, the first account of the existence of Agra ‘as a flourishing city having a strong fortress built amidst sand like a will’ in A.D. 1080 is available in the celebrated poem written in praise of the rulers of the Ghazni by a twelfth-century Gazanavite poet, Khawza Masud bin sad bin Salman (Elliot & Dowson, 1964, pp. 522-24). The geophysical position of the city of Agra had a significant influence on its evolution. It was situated on the confluence of three distinct geographical regions- ‘the plain, the plateau and the desert; of four culture areas- Braj, Bundelkhand, Rajasthan

and western U.P.; of different trade routes and on politically strategic position’ (Vandana, 1999, p. 82). In 1506 Sikander Lodi founded the city of Agra and made it his headquarter due to political reason. The site selected by the Sultan was in the villages of Bashi and Poiya in the *pargana* of Deoli, and nine *parganas* out of a total of 52 from the *sarkar* of Bayana were included in it (Habib & Nizami, 1992, p. 648). While making Agra his headquarter, it appears that Sikander Lodi had comprehended the strategic significance of the Kalpi region. He removed his nephew, Azam Humayun, from Kalpi and entrusted it to a reliable noble- to exercise greater control over the extension towards Malwa and the Western coast. Thus it was the need of the time to place his headquarter at a centrally located site from where the Sultan could have controlled the adjoining areas. With time, the

process of urbanisation set in with the flocking of various types of people viz. businessmen, artists, scholars and workers from different places like Arabia, Persia and Bukhara (Elliot & Dowson, 1964, p. 446).

The growth of Agra as a city, in fact, began when Emperor Akbar reorganised it. It seems that Akbar had also considered the strategic location and various linkages of Agra to make Agra his capital. The objection by the rebellious Rajput villagers to pay tribute prompted Akbar to place his capital at Agra and named it Akbarabad (Manucci, vol. I, 1981, pp. 129-30). Contrary to the Delhi Sultanate, the Mughals had a transferable nature of assignment system, ensuring total dependence on the emperor. The assignee who might have been assigned outside the capital city or other parts of the empire also had to keep permanent establishments in the capital. In the Mughal Empire, a large proportion of ruling elites maintained their permanent establishments in the capital city. Writing about the houses of the nobility, William Finch writes - 'The city layeth in the manner of half moon, bellying to the land ware some 54 (kos) in length, and as much by the river side, up the banks, where of are many goodly houses of the nobility, pleasntry overlooking Gemini....' (Finch, 1985, pp. 182-85)

The reorganisation of the Agra *suba* in 1580 by Akbar made the capital city regulate the economic viability of the adjoining regions. The reorganisation of *suba* Agra consisted of 13 *sarkars*- Agra, Alwar, Erachh (Irij), Gwalior, Kalpi, Kanauj, Kol, Mandlaer, Narnaul, Narwar, Payanwan (Bayanwan), Sahar and Tijarah (Trivedi, 1998, p. 23). According to Allami- 'the length of Agra from Ghatampur on the Allahabad side to Palwal on that of Delhi is 175 kos....it contains more than five hundred buildings of masonry...the sarkar of Agra contained 33 mahals, 91,0007,824 bighas land' (Allami, vol. II, 1989, pp. 190-93). In

suba Agra, agriculture was in perfection (Allami vol. II, 1989, pp. 190-91). The organisation of the Agra *suba* served two purposes. Firstly, it incorporated various regions of strategic and political importance. The recalcitrant centres like Kol, Bayana, Etawah, Gwalior etc. (before 1605) emerged as the economic centres after the reorganisation of *suba* Agra. Secondly, the revenue collection of *suba* Agra was parallel to the collection of Delhi *suba*.

Although Agra was not a producing or manufacturing city, it benefited from its location and the commercial advantages of its hinterlands. Subsequently, it emerged as an important commercial centre of its age. Agra being in the heart of the empire, provided multi-dimensional links with other important cities and regions to support Agra with provisions. Pelsaert (2001), in context to the cities and towns like- Allahabad, Jaunpur, Benaras, Oudh, Lakhawar, Patna, Chabaspur, Sonargaon and Jaganath, writes that:

All these countries are very fertile, and yield immense quantities of grain, such as wheat or rice, sugar, and butter, large quantities of which are brought up the river Jamuna, or carried by green overland, to provision this country (that is Agra) and the king's army. (p. 9)

Being a capital city, Agra had emerged as the nodal point in the north (Gupta, 1986). It was because major routes between eastern and western or northern and southern regions of the subcontinent terminated in this *suba*. K. K. Trivedi considers that Agra acted as the convergence point for routes from all directions (Trivedi, 1994, p. 161).

As an urban centre, Agra had not many producing items- it manufactured the carpets in royal *karkhanas* and manufacturing units. However, *suba* Agra incorporated many hinterlands and centres, which produced certain specific commercial items. Bayana was one of the most important indigo-

producing centres. *Suba* Agra also had the Mewat indigo tract and the copper mines of Narnaul. The control of copper for military purposes was essential for the empire. It was also used for the mintage of coins. There was a great demand for the indigo produced in Bayana. Kol, Khujra, Khanva, Hindaun and Gwalior were other exclusive markets for the indigo-dye. Europeans, Persians, Armenians, and other merchants were eager to procure Bayana indigo. For this, either they rush to the producing centres or procure it from Agra.

Regarding the demand for indigo, Pelsaert says, '.... sale of the indigo (of) Koil, Mewat, and the most distant villages of Agra and Bayana which is an important article of commerce throughout the whole world' (Pelsaert, 2001, p. 9). Saltpetre was another product found in *suba* Agra. About saltpetre, Pelsaert says- 'Saltpetre is found in many places near Agra, at distances of from 10 to 40 Kos; it occurs usually in villages which have formerly been for some year's abandoned' (Pelsaert, 2001, p. 46). Agra, Fatehpur-Sikri and Alwar were important centres for ordinary and woolen carpets. It was Akbar who initiated the manufacturing of carpets at Agra and Fatehpur-Sikri. Agra had a great demand for spices as Pelsaert (2001) informs-

I know by experience that some banias of Agra maintain agents in Golkonda with two objects in particular, to buy diamonds and spices, which their people in Masulipatam sent to us (i.e. to Agra); and this year they brought 300 maunds (15,000 lb) of cloves at 11 pagodas per maund (of 25 lb), and transported them to Agra, as well as proportionate quantities of nutmeg, mace, tin, and other goods. (p. 22)

The economic and commercial activities attracted foreign merchants to come and trade in Agra. The prime location of Agra city at the bank of a river and many trade routes connected to different parts of the country

provided the merchants access to Agra by both- inland highways and the waterways. Tavernier gives descriptive information regarding the routes to Agra- the route from Surat to Agra by Burhanpur and Sironj, and by Ahmadabad; Ispahan to Agra by Kandahar; Delhi to Agra; the route from Agra to Patna and Dacca and towns of Bengal (Tavernier, 1977). While describing Agra's trade relations with Cambalu (Peking), Sir Thomas Roe says- 'Ther passeth yearly caravans from Agra to Cambalu' (Roe, 1926, p. 76). The English, Dutch, Armenians and others settled themselves at Agra. The main commodity that attracted the Europeans was indigo, termed the 'prime commodity' for trade with Europe (Moreland, 1990, p. 40). The Dutch had their factory at Agra, where they generally kept four or five persons (Bernier, 1983, p. 292).

Lahore

Lahore was strategically important for the defence of the northwest region of the Mughal Empire as well as it remained during the times of the Delhi Sultanate. The disturbances, in the form of invasions and rebellions, became a matter of security concern for the Mughal Empire to keep the adjoining power holders in control. Lahore had been possessed by Babur in 1523-24 and posted Mir Abdul-Aziz, his master of the horse (Babur, 1970). During the reign of Akbar, Abul Fazl informs that- 'In the 11th year of Akbar's reign, Mirza Muhammad Hakim, King of Kabul invaded India and besieged Lahor....' (Allami, vol. I, 1989, p. 514 ; Laet, 1928, p. 146). Akbar shifted his headquarter to Lahore in 1584 to pacify the rebellions and to consolidate Mughal rule in the north-west region. He remained at Lahore for fourteen years from 1584-1598 A. D (Baqir, 1985, p. 126).

Lahore had economic and commercial advantages too. The region between Lahore and Agra was the most fertile as mentioned

by the contemporary foreign traveller- ‘The whole country between Agra and Lahor is well cultivated and is the most fertile part of India, bearing all kinds of crops abundantly’ (Laet, 1928, p. 54). Lahore *suba* contained fourteen *sarkars* and three hundred and fourteen *parganas* which yielded 2,46,95,000 rupees (Bernier, 1983, p. 456). The location of Lahore facilitated it with both- inland route and waterway connectivity. The city was situated on the banks of river Ravi which ‘flows by Multan and on to Tatta and Bakkar, carrying a large trade in shallow-draught vessels’ (Pelsaert, 2001, p. 30). Lahore was an important trading centre in the route connecting upper India with Persia to Aleppo or Constantinople (Finch, 1985, p. 18). Lahore was connected with the royal route to Agra, and trade with Persia in overland caravan trade made Lahore the centre for trade between the merchants of Central Asia and Iran, and Indian merchants (Richards, 1993, p. 50). The merchandise of trade at Lahore comprised horses from Central Asia, fruits, silks and porcelain (from China), precious metals; Indian spices, textiles and other valuable commodities (Richards, 1993, p. 50). The English factors used to sell indigo at Lahore on the company’s behalf which they purchased at Agra (Finch, 1985, p. 123). Due to its commercial significance, Lahore was regarded as ‘a place of very great trade’ (Coryat, 1985, p. 283) and ‘the chiefe citie of trade in all India’ (Terry, 1985, p. 292) by the European travellers. The riches of Lahore can be estimated by the incident of a fire which took place and even considered as a factor to leave Lahore at once by Akbar, as described by Pierre Du Jarric (1979):

That which grieved the King most was the lost of all his treasures, both those which he had inherited from his ancestors, and those he had amassed during his own reign, and which were worth many millions in gold; for the fire consumed everything, including large quantities of draperies of cloth of gold,

silver, and other metals melted in this conflagration ran down the streets like streams of water. (p. 75)

Lahore also served as a producing and manufacturing centre. Sugar was produced here (Laet, 1928, p. 55). Akbar initiated the manufacturing of carpets; hence, carpet weavers were settled in cities, especially in Agra, Fatehpur-Sikri and Lahore, which advanced the flourishing trade in carpets (Allami, vol. I, 1989, p. 57). Skilful masters and workmen were settled in imperial *karkhanas* and important towns e.g. Lahore, Agra, Fatehpur-Sikri, Ahmadabad, Gujarat, etc. produced many masterpieces, which astonished foreign travellers (Allami, vol. I, 1989, pp. 93-94). There were more than a thousand *karkhanas* of shawl manufacture in Lahore. A variety of shawls had been woven there, called ‘*mayan*’ which is made of silk and wool mixed (Allami, vol. I, 1989, p. 98). Even large ships were built at Allahabad and Lahore (Allami, vol. I, 1989, p. 290). Lahore was also a market for varieties of fruits. The cultivation of mangoes was encouraged after Lahore became the capital of the Mughal Empire under Akbar (Allami, vol. I, 1989, p. 72). Varieties of Grapes were available in Lahore. Jahangir informs that- ‘Several sorts of grapes, such as *Sahibi* and the *habshi* and the *kishmishi* became common in several towns; for instance in the bazars of Lahore every kind and variety that may be desired can be had in the grape season’ (Jahangir, vol. I, 1989, p. 5). Lahore also witnessed the manufactures of different countries. In this context, Abul Fazl informs that- ‘It is the resort of people of all countries whose manufactures present an astonishing display and it is beyond measure remarkable in populousness and extent’ (Allami, vol. II, 1989, p. 317). Silver and copper were coined in Lahore including other nine places- Allahabad, Agra, Ujjain, Surat, Delhi, Patna, Kashmir, Multan, and Tanda (Allami, vol. II, 1989, p. 31).

The emergence of Agra in the sixteenth century as the nodal centre of exchange in northern India affected the position of Lahore (Trivedi, 2005, p. 92). However, Lahore was instrumental in linking the subcontinent with other Asian regions (Trivedi, 2005, p. 93). Lahore continued to have exchange relations of commodities with Agra. Pelsaert informs about the articles imported by Agra from Lahore- ‘Agra imports from Lahore ormesines and carpets, which are woven there, and also many goods from more distance places, such as fruit from Kabul, asafoetida from Kandahar, and other commodities obtained in Multan’ (Pelsaert, 2001, p. 31). Pelsaert (2001) also informs of the articles exported by Agra to Lahore-

Agra exports to Lahore most of the spices which we sell here (for the local consumption is very small when the king is not here, or there is no camp); also all kinds of white cotton goods, both Bengals and Golcondas; ivory (most of which is wrought in the neighbourhood of Multan); quicksilver, vermilion, coral; turbans, girdles, and all sorts of silk goods from Ahmadabad, where they are woven; silk from Patna; lac, pepper, and drugs too numerous to be named. (p. 31)

Lahore was crucial for the products of the north-western producing centres to be sent to Agra for redistribution. It is clear from the writings of Pelsaert (2001) in the context of Multan-

Very much sugar is produced, which is carried by water to Tatta in large quantities, and also to Lahore; gall nuts and opium are also produced; sulphar is obtained in large quantities, as well as the best camels in India; the finest and the most famous bows are made here, also large quantities of white cotton goods and napkins, which are exported to Kandahar. All these goods come by way of Lahore to Agra, and are thence distributed in all directions. (p. 31)

Sirhind which is situated south-east of Lahore and laid in the way of the Lahore-Agra royal route was an important commercial center of cotton goods. Fray Sebastien Manrique who calls Sirhind ‘Sirynam’ informs that- ‘It is a city which is filled with followers of the mercantile profession on account of the great store of various cotton goods made there’ (Manrique, vol. II, 1927, p. 182). Multan acted as a halting place for the *Kafilas* coming from Persia and Khurasan etc. Manrique (vol. II, 1927) says that Multan-

Nevertheless very wealthy, well stocked, and plentifully supplied with all necessaries and conveniences man desires. This was due to its being the halting- place of all the kafilas coming from Persia, Corazane, and other distant kingdoms.

They passed in by this route to all parts of the Mogol empire in order trade and sell their merchandise, returning thence, as a rule, in company with the Mogol caravans or kafilas. (pp. 221-22)

Goods from Multan were supplied to the Indian subcontinent via Lahore (Pelsaert, 2001, p. 31). Multan had also an alternative route which connected Delhi via Uch (Farooque, 1977, p. 216). Tatta was also important for the *Kafilas* to be congregated to travel to Persia and other distant places. Manrique states that Tatta- ‘...it is not so rich or frequented by merchants as Multan, still large numbers do congregate here on account of a kafila which leaves every year for Persia, Corazane, and other external and distant provinces’ (Manrique, vol. II, 1927, p. 233). At Tatta ‘vast quantities of cotton collected’ and ‘cloths of various kinds are woven’ which were further exported to ‘many parts of Asia as well as to Portugal’ (Manrique, vol. II, 1927, p. 239). Excellent taffetas and tafecirias were made of silk at Tatta (Manrique, vol. II, 1927, p. 239). Manrique followed the route from Tatta to Multan via Jaisalmir (Manrique, vol. II, 1927, p. 231).

Tatta was connected to Agra via Ahmadabad (Farooque, 1977, p. 56).

The opening of the sea route to India affected the importance of Lahore as a trading centre which it enjoyed during the heydays of overland caravan trade. Pelsaert presents a clear picture of Lahore during his stay in India. Pelsaert (2001) says that-

It was the great centre of trade in the days before the English came to Agra, and the Armenians and Aleppo merchants did a large and profitable business. In those days the chief market was indigo was Lahore rather than Agra, because it was more convenient for the merchants who travelled in caravans in fixed seasons by way of Kandahar and Ispahan to Aleppo; and that is why the indigo which reached Europe from Aleppo or the Levant was known as Lauri or more properly Lahori. A brisk business still done in the fine cotton goods of Masulipatam, or Golconda and Mongapatnam, but nothing like what was formerly transacted. The trade of Lahore may in fact be called dead, for exports are limited to the requirements of Persia and Turkey, because the profits cannot stand the great costs of overland transit compared to those of our sea- carriage. Lahore thus lost practically all its trade, and the substantial Hindus, or Khatris, whose reputation still survives, lived on what was left of their old profits. (p. 30)

Although Lahore did not experience voluminous trade as it did in the heydays of overland caravan trade, the travellers' accounts of the seventeenth century, suggest that it was economically and commercially viable.

