

Rural Social Transformation through Extension: Some Reflections

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India's independence had set in motion development planning and regional development with provision of infrastructure needed for development of areas and communities development takes the overtone of priorities and privileges to segments and areas prone to backwardness upliftment of marginalized Indian Social Structure is marked by inequalities emerging from caste, religion, gender, region, etc., resulting in socio-economic problems particularly prevailing at grassroots level. These problems posed great challenge to developmental interventions, since there is imbalanced equation between population size and resources to deal with the problem. The CDP, IRDP and various other social welfare programmes, by and large, did not fulfill the needs of all people in India. The regional disparities and population quantity remained as serious threat to the development activities in various sectors.

The disparities and inequality prevailed also led to marginalization and exclusion of under privileged sections in rural areas particularly dalit, women, minorities, transgender, physically challenged and others for their mainstreaming in society. In addition structural and functional inequalities necessitated to undertake social development activities to resolve social problems.

Social development in Indian context invariably involved besides government, the other stakeholders to fulfill the development agenda, namely NGOs/CBOs/MFIs and other micro enterprises resulting in IGP through capacity building and skill development in these forums. It obviously necessitated Corporates and Universities to undertake social developmental activities through their outreach programmes as part of fulfillment of commitment in the third dimension namely extension to disseminate new knowledge and discoveries/inventions to the stake holders.

This can be done through development partnership with Government Organizations (GOs,) Non-Government Organizations (NGOs,) Community Based Organizations (CBOs,) Panchayat Raj Institutions (PRIs,) Banks through appropriate coordination by higher education institutions to deliver its responsibility coupled with accountability to the community. By framing a common development agenda with the afforested stakeholders we could effectively link higher education institutions to deliver development to society.

Inclusive Policy for Tribals in India: Some Issues

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The tribals in India are integral part of the Indian civilization. They cannot be treated like the tribals in other parts of the globe. N.K. Bose analysed the problem and said that the tribes of Africa and Australia are isolated from the main stream. Hence the definition and feature of tribe had those elements which satisfied their condition. In India the tribals always had relationships with their non-tribal neighbours and were also involved in the revenue taxation system. However, in the British era large scale exploitation started which left their tribals with the problems of land alienation, indebtedness, bonded labour and so on. Monetary economy created crises among them because they have no formal education, hence they could not get employment. After independence things changed upto some extent because of governmental measures of various development projects. Further, affirmative policy led to some employment and justice for them. However, there is still a lot to be done, particularly when we talk about universal institutions. Tribals are almost excluded from the universal institutions like judiciary, bureaucracy, political parties, universities, industry etc. In light of this the present paper aims to explore various ways and means which can have a proper inclusive policy for the tribals.

Socio-Legal Analysis of Impact of 73rd Amendment Act: A Study in Rural Uttar Pradesh

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Democratic decentralization can help mobilize what some theorists call social capital: interpersonal relations and community networks. These networks can significantly reduce the transaction costs of collective action and economic exchange and, when appropriately linked to state interventions, can generate significant synergies. Constitution 73rd Amendment Act asserts the mode of democratic decentralization with representation to the marginalized section of the society. A legal impact study represents an attempt to ascertain how a particular law affects the conduct and attitudes of those individuals, groups or other relevant units located in jurisdictions where that law is in force. The present study is an attempt to understand the legal impact assessment of law with reference to gender, caste and class in the rural setting of Uttar Pradesh.

Occupational transitions of Ghisadi Nomadic Tribe: Special Reference to Aurangabad District

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Ghisadi is one of the Nomadic tribe found all over Maharashtra ghisadi are found wandering through Maharashtra due to their profession of forging of iron and other metal. Their livelihood is dependent on making agricultural equipments for farmers. It is seen that the community has been deprived of the process of development in a globalized world. Since the community is mobile in nature. The developmental schemes and programmes have not to transform their lives at a desired level. The community is being passed through transitions due to various reasons. They have adopted associated professions of agriculture like animal husbandry and other works. There is a change observed in the returns ghisadis used to get for their works. They have replaced traditional deals with cash transactions have not adopted modern technology in their traditional professions. It is along with other reasons one of the causes of being deprived of developmental process.

Some Explorations on Public-Private Initiatives in Tribal Development in India

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The objective of this paper is to explore contemporary instances of public-private partnership initiatives taken by the State for the tribal development in India. In the classical sense, the tribal development philosophy in the post-independent India had three pillars espousing the assimilation, integration and 'isolation' perspectives. In the neo-liberal India the ever shrinking welfare State has effectively utilized the private sector partners to supplement into its developmental activities primarily for providing educational facilities. At the national level, we find that the socio economic development or livelihood generation of tribal communities is through Non-Governmental Organizations (NGOs). For instance the Model School scheme aims to establish 2,500 schools under Public-Private Partnership (PPP) some of the area may have tribal presence. Furthermore, one of such many initiatives of PPP model at the regional level is by Gujarat which runs Vocational Training Centers (VTC) so as to impart training to the tribal communities so as to enable and empower them. It also has an additional component of the presence of Non-Governmental Organizations (NGOs), within the State tribal development policy. The present paper is an attempt to address such and related issues and deliberates on the changing discourse of tribal development in neo-liberal India.

Education as a Promoter Of Human Rights In Society: With Specific Reference to Tribal Society

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Education has been in consideration with the cardinal aspect of socio-economic development both at the micro and macro level since long past. But more specifically modern education has proved itself to

have great implications on shaping up of the overall development goals at the levels of individuals, families, communities and finally nation as a whole. Socio- economically, a nation is more advanced if its people are literate and educated as compared to others .Education as explained by Functional Sociologist, Emile Durkheim refers to the system which mushrooms sufficient degree of homogeneity among the students in order to maintain cohesion in the society. There are several positive impediments of education. These may broadly include improvement of self esteem, empowerment of pupil, increased political participation which would contribute to quality of public policies and democracy, cultural benefits , cultural unity and improvement in health and gender equality.(UNESCO, 2006: 136-145). Education performs several functions in the society. This paper aims to map out the dynamic role of education in general and higher education in specific among tribal population facilitating awareness of human rights. The constitutional provisions and the legal entitlements for tribal population is intrinsically interlinked with higher education. Thus, the paper aims to focus on the dimensions of enhancement of human rights aura intellectually, practically and socially through education among tribal groups. It is substantiated with few case studies and theoretical orientations as well. Methodologically it opts for observation and situates itself mainly on secondary sources.

