

Development of Tribal People of North-East India

Issues and Challenges



Edited by **R.K. Mandal**

The book attempts to provide a clear cut picture on various perspectives and issues affecting development of Tribal People in North-East India. Encounter of tribal communities to globalisation through state policies needs to be considered from different angles. The tribals are tradition bound and their tradition is quite different from that of in the market economy. In a way, it can be stated that their tradition tells on their efficiency/level of skill endowment, which fall short of market requirements. The tribal people should be brought into main stream, if they are to be benefited from the progress on the development front. The Tribal people are facing a number of problems like land alienation, displacement, rehabilitation and degradation of Common Property Resources. They still suffer from poverty, unemployment, and poor access to health and sanitation. This book focuses on the themes: Intervention of Civil society/NGOs for Tribal Development, Health and Tribal Development, Education and Tribal Development, Watershed and Tribal Development, Natural resources management and Tribal Development, Impact of Government policies for tribal welfare, Impact of social movements and Tribal Development, Land alienation and Tribal Development, Agriculture and Tribal Development, Livestock and Tribal Development, Gender Issues and Tribal Development, Role of Panchayati Raj Institution (PRI) for Tribal Development, Poverty Eradication and Tribal Development.

By the same Author

- Khadi and Village Industries in North-East India : Challenges and Opportunities
- Development Process in North-East India with Special Reference to Arunachal Pradesh

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By virtue of his merit and preservice, the author has so far produced eighteen books : (i) Micro-economic Theory, (ii) Socio-Economic Transformation of Arunachal Pradesh, (iii) Money, Income and Rational Expectations in Indian Economy, (iv) Macro-Economic Theory, (v) Value Added Tax in North-East India, (vi) Women in North-East India, (vii) Entrepreneurship and Rural Development in North-East India and (viii) Industry, Trade and Economic Development in North-East India and other. He is now engaged in ICSSR sponsored Major Research Project on "Economic Inequality in Arunachal Pradesh." He has four UGC sponsored research projects to his credit. He is also a Post Doctoral Research Awardee UGC Fellow. Two research articles from his Post Doctoral Thesis have been published in International Journals, New York, USA. Presently he has been rendering his service as an Associate Professor in Economics in Dera Natung Govt. College, Itanagar, Arunachal Pradesh. He can be reached by rkm_1966@yahoo.co.in

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Edited by

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Dedicated to
Prof. Chandan Kumar Mukhopadhyay
with Reverence and Affection

Preface

All the States of the North-East region are a homeland of a large number of tribes. In India there are about 212 major Scheduled Tribes and in North-East alone we find more than 145 tribes. The development of villages has become the need of the hour, especially the hill villages in North-East India. However, it goes beyond the conventional development models; it focuses also on social, political, and other aspects of development. Majority of the world's poor live in villages. Basic necessities of life of these people are much lower than that of the people living in the town or city. Definitely, a hill village is different from the village in the valley. So, the tribal hill village, particularly in the North-East is quite different from other villages in the country. They have some uniqueness in their structure, socially, culturally, and economically. Social life here is organized along definite ritual and secular principles, such as those of caste, kinship, economy, politics, and religion. The physical character of the village is influenced by its dynamic interaction with these principles and patterns of settlement. A village could be clustered or dispersed in its settlement pattern. Every village has a definite pattern of social relations based on traditional principles of kinship and marriage, such as those of village exogamy. These relations extend the interactive network and social space of a village well beyond its boundaries into neighbouring. The bond of kinship (real or fictive) and marriage govern not only intra-familial interaction but also that between larger kin groups, often across village boundaries. The typical rural family in rural India is the patriarchal (or it is a matrilineal in the case of Meghalaya) joint family the members of which, even when divided into number of households, live together in the village and own property in common (community land especially in the hill villages in North East). More importantly, unlike in other parts of India predominantly ruled by orthodox Hindu caste system or hierarchy in the hill villages of NE region,

community land plays a vital role in shaping their economy. The economic system of these communities revolves around their social structure. It is the village law or social norm which binds the people of a village. Traditional norms and beliefs deeply rooted in people's minds are more difficult to change than formal laws so that they are likely to become more fetters on modern economic development. Trust is the social capital, which can reduce social transaction cost. Community institutions and organizations are inflexible and fail to adjust to changing economic needs. Traditional norms and conventions in communities have been formed slowly over many, many years.

Economic development of any region is an outcome of purposeful human activity. Both the developed and the underdeveloped world look at the industrialization process as an important key to economic development. Most of the social scientists agree that man stands at the centre of economic activity and he assumes various roles in the development process, namely, as an organizer of human and material resources, worker, consumer and exchange agent. Out of these multiple role, his role as the organizer of human and material resources is the most important and basic one.

The tribal people should be brought into main stream, if they are to be benefited from the progress on the development front. The Tribal people are facing a number of problems like land alienation, displacement, rehabilitation and degradation of Common Property Resources (CPRs). They still suffer from poverty, unemployment, and poor access to health and sanitation. Forty-two per cent people are living below poverty line in the rural areas. The poor are very poor especially in the rural areas and rich are very rich in the urban areas. The good fruit of modern civilization is not reaching among the rural people living along the border frontier region.

Without development of tribal people at beforehand in the region it is difficult to bring any type of development. Keeping in mind of the above phenomenon of development, a National Seminar on the topic, 'DEVELOPMENT OF TRIBAL PEOPLE IN ARUNACHAL PRADESH' sponsored by Ministry of Tribal Affairs, New Delhi was organized by the Department of Economics, Dera Natung Govt. College, Itanagar on November 21-22, 2009.

The present volume is a collection of papers contributed to the seminar by eminent scholars, academicians, policy makers, bureaucrats and thinkers. The publication of this book would not have been possible unless the seminar was organized. In organizing the seminar we have received supports and cooperation from different persons and institutions that we thankfully acknowledge. At the very outset I express my deep gratitude to Chief Guest, Prof. Tamo Mibang, Director Arunachal Institute of Tribal Studies, Rajiv Gandhi University, Rono Hills, Itanagar, Arunachal Pradesh, Guest of Honour, Prof. Amitava Mitra, Department of Economics, Rajiv Gandhi University, Rono Hills, Itanagar, Arunachal Pradesh and also Guest of Honour, Dr. Tejum Padu, Joint Director, Higher and Technical Education, Government of Arunachal Pradesh, Itanagar, Arunachal Pradesh who kindly inaugurated the seminar and delivered their valuable inaugural speech. Chief Guest, Prof. Tamo Mibang, Director, Arunachal Institute of Tribal Studies, Rajiv Gandhi University, Rono Hills, Itanagar, Arunachal Pradesh deserves a special thank for his kind presence and gracing the participants through his keynote address on the seminar. I feel obliged to our Principal, Mr. Tomar Ete and Vice-Principal, Mr. Tageng Tamuk, for their constant cooperation, encouragement and guidance in organizing the seminar. I would be falling in my duty if I do not extend my gratitude to our Ex-Principal, Mrs. Uma Dutta for generating in me an interest to organize a seminar in the college.

I am also thankful to the Chief Guest, Prof. J.S. Panwar, Professor and Head, Postgraduate Department of Business Management, Sardar Patel University, Gujarat and the Guest of Honour, Dr. Yogesh C. Joshi, Associate Professor of Economics, Postgraduate Department of Business Management, Sardar Patel University, Gujarat for the distribution of certificates to the participants in the valedictory function. We are very much encouraged by the wide response from the scholars from the different parts of India and abroad. I express a deep sense of gratitude to all the contributors in the volume.

I owe the debt of gratitude to the Chairpersons, Dr. M.C. Behera, Associate Professor, Arunachal Institute of Tribal Studies, Rajiv Gandhi University, Rono Hills, Itanagar, Arunachal Pradesh, Prof. R.M. Pant, Professor, Department of Humanities and Social Sciences,

North-Eastern Regional Institute of Science & Technology, Nirjuli, Arunachal Pradesh, Dr. R.P. Bhattacharjee, Deputy Director, North-Eastern Regional Institute of Science and Technology, Nirjuli (Itanagar), Arunachal Pradesh, Dr. Prasanna K. Samal, Director, G.B. Pant Institute of Himalayan Environment and Development NE Unit, Vivek Vihar, Itanagar, Arunachal Pradesh, Prof. J.S. Panwar, Professor and Head Postgraduate Department of Business Management, Sardar Patel University, Vallabh Vidyanagar, Gujarat, Dr. P.C. Dutta, Associate Professor, Department of Statistics, S.S. College, Hailakandi, Assam and Dr. Yogesh C. Joshi, Reader in Economics, PG Department of Business Management, Sardar Patel University, Vallabh Vidyanagar, Gujarat who have presided the first, second, third, fourth, fifth, sixth and seventh technical sessions respectively very efficiently.

I am very much thankful to Mrs. Madhuparna Bhattacharjee, Associate Professor of Geography, Dera Natung Govt. College, Itanagar who has constantly discharged her duty as a rapporteur in the seminar. I also express my gratitude to my colleague, Dr. A.I. Singh, Associate Professor of Economics who constantly helped me in organizing this seminar. I extend my sincere thanks to all my colleagues and also to all my dear students especially of B.A. second and third year honours who have shared with me all the troubles and pains in organizing the seminar and made it successful.

I am also sincerely grateful to Mrs. Italia Mohan, the Under Secretary to the Government of India, Ministry of Tribal Affairs (R&M Division), New Delhi for providing the financial assistance to hold the seminar in our college. I am also taking the opportunity to thank profusely to Shri Ashok Kumar Mittal, Concept Pub. Co. Pvt. Ltd. for publication this volume.

Lastly, I owe my apology to my wife, Mrs. Archana Mandal and my children Miss Anusree Krishna Mandal and Master Avinandan Krishna Mandal who have to bear the loss of my company during the work of the seminar and this book.

Ram Krishna Mandal

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Introduction

Previously the North-East Region, i.e., the seven political units was popularly known as the Land of 'seven sisters' consisting of the States of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. In 1971, following the North-Eastern Reorganization Act, 1971, the State of Assam was constitutionally recognized and Meghalaya, Manipur and Tripura became full-fledged States. But Mizoram and the erstwhile NEFA (present Arunachal Pradesh) were made Union Territories. In 1987, these two Union Territories were elevated to the status of states. These states are comparatively small in area and/or population. It was felt necessary to involve inter-state cooperation in sharing of costs of building basic infrastructure for the development of the region. Consequently, in 1971 another important Act was passed to establish in 1972 the North-Eastern Council (NEC) as an advisory body for formulating regional development plans with these seven states as members. Execution of projects under the plans was, however, the responsibility of the state governments concerned. But Nagaland decided to remain outside the purview of the NEC. The State of Sikkim also has come under the umbrella of this region owing to its proximity to the area and somewhat similar type of developmental and other problems. For the purpose of Development Activities, Sikkim has also come under the purview of the North-Eastern Council, which is a Regional Planning Body, by an Act of Parliament, in December, 2002 as per the NEC Reorganization Act. This Act provided for the inclusion of Sikkim as a member of the NEC. Presently, for development purposes the North-Eastern Region (NER) consists of eight states i.e., Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, and Sikkim.

The total Geographical Area (notional area) of the North-Eastern Region including Sikkim is 2,63,179 sq. kms. accounting for 7.9 per cent of the total land space of the country. These eight states of

NER together have a total population of 3,88,57,769 as per 2001 Census and constitute about 3.8 per cent of the total population of the country (NEDFi, quarterly data bank, 2005). The State of Assam, though, is the second largest in area, but it is the homeland of the highest number of persons i.e., 68.60 per cent of the population of this region with an equally highest density of 340 persons per sq. km. The State of Arunachal Pradesh is though the largest, but there is only 2.28 per cent of population of this region with a density of 13 persons per sq. km. which is the lowest in this region. North-East region of India with its absolute pristine virginal territory remains completely unexplored. The valley is beautified with lush green vegetation, grandiose mountains and feral rivers. North-East India is also abode of exceptional range of flora and fauna and the brilliant tribal life. North-East Indian tribes are perhaps some of the most mysterious and yet most studied and observed band in the country, with host of things to offer in a slice of everyday life.

There are 533 tribes as per notified Schedule under Article 342 of the Constitution of India in different States and Union Territories of the country with the largest number of 62 being in the State of Orissa. Some of the major tribes of North-Eastern India are as follows. They are Nyishi, Adi, Tagin, Apatani, Wangcho, Dafla, Khampti, Singpho, etc. in Arunachal Pradesh, Boro, Kachari, Mikir (Karbi), Lalung, Rabha, Dimasa, Hmar, Hajong, etc. in Assam, Garo, Khasi, Jaintia, etc. in Meghalaya, Chakma, Kuki, Lusai, Liang, Santhal, etc. in Tripura, Lusai, Kuki, Garo, Khasi, Jaintia, Mikir, etc. in Mizoram, Lapcha, Bhutia, Nepali, etc. in Sikkim. The North-Eastern mosaic is a replica of the Indian mosaic but with the prominence of some other special ingredients. There are nearly 150 ethnic groups and sub-groups. All the known anthropological offshoots, e.g., Negroids, Mongoloids, Austro-Asiatic, Tibeto-Burmans, and the equally important Caucasians are here in the North-Eastern part of India with Assam having more than 20 major ethnic groups.