Networks of Trade Routes:

Mobility and accessibility to the distant parts of the empire is a pre-condition to integrating the distant regions into one. The imperial cities were well connected with the distant

parts of the Mughal empire through a well-established network of routes- both inland routes as well as waterways. The network of roads served dual purposes- on the one hand, road communication helped to keep control of the distant regions; and on the other, facilitated the development of trade and commerce (Farooque, 1977). The smooth mobility was essential for the resources to be collected and remitted to the royal treasuries. The trade routes were even used by the royal army and the administrative officials; and were protected from recalcitrant forces so that, the movement of merchants and traders and state officials would not be affected. The state responded to the importance of the routes- which also facilitated the postal and communication system of the realm- and constructed new roads, bridges and military posts; state officials (Governor) and Zamindars were held responsible for the safety of roads and travellers and merchants (Farooque, 1977, p. 13; Tavernier, vol. I, 1977, p. 39).

The important commercial centres as well as capital cities of sixteenth and seventeenth-century Mughal India were well connected with a strong network of trade routes. The connectivity of Agra city with different commercial centres and distant parts of the subcontinent has been described by Pelsaert (2001):

All goods must pass this way, as from Gujarat, Tatta (or Sind); from Kabul, Kandahar, or Multan, to the Deccan; from the Deccan or Burhanpur to those places, or to Lahore; and from Bengal and the whole east country; there are no practicable alternative routes and the roads carry indescribable quantities of merchandise, especially cotton goods. (p. 6)

Further, De Laet informs us about the route from Agra to Jaunpur; Agra to Ahmadabad; Agra to Asmeere (Ajmere); from Lahore to

Kandhar; Agra to Chatigan, the port of Bengal (Laet, 1928). Agra was situated 'in the very heart of the empire' and its position on the bank of river Yamuna facilitated connectivity through inland routes as well as waterways (Laet, 1928, p. 11 ; Hawkins, 1985, p. 100 ; Roe, 1926, p. 493). The cities of the Mughals were 'connected by a royal highway' (Laet, 1928). The capital cities of the Mughals- Lahore, Agra and Shahjahanabad (Delhi) were connected by a royal highway. In the words of De Laet - 'The route from Agra to Lahore passes through the famous kingdom of Dely or Delhi' (Laet, 1928, p. 47). From Delhi this route proceeded to Lahore and other parts of the Punjab region (Trivedi, 1998, p. 146); it further went towards Central Asia and Persia via Kabul, Kandhara, Ispahan to Aleppo (Pelsaert, 2001, pp. 185-86).

The land route from Agra connecting Surat had two alternative routes (Trivedi, 1998, p. 156). One connects Surat via Ajmere and Ahmadabad, and another via Burhanpur (Trivedi, 1998; Mundy, 1994). Peter Mundy travelled between Agra and Surat in 1631 and 1633. Burhanpur was an important place in the inland route connectivity. Tavernier, in context to the route from Agra to Golconda, mentions that- 'To go from Agra to Golconda it is necessary to go to Burhanpur...from Burhanpur to Daulatabad, which is not more than five or six marches, and from Daulatabad to other places....' (Tavernier, 1977, p. 121). He gives a detailed description of his travels in India and also talks of various land routes he followed. Tavernier informs us of the route from Surat to Agra by Burhanpur and Sironj; the route from Surat to Agra by Ahmadabad; the route from Ispahan to Agra by Kandahar; route from Agra to Patna and Dacca, towns of the province of Bengal (Tavernier, 1977). Agra was also connected to the eastern region of the empire- Patna and Bengal. These regions were well connected with inland routes as well as waterways. Peter

Mundy travelled from Agra to Patna via Allahabad and Benaras in 1632 (Mundy, 1914). In 1583 emperor Akbar made a 'pleasure expedition' in a boat from Agra to Allahabad (Badaoni, vol. II, 1986, p. 344). The first Jesuit missionaries to Akbar 'left Goa by sea and after calling at Chaul they reached Daman, whence they proceeded overland by way of Surat, Mandu, Ujjain, Sarangpur, Sirong, Narwar, Gwalior and Dholpur (Carreia-Afonso, 1980, p. 9).

Lahore was the nodal point for the traffic of trade movement from Central Asia and the north-western region in sixteenth and seventeenth-century India. As mentioned earlier the sequence of the route from Agra to Lahore proceeded to Persia and further to Aleppo, it also enjoins other places of commercial importance. Multan, Kashmir, Sirhind, Tatta etc. were connected to Lahore by land route; Peshawar, Kabul and Kandahar were in the way connecting Lahore to Central Asia. Multan was connected to Delhi via Uch. Tatta was connected to Multan by inland route via Jaisalmer and by river navigation. Lahore was connected to Tatta by waterway joining Multan and Uch. De Laet, in context to river Ravi which passes by Lahore says- '....river Ravee, which lower down joins the Indus and is navigable for boats ply between Lahor and the trading centres of Tatta in the Sinde after the rainy season is over'(De Laet, 1928, p. 51).

The purpose of river navigation of Sind was more significant for the English rather than its commercial advantage. This could be ascertained by the writing of Captain Nicholas Down to the East India Company in 1614- 'For the country near Sinda, we cannot understand of any hope for us there, but only by that fair river, whereby we may transport our goods to and from that goodly city and country near Lahor' (Danvers & Foster, vol. II, 1986, p. 174). For the navigation in the river, boats or 'great lighters (barges)' were

used from Agra down to the river Ganges, to Patna and further to Bengal (Mundy, vol. II, 1914, pp. 87-88). The boats take a shorter time to go downwards whereas take a longer time in coming upwards, being against the streams (Mundy, vol. II, 1914; Manrique, vol. II, 1927, p. 238). But road or waterway had been preferred according to the convenience and safety of the concerned party, in 1614 English preferred to send goods to Surat by land route against waterway- 'For transportation of our goods by water to Surat will be very dangerous by reason of the recourse the Portugal frigates have into their rivers; therefore by land will be more secure, as hath formerly been accustomed' (Manrique, vol. II, 1927, p. 132)

Convenience and Safety of the Travellers and Merchants:

The Mughal administration made all necessary arrangements for the convenience and safety of the travellers, merchants and traders. The construction of *sarais*; plantation of trees on both sides of the trade routes- for providing shade to the travellers; and the punishments given to the thieves and robbers active on the routes, constituted some of the efforts made by the administration for the convenience and safety of the travellers. The commercial activities gave rise to a number of *sarais* for the merchants to rest and halt for the night. Manucci (vol. I, 1981) informs us about the availability of *sarais* on every route, its structure, its administration etc. –

For the use of wayfarers there are throughout the realm of the Mogul on every route many 'sarais'. They are like fortified places with their bastions and strong gates, most of them are built of stone or of brick. In every one is an official whose duty is to close the gates at the going down of the sun. After he has shut the gates, he calls out that everyone must look after his belongings,

picket his horses by their fore and hind legs. (p. 67.)

The *sarais* were made for the use of travellers and not for the soldiers (Manucci, vol. I, 1981). The *sarais* were made throughout the realm and were fortified places with security measures. The royal highway connecting Lahore with Agra had many *sarais* at equal intervals, built by the King or the nobles, to cater to the needs of the travellers- 'Every 5 or 6 cos is a saray, built by King or some noble, where travellers may obtain sleeping and stable accommodation. Once a traveller has occupied the rooms allotted to him nobody else may turn him out' (Laet, 1928, p. 55). The caravan *sarais* at Agra were the striking figures besides the palaces, and so were the caravan *sarais* of Ahmadabad (Thevenot & Careri, 1949, p. 13). On the route from Agra to Ajmer Akbar gave orders to build palaces, '...and a pillar to be erected and a well sunk at every coss' (Badaoni, vol. II, 1986, p. 176). Trees were planted on both sides of the route to provide shade to the travellers in the hot and dry seasons, as the roads were not used in the rainy season. The travellers testify and appreciate the plantation of trees on the royal route connecting Lahore to Agra (Tavernier, vol. I, 1977, p. 71; Roe, 1926, p. 493; Mundy, vol. II, 1914, p. 84; Thevenot & Careri, 1949, p. 57).

The trade routes were often infested by thieves, robbers and recalcitrant forces; hence security and safe passage of the travellers and the merchants remained the prime concern of the authorities. The merchants and the travellers were also vigilant and made arrangements for their safety. For their safety, the travellers and merchants travel in caravans which is a congregation of large groups travelling together (Farooque, 1977, p. 57). Although precautionary measures were taken, incidents of theft and robbery often took place and were dealt with sternly. Al-Badaoni writes about the situation of

1572-73 that- ‘...Rajah Awesar, who had continually infested the roads..... kept up rebellion in the vicinity of Agrah, had now become a regular brigand’ (Al-Badaoni, vol. II, 1986, p. 155). The route to every important commercial centre was pestered by thieves and robbers. Peter Mundy (vol. II, 1914) speaks of the thieves and rebels on the route between Bayana and Fatehpur-Sikri:

We came to this town (Biana [Bayana], 6 course), betwene which and Fattapore (Fatehpur Sikri) were about 250 or 300 men sett on stakes by Mirza Laskarr (Mirza Lashkar), Governor heere, being of Rebels and theeves by him taken, this way heretofore being much pestered with them and very daungerous for passengers. (p. 234)

On 17th November 1630, when the caravan of Peter Mundy came to ‘Baadoore (Bhadwar)’ they heard that a band of 150 or 200 horsemen robbed a whole town (Peter Mundy, vol. II, 1914). On 20th November 1630 when they reached near the town of Limboore they found that three carts were cut off by the thieves in the rear (Peter Mundy, vol. II, 1914, p. 45). Again on 18th December 1631 when Peter Mundy was in Jalesar, he was told that- ‘a little before day certaine theeves had carried away two weomen, 4 oxen and 6 asses, which were going towards Agrah..... hereabouts beinge the most daungerous place for robbers that is in India (by report), as usuall neere to great cities’ (Peter Mundy, vol. II, 1914, pp. 71-72). The thieves also pestered the route from Agrah to Patna and also towards Surat (Peter Mundy, vol. II, 1914, p. 90). In context to Bengal Peter Mundy complains that both-land route and waterway- were unsafe due to the activeness of the thieves- ‘And soe the goods might bee sent downe the river Ganges to the sea. Or els by land, there beinge also daunger both ways, for this countrie (as all the rest of India) swarmes with Rebbels and

theeves’ (Peter Mundy, vol. II, 1914, p. 151). William Finch informs us of the sacking of Kabul by the ‘Potan’ thieves due to which merchants were not daring to adventure beyond Kandahar (Finch, 1985, p. 167). Apart from the thieves, there were recalcitrant non-tributary factors around Lahore who obstructed the trade and commerce of the country by indulging in robberies (Thevenot & Careri, 1949, p. 84). The threat by the recalcitrant forces became an alarming situation during the times of Aurangzeb when the villagers obstructed the royal route from Delhi to Agrah. The situation as described by Manucci- ‘....for he (Aurangzeb) fore saw that when the villagers were the masters of the roads between Agrah and Delhi, not a single soul would be allowed to pass (Manucci, vol. II, 1981, p. 300).

The administration was concerned for the safety and smooth movement of the trade. The thieves and robbers who were active in the various trade routes of the realm were dealt with by chopping their heads. On the royal route from Delhi to Agrah, Manucci says that- ‘I travelled often from Agrah to Delhi, and every time there was a number of fresh heads on the roadside and many bodies of the thieves hanging from the trees, who were punished thus for robbing on the highway’ (Manucci, vol. I, 1981, p. 132). Peter Mundy also testifies to the hanging of the heads of the thieves on the way to Agrah (Mundy, vol. II, 1914, p. 73). Manrique travelling towards Agrah describes the hanging of the heads and bodies of the thieves in an interesting manner. Manrique says- ‘We also saw in some places those trees which by their nature bear no fruit, laden only with “robber-fruit”; bearing, that is bunches of hanging thieves....’ (Manrique, vol. II, 1927, p. 149). Peter Mundy notices the *minars* with the heads of the thieves on the route between Agrah and Patna (Mundy, vol. II, 1914, p. 90). *Faujdar* was answerable for the robberies. And in certain cases e.g. - Mr. Beber robbed at Agrah- *Faujdar* had to pay

from his pocket (Thevenot & Careri, 1949, p. 50). The residences of the thieves and robbers were in strange faraway places, and the *faujdar* took action against them by killing most of the men; destroying their towns; taking their goods; and enslaving their wives and children (Mundy, vol. II, 1914, pp. 73-74, 90). Women robbers were also active on the routes followed by travellers and merchants (Thevenot & Careri, 1949, p. 58).

The Mughal imperial capital cities of Agra and Lahore primarily emerged as a political centre but they gradually evolved into thriving commercial centres as well. These cities became important centres due to the rich hinterlands, nodal position, manufacturing industries, and political stability and security provided by the central and provincial administrations. These cities played different roles and were not just limited to the political and economic centres. These cities also became instrumental in the exchange of ideas, language, art and culture between people belonging to different places and regions. And it was due to the economic and commercial exchanges between different regions and countries.

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Influence of Demographic Variables on Personal Fund Management Practices of Scheduled Tribes of Kerala – An Empirical Study

Reshma K* and K. Kanniammal

Department of Commerce, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore, Tamil Nadu

*Email: 20phcof003@avinuty.ac.in

Abstract

Personal fund management decisions are vital because good personal fund management practices lead to a state of financial well-being. The state's well-being remains a question mark in the lives of some marginalized sections. Tribes are one among them. Therefore, this study was done to examine how demographic factors affected the personal finance management strategies of Kerala's scheduled tribes. Age and Gender are the two demographic variables taken here for analysis. A total of 395 samples from the Attappady tribal territory were chosen for the investigation using a stratified random selection approach. Data were collected by administering a structured schedule. Data analysis employed the ANOVA test. The study contains detailed demographic and Socioeconomic profiles of the respondents based on the section to which they belong. There are three sections of tribes, Irula, Muduga, and Kurumba. The analysis results found that the selected demographic variables have no significant effect on the personal fund management practices of Scheduled tribes of Kerala.

Keywords: Demographic variables; Financial well-being; Personal fund management practices; Scheduled tribes; Kerala

Introduction:

People nowadays are more accountable than ever for their own money throughout their lives. Now the pension plans have also changed. Employer-sponsored defined benefit pension plans are being replaced globally by private defined contribution pension plans. It, in turn, shifts the responsibility for saving for and investing in retirement from businesses to employees. Having the right skills is essential for making wise money management decisions. Personal fund management, from a layperson's perspective, is understanding your financial situation in order to

maximize your resources for both present and future planning. It is concerned with the basic decisions regarding cash flows, expenditure, investing, and protection. Managing personal finance not only deals with deciding the day-to-day expenses but also prudently making decisions to have financially secured better tomorrows. There is a positive direct correlation between control over personal finance and a financially secure life.

Personal financial management is affected by various factors. Financial knowledge, financial behavior, financial attitude, socioeconomic variables, demographic

factors, etc., are some of them. Since all these variables differ for different people, the degree of effectiveness of personal fund management decisions also differs. The more one possesses financial literacy and knowledge better his decisions will be. Lower-income people's personal financial management behavior is strongly and negatively impacted by an external locus of control while being significantly and positively impacted by factors like financial knowledge and attitude (Sovitha,2020). Low levels of financial knowledge and attitude, as well as a high level of external locus of control, are all indicators of lower levels of personal financial management behavior among lower-income individuals.

Scheduled tribes of Kerala constitute around 4 lakh population. Pniya, Irula, Cholanaikka, Muduga, Kurumba, Kurichyas, Kurumas, etc., are some of the tribal sects that belong to Kerala. Although Kerala's local governments made great strides in providing residents with high-quality services, Scheduled Tribes' experiences fell short of expectations. In this study, the researcher is attempting to determine how demographic factors may affect the personal finance management strategies of Kerala's Scheduled Tribes.

Literature Review:

Obey and Olawale (2018), in their study titled 'Evaluating The Effect of Owners' Demographic Characteristics on The Financial Management Behaviour of Rural Entrepreneurs in South Africa, enquired about the fund management behavior of rural entrepreneurs. They have used a quantitative research design in their study. The questionnaire was the tool used for collecting primary data from 100 respondents. The sample was selected by using convenience and Snowball sampling. Descriptive statistics, factor analysis, and t-tests were used to analyze the data. The findings showed that rural entrepreneurs' financial management practices are unacceptably poor. Results of a t-test

revealed a strong relationship between rural businesses' financial management practices and educational attainment. In order to help rural businesses develop their financial management skills, recommendations included becoming aware of and utilizing government services.

Yiing-Jia Loke (2017) conducted a study on 'The Influence of Sociodemographic And Financial Knowledge Factors on Financial Management Practices of Malaysians' to study how Malaysians' four chosen financial management practices are affected by sociodemographic and financial awareness characteristics. The study also examines Malaysians' levels of financial literacy and pinpoints any gaps in their understanding. The study used a survey method for collecting primary information from 200 participants. The findings show that a variety of variables, gender, and regularity of income, including ethnicity, education, age, and financial literacy, have a significant influence on how people manage their finances. In their efforts to improve people's money management behaviors, regulators, financial educators, and consumer advocacy groups should consider the findings.

