

Confronting Marginalisation

Q1. What is marginalization?

Ans. Marginalization refers to the reduce power and importance of certain people in our country. Example Tribals or Adivasi, OBC's, Religious minorities and women.

Q2. Mention the state inhabited by Adivasis.

Ans. Andhra Pradesh, Orissa, Chhattisgarh and Jharkhand.

Q3. Who are Adivasi?

- Adivasi term literally means 'original inhabitants' or communities who lived, and often continue to live, in close association with forests.
- Around 8 per cent of India's population is Adivasis and many of India's most important mining and industrial centres are located in Adivasis areas – Jamshedpur, Rourkela, Bokaro and Bhilai
- Adivasis are not a homogeneous population: there are over 500 different Adivasi groups in India.

Q4. Which state is known as more than 60% of tribes?

Ans. Orissa is known as more than 60% of tribals.

Q5. Briefly describe the religious beliefs of Adivasis.

- These often involve the worship of ancestors, village and natural spirits, the last associated with and residing in various sites in the landscape – 'mountain-spirits', 'river-spirits', 'animal-spirits', etc.
- The village spirits are often worshipped at specific sacred groves within the village boundary while the ancestral ones are usually worshipped at home.
- Adivasis have always been influenced by different surrounding religions like Shakta, Buddhist, Vaishnav, Bhakti and Christianity.

Q6. How has the Adivasi community influenced other religions?

- Adivasi religions themselves have influenced dominant religions of the empires around them, for example, the Jagannath cult of Orissa and Shakti and Tantric traditions in Bengal and Assam.
- During the nineteenth century, substantial numbers of Adivasis converted to Christianity, which has emerged as a very important religion in modern Adivasi history.

Q7. What are the languages usually spoken by adivasis?

Ans . Adivasis speak in Bengali and Santhali.

Q8. How have the adivasis contributed towards the development of the country?

Ans. Forests covered the major part of our country till the nineteenth century and the Adivasis had a deep knowledge of, access to, as well as control over most of these various tracts at least till the middle of the nineteenth century. This meant that they were not ruled by large states and empires. Instead, often empires heavily depended on Adivasis for the crucial access to forest resources.

Q9. Why are tribal communities poor?

- Losing their land and access to the forest means that tribal lose their main sources of livelihood and food.
- Most Adivasis have migrated to cities in search of work where they are employed for very low wages in local industries and at construction sites.
- 45 percent of tribal groups in rural areas and 35 percent in urban areas live below the poverty line. This leads to deprivation in other areas.
- When Adivasis are displaced from their lands, they lose much more than a source of income.
- Many tribal children are malnourished. Literacy rates among tribals are also very low.

Q10. Why are Adivasis referred to as the minorities?

Ans. The term minority is most commonly used to refer to communities that are numerically small in relation to the rest of the population. The Adivasis are also less in number than other communities and are thus referred to as the minorities. Adivasis are 8 per cent of the population.

Q11. Mention the largest religious minority in our country.

Ans. Muslims are 13.4 per cent of India's population and are considered to be a marginalized community in India today because in comparison to other communities they have over the years deprived of the benefits of socio – economic development with regards to literacy and public employment.

Q12. How does the constitution of India protect the right of the minorities?

Ans. The Indian constitution recognized that the culture of the majority influences the way in which society and government might express themselves.

1. Constitution provides safeguards to religious minorities as part of our fundamental rights.
2. Safeguards are present to protect minority communities against the possibility of being culturally dominated by the majority.
3. They also protect them against any discrimination and disadvantage that they may face.
4. Given certain conditions, communities that are small in number relative to the rest of society may feel insecure about their lives, assets and well – being. This sense of insecurity may get accentuated if the relations between the minority and majority communities are fraught. The constitution provides these safeguards because it is committed to protecting India's culture diversity and promoting equality as well as justice.

CONFRONTING MARGINALISATION

Question 1. Who out of the following are facing inequalities due to marginalisation?

- (a) Dalits
- (b) Women
- (c) Adivasis
- (d) All of them**

Question 2. Which is the Article of Constitution that states that untouchability has been abolished?