Role Of ICT In Rural Development: A Sociological Study

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In the present century, the advancements in ICTs are changing the various components of human life. The changes in the ICTs have brought a positive impact in the socio-economic structure of communities. ICT play a key role in development of rural India. Political, cultural, socio-economic developmental and behavioral decisions today rests on the ability to access, gather, analyze and utilize information and knowledge. ICT is the conduits that transmit information and knowledge to individual to widen their choices for social and economic empowerment. ICT helps and improving living standards in rural areas by providing important social, educational, economic and health benefits. In a developing nation like India, the role of ICT in overall development becomes more important. It can contribute in almost every area such as human rights protection, health, education and agriculture etc. Especially in rural context, it acts as an intermediary between the government and the people. This paper is based on field work and qualitative research. The data was collected through interview schedule and case study method. Secondary data has also been used. The paper aims to know the impact of ICT in rural areas and to explore the different aspect of rural development.

Globalization And Changing Patterns Of Livelihoodin India : A Focus On Indigenous Communities Of Odisha

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Globalization takes society from a national to an international perspective, which is typified as being consumer driven. 21st century consumers have informed value politics and a global culture. Their choices reflect the lifestyle consumerism and materialistic trend in society, where self-esteem is centered on one's consumption. Livelihood patterns and means of sustainability also changes according to the changing scenario of globalization. Globalization is good for rich people with assets and skills, but it creates difficulties for the poor people like indigenous communities and Dalit. The tribal population of India (67.6 million) around 7 percent of the total population is larger than that of any other country in the world. The tribal population of India is more than the total population of France and Britain and four times that of Australia. The word 'tribe' is generally used for a "socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous" (Mitchell, 1979: 232). Often a tribe possesses a distinct dialect and distinct cultural traits. The forest occupies a central position in tribal culture and economy. Their livelihood completely revolves around the forest and forest generated

products. Historically, tribal have been pushed to corners owing to economic interests of various dominant groups. In contemporary India, the need for land for development is still forcing them towards several changes in their traditional livelihood .Globalization has created several push and pull factors for indigenous people in India. The push factors are mainly result of requirement of land for big developmental projects and industries which leads to migration and change of livelihood patterns outside of their territory to sustain their lives. The pull factors are mainly the availability of jobs and lucrative economic opportunities. Tribal livelihood is now turned to areas of urban settings and industrialization. Tribal migration is majorly the reason behind change in livelihood patterns. Thus, this paper aims to explore the impact of globalization caused change in livelihood patterns of the tribal communities of eastern part of the country i.e. Odisha. It also aims to mark out the reasons behind changing livelihood patterns. The methodology used in the research work would be both primary and secondary in nature.

Understanding the Class Formation in a Forest Village: A Case Study

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Forest Village according to the Forest Rights Act 2006 means ‘the settlements which have been established inside the forest by the forest department of any State Government for forestry operations or which were converted into forest villages through the forest reservation process and includes forest settlement villages, fixed demand holdings, all types of *taungya* settlements, by whatever name called, for such villages and includes lands for cultivation and other uses permitted by the Government’. The village in the forest does have a dynamics of its own; the class formation is visible with reference to the department of forest and the inhabitants who are residing in the village. In this class formation the forest department is the owner and the inhabitants of the villages are the dependants. But after the enactment of ‘The Scheduled Tribes and Other Traditional Forest Dwellers(Recognition of Forest Rights) Act, 2006’ the class formation is in the process of change. The present paper tries to understand the changing class formation and the empowerment of the marginalized in the forest village of Uttar Pradesh.

Modernization and Education: A Sociological Study of Girls in Higher Education in Rural India

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The necessity of education and the positive changes that it brings within a person and its surrounding are a vital force that can bring a mediocre society to a pathway of development in an exponential manner. Following the French Sociologist, Emile Durkheim, A society must have a sufficient degree of homogeneity in order to survive and match the collective life demands, and this homogeneity can only be perpetuated and reinforced through Education. And therefore, functions served by the education for a society as a whole as well as its functional relationship between different parts of the social system becomes of utmost importance. This research will comprise of a detailed study of girls pursuing higher education in University of Lucknow, Uttar Pradesh wherein my universe will be all those girls who are enrolled for higher education within the university. The objective of this research will be to find out the degree of awareness in the past recent years among girls regarding higher education and its importance, followed by an analysis of how higher education has affected their traditional values.

Analysis of Education Status of a marginalized group-‘Mannerwarlu’ in Biloli Tahasil

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The all inclusive thought of the philosophical & social perspective of education is the main aim of the present topic. The traditional concepts of education include, school going, literacy, exams & degrees, knowledge & scholarship etc. These traditional ideas of education are seen to be insufficient to meet the

needs of the present time. The importance of education in the human life is like anything. The process of education seems not only in the life of humans but non-humans also learn the things. But in human life education has got an immense importance. "Thinking animal" is the definition of 'Man'. It means humans are the one who take education. The objectives of this paper are: To analyze the educational situation of Marginalized group, To know correlation between Marginalized group & Mannerwarlu tribe. A descriptive research design has been used for this research paper. In this research paper primary & secondary sources have been used. (Reference books, journals, Govt. articles, newspapers, Studios articles, websites etc.) The present subject is interdisciplinary & a qualitative research methodology is used for this education situation among marginalized group (Mannerwarlu) in Biloli Tehsil is a collected one.

As per the Indian census of 2011, the total Indian population is 121 lacks 93 thousand 422. The percentage of tribal population in India is 8.2%. In Maharashtra there are 47 tribes based mainly on population. In Biloli Tahsil, Mannerwarlu is at the top of population. Their educational status is backward. This argument cherishes a massive support of the above study and different truths. NGO's play a vital role in the educational development. It is clear from the above that NGO has played a leading role in the educational progress. Among the educational facilities of the tribal's, the residential Ashram schools seem to exist at a large. In regards to the government's scheme implementations, the respondents answering as partially agree are more than others i.e.-176(58.76%) tribal's include more number of illiterate people because there is lack of knowledge, impact of tradition, and religion among the illiterates tribes.