In this era of globalisation, it has become a common practice in developing countries to formulate their developmental plan programmes within the framework of international development discourse. Obviously, these countries broadly lay their emphasis on participatory, decentralised and sustainable development. In

other words, there is a shift in development paradigm from top-down to bottom-up, centralised approach to decentralisation and from 'people around development' to 'development around people', i.e, people centred development. Essentially, the focus lies on the participation of the people in the process of their own development. 'Globalisation' defined in broad terms encompasses every aspect of human life. Whether we like it or dislike it, today, globalisation, liberalization and privatization have become the *mantra* for economic development of countries. In recent times, globalization has made its maximum impact on economic integration through free movement of goods, capital, services, information and technology across national boundaries. Economic integration offers vistas of opportunities for individual countries to achieve higher rates of growth, efficient utilization of resources through import of new technology, increased living standards, increased purchasing power, availability of cheap foreign capital, access to larger markets, finances and so on. Toeing to the compulsions of globalisation, India started its new economic reforms of globalisation in 1991-92, in consultation with the international bank and its policies. Since then India has witnessed rapid and high growth rate of Gross Domestic Product (GDP) which was 5.6 per cent during 1980-90 and 7 per cent during 1993-2001. Over the last four years, the GDP growth rate on average was 8.5 per cent and Government of India is confident of having an average of 10 per cent growth rate during Eleventh Five Year Plan. In addition, India has a very high foreign exchange reserve of \$180 billion till 2007. India is also the fourth largest country to have Rs. 1,81,566 crores of FDI inflow in 2006. Again, India is placed in fourth position in respect to market capitalization with \$ 894 billion. As per Forbes latest list of billionaires in 2007, India has 40 numbers of it having combined wealth of \$ 170 billion and total assets of worth Rs. 7.50 lakh crores.

Encounter of tribal communities to globalisation through state policies needs to be considered from different angles. The tribal people are tradition bound and their tradition is quite different from that of in the market economy. In a way, it can be stated that their tradition tells on their efficiency/level of skill endowment, which fall short of market requirements. Since independence, the special benefits available to Scheduled Tribes have convinced

many groups, that they will enjoy greater advantages, if so, designated. The Schedule gives tribal people incentives to maintain their identity. A number of traits have customarily been seen as establishing tribal rather than caste identity. These include language, social organization, religious affiliation, economic patterns, geographic location, and self-identification. Recognized tribes typically live in hilly regions, somewhat remotely located from caste settlements; and they generally speak a language recognized as tribal.

All the States of this region, except Assam are mostly hilly. Assam is also having hilly regions, but it is comparatively less than the plain areas of the State. The states of this region are very much unique in their own ways. There is a wide variation in the altitude ranging from 300 to 5000 metres. The North-Eastern region of India occupies a strategic geo-political situation due to its international boundaries with Bangladesh, Bhutan, China, Myanmar and Nepal. No doubt, these states constitute a homogeneous natural region of the hills, plains, valleys, flora and fauna and other related geographical features. Though the North-Eastern region reflects some ecological and cultural adaptive contrasts between the hills and the plains, there are also significant elements of continuity in the biological, cultural and social factors between these segments. Also, as per available records, we find a lot of independence and interactions between the hills and the plains in this region.

"India lives in villages". Because, 72.18 per cent of its population are living in rural areas and only 27.82 per cent live in urban areas. This is also very true for the North-Eastern Region as it is seen that 84.34 per cent of people of this region is living in the rural areas only and 15.66 per cent of people is living in urban areas. One of the bases of Indian economic growth has been the transformation of the hill-forest regions for the use of the mineral resources therein, and the utilization of the hydropower and irrigation potential. These developments have increased power availability, irrigated water to increase agricultural productivity and the development of an industrial base. The benefits of these developments, however, have been largely concentrated among Indians in the plains, including workers who have secured employment. The inhabitants of the hill-forest regions, the indigenous peoples (or Scheduled Tribes as they

are legally termed) on the other hand, have had to bear the brunt of involuntary displacement and destruction of their traditional, livelihoods through mines, dams, etc.(Nathan, Dev. 2009). States viz. Arunachal Pradesh, Meghalaya, Mizoram and Nagaland are tribal dominated states. So far North-East region is concerned, it is a new approach. The region has been neglected even by the centre so long and is lagging behind on all fronts, so far any type of modern resources are concerned. And to talk about the tribal population in the North-East region and the Impact of Globalization on Tribal Women of North-East, is completely a new concept.

It is a homeland of a large number of tribes. The development of villages has become the need of the hour, especially the hill villages in North-East India. However, it goes beyond the conventional development models; it focuses also on social, political, and other aspects of development. Majority of the world's poor live in villages. Basic necessities of life of these people are much lower than that of the people living in the town or city. Definitely, a hill village is different from the village in the valley. So, the tribal hill village, particularly in the North-East is quite different from other villages in the country. They have some uniqueness in their structure, socially, culturally, and economically. Social life here is organized along with definite ritual and secular principles, such as those of caste, kinship, economy, politics, and religion. The physical character of the village is influenced by its dynamic interaction with these principles and patterns of settlement. A village could be clustered or dispersed in its settlement pattern. Every village has a definite pattern of social relations based on traditional principles of kinship and marriage, such as those of village exogamy. These relations extend the interactive network and social space of a village well beyond its boundaries into neighbouring. The bond of kinship (real or fictive) and marriage govern not only intra-familial interaction but also that between larger kin groups, often across village boundaries. The typical rural family in rural India is the patriarchal (or it is a matrilineal in the case of Meghalaya) joint family the members of which, even when divided into number of households, live together in the village and own property in common (community land especially in the hill villages in North-East). More importantly, unlike in other parts of India predominantly ruled by orthodox Hindu caste

system or hierarchy in the hill villages of NE region, community land plays a vital role in shaping their economy. The economic system of these communities revolves around their social structure. It is the village law or social norm which binds the people of a village. Traditional norms and beliefs deeply rooted in people's minds are more difficult to change than formal laws so that they are likely to become more fetters on modern economic development. Trust is the social capital, which can reduce social transaction cost. Community institutions and organizations are inflexible and fail to adjust to changing economic needs. Traditional norms and conventions in communities have been formed slowly over many, many years.

The share of population of NER to the total population of India as low as 1.70 per cent in 1901, since then it has been steadily increasing and reached at nearly 3.8 per cent with a total population of 39.04 million, as per 2001 census. The Region is inhabited by more than 150 ethnic groups and sub-groups, constituting almost 30 per cent of the total population. Assam is the most populous State and accounts for about 70 per cent of the Region's population. According to India's Health Ministry, India's population which was 238 million in 1947 touched 1.012 billion in March 2001 and is expected to be 1.263 billion by 2016. The share of population of NER, in comparison to all India, increased from 2.89 per cent in 1951 to 3.78 per cent in 2001. The density of population varies from 13 per sq.km. in Arunachal Pradesh to 340 per sq.km. in Assam.

The total number of tribal population is 104.66 lakh in 2001 which is approximately 26.93 per cent of the total population. The percentage of Scheduled Tribes varies from 12.41 per cent (Assam) to 94.46 per cent (Mizoram) which are above the country's figure (8.2%). However, more than 80 per cent of the population belong to Scheduled Tribe in the States of Mizoram (94.46%), Nagaland (89.15%) and Meghalaya (85.94%), while in Tripura (31.1%), Manipur (34.2%) and Assam (12.4%), these are below 50 per cent. It is to be noted that although percentage of total tribal population of NER has increased from 25.71 per cent in 1991 to 26.93 per cent in 2001, proportion of tribal population has decreased in some of the States of NER like Arunachal Pradesh, Assam, Manipur in 2001. But the state of Assam though having only 12.41 per cent of its population as tribal, but this number of 33,08,570 tribal population is greater than the total population of any other state of this region.

The educational scenario (excluding the children of the age group 0-6 years) of the North-Eastern Region (NER) is not uniform. It varies from state to state. The people of Mizoram are more educated than the people of any other state of this region and their average percentage of literacy is 88.80. The percentage of literacy of the rural peoples of Mizoram though a bit low to the level of 81.27 per cent, but it is quite high to the extent of 96.13 per cent for the urban people. In some of the states of North-Eastern Region, though the percentage of literacy is quite high, but the literacy or the level of education alone cannot increase the efficiency of the workforce, quality education, professional courses, proper training facilities etc. are very much necessary to keep the workforce abreast with the changing Educational and Technological Development.

The impact of globalization on socio-economic life of tribals of North-East cannot be ruled out. If a part of change occurs, evolution and revolution on the totality of life are likely to take place. The impact on traditional lifestyle of tribals is unavoidable but there is need to prevent loss of indigenous knowledge systems besides ethnicity. When we think of the social problems faced by women, it is true that the women of North-East are deprived of several privileges as enjoyed by their counterparts in advanced states. Education may be one of the major factors for the women of North-East not making much progress in life, especially to fight for the legitimate rights. But much more important is the grip the man exercises over the society through the age old social taboos, forcing the women to play a subdued role in the development process. The women are subjugated to various myths and beliefs and the lack of ignorance about their rights have made their life to doing household duties and raising their family. The workshops is an attempt to focus as the equal participation of women in political, economic, social and cultural life at the national, regional and international awareness among the people which calls for involvement of women in every sphere of social activities. This would encourage the women to have a larger role to play in decision making and making them economically self-reliant. Unless there is a collective wisdom brought about in framing policies suitable for the society in general, the socio-economic status of women will receive a set back.

After the opening of the North-East Region some decade past people have been witnessing significant socio-economic and political development and having the influence of new scored high in respect of well-being of women in the region. Socially advanced Meitei dominated Manipur has ranked top followed by tribal dominated Nagaland and Mizoram. Other states except Assam with lack of social and infrastructural development has brought tribal people at the lower standard with existing socio-economic backwardness particularly among the Scheduled Tribes. In-migration has been a major factor of demographic change. This affects the social behaviour, economic condition, employment and even political atmosphere. This migration has affected very badly on the tribal life in North-East Region.

The important segment of the tribal society in the North-East region has not been seen quantitatively and qualitatively in proper direction which has resulted in the economic and social backwardness, inspite of many social constitutional guarantees etc. Of course, with the spread of education and training in States like Assam, Meghalaya, mobility skill and developmental awareness has been seen. So to see the impact of globalization on the tribal women has to be considered keeping in view the area, topography, isolation, communication, infrastructure and introduction of new developmental activities tradition, skill, education, need etc. Globalization is a new concept so far tribal women are concerned. The tribal women in some of the states and society are so much tradition bound closed, and with difficult natural barriers that they could not think of crossing the village boundary, though they are capable of extending their great help to the society and nation as a whole.

Globalization gives the scope of benefit both ways. It opens the door for restructuring the reformation of the ways for production export, import from outside of the area which has been so long closed, creating isolation and limitation of production export or import of new technology, raw materials, awareness and contact in this region which is a necessity for proper development of the socio-economic life in the tribal society in North-East Region. The dimension of globalization covers the field of social economic, cultural, technological and environmental. But these days the most

emphasis has been given on economic. There are about five processes of globalization so far located on the basis of experience in the last century, (1) creating credit money, (2) growth of importance of knowledge in the system of production, (3) continuing development creating larger share of money from multinational organization, (4) growth of international class and contact with the regional centres or entrepreneurs; and (5) on the whole rise of international, multinational diplomacy and state power.

In this context it is to be noted that social change is possible only by empowering and educating women. Nehru once said, "to awaken the people, it is women who is meant to be awakened, once she is on the move, the family moves, village moves and the nation moves". Swami Vivekananda also once said, "there is no change for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing." Likewise no nation can flourish keeping half of its population in negligence and ignorance, as women constitute half of its human capital. A modern society cannot bring all round development without utilizing the talent of its women.

The full and equal participation of women in political, economic, social and cultural life at the national, regional and international levels and eradication of all forms of discrimination on grounds of sex are priority objectives of the international community. The Vienna Declaration and Programme of Action, 1993 June and Beijing Resolution, 1995 enunciate the Human Rights of Women, among others to strengthen affirmative action programme in order to increase the number of women serving in decision-making positions at all levels of government. Tribal women have developed their own interesting design of weaving, knitting, carpet making, wood carving, cane and bamboo work etc., which is locally marketed, and some of them have outside market also, with local materials and skill. The workers are too simple, ignorant of outside developed skills, materials and not capable of competing with developed society. Import of material from outside is cheaper since they have been produced on large scale with ordinary cheap matter, no aesthetic concept which works against the local product. There is every danger of surpassing the local artisan and art materials. But again, if import of new item is done with protection of local

indigenous products, capital infrastructure may help on both sides. This implies to tribal women in North-Eastern Region. On the other side, globalization may help women with opening of socio-cultural, political and economic awareness in the region. Women share equal responsibility with man in this tradition bound subsistence economy in all the states in North-East Region. Besides economic loss or gain, socio-cultural indigenous material etc. is an aspect where there is fear of cultural and economic aggression by developed society on the simple and primitive society, particularly the women. All the tribal women of North-East Region have not faced such complex system of global change, and they have retained precious culture. Some of the states have faced such contacts, conversion, assimilation and cultural aggression. They have lost the tribal culture, custom, tradition etc. Neither they could fully merge with the westernized culture or economic system nor they are in a position to face the real tribal identity, uprooting them out from own moorings resulting in feeling of separation, frustration, loss of ethical and cultural moorings. It is a difficult deal on every aspect of the tribal women to assess the impact of globalization on tribal women. But one thing is clear that loss and gain has been assessed considering most developed group and the primitivism of the tribal women in North-East Region. However, tribal women are gaining with the development of the rest part of the world with the flow of modern facilities available in India now and may extend with the globalization process in the air now. With development and change in the world on all front of life like economy, culture, political, trade, industry, education to the women movement have been noticed for the rights and welfare which indicate all round development and awakening. It may be the distance impact of the world family or globalization. To cope up with the global change, tribal women require infrastructural facilities, mobility, new mechanized training, and socio-economic open contact. For that is required, support of the financial institutions, government's full support, NGO's involvement, education, skill training, etc.