- (a) Article 16
- (b) Article 18
- (c) Article 28
- (d) Article 17**

Question 3. Who wrote the poem on untouchability?

- (a) Poet Chokhamela
- (b) Poet Surender Sharma
- (c) Poet Maithali Sharan Gupta
- (d) Poetess Soyra Bai**

Question 4. How does government ensure to end the inequity in the country?

- (a) Through laws
- (b) Through reservations
- (c) Both A and B**
- (d) None of them

Question 5. What term means to exclude or banish an individual or a group?

- (a) Dalit
- (b) S.C.
- (c) Ostracise**
- (d) None of these

Question 6.

A person or a group that can express themselves and their views strongly are

- (a) assertive**

- (b) representative
- (c) forceful person
- (d) none of these

Question 7.

Who was Kabir by caste?

- (a) Weaver**
- (b) Kumhar
- (c) Barbar
- (d) Mason

Question 8. Which type of poems Kabir wrote?

- (a) Bhakti tradition**
- (b) Veer Ras
- (c) Revolutionary
- (d) None of these

Question 9. What do you understand by manual scavenging?

- (a) Work of scavenging by machine
- (b) Work of scavenging by hand**
- (c) Work of scavenging by power
- (d) None of these

Question 10. When did the Supreme Court ban the practice of manual scavenging?

- (a) 2001
- (b) 2002
- (c) 2004
- (d) 1993**

Question 11.

The forest or tribal people living in their aboriginal state the lifestyle are known as

- (a) Invoke
- (b) Dalits
- (c) Adivasis**
- (d) None of these

Question 12.

Which Act is important for Adivasis?

- (a) Act, 1989**
- (b) Act, 1990

- (c) Act, 1991
- (d) Act, 1996

Question 13.

Who needs to constantly work to bring equality and dignity for all?

- (a) Government
- (b) People
- (c) None of them
- (d) Both of them**

Match the following:

Column A	Column B
(a) Untouchability	(i) Face to face
(b) Priest	(ii) Work to earn money
(c) Occupation	(iii) Scavenging by hand
(d) Confront	(iv) Temple
(e) Manual scavenging	(v) Not touchability

Answer

Column A	Column B
(a) Untouchability	(v) Not touchability
(b) Priest	(iv) Temple
(c) Occupation	(ii) Work to earn money
(d) Confront	(i) Face to face
(e) Manual scavenging	(iii) Scavenging by hand

State whether true or false:

1. Generally, Adivasis live in forests or mountainous areas.

Answer: True

2. Fundamental Rights are those rights which the Constitution of India has conferred with the discrimination.

Answer: False

3. Dalits had to work for powerful castes to earn their livelihood.

Answer: True

4. The Constitution ensures that principles that guide our society and nation are democratic.

Answer: True

5. Fundamental Rights are not available equally to all people.

Answer: False

Very Short Answers Type

Question 1.

Define the term linguist.

Answer:

Linguist is someone who knows and studies several languages.

Question 2.

What was main aim behind establishing Hindu College in Benaras in 1791?

Answer:

Hindu College was established to encourage the study of ancient Sanskrit texts that would be useful for the administration of the country.

Question 3.

What is meant by an Orientalist?

Answer:

Orientalists were those who were having scholarly knowledge of the language and culture of Asia.

Question 4.

How did Thomas Babington Macaulay see India?

Answer:

He saw India as an uncivilized country that needed to be civilized.

Question 5.

Why was the English Education Act introduced and in which year?

Answer:

Following Macaulay's minute, the English Education Act of 1835 was introduced.

Question 6.

Who toured the districts of Bengal and Bihar in 1830's?

Answer:

In 1830's William Adam, a Scottish missionary toured the districts of Bengal and Bihar.

Question 7.

When did the Company decide about improving the system of vernacular education?

Answer:

After 1854, the Company decided to improve the system of vernacular education.

Question 8.

Name the institution established by Rabindranath Tagore.

Answer:

'Santiniketan' was established by Rabindranath Tagore in 1901.

Question 9.