Sustainable Development in Rural India: Reflections on Uttar Pradesh
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Sustainable development is a process that aims to meet the needs of the present generation without harming the ability of future generations to meet their needs. It is not only about particular environmental issues such as species extinction and pollution but also about economic progress which meets all our needs without leaving future generation with fewer resources than we enjoy. It can be seen as a way of living from nature's income rather than its capital account. Sustainable development is not easy to achieve; it often demands changes in lifestyle particularly if we continue to use up non-renewable natural resources, as we do at present, if we ignore the plight of the poor or if we continue to pollute and waste, then we can expect a decline in the quality of life.

The concept of sustainable development came out of the United Nations Conference on Human Environment held in Stockholm, Sweden in 1972 and the report of the Brundtland Commission (1982) called Our Common Future. The conference was held to try and get all nations and industries to agree to act together to reduce pollution so that the cost would be equally shared. The Brundtland Commission finally led to the world community holding the United Nations Convention on Education and Development (UNCED) in Rio de Janeiro, Brazil in 1992 where the Convention on Biological Diversity, the framework on Climate Change, the Rio Declaration and 38 of the 40 chapters of agenda 21 were agreed.

The government of India also initiated many schemes such as Environment Protection Act 1986, Forest Act 1980 etc. However, the effect of all these schemes on rural areas, their contribution to sustainable development is a matter of study. The objective of this research paper is to study sustainable development in rural areas of Uttar Pradesh.

From everyday lives to embodiment: a study of Body and Sexuality among Adolescent Santhali Girls in Jharkhand
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It is lately that body has been a central context of discussions in the realm of sociology. Having said that, the context of dealing with body and sexuality in tribal communities is much newer a point of discourse, keeping aside the mainstreaming agendas emphasized on while discussing this community in large. On this context this research is an understanding of sexuality, femininities and body among adolescent Santhali girls. The research explores the process Santhali adolescent girls experience the different agencies in their lives through everyday ritual practices and rites of passages. This is a qualitative mixed method study with an ethnographic approach on 50 Santhali adolescents aged 15-18 years of age. My partial finding reflects that the embodied identity, reflected through the body is an effect of the constant negotiations, resistance and acceptance with the experiences of available agencies e.g. NGOs, educational and medical institutions, work, art and beauty one interacts with. The stories and concept of lived realities performed within their dominant culture today in post-colonial India has a constant discourse undergoing between the body and self and the altered experiences it carries, designing a newer form of social constructionism.

Konyak Angs and Dobashi Courts: Locating power and identity connections
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This paper is to try and trace the negotiations between the organised structure presented by state and the age old customary practices amongst the konyak nagas. Now this chief characterised community becomes part of the larger power structure of the nation. so, on the one hand there is Nagaland Village and Area Council Act, 1978 which has hugely impacted the traditional structures and on the other hand Article 371(A) which upholds the diverse but specific customs of the nagas. Therefore, there is a continuous tussle between the traditional and the newer structures. Hence in this context, the dobashi courts form the space of interaction of the customary and the state.

The Indian state has inherited the idea of dobashi courts from their colonial predecessors and these courts are based on customary laws. However, when cases are taken to the dobasi court, they work on the basis of customary law via the district commissioner. This paper pans out to locate the dobashi court in Mon district as a space of negotiation between the state structure and customary practices and pans in to locate the identity of Angs in the present context.

Managing Natural Resources: Reflections on Galo Of Arunachal Pradesh

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From time immemorial there is a symbiotic relation exist between people and environment and it is very much pertinent for indigenous communities. However, advent of modernity has put a threat to this symbiotic relationship. Accelerated and irreversible losses to bio-diversity in recent times demands for preservation and sustainable management of natural resources in the entire North-East India and particularly in Arunachal Pradesh. Though post-colonial capitalist development brings about progressive changes, it also concurrently degrades the socio-cultural and environmental lives of many marginalized social groups. Western economic growth model is achieved in some area at the cost of destruction of forests, polluting rivers, destroying bio-diversity and depleting natural resources. In this futureless growth, the present generation squanders resources needed by the future generation.

Against this backdrop, the present study has particularly focussed on the natural resource management of Galo tribe of Basar, in West Siang district of Arunachal Pradesh. Galos bear a cultural and spiritual tradition that integrates culture and nature. The rich ecological heritage of the Galos is observed for the sustainable management of forest, land, water and other natural resources. The findings of this paper are outcome of the empirical study on Galo traditional ecological knowledge (TEK) which is based on the learning and experience through their traditions, myth, legend, folklore and world view, with regard to management of their natural resources. The present study focuses on all those central

components of Galo indigenous knowledge, which are instrumental for the sustainable management of their natural resources.

Reconceptualizing Tribal Development in India

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Politics has been the focal issue of the development discourse since its origin. The State has power to determine the policies and programs for the development of the country. In developing countries political regimes directly affect development policy in favour of their interest. In the case of India, where politics is fraught with many problems, for instance, regionalism, communalism, corruption etc, the situation seems to be grim.

It has adversely affected the people belong to the lower strata of society and exclude them from full participation in society. Tribes have been the most excluded of the excluded. After integration with larger Indian society and modern economy their plight has increased, instead of decreasing. On the one hand, they have lost not only autonomy of governance, but control over land, forest and other resources. On the other hand, they have not been properly included in the mainstream of society, and they have surfaced as the sufferers of development.

Thus, the present paper would try to find answers of following question:

Is the present model of development capable to meet the requirement of tribes? Are there gaps in expected and perceived effectiveness of tribal development programmes? Are the problems of tribes concerned only with development or do they go beyond? How effective our policies are in the process of inclusion of tribes and to reduce historical injustice?

Impact of Higher Education on Rural Women in Uttar Pradesh: An analysis

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Rural India lacks the educational infrastructure when it comes to higher education. Thus rural people have to invariably move to the urban areas for pursuing higher education. The rural people who want to pursue higher education have to face many challenges ranging from financial arrangements to adjustment in the new society (where educational institutes are located, urban areas). The entrenched patriarchal nature of the rural societies and existing bias for male child has always placed rural women at a disadvantaged position. When it comes to higher education situation is worse as higher education demands financial investment, migration of females to cities and many times delay in their marriage. Therefore, a large proportion of females in rural areas still don't have access to higher education. In the present paper, the focus is placed on those women of rural Uttar Pradesh (U.P.) who have received the chance to pursue higher education. The paper attempts to study and analyse the impact of higher education on the socio-economic status of these women.