Min Zhan et al. (2008), in this study, pre-training financial management training and post-training knowledge were measured among low-income persons. According to the findings, there exist knowledge gaps on basic financial management issues, notably when it comes to investing, saving, and making use of public and employment benefits. The findings of the regression analysis also show that a number of factors, such as education, English language proficiency, race and ethnicity, and banking experience, have an impact on participants' levels of financial awareness. In terms of policy and practice, it is examined how to provide efficient financial management training for low-income audiences.

Lee and Park (2000) studied how financial management techniques and family

lifecycle stages impact household savings in their study titled 'The Effect of Family Life Cycle and Financial Management Practices on Household Saving Patterns'. They found that savings are significantly influenced by household income, education, and race. Additionally, it was noted that households without children, middle-aged couple households without dependent children, and older households without dependent children are more likely to save than other comparable households in the lifecycle stage of younger single households. This is in accordance with the effects of the family lifecycle stages. The likelihood that a household would save money is increased by longer time horizons for financial planning, retirement savings objectives, purchasing of durable goods and emergency supplies, and low credit card debt. The findings have ramifications for both public policy and financial management education.

Subarna (2014) carried out a study on 'Knowledge, Attitude and their Effect on the Recently Graduated Employees' Financial Management Practices and Satisfaction' to ascertain how financial knowledge and attitude among 110 recently graduated employees affect financial management practices and contentment with the financial condition. The family's financial security increased with the length of employment, and newly graduated employees were shown to have stronger financial management skills. The respondent's family's wealthy financial history, their long work history, and the excellent financial management strategies they chose were all associated with higher financial status satisfaction. Yet, it was discovered that their financial literacy was unimportant in predicting their financial management strategies and level of contentment with their financial situation.

Research Gap:

Researchers have conducted many studies on the importance and factors that influence

personal fund management practices since it has a direct relation with the state of financial well-being. From the earlier studies, it is evident that financial management practices are affected by demographic factors, socioeconomic factors, financial knowledge, financial behavior, etc., but the influence may differ for urban people, rural people, semi-urban people, etc. since the socioeconomic background and the nature of financial affairs differs for these categories. Studies of this kind will be more vital among marginalized groups because they lack proper financial management practices actually. Thus, the focus of this study is on examining how demographic factors affect the ethical fund management practices of Kerala tribal groups.

Objectives of the Study:

1. To know the demographic profile of tribes based on their sections, like Irula, Muduga, and Kurumba.
2. To categorize the respondents based on the sectors they belong to and their socio-economic profile.
3. To examine how demographic factors affect and how Kerala tribes handle their personal finances.

Hypothesis of the Study:

H0: Gender will have no significant effect on their knowledge of financial management practices.

H0: The age group will have no significant effect on their knowledge of financial management practices.

H0: Both Gender and Age groups will have no significant effect on their knowledge of financial management practices.

Research Methodology:

- **Source of data**

Both primary and secondary data are used as the study's foundation. Primary data is gathered using an organized schedule, while Secondary data is gathered from various public documents, magazines, journals, etc.

- **Sampling design**

In the Attappady tribal area, there is a total of 32,956 Scheduled tribes as per 2011 Census data. Three sections of tribes constitute the sample, Irula, Muduga, and Kurumba. The samples were chosen using stratified random sampling. As per Slovin's

formulae, a total of 395 respondents were selected for taking primary data.

- **Statistical Tools and Techniques**

Microsoft Excel and the Statistical Package for the Social Sciences were used to analyze the data. Frequencies, percentages, and the chi-square test were applied in the statistical analysis to test the hypothesis.

Data Analysis and Discussion

The respondents were selected from the Attappady tribal region, Kerala. There were three sects of tribal people, Irula, Muduga, and Kurumba.

Table: 1

Demographic profile of the respondents

Sl No	Variables	Categories	Sections of Tribes			Total
			Irula	Muduga	Kurumba	
1	Age	Below 20	3 (2.28)	0 (0)	1 (0.76)	4 (1.01)
		21 – 40	56 (42.42)	64 (48.48)	75 (57.25)	195 (49.37)
		41 – 60	45 (34.09)	48 (36.36)	38 (29.01)	131 (33.16)
		Above 61	28 (21.21)	20 (15.16)	17 (12.98)	65 (16.46)
2	Gender	Male	57 (43.18)	93 (70.45)	101 (77.10)	251 (63.54)
		Female	75 (56.82)	39 (29.55)	30 (22.90)	144 (36.46)
3	Marital status	Married	109 (82.58)	110 (83.33)	111 (84.73)	330 (83.55)
		Unmarried	4 (3.03)	3 (2.28)	0 (0)	7 (1.77)
		Others	19 (14.39)	19 (14.39)	20 (15.27)	58 (14.68)
4	Educational Qualification	Illiterate	45 (34.09)	38 (28.79)	28 (21.37)	111 (28.10)
		Below SSLC	52	63	65	180

		(39.39)	(47.72)	(49.62)	(45.57)
	SSLC	21 (15.91)	20 (15.14)	28 (21.37)	69 (17.47)
	Plus Two	7 (5.30)	3 (2.26)	8 (6.11)	18 (4.55)
	Graduation	2 (1.52)	4 (3.03)	2 (1.53)	8 (2.03)
	Above Graduation	1 (0.76)	2 (1.53)	0 (0)	3 (0.76)
	Others (Technical)	4 (3.03)	2 (1.53)	0 (0)	6 (1.52)

Source: Primary data

Table 1 demonstrates that the researcher only included participants who were at least 18 years old. 49.37% of respondents (the majority) were in the age range of 21 to 40. 251 men and 144 women made up the sample of respondents, and 83.55% of the men and 1.77 percent of the women were married. Widows, widowers, and single moms make up the 'others' group, which constitutes 14.68% of the population.

Personal interviews with individuals were used to acquire the data required for the timetable. The full schedule was completed in Malayalam because the responders struggled with English. 45.57% of the total respondents said that their educational level was 'Below SSLC'. It's significant to notice that only three responses qualify as 'Above graduation'.

Table: 2

Socio-economic profile of respondents

Sl No	Variables	Categories	Sections of Tribes			Total
			Irula	Muduga	Kurumba	
1	Occupation	Un employed	22 (16.67)	13 (9.85)	4 (3.05)	39 (9.87)
		Self-occupied	6 (4.54)	3 (2.27)	7 (5.34)	16 (4.05)
		Paid laborers / MGNREGS	89 (67.41)	94 (71.21)	106 (80.92)	289 (73.16)
		Private job	4 (3.03)	6 (4.54)	0 (0)	10 (2.54)
		Government job	4 (3.03)	9 (6.82)	11 (8.40)	24 (6.08)
		Farmer	2 (1.52)	1 (0.76)	2 (1.53)	5 (1.27)

		Collection & sale of forest products	1 (0.76)	0 (0)	0 (0)	1 (0.25)
		Dairy farming	2 (1.52)	5 (3.79)	0 (0)	7 (1.77)
		Others	2 (1.52)	1 (0.76)	1 (0.76)	4 (1.01)
2	Number of family members	Up to 2	29 (21.97)	36 (27.27)	28 (21.38)	93 (23.55)
		2 – 4	73 (55.30)	50 (37.88)	48 (36.64)	171 (43.29)
		4 – 6	28 (21.21)	35 (26.52)	45 (34.35)	108 (27.34)
		Above 6	2 (1.52)	11 (8.33)	10 (7.63)	23 (5.82)
3	Number of working members	Up to 2	29 (21.97)	36 (27.27)	28 (21.37)	93 (23.54)
		2 – 4	73 (55.30)	50 (37.88)	48 (36.64)	171 (43.29)
		4 – 6	28 (21.21)	35 (26.52)	45 (34.35)	108 (27.35)
		Above 6	2 (1.52)	11 (8.33)	10 (7.64)	23 (5.82)
4	Annual income	Below Rs.1,20,000	119 (90.15)	112 (84.85)	113 (86.26)	344 (87.09)
		Rs. 1,20,000 – 2,40,000	7 (5.30)	10 (7.57)	0 (0)	17 (4.30)
		Rs. 2,40,000 – 3,60,000	1 (0.76)	0 (0)	6 (4.58)	7 (1.77)
		Rs. 3,60,000 – 4,80,000	1 (0.76)	5 (3.79)	6 (4.58)	12 (3.04)
		Rs. 4,80,000 – 6,00,000	4 (3.03)	5 (3.79)	6 (4.58)	15 (3.80)

Source: Primary data

Among the total respondents 73.16 % work as paid workers under MGNREGS. Each responder has a nuclear family arrangement. The majority of respondents (43.29%) had between 2 and 4 family members, and 92.91% of these households had up to 2 workers. The majority of

families (87.09%) make less than Rs. 120,000 annually. It is obvious that the majority of respondents do not have a stable financial situation. In the income range of Rs. 2,40,000–Rs. 3,60,000, 0.25 percent of people reside. Just 3.8% of people come

from a higher income group (Rs.4,80,000-Rs.6,00,000).

Gender and Age are the two Demographic variables taken here to study

the effect on financial management practices of tribes from Irula, Kurumba, and Muduga. ANOVA was the tool used for data analysis. The hypotheses set for the test were:

Table 3

Influence of Gender and Age on financial management practices of select tribes from Attappady

Source	Sum of squares	DF	Mean square	F	Sig.
Corrected Model	.696 ^a	7	.099	1.159	.325
Intercept	459.506	1	459.506	5.361	.000
Age group	.581	3	.194	2.260	.081
Gender	.092	1	.092	1.071	.301
Age group * gender	.093	3	.031	.363	.780
Error	33.172	387	.086		
Total	3171.733	395			
Corrected Total	33.868	394			

a. R Squared = .021 (Adjusted R Squared = .003)

Source: Computed data

*** Level of Significance: 5%**

Table 3 makes evident that the age group's p-value is 0.081, which is larger than 0.05 at the 5% threshold of significance. Therefore, it is acknowledged that the Age group is nil. Therefore it is concluded that the Age group will have no significant effect on their knowledge about financial management practices.

Similarly, the gender p-value is 0.301, larger than 0.05 at the 5% threshold of significance. As a result, the null hypothesis is accepted in regard to the gender group. Therefore it is concluded that gender will have no significant effect on their knowledge about financial management practices.

Additionally, at the 5% level of significance, the p-value for age group and gender is 0.780, which is larger than 0.05. In that situation, the null hypothesis is likewise accepted. Therefore it is concluded that both Gender and Age groups will have

no significant effect on their knowledge about financial management practices.

Conclusion:

To quote Benjamin Franklin, 'If you fail to plan, you are planning to fail'. One may have a range of financial goals, but if you want to achieve them at the right moment, you must start creating a financial plan when you are still fairly young in your life. If the process of financial management is perfect, then one can attain a financially secure life, increase savings, and able to attain a peaceful mind. The study aimed to analyze the effect of demographic factors, age, and gender on personal fund management practices of scheduled tribes of Kerala. The test results proved that age and gender have no effect on the effective fund management practices of the respondents. The p-value fetched was greater than 0.05 at a 5% level of significance; hence the study accepted the

null hypothesis. There were earlier studies also got the same result. There is no discernible correlation between demographic factors and personal financial management practices of lower-income persons with regard to age or gender (Sovitha,2020). Thus this study added to the argument that demographic factors have nothing to do with personal financial management.

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Variation in the Distribution of Benthic Foraminifera from the Chandipur Beach during Low and High Tide

Shivani Pathak¹, Rahul Dwivedi¹, Vikram Pratap Singh^{1*}, Kirtiranjan Mallick² and Pravat Kumar Nayak²

¹Department of Geology, IGNTU Amarkantak (M.P.)

²PG Department of Geology, Utkal University (Odisha)

*Email: vikram.singh@igntu.ac.in

Abstract: The variation in the distribution of the benthic foraminifera from the Chandipur Beach on the eastern coast of India has been determined during low and high tides. Of the seven benthic foraminiferal species encountered, two species, *Ammonia beccarii* and *Asterorotalia trispinosa* were the most dominant forms. The abundance of *Asterorotalia trispinosa* showed significant reduction during the low tide, showing a preference for the sandy bottoms during the low tide.

Key words: Benthic foraminifera, Chandipur Beach, *Ammonia beccarii* and *Asterorotalia trispinosa*

Introduction:

Foraminifera, an order of single-celled protozoa, predominantly inhabit marine environments, either as part of the benthic community or within the marine plankton. Foraminiferal tests are abundantly dispersed, comprising a substantial portion of marine biomass. Benthic foraminifera exhibit a heightened sensitivity to alterations in a broad spectrum of environmental parameters. Even minor fluctuations in these factors can precipitate changes in species composition and the overall structure of living populations, underscoring the pivotal roles these microorganisms play in environmental monitoring. The present study aims to study the variation in the distribution patterns of the benthic foraminifera in the Chandipur beach sediments. Chandipur is home to a diverse benthic faunal assemblage, dominated by ostracods and benthic foraminifera (Kathal, 2002). Among the benthic foraminifera, species like *Ammonia*

beccarii, *Ammonia dentata*, *Asterorotalia trispinosa*, *Haplophragmoides* sp., *Haynesina depressula*, and *Quinqueloculina seminulum* are abundant, with the tidal flat serving as their primary habitat.

Study Area:

The study area (21° 44' N and 87° 04' E) is located on the Chandipur Beach (figure 1) along the eastern coast of India in the state of Odisha. Chandipur Beach is renowned for its unique tidal activity, where the water recedes up to 5 kilometers during low tide, revealing a vast expanse of sandy shoreline. This extraordinary phenomenon is primarily attributed to the interplay of the Bay of Bengal's monsoon winds and the Earth's rotational forces.

The Chandipur Beach is impacted by semidiurnal tidal pattern, which shows two high and two low tides of equal heights daily.

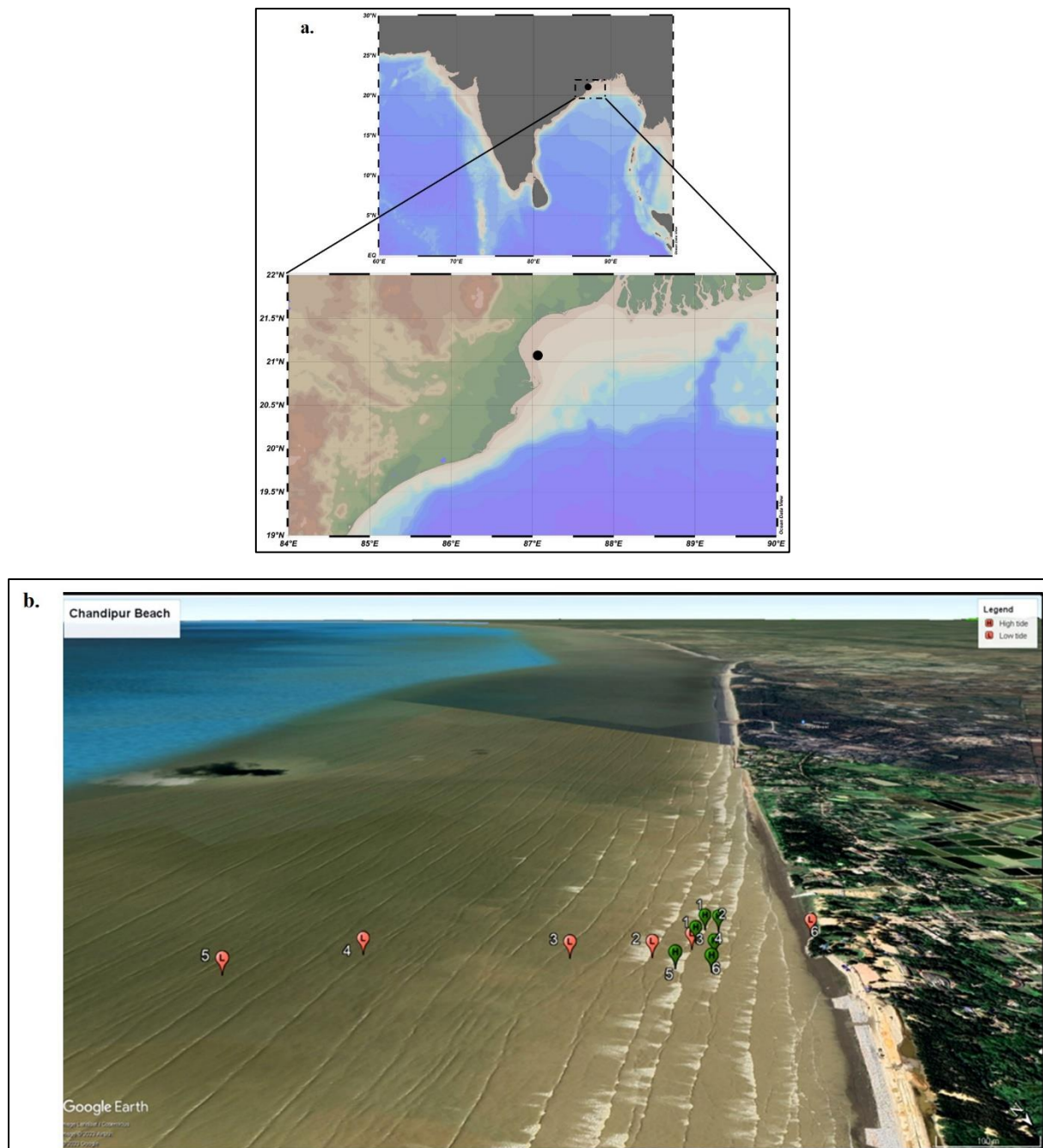


Figure 1. Study area: a. location of the study area on the Chandipur Beach; b. location of the site from where the samples were collected. Green colour is used to show the sites of sample collection during high tide and red colour marks the sites during low tide. The map is prepared using the Ocean Data View software (Schlitzer, 2022) and the sample locations are plotted using the coordinates from Google Earth.