Who was William John.

Answer:

William Jones was appointed as Junior Judge at the supreme court of company.

Question 10.

Which languages were learnt by William Jones?

Answer:

Greek, Latin, French and English.

Question 11.

By whom was the Asiatic society of Bengal was setup?

Answer:

By William Jones.

Question 12.

From whom did William Johns learnt Sanskrit language?

Answer:

The Pandits.

Question 13.

In which year was Madarsa setup in Calcutta?

Answer:

In 1781.

Question 14.

When was the Hindu college Benaras was established?

Answer:

In 1791.

Question 15.

Who emphasized on teaching of English language in manner of civilizing, changing the taste values and cultures of the Indians?

Answer:

Lord Macaulay.

Question 16.

When was the English Education act introduced?

Answer:

In 1835.

Question 17.

Who was William Carey.

Answer:

William Carey was a Scottish missionary.

Short Answers Type

Question 1.

In what sense does Gandhiji and Tagore's thoughts were similar and different about western education?

Answer:

In many senses Tagore's and Gandhiji's thoughts about western education were similar. There were several differences too. Gandhiji was highly critical of western education, civilization and its worship of machines and technology. But Tagore wanted to combine elements of modern western civilisation with the best within Indian tradition. Tagore emphasized on the needs to teach science and technology along with art, music and dance.

Question 2.

Why did Tagore hate going to school in his school days?

Answer:

He found school suffocating and oppressive. The school appeared like a prison to him as he could never do what he felt like doing. And the experience of Tagore's school days in Calcutta shook his ideas of education. These were reasons why he hated going to school in his school days.

Question 3.

What did Mahatma Gandhi say about western education?

Answer:

Mahatma Gandhi said that western education focused on reading and writing rather than oral knowledge. It valued textbooks rather than practical knowledge. He argued that education ought to develop a person's mind and soul. Literacy or simple learning to read and write by itself did not count as education.

Question 4.

What consequences were there of the new rules and routine over the earlier pathshala students who accepted the British rules?

Answer:

In the earlier system of Pathshala, students from poor peasant families had been able to go to pathshalas as the timetable was flexible before adoption of rules of the British government. The discipline of the new system demanded regular attendance, even during harvest time when children of poor families had to work in the fields. Inability to attend school came to be seen as indiscipline, as evidence of the lack of desire to learn.

Question 5.

What did James Mill declare while attacking the orientalists?

Answer:

James Mill attacked the orientalists and declared that the British should not make efforts to teach what the natives wanted or respected, in order to please them. The aim of education ought to be to teach what was useful and practical. So Indians should be made familiar with the scientific and technical advancements that the west had made, rather than with the poetry and sacred literature of the orientals.

Long Answers Type

Question 1.

In view of Mahatma Gandhi why was practical knowledge very much essential for development of person's mind and soul?

Answer:

Mahatma Gandhi believed that western education focused on reading and writing rather than lived experiences and practical knowledge. He argued that education ought to develop a person's mind and soul.

Literacy – or simply learning to read and write by itself did not count as education.

People had to work with their hands, learn a craft, and know-how different things operated. This would develop their mind and their capacity to understand. This is why Mahatma Gandhi believed that practical knowledge was very much essential for development of person's mind and soul.

Question 2.

Explain the William Adam's report produced on the progress of education in vernacular schools.

Answer:

William Adam had been asked by the Company to report on the progress of education in vernacular schools. The report Adam produced was interesting.

Adam found that there were over 1 lakh pathshalas in Bengal and Bihar. These were small institutions with no more than 20 students each. But the total number of children being taught in these pathshalas was considerable over 20 lakh. These institutions were set up by wealthy people, or the local community. At times they were started by a teacher (guru).

The system of education was flexible. Adam discovered that this flexible system was suited to local needs. For instance, classes were not held during harvest time when rural children often worked in the fields. The pathshala started once again when the crops had been cut and stored. This meant that even children of peasant families could study.

Question 3.

Explain Wood's Despatch. What was mentioned in its provision?