Understanding Agrarian Change and Rural Communities

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The nature of agrarian change in India has been a subject of much debate. In recent times, agrarian change coupled with the new emerging livelihood practices among the rural populace has brought about significant transformation in the traditional Indian rural society.

In this context the paper is an attempt to look at the local caste hierarchies, its structure, the relationship between different caste groups, and their differential access to various resources vis-à-vis their changing livelihood practices. The study is located in a multi caste village dominated by the scheduled castes in central Assam. The study is a result of an intensive fieldwork followed by in depth interviews with different stakeholders. At different levels focus group discussions were carried out to bring out the nuances of the rural communities. Data suggest that the village under study has undergone a series of

transformation in terms of its agrarian economy. Various factors such as landlessness, lack of irrigational facility, loss of erstwhile wetlands etc have pushed the rural youths to take up various non-agricultural livelihood practices not only within the village but also outside the state of Assam has ushered change within the contemporary agrarian economy and the rural communities of the state.

Telia Gaon: A study on Nepali Out-migration

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The study is an attempt to understand the genesis of rural out-migration among the Nepali community of Assam to the big cities of the mainland India with special reference to the Sonitpur district. Historically Nepali community is a migrant community. They migrated in the colonial as well as in the post-colonial period in search of livelihood. Now, the trend is reversing as large numbers of people are moving out of the state. Therefore, the out-migration of this particular community has sociological significance in the present context. In the recent decades, India has witnessed a spurt of massive rural out-migration. Historically, Assam has been a hub of in-migration. The society in Assam had witnessed massive floodgates of in-migration with the annexure of Assam in the British colonial empire. On the other hand, out-migration of people from northeast was relatively low as there was abundance of local resources and low population density of the region. Of late, a large number of people have migrated to the metropolis of the mainland India in search livelihood. This trend is very evident from the mass exodus of north eastern people from the big cities during the ethnic violence in western Assam that erupted on July 2012. This paper is based on field study carried out in Telia Gaon, a village in the Sonitpur District of Assam. Through this study I have tried to uncover the various push factors of out-migration and their subsequent impact on society.

A sweet Amalgamation of Courtship & marriage in “Bonda Society”

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Courtship is an inexplicable feeling the life of every human being which fills the entity in a delirium. It makes one feel his/her own existance beyond anything. With the gradual advancement of age the luscious feeling gently fades away. The borden of mundane life makes the feeling loose all its lusters . Those exhilarating excitements both in the mind and body appears to be delusive and factious . .And if one fails to experience those feelings in one’s youth. She should be considered an unduer privileged not to have experienced such wonderful feelings.

“Bonda” means “unclad human being”. Bonda hills is situated in malkangiri district of Odisha . They have occupied approx 300 sq miles in our state. They are one of the 13 important primitive tribal groups residing in Odisha. Love, courtship & marriage from an integral part of their life. In their society various types of marriages prevail namely, regular marriage, elop & marry, marriage by offering dowry to girls parents, marriage through mutual consents, forced marriage etc. Although a lot of change have come over their life style and style of marriage. But still there exists, in their courtship the open and explicit & lucid love proposal, respect for the better half, faithfulness, and possessiveness among the Bonda Boys. In Bonda society, the boys prefer to get married to woman double their age. They become eligible to get married at the age of 13/14, and normally marry woman of 28/30 years.

The reasons as explained by them are that the girl being young & overaged takes all care for the adolescent husband. Even he is not required to go out to earn living .On the other hand when they will grow old, and the wife would be requiring physical rest, the husband being young would take all care of her. Such a wonderful concept is not seen anywhere else. In Bonda marriage the wife & husband relationship is not confined to its literary meaning, rather they act as wife, mother, sister/husband, son & brother for each other all through their life. But if at any point in time, they smell any kind of double dealing they at once snap the buds of love and courting & search for new partner. They even do not feel reluctant to take each other’s life. They do have misunderstandings at times but never treachery. It speaks volumes of their broad mind set in spite of their illiteracy. In the temporary role of being a human they

however imprint a permanent mark of true love and sensuousness and plunge, into in the ocean of love. In reality it gives them a celestial pleasure in loving, living & enjoying & in their own way with their life companions. In their estate provided to them by the Almighty.

Such a wonderful and unbelievable concept definitely needs further research

Revisiting The Village: Need For Newer Explorations And Newer Perspectives

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After its institutionalisation in India, the three main areas that sociology studied were – the caste system, the ‘great Indian joint family’ and the ‘village community’. For a long time, the village was the most important site for sociological and anthropological enquiry. The early indological writings, writings by British administrators, and later by the nationalist school, saw the Indian village as a homogeneous community; self-sufficient and isolated from the rest of the country. The decades of the 1950s and 60, with the atmosphere of nation building and introduction of Panchayati Raj, saw village studies becoming all the more important. Scholars such as M.N. Srinivas, S.C. Dubey, D.N. Majumdar and others shattered the notion of the village as a homogeneous community, and studied aspects such as caste, familial systems, religious processes etc. The village was seen to be a microcosm of the Indian life.

In the recent years, the study of the village has taken a backseat in favour of newer areas of study such as urban communities, slums, etc. This, maybe because of the plethora of work already done on villages, as well as the newer aspects and processes that are so visible in urban societies today. However, it is important to note, that almost 69 per cent of the Indian population still resides in villages. Therefore, this paper tries to argue for a need to re-popularise village studies within Indian sociology.

The village, much like the cities, are also sites for the changes in the social structures and processes occurring in the present times. Globalisation, technological advancements, the market economy etc. have not left rural India untouched. There is a growing need to study these aspects through detailed sociological and ethnographic enquiry not only for disciplinary advancement, but also as an important resource for policy making and development planning. At the same time, the newer phenomena cannot and should not be studied using only the concepts and methods of the earlier times. For example, looking at the village today may require us to get rid of the urban-rural binaries, and instead focus on interconnections, made more frequent and easier through technology. Thus, I argue in this paper that the sociological tradition of studying the village is worth holding on to, albeit it may require different methods and lenses to study.