Material and Methods:

The coastal region of Chandipur exhibits significant geomorphological diversity, including a narrow siliciclastic beach, an extensive tidal flat, an estuary, and a marsh

situated behind a coast-parallel sandbar. The tidal flat, characterized by its soft substrate, retains a thin layer of water even during low tide, facilitating the presence of marine organisms (Mondal et al., 2010;

Pahari et al., 2016. For this study, we collected 6 samples from various locations along the beach, tidal flat, and marsh area, of which 3 samples were collected during high tide and the remaining 3 during low tide in December 2022. The samples were obtained by inserting a 2-foot-long plastic pipe vertically into the surface. Subsequently, the samples were passed through a mesh sieve to remove excess water. Once water removal was complete, the samples were placed into zip-lock bags, labelled as either high tide or low tide samples.

Following the sieving of each sample through a 100- μ m mesh sieve, the residue was oven-dried at temperature of 50°C. The dried samples were then transferred to plastic tubes. A small amount of sand sample was then transferred to a picking tray and examined under a stereo-binocular microscope at the microscopy laboratory of IGNTU, Amarkantak. Microfauna was carefully picked from the beach sand particles and mounted on individual 48-square slides on their spiral view. Subsequently, the calcareous microfauna present on each slide were quantified, and each species was identified. Following identification, microfauna was photographed using a light microscope.

Systematic Taxonomy of the Benthic Foraminifera from Study Area:

Ammonia (A.) beccarii (Linnaeus, 1758)

The species *A. beccarii* exhibits a biconvex, trochospiral shell structure with approximately 10 chambers in the final whorl. These chambers are vaulted on the umbilical side and are granular with umbilical plugs in fully grown specimens (Plate I, 1a-b). The sutures are incised and thickened on both the umbilical and spiral sides, resulting in open interocular spaces which are interconnected with the chambers in the umbilical area. *A. beccarii* shows

cosmopolitan behaviour, dwelling in the coastal and neritic environments. Several workers have studied its geographic distribution, ecology, biology, life cycles, morphology, structure, and environmental applications worldwide (Cifelli, 1962; Seibold, 1971; Schnitker, 1974; Banner and Williams, 1973; Vénec-Peyré, 1983; Lévy et al., 1984)

Ammonia (A.) dentata (Parker and Jones, 1865)

This species exhibits distinctive features, including a robust peripheral rim adorned with short, blunt peripheral spines (Plate I, 2a-b). The umbilical surface displays a granular texture, and the central spinal area is characterized by the presence of reticulated, thick calcite riblets. These riblets exhibit a low pore density, yet possess an appreciable average pore size. Furthermore, conspicuous irregular secondary calcification is prominently observed on the folia of this species. It is notably abundant in tidal flat muddy sediment habitats.

Asterorotalia (A.) trispinosa (Thalman, 1933)

A. trispinosa (Plate I, 3a-b) has been observed in various ecological settings in the Bay of Bengal. Ganapati and Satyavati (1958) noted that this species is common in the littoral zone. The presence of spines may enable these organisms to stay suspended slightly above the sediment-water interface in the inner continental shelf environment (Ghose, 1966). Bhalla (1968) documented the presence of *A. trispinosa* in the sands of Visakhapatnam Beach as part of an assemblage he tried to associate with the known foraminiferal geographic provinces in the Indian Ocean.

Haynesina (H.) depressula (Walker and Jacon, 1978)

H. depressula shows planispiral coiling, consisting of up to 12 chambers in each whorl, with a rounded periphery. The shell surface is perforated, and nearly completely involute (Plate I, 4a-c). The test has a narrow and reduced umbilicus, covering only about half of a whorl of the inner spiral suture. The primary aperture is low arch and marginal in position, sometimes obscured externally due to the presence of tubercles.

Quinqueloculina (Q.) seminulum (Linnaeus, 1978)

The test of this species is non-perforate and porcelain-like. Its chambers are coiled at an angle of 72 degrees from each other, but each successive chamber is positioned in a plane 144 degrees apart. This distinctive arrangement results in four chambers being visible from one side and three from the other. The chambers have a sub-rounded periphery, and their rounded apertures have thick rims (Plate I, 5). This resilient species can be found in a wide range of environments, from marshes to shelf areas. Research conducted in both northwest Europe and southeast Australia suggests that this species primarily inhabits the inner shelf region.

Haplophragmoides sp. (Cushman, 1910)

The shell of this species is planispiral and biumbilicate (Plate I, 6a-b), featuring a finely agglutinated and smooth surface. The sides of the shell are somewhat flattened. The peripheral outline is circular and somewhat lobulated, and the last forming whorl typically consists of eight slightly inflated chambers. The sutures on the shell are depressed and have a slight curve to them. The aperture is an elongated equatorial slit located at the base of the last forming chamber

Caudammina (C.) gigantea (Geroch, 1960)

The shell is made up of large, spherical chambers that are arranged in either a straight or curved series. However, these chambers are typically found as single-chamber fragments (Plate I, 7). The aperture is terminal. The chamber walls are thick, multilayered, finely agglutinated, and smoothly joined with organic cement.

Results and Discussion:

The abundance of benthic foraminiferal species encountered was determined by performing the census count of the samples from both, the low and high tide conditions (figure 2 and 3).

In the samples pertaining to high tide, the predominant species included *Ammonia beccarii*, *Asterorotalia trispinosa*, *Ammonia dentata*, *Quinqueloculina*, *Haynesina depressula*, *Haplophragmoides* sp. and *Caudammina gigantea*, while in the samples collected during low tide, the most abundant species present were *Ammonia beccarii*, *Asterorotalia trispinosa*, *Ammonia dentata*, and *Haplophragmoides* sp.

Comparing the abundance of the species during high tide and low tide, it becomes evident that *A. trispinosa* exhibits a significant difference in abundance between the two conditions, with a notably higher presence during low tide conditions.

Based on previous studies (Thalman, 1933; Ganapati and Satyavati, 1958; Bhatia and Bhalla, 1959; Ghose, 1966; Bhalla, 1968; Murray 1973; Panchang and Nigam, 2012), *A. trispinosa* emerges as a characteristic warm-water epifaunal species, thriving within a temperature range of 23.05°C to 27.54°C. This species exhibits a preference for shallow water environments, such as estuaries, lagoons, and inner shelves. Its abundance is particularly notable in the inner continental shelf regions, near river mouths

characterized by silty sand and muddy substrates. A decrease in abundance is observed as one moves away from river mouths, with rare occurrences in continental slope and abyssal regions

Saraswat et al. (2017) suggest that *A. trispinosa* favours hyposaline waters, indicating a preference for areas with lower salinity and a higher influx of freshwater. The highest abundance of *A. trispinosa* is

associated with the lowest salinity and the highest freshwater influx, while the lowest abundance corresponds to the highest salinity conditions.

Notably, Thalmann (1933) hypothesized that the elongated spines of *A. trispinosa* contribute to buoyancy, allowing these organisms to remain suspended above settling sediments for extended periods and avoid burial in high sedimentation areas.

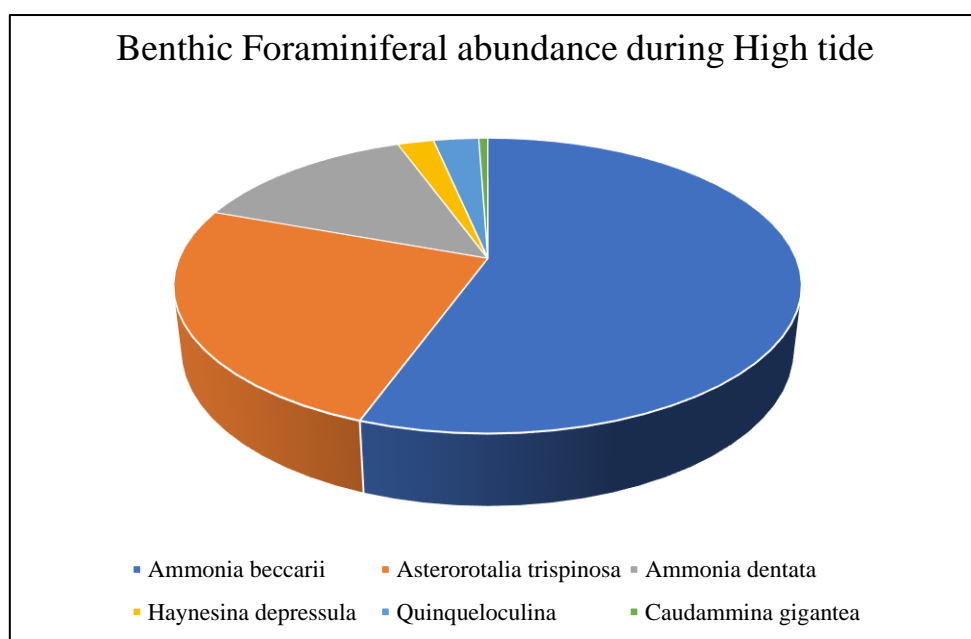


Figure.2 Showing abundance of benthic foraminiferal species during high tide

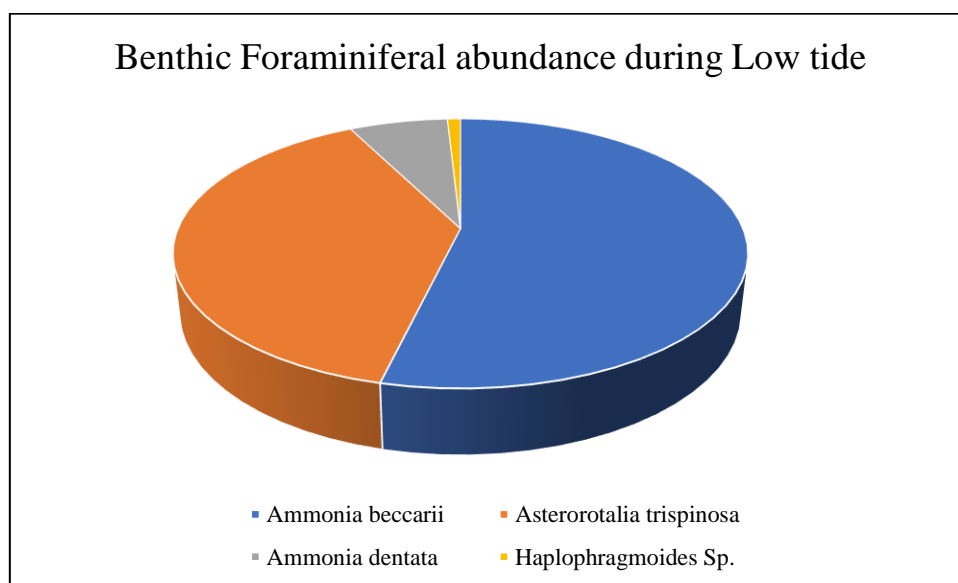


Figure.3. Showing abundance of benthic foraminiferal species during low tide

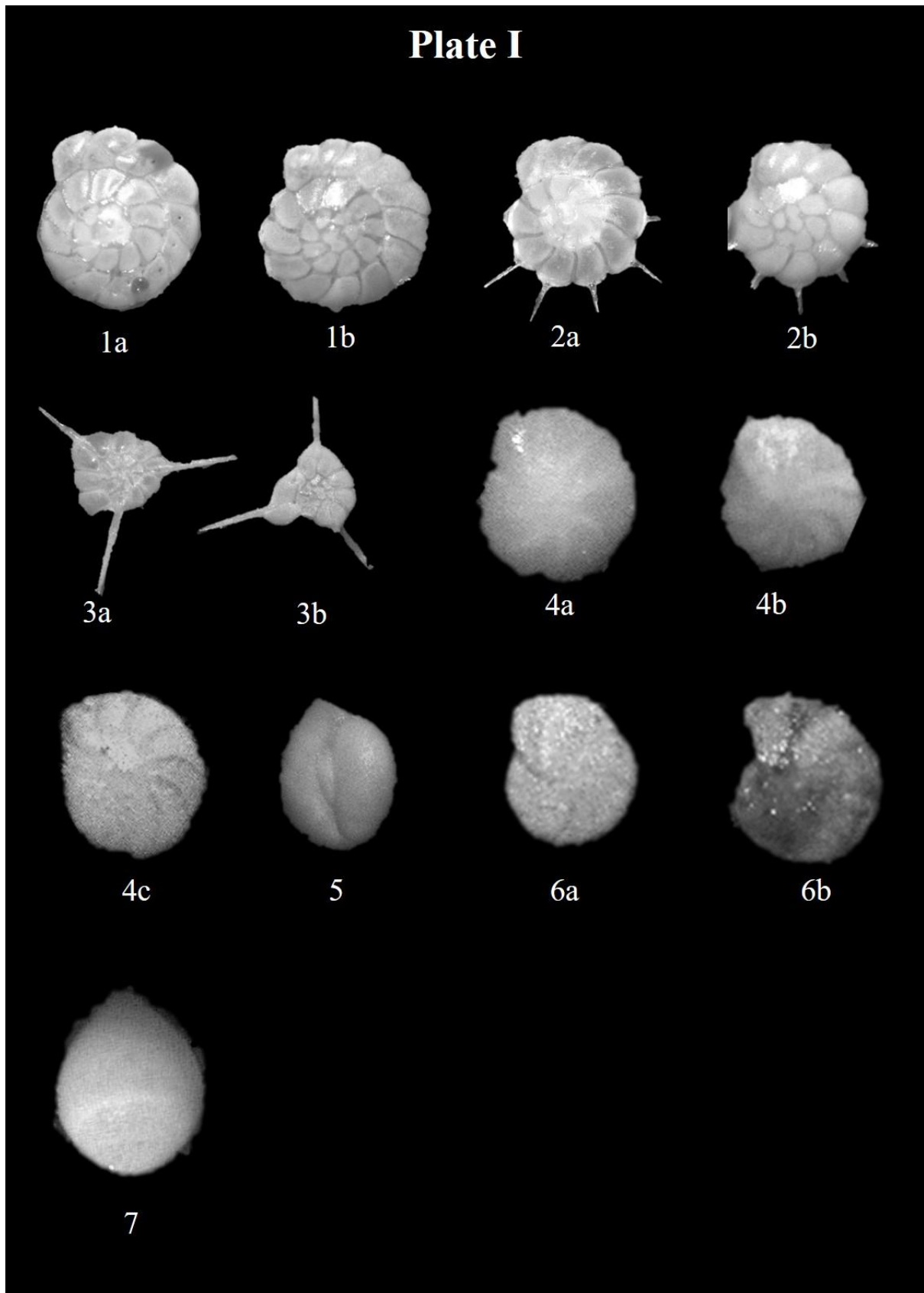


Plate I: 1. *Ammonia beccarii*, 2. *Ammonia dentata*, 3. *Asterorotalia trispinosa*, 4. *Haynesina depressula*, 5. *Quinqueloculina seminulum*, 6. *Haplophragmoides* sp., 7. *Caudammina (C.) gigantea*

Conclusion:

Chandipur Beach exhibits a rich diversity of benthic foraminiferal fauna. From the samples collected during high and low tide, seven dominant benthic foraminiferal forms were encountered.

The most abundance species is *Ammonia beccarii*, indicating that Chandipur Beach represents a shallow marine environment characterized by a sandy bottom substrate.

The documented assemblage of foraminifera aligns with the characteristics typically found in tropical, shallow, inner-

shelf environments. Notably, benthic foraminifera appear to inhabit primarily sandy substrates within Chandipur Beach.