Answer:

In 1854, the Court of Directors of the East India Company in London sent an educational despatch to the Governor-General in India, issued by Charles Wood, the president of the Board of Control of the Company. It has come to be known as Wood's Despatch.

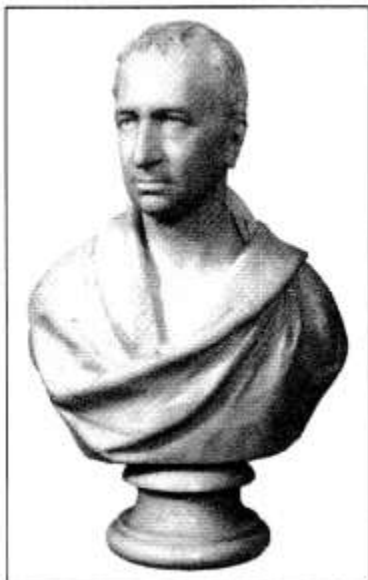
1. It emphasized once again on the practical benefits of system of European learning.
2. One of the practical uses the Despatch pointed to was economic European learning.
3. It said, it would enable Indians to recognize the advantages that flow from the expansion of trade and commerce.
4. Wood's Despatch argued that European learning would improve the moral character of Indians.
5. It would make them truthful and honest and would supply the Company with civil servants who could be trusted and depended upon.
6. The literature of East was believed to be full of errors and also couldn't instill in the people a sense of duty and a commitment to work nor could it develop the skill required for administration.

Picture Based Questions

Look at the picture given below and answer the following questions:

Question:

1. Who was Henry Thomas Cookbook?



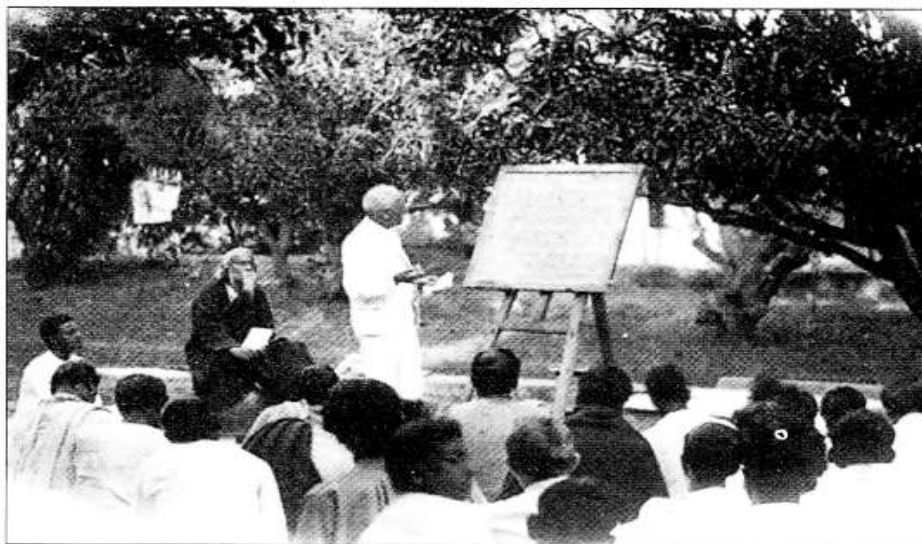
2. Whom does the monument belong to?



3. Along with whom is Mahatma Gandhi sitting with.



4. What does the picture show?



Answer:

1. He was a scholar of Sanskrit and ancient sacred writings of Hinduism.
2. Monument belongs to Warren Hastings.
3. He is sitting with Kasturba Gandhi and Rabindranath Tagore.
4. The picture shows a class in progress in Santiniketan in the 1930s.

XXTTTRRRRAAAAAA AMMUNITION

Q1. Which article of Indian constitution abolishes untouchability?

Ans. Article 17 of the Constitution abolishes untouchability.

Q2. 'The force is put on Ratham to perform the ritual of washing the feet of the priest and then bathing in that water'. Which fundamental right is being violated in the case?

Ans. Right to Freedom

Q3. What is the 'Reservation Policy'?