A Sociological Study of farmers suicide in Bhokardan Taluqa

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India resides in villages we can say that around 70% of its population lives in rural area. The main occupation of rural area is agriculture. People of villages are solely dependent on farming. Indian Agriculture activity is dependent upon natural factors. Due to unfavorable natural conditions observe in India from last 4 to 5 years. Indian farmers have been suffering heavy losses in Agriculture sector of Marathwada region of Maharashtra. The condition is deteriorating day by day. In such adverse circumstances, farmers are forced to commit suicide. They are unable to bear heavy losses. They are under the burden of heavy debts due to which they become helpless. As a result many changes have been seen in socio- economic structure.

Farmers are unable to fulfill the basic needs of family and they lose their confidence and courage. Again they are victim of harassment of bank and money lenders. They can't breathe freely. Everything is going against their will to survive. NCRB reported that 5650 farmers committed suicide during 2014 in India out of these, 2568 farmers were from Marathwada region

of Maharashtra only. The objectives of this paper are: to analysis the statistical data of farmers suicide in Bhokardan taluka, and to find out the causes and effects of farmers suicide.

The Education and Health Problems of Sauria Paharias, of Jharkhand, in India

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One of the most marginalised and economically impoverished groups in India are known as the Scheduled Tribes. Scheduled tribes are spread all over India. No community has been specified or notified in the states of Haryana and Punjab and in the Union territories of Delhi, Chandigarh, Lakshadweep and Puducherry. Scheduled Tribes who live near isolation in inaccessible habitats; and are characterised by a low rate of growth in every aspects of life are known as Primitive Tribal Groups (PTGs). The total population of the Scheduled Tribes notified are a little more than 10.2 crores out of 1.3 billion people in India. The tribes of India account for 8.6% of the total population of the country as per the Government census. So far 75 tribal groups have identified by the Government of India as the PTGs. Their development is very low. Education and Health are considered to be the primary agents of transformation towards development. The aim of this paper is to analyse the status of tribal education and health among the tribals especially among the Paharias. The analysis mainly based on the secondary data of Census of India 2011 and State reports concerning the theme of the study.

Rural Dalit Women in U.P. : A analysis of Domestic Violence

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At the time when India is displaying its development to the World through its presence in Martian Orbit, unfortunately we still lag in defining the parameters and scope of life standards for Dalit women when it comes to domestic violence in rural areas. Various surveys conducted at various parts of India reveals that the rate of violence is considerable higher against this particular backward class than other sections of the society. This research particularly highlights the causes of violence which a Dalit woman faces each day in Uttar Pradesh like dowry demands, Intake of Alcohol by males, Suspiciousness of the males over females, extramarital and illicit relations of males, problems arriving though Inter-caste marriages, sexual abuse etc. All such problems haslead to the harassment, discrimination of Dalit women contributing to mental, emotional and physical torture which she suffers each and every day both outside and inside her house.

Implementation of rural development programmes in India: reflections on Uttar Pradesh

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The Rural development generally refers to the process of improving the quality of life and economic welfare of people living in relatively isolated and sparsely populated areas. As per census 2011, about 70 per cent of the India's population lives in rural areas and the dependent on agriculture as the primary source of occupation. These rural populations can be characterized by mass poverty, low levels of literacy and income, high level of unemployment, and poor nutrition and health status. The rural developmental programmes intend to reduce the poverty and unemployment, to improve the health and educational status and to fulfill the basic needs such as food, shelter and clothing of the rural population. To improve the conditions of rural people, Central and State Governments introduced from time to time a number of programmes such as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Indira Awas Yojana (IAY), Sampoorna Grameen Rozgar Yojana (SGRY), Pradhan Mantri Gram Sadak Yojana (PMGSY), Integrated Rural Development Programme (IRDP) etc, to meet various need of the people. In this context, the paper aim to evaluate the various rural development programmes

and schemes to explore the reality to development through these programme and schemes. The data was collected in this research used preliminary observation. Further, secondary data has also been used.

Impact of State's Economic Activities on Tribals: A Study of the Mining Industry and the Tribals in Chhattisgarh

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Chhattisgarh is rich state in terms of natural resources e.g. minerals, and flora and fauna. It also consisted high percentage of Schedule Tribes (STs). In order to economic reform, Chhattisgarh government has been signed many agreements and MoUs with the MNCs and private agencies, and allowed foreign and private investors to invest. Government has also authorized these agencies for exploitation of minerals, land, and forest. Therefore, government has adopted liberalization, privatization, and globalization (LPG) model of development. Consequently, many mining industries have been setup in various tribals' areas of the state. The livelihood of tribals are totally depends on the nature and its various elements. The key issue of this study is in the name of economic development government is exploiting the tribals and their resources. Thus, despite of having various tribals' rights, they are facing hardships such as displacement, land alienation, reducing forest dependency abolishment of their traditional way of livelihood.

Rural Society and Environmental Problems

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Water is the most vital element among the natural resources. Whole ecosystem depends on water for survival i.e. nobody can survive without water, so water is most important resource on Earth. Main source of water is precipitation. Water receives on Earth and developed. Many water bodies as like rills, river, lakes at last it moves lower level and eventually to the sea. Human utilize water in lot of ways those are related to domestic purposes, Agricultural purpose, Industrial purpose. Due to this human society affect and disturb the natural resources availability and its purity.

The selected study Region for the present work is Salshirambe (Karad Tehsil, Maharashtra, India) situated on the bank of subrill of Daxin Mand river. It is 20 km away from Karad to the Southern side. It lies between 17 8 52 N latitude 74 05 45 East longitude. The height from sea level is 592 Mtr. Total population is 2225 out of which 1117 male and 1108 female population. Average sex ratio of study region 992. Literacy rate is 83.84%. The present work includes data from primary and secondary data source. Primary data collected by the personal interviews and some experimental method discussion with implementing official and authorities essential to the present research work. Secondary data collected from secondary data source. The objectives of the study are: 1. To analyze type of water pollution, 2. To analyze major source of water pollution and 3. To analyze the impact of water pollution on human society in study region. In selected study region non-point source type of water pollution. There are discharge of sewage litter, funeral, agriculture sector for improper use of fertilizer and pesticide. Main source of water pollution in study region out of these discharge of sewage water is more effective source, because sewage water miscellaneous to near rill which is close to well that was connected to the tap water supply scheme. Due to this water borne disease gastro enteritis spread in 2014 oct. still going on failure of proper treatment of water source.

