

Internally Displaced Tribes

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Abstract:

This paper briefs the living conditions of Gottikoya tribes, settled in Khammam district by Tamil Nadu. The main aim is to make aware of other section of the society and the government to do the needful for their betterment. The main aim of this paper, is to find some solution for the miseries of the tribe, by the Government, through social activists, NGO, or any other voluntary worker who are working for the welfare of Tribe. Sarvodaya means of welfare of ALL. The welfare government and its Constitution created on the basis of Gandhian concept sarvodaya order by society which gurantee, equal rights, social status and decent livelihood. The Gottikoya Tribes may get prosperity in their life in the near future.

Introduction:

The primitive tribe in spite of positive discrimination policies is at stake due to irrelevant policies of the state governments who have not still understood their flight. The primitive tribe named Gotti koya who have migrated from the chattisgarah to the border reserve forests of Khammam district, Bhadrachalam mandal face lots of miseries and live in agony. This indigenous tribes who are innocent live with nature and lead a simple life deserted their villages in Dantewada mandal of Bijapur district and from other border districts in chattisgarah due to physical threats from the Moaists, the police and the Salwa Judum. When they left they took their children with few clothes, few utensils and little animals.

They walked for ten to twenty kilometres in the thick forests and start their lives in the forests region of Andra Pradesh. These tribes who migrated from Chattisgarah are not welcomed by the Tribal Development authorities and the revenue officials of Bhadrachalam region of khammam district but demand the tribal proof to provide services which they provide for other tribes living in the big tribal region.

The Gotti koya living at Mullagalampalli village falls under Venkatapuram mandal told that they had migrated from Dullapuram village of Gongla mandal came down and settled near a canal and now they found some space where they built their thatches out of mud and leaves. The reason they told was that they could not survive between the tension that prevails between the moaist and the police. While the police used to come to enquire them the wherabouts of the Moaists the Moaists threaten them not to tell them where they were and also forced to feed them. The tribes felt it as a torture caught between these two forces and thus left their fertile land, their houses, their milch animals and small things for cooking and ran for lives.

Plight of these internally displaced tribes

These internally displaced tribes feel that they do not have security for their life. They were forced to move from the place to place and finally they had reached the border of Andhra Pradesh with the dire need of living with peace and security. Here they find difficult to find the work for their daily living, the families were scattered here and there, they put up small thatched sheds where ever they find empty place, of course the empty places are mostly near the forests and no accessibility to find the work. There are twenty five families in this settlement. These settlements are not recognized as a revenue village and so the people living in this settlement are not provided any basic services to live like ration cards etc. Their huts are not given electricity services. Due to fear they settle in the interior forests and thus their existence will get unnoticed for sometime. The another internally displaced settlement named Dongubor at Venkatapuram mandal located in a interior forest settlement. There are twenty one settlements in this location. In fact the tribes had migrated from Poosivaka village/ Chebarupatti panchayat of

Bijapur district of Chattisgarah state due to the same reason mentioned above. They got entangled amidst the Moaists and the police and thus they ran away and settled down at this location face the lack the facilities which the government provides to the citizens. Here at this settlement few houses got electricity but not all the families. The ration cards and the identity cards are not provided by the revenue officials though they are living in the same space for seven years. The tribes walk one to one and half kilometer to fetch water. While they find jobs in the chili fields, paddy fields for ten to fifteen days in a month for Rs.70 per day they do not find jobs in the month of May and June when they borrow money from the land owners. The tribes get agricultural jobs for 100days in a year and on other days they struggle to live with little means and this phenomenon lead to borrow money from the land owners and thus any upward mobility is ruled out in their lives. Another interview at the tribal village named KattuGaikonthu located at Cinthuru mandal of khammam district lie in the border region of Orisa and Chattisgarah reveals the fact that these tribes migrated from Dantewada district of Madhya Pradesh (before bifurcation) and

surprisingly after living at this area the settlement is not recognized as a revenue village and thus no facility is provided by the welfare sector. Here the tribes do cultivation in the forest which is popularly known as Podu (sow the seeds soon after the rain and harvest the grain after six months). The settlements at Ramachandrapuram and kothur displaced tribes face the same problem.