Ans. Reservation Policy is the policy which reserve seats in education and government employment for Dalits and Adivasis.

Q4. By what names are the manual scavengers known in different parts of our country?

Ans. Manual scavengers are known as Bhangis in Gujarat, Pakhis in Andhra Pradesh and the Sikkaliars in Tamil Nadu.

Q5. What is Article 15?

Ans. Article 15 of the Constitution notes that no citizen of India shall be discriminated against on the basis of religion, race, caste, sex or place of birth.

Q6. What did the marginal groups rely on to protect themselves from continued exploitation by other groups?

Ans. Marginal groups relied on Constitution to protect themselves from continued exploitation by other groups.

Q7. List two different provisions in the 1989 Act.

Ans. Two different provisions in the 1989 Act are:

- i. to occupy land that was traditionally theirs
- ii. no force displacement

Q8. What is Article 17 of Indian constitution?

Ans. Article 17 of the Constitution states that untouchability has been abolished – what this means is that no one can henceforth prevent Dalits from educating themselves, entering temples, using public facilities etc.

Q9. What do you understand by the term ‘Dalit’?

Ans. The term Dalit, which means ‘broken’ is used deliberately and actively by groups to highlight the centuries of discrimination they have experienced within the caste system.

Q10. What are the ways in which marginalized communities tried to overcome the discriminations they faced?

Ans. They have attempted to overcome their situation by adopting a range of strategies in their long history such as religious solace, armed struggle, self-improvement and education, economic uplift.

Q11. How have the marginalised communities drawn on the fundamental rights?

Ans. They have drawn on these rights in two ways: first, by insisting on their

Fundamental Rights, they have forced the government to recognise the injustice done to them. Second, they have insisted that the government enforce these laws.

Q12. List two Fundamental Rights in the Constitution that Dalits can draw upon to insist that they be treated with dignity and as equals.

Ans. Two Fundamental Rights in the Constitution that Dalits can draw upon to insist that they be treated with dignity and as equals are:

- i. Right to freedom
- ii. Right to Equality

Q13. What are the efforts made by government to eradicate manual scavenging?

Ans. In 1993, the government passed the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act. This law prohibits the employment of manual scavengers as well as the construction of dry latrines.

Q14. Describe the 1989 Act made in context to adivasi demands.

Ans. The 1989 Act confirms what has already been promised to tribal people in the Constitution – that land belonging to tribal people cannot be sold to or bought by non-tribal people. In cases where this has happened, the Constitution guarantees the right of tribal people to re-possess their land.

Q15. What is manual scavenging? How is it harmful for people who practice it?

Ans. Manual scavenging refers to the practice of removing human and animal waste/excreta using brooms, tin plates and baskets from dry latrines and carrying it on the head to disposal grounds some distance away.

Manual scavengers are exposed to subhuman conditions of work and face serious health hazards. They are constantly exposed to infections that affect their eyes, skin, respiratory and gastro-intestinal systems.

Q16. Give an argument in favour of the reservation policy.

Ans. The laws which reserve seats in education and government employment for Dalits and Adivasis are based on an important argument- that in a society like ours, where for centuries sections of the population have been denied opportunities to learn and to work in order to develop new skills or vocations, a democratic government needs to step in and assist these sections.

Q17. State the ideas of C.K Janu, an adivasi activist on violation of constitutional rights by the government of various Indian states.

Ans. C.K. Janu, an Adivasi activist, has pointed out that one of the violators of Constitutional rights guaranteed to tribal people are governments in the various states of India – for it is they who allow non-tribal encroachers in the form of timber merchants, paper mills etc, to exploit tribal land, and to forcibly evict tribal people from their traditional forests in the process of declaring forests as reserved or as sanctuaries. She has also noted that in cases where tribals have already been evicted and cannot go back to their lands, they must be compensated.

Q18. The right, law or policy related to marginalized groups merely exists on the paper. Do you agree? Comment

Ans. The existence of a right or a law or even a policy on paper does not mean that it exists in reality. People have had to constantly work on or make efforts to translate these into principles that guide the actions of their fellow citizens or even their leaders. The desire for equality, dignity and respect is not new. It has existed in different forms throughout our history. Similarly, even in a democratic society, similar processes of struggle, writing, negotiation and organising need to continue.