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Role of *Jhum* in the Contemporary Thadou-Kuki Economy of Manipur

Seitinmang Guite^{1*}, Hanjabam Isworchandra Sharma¹ and Shukdeba Sharma
Hanjabam²

¹Department of Economics, Manipur University

²Department of Social Work, Indira Gandhi National Tribal University, Regional Campus,
Manipur

*Email: guitemangku84@gmail.com

Abstract:

The Thadou-Kukis are one of the sub-tribes of Kukis who live in the hills of Manipur state, India. Throughout history, they were largely dependent on subsistence agriculture based on the cultivation of *jhum* in the hills and mountainous regions. To date, the practice of *jhum* has been continuing in the hill tracts of Manipur inhabited by the Thadou-Kukis. However, the recent *jhum* system prevalent among the Thadou-Kukis is a modified form of the then purely traditional *jhum* practiced by their forefathers in the past several decades. They shift their attention from the cultivation of food crops for self-consumption to high-value crops for markets. The study was conducted in the hill districts of Manipur namely Senapati, Chandel, and Churachandpur where Thadou-Kukis are predominantly settled. The paper used a purposive sampling technique in the selection of the sites and villages for the study. Data were collected from the 15 villages that spread across the four cluster regions in the three hill districts of Manipur. Data analysis has highlighted that the majority of the farmers i.e. more than 90 percent of the farming households and more than 75 percent of the total households were directly engaged in *jhum*. Out of the 333 *jhum* households, 309 (92 percent) are directly engaged in cash crop production while the rest are in food crop production. *Jhum* has overwhelmingly dominated the Kukis economy in the hills of Manipur.

Keywords: *Jhum*, subsistence, cash crops, paddy.

Introduction:

Jhum or shifting cultivation is the primitive mode of food production adopted by most of the tribes in the hills and upland regions of South and South-East Asia as a means of their livelihoods (Nath et al., 2016). Until today, *jhum* system is practiced by some of the people in the regions. It involved a shift from one place to another on a regular basis after one or two years with the primary objective of regaining soil fertility. Such a *jhum* system was associated with subsistence farming in sparsely distributed populations in the upland regions. In recent decades, this

farming system is highly unsustainable both environmentally and economically mainly due to growing population pressure on land and other issues (Rasul and Thapa, 2003).

Jhum is often seen as a bridge between the life of foraging wilds and the settled agriculture practiced. It is increasingly replaced by sedentary types of agriculture in many countries like Malaysia, Indonesia, Nepal, and Korea (Dejong et al., 2001; Thapa and Paudel, 2002; Seddon, 1988). Sedentary *jhum*, an improvement over the traditional mode is considered more efficient and productive

than the latter. Though not all the causes, it becomes noteworthy to mention Boserup's theory that has hinted at increasing demand for foods and other necessities due to population growth which resulted in a change agriculture system. Technological innovation and market expansions in the wake of the industrial revolution and the subsequent socio-economic and political institutions influenced are responsible for a change in agriculture practices (Van Turkelboom et al., 1996; Thapa, 1998).

Nevertheless, the Thadou-Kuki economy of Manipur which was considered dependent on *jhum* in the past several decades continues to rely on it even today. But, the current sedentary form of *jhum* system adopted by the Thadou-Kukis in the hills of Manipur widely differs from their traditional agriculture. Currently, the farmers preferred mono-crop to mixed crops; high-value crops to traditional crops; and modern farm inputs to traditional agriculture implements and techniques in the *jhum* fields.

The colonization of Manipur territory was a breakthrough in igniting socio-economics and political consciousness among the tribes of Manipur. Though tribals in the hills of Manipur were not under the direct subject of the colonial government, the British intervened indirectly in the form of the collection of taxes and introduction of a few market crops like potatoes, maize, sweet potatoes, orange, and lemon, etc. to the tribes with the objective of monopolising markets for the benefit of the later (Kipgen, 2015). The actions of extracting maximum revenue out of the hill-men had caused havoc not only on the economic front but also on the social and cultural life of the

tribes. Consequently, they were compelled to plant some commercial crops for the markets. Though the impacts were little to the tribes, it was the beginning of mainstreaming the hill economy by which the tribes gain modern market consciousness. Several other factors were also responsible for the transformation of traditional agriculture among the Thadou-Kukis in Manipur.

The paper will analyse the dynamic nature of *jhum*, its role, and the condition of *jhum* among the contemporary Thadou-Kuki tribe. The research uses data derived from both primary and secondary sources. Despite the existence of an extensive area of settled agricultural land, the paper deals exclusively with *jhum* system because majority of the farming communities grow cash crops and horticultural crops which are considered the main source of income and livelihood for the mass who share a disproportionately larger population among the Thadou-Kukis of Manipur.

Background of the study:

The Thadou-Kukis are one of the sub-groups of Kuki-Chin (Rizvi and Roy, 2006). They have been one of the recognized tribes in India as per vide Government of India Order No. S.R.O. 2477A, dated 29 October 1956. Being a part of the Kuki-Chin group, the Thadou-Kukis' origin theories are highly debated among current scholars. One commonly accepted theory about the origin of the group is the *Khul* theory. As per the *Khul* theory, *Chongthu*, the progenitor of the Thadou-Kukis come out of the subterranean region, an underground cave called *Khul*. Shaw (1983) believed the mythical *Khul* to be the 'Gun' river, which is called the Imphal River in present-day

Manipur. On the contrary, Guite (2018) opined *Khul* is the plains on the banks of the river Chindwin in Myanmar. However, in any case, the *Khul* could be possibly overlying plains beside the river or otherwise a vast expanse of the agroecological zone that was suitable for a wide range of crops and livestock that could support a large population.

The Thadou-Kukis are scattered in present-day North-East India and Myanmar. In Manipur, they are also spread across all the hill districts¹ of the state. They are the single largest tribe in Manipur as per a series of Census reports until 2011. The hills of Manipur occupied a little more than 90 percent of the total geographical area of the state and surrounded the oval-shaped valley. In the hills, a mosaic of tribes namely Kukis and Nagas are settled, while the Meitei and Pangal who compose 60 percent of the state population settled in the valley of Manipur as per the Census report of 2011. Traditionally, the Kukis are *jhumias* who sustain largely on jhum and forests for their livelihoods. Most of their social and cultural activities also revolved around the Jhum system. In other words, the socio-economic and cultural life of the Thadou-Kukis were closely connected with Jhum. However, in recent decades, due to the associated unsustainability in the traditional jhum system, it is now compelled to change the system, under which the economic significance had

subsumed the social and cultural relevance of the traditional practices.

Materials and Methods:

The research was conducted in the three hill districts- Chandel, Churachandpur, and Senapati of Manipur state in India. One sub-division each that represents a cluster region was selected from Chandel and Churachandpur districts, while two cluster regions represented Senapati because of the prevailing diverse agroecology of the district. The cluster areas and the villages were selected purposively given due importance to their locations and distances, as these have considerably influenced the socio-economic characteristics of the villages. Further, all sizes of the villages, i.e., small, medium, and large were also materialised in each cluster site to retrieve the overall economic conditions of the Thasou-Kuki villages. A total of 442 households were surveyed that spread across the 15 villages in the four cluster areas of the three districts. The number of households varies from 11 to 53, with an overall family size of 5.89 headcounts (Table 1). The Thadou-Kuki generally lived in small villages and consists of about 15 to 80 households on average (Ray, 1990). Sex ratio and literacy rate are one of the development parameters of a society. The overall sex ratio and literacy of the villages are 961 and 71.98 respectively, which lags behind the state average.

Table 1: Villages Profile

District	Cluster region	Villages	Local market	Market distance (in Km)	No. of Households	Total population	Avg. Family size	Sex ratio	Literacy rate
Senapati	Saikul	Denglen	Saikul	9	53	342	6.45	921	76.09
		Gallam	Saikul	17	33	179	5.42	864	95.54
		Phaikon	Saikul	16	45	223	4.96	1009	57.53

		Puleijang	Saikul	15	22	131	5.95	1079	66.67
		Tolthang	Saikul	19	19	114	6	868	61.54
		Walpabung	Saikul	18	27	179	6.63	826	73.97
	Tujang Waichong	Gelnel	Kangpokpi	44	54	361	6.69	920	84.47
		Joupi	Kangpokpi	46	13	88	6.77	955	75.10
Chandel	Chakpikar ong	New Keipham	Sugnu	3	16	100	6.25	1272	94.57
		Teijang	Sugnu	12	39	227	5.82	1101	81.86
		Y.	Sugnu	7	42	209	4.98	882	81.32
Churachandpur	Henglep	L.Khaopijang	Churchandpur	105	34	210	6.18	1100	52.78
		Napphou	Churchandpur	102	11	48	4.36	777	73.81
		Thinghijang	Churchandpur	96	12	70	5.83	750	71.21
		Vungmoul	Churchandpur	100	22	124	5.64	1137	76.42
All Villages					442	2605	5.89	961	71.98

Source: Field Survey

The role of jhum in the traditional Thadou-Kuki economy

In the case of the Thadou-Kukis village is the seat of socio-economic and political administration headed by the chief. To them, economic functions cannot be separated from social and political institutions (Gangte, 2012). The chief of the village is the guardian of the land, forest, and other natural resources within the village territory and he has appropriated these resources among the villagers with the help of the village council. All the villagers have the right to access these resources freely in accordance with the procedure established by the chief and his council. But, no household can be denied from accessing land for cultivation. In return, the villagers gave *changseo* (a kind of paddy tax) and other taxes to the chief. The land relations that existed among the Thadou-Kukis tribe are closely related to feudalist characters.

Traditionally, jhum is a way of life for the Thadou-Kukis since olden times. The socio-economic and political life of the Thadou-Kukis revolved around the jhum

system. Every year, the chief and his council convened a meeting of all the heads of the households and discuss the jhum site for the coming year, probably close to the end of the year or in the early part of the next year. The selected site was distributed among them and no want can be left out in the process. It was followed by ritual performance and if the omen turns bad, the household seeks a new site. After site selection, clearing bushes and canopies began, and cultivation can be initiated following all procedures and processes.

Rice was the staple diet for the majority of the hill-men including the Kukis. In jhum, a mix of crops such as paddy, maize, millets, taro, sweet potatoes etc., were grown in the same field. However, the prime focus was made on the production of enough rice for their yearly sustenance. They were not receptive to other crops imposed by the colonial government. In this context, Scott (2017) noted the choice of crops was thereof to evade outside control, and such crops were described as political crops.

The traditional Thadou-Kuki lived in a closed economy and outside contact barely existed. They were disinclined to produce surplus goods and extensively depend on a subsistence economy based on jhum. In the case of surplus food production by a person, it was redistributed or trade-off with social status by organising a feast for the villagers.

In the subsistence-based economy, almost every economic need ranging from food to clothes was derived from the jhum fields. The food needs were supplemented with foraging wilds. They rely on the crude mode of production by using simple tools for husbandry and hunting games. The art of salt and gun-powder making was also known to them. They were also skillful in manufacturing handicrafts and a variety of arts. They have a self-sufficient economy and almost everything they need was produced by them. The subsistence natures were notional to the objective of environmental sustainability; avoiding outside control; and ensuring social equality as well as they were instinctive to the strategies of such livelihood (Guite, 2018).

Current Agricultural Profile in the Hills of Manipur

Even after several decades of India's independence, the agriculture sector is considered to be the primary source of income and employment for the hills of Manipur. Structurally, in terms of employment, the economy of the hills showed about 71 percent of the worker in the agriculture sector, while the manufacturing and service sectors provided about 2 and 25 percent respectively as per the Census report of 2011. However, the hills' NSDP structure

revealed a distorted picture where agriculture share a disproportionately lower share of 34 percent, while the manufacturing and service sector share a larger percentage of 38 and 26 respectively (GoM, 2006).

The agrarian economy in the hills of Manipur is heavily burdened by the consistent stagnation in agriculture growth over the years and the bare existence of manufacturing industries especially agro-industries which fail to upkeep forward-and-backward linkage with the former sector. Agriculture growth is also constrained by demographic pressure, marginal land holdings, poor market networks, low productivity, and overdependence on seasonal rain. Jhum, terrace (paddy), and other sedentary agriculture are commonly practiced by farmers in the hills of Manipur. However, large parts of the agroecological zones are formed by rugged topography, naturally preventing heavy mechanisation in the farming process and suffering from inherent inefficiency.

Jhum in the contemporary Thadou-Kuki society

The erstwhile jhum is increasingly replaced with sedentary agriculture among the Thadou-Kukis in the hills of Manipur. In most of the agroecological regions and more so in regions that are close to urban areas, when once jungle fields are cleared up for cultivation, the farmers cultivated the fields continuously running for years. This has been made possible by the application of chemicals and using other innovative techniques in husbandry. Commercial crops and horticultural crops are the dominant crops in sedentary agriculture other than terrace fields.

Commercialisation of the agrarian economy of the Thadou-Kukis is mainly due to population increase and modern market expansion.

The current land ownership system existing among the Thadou-Kukis can be broadly classified into two types—community-owned land; and privately owned land. Firstly, community-owned lands are those land brought under the purview of jhum consisting of both traditional jhum (production for self-consumption) and sedentary jhum (for high-value crops) that are legally owned and supervised by the chief. Secondly, private land includes such as terrace and settle agricultural land, which is exclusively owned and controlled by individual households. Only a few households owned private land in the villages.

Agriculture has occupied an important place in the Thadou-Kukis' economy as they are farming communities that depend on it for generations. Until today, agriculture has been a major source of income and livelihood for the Thadou-Kukis. Out of 442 households, 83 percent of households were engaged in agriculture and allied activities (Table 1 & 2). As per the field observation the present decades' jhum can be broadly classified into—traditional jhum system and sedentary jhum. The traditional jhum is shifted annually or bi-annually which is now scarcely practiced by the jhmias, while the

latter took several years to shift the fields. In the traditional jhum, as mentioned earlier, a mix of crops was planted purely for self-consumption, while commercial crops wholly dominated the latter for generating income. Sedentary agriculture is dominantly practiced by farmers (Table 4).

Farming households engaged either in only jhum or in only settled agriculture account for about 36 and 11 percent of the total households (Table 1). Only a few households were engaged exclusively in settled agriculture (permanent land) which shows the availability of inadequate terrace and permanent agriculture land that is owned by private households. The low availability of permanent lands compelled farming households to go for jhum cultivation for securing their livelihoods. There are only about 34 percent of the total households engaged in both jhum and settled agriculture for their livelihoods and incomes (Table 2). They are usually those households who settled beside the foothills endowed with gentle slopes that can be used for terrace and other settled farming. The settled land consists of a terrace and gentle slope lands. On the terrace, paddy is grown mainly for self-consumption, while in the latter case, crops are cultivated for income. Out of 368 cultivating households, 54 percent have a terrace while only 4 percent have settled land for cash crops. Nevertheless, they are merely marginal farmers toiling to meet their subsistence needs.

Table 2: Households either engaged only in Jhum or Settled agriculture

Villages	jhum	Settled land	Total
Denglen	27(50.94)	1(1.89)	28(52.83)
Gallam	12(36.36)	2(6.06)	14(42.42)
Gelnel	6(11.11)	3(5.56)	9(16.67)
Joupi	3(23.08)	1(7.69)	4(30.77)
Khaopijang	18(52.94)	(0)	18(52.94)
Naphou	5(45.45)	3(27.27)	8(72.73)
New Keipham	5(31.25)	(0)	5(31.25)
Phaikon	17(37.78)	(0)	17(37.78)
Puleijang	13(59.09)	(0)	13(59.09)
Teijang	(0)	27(69.23)	27(69.23)
Thinghijang	10(83.33)	1(8.33)	11(91.67)
Tolthang	10(52.63)	(0)	10(52.63)
Vungmoul	7(31.82)	1(4.55)	8(36.36)
Walpabung	28(103.7)	(0)	28(103.7)
Y. Thingkangphai	2(4.76)	12(28.57)	14(33.33)
Total	163(36.88)	51(11.54)	214(48.42)

Source: Field survey; figures in the parenthesis indicate the percentage against the total households of the village.