Economic development of any region is an outcome of purposeful human activity. Both the developed and the under-developed world look at the industrialization process as an important key to economic development. Most of the social scientists agree that man stands at

the centre of economic activity and he assumes various roles in the development process, namely, as an organizer of human and material resources, worker, consumer and exchange agent. Out of these multiple role, his role as the organizer of human and material resources is the most important and basic one.

The tribal people should be brought into mainstream, if they are to be benefited from the progress on the development front. The Tribal people are facing a number of problems like land alienation, displacement, rehabilitation and degradation of Common Property Resources. They still suffer from poverty, unemployment, and poor access to health and sanitation. Forty-two per cent people are living below poverty line in the rural areas. The poor are very poor especially in the rural areas and rich are very rich in the urban areas. The good fruit of modern civilization is not reaching among the rural people living along the border frontier region.

Without development of tribal people at beforehand in the region it is difficult to bring any type of development. Keeping in mind of the above phenomenon of development, a National Seminar on the topic, 'DEVELOPMENT OF TRIBAL PEOPLE' sponsored by Ministry of Tribal Affairs, New Delhi was organized by the Department of Economics, Dera Natung Government College, Itanagar on November 21-22, 2009.

The present volume is a collection of Thirty-Seven papers contributed to the seminar by eminent scholars, academicians, policy makers, bureaucrats and thinkers. The volume is divided into seven sections. The First Section "General" focuses on issues and policies related to the development of tribal people in general consisting of five articles.

The first chapter of this section was presented by Prof. Tamo Mibang, as a key-note address. He exhorted in the august gathering that the economic development in North-East Region was not encouraging in comparing to other parts of India. Hence, its policy towards all development needs to be looked into by examining the ground realities and bounties of its natural resources. The clear-cut policy in this regard also would reduce the social tension, he emphasized.

Next, Prof. Ved Raj Acharya presented his paper entitled, "An Overview of Ethnic Empowerment and Economic Development in

Nepal” where he wanted to show that empowerment of ethnic community is foremost aspect of the country. Being a multi-religious, multi-lingual, multi-ethnic and multi-cultural country, it has the major role to address the issues and problems relating to the ethnic people of Nepal. When Nepal adopted the Interim Constitution of 2006, the ethnic movement became one of the most important and sensitive issues. This movement can be taken as an empower movement based on establishing new values to provide the fruit of social justice for them. On the other hand, the ethnic movement in Nepal currently, is facing a number of problems and challenges.

The third chapter, “A Comparative Study of Forest Management Institutions and Policy in Thailand and North-East India” by Dr. Nursadh Ali voiced that over the last two decades forest management policy underwent a paradigm shift in most of the South and South-East Asian countries. Based on the strategy of devolution of power to the local communities through decentralization policies and laws, governments espoused national forest policy for a greater cause like more sustainable systems of natural resource stewardship. As follow-up action government agencies started implementing the participatory management policy during the last decade of the previous century and Joint Forest Management (JFM) in India and Community Forest Management (CFM) or more recently Community Forest Bill for that purpose in Thailand are the outcomes of such project. However, such policy might impose new challenges to the traditional forest dwellers as it may not suit with the area specific traditional forest centurial arrangements and conservation ethos.

The fourth chapter, “Socio-Economic Development of Tribal People In India with reference to Arunachal Pradesh” of Mrs. Archana Mandal indicated that The tribals are believed to be the original inhabitants of India. Due to series of invasions by alien communities and relentless pressure from more powerful neighbouring communities, they were driven to forests, hills and other inhospitable regions. In their isolated existence, these communities developed their own distinct culture, traditions, languages and administrative structure. While some of them are settled cultivators, many others continued to depend on shifting cultivation, hunting, food gathering, etc. In her paper she also defined about Concept of Tribe, their Composition and Location in

India, Constitutional Provisions and Safeguards, their Socio-cultural and Political Context, Educational Status, etc.

The last chapter of section one by Boni Datta Deb entitled "Transformation of Family System and Development of Tribals in Arunachal Pradesh: A study in historical background" pointed out that Arunachal Pradesh, the land of rising sun, is situated in the North-Eastern tip of India. India's tribal population had for ages lived in isolation and had not participated in mainstream socio-economic development. Arunachal Pradesh is predominantly a tribal state, though strategically very important, is one of the most backward states in the country in the traditional sense of economic parameters. The long isolation and separation from the mainstream of the country, posed formidable problems to the efforts of socio-economic development of the state. Arunachal Pradesh is a happy home of major local Scheduled Tribes.

The Second Section "Developmental Scenario" focuses on issues and policies related to the structural development such as tourism development, socio-economic development of tribal people, the role of NGOs, urbanization, etc. consisting eight articles.

The first chapter of the session by Chimun Kumar Nath and Ratul Dutta was "The Socio-Cultural Impacts of Tourism Development: The Role of Inhabited Tribes in Arunachal Pradesh". They tried to prove that tourism creates changes that threaten the quality of life. Changes in the host community's quality of life are influenced by two major factors: the tourist-host relationship and the development of the industry itself. Social and cultural changes to host societies include changes in value systems, traditional lifestyles, family relationships, individual behaviour or community structure. Previous studies on tourism in Arunachal Pradesh mainly focused on positive economic impacts of tourism, such as foreign exchange earnings, employment creation and infrastructure development without attention to negative socio-cultural impacts. Because of this approach, the rapid growth of tourism in Arunachal Pradesh raises questions of its sustainability, particularly due to its socio-cultural impact on host communities.

The second chapter, "Socio-Economic Development of Tribals of Arunachal Pradesh in NER", presented by Paritosh Chandra Dutta and Arabinda Kherkatary examined that development is a multi-

dimensional phenomenon. Some of its major dimensions include: the level of economic growth, level of education, level of health services, degree of modernization, status of women, level of nutrition, quality of housing, distribution of goods and services, and access to communication. Their primitive way of life, socio-economic backwardness, high level of illiteracy, trite system of production, absence of value system, sparse physical infrastructure in backward tribal areas and demographic quality of tribal areas coupled together make it imperative for a systematic process of development of tribal and tribal areas. The present scenario of the tribal society is more complex as compared to the earlier situation especially in NER. Problems like tribal conflicts, insurgency activities, problem of identity, education, communication, unemployment problem, etc. are becoming the major hindrances in the process of tribal development and the state of Arunachal Pradesh in NER is no exception to it. As development is a complex process, the present study will discuss some of the indicators of socio-economic development such as education, per capita income, agriculture, power, industries, banking, health, nutrition and food supply, etc. For the completion of the study the analysis was being made on the basis of published and unpublished secondary source of statistical data.

Next, Alok Chantia, Shailendra Pandey and Preeti Misra in their paper, "Change and Development among Tribal Groups of Arunachal Pradesh" examined that at the time of independence only 212 tribal groups were enlisted under article 342 of the Indian Constitution within the framework of definition of tribe, but today across the country 698 tribal groups are living. It is very difficult to sketch the real meaning of development while number of tribal groups is increasing day by day in modern India. It is well known that culture is defined as total way of life of a man but its limit and carrying capacity make additional endeavour to cope for life which is nothing but change, this change gives an idea of development. As with any society that comes into contact with a foreign culture, the spread of ideas, beliefs, and techniques is inevitable. How much more intense this coalescing becomes when there is the dichotomy of an "introducing" society, which is dominant, and a "receiving" society, which can be viewed as subordinate. In the case of the

Arunachal Pradesh tribes, the entire initiative on the part of the Indian Government (the "introducers") was to 'develop' and 'modernize,' so that the communities of the region would be in-step with the tidings of the rest of the country. This intent on the part of greater India was accomplished, and the cultural effects on the region were vast.

Anil Kumar Biswas, Lecturer in Political Science, Acharya B.N. Seal College, Cooch Behar, W.B., in his paper, "Political Empowerment of Tribal People in Arunachal Pradesh: The Role of Panchayati Raj Institution" viewed that 73rd Amendment Act established Panchayati Raj Institution as a local self-institution. Government of Arunachal Pradesh passed the Arunachal Pradesh Panchayati Raj Act, 1997 mandated provision for establishment of Gram Panchayat at village level, Anchal Samiti at circle level and Zilla Parishad at district level. The election to the above bodies should led to be held after every five years under the supervision of state Election Commission. Arunachal Pradesh comprises 15 Zilla Parishads, 150 Anchal Samities, 1744 Gram Panchayats according to panchayat election 2003. The number of elected women in all categories was higher than national average.

Prof. R.M. Pant, Department of Humanities and Social Sciences, North-Eastern Regional Institute of Science and Technology, Nirjuli-791109, Arunachal Pradesh, Aditya Joshi and Anurag Sarmah, Second year MBA students of North-Eastern Regional Institute of Science and Technology, Nirjuli-791109, Arunachal Pradesh in their paper, "Development through Empowering Tribal Population: A Case Study of 'Ozu Welfare Association' in Arunachal Pradesh" enlighten that Biny Yanga had to struggle to make career in male dominated tribal society of Arunachal Pradesh. Police constable's job that she took up was not her choice but it definitely provided her a platform to stand on her own feet. She realized that the real empowerment of women in Arunachal would be possible only when women are exposed to education. Soon emerged "Ozu Welfare Association". 'Ozu' means weaker section i.e. women. With the formation of OWA, process of empowering women began in the State. Under the banner of OWA, a vocational training centre, a Cooperative Marketing Society and school for abandoned children along with an orphanage were started. Thousands of women have

received vocational training in the areas like beautician training, knitting, weaving, tailoring, embroidery, carpet making etc. which has led to a big spurt in women entrepreneurship in the State like Arunachal Pradesh.

The fourth chapter entitled, "Urbanization in Arunachal Pradesh" was presented by Tumter Lollen. She showed that urbanization is a process associated with growth of urban centres in number as well as in the population occupying these centres. In general urbanization is closely linked with modernization, which reflects the economic development and social transformation of any region. Urbanization has also its impact on transforming the economic and social value of people. It is a fact that urban centres have become centres of power capable enough to determine and influence economy, polity and social relationships. Today urbanization has become a global phenomenon because sizeable proportion of the population now lives in towns and cities.

Next, Gomo Karbak, in his chapter, "Decentralization Planning and Indira Awas Yojana: A Study of West Siang District" explained that the institutional, structural and functional contours of Panchayati Raj have to be in conformity not only with the accelerating pace of developmental strategies and policies. But the Institutions have to be so designed that they can become effective channels of people's participation in growth-economic, social and political. This remains a basic premise. Again he added that hence, in order to measure the effectiveness of the Panchayati Raj Institutions in the implementation of rural developmental programmes particularly Indira Awas Yojana (IAY), the present study was tried to provide physical achievement under IAY and to draw the perception of the certain respondent of the study area to evaluate the effectiveness of the same programme in the state as a whole and in the study area in particular since 2003.

Lastly, Sangeeta Kakoty, in her chapter, "The Role of NGO's in the Health Sector in Tribal Areas", searched that the past few decades have witnessed the many problems encountered in providing health care services to our people, the majority of them live in more than half a million villages. Charitable and Voluntary organizations during the years had been contributing significantly towards health care. With the passage of time NGO'S have equipped

themselves adequately and come up enthusiastically in providing services like Relief to blind, disabled and disadvantaged and helping the government in mother and child care, including family planning programmes. As a result, all concerned have realized the potential of NGO'S and their considerable merit compared to the public/private health sectors because of their motivation, dedication and sympathy for the deprived sections of our society and their personalized approach to the solution of problems.

The Third Section discusses the Educational Scenario in the region. This section contains eight research papers.

First, M.C. Behera and Jumyir Basar in their paper, "Government Interventions, Education and Exclusion in Arunachal Pradesh: A Scrutiny" tolled that their study was an attempt to understand the issue of exclusion consequent upon introduction of formal system of education in Arunachal Pradesh through government interventions. Naturally, the reason of exclusion is sought to be explained with reference to the process of growth of education after Independence. It is argued that exclusion and intervention go together. In this paper, literacy rate is taken as a measure to study exclusion in the process of formal education. Implicitly, the paper also suggests an approach to study exclusion in achievements through development interventions in general.