Rural Development and Indira Awaas Yojana: Some issues

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After independence for the development of all the Indian people, the government of India launched number of schemes. It resulted in the growth and development of country. But, overall growth of India is related to the rural society. There are around five lakh and fifty thousand villages in India.

Therefore, M. K. Gandhi had given slogan 'Go ahead villages'. At present in India 72.02% population live in rural areas. So, development in India means development of rural area. Due to this vision after independence period the development of country meant development of rural areas. For this purpose the government of India accepted and implemented various developmental plans. The objectives of this paper are: to understand the importance of Indira Awaas Yojana in rural development; to know the social change in rural development by the Indira Awaas Yojana; to know the social development in rural society by this Yojana;

In order to study the impact and importance of Indira Awaas Yojana the Gotewadi and Shirgaon villages in Sangli district are selected by adopting Purposive Sampling Method. A questionnaire was framed to interview the beneficiaries to know their social, economic and educational information. The data collected was then analysed and interpreted by using statistical methods.

Indira Awaas Yojana has brought positive changes in rural areas. Nevertheless, it has some of the drawback or demerits. A statistical point of view suggests that people who received houses were literate. It implies that the illiterate and needy people were neglected from this scheme. Further, due to provisions in the implementation, 40% SCs and STs were conferred with housing and shelter facility. Therefore only 40% houses were granted to SCs and STs Members. However, the survey found that the houses were allotted to those people who actually didn't needed house but applied for one as it is free and acquired it by political force. In short, the allotment of houses was affected by socio-political relations instead only few homeless people got the shelter as demanded.

From Sorcery to Plantation Labourer: The Life History of A Betta Kurumba Tribal Family of Gudalur, Tamil Nadu

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It is a tale that traces the life history of a tribal family for the last five generations. The Betta Kurumba tribe is a sub-group of the tribe, Kurumba, and they are one of the six Primarily Vulnerable Tribal Groups (PVTGs) of Tamil Nadu. The word Betta means forest in the Kurumba language. Gudalur is a town and also a block of the Nilgiris District, Tamil Nadu. Maanban, a Betta Kurumba, heard this history from his father, Kethan, who is a prominent tribal leader of the village, Koodamoola. In the forefront, the tale shares facets such as power of sorcery, cultural milieu of bull surfing, conflict inside his family, migration and conflict within Betta Kurumbas. Likewise, in the hindsight, it discloses aspects such as changing identities of this tribe, shifting political landscape of Gudalur and discourse on knowledge and power. The theory that I, the researcher, used for this work was Postmodernism. The methods were life history, in-depth interview and ethnography. The tools and techniques were checklist, non-participant observation and triangulation. I spent seven months in Gudalur for this research between 2012 and 2013. The secondary data was used in this article to support the primary data obtained from the participants.

Peasants, Land Struggles and Encroachments: Revisiting the Indigenous settlement in Forest Reserves Areas of Sonitpur District, Assam

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Indigenous Bodo peasant of Assam are often accused of clearing vast 'Forest Reserves' tracts illegally. They have cleared jungles of the foot hill regions, mostly acquiring lands beyond the tea estates, to establish villages and for land cultivations. This phenomenon of peasants' aggradation in the forest areas of Assam, locally known as Haddan-Ha (new land), among the Bodo peasant is an age old practice. Since long, in doing so, they have been confronting forest authorities and overcoming other various adversaries in such areas. However, there is a fear by other communities that peasant settlements in

Sonitpur have hidden agenda, to expand the contagious boundaries of Bodo autonomous regions. Thus newly settled peasants are considered as a threat and outsiders which leads the latter to be stigmatized as encroachers, who shelter Bodo insurgents in the areas. Hence, the new settlers become vulnerable to the violence of socio-political discourse. Entangled between the discourse of Bodo autonomy, contagious boundary and insurgency, the peasants' issues of land and livelihood are ignored or over shadowed. The ethnographic study tries to understand the phenomenon of interior migration in reserve forestland, peasants' resistance and their struggles within the wider society and state.

Agrarian Transitions in Rural Jharkhand: Some Issues

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Agricultural transformation in rural Jharkhand has not attracted much attention in academia despite the fact that more than eighty percent of its rural population is directly dependent on agriculture as the primary source of livelihood. The limited studies on agrarian cultivation in Jharkhand have understood predominantly subsistence nature of agriculture. However, our ethnographic field study in Khunti region of rural Jharkhand allows an agrarian transformation where intermediaries (particularly NGOs and agricultural input manufacturers and suppliers) are playing a critical role in agrarian transformation. Despite the fact that agricultural productivity still remains low and there is only a small market for agricultural commodity exchange, the region is silently witnessing slow but gradual agrarian transformation. Through 'communal system of labour exchange' and 'household-based labour', farmers are growing vegetables and HYV staple crops which are for both market and household consumption. This substantial change from indigenous seeds to HYV seeds and subsistence to commercial farming, have brought changes in the cropping pattern and agricultural practices. In addition, the rural-urban linkages in the form of seasonal labour migration are creating capital inflows that are deployed in transforming agricultural activities. An NGO working extensively in the region has played a pivotal role in pushing for modern agricultural practices, microfinance and vegetable cultivation. Also, the introduction of government schemes such as SGSY has encouraged agricultural activity in rural Jharkhand.

Saravani, a Village in Gujarat: Some Issues

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In India there are six lakhs and fifty thousand villages and Gujarat there are more than eighteen thousand villages, most of the people live in the villages about 65 percent of people live in villages in Gujarat. In Saravani village the main population is tribe and they are known as Dhodiya. Simultaneously non-tribes including Patidars, Muslilms and Barbers are also found.

Village is a geographical unit. Every village is divided in to two to fifteen faliyas. Every house is built in different farms. Village covers the area about 2 to 10 km. There is no clear boundary line between two villages but every village is aware of the boundary of village. People are aware of all the roads, short, long, zigzag way to the last house of the village.

There is a unity among the village people. They pride for their village. In the village there is a centre, house of Patel's, house of Bhagat / Bhuva, Weekly market, religion place etc. There are facilities of schools, bus stand, wells, shops, place of collective ownership, organization etc. The study of village is very important because by this we can understand the culture, organization, unity, groups, development process of village etc.