Table 3: Households engaged in both Jhum and Settled agriculture

Villages	Combined jhum & settled land
Denglen	17(32.08)
Gallam	18(54.55)
Gelnel	38(70.37)
Joupi	9(69.23)
Khaopijang	14(41.18)
Naphou	(0)
New Keipham	(0)
Phaikon	27(60)
Puleijang	8(36.36)
Teijang	(0)
Thinghijang	1(8.33)
Tolthang	14(73.68)
Vungmoul	4(18.18)
Walpabung	4(14.81)
Y. Thingkangphai	(0)
Total	154(34.84)

Source: Same as above table

Table 4: All households cultivating Cash and Paddy Crops in Jhum and Settled land

Villages	Cash crops			Paddy crops		
	Jhum	Settled land	Total	Jhum	Settled/terrace land	Total
Denglen	44(83.02)	(0)	44(83.02)	(0)	18(33.96)	18(33.96)
Gallam	30(90.91)	(0)	30(90.91)	(0)	20(60.61)	20(60.61)
Gelnel	44(81.48)	(0)	44(81.48)	(0)	41(75.93)	41(75.93)
Joupi	12(92.31)	(0)	12(92.31)	(0)	10(76.92)	10(76.92)
Khaopijang	32(94.12)	(0)	32(94.12)	(0)	14(41.18)	14(41.18)
Naphou	9(81.82)	(0)	9(81.82)	4(36.36)	3(27.27)	7(63.64)
New Keipham	1(6.25)	(0)	1(6.25)	(0)	(0)	(0)
Phaikon	44(97.78)	(0)	44(97.78)	(0)	27(60)	27(60)
Puleijang	21(95.45)	(0)	21(95.45)	(0)	8(36.36)	8(36.36)
Teijang	(0)	16(41.03)	16(41.03)	(0)	23(58.97)	23(58.97)
Thinghijang	11(91.67)	(0)	11(91.67)	6(50)	1(8.33)	7(58.33)
Tolthang	18(94.74)	(0)	18(94.74)	(0)	14(73.68)	14(73.68)

Vungmoul	17(77.27)	(0)	17(77.27)	12(54.55)	5(22.73)	17(77.27)
Walpabung	26(96.3)	(0)	26(96.3)	2(7.41)	4(14.81)	6(22.22)
Y. Thingkangphai	(0)	(0)	(0)	(0)	12(28.57)	12(28.57)
Total	309(69.91)	16(3.62)	325(73.53)	24(5.43)	200(45.25)	224(50.68)

Source: Same as the above table

Cash crops and paddy are cultivated on both jhum and settled land. But cash crops are widely grown in sedentary jhum while paddy is in terrace fields. Major cash crops include poppy in the Saikul cluster, beans, king chilly ginger, and sesame in Henglep and Tuijang Waichong clusters. Chakpikarong cluster has no significant cash crop production and is mainly carried out for self-consumption. As per Table 3, jhum has the overriding importance among the Kukis for earning income. Out of 333 jhum households, more than 92 percent were directly engaged in cash crop farming, while the rest were in paddy crop production. In total, 73 percent of the households were engaged in cash crop production for generating income. While about 50 percent of the total households were engaged in the production of foods for self-consumption.

Despite the growing importance of both cash crops and food crops among the Thadou-Kukis, a large number of the farmers produce for meeting their subsistence needs. The farmers cultivated marginal lands and wholly depend on seasonal rains for the cultivation. One interesting feature observed among them is that despite commercialisation of agriculture, there is an absence of capitalist farmers among the Thadou-Kukis.

The increasing importance of commercialisation agriculture among the Thadou-Kukis is the result of the growing population, market expansion, and the prevailing chieftainship institution that is conducive to the expansion of agricultural

land at ease. The prevailing low literacy rate among the Thadou-Kukis is also one of the most important factors which prevent a shift from the agriculture sector. These factors compelled the poor and low-educated households to go for agricultural activities. The underlying importance of cash crops coupled with its undue emphasis by the farmers in the hills posed a serious burden on the traditional jhum system that was considered sustainable and eco-friendly.

Conclusion:

The Thadou-Kukis are one of the jhumias who continue to adopt jhum system for their livelihoods in the hills of Manipur. A purely traditional jhum lost its importance because of the associated unsustainable practices in it. Commercial crops are increasingly important in the Thadou-Kukis economy but due to lack of proper marketing channels and other institutional factors farmers are yet to reap dividends. Rampant poppy cultivation in some parts of the Thadou-Kuki inhabited area is a cause of concern as it is an illegal activity. Though sedentary jhum practices are more efficient and more productive than the traditional jhum system, the current deviation from the old system is not a time-tested practice and is yet to show how sustainable and environmentally friendly. However, the paper recommends the introduction of agro-forestry, the plantation of fast-growing trees during the fallow period, and land management at the community level. This is likely to bring efficiency to farm activities and bring

quick resilience against the subsistence-

based economy.

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¹ Districts referred to the then Chandel, Churachandpur, Senapati, Tamenglong, and Ukhurul districts of Manipur that existed before the creation of new districts by the Government of Manipur in 2012.

Development Initiatives and Tribal Education in India

Suman Negi^{1*} and Indrajeet Dutta²

¹Department of Educational Planning, National Institute of Educational Planning and Administration (NIEPA)

²College of Teacher Education, Maulana Azad National Urdu University (MANUU), Bhopal

*Email: suman@niepa.ac.in

Abstract:

The disadvantaged communities that have mostly stayed on the fringes of development make up India's Scheduled Tribes. Since education is viewed as the sole way to help these marginalized communities, the government's decades-long efforts have paid off, as seen by the educational achievements amongst tribals. In order to empower these communities and provide a better future for coming generations, the government has made significant investments in educating the Scheduled Tribes. The government's major efforts to assist the tribal's educational growth, which further lead to economic progress has been examined in this paper. The paper found that the government's investments in education have significantly improved the academic performance and opportunities for the Scheduled Tribes. By providing access to quality education, the government has helped empower these communities to break the cycle of poverty and marginalization. As a result, the future looks brighter for the tribal people, with increased prospects for economic and social advancement. While there has been progress, there are still barriers and challenges that need to be addressed to ensure that all individuals have equal access to quality education.

Key Words: Tribals, Education, Development, Central Schemes

Education and Tribals:

Home to more than 142 billion (UN, 2023) people, India is one of the biggest low-middle-income countries with a 104.2 million tribal population thus accounting for 8.6% (2011) of the total population of India. Tribals in India account for over a quarter of the country's poorest people. Although these groups have seen considerable progress over the years, poverty among tribal groups declined by more than a third between 1983 and 2005 but nearly half the country's Scheduled Tribes population remains in poverty, due

to their low starting point (Kumar, Pathak, Ruikar, 2020). 'Tribals', as we understand them, are unique in their socio-cultural setting and are largely disadvantaged. They display deprivation from key elements of development, education being one of them. It is also well understood that education's value as an instrument of social and economic change is enormous. By providing quality education to tribals, we can empower them to break away from isolation, discrimination, poverty, and exclusion. Because, education will not only equip them with basic required skills and

knowledge but also inculcate self-esteem, confidence, and assurance, enabling them to actively participate in the development of their communities. Therefore, focusing on the education of tribal is the need of the hour and a step towards building a more equitable and advanced society. Even with the government's best efforts to enhance their quality of life through development initiatives and welfare programs, many tribal communities continue to struggle with issues like access to education, healthcare, and work opportunities (Nagi, 1998). Ensuring inclusive growth and reducing poverty in India requires policymakers to persistently attend to the particular needs of these marginalized groups. Education is the only instrument that has brought about a change in the tribal way of life in the past and the present, it will also determine what lies in the future (Ambasht, 1970) This paper in this light with an objective to understand the growth and expansion of tribal education and also explores the development initiatives taken by the government for the welfare of the tribals in India through education. The main aim of this is to see the inputs made by the government have yielded desired results.

Policies and Programmes Focusing on Tribal Development:

Regulations supporting tribal people's educational development have been

established by the government through provisions in the constitution. Article 46 of the Indian Constitution says that "the state shall promote with special care the educational and economic interest of the people and in particular of Schedule Caste and schedule tribe and shall protect them from social injustice and all forms of exploitation". Makers of the Constitution took special note of the condition in which these disadvantaged sections lived and provided several safeguards for the promotion of their interests including education. A special mention in his connection must be made of article 47 of the Constitution to promote with special care inter alia the educational interest of weaker sections in the people, particularly the scheduled caste and scheduled tribes. Article 30 of the Constitution provides the right to the tribal to establish education institutions based on only religion, clan, caste language, or based on any one of them (Patel, 1991). Apart from the Statutory provisions, many development initiatives have been taken by the government over the years, such as free education, incentives facilities, and concessions to motivate and support their economic hardships (Sujata, 1994). This paper will only focus on the educational schemes and programs initiated for tribal advancement and make a modest attempt to evaluate their impact

with the help of the available secondary database.

i). National Educational Policy 1968: The National Education Policy, 1968 was the first Policy of Independent India drew a lot of its strengths from the Report of the Education Commission 1964-66 (Report of the Education Commission 1964-66), and laid special emphasis on the equalization of educational opportunities to the backward or under-privileged classes. It highlighted the importance of educational inputs and facilities that should be provided in schools, with a special focus on rural schools and schools in backward areas. The policy specifically endorsed the requirement of a more intensive effort to develop education among the tribal people along with an emphasis on the education of the girl child across communities.

ii) National Education Policy 1986: This policy with a focus on reducing disparities and equalizing educational opportunities to all came as a landmark initiative towards the development of the education of tribals. The policy gave several recommendations specifically related to the education of Scheduled Tribes where priority was accorded to opening primary schools in tribal areas and construction of buildings on a priority basis. The policy placed the spoken language as a distinctive characteristic of

the scheduled tribes, therefore underlining the need to develop the curricular and diverse instructional materials in tribal languages at the initial stage with an arrangement for switching over to the regional language.

Residential schools, including Ashram schools, were established on a large scale. Incentive schemes were also formulated for Scheduled Tribes, keeping in view their special needs and lifestyle. Scholarships for higher education emphasized technical professional and para-professional courses. Anganwadis, Non-formal, and Adult Education Centres were opened in areas inhabited by scheduled tribes. Educated and promising scheduled tribe youth were further encouraged to teach in tribal areas. The policy overall focused on providing basic education to tribals by strengthening educational access provisions. Incentives and schemes to accelerate educational participation were streamlined. Language which came as the biggest barrier in educating tribal children was reduced with the provisioning of mother tongue and local teachers as means for instructions. Norms for opening primary schools in tribal areas were relaxed to improve access, however, despite such relaxation of norms many tribal localities are still

without schools as they do not meet even the relaxed criteria (Sujata, 2008). This has resulted in a lack of education opportunities for children in these areas.

iii) National Education Policy 2020: The NEP 2020 like the previous policies focuses on the overall development of backward communities and disadvantaged groups. The policy points out that gaps still exist even after decades of planned interventions between the different social category groups in educational participation and a sharp decline is visible between grades. The policy also identifies the Socio-Economically Disadvantaged Groups (SEDGs) that have a concentration of SC and ST populations, these SEDGs along with the Aspirational Districts and Educationally Backward Blocks (EBBs) will be provided special focus with higher resource allocations to improve the overall educational development across states. The policy stresses the need to make special mechanisms to ensure that children belonging to tribal communities receive the benefits of these interventions. Within SEDGs and the overall policy points, special attention will be given to reducing the disparities in the educational development of Scheduled Tribes.

To facilitate the entry of talented and deserving students from all SEDGs into higher education, the policy includes efforts to increase participation in school education, special hostels in designated regions, bridge courses, and financial assistance through fee waivers and scholarships. These measures will be extended to a larger population, particularly during the secondary stage of education. Additionally, ECCE will be gradually implemented in all forms of alternative education as well as in Ashramshalas, which are located in areas where tribes predominate.

The government established an independent Ministry of Tribal Affairs (MoTA) in 1999, which stemmed out from the Ministry of Social Justice and Empowerment. To ensure the socio-economic development of Scheduled Tribes, the MoTA sought to bring together the fragmented approach to tribal welfare and development under a single ministry. With a focus on the welfare of tribal people, MoTA reformed its development and execution mechanisms, increased financial resource allocation, and brought efforts closer together to ensure the development of education. Educational schemes gained greater priority and more concentrated

attention, some of the key schemes have been discussed below.

Public funding through Scholarship Schemes:

It is understood that most of those belonging to the tribals groups are poor and disadvantaged, therefore any nature of monetary support to students across all levels of education in the form of scholarships, fellowships or coupons would not only support their education but would encourage them to perform better and further continue their studies. The government, through its various initiatives has made extra efforts to support the education of tribal students. Scholarships and fellowships for those belonging to marginalized communities have been provided at both School and Higher Education levels. This section summarizes some of the government's financial programs for ST students over the years. These programs are designed with the educational attainment of the target population in mind, as well as the need for funds to allow students to finish their coursework and advance their financial situation. Additionally, research demonstrates that there has been a beneficial impact of these schemes, only demonstrating that the government's financial programs are not only beneficial for individual students but also contribute to the overall success of ST communities.

To achieve set policy goals the government has also initiated several schemes to support educational participation and learning among the Scheduled Tribes. Moving forward, it will be crucial for policymakers to continue investing in these programs to ensure that ST students have equal opportunities for academic and financial success.

i). Pre-Matric Scholarship Scheme: The scheme was introduced in July 2012, for both SC and ST students studying at the secondary level in grades IX – X, by the Ministry of Social Justice and Empowerment and later taken by the MoTA. The main reason for introducing this scheme was to encourage students to continue and not dropout during the transit phase between the upper primary and secondary levels of schooling. The scholarship amount of Rs. 225/ per month is paid to day scholars and Rs.525/- per month is paid to hostelers. The scholarship duration is 10 months in a year and only those children whose household income from all sources is less than Rs.2.50 lakhs per annum are eligible. The government spent Rs. 219.43 crore, between 2012 and 2014 under this scheme and 21.3 lakh students benefitted till 2014. The grant has seen a huge rise in the allocated share which increased to Rs. 265 Crore for the FY 2017-18 of which Rs. 220 Crore was pent the

amount further grew substantially to Rs. 400 Crore for FY 2021- 22 of which Rs. 394 Crore has been spent and 5.27 lakh students had benefitted (Annual Report, MoTA, 2022).

ii). Post-Matric Scholarship Scheme: Like the pre-matric scholarship, the scheme provides minimal financial assistance to enable eligible Scheduled Tribe students to undertake quality education from post-matric to Graduate level (MoTA, 2022). Grade X graduates, enrolled in any recognized course from a recognized institution are eligible for this scholarship. Wherein the scholarship is offered in two phases, in the first phase a part of the fees and institutional charges are paid for. In the second phase, the students get an amount ranging from Rs. 230 – 1200, depending on the course they are pursuing. Looking into the financial allocations for this scheme it is observed that the grant over the years has increased significantly. The total grant allocated by the government for this scheme in 2009-10 was Rs. 217.8 Crore, which increased to 1347 Crore in the FY 2017-18 and further saw a close to 60 % jump in the FY 2020-21 at Rs. 2258 Crore and 22.2 lakh students had benefitted.

iii). National Scholarship Scheme for Higher Education: To bridge gender and social gaps prevalent in our society, this scheme caters to those ST students who

wish to pursue their higher education in any discipline. Offering scholarships in specific disciplines, encourages ST students to excel in fields where they have historically been under-represented, fostering inclusive growth and development. All ST students are eligible, but preference is given to girls and those belonging to Divyang and PVTGs, with a household income not exceeding Rs 6 lakh through all sources. Based on their performance in grade XII, 1000 first-year students are selected and awarded this scholarship, which continues till the end of the course that the students have selected. The scholarship amount covers living expenses, books, and computer expenditures in addition to tuition. Based on the data for the FY 2021-22, a total of 2,751 beneficiaries had been awarded this fellowship counting to Rs. 35.2 crores. Males received 69 % of the grant as compared to 31 % share received by females. Engineering and Technology, Management, Humanity, and Social Sciences and Sciences were the four broad streams for which students were awarded this scholarship. The Figure 1 represents the distribution of streamwise beneficiaries by gender. Males accounts for a higher number of beneficiaries in engineering and technology as compared to females who had a higher percentage of share of scholarships only under humanities and social sciences.

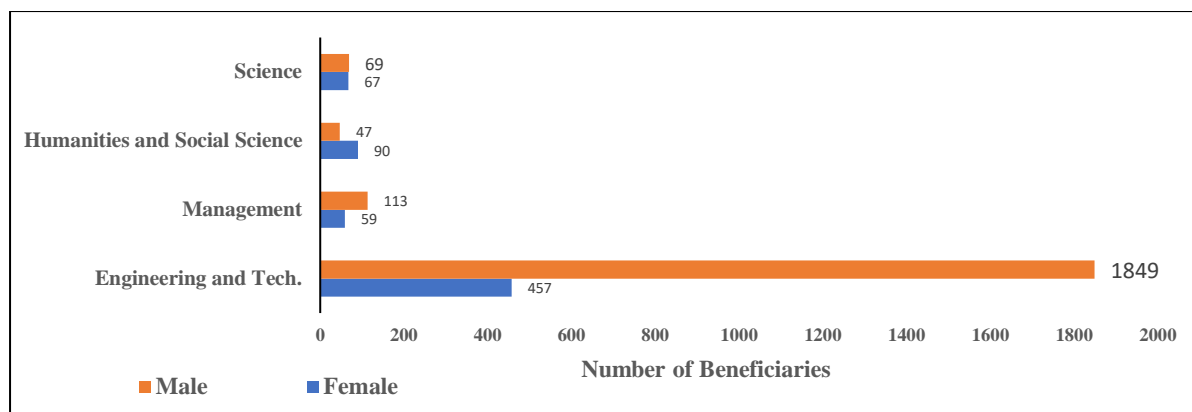


Figure 1: Gender-wise number of Beneficiaries of National Scholarship Scheme for Higher Education: 2021-22

(Source: MoTA, 2021-22)

iv). *National Fellowship Scheme for Higher Education (NFSHE)*: This is another financial incentive scheme for supporting research in higher education for students wanting to pursue their M.Phil and Ph.D. This scheme was earlier called the Rajiv Gandhi Fellowship Scheme and was later renamed. Based on the marks received in their post-graduation, ST students are annually selected for this fellowship. Girls, Divyang, and those belonging to PVTGs are given priority. The fellowship is awarded to a selected number of students for the length of the chosen course of study. An amount of Rs. 25,000 for M.Phil scholars and Rs.28,000 for Ph.D. scholars enrolled in recognized government institutions are awarded on a monthly basis. The scholars are eligible for HRA and

contingency grants under the scheme. Taking a closer look at the allocation of the fellowship over the last few years it is evident that the government has increased the share substantially from Rs. 40 crores in the FY 2009-10 to Rs. 120 crores in FY 2017-18 and further increased the grant allocation Rs. 150 crore the financial year 2021-22. Figure 2, below represents the distribution and total beneficiaries for this scheme, and it is clearly evident that 50% of the fellowships were received by ST students belonging to humanities and social science as compared to the science subjects. It is further observed that a higher percentage of males (55%) received the fellowship as compare to female (45%) counterparts.