Second, Debabrata Maji in his paper, "Competency Based Skill Development: A Step Towards Development of Tribal Education" investigated that education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined in the Constitution. Education develops manpower for different levels of the economy. It is the substrate on which research and development flourish and thus is an ultimate guarantee of national self-reliance. Education is a unique investment in the present and future and this is the cardinal principle of the National Policy on Education. To nurture peace and understanding in the world, education must strengthen world perspective, international co-operation and peaceful co-existence. The skills development process in Arunachal Pradesh must enable poor women and men to take advantage of the opportunities in the rapidly changing

economic and social environment. Determine survival is the key of the intentions of skills development processes is to decrease the vulnerability of the poor in the State.

Third, Dipesh Chandra Bhagabati in his chapter, "Primary Education for Every Child in Arunachal Pradesh (With Special Reference to the Tribal Children in the Light of Dakar Framework of Education for All)" examined that universalization of primary education still remains an unfulfilled task before the global society. The World community, reiterating its commitment resolved to ensure primary education for every child in every country by 2015 in the World Conference on Education for All in 2000, in Dakar, Senegal; which was subsequently incorporated in the Millennium Development Goals. It is needless to state that, to combat against poverty, to augment the economic growth, to remove inequality, to sensitize people against HIV/AIDS, to ensure protection of one's environment, the single most weapons is the provision of primary education, access to which for every child and completion of the same by them is a must. India has committed to achieve this aim by 2010. The nationwide ongoing mission under the banner of *Sarva Shiksha Abhijan* is at work to achieve this cherished goal. Nevertheless, the dream of India for emerging as a fully literate nation could never be materialized unless the nation can ensure primary education for every child in every village in the state like Arunachal Pradesh.

Next, A. Rajmani Singha and Th. Surjit Meitei in their chapter, "Development of the People in Hilly Areas of Manipur (With Special Reference to Population, Education and Employment)" pointed out that Manipur is economically and industrially backward state in the North Eastern corner of India. Over the last few decades various developmental activities and schemes were undertaken by the government both Central and State for the people in hilly areas of Manipur. But the pace of development is far from satisfactory due to geographical location.

Fifth, Reena Tok and Kesang Degi in their chapter, "Academic Performance of Learners at Elementary Stage in Capital Complex of Arunachal Pradesh: A Critical Study" highlighted that an educational institution is considered effective and productive when the academic performance of learners comes out as per the

desirability of the society, one of the important functions of the institution is to facilitate the academic performance of its students through curricular and para-curricular process going on in the school and by utilizing the inputs into the school system to carry out this process.

Sixth, Amit Kundu and Prof. Chandan Kr. Mukhopadhyay in their joint chapter, "Tribal Community in North-East India and Investment in Education", pointed out that Tribal community covers a major part in the north-east region of India. In spite of intensive "literacy drive" undertaken in tribal region, a vast majority of tribal children remain outside schools. People want to attend school when they believe that they would be better-off by doing so. Students go to school primarily for satisfaction it provides during the period of attendance. Benefits that are received in future are worthless to us now than an equal amount benefits to be received today for two reasons. First, if people plan to consume their benefits, they will prefer to consume earlier than latter. Second, if people plan to invest the monetary benefits rather than use them for consumption, they can earn interest on the investment and enlarged their fund in future. Cost Involved: (i) the direct cost of tuition, fees and books, (ii) the foregone earnings and (iii) psychic costs of studying and being examined.

Seventh, Philip Mody and Santosh Kumar in their chapter, "A Study on Sex Discrimination in the Field of Education Among the Nishi's of the Doimukh Circle In Papum Pare District of Arunachal Pradesh" investigated that in tribal societies, by recognizing and addressing discrimination against girls and women, triumph in the fight against all forms of discrimination like colour, class, race, ethnicity and age will become more likely, and more lasting because, the entire societies develop when girls and women become reasonably educated and productive. Sex discrimination robs girls and women of the power to make decisions, to receive proper health care and education, to earn a living and to voice up against exploitations in many forms and at different levels. In fact, equality in education between girls and boys is the only hope and way to put girls or women at par with their boys or male counterpart in different forms of socio-economic participations of the society. Tribal society need to have levelled playing field for girls and women by

ensuring that all the children have equal opportunities to develop their talents.

Lastly, Biman Kumar Nath and Dulal Biswas in their chapter "Problems and Prospects of Management Education in Arunachal Pradesh: An Analytical Study of Papum Pare District" sought that education is a vital force for strengthening the social life of a region. There is a shift in the trends in educational interests in the light of globalization. Management education should come to be diversified in most of the north-eastern states. The capital city of Arunachal Pradesh i.e., Itanagar has become an educational hub of the state. As there is a heavy concentration of urbanization in Papum Pare district, it is rational to suggest for establishment of management institutes in other districts too. However, in present situation, the placement scenario seems to be the hurdle in management education. Therefore, entrepreneurship should be emphasized by business schools as there is lack of industrial development in the State.

The Fourth Section deals with Agricultural Scenario of the region consisting four articles.

First, Prof. J.S. Panwar and Yogesh C. Joshi in their chapter, "Horticulture and Tribal Development in the North-East" examined that since the economy of the north-east region is essentially agro-based having 77 per cent of the working population engaged in agricultural operations, there is enormous potential for processing of horticultural and food crops which also envisages expansion of agro-industrial infrastructure like classification and grading facilities, cold storage, pre-cooling chambers, packaging plants and other ancillary activities. Agri-processing activities in the north-eastern region largely consist of fruits, vegetables, spices and grain processing on a modest scale. Over 5000 fruits and vegetable processing units have been established in India but there are only a few in the north-eastern states. This potential is not utilized even to the extent of one per cent of the total production of fruits and vegetables in the region. In Arunachal Pradesh, there are no regulated markets and the entire trade is controlled by merchant middlemen who mostly procure the commodities at weekly markets in villages.

The second article, "Agriculture and Economic Growth in Arunachal Pradesh: A true reflection of the tribal people's

commitment", written by Kanchan Datta and Prof. Chandan Kumar Mukhopadhyay searched that with respect to Human Development Index the rank of Arunachal Pradesh is lowest among the eight north-eastern states in India. Agriculture is still predominant sector of the economy of Arunachal Pradesh. There is not a single registered manufacturing sector yet. An overwhelming percentage of people are employed in agriculture and its related activities. This paper seeks to investigate the relative importance of agriculture and its related activities including the unregistered manufacturing, the findings tell that other than agriculture, fishing and forestry plays a vital role in the growth of states income, whereas role of unregistered manufacturing is insignificant.

Third, O. Moyong, Philip Mody and Raju Goyari, in their joint paper, "Ginger Cultivation a Boon for the socio-economic development of the Adis of Lower Dibang Valley District of Arunachal Pradesh: A case study", pointed out that Lower Dibang Valley with its rich diversity and suitable agro-climatic conditions enjoys a great scope for the development of agro-products. In this regard, commercial ginger cultivation being one of the most known emerging cash crops with high business and marketing potentiality undertaken by Adi community deserve special mention. Interestingly, significant percentages of about 90 per cent of Adi households undertake ginger cultivation, and on average of 20 per cent of dry cultivable land are used in Lower Dibang Valley District of Arunachal Pradesh for ginger cultivation. On an average every household produces about 266 quintal of ginger annually at the average rate of Rs. 11.5 per kg. and yields annual average income of about Rs. 3,21,020 only from ginger. Besides, it provides employment to the local people and thereby, provides economic self-dependency and having positive and remarkable impact on socio-economic variables like per capita income, saving, investment, employment generation, political and cultural development of the Adi tribe of the district.

Last, Swapnali Baruah and B.D. Nayak in their chapter, "Horticulture and Tribal Development in Arunachal Pradesh" voiced that Arunachal Pradesh with 26 major tribes constitutes the Common Property Resources (CPRs). Having heavy depended on CPRs, these people are causing environmental degradation and

again they are practicing *Jhum* cultivation mostly characterized by many loopholes for environmental degradation. In spite of having good scope for horticulture development in the state it lacks appropriate steps and policy measure for professional practice of horticulture. Lack of research and development for scientific practice of *Jhum* cultivation in this hilly state cause the slow growth of horticulture development in the state.

The Fifth Section, "Micro-Finance and SHG" devotes micro-finance and self-help groups attempts to analyzes how to alleviate poverty and to bring economic development. This section contains four articles.

First, Dulal Chandra Karmakar in his paper, "Micro Credit through Self-Help Groups in Arunachal Pradesh: An Instrument to the Development of Tribal People" analyzed that the credit of the emergence of Self-Help Group goes to the efforts of government and non-government agencies. This rural credit project is now extended to the whole of the world. At present 59 countries adopted this concept of micro credit. The countries are both developed and developing countries. At present, 7000 MFIs are operating in developing nations of which 1600 are in India and out of this 720 are involved in NABARD's SHG-Bank Linkage Programme, 20 are partners of Grameen Trust, 3 NBFCs.

The second article written by Likha Kiran Kabak, "Self-Help Groups and Socio-Economic Development: A Study of Papum Pare District of Arunachal Pradesh" highlighted that Micro-finance, micro-enterprises and Self-Help Groups are the solution of poverty alleviation problem of rural poor to bring them to enter the main stream of economic development. Micro-finance is an upcoming sector. Micro-finance is today seen by most governments as a useful tool for poverty alleviation. Such favourable attention has led to the creation of an enabling policy environment in many countries. It is estimated that presently this sector employs more than half-a-million people globally. All of this has also led to a growing interest of the global capital markets in Micro-Finance Institutions (MFIs). Given the remote locations serviced by them, MFIs have used many rapidly developing Information and Communication Technologies (ICTs), which has allowed many large ICT firms to also start making serious inroads in this sector. The early breakthroughs in the sector

came in Bangladesh, but today India has become a major player in this sector in the world. Given the size of the population needing micro-finance services in this diverse country, India has also been the right setting for development of several different models of making these services available. On top of that, the rapid changes in the economic arena have also brought in significant changes in this sector in recent years. Given these complexities and the diversities of size, clients served, models and players capturing the state of such a sector is surely a difficult task.

Third, Mousumi Borah, in her paper, "Micro Credit and Economic Development of Rural Tribal Women", attempted that Micro Credit refers to the practice of extending small loans to promote self-employment among the poor. It was pioneered about 30 years ago by Muhammad Yunus to assist more than 50 impoverished people in Bangladesh, where between 33-48 per cent of borrowers rose above the poverty line as a result of receiving micro credit. Micro Credit appears to deliver the holy trinity of outreach, impact and sustainability. Further, Micro Credit Programmes have specially benefited women and have resulted in their empowerment in a world where more women than men live in absolute poverty. Lending to women has benefited them personally and socially in terms of increasing their feeling of self-worth and choices in accessing economic opportunities. The Micro Credit programmes in emerging economies have taken centre stage of development effort. It is essentially a process to activate and involve civil societies in nation building on the theme of self and mutual help with the aims of endowing poor with resources, both hard and soft, to enable them to manage their lifestyles and livelihood on sustainable basis. It is perhaps, the only economic programmes that aim at broader range of goals that promote well-being of poor and its philosophy is rooted in human welfare economics.

The last paper written by Prasenjit Bujar Baruah, "Impact of Micro-Finance on Poverty: A Case Study of Borigog Banbhag Development Block of Nalbari District, Assam" investigated that easier credit to the poor is identified as an instrument to fight against poverty. But, it is frequently stated that poor are not bankable and the Formal Financial Institutions in developing countries often fails to meet the credit requirements of the poor. It makes it necessary for

the government to interfere with the credit market directly or indirectly to channelize credit to this vulnerable section of the society. The Government of India too in the past six decades took various initiatives to provide easier credit facilities to the poor. But most of these policies were unable to achieve their goals. The failure of these policies led to the emergence of Micro-finance programme as an alternative instrument to provide credit to the vulnerable section of the society in India; along with rest of the world. The Micro-finance programme in India is popularly known as the Self-Help Group-Bank Linkage Programme and NABARD sponsored SHG- Bank Linkage Programme in India is the single largest micro-finance programme in the world. Along with an alternative source of credit presently micro-finance is also seen as an instrument to alleviate poverty.

The Sixth Section, "Livelihood Scenario" attempts to discuss the pattern of consumption from common property resources, use of water for consumption, etc. of the hill people. This section deals with four papers.

First, Madhuparna Bhattacharjee and Vijay Kumar Sharma in their chapter, "Rural Livelihood Diversity: Opportunities and Challenges", explained that both livelihood and diversification have recently become popular in Development Studies literature. Livelihood in rural areas seems to offer both a more complete and compound picture of the complexities of survival in low income countries than the terms earlier considered adequate such as 'subsistence', 'income', and 'employment'.