Panchayati Raj System is introduced in this village. Political parties are establishing their connection with the villagers. They are animists and worship tribal god and goddesses. Hindu festivals are not important for them. Land festival and first fruit festivals are of importance for them. The integrated

Tribal Development Agency is the most important Government Organization working for the welfare of Tribes.

Courtship among the Rongmei tribe of Manipur: Some issues

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The term courtship refers to a period during which a boy and a girl develop a romantic relationship before getting married. It also refers to the behaviour designed to persuade someone to marry or develop a romantic relationship with one. A system of courtship exists in every society though it may differ from one society to another. This paper is an empirical exploration of the courtship system of the Rongmei tribe of Manipur. Over a period of time various changes have taken place in the Rongmei society including their courtship system. The present paper is an attempt to understand courtship among the Rongmei in the context of these changes.

Transition among Tharu Women : An Anthropological analysis

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The Tharu is one of the largest and most linguistically diverse indigenous tribal people scattered across the tarai region of Nepal and bordering Indian states or all along the southern foot hills. This tribe has mongoloid affinity. Tharu society is patriarchal in nature. However, the women play a dominant role. Tharu people are eco -friendly and activities are deeply related with nature. They are rich in cultural heritage but Women do not wear any special dancing dress on Holi as their male counterpart .Women used to wear coloured clothes and in some advanced families the women have given up their tribal dress and have begun to wear sarees and dhoti. Tharus are well known peasant farmers of tarai and economy based on agriculture and forest. Tharu women plays an important role in agriculture as well. Women are found to be more conscious about health and have more decision making powers as compared to men about family planning methods. Educated women are better placed as compared to their illiterate, but poor economic condition is found to be main cause of their low educational status. The trends reveal the transformation in their dress, education, health awareness custom and traditions etc. But care of old culture and customs is must too far keep their identity. This paper is chiefly an overview of transition in women status of Tharu tribe of Uttar Pradesh based on secondary data and work done on it by scholars.

Death Rituals of the Dimasas of Assam

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In our contemporary lives, questions about the compatibility of old social institutions and practices such as religious rituals, with modernization and development are often raised. What is significant though is that in certain societies, long established ritual practices are of much relevance, and that perhaps making the performance of such rituals relevant, ensures the survival of the indigenous knowledge systems. It enables groups and individuals to construct their visions of themselves during the course of action thus offering legitimacy to the beliefs, and myths thereby affirming the entire system as a whole. The purpose of the paper which is a summary of a study done on the Dimasa community of Assam, in Guwahati and Haflong, is to use rituals, in particular those related to death, as an analytical tool to offer an alternative way of understanding the community, their culture and value systems. The process of constructing, creating, acting, and in the end internalizing and reabsorbing the rituals involves people identifying with the symbols. It is therefore, also the aim of the paper to observe and understand the significance of the ritual practices, and its significance in conveying meanings and understandings as perceived by individuals and community.

Displaced Tribal People In Basundhara Coal Mines Area:A Study Of Tiklipara Village in Sundargarh District, Odisha

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Tribals constitute 8.6 percent of country population and 22.1 percent of Odisha's population; it is needless to say that various mines and mineral based industries have come up in tribal dominated areas. The preference of the Government to establish development projects are availability of minerals, availability of more Government land, least population density, strategic location, least recorded land by the people staying in the area, least resistance by the people of the area and also illiteracy. Development induced displacement as a humanitarian crises has been hugging the headlines since many years and in Odisha the Basundhara Coal mines of MCL is a ground where the issue is been tested.

Development, mining and displacement are no ordinary terms it involves life and livelihood of the people who matters. Due to various ageold social exclusion, tribals suffer more than other displaced social groups. The paper is inclined to focus on the opportunities and challenges for mining induced displaced tribal people associated with the current model of development followed in India Vis-à-vis Odisha, from a sociological prospective.

Tribal Land and Development in Meghalaya: An Analysis

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Meghalaya is a basically a land inhabited by tribes. The state has a rich natural resource including minerals, biodiversity and water bodies. But the tribal land and its people are found to be displaced because of various developmental projects. Many non-tribals began to settle in the tribal areas offering credit facilities. Initially it provided relief to tribals but gradually the system became exploitative. With inadequate amount of education and income, they are unable to contend the changing scenario. Thus the paper examines the issues of development, displacement and land alienation. The paper utilises secondary data to understand and analyse the problem. Analysis shows tribals being alienated from their own land. The development strategy increases privatisation of land, capital productivity and market orientation. There is decreasing trend in availability of land for agricultural purpose, while the incidence of landless labour and the resultant poverty has risen to 48.9 percent substantially. In the absence of local skilled manpower, rapid industrialization create social tensions and political conflicts as more and more non-locals will come to work and live in the area. There is no clear-cut economic or industrial policy in the state. Thus the government need proper frameworks to address the issues.

Changing Social Structure of Eastern U.P. Villages

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Today Indian villages are no more homogenous, simple and integrated communities rather they have become heterogeneous and complex communities, having ridden with competition and conflict. These processes are intensely affecting the social structure of rural India. It has been changing caste system and leading to equalities based on classes, transforming nature of family and kinship, empowering the weaker sections (schedule caste, schedule tribes and OBCs) and introducing the popular culture. The change in division of labour, power structure and inter-caste relationship etc. Their emerged many new classes in rural society. The traditional joint family has undergone considerable change. Though the joint families have not completely disappeared from society, the size of family has decreased. Caste has lost its hold on the occupation structure –it no longer determines the occupational career of an individual. The research paper will have discussed the these issue: (1) Changing social structure of village like social institution (2) Caste and class in village (3) Impact of rural development program. The research paper

based pilot survey on two villages of eastern U.P. namely Seenapur (Jaunpur) and second village Sumbhadih (Azamgarh) during the selection of field areas of my research and collected information by interview and observation. We discussed comparatively framework the change in social institutions like family, caste, kinship and emerging new trend in these villages.

Agrarian Structure of the Angami's: A Historical Overview

Thepfusalie Theunuo, Research Scholar, & **Rabin Deka**, Associate Professor, Department of Sociology, Tezpur University, Assam

Land form an important aspect of any agrarian society. In a country like India whether it is tribal or a non-tribal society agriculture is considered to be the major source of their livelihood. The significant of land relations and the intricate relationships with the socio-economic and political structure of a particular society therefore cannot be ignored.