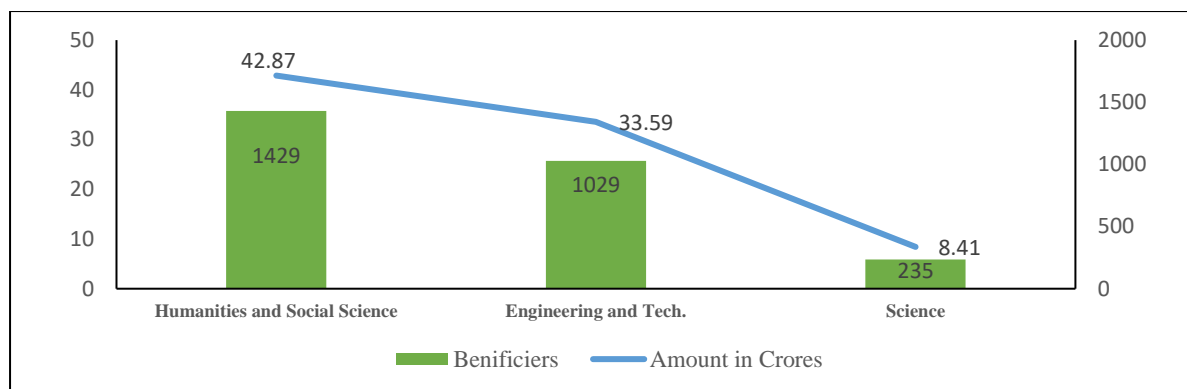


Figure 2: Stream wise beneficiaries and Amount Allocated NFSHE: 2021-22

(Source: MoTA, 2021-22.)

v). *National Overseas Scholarship*: This is another scheme for ST students who want to pursue their higher education abroad. The scholarship includes the combined tuition fee, USD 15,400 as an annual maintenance stipend, USD 1532 in contingency charges, and other expenses like visa fee, medical insurance, air travel, and incidental travel expenses are also borne by the government. Scholarship funds are distributed by Indian Missions abroad through the Ministry of External Affairs. 20 students are selected every year based on interviews conducted by an expert committee, of which 3 scholarships are awarded to those ST students belonging to the PVTG. Students can apply to pursue programmes like Post Graduation, Ph.D, or Post-Doctoral studies. From its inception in 2017-18 up to 2021-22, a total of 46 awards amounts to Rs. 4.95 crores were distributed of which 28 (51%) were given to males and 18 (39%) to females. The students who were selected represent 42 universities in

India. Of the total 46 beneficiaries, 28 pursued the doctoral programme, 15 Master's degree, and 3 students post-doctoral programme.

vi). *Eklavya Model Residential Schools (EMRS)*: To provide quality education to ST children, the EMRS was launched in the late 1990s. The schools were mainly opened in remote tribal-dominated areas, so as to ensure that tribal students are provided quality education along with extra-curricular activities. This was done with the aim of to enable them to access the best opportunities in education and to bring them at par with the general population and further support their economic opportunities. These schools begin from grades VI up to grade XII and focus on the all-round development of the students. As per December 2021, there were a total number of 664 sanctioned schools, of these 367 schools were functional across 28 states of India. Odisha (97) had the highest number of EMRS schools followed by

Jharkhand (86), Chhattisgarh (73) and Madhya Pradesh (67). A total of 1,13,275 students were enrolled in these residential schools which comprised of 50.5 % female students. The financial allocation for these schools has substantially increased over the years with the government's commitment to enhancing the scheme from time to time. The Ministry allocated a grant of Rs. 1000 crores in the FY 2009-10 which increased to Rs. 1419 cores in the FY 2021-22.

Regarding the number of sanctioned EMRS schools when compared to the number of functional ones, it is observed that there is a very high gap. Close to 45 % of the sanctioned schools were not functional (2021-22), to the extent that many states where no EMRS schools exist even after being sanctioned. The government needs to ensure that these schools are made functional on time so as confirm to the main purpose of opening these schools.

All these initiatives are well-meaning and have benefitted many ST students, but challenges lie in the way these schemes are run. Issues raised in the evaluation scheme (IIPA, 2019) of some scholarships mainly pertain to the lengthy process of application which many children find difficult to fill out online due to language and other technical challenges. Apart from this delay in the disbursement of the grant leads to the actual beneficiaries not receiving the intended

benefits. Overall, the number of scholarships distributed, to the total size of the population is relatively low, therefore number of scholarships across all schemes should be increased, and in some cases, the grant amount given to students should also be increased from time to time.

Educational Performance of Scheduled Tribe Students:

Education is the only tool that can help people improve the social and economic standing of any community and further lead to the advancement of a nation. In light of this government initiated different educational development schemes for the disadvantaged groups like to schedule tribes primarily as a means to improve their social and economic conditions. After having discussed some of these key schemes it becomes pertinent to further look into some outcome indicators like literacy rates and gross enrolment ratios, which directly reflect on the achievements of these initiatives. The narrowing literacy gaps between the tribals and non-tribals only reflect the intended outcomes of these initiatives. The ST literacy rate was 8.53 % in 1961 and in the last census, it was almost 60%. Similarly, the female literacy rates reflect a faster rate of growth and have increased from 3.2% in 1961 to 50% in 2011.

Table 1: Literacy Rates for total Population and STs

Year	Total			Female		
	Total	ST	GAP	Total	ST	GAP
1961	28.3	8.53	19.77	15.35	3.16	12.19
1971	34.45	11.3	23.15	21.97	4.85	17.12
1981	43.57	16.35	27.22	29.76	8.04	21.72
1991	52.21	29.6	22.61	39.29	18.19	21.10
2001	64.84	47.1	17.74	53.67	34.76	18.91
2011	73.00	59.00	14.20	64.60	49.40	15.20

Source: Office of the Registrar General, India

The second indicator that reflects the reach of education is the Gross Enrolment Ratio (GER), which represents the proportion of the population actually enrolled in an educational institute or participating in the education system. The GER for the elementary level represents a higher proportion amongst ST between 2005-06 and 2021-22. This is primarily because the proportion of overage children is higher among the tribal groups. On the country, the secondary level of schooling reflects a changed picture where the GER was 28.7 % for ST in 2005-06 but increased by nearly 3 times to 78.6 % in 2020-21. This reflects

the positive impact of development initiatives like SSA, RMSA, and Samgra Shiksha to name a few. When examining the GER for higher education, the overall participation within the population is low, further being even lower for the STs. What is worth noticing is the remarkable progress that the share of the tribal population has made in their participation in higher education. It has grown by nearly 65% between 2005 and 2020 (see Table 2) as compared to a 53 % growth within the total population. The overall ST GER was at 18.9 percent and 15.9 percent of them were graduates and above.

Table 2: GER for total Population and STs.

Year	Elementary Level			Secondary Level			Higher Education		
	Total GER	ST	GAP	Total GER	ST	GAP	Total GER	ST	GAP
		GER			GER			GER	
2005-06	94.19	106.7	-12.51	40.4	28.7	11.7	12.39	7.46	4.93
2010-11	102	118.4	-16.4	62.7	49.4	13.3	19.4	1.2	18.2
2015-16	69.9	104.4	-34.5	72.6	72.2	0.4	24.3	13.7	10.6
2020-21	99.1	102.7	-3.6	79.8	78.6	1.2	27.3	18.9	8.4

Source: UDISE, UDISE Plus and AISHE. Ministry of Education.

Conclusions:

Existing policies and initiatives have given due priority to mainstreaming tribals by formalizing and providing necessary support for developing their education, further leading to economic growth. On the other hand, it also has to be noted that interventions of various kinds have been in place for the longest, and we still have not been able to achieve our desired targets. One of the considerations that need to be made is that development needs to consent with the tribals, for its success and self-sustenance. As pointed out by Heredia (1992) the reasons for the failure of tribal education in India are not just economic settings but the internal constraints and the socio-cultural context that has been neglected. This further leads to a mismatch between tribal life and educational institutions. This raises concerns about the effectiveness of these policies and the need to reorient our approach. Perhaps it is also the time to shift our focus towards addressing the root causes of the challenges faced by tribal communities, through research and focused studies and planning development initiatives for the scheduled tribes with the scheduled tribes. This will help us identify underlying issues and further work towards resolving them in a

more planned manner with the hope of truly empowering and uplifting our tribal populations.

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Tribal Development in India: A Case of Siddi Community

Manish Karmwar* and Smita

Department of African Studies, University of Delhi, Delhi, 110007

*Email: mkarmwar@as.du.ac.in

Abstract:

The Afro-Indian community, known as Siddis, with ancestral roots tracing back to East Africa, represents a unique diasporic tribe in India. Recognized as a Scheduled Tribe in the 2011 census, the Siddis have a population ranging between 40,000-50,000, despite the census reflecting a count of 19,514. Historically integral to Indian society, the Siddis have experienced considerable social and political mobility, holding positions of significance from bodyguards to emperors. Their migration to the Western Ghats during the British Slavery Abolishment Act marked a turning point, leading to isolation and hindrance in development. The Indian government has, however, initiated several upliftment programs targeting the Siddis, recognizing them as a Scheduled Tribe for their socio-economic status and introducing schemes for their development. Efforts include training in fishing and sustainable practices, inclusion in the Special Area Games program, and recognition for political participation and contributions towards women's empowerment. Despite these advancements, challenges remain in education and societal integration, necessitating continued support and awareness.

Keywords: Siddi community, Afro-Indian diaspora, Scheduled Tribe, socio-economic development, government initiatives

Introduction:

India is home to more than 700 notified scheduled tribes that make the 8.6% of the total population of India. But there is one unique tribe of India that has an African ancestral background that came from the East African coast from different countries of the present day, such as Mozambique, and Ethiopia. The Indian Ocean narrates an ever-growing story of India and Africa relations that started with the world's oldest civilizations, that is, Indus Valley and Mesopotamia. The connotation of Meluha reflects the existence of Indian merchants on the coast aligned with the Indian Ocean in the west.

India and Africa engaged in trade since ancient times but when the Arabs in the 6th

century and later the Portuguese in the 17th century took control of the Indian Ocean Trade route, they started selling people of African origin in South Asia and East Asia. As a result, the Africans brought by Kings and landlords stayed in their households and performed different duties from domestic chores to being bodyguards. Purnima Bhatt writes that People of African descent were seen as symbols of honesty, and prestige. Ibn Battuta referred to them as 'guarantors of safety'. They visited India as merchants, travelers, and sailors, as well as dependent slaves for different works.

The Afro-India community has been living in India since the 6th century, in the states of Gujarat, Karnataka, Goa, Maharashtra, Hyderabad, etc. In India, they are known by

different names such as Sidi, Siddi, Siddi Badshah, and Habshi. It is the only diasporic tribe in India that is recognized as a Scheduled tribe with a population of 19514 as reflected in the 2011 census of India. However, the population size is much larger, between 40,000-50,000. They have been integral to Indian society in historic times, and they had political and social upward mobility they occupied essential positions ranging from general, and commander to the emperor of Janjira and Sachin kingdom.

According to Purnima Bhat, the community migrated to the dense forests of western ghats with the fear of being sent back to Africa when Britain passed the Slavery Abolishment Act. The sudden migration hampered the community's development, as they were isolated from mainstream society and the developmental process. However, the government is continuously working for the upliftment of the community. For instance, The Central Marine Fisheries Research Institute under the Indian Council of Agricultural Research has been working for the skill development of the community by training them in fishing and sustainable production of spiny lobsters using open cage technology.

The process of targeted development can be traced back to 1956 when the government of Saurashtra recognized the community as a 'Scheduled Tribe' based on its socio-economic conditions and included in the beneficiary schemes initiated for the development of other backward tribes. Later in 1982, due to a stagnant population growth rate and multidimensional poverty, Gujarat recognized them as the PVTGs in some districts.

In 1987, the government of India recognized the physical strength of the community and started the Special Area Games program and selected Siddi children from different parts of India. They were trained in different games and provided with cost-free lodging and education.

It was in 2003 when the Siddi community living in Uttara Kannada was recognized as the 50th Scheduled Tribe of Karnataka. For enhanced political participation of the Siddi community, the government has been working towards the establishment of polling booths in Siddi concentrated regions in forests, recently a booth was set up in the Garadoli village of Karnataka, in 2019.

Recently, Shantaram Buban Siddi was nominated as the MLC in Karnataka, and Hirbaiben Ibrahim Lobi (the president of Mahila Vikas Foundation) has been awarded the fourth highest civilian award Padma Shri for her work towards women empowerment. Such developments indicate a positive change that the community is being recognized in the National and international arena. Additionally, for the advocacy and awareness of Siddi culture and its folklore, the Karnataka Folklore University has been working towards the inclusion of courses that represent the Siddi culture.

The government of India has recognized and extended the scheduled tribe status to the Afro-Indian community living in different parts of Karnataka and Gujarat so that they can avail the welfarist schemes initiated by the government of India. The Eklavya Model residential schools (EMRS) for the tribal children are now accessible to Siddi children, but due to the far-distanced schools, children usually drop out. The community understands the necessity of education, yet the girl child is still confined to domestic chores, for which community awareness is required.

Table: 01 Chronology of Constitutional Affirmative Actions for the Siddi community.

Sr. no.	Initiative	Year of implementation	Consequence
1.	The Scheduled Caste and Scheduled Tribes Orders (Amendment) Act, 1956	Act no. 63 of 1956 25 th September 1956	Act was to constitutionalize the inclusion of different SC/ST groups, and the Siddi was one of the tribes to be recognized as the Scheduled Tribe in the State of Saurashtra.
2.	The Scheduled Caste and Scheduled Tribes Orders (Amendment) Act, 1956	29 th October 1956	After state reorganization, the Siddi community was recognized as ST in the Districts of Bombay: Halar, Madhya Saurashtra, Zalawad, Gohilwad, and Sorath.
3.	The Scheduled Caste and Scheduled Tribes Orders (Amendment) Act, 1976	No. 108 of 1976 20 th September 1976	Siddi community is recognized as STs in districts of Gujarat, that is, Amreli, Bhavnagar, Jamnagar, Junagadh, Rajkot, and Surendranagar.
4.	Primitive and Vulnerable Tribal Groups (PVTGs)	1982	Gujarat recognized the socio-economic and educational background of the community and recognized it as one of its PVTGs in the districts of Amreli, Bhavnagar, Junagadh, Porbandar, and Rajkot.
5.	The Goa, Daman, and Diu Reorganization Act, 1987	9 th July 1987	Goa, Daman, and Diu recognized the Siddi community as a Scheduled Tribe, under entry five as Siddi (Nayaka)
6.	Ministry of Social Justice and Empowerment, Resolution.	6 th December 1999	Added Siddi community in OBC central list of Karnataka.
7.	The Scheduled Caste & Scheduled Tribe Orders (Amendment) Act, 2002	No. of 10 of 2003 8 th January 2003	Addition of the term 'Badshah' to entry 26 of the Gujarat Scheduled tribe list and making it Siddi Badshah. On the other hand, Karnataka made a step forward to give initial recognition to the community as a Scheduled Tribe

			in the District of Uttara Kannada, under entry 50.
8.	Ministry of Social Justice and Empowerment, Resolution.	28 th July 2017	An amendment was made in the Central list for OBC of Karnataka state which recognized Siddi community as OBC except Siddi community domiciled in Uttara Kanada district.
9.	The Constitution (Scheduled Tribes) Order Amendment, 2020	No. 4 of 2020 20 th March 2020	The recognition of the Siddi community was extended to the districts of Belagavi and Dharwad with Uttara Kannada.

NGOs working for the Siddi community.