The second article written by Komol Singha, "Water Stress in Hill Villages of North-East India: A Case Study" tried to search that Water, the need of life, is one of the biggest problems in the world today. Livelihood and food security depend on the availability and access to safe drinking water. It is true that, water crisis claims more lives through diseases than any war claims through gun. Water is an abundant and a renewable resource cover three-fourth of the earth's surface. There is more than enough of water in the world, for domestic purposes, for agriculture, irrigation, industries and consumption. But, a small portion of it is adequately available for man's use and for a limited number. The problem is that, some people, notably the poor are systematically excluded from the access of the resource by their poverty, their institutional system, and their limited rights or by public

policies that limit their access to the provisions of safe drinking water. The causes of the problem, water experts say are; on account of rising population, environmental degradation and its exploitation.

Third, Priyanka Priyadarshini and Millo Mamung in their chapter, "Transformation of Village Economy in Arunachal Pradesh and Livelihood Options" focused that the tribal communities living had limited livelihood options, ranging between foregoing and subsistence agriculture, mostly of shifting mode and little of the permanent cultivation. In other words, primary sector activities like fishing, hunting, collection and limited domestication of animals and agricultural activities were the domain of livelihood options. But, after independence, development programmes and schemes pertaining to sectoral activities were introduced thereby enlarging the sources of livelihood of tribes persons. Needless to say, the tribal communities got exposed to sources of livelihood not only in primary sector activities but also in secondary and tertiary sector activities.

Lastly, Deepjyoti Baruah in his chapter, "Livelihood Improvement of Hill Tribes through Adaptive Aquacultural Approaches" voiced that majority of the inhabitants in the state are tribal who derive their livelihood from agriculture and allied activities. With the growing importance of fishery as an economic activity, aquaculture is taking a firm root in the region and the people are presently looking forward to it as a means of additional income. Composite carp farming involving three species of Chinese carps.

The last i.e., Seventh Section, "Women Empowerment" investigates about the status and empowerment of women socially, economically, educationally and politically. This section contains only four articles.

First article is written by Gour Krishna Saha. In his chapter, "Empowering the Tribal Women of Arunachal Pradesh: An Overview" he voiced that empowerment means improving women socially, economically and politically so that they can break away from male domination and claim equality. Traditionally, women, whose role was mainly confined to the domestic arena has now switched over to productive job sector. The thin population of Pradesh (AP) is predominantly tribal in character with 26 major tribes. Again the ST sex ratio of AP is significantly higher than that which exists in the country as a whole. The status of tribal women was measured in

terms of their work pattern, income generation, education, health, decision making process, standard of living. The status of tribal women of AP is found to be lower than not only that of general women but is also lower than the status of tribal men.

Secondly, Deepali Mandal in her chapter, "Socio-Economic Status of Tribal Women in Arunachal Pradesh" informed that the economic status of women is determined by the role played by them in carrying on economic and non-economic activities in society. The nature and type of economic and non-economic role played by women have undergone continued transformation in accordance with the changes in socio-economic factors, education levels and technological developments and with the changing concepts regarding the extent to which women's contribution is desirable and necessary. The status of women in the state like the sparsely inhabited Arunachal Pradesh is respectable but not high. The future of children depends, by and large, upon the mothers who generally stay at home and take care of their children's health and education. This is particularly so in countries like India where society and life of people are moulded by traditional and spiritual foundations.

Next, Kesang Degi, B.R. Tok and Tsering Yangzom, in their joint chapter, "Women Education in Arunachal Pradesh" pointed out that education has been recognised as a powerful agency in the development and empowerment of women. Women constitute about half of our human capital, without their development country's development cannot be complete.

Lastly, Ram Krishna Mandal in her paper, "Tribal Women in Arunachal Pradesh: A Changing Scenario" illustrated that encounter of tribal communities to globalisation through State policies needs to be considered from different angles. The tribals are tradition bound and their tradition is quite different from that of in the market economy. In a way, it can be stated that their tradition tells on their efficiency/level of skill endowment, which fall short of market requirements. Since independence, the special benefits available to Scheduled Tribes have convinced many groups, that they will enjoy greater advantages if so designated. The Schedule gives tribal people incentives to maintain their identity. She wanted to show the position of tribal women in Arunachal Pradesh.

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Welcome Address

Tomar ETE*

I on behalf of the college fraternity of Dera Natung Government College, Itanagar feel immense pleasure and my hearts are rejoiced to extend warm welcome to Prof. Tamo Mibang, Director, Arunachal Institute of Tribal Studies, Rajiv Gandhi University who is gracing the occasion as the Chief Guest, to Dr. Tejum Padu, Joint Director, Higher and Technical Education, Government of Arunachal Pradesh, the Guest of Honour, to Prof. Amitava Mitra, the special Guest, to Mr. Ashok Kumar Saran, Director, Khadi and Village Industries, Government of India and also to all the economists who, not only from Arunachal Pradesh but also from different parts of the country are attending this three days national seminar. I welcome also to students, learned faculty members, other officials and media persons on this occasion. The themes of the seminars 'The Role of Khadi and Village Industries in Socio-Economic Development of North-East States' sponsored by ICSSR, New Delhi and 'Development of Tribal People in Arunachal Pradesh' sponsored by the Ministry of Tribal Affairs, New Delhi are very relevant in the present age of L P G in the North-East States in particular and in India in general.

I congratulate the Department of Economics, especially Ram Krishna Mandal, Associate Professor of Economics for organizing seminars on such relevant and significant themes. As we all know approximately 80 per cent of the population of the north-east region lives in rural areas. The main source of socio-economic development in the region is Khadi and small scale traditional unorganized industries. Mahatma Gandhi, the father of the nation understood importance of Khadi. He championed the cause of promoting Khadi and it became a strong tool of Self-Reliance (Swawlamban) and

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'*Swadeshi*' even during and after the Freedom struggle. Realizing unrefutable importance of Khadi and Village Industries, the Khadi and Village Industries Commission (KVIC) was set up in 1957. The major aims and objectives were to generate employment opportunities and to create feeling of Self-reliance specially among the people of rural areas. Though Khadi and Village Industries play very important role in Socio-economic development of the people across the country in north-east region its importance further enhances manifold. It won't be an exaggeration to say that Small-Scale traditional unorganized Industries are the life-line for the people of this region. There would hardly be any village in the north-east which does not have some or the other Small-Scale-traditional Industries. The other unique feature of traditional Industries in the north-east is that they have great diversifications that make our villages more self-reliant than those of the other parts of the country. This is largely because of two reasons: (i) The north-east has rich treasure of natural resources which make raw materials available at the very doorstep, and (ii) The creative urge and expertise that the people have inherited for the ages from their forefathers partly because of their rich cultural heritage and partly because of living in the lap of nature.

This is well evidenced with the fact that our people in the villages make clothes to wear, and different types of forest based, bamboo based and cane based articles which fulfil their needs and requirements and make them self-reliant and self-sufficient in true sense of the term. Here what is more creditable is that in most cases the traditional - unorganized small scale industries run without Government aid simply because of lack of awareness about the various schemes and programmes meant to promote and encourage the Khadi and Village Industries especially in Arunachal Pradesh.

However, due to advancement in Science and Technology and rapid industrialization, the age-old traditional village industries are getting daunted and discouraged because of the rapid growth of the Large Scale Industries and Medium-Scale Industries. Though their products may not be eco-friendly yet being used as substitutes to the products of Village Industries. Hence, there is imminent need to revamp, re-organize village industries and to create better marketability through promoting border trade and export facilities

which will be possible only when we all not only work towards removing the transportation and communicational constraints but also develop respect for our local products produced by the traditional village industries and make them cost effective to compete in the market with their equivalents. More importantly it is also required that in this sector we make self-entrepreneurship training programmes, awareness camps, workshops, symposia and seminars more fruitful and result oriented instead of organizing them merely as rituals- which unfortunately is happening in most cases. The other equally important strategy could be to educate the masses about health friendly, eco-friendly and environment friendly aspects of the traditional Khadi and Village Industries and their products through mass media, skit and street plays. Then certainly the lost glory of Khadi and Village Industries can be revived and it can yield still more substantially to the socio-economic growth of the region which is endowed with great potentials in this sector.

The theme of another seminar is 'Development of Tribal People in Arunachal Pradesh'. The main impediments and constraints of Development of Tribal People in Arunachal Pradesh are lack of connectivity, lack of education, social evils, superstitions and above all rampant corruption in the system.

Though there are several state and centre-sponsored programmes, projects and schemes besides hundreds of NGOs meant for the welfare and benefit of the underprivileged sections of society, yet unfortunately in most cases their fruits do not reach the needy sections of society because of leakages in the system. Consequently, the rich become richer and the poor become poorer. Can the benefits and fruits of job reservation reach those tribal people who are illiterate and uneducated? Can their children get the fruits of free education who find it too difficult to send them to schools because of poverty? Innumerable seminars, workshops, symposia etc. are organized to brood over Development of Tribal people. But do they yield any results?- or they have become just rituals.

I think positive result is not possible unless we all rise above selfish instinct and vow to work for the poor and the illiterate masses of the tribal community and protect them from all kinds of exploitations by equipping them with the weapon of education and training them to acquire economic freedom and by motivating

them to send their children to schools. However, I don't say that there is complete absence of Development among tribal people in the state but it is certainly dismal and confined only to a very few, which is well explicit with gross economic disparity and economic inequilibrium. The irony is that in most cases seminars and workshops are organized with great promises, assurances and high sounding objectives but unfortunately they end up like rituals without any result of specific contributions or findings.

I am optimist that this galaxy of academicians and entrepreneurs will do justice with the themes of seminars and the findings of seminars will yield some practical and fruitful results that will be worth implementation by the concerned agencies.

Before I conclude, I warmly welcome all of you once again with my best wishes for the success of the seminar, with the hope that you justify 'Action speaks louder than the word.'

SECTION - I
General View

Tribal Development in Arunachal Pradesh

Key Note Address

TAMO MIBANG

To begin with I would say that 'development' is one of the most debated words in contemporary social science discourse as because; there are endless levels and meanings of development. Discourse on it vary as some view that well being of the citizens is the responsibility of the state while others view it to be the society, which enjoy autonomous existence. However, majority see it as the implementing agencies. May I put, you a question who could be then? The answer is simple. All the three are stakeholders to the process of development.

With liberal ideas, one may say let people decide their courses of development, but again with a caution, people can choose their development paths only when they have freedom of choice and control over the human and material resources. And at the same time taking into view the likely adverse impacts of modern development on the tribal and ethnic communities those who have not come up to the level even after sixty two years of India's independence. In theory, liberal democratic order is inclusive but in practice it is almost alienating the weaker sections of the society. Therefore, with Constitutional Rights people used to protest and launch movements, when they have to take the burn of the development process affecting their ways of life driven by market forces, private players and state. However, such movements frequently assume unconstitutional and undemocratic means. Out of frustration, sometimes, even some militants and secessionist groups are born to create more troubles in the society. Naxalite, in

central India and some of the militant groups of North-East are supposed to be by-products of such problems.

As a matter of fact, the age old isolation of many tribes has been broken with the construction of roads to their interior areas after independence. They have been exposed to new situations and new people. That is welcome. But in many tribal areas viz. Andaman and Nicobore Islands and in the mainland, the sudden face to face interactions with non-tribals affected them with certain new diseases. Some of the tribals like Jarawas and Sentineles are now at the verge of extinction. It is observed that till now no serious attempt has been made to prepare a tribal health profile in the country. Sudden change in eco-systems of tribal settlements and migration of non-tribal population into their areas is believed to have led to the spread of new diseases with which the tribal people were not familiar in the past. Medical facilities are utterly inadequate and tribals hardly get any protection against such diseases. They continue to depend on their traditional medicines and to some extent magico-religious system. These days, they hardly get any animal or vegetable protein as animals, birds, wild fruits and vegetables are no longer available due to deforestation as well as restrictions of the forest department. In the past they used to meet their protein requirements from locally available food materials. Probably decline in protein intake lends them in physical problems and makes them prone to new diseases. Traditional protein rich tribal diet could be a good reference standard for modern human nutrition and a model for defense against certain diseases of to-day's city civilization.

It is beyond anybody's doubt that there has been a steady rise in the level of education of the tribes as a whole but; the educational achievement of primitive tribes is far from satisfactory. Education is the key to economic development and social transformation. No investment is likely to yield greater return than investment in human resources. In interior tribal areas, primary schools function only in name's sake. Neither the teachers nor the students take interest. Members of Primitive tribes remain away from formal education for economic reasons. They hardly send their children to schools. They feel that education hardly pay any economic benefit; sending the children to school amount to loss of an economic asset. Also educated people drift away from their society and culture. Unless

the parents and adult groups realize the importance, modern education shall not reach to the targeted groups.

There are still some tribal people in various parts of the country who have been categorized as Primitive Tribal Group (PTG), under certain criteria viz. Primitive economy ; low literacy, declining population, general backwardness due to isolation and so on. About 75 primitive tribal groups have been identified and they are scattered all over the country (*India: Tribal World*, p. iii).

They are still far behind in many respects. They find themselves under constant dominance of others as they cannot adjust themselves with the process of changing socio-economic development. They cannot articulate their grievances. They cannot catch up new ideas, and skills. The plight and tribulations of these people is a challenge to the nation. Most of them are almost going to be marginalized in days to come.