Land for a tribal community is a tag of their identity, as a result the questions of land appears to be the most crucial aspects of understanding the tribal social formation. For instance, the absence of homogeneous land holding pattern, nature of leasing land, diversity of production scale, direct and indirect hiring of labour challenges the pre-conceived knowledge of the tribal society as an egalitarian community.

The paper is structured into three broad parameters, in the first part, the paper attempts to describe the diverse patterns of tribal land holdings, their economic production and the nature of labour, in other words it will attempt to explore historically a specific mode of production. The second part of the paper will explore the structure of land tenure system and the nature of access to land emerging in the complicated form of structural re-modification both internal and external in order to adapt the intervention of the market economy since the British colonization of the Naga Hills.

The third part will analyse the historical trends and the process of change that has emerged on the agrarian structure of the Angami's vis-a-vis the capitalist market economy.

Land Rights of Tribal women with specific reference to Odisha:Some issues

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The role of unequal land rights in determining the status of different caste and class groups in India has been the subject of much debate where at the same time, their impact on women's status particularly Tribal women is yet to receive due attention. There is a preconceived notion that Adivasi women are freer and enjoy a better social status than 'mainstream' Indian women. However, the existing literature contradicts the prevailing view. Even if some lands are there in Tribal hands, it would not necessarily benefit women unless they obtain secure and independent rights on land. Despite being a rich state in terms of its natural resources, Odisha has not made any real progress so far as the development of the state and its people are concerned including women with specific reference. Although a significant proportion of Odisha's population are tribals (i.e. 22.8 percent) no attempts were made to study the issue of land rights of tribal women so far. The limited studies on land rights are only confined to the men and very few attempts were made to address Land Rights of women in general and Land Rights of Tribal women in particular. Hence this paper makes an attempt to analyse the status of Tribal women in Odisha with specific reference to land Rights.

Negotiating Tribal Livelihood Through Hunting

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Pure hunting and gathering people have ceased to exist in the modern societies. The once, passionately favoured activity of game hunting has been the benchmark of livelihood of many tribal societies in India since times immemorial. The Gawdas, Kunbis and Velips are identified as Scheduled Tribes in the State of Goa. The priestly (non-sanskritic) tribal society of the Velips are found in the southern talukas of south Goa. The hunt of animals was the chief source of livelihood for the Velips, one of the Scheduled Tribes in Goa. Terms such as *bhowdi*, *kaas* and *raan hamudop* are commonly used by the Velips to refer the livelihood activity of hunting animals. The paper significantly unfolds the relative meanings attributed by the Velips to this age-old tradition. It engages into the different procedures and techniques used in the domain of hunting. Moreover, the study unfolds the assimilation of hunting into day-to-day livelihood activities and significant religious festivals and rituals. With the increase in forest regulations in modern times, and the physical hardships encountered by the community the age-old tradition of *bhowdi* has almost come to a standstill. The religious connotation given to the practice nevertheless, keeps the tradition alive in shorter forms.

Life Skills Education Is A Tool For Positive Social Transformation Of Adolescent Tribal Girls-A Study In Kalinga Institute Of Social Sciences,Bhubaneswar ,Odisha.

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Adolescence period is often described as an exciting transitory phase in the human life cycle. Adolescents are full of energy, have significant drive and new ideas. It is a transition period where many physical, social, emotional and psychological changes take place. Life skill education is the need of the hour to empower the adolescents. According to world health organization Life Skill are the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life. It promotes positive thinking towards self and others. Kalinga Institute of Social Sciences (KISS) was founded in the year 1993 with the philosophy that empowerment through education is the only way for emancipation of tribal population the state. It is the largest residential institution in the world providing free education from K.G to P.G. The present study explores the role of life skill education for the positive transformation of tribal adolescent girls in this institute.

Impact Of Education On The Socio-Cultural Life Of Rural Odisha: A Case Study Of Mayurbhanj District

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The paper investigates impact of education on socio-cultural rural life of Mayurbhanj district. Education is the mirror to the society and is the seed as well as flower of the socio-economic development of our country. Education is the backbone of the economy, polity, society and it is a

key of balanced economic development. Education is most effective tool for human beings to understand the society in the right perspective and live accordingly. As more than half of the India's population lives in villages, rural development is an eminent factor for inclusive development. The Government of India implemented the Right to education as a fundamental right and right to education Act (RTE Act) on 1st April, 2010. With this, India became one amongst 153 countries to make education a fundamental right of every child.

The paper based on intensive fieldwork and case study of rural education scenario of Mayurbhanj district of Odisha and an attempt to explore the development of education in rural setting , and also examine the changes that took place on the rural people. The paper also tries to analyze the problems in rural education, impact of changing livelihood strategies on the socio-cultural life in general and religious and economic aspects in particular of rural people. The paper argues how the education and it impact on the socio – cultural life of rural people of Odisha.

Forest Right's Act and Experiences and Responses of Adivasis in Wayanad, Kerala: Ethical dilemmas

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Studies shows that the creation of 'state' during British rule and its consolidation in the post independent period used the tactics of scientific rationality and progress to expropriate the resource base of the Adivasis in the name of national development. The government policies and programmes for tribal development based on different approaches during the post colonial periods continued the colonial legacy and made the indigenous life support systems of Adivasis weak and fragile. As a shadow of the colonial legacies the modern laws and policies for Adivasis were defined by legislation and sanction and in contrast the customary laws of the Adivasis are dependent mostly on habitual observances and moral values. The Indian state has acknowledged the historical injustice done to the Adivasi people and passed the Forest Rights Act in 2006. The forest Rights Act assures the right of the forest dependent communities on forest conservation and sustainable management. However, the experiences of the Adivasis in Wayanad reveal that the state continues to be hostile to the rights of Adivasi people in Wayanad and the aspect of community right over forest is completely neglected in Wayanad. In a way Adivasis are again displaced from their own cultures, community and knowledge systems and the alien values of the dominant societies are superimposed on them. The experiential wisdom of the Adivasis challenges the scientific rationality of modern world which see facts separate from values and thus perpetuating duality. In this context this paper unravels the specific experiences of Adivasi communities in Wayanad and the ethical dilemmas with regard to the implementation of Forest Rights Act.