NGOs are the part of civil society that looks for the solution to resolve problems faced by people. NGOs work for community upliftment. NGOs are working for the Afro-Indian community in Gujarat and Karnataka with common objectives and goals to achieve. Such as education of children, skill development and vocational training with active collaboration with educational institutions, cultural preservation and awareness, women empowerment, and employment generation, etc. According to NGO Darpan, about 20751 non-governmental organizations are working in Gujarat (9374) and Karnataka (11377). Below I have tried to enlist some NGOs working for Siddi in Gujarat and Karnataka, but most of them are not enlisted in the NGO Darpan Portal. In Gujarat, NGOs like **Mahila Vikas Foundation, Bhartiya Adim Juth Matsyodhyog Mandali, Gir Pachhat Jat Vikas Seva Samiti, etc.** are functioning for skill development, employment generation, and women empowerment.

Similarly, In Karnataka different organizations came into existence such as the

Kanara Welfare Trust, All-Karnataka Siddi Development Association (1984), and Siddi Jana Vikas Sangh (2013) focused on the common goal of integrated development and uniting the members of the Siddi community in Karnataka (Jairazbhoy & Alpers, 2004). They worked for the education of children and talked about the importance of sports for the development of the community.

Citizens' Committee for Social Justice and Alternative Law Forum (ALF) is an organization that is working for the advocacy of land rights of the Siddi people through legal routes. This organization has been working for falsely accused people, one of the important cases was Benet Siddi, a leader of Siddi Jana Vikas Sanga. The person was falsely accused of a loan non-payment by the manager of Syndicate Bank (Shaikh & Kazi, 2014). The organization filed and fought the case against the bank and Benet Siddi was released after a week of jail. Both organizations are working in collaboration to fight for land rights, harassment, and atrocities.

Bridges of Sports is an organization that believes sports is an alternative way for the

socio-economic development of the Siddi community and focuses on sports training of Siddi children with the sole ambition of developing a hyperlocal sports ecosystem that produces the fastest athletes in India to perform in the Olympic games and winning medals for the country (Bridges of Sports, 2023). The organization selects children from the Afro-Indian community and gives them the opportunity to develop through a residential training camp-cum-school for Siddi children in Karnataka. This organization believes that the revival of the Special Area Games scheme can help in the socio-economic upliftment of the community.

The Premada Nakshatra Ashram and the Sneha Sadan are the organizations that provide scholarships to Siddi children and provide residential schools with food and lodging at minimum cost (Shaikh & Kazi, 2014).

Anitha R. Reddy is an art historian who has been working for the revival of the Kavandis and the employment of Siddi women in Karnataka. The quilting technique involves the sewing of multi-colored patchwork, regionally the blankets are called Kavands or Kawandis. This art of Kawandi is unique and essential as it promotes zero-waste sustainable manufacturing of quilts by using old clothes and promoting women to sell their masterpieces.

Juje Jackie Siddi was one of the candidates selected under the Special Action Games scheme of the Sports Authority of India in 1987, he represented India on the National platform, but the sudden scraping of the scheme affected the children, as they were left in between their training and education, they returned to their villages. But Juje Jackie

Siddi got training and played for years. Later he took a government job under sports quota and has been working for the development of his community without any external funding but spending his salary. He developed the ‘Siddi Organic Honey’ brand has employed community members in apiculture and has been selling the produce throughout India. He has been working with Kamala Babu Siddi, Anthony Philip Siddi, and others in the training of Siddi children in football.

The governmental and non-governmental organizations are working for the upliftment of the community. However, much needs to be done as the community still lives in the forest region, although the Forest Rights Act 2006 has been extended to the region granting some rights to the tribal population. Yet the restrictions affect their lives, and they are unable to have sustainable lives. As the forests are now part of reserves, the cultivation, wood cutting and selling, and animal husbandry have been hampered widely. In such conditions, we need to develop employment opportunities for the community. The need to understand and efficiently tackle the push and pull factors becomes essential. The lack of basic amenities such as educational institutions, healthcare infrastructures like hospitals and dispensaries, and limited economic opportunities act as push factors for any community, and the Afro-Indian community has also been affected by these push factors. For which they tend to migrate to different cities and towns. The towns have imbibed what is known for a better life, such as economic opportunities, political stability, freedom, and quality life, which acts as a magnet and attracts the youth. To tackle such imbalanced village-to-town migration, we need infrastructural development in the pockets, so that the community can get

quality education and healthcare. Because social political and economic freedom and equality are interrelated and interlinked.

The Special Area Games should be re-initiated for the training of Afro-Indian children, they are already trained by different NGOs presently, but they require to be recognized and supported by the government as well. The government should form committees for regular monitoring of the program necessary to make an assessment and evaluate the impact and changes made by the policy in the life of people, and rectify the policy based on evaluation. For democratic policymaking, accountability, and transparency members from both private and public sectors and researchers should be appointed for tenure, duties, and powers pre-defined in the charter.

Conclusion:

The governmental and non-governmental organizations have been working for their upliftment and there have been significant improvements in their condition. Yet it is crucial to acknowledge that the community is still facing traits of underdevelopment that need to be resolved, which requires expansion of the collaborative venture of the governmental and non-governmental organizations for better opportunities. It is essential to understand that the community's living standards are not up to the mark. It is still suffering from multi-dimensional poverty, which requires to be tackled collectively by the government, nongovernmental organizations, and individual efforts. Thus, there is a dire need for collective efforts with a functional and effective collaboration between the public and private enterprises to work for the upliftment of the community.

The Siddi community also referred to as the 'Afro-Indian' community is the diasporic community of India living scattered in pockets but highly concentrated in Gujarat and Karnataka. The community has descendent roots in Africa, yet their aspirations and identity are Indian. They have emerged as integral parts of the diverse Indian culture and society, which integrates each with its diversity of culture. The existence and survival of the Afro-Indian community represent their resilience and bravery and also define the age-old idea of Vasudhev Kutumbkam and the inclusivity of India. Additionally, the community having ancestral links to Africa becomes more important in bridging cordial relationships between India and Africa especially when the PM of India paved the way to include the African Union in the Ambitious Group of 20, making it G21.

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Feminism 2.0: Shaping the Future of Equality and Justice

Chandrashekhhar Rajpoot

Govt. P.G.College, Guna

Email:rajpootcs32@gmail.com

Abstract:

This research aims to contribute to the ongoing dialogue on feminism's role in contemporary society and to inspire further exploration into the transformative potential of Feminism 2.0. By embracing an inclusive and technologically driven approach, feminism can continue to shape a more just and equitable future for all. We examine how technology, particularly social media and online platforms, has revolutionized feminist activism, allowing for greater global collaboration and the amplification of diverse voices. Furthermore, the paper investigates how Feminism 2.0 challenges traditional power structures by promoting policies that support reproductive rights, gender equity in the workplace, and the prevention of gender-based violence.

Keywords: Feminism, Contemporary society, Social Media, Gender equity

Introduction:

In the quiet revolutions and uncharted territories of societal progress, Feminism 2.0 stands as a defining force, shaping an era where empowerment transcends boundaries. This introduction invites you to navigate the uncharted waters of feminism's modern manifestation—where the past meets the present, and traditional ideals collide with contemporary challenges. Join us in decoding the dynamic essence of Feminism 2.0, as we embark on a journey to redefine equality, justice, and the unspoken narratives that continue to shape our collective destiny.

In the kaleidoscope of history, feminism emerges as a vibrant thread weaving its way through time. From the echoes of the suffrage movement to the dynamic landscapes of cyberspace, the evolution of feminism reflects a continuous struggle for equality and justice. As we embark on this exploration, we unveil the rich tapestry of Feminism 2.0—a movement poised not just to confront the challenges of today but to shape an empowered and egalitarian future. Join us as we navigate the intersections of the past, present, and the potential futures in the ever-evolving saga of women's rights and societal transformation.

In the introductory section of "Feminism 2.0: Shaping the Future of Equality and Justice," we will delve into the historical foundations of feminism, examining its progression through different waves. We will then explore the essential features of Feminism 2.0 and underscore its critical importance in addressing current challenges and molding the trajectory of equality and justice.

Historical Perspective:

A. Overview of First-Wave Feminism: As we voyage through the historical currents of Feminism 2.0, our compass points to the foundational waves that shaped its course. First-Wave Feminism, marked by courageous suffragists, dared to challenge the status quo, advocating for the right to vote and laying the groundwork for subsequent movements. In the legal arena, luminaries fought battles in courtrooms, establishing a precedent for the pursuit of equality under the law.

B. Second-Wave Feminism: The journey continues with the transformative currents of Second-Wave Feminism, characterized by seismic shifts in social and cultural landscapes. Liberation echoed through the streets as women demanded autonomy over their bodies, sparking a movement that

redefined societal expectations. The rallying cry for reproductive rights emerged as a central theme, challenging norms and sparking conversations that endure to this day.

C. Third-Wave Feminism: In the unfolding narrative, Third-Wave Feminism emerges as a multifaceted jewel, refracting the light of diversity and intersectionality. This wave embraces a broader spectrum of experiences, acknowledging that the struggle for equality intersects with various identities. Empowerment takes on new dimensions as the movement evolves to accommodate the fluidity of feminist ideals, challenging stereotypes and expanding the narrative.

The historical perspective of Feminism 2.0 reveals a continuum of resilience, innovation, and evolving principles, laying the groundwork for the intersectional and dynamic movement that shapes the present and charts the course for the future.

Challenges in the 21st Century:

A. Gender Pay Gap: As we navigate the turbulent waters of the 21st century, the gender pay gap emerges as a formidable challenge demanding our attention. Unveiling the stark disparities, we scrutinize

the structural inequalities that persist in workplaces worldwide. Amidst these challenges, we explore the strategies and responses implemented by both corporate entities and legislative bodies to shatter the glass ceilings and pave the way for a more equitable future.

B. #MeToo Movement: In the era of social media activism, the #MeToo movement takes center stage as a catalyst for cultural reckoning. From Hollywood to the workplace, voices rise against harassment and assault, forcing societies to confront long-standing norms. We delve into the profound impact of this movement, examining both its legal implications and the broader societal shifts it ignites.

C. Reproductive Rights: The battleground of reproductive rights comes into sharp focus as we explore the challenges surrounding women's access to healthcare and the right to make choices about their bodies. Amidst legislative battles, we examine the ongoing struggle for autonomy, recognizing the nuanced and complex nature of issues that continue to shape the discourse on reproductive rights in the 21st century.

In confronting the challenges of the contemporary landscape, Feminism 2.0

grapples with systemic issues ingrained in society, calling for comprehensive and innovative approaches to dismantle barriers and pave the way for a more just and equal future.

Feminism 2.0: Key Principles:

A. Intersectionality: In the heart of Feminism 2.0 lies the principle of intersectionality, a lens that transcends singular narratives. This concept recognizes the interconnectedness of various social identities, advocating for an inclusive approach that acknowledges the diverse struggles faced by individuals. As we delve into this principle, we uncover the power of building movements that bridge gaps, fostering collective empowerment that goes beyond traditional boundaries.

B. Global Perspective: Feminism 2.0 is inherently global, weaving a tapestry that transcends geographical confines. Exploring the significance of a global perspective, we examine how solidarity across borders amplifies voices and strengthens the fight for gender equality worldwide. By addressing shared challenges on an international scale, Feminism 2.0 embraces a collaborative approach, recognizing the interconnectedness of struggles faced by women across diverse cultural contexts.

C. **Technology and Activism:** In the digital era, Feminism 2.0 harnesses the power of technology as a dynamic force for change. From social media to online platforms, we explore how technology serves as a catalyst for activism, amplifying voices and fostering dialogue on a global scale. Online activism, a hallmark of Feminism 2.0, reshapes the landscape of advocacy, offering new avenues for collective action and the dissemination of feminist ideals.

As we dissect these key principles, Feminism 2.0 emerges not only as a movement but as a philosophy that adapts to the complexities of our interconnected world, laying the groundwork for a more inclusive, globally aware, and technologically driven pursuit of equality and justice.

Shaping the Future:

A. **Education and Empowerment:** In envisioning the future, education emerges as a cornerstone in the arsenal of Feminism 2.0. We explore the impact of feminist education initiatives, fostering a nuanced understanding of gender equality issues and nurturing informed advocates. Additionally, the focus shifts to empowering the next generation, planting seeds of change that will blossom into a more equitable and just society.

B. **Political Engagement:** The political arena becomes a crucial battleground for Feminism 2.0 as we witness the rise of women in leadership roles. Exploring this transformative shift, we analyze how increased representation translates into policy changes. From grassroots activism to legislative advocacy, we delve into the strategies employed to advance feminist policies, reshaping the landscape of governance.

C. **Cultural Transformation:** The power of cultural transformation takes center stage as Feminism 2.0 seeks to redefine societal norms. We scrutinize the role of media representation in shaping perceptions and dismantling stereotypes. Beyond the confines of traditional expectations, we explore how a cultural revolution unfolds, challenging ingrained beliefs and paving the way for a more inclusive and accepting society.

In shaping the future, Feminism 2.0 extends its influence into the realms of education, politics, and culture. By nurturing informed advocates, influencing political landscapes, and driving cultural transformation, the movement endeavors to carve a path toward a future where equality and justice are not just ideals but integral components of our societal fabric.

Criticisms and Controversies:

A. Internal Disagreements within the Feminist Movement: As Feminism 2.0 surges forward, internal disagreements surface within the movement, reflecting the complexity of its diverse participants. We examine the spectrum of perspectives on key issues, recognizing the intricate tapestry of feminist thought. Delving deeper, we explore strategies for resolving conflicts and fostering unity, acknowledging that a united front is essential for effectively addressing the multifaceted challenges on the road to equality.

B. External Criticisms: From misconceptions to outright opposition, external criticisms pose challenges to the feminist movement. We dissect prevalent misconceptions about feminism, aiming to shed light on the true nature of its goals and values. Additionally, we explore the strategies employed by advocates to address and debunk stereotypes, fostering a more nuanced understanding of feminism in the broader societal discourse.

In navigating the landscape of criticisms and controversies, Feminism 2.0 acknowledges internal debates and external opposition as inevitable facets of a movement that continuously evolves. By addressing

disagreements within its ranks and challenging misconceptions from external sources, the movement aims to fortify its foundations and sustain a resilient, united front in the pursuit of equality and justice.

Case Studies:

A. Successful Feminist Initiatives: In this exploration of Feminism 2.0, we turn our attention to real-world case studies that exemplify the impact and success of feminist initiatives. Legal victories stand as beacons, illuminating the path toward gender equality through groundbreaking court decisions. Concurrently, we delve into social and cultural advancements, analyzing transformative narratives that challenge norms and foster a more inclusive and equitable society.

B. Ongoing Challenges: While celebrating successes, we confront the reality of ongoing challenges that persist in the realm of gender equality. Identifying areas where progress is slow, we scrutinize the complex hurdles that continue to impede the full realization of feminist goals. Moreover, we explore innovative strategies and approaches designed to overcome these obstacles, offering insights into how Feminism 2.0 adapts and evolves in the face of adversity.

Through case studies, we gain a nuanced understanding of the tangible impact of Feminism 2.0 on both a micro and macro scale. By examining successful initiatives and acknowledging ongoing challenges, we illuminate the dynamic nature of the movement, providing valuable lessons for advocates and stakeholders invested in the pursuit of a more just and equal future.

Conclusion:

A. Recap of Key Points 1. Unraveling the Historical Threads: Waves of Feminism 2. Challenges and Triumphs: Navigating the 21st Century Landscape 3. Key Principles: The Pillars of Feminism 2.0 4. Shaping the Future: Education, Politics, and Cultural Transformation 5. Criticisms and Controversies: Internal Debates and External Challenges 6. Case Studies: Successes and Ongoing Struggles

B. The Ongoing Importance of Feminism 1. Adapting to Change: The Evolutionary Nature of Feminism 2. A Call to Action: Sustaining Momentum for Equality and Justice

C. Encouraging Continued Activism and Advocacy for Equality and Justice 1. Amplifying Voices: Empowering Individuals

and Communities 2. Collective Progress: The Unfinished Story of Feminism

In this journey through the intricate landscape of "Feminism 2.0: Shaping the Future of Equality and Justice," we've unraveled historical threads, dissected contemporary challenges, and explored the key principles that underpin the movement. From shaping the future through education and political engagement to confronting criticisms and controversies, our exploration has revealed the dynamic nature of Feminism 2.0.

As we conclude, we revisit the key points that have shaped our understanding of this multifaceted movement. From the waves of historical feminism to the ongoing challenges of the 21st century, from the principles guiding Feminism 2.0 to its impact on education, politics, and culture – the comprehensive exploration offers a panoramic view of the movement.

The importance of feminism persists, evolving to meet the changing needs of society. Acknowledging the ongoing challenges and triumphs, we emphasize the adaptability and resilience inherent in the movement. The call to action resounds—encouraging continued activism, advocacy, and dialogue. By amplifying voices,

empowering individuals and communities, and recognizing that progress is a collective endeavor, we contribute to the ongoing story of feminism—a narrative that remains unfinished until equality and justice prevail for all.

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