It is a fact that tribal always lived in an intimate relationship with the forest. He regards himself as the son of the soil; even Lord of the Forests and what not? In the present situation he has been reduced to a subject and his land has been encroached by the advanced group of people including the department of forest of the state. Who really genuinely concerns for this group of people? Is it the Ministry of Tribal Welfare of the Government of India?

We must remember that our country India is a wonderful land with over one hundred crores of people. They are distributed among various communities with different ethnic compositions, different economy, different social system, religious beliefs and practices and above all, diverse geographical and ecological set up. This speaks tremendous diversity of India and India's unity in diversity.

As a matter of fact, Government of India have launched a series of special economic packages for their economic and educational development, yet the outcome is not encouraging as many still live below poverty line. It indicates that development schemes have not been implemented by the implementing agencies in right earnest. This could be one of the reasons in some pockets of the country that the process of conversion to alien religion has become active and a sizeable number of tribal have gone under the influence of Christian Missionaries for their material help, benign touch on health care, education and so on. It is a fact that many of the helpless tribal are

taken care of by Christian Missionaries. Thus, under compelling circumstances they get themselves converted to other religions.

After independence the wise men of Indian politics on realizing the condition of the tribal people, felt the urgent need for their development and accordingly provided several provisions in the Constitution of India for their socio-economic development.

Now let us see the constitutional provisions relating to protection and welfare of tribal India. The fifth schedule [Clause (i) Article 244] provides provisions for administration and control of the scheduled areas and Scheduled Tribes. In eight states, we find scheduled areas viz. Andhra Pradesh, Bihar, Gujarat, Rajasthan, Maharashtra, Madhya Pradesh, Himachal Pradesh and Orissa.

The sixth schedule [Clause (2) Article 244] contains provisions relating to the administration of the tribal areas in the state of Assam (North Cachar Hills District and Karbi Anglong District), Meghalaya, Mizoram, Tripura and Arunachal Pradesh. Some of the States viz. Arunachal Pradesh, Mizoram and Nagaland are Protected by Inner Line Regulation framed in 1872-73 prohibiting entry of Indian citizens from other parts of the country without valid Inner Line Permit (ILP) and for foreigners Restricted Area Permit (RAP). There are autonomous regional council in some of these areas. They not only administer the various departments and developmental schemes but also have powers to make laws on subjects such as Land, forest, shifting cultivation, village/town administration, public health, and sanitation, inheritance of property, marriage and divorce etc. Under the Clause (3) of the fifth schedule, the Governor of the state is required to submit a report on the administration of the scheduled areas annually to the President of India as it deems to carry special significance on scheduled areas. However, it is said that the report of the Governor hardly throws light whatsoever on the state of administration of scheduled areas to draw the attention of the Union Government. The state of administration in the tribal areas is not as per the expectation of the people. Rather there has always been intermittent unrest amongst the tribal people.

The Tribes Advisory Councils are constituted in the State in accordance with clause (4) of the fifth schedule of the Constitution which provides that there shall be established in each state having

scheduled areas. The council consists of not more than 20 members of whom as much as three-fourth shall be representatives of Scheduled Tribes in the Legislative Assembly. The Constitution accords this privilege according to which the beneficiaries are constitutionally desired to participate in policy making bodies and thereby to promote people centred approach to development. In other words, to promote human growth and well being, self-reliance and sustainable.

But it is observed that various State Governments are not serious about the functions of the council. In the process the purpose of its formation is defeated. As such some States like Bihar, Himachal Pradesh, Maharashtra, Orissa and Tripura the council is headed by the Chief Minister while in other states, it is in the charge of the Minister of Tribal Development. The tribal situation in the country is not very encouraging. Many tribal groups are still in semi-nomad condition. Pt. Nehru's plan, "People should develop along the line of their own genius and we should avoid imposing anything on them, but rather try to encourage in every way their own traditional arts and culture" appears to be a myth; a question mark in this situation. In history, we have come across a period called 'Dark period' not that there was no sunshine but people refused the light and likewise, the darkness in the tribal society. Here, people have not refused light but it continues to be deem and sometimes even cloudy. Because tribal situation, has not captured the consciousness and imagination of the Indian elites so far. Now, it is the educated and creamy layer of the society to ponder over again and again. It is a fact, without poor, rich cannot exist and equally without rich, poor cannot exist. But what I propose to submit here is that every Indian must get the opportunity to attain minimum standard of life. Our commoners hardly bother about politics and not at all concern with India's foreign policy but toil and sweat for livelihood.

Now let us come to North East India which covers a total area of 2.62 lakh sq. km. i.e. 7.9 per cent total geographical area of the country (India) with a population of 39 million i.e. 3.8 per cent of the total population of the country (Census 2001). Therefore, it is pertinent to point out that Plan for North-East must be planning with North-East people for the benefit of the ordinary people of the

region particularly of the tribal people taking into account the various ethnic movements and militancy across the region and the nation as a whole. The all India administrative norms and pattern may not be suitable in all respects rather may create troublesome in some areas of the region. I shall not hesitate to cite a simple instance. National policy for family planning in India may not be suitable for a state like Arunachal Pradesh, where the total population is hardly one million. What is needed is the health care and better education. Strategically; development must be people friendly, eco-friendly and culturally friendly and sustainable. We should also remember one thing that eco-prudence, eco-ethics, quest for quality of life is not only the challenge to tribal but to humanity as a whole. Some dimensions of the past of the tribal are tending to become common heritage of mankind as a whole. A British poet and philosopher William Wordsworth, in melancholy doted a line that he likes to go back to the nature to avoid dusty city civilization. To-day, at the threshold of this civilization, we cry for protection of ecology and environment. The world of yesterday is getting warmer and warmer. The tribal people are passing through a tunnel of light and shadow, expectation and agony, hope and despair; trials and tribulations in this era of science of technology and rapidly changing world. Like other human beings, they are also trying to determine and assert their place in world community.

As a matter of fact, it is observed that major irrigation projects and dams in tribal areas raise certain problems. Large dams have proved to be sociologically disasters. Questions are being asked, whether there can be ecologically sound and viable engineering alternatives to large dams. It is important to recall former Chief Minister of Arunachal Pradesh; Mr. Gegong Apang who issued a public statement against Dihang Project on Brahmaputra which when implemented will inundate bulk of the agricultural area of the State (Apang, 1994). Not only Apang, many have questioned the usefulness of the large surface irrigation systems that dams usually promise.

Mention may also be made of Ramachandra Singh Deo, former Madhya Pradesh Irrigation Minister who suggested that construction of major reservoirs should be meticulously planned in tune with the existing landscape and environment and the building of minor

and medium dams should start at the source of the rivers and proceed downwards. Then after, major dams should be built only after the water and power sources upstream have been controlled and harnessed. This combines the advantages to big and small dams.

However, this is not only the solution. The more important one is the ecological setting, economic spectrum for the tribes and disadvantaged people, whether any other technologies could be worked out. Or any vital discourse on the agenda of displaced; rehabilitation problems. Development for whom? At whose cost? Natural resources are the assets of the people and people must meet their requirement from such resources without jeopardizing the future. Exploitation of the resources must be in tune with the dreams and aspirations of the people.

It is known to everyone that there will be rehabilitation of the displaced population but the reality is that whether the people would enjoy the same type of ecology and environment. Payment of compensation in cash hardly serves such useful purpose in the long run. Therefore, a responsible political leadership should measure his strategy keeping in view the long-term benefit of the society. Strategy would require a simultaneous set of action considered to be the core of the whole approach, to be followed by phase-wise action in a planned manner. In other words, like any social movement, strategy involves much more than delineation of areas and magnitude of intended action. It also involves planning of successful implementation. It includes capacity to make adaptive changes at every stage of implementation. "Failure of implementation implies failure of strategy". As indicated, land and forest constitute the crucial composite interest, around which other interests of the bulk of the tribal peoples revolves. The starting point of any action should be land including forest.

As a matter of fact, many assume that industrialization of tribal areas would help the people to improve their economic life has proved to be illusory. Major industrial projects like the mammoth steel plants located in tribal land, hardly provide employment opportunities to them. Rather most of them have been uprooted them from their hearths and homes without offering satisfactory alternative. A poor tribal is becoming poorer day by day.

Traditional village councils with different names still hold good. The village authority as recognized by Assam Frontier Administration of Justice 1945, should be allowed to continue its authority without any interference from modern Panchayati Raj. Let these two institutions go hand in hand. It still upholds customary laws of the society. It is so strong that even cases of death by accident are settled in the village council.

If such cases are left to the police or taken to the modern court the situation of the affected parties would have been shattered economically. Such is the position and function of the village council. It is found that customary laws are ever in practice, even other laws or system fail to operate. The state government should not unduly interfere with traditional village councils while supporting Panchayati Raj as a matter of state policy.

Arunachal Pradesh is the largest state of India's north-east covering an area of 83,743 sq. km. with a population of 10,97,968 and literacy percentage 54.75 per cent (Census 2001) and guarded by Inner Line Regulation which is an added advantage. The tribal population is 63.65 per cent out of the total population; say seven lakh, which I suppose is not a population even for a single Assembly segment compare to other states of Central India. That is a reality. But it is a question of necessity that there are 60 Members Legislative Assembly and massive administrative infrastructure built-up.

No one can deny the fact. Development has taken place in various sectors, viz. education, agriculture, health, and so on but not in tune with aspirations of the people who scattered in the hills and dales of the state. The poor transport and communication system, marketing network stands on the way all the time. It is one of the reasons to draw the attention of the international community that this state is one of the most neglected regions of India's north-east. How the state government appropriate the funds coming from the Centre and how it is accountable; the common Arunachalees leave it to state government for self-introspection. But we are honestly concerned, how the government draws the road map of development. Every educated citizen should remember one thing; when government works, people become hard working. Again, though people are hard working, when government fails to launch development schemes, we can talk of individual self-sufficiency

but not of development. In such situation, the term development appears to be paradoxical. Let us see our strength and weakness. It is beyond anybody's doubt that our strength lies in diverse natural resources, viz. water, forest, bio-diversity, tourist potentials and above all, less population with progressive social outlook. On the other side of the coin, our weaknesses are massive infrastructure deficiency, road connectivity; low technology in agriculture and isolation from national and international markets. Therefore, review of tribal development should indicate that the strategy for development would require an intensive approach to the tribal problem in terms of their geographical and demographic situation, if development of the people is to take place.

There are many problems and issues in the state. The people of the Western and Eastern Zones demand for autonomous district/ regional councils for instance, Mon Autonomous Council and so on. The reasons could be people's emotional involvement in asserting rights of self-rule for preserving their ethnic identities, culture, and protection of their rights on land and natural resources and economic interest in general. The other reason may be petty politicians' short-sighted game. Of course, these are the demands of ethnic minorities elsewhere in the country to-day. However, in case of Arunachal Pradesh, the situation is different. Out of sixteen districts, not even a single district in state is fully developed till these days and many are not even half developed. In such a situation, every district in the state may start demanding for the same as fund is to flow from the state government to the autonomous council like that of central funds to the state. In the process, situation would become volatile. Then where Arunachal stands? If people really talk for development of their own areas, better they question themselves (Legislators) and go to the Assembly and fight for funds and other problems confronting their areas for which people have given their mandate. In present Arunachal, demand for autonomous council is not justified at all. They should not even think on this line rather think and work for unity and progress to promote pan-Arunachalee identity. If work hard, Arunachal can become one of the model states in India.

We have heard in some important forums calling Chinese aggression of 1962 as a blessing in disguise which is an unkind

and unmindful comment. The aggression has created fear psychosis in the mind of the people and damaged the image of Arunachal Pradesh, then NEFA. The invasion has no objectivity. They still continue to claim the state without objectivity to keep the people in constant fear which in the process retards the growth of development. Do you expect second invasion for second time blessing from China? Even in tribal folklore there is no mention of China and Chinese people. But there is clear mention of Tibetans and their land. Peace is prerequisite for development; peace, progress and prosperity. We must admit, whatever developments have taken place in the state since independence are due to tireless efforts of those farsighted men of Indian politics.

It is observed that tribal communities particularly so-called educated elites hardly think on the line towards greater unity, rather they are on the way to distance themselves from each other emotionally and culturally although most of them belong to same cultural group. They go on talking about sectional taste and interest here and there which is uncalled for. Why an educated should become an uneducated? Arunachal Pradesh rightfully belongs to every Arunachalee. One is to appreciate the beauty of multi-lingual and pluri-cultural character of the state. Every one should join hands to nourish and popularize the concept of tribal brethren and sisters in a pan Arunachal society. Social harmony and unity is one of the road maps of socio-cultural and economic transformation.

To work out the strategy for development, a legislator is to know his own background; where did he begin from; where he stands today and where he is going tomorrow. If there is confusion, there is no wrong to look for advice of an economist, technocrat and social scientist. Ideas walk with many legs to influence the State Planning Board. It seems that state government hardly gives any thought on it so far.

Arunachal Pradesh is one of the richest state in India in terms of natural resources. To mention a few forest, water, mineral resources etc. The people are in a dilemma. Neither they could exploit the resources nor allow others to exploit. The strategy could be to exploit the resources to optimum use in tune with the aspirations of the people and to generate revenue of their own. The so-called development of the people must be eco-friendly and sustainable.