Livelihood constraints

The public distribution system sells to the families under poverty line receive twenty kg of rice cost Rs.2 per kg, two kg of dal cost Rs. 20 per kg, one liter of edible oil cost Rs. 35 and three liters of Kerosene cost Rs.13 per liter with subsidy. But these tribal families living here since migrated from the other side of the Eastern Ghats have not received the ration cards to receive the commodities in a subsidized price. The houses they live and the land they cultivate belong to the reserve forests and thus they have no ownership deed to show the proof. Few tribal settlements cultivate crops by monsoon and there is no perennial source for irrigation. The tribes depend upon their labour power to exist and that too depends upon the monsoon prone to natural calamities. The

women who cannot labour after the pregnancy and delivery and the aged who lost their labour power, the children who do not have labour power are the vulnerable groups and their demand was to receive ration card. The National Rural Employment guarantee program cannot employ these internally displaced tribes since they do not have tribal identity card. The tribes have hand to mouth existence of livelihood opportunities. Their purchasing power is minimum. At times basic needs such as food, shelter, and clothing are not met. ITDA (Integrated Tribal Development Agency biggest government body for implementing tribal welfare and development programs) have not taken up or introduced any programs to these people since they do not come under any revenue village and also do not have tribal identity card.

Prone to diseases

The recent health facility offered through mobile dispensary services or mobile services to reach the patients to the hospital are not available to these hamlets. The children do not get nutritional diet to these children. No vaccination injections are given to the children. Government health workers do

not visit these villages due to inaccessible location of these villages and absence of approach roads. Child care services are not available to these children. There are no ICDS centres or programs in these villages. No clean drinking water facilities available to them. Medical services to either pre-natal or post-natal care or lactating mothers are unheard of. Seasonal diseases play havoc on their health conditions. The existing government hospital does not render medical services to these tribes. Many infant mortality and maternal mortality deaths are prevalent. The children are not immunized properly. Untimely deaths in the forms of snake bites, water contamination, food poisoning.

Malnourishments, undernourishments are rampant in these areas. They are not well received in the Government hospitals. They have to carry the patients on their shoulders or cols made up of bamboo mates. They use primitive crude method of conducting deliver) cases which lead to infection or infant mortality incidences.

Health hazards like malaria, DVD (**Diarigha**, Vomiting and Dysentery) are not prevented-no preventive care is taken up to these people.

Harassments

The tribes do not have voters identity cards. There is no elected panchayat system in these villages. These tribes cannot participate in any local bodies. Police department under various suspicious circumstances torture them and ill-treat them and beat them inhumanly and jailed for unreasonable period of time without any warrant prior to the arrest. Forest departments burn down their thatched roofs indiscriminately asking them to clear their habitat from the reserved forest area. No means of political representation to make known their grievances. They are not recognized as a tribal group. The Maoists, the police, forest department officials, CRPF, Salwar Judem groups disturb their daily life. No bargaining power is given to these people. The other tribal groups treat them as a rival group rather than as equal partners or friends. Their backwardness of various kinds easily lead them to get victimized by others. The other tribal groups feel that their opportunities are taken away by these people

Educational problems

Their children do not get tribal status certificates to go up further

in their studies. Primary schools are not present in these villages. The student finds it very difficult to mingle with the other children of this area. Children are admitted in the child labour schools managed by the NGOS. No one is in the community among them who has done some schooling or other. There is little motivation to educate their children due to long term gains not immediate material in nature. No educational loan facilities or government scholarships to them

Geographical problems (unfavorable village locations)

The villages are deep inside the forest so no protection to their life. Their children go for holidays in the child labour schools established by the NGOS but do not come on time because of their habitat located in the deep forest. There is no electricity in these villages. No communication or connectivity of any means to the main stream of life outside. Canal inundations, water logged routes, lakes overflowing affect the normal life of the tribes.

Cultural Barriers/attitudes problems

These tribes do not educate girl children. There is a lot of child-marriages

practices among them. Superstitious practices of killing of animals and offering blood sacrifices are widespread among them. They do not easily mix with others feeling a sense of insecurity and inferiority complex within their hearts. Their dressing pattern is not in line with other tribal groups of this area.

Human Rights problems

Minimum wage rule is not followed in this tribal region. Many youngsters go to cities for works but come back cheated. Many unmarried girls are trafficked into flesh- trade markets. Right to life with dignified human living is not present to them all. No human entitlements to basic life like food, shelter, and clothing are there. They do not have any authority to seek protection to their life when threatened by outside forces.

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