

SESSION 5.3 (THE EXCLUDED AND SUSTAINABLE DEVELOPMENT)

A Critique of Development in India's Predominantly Adivasi Regions with Special Reference to the Hos of India's Jharkhand

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Abstract: This paper reviews development interventions (DI) in predominantly Adivasi regions that focus on the extraction of abundant forest and mineral wealth to benefit regions beyond Adivasi territories. While this process deprives Adivasis of their subsistence needs, it invokes resistance and resultant conflicts. Such interventions and consequent conflicts of interests have been well documented. Hence, using two comparative case studies, we explicate DI as a self-reproducing system embodying colonialism and racism as process and praxis. We show how development facilitates resource accumulation and socioeconomic differentiation of a few and pauperisation of the rest. We further show how this systemic processes have historically found favour with political Brahmanism (PB), the dominant taken-for-granted socio-religious and political ideology (doxa) in India. In contrast to PB we highlight Adivasis' alternative imaginations based on their Sacral Polity (SP). Then we contrast SP with PB and the dominant neoliberal development paradigm. This comparison allows us to conclude that the secret of sustainable development rests with Adivasi social formations that adhere to SP based self-restriction and egalitarian democratic principles. However, historical domination and co-option of Adivasis engender ambivalence of violence which helps perpetuate "development" as a colonial and racist system among Adivasis in forms of state formation.

Forest rights and Forest Based Livelihoods of the Santals of Purulia, West Bengal, India

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Abstract: The relation between tribal people and forest can be traced down the lanes of history. History says that the conditions of the indigenous people were unsatisfactory during the colonial rule and mass exploitation of their basic rights and utter poverty reigned supreme. The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 is an important piece of forest legislation passed in India on December 18, 2006. The law ensures the rights of forest-dwelling communities to land and other resources, denied to them over decades as a result of the continuance of colonial forest laws in India. The Santal villages in and around the forest areas of Purulia, the most backward district of West Bengal have been chosen as the study area. The basis of this paper is to empirically study the occupational pattern and the dependence of the Santals on the forest products in tribal areas of Purulia, West Bengal, India. The use of Non-Timber Forest Products (NTFPs) is manifold in the livelihood of the Santals of this area. They include fruits, resins, gums, herbal plants, roots, honey and wood that is not timber (for example, firewood).

Livelihood Changes and Health Status Among The Paniya Tribe of Wayanad District

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Abstract: Paniya are mainly rural based with 96 percent of them residing in rural areas, in forest land, forest fringes and wildlife sanctuaries. This implies that access to land and forest resources is very important to them economically and socially. The livelihood and healthcare systems of Paniya community was closely associated with the plant and animal diversity of the region in which they lived in. In this context, the questions towards the connections between livelihood changes and health status of Paniya community are relevant. Eleven tribal communities are residing in Wayanad and they

constitute 31.23 percent of Adivasi population of the entire state. Paniya is the largest Adivasi group in the state. Paniya families residing in Wayanad is facing severe social problems in their daily life. Its highest concern is the deteriorating health condition is closely related to declining livelihood options and consequent changes in food security and resource deterioration. Unfortunately Paniya communities are deprived from these two basic needs. Marginalization and social exclusion in the case of health care system and modern livelihood options affected more adversely on Adivasi. Modern reductionist attitude of the leadership in policy making causes negative impacts by ignoring their culture and life in development planning. The present study aims to understand the livelihood changes and its impact on the health conditions of Paniya community in Wayanad district of Kerala.

Rethinking Tribal Development through Participatory Planning – The Birhor Experience

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Abstract: Tribal communities need to be treated as ethnic entities with uniqueness in all facets of their life, living and livelihood. Development initiatives need to recognize this ethnicity in all its phases of intervention, inclusive of prioritizing, planning, implementation and even the analysis of the outcome. Will such a methodology for human development be feasible? Following the framework of Amartya Sen's capability approach can 'development' be redefined as (i) participation and involvement of the community in prioritizing their needs and thereafter (ii) expansion of individual capabilities through provisioning of such priorities and opportunities? The research paper will pivot around this central question.