There are 3869 villages in Arunachal Pradesh (Census, 2001). Many of the villages are still going with traditional mode of transport and communications. Modern avenues and facilities such as medical, water supply, even education hardly reaches to the people. Geographical problems viz. steep mountains, deep gorges, rivers etc. are serious impediments and challenge to negotiate. The state government within its available resources tries to improve the existing porter tracts but that hardly brings benefit to the people. Health centres and schools are set-up in the interiors but doctors and teachers hardly stay at their posting places due to lack of civic amenities. After a few months, most of them used to rush back to the district headquarters for transfer and stay on. That is a regular phenomenon which hampers the process of development. How long this situation will continue? Where is the other way out? What could be the new strategy to overcome these problems? The answer is not so simple. There could be two ways out; to speed up the transport and communication network for which adequate fund should flow from the centre or realignment of the villages could be an option; bring down the villages near the main roads to facilitate easy movement and to avail modern amenities.

Finally, let me spellout a few words on shifting cultivation, the life line of our people. Many of my generations were born and brought up in this culture and environment. It is an important and unavoidable practice as it is a way of life of our people for several decades which is also practiced by several tribes in North-East India, Central and southern regions of the country and in many pockets around the tribal world. The cultural life of the tribal people revolves around it. They are bound to continue it so long there is no economically viable alternative. But how long it is? It is only for subsistence economy. Time has come to look at it from a new perspective. Whether we go for scientific shifting cultivation with new technology using new tools, insecticides, manure etc. for more production of mixed crops or cutting/constructing of traces on cultivable areas in the hills for which the state government should come forward with all logistic supports to promote and sustain the economy.

Before I conclude, I would like to make it clear that I have tried to say something that is considered to be worthwhile to build-up my points in a logical manner as possible.

Ethnic Empowerment and Economic Development in Nepal

An Overview

VED RAJ ACHARYA

Introduction

Long ago Weber stated that the protestant ethic was an important contributory factor to the rise of industrial capitalism in north-western Europe. Ayal (1963) conducted a comparative study between Japan and Thailand. In this study he concluded that some cultures were easy to economic development than others. Firstly, Ayal argued that the easy and favourable culture for economic development must stress hard work, deferred gratification, capital accumulation, acceptance of innovation and confer a right place for businessman. Secondly, it should have emphasized the goals of economic growth. Geertz (1962) observed some cultures in two towns of Indonesia. He found that some cultures seemed to produce more entrepreneurs than others.

In the case of a multi-ethnic society the culture of one group may be more conducive to capital accumulation than that of another group. If the cultures of a multiethnic society are so differentiated, over a period of time, the level of capital accumulation of one group will be higher than that of another group if they are left to themselves. Economic developments present differential opportunities to different individuals and groups. Some groups with a more 'predisposing' culture and more accumulated capital are better able to seize the opportunities and thereby benefit from them than other groups. If there are no any

economic beneficial programmes for disprivileged groups of the society either by the government or any institutions there would be widen the economic disparity between ethnic groups. There is necessary to share the economic benefits of economic development among the individuals and ethnic groups.

When the economic disparity between ethnic group increases, then the relationship and understanding of inter-group will be failed. The ground of acceptance of other's existence to be a function of the core values of a culture. In the multi-ethnic society, if a culture makes economic disparity between its own members the negative feeling of the people is increased. Similarly, if the culture stresses for a balanced and equitable opportunities for all the members of the society, it can coordinate the social values. In the case of unbalanced situation, when the ground of tolerance is breached, the political structures of the multi-ethnic society will activate political and other processes to "address" the increasing disparity among the people. In this situation, an important process is government-sponsored upward social mobility of the economically disprivileged groups as an end and as a means to political stability. The positive discrimination can also help to reduce disparity. The accesses of education, occupational status and economic opportunities for disprivileged groups are taken as some measures.

A policy of positive discrimination can be implemented in two ways. They are: first, the benefits of economic growth may be redistributed in favour of the economically disprivileged group at the expense of the economically dominant groups. In the implementation of this policy, the economic growth rate may be slower. Second, the benefits of economic growth may be re-distributed more in favour of the economically disprivileged group while the economically dominants groups achieve a slower rate of economic achievement. This policy may succeed only if the rate of economic growth is "high" enough for such redistribution (Kong, 1987).

Some Political and Social Development of the Year 2007

The year 2007 was highly turbulent for Nepal. It faced many dangers-national security deficit, sporadic violence, continued poverty and the unfamiliar developments of a fragile peace process. The ruling Seven-Party Alliance (SPA) could not muster the strength needed to

draw a coherent vision to steer the nation towards political stability, robust economy and good governance. Cross-party rifts forced it to amend the Interim Constitution three times in eight months—on 9th May to adopt a federal structure to respond to the agitation of Madhesi People's Rights Forum (MPRF), on 14th June to empower the Parliament to abolish the monarchy if found conspiring against the Constituent Assembly (CA) elections and on 28th December to declare the country a federal democratic republic subject to ratification by the elected CA, or even before that if the King poses a threat to the elections. The MPRF has been demanding a fourth revision to address the grievances of the Madhesi-people living in the southern plains.

Extra-Parliamentary protests of marginalized groups—women, Dalits, ethnic and indigenous people and Madhesi—for proportional representation, regional autonomy, self-determination and separatism and insurrectionary activities of two-dozen mutually competing armed but non-state actors have set the tone for the political dynamics to follow. As a result, the SPA missed three deadlines (June 14, June 20 and November 22) for CA elections that is supposed to draft a new Constitution. The SPA's 23-point accord reached on 23rd December spells a ray of hope as it decided to set-up the basic pillars of peace within a month. It activated the political process and vowed to hold the CA elections by April 10, 2008. Newly formed Tarai-Madhesi Loktantrik Party (TMLP) accused the SPA of turning the Parliament into its "puppet," expressed its desire to have its own state organs for the plains and sought coalition with other groups for a decisive protest. Diverse ethnic groups and monarchist parties have threatened to wage struggle for an inclusive regime. To them, the SPA rules the country through agreements, docile Legislature and judiciary and emasculated opposition.

The embattled political class has shown no signs of statesmanship to institutionalize the democratic system and bring the myriad of rebel groups towards dialogue. Its poor performance is aggravated by the scarcity of gas, water and power, job opportunities and social security. Business confidence is waning. Swirling around clientalistic politics of the ruling parties and divided along partisan lines, the bulk of the civil society, media and

professional groups are engaged in undermining the fault lines of the nation's geopolitics rather than engaging in public action for service delivery and public communication. This year, 130 civilians were killed. Human right failures risk causing further violence, corruption, impunity, deepening social and political divisions and erosion of the public sphere. Conflict-affected people have yet to receive transitional justice to reengage in peace building, economic reconstruction and transformation of the patriarchic and feudal order.

International community has to constructively engage in state-building, create human right-based code of conduct for various actors and support local initiatives for peace and development process. Expansion of development space requires reconciliation to enable the state perform core functions and foster regional and international cooperation.

Communal violence has already claimed over 100 lives in the Terai and there is no sign that the killing, kidnapping and extortion will abate anytime soon. The government's inability to respond timely and treating the voice of the people as a law and order problem has alienated the Madhesis. This violence has forced the hill people to create Chure Bhavar Unity Society (CBUS), in the foothills bordering the Terai and the mountains, for autonomy and self-defense. The CBUS is demanding the government to implement the accord it signed earlier. But, Madhesi politics faces a new polarization. The TMLP is dominated by high caste elites, MPRF leadership is dominated by intermediary caste groups and JTMM (Singh) is manned by lower caste groups. The re-codification of social boundaries might be a source of future conflict. MPRF has warned of peaceful protest if it does not implement the 22-point accord signed with it on August 30. Citing security reason the government has deployed a Special Task Force (STF) in Kathmandu and eight Terai districts—Siraha, Saptari, Bara, Parsa, Rautahat, Mahottari, Dhanusha and Sarlahi. It is authorized to arrest and initiate legal action against those suspected of involving in criminal activities and possessing arms. Local people, however, argue that the reach of the state on security matters has not improved much. Similar is the case with regard to service delivery, market exchange and voluntary spirits of civil society.

For various ethnic groups, identity assertion has become the core of politics. Tharu Kalyankari Sabha (TKS) and Nepal Loktantrik Tharu Sangh (NLTS) demand a federal state, proportional representation and their own Tharuhat, a autonomous region for Tharus. Nepal Tamang National Liberation Front (NTNLF), United Democratic Dalit Liberation Front (UDDLF) and Federal Limbuwan State Council (FLSC) have come up with similar demands and even gone a step further to claim the right to self-determination. After a series of protests and negotiations, NEFIN, a loose coalition of 54 ethnic groups, signed a 20-point deal on August 7. The accord guarantees the representation of 59 out of 102 ethnic groups in the CA elections and endorses ILO Convention 169 on the Rights of Indigenous People. In the eastern hills of Panchthar and Ilam districts FLSC and CPN (Maoist) collect livestock, road and export tax. Kirant Workers' Party (KWP) demands a separate "Kirant republic." Calls for negotiation initiated by the government with FLSC, Khambuan Rastriya Mukti Morcha (KRMM), Federal Democratic National Forum (FDNF), Tamangsaling Autonomous State Committee (TASC) and Joint Dalit Struggle Committee (JDSC) failed to yield any dividend. If the strategy of the government to shelve all issues until the CA elections a rejection of real politik, the politicization of CA along ethnic, class and communal lines will surely erode the sense of national identity.

The conflict in Nepal has given more prominence to the voices of women, Dalits, Madhesis and Janajatis and indigenous people, changed perceptions about the state and empowered them to negotiate solutions to deep-rooted structural problems. The SPA talks about restructuring the state along federal lines to accommodate class, gender, caste and ethnic concerns. But, it has left the issue to be decided by the yet to be formed State Restructuring Commission. NEFIN wants the country restructured on the basis of ethnicity, language and territory. NC wants federalism based on territory, history, population, language, economy, cultural identity and self-determination. CPN-UML wants it on the basis of caste-based population, use of mother tongue, culture and geography. CPN (Maoist) wants to federalize the state on the basis of territory and ethnic autonomy. The UPF and a number of small parties prefer decentralization of power, fearing that federalism will unleash

balkanization tendencies, fragment the internal market and erode its competitive edge in the international market. The NC, CPN-UML and Maoists advocate three languages: Nepali as a language of the nation, English as an international language, and one more provincial language. Without mutually satisfying political bargains, compromise and institution-building, the emotive issues of federalism, language and ethnicity might weaken the capacity of the state to hold societies together and enable their collective action.

The Approach Paper for the Interim Plan (2008-11) focuses on post-conflict reconstruction, reintegration, rehabilitation, economic recovery and social inclusion. Due to the ongoing conflict, Nepal would not be able to achieve a number of targets set by the Millennium Development Goals. On January 31, the government set-up the Peace Trust Fund to support post-conflict management. On June 20, the government endorsed the Special Economic Zone (SEZ) Act which provides incentives to industries, such as reliable infrastructure, duty-free import of raw materials, exemption from the value added tax, five-year income-tax holidays and market-friendly labour policies to encourage investment in Nepal and augment its international competitiveness. On August 14, the interim Parliament passed the Non-Resident Nepalis (NRN) Bill which provides 10-years resident visas for them. It also passed the Foreign Employment Bill.

On August 3, it passed the Civil Service Act, 1993 which guarantees promotion and trade union rights to civil servants and reserves 45 per cent of bureaucratic positions for women, Janajatis, Madhesis, Dalits, handicapped and people from remote regions. The 12th amendment to Nepal Police Regulations provides for recruiting 32 per cent indigenous nationalities, 28 per cent Madhesis, 15 per cent Dalits, 20 per cent women and 5 per cent from backward region. The CA also provides reservation of seats for five groups of people in the proportional election system, for example, women 50 per cent, Madhesi 31.2 per cent, Dalit 13 per cent, ethnic and indigenous people 37.8 per cent, backward region 4 per cent and others 30.2 per cent. But with the new amendment of the IC, this percentage might be revised as the number of seats to elect through proportional representation has increased from 240 to 335. Post-conflict planning requires public investment in

building rural infrastructure and income and job-generating projects, rehabilitation and demobilization of affected communities and reconstruction of destroyed public assets and infrastructure and basic social services.

Peace dividend to the conflict victims and the poor, through delivery of basic service and greater security, requires inclusive policies and programmes. The number of disappeared people in the country reached 1,042 this year. Nepal's total fertility rate is 3.5 children while infant mortality rate is 61.87 for male and 65.54 female per 1,000 live births. Maternal mortality ratio stands at 530 per 100,000 births. More than 89 per cent of births take place at home with the help of untrained midwives. There are 75,000 cases of people suffering from HIV/AIDS. Among these 16,000 are women. Health facilities in rural and remote areas are declining due to waning interest of doctors, poor infrastructure and low investment. Insufficient food has caused widespread malnutrition and high mortality rate among the people of remote areas. It is estimated that over 200,000 Nepalese girls have been trafficked to India. Due to a poor law-enforcing mechanism, between 5,000 and 7,000 Nepalese girls are sold to India on a yearly basis. Although Nepal is endowed with ample water resources only 82 per cent of population has access to safe and clean drinking water and only 40 per cent has access to electricity.