Q19. Why do Adivasi activists, including C.K. Janu, believe that Adivasis can also use this 1989 Act to fight against dispossession? Is there anything specific in the provisions of the Act that allows her to believe this?

Ans. The 1989 Act is important as Adivasi activists refer to it to defend their right to occupy land that was traditionally theirs. This Act merely confirms what has already been promised to tribal people in the Constitution – that land belonging to tribal people cannot be sold to or bought by non-tribal people. In cases where this has happened, the Constitution guarantees the right of tribal people to re-possess their land.

Q20. How does the reservation policy work?

Ans. Governments across India have their own list of Scheduled Castes (or Dalits), Scheduled Tribes and backward and most backward castes. The central government too has its list. Students applying to educational institutions and those applying for posts in government are expected to furnish proof of their caste or tribe status, in the form of caste and tribe certificates. If a particular Dalit caste or a certain tribe is on the government list, then a candidate from that caste or tribe can avail of the benefit of reservation.

Q21. What is Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006?

Or

What are the salient features of Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006?

Ans. The central government passed the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

- i. This Act is meant to undo the historical injustices meted out to forest dwelling populations in not recognising their rights to land and resources.
- ii. This Act recognises their right to homestead, cultivable and grazing land and to non-timber forest produce.
- iii. The Act also points out that the rights of forest dwellers includes conservation of forests and bio-diversity.

Q22. Why did the Safai Karamchari Andolan file a PIL in 2003? What did they complain about in their petition? What did the Supreme Court do on hearing their case in 2005?

Ans. In 2003, the Safai Karamchari Andolan and 13 other organisations and individuals, including seven scavengers, filed a PIL in the Supreme Court. The petitioners complained that manual scavenging still existed and it continued in government undertakings like the railways. The petitioners sought enforcement of their Fundamental Rights.

The court observed that the number of manual scavengers in India had increased since the 1993 law. It directed every department/ministry of the union government and state governments to verify the facts within six months. If manual scavenging was found to exist, then the government department has to actively take up a time-bound programme for their liberation and rehabilitation.

Q23. How did Dalits assert themselves?

Ans. Dalits asserted themselves in the following ways:

- i. During 1970s and 1980s, in parts of southern India, a number of assertive Dalit groups came into being and asserted their rights – they refused to perform their so-called caste duties and insisted on being treated equally.
- ii. Dalit groups demanded new laws that would list the various sorts of violence against dalits and prescribe stringent punishment for those who indulge in them.
- iii. Throughout the 1970s and 1980s Adivasi people successfully organised themselves and demanded equal rights and for their land and resources to be returned to them.

Q24. Re-read the story on Rathnam as well as the provisions of the 1989 Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act.

Now list one reason why you think he used this law to file a complaint.

Ans. This Act was framed in 1989 in response to demands made by Dalits and others that the government must take seriously the ill treatment and humiliation Dalits and tribal groups face in an everyday sense.

Rathnam refused to perform the ritual. Rathnam's refusal angered both the powerful castes in the village and some families from his own community. The powerful castes decided to teach Rathnam a lesson. His community was ordered to ostracise him and his family, and everyone was told that no one should speak or do any work for them or with them. One night some men entered their part of the village and set his hut on fire. Rathnam, then went to file a case in the local police station under the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989.

Q25. Define the following terms with reference to the Confronting Marginalization: Assertive, Confront, Dispossessed, Ostracise, Policy

Ans. Assertive: An assertive person or group is one that can express themselves and their views strongly.

Confront: To come face to face or to challenge someone or something. In the context of this chapter, this refers to groups challenging their marginalisation.

Dispossessed: To possess is to own something and to be dispossessed is to have to give up ownership or to give up authority.

Ostracise: This means to exclude or banish an individual or a group. In the context of this chapter, it refers to a social boycott of an individual and his family.