Every year, more than 300,000 youths enter the labour market. But, Nepal's domestic market is shrinking. More than 90 per cent of the country's 11.11m workforce is employed in the informal sector without any social security. Due to lack of options at home, every year, 204,775 youths leave the country for jobs. They generate a remittance amounting to more than \$161.9 m. But, they do not have a proper mechanism to protect their rights and interests. This year alone, 754 Nepalese workers died abroad due to poor working conditions. The country has signed labour accords with South Korea (July 23) and the United Arab Emirates (3 July) which safeguards the rights of Nepali workers (FES, 2008).

Current Situation

Nepal is a multi-religious, multi-lingual, multi-ethnic and multi-cultural country. Out of the total population, 37.2 per cent people

are from ethnic community. In the schedule of ethnic community, there are 59 castes. Among the ethnic community, there are Bankariya, Kusunda, Raute people who are very few in number. The other castes of people like Magar, Tharu and Tamang have a large number of populations in these castes. On only sides of the community, some castes are very few and they are in the crisis for their existence like Sural, Haayu, and Raji. But on the other side, there are few castes in the community having a large number, socially and economically forwarded and prosperity in life like Newars, Thakali, etc. However, majority of people from ethnic community are backward in social, economic, education and political conditions (Interim Plan, 2007).

The ethnic movement of Nepal can be taken as an empowered movement than the other similar movement of South Asia. Actually, this movement is based on establishing new values and to provide the fruit of social justice among the ethnic people of the country. It became successful to give the guidelines for the options to social change by the help of social movement. On the one side, this movement is the outcome of democratic movement of Nepal and on the other side; it is one step forward to strengthen the values of democracy in the country. The ethnic movement helps strengthen the democracy from three view points. They are:

- (i) it changed the old model, non-participatory state by the people of all segments into the new and inclusive state,
- (ii) it became the major cause to make change towards reformed in the policy of government NGOs and INGos, and
- (iii) it started to unite the people of ethnic community who are scattered in different geographic area and bringing them in the area of common interest for discussion, searching the bright future and actively participate in the related activities.

The horizon of public discussion generated by the ethnic movement of Nepal made the broader framework on viewing the social relation and nationality. In the period of last 12 years, the discussion of ethnicity had redefined many approach and values. This movement may be called as "Struggle for meaning". Some values which are established by the movement have the great importance for the long period of ethnic community (Lama-Tamang, 2003).

According to James Torres Bodet "As long as, in the same nation, some people have all the technical advantages of education and science while others in large numbers exist without even an alphabet, social peace will be but a mocking mirage (quoted by Hark Gurung, 2004).

Programmes in Interim Plan Period (2006-7—2008-9) the long term perspective

To reform in the social, cultural and economic condition of ethnic community to establish the equitable society based on social justice.

Objective

1. To access the ethnic community in the governance of social and economic resources.
2. To make them capable in economic development.
3. To make them also capable in preservation of their culture.

Quantitative target

1. To increase the human development index of the ethnic community by 10 per cent.
2. To increase the empowerment index of this community by 10 per cent.
3. To represent in Parliament as per the ratio of population.
4. To increase the female development index by 10 per cent of the community.

Strategies

1. The laws which are found as barriers for the development of this community would be changed by the government. The necessary rules and regulations will be formulated to develop their conditions.
2. To empower them, the organization based on castes will be formulated.
3. Special package and programmes will be implemented for the upliftment of marginalized people of this community and the presentation will be given for those castes which existence is in crisis.
4. Infrastructure facilities will be made in their settlement area.

5. The policy of positive discrimination will be followed to develop the human resources of that particular community.
6. To develop the "National cultural policy" to develop the language, religion and cultural preservation.

Discrimination between Disadvantaged Castes and Upper Castes

The Nepal Living Standards Survey, 2003-04 estimated that 31 per cent of Nepalese were living below the poverty line. The Brahman/Chhetri group and the Newars have the fewest households in Poverty and the Tarai Middle Castes also have low proportions under the poverty line. In contrast, almost half of all Dalits live in poverty, and poverty incidence among hill Janjatis and Muslims is significantly higher than the national average. These means they lived in households where per capita expenditure for food and non-food items was beneath that required to purchase the minimum caloric requirement and other "basic needs". The following statement shows the reality.

A gender dimension of poverty affects health and education outcomes and leads to greater economic insecurity for women. Political poverty is manifested in the main political parties' failure to increase participation of women, Dalit and Janjatis in governance institutions.

The definition of empowerment and social inclusion used by the World Bank (2002) are as follows:

- Empowerment is the enhancement of assets and capabilities of diverse individuals and groups to function and to engage influence and hold accountable the institutions that affect them.
- Social inclusion is the removal of institutional barriers and the enhancement of incentives to increase the access of diverse individuals and groups to development opportunities.

Caste and ethnic dimensions of poverty: NLSS 2004.

The All Nepal Poverty incidence in 2004 was 31.7 per cent but was greater amongst selected groups:

- Hill Dalits: 48 per cent
- Tarai Dalits: 46 per cent
- Hill Janjatis: 44 per cent, but there is wide variation between Hill Janjati groups.
- Muslims: 41 per cent

Poverty incidence dropped 11 points between 1996 and 2004— from 42 to 31 per cent; it declined across all regions, quintiles, rural-urban and caste and ethnic groups, however,

- For Brahman/Chhetri groups, it decreased most significantly, by 46 per cent.
- For Dalits, the decrease was close to the national average: 21 per cent.
- For Hill Janjatis, it decreased by about half of the national average: 10 per cent, and
- For Muslims, it decreased least of all 6 per cent.

For certain groups, their share of the total population under the poverty line has increased in 2004 compared to 1996:

- Hill Janjatis from 19.7 per cent of the poor to 27.8 per cent.
- Muslims from 5.7 to 8.7 per cent.

Caste/ethnicity is powerful predictors of per capita consumption.

Even after the confounding factors are controlled, the per capita consumption levels in Dalits, Janjati and Muslim households are still between 15 and 13 per cent lower than in Brahman/chhetri households. This difference in consumption levels can be called “penalty” that certain groups pay because of their caste, ethnic or religious identity. For dalit households this “penalty” translates into NRs. 4853 less annual per capita consumption than that enjoyed by similar Brahman/Chhetri households (The World Bank & DFID, 2006).

Changing Scenario

Nepal is in transition from conflict to peace and from authoritarian rule to democracy and has the chance to redefine both the nation and the state. It is an opportunity for political ‘transformation’, to root out age old practices by ensuring equality, justice and greater voice for excluded groups. Deepening democracy and strengthening the rule of law are critical in order to give peace a chance of success (UNDP, 2009).

The April 2006 popular movement and uprising in Nepal was based on a demand for peace, democracy and progress. Denial or delay in fair representation and equal participation in power sharing risks a relapse into conflict. The Comprehensive Peace

Accord has advanced inclusive, progressive and democratic restructuring of the State in order to address the problems related to women, Dalit, Janajati, Madhesi, oppressed, neglected and minority communities, and backward regions by ending discrimination based on class, caste, language, gender, culture, religion and region.

Today Nepal struggles with the legacy of ten years of conflict in which 13,347 people have died and 1,027 have disappeared, while countless others were raped, dispossessed or displaced. Dealing with a divided past is fundamental to building the peace.

At the height of the conflict an estimated 200,000 people in Nepal fled their homes in fear. Some 50,000 to 70,000 are thought to be still displaced. Many are still fearful of their security. The restoration of the rule of law is among the primary concerns. There can be no peace without justice and no justice without the rule of law.

In the case of human development Nepal ranked last among five South Asian countries, Bangladesh, India, Nepal, Pakistan and Sri Lanka on the Human Development Index (HDI) in the 2007-08 global Human Development Report. The HDI ranks countries on their human development attainments on three key indicators: life expectancy, literacy and income. Nepal's low ranking is largely because of lower per capita income as a consequence of low economic growth, particularly since 2001, because of the increased intensity of conflict in Nepal.

Although on aggregate there have been human development gains in Nepal—the HDI value went up from .471 in 2001 to .509 in 2006—the gap between the advantaged and disadvantaged regions and caste or ethnic groups is widening or remains the same. This means that power relations have not changed significantly since the restoration of democracy in 1990. Among the 15–49 years age group, the literacy rates for Dalit women are 34.8 per cent and for Dalit men these are 59.9 per cent compared to 68.6 per cent and 92.8 per cent for Brahmin and Chhetri women and men respectively. Similarly, the survival chances of under-five children of dalits, marginalized, indigenous peoples and Muslim communities are significantly lower than children born in advantaged castes.

Tiwari states in NHDR (2009) that fair representation and effective participation is necessary for the transformation of the State. Among others, this can be achieved when the political parties

are inclusive in their make-up and transparent in their decision making, when the electoral system provides an opportunity to enable the poor and excluded to represent in the political system, and when the federal structure is accompanied by supplementary constitutional devices based on the principles of justice and equity.

In the past power has been centralized in Kathmandu and has been in the hands of the upper caste hills people, the Brahmans and Chhatris—leaving close to two-thirds of the population out. Traditionally women, Dalits, indigenous groups (Janjatis) and those living in the plains (Madhesis) have largely been excluded from access to basic services and have little or no voice in decisions that affect them.

Female participation in Parliament has jumped to 33 per cent in the 2008 Constituent Assembly Elections from a low of 5 per cent in the 1999 election.

Similarly, the third amendment of the Interim Constitution of Nepal says that Nepal will be a federal state which will end discrimination and exclusion between different cultural and social groups between the regions.

Federalism has both merits and limitations. It can increase the political representation and participation of the people and the regions to bring governance closer to the people; thereby enhancing the accountability of the service providers, improving access to services and promoting multi-cultural environment and diversity.

However, federalism is not the panacea for all problems. It has its own limitations. It cannot protect the interest of all 103 castes and ethnic groups even if there is ethnicity based federation. Therefore, federalism has to be supplemented with other supplementary constitutional devices to protect the interest of the poor and excluded. Federalism is likely to succeed only where there is established tradition of democracy and rule of law (NHDR, 2009).

Challenges of Ethnic Movement

- (a) *To strengthen the public discussion*—Public discussion has played an important role to explore the problems of ethnic community for the people and government as well. The issues which arise in newspaper, seminar, mass-addressing help

not only focusing the problems but also provide the clear concept for knowing the issues. These programmes provide an opportunity to make a ground for the self-decision power by ethnic community, the liabilities to follow the international treaty and understanding, rewriting of history and human rights of indigenous people.

- (b) *To analyse the situation of own community*—To get the success of the movement, it is necessary to monitor the contemporary situation of the community. Thus, to preserve the achievements of the movement it is necessary for analyzing the situation as a continuous process.
- (c) *To make the movement as village oriented*—A majority of ethnic people live in village area. To unite the people in their common concern, the aims, objectives and the targets should be known by the grass-root level people.
- (d) *To utilize the favourable policies and programmes of the government*—In the process of movement, this community has gained some policy level achievements and the government has formulated some programmes for this community. In this regard, to utilize the policies and programmes made by the government is the matter of wisdom, which helps for further programmes and empowerment of the community (Lama-Tamang, 2004).

Challenges of Ethno-political Movement

Stavenhagen (1986) states that 'ethno-politics' and 'ethno-development' remain one of the most neglected dimensions, in the Third World politics and development. Nepal is not exception to this. In order to consolidate the movement of the ethnic groups effectively and put strong pressure on the government in an organized way, the Ethno-political movement in Nepal currently is facing a number of problems and challenges. They are: the negative attitude of the so-called high caste people towards the lower castes; strong sentiment of caste differences; failure of the government and political parties to satisfy the movement; the presence of the feeling of untouchability between the non-dalits and Dalits on the one hand, and among the Dalit groups themselves on the other; the lack of proper unity among the Ethno-political activists and a number of

factors have posed a lot of challenges to the movement (Dahal, 2001). These challenges are even continuous in post 2006 periods (Dahal, 2007).

Conclusion

At present, Nepal is in the critical and sensitive stage of new journey towards the inclusive and federalism. After a decade long-armed conflict between the traditional model government and Maoist, the peace process has started before three years. But the country is facing a number of problems with little armed groups in the Tarai and other revolutionary groups in the hill area as well. The first and foremost task of Nepal is to make a new Constitution in accordance with the suitable and important need of the nation. Because of getting this opportunity, almost 15,000 people have sacrificed their lives. After the successful completion of the election of the Constituent Assembly, the process of making Constitution is going on. On this ground, making the Constitution farsighted, inclusive and people oriented is the most challenging aspect. Because of the expectations, desires and ambitions of the people are increasing day per day. To address all the factors may be included by the experiences of other countries and wide minded, selfishnessless, and open hearted leaders, workers and other concerning people of Nepal. Otherwise, they may be victimized of civil war in the days to come.

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