Policy: A stated course of action that provides direction for the future, sets goals to be achieved or lays out principles or guidelines to be followed and acted upon. In this chapter, we have referred to government policies. But other institutions like schools, companies, etc. also have policies.

Q26. Mention a few crimes listed in Prevention of Atrocities Act, 1989?

Ans. The Act distinguishes several levels of crimes.

i. Firstly, it lists modes of humiliation that are both physically horrific and morally reprehensible and seeks to punish those who (i) force a

member of a Scheduled Caste or a Scheduled Tribe to drink or eat any inedible or obnoxious substance (ii) forcibly removes clothes from the person of a member of a Scheduled Caste or a Scheduled Tribe or parades him or her naked or with painted face or body or commits any similar act which is derogatory to human dignity.

ii. Secondly, it lists actions that dispossess Dalits and Adivasis of their meagre resources or which force them into performing slave labour.

Thus, the Act sets out to punish anyone who wrongfully occupies or cultivates any land owned by, or allotted to, a member of a Scheduled Caste or a Scheduled Tribe or get the land allotted to him transferred

iii. At another level, the Act recognizes that crimes against Dalit and tribal women are of a specific kind and, therefore, seeks to penalise anyone who assaults or uses force on any woman belonging to a Scheduled Caste or a Scheduled Tribe with intent to dishonour her.

XTRA Question 1.

List two Fundamental Rights in the Constitution that Dalits can draw upon to insist that they should be treated with dignity and as equals. Re-read the Fundamental Rights listed on page 14 (of NCERT Textbook) to help you answer this question.

Answer:

- Right to Equality (1st Fundamental Right).
- Right against Exploitation.

Question 2.

Re-read the story on Rathnam as well as the provisions of the 1989 Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act. Now list one reason why you think he used this law to file a complaint.

Answer:

- Rathnam used the law to file a complaint because he was forced to leave the village along with his mother and other members of his family.
- He filed the complaint against the domination and violence of the powerful castes of the village.

Question 3.

Why do Adivasi activists, including C.K. Janu, believe that Adivasis can also use this 1989 Act to fight against dispossession? Is there anything specific in the provisions of the Act that allows her to believe this?

Answer:

The Adivasi activists including C.K Janu believe that Adivasis can also use this 1989 Act to fight dispossession because this Act guarantees the tribals not to be dispossessed from the land and resources forcibly. Their land cannot be sold or bought by non-tribal people. The Constitution also guarantees the right of the tribal people to repossess their land.

Question 4.

Define the term Ghettoisation. Who are Ghettos?

Answer:

A Ghetto is an area or locality that is populated largely by members, of a particular community. Ghettoisation refers to the process that leads to such a situation. This may occur due to various social, cultural and economic reasons.

Question 5.

What does 2001 census tells about Muslims?

Answer:

According to 2001 census, Muslims are 13.4% of India's population and are considered to be a marginalised community in India today because in comparison to other communities they have over the years been deprived of the benefits of social and economic development. This census also shows that literacy of Muslims is the lowest i.e., 59% among all religious groups.

Question 6.

What will happen if the culture of majority influences the way in which society and government might express themselves.

Answer:

In such cases size can be a disadvantage and lead to the marginalisation of the relatively smaller communities. Thus, safeguards are needed to protect minority communities against the possibility of being culturally dominated by the majority. They also protect them against any discrimination and disadvantages that they may face.

Question 7.

What will be the result if the Adivasis lose their rights over forest lands?

Answer:

Adivasis use around 10,000 plant species-approximately 8,000 species are used for medicinal purposes; 325 are used as pesticides; 425 as gums, resins and dyes; 550 as fibres; 3500 are edible. This entire knowledge system gets wiped out when Adivasis lose their rights over forest lands.

Question 8.

What is all happening in Niyamgiri hills of Orissa?

Answer:

Niyamgiri hill of Orissa is located in Kalahandi district. This area is inhabited by Dongarria Konds, an Adivasi community. A major aluminium company is planning to set up a mine and a refinery here which will displace this Adivasis community. They have strongly resisted this proposed development and have been joined by environmentalists as well. A case against the company is also pending in the Supreme Court.

