

Volume 06 | June 2022

# TRIBAL NOISE

Sustainability|Forest|Culture|Art

Acts of violence against people because they're indigenous. [Page 19]

How tribes see their women. [Page 10]

Native's food habit that can be adopted. [Page 33]

Why we should be cautious of e-waste? [Page 27]



[tribalconnect.org.in](http://tribalconnect.org.in)

# About The Founder!!



## **Ananya Paul Dodmani** **Founder & Trustee** **Tribal Connect**

Ananya Paul Dodmani, Founder of the Tribal Connect, was born in a tribal town of Assam. She was brought up among the indigenous of the town, who fascinated her with the folklores, myths, and stories. What started as a curiosity soon became her mission to learn and work for the well-being of the tribe and the indigenous, after a personal incident with the militants of a tribe.

Though she was an indirect victim of the incident, she saw what needed to be done to change the lifestyle and bridge the gap between the tribes and the civilians. She saw education as the tool to bring this change and has imparted it among the varied tribes and ages for many years.

Classroom educator and Criminal psychologist by profession, she offers more than 90% of her earnings to the organization, for works on the indigenous and tribal education, hygiene, shelter, and medication, etc, that has led to the reformation of several tribal militants into civilians. 20 years down this road, she has worked with tribes and has been successful in imparting education, hygiene, non-violence, etc. She has worked with several Non-Governmental Organizations before starting Tribal Connect in 2020, and is still a trustee in several organizations, helping with their causes.

As a Sustainable Menstrual Warrior, she has also made 60,000 women across India adopt a hygienic lifestyle, by teaching them to make bio-degradable sanitary pads. Her vision of getting the tribes and indigenous recognized and empowered has become the objective of the magazine and the organization.

She has improved the life of 18 main tribes and 62 sub-tribes in 8 Indian states and her initiatives have made more than 10 lakh people take part in the cause. Appreciating her works towards the environment, tribal upliftment, women empowerment, bravery, courage, and valor she has been awarded **KARAMVEER CHAKRA, KALKI GAURAV SAMMAN, RASHTRIYA SURAKSHA BAL SAMMAN, ICONIC PERSONALITY AWARD.**

and so on. Her goal is to reach the indigenous all around the world and help them with the necessities to live. This magazine is a tool to make the world aware of the tribes, their lifestyle, needs, and struggles. Also to inspire people to be a part of this cause. Her belief that every individual has the right to empowerment and better living, and that can be achieved through sustainable living and education has brought such visible changes in several lives. She considers this work as her life's purpose and vows to continue to work for the tribal up-tenment even in the distant future.

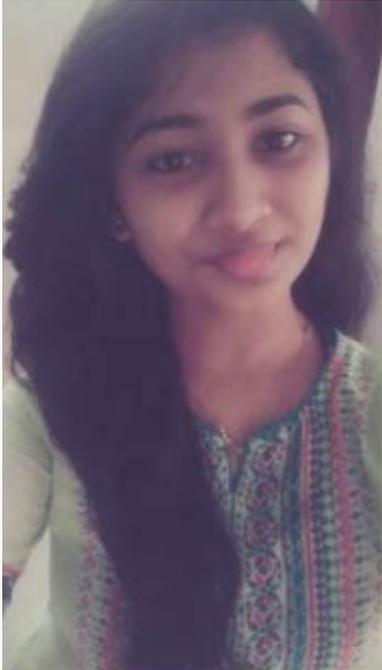
# Meet Our Mentor



## **Srilakshmi Mrudula Nallagonda** **Mentor: E-magazine & Blogging**

An Ex-IT Professional, an Author, a Blogger, a Vlogger, a MasterChef, a Woman Changemaker, an Artist and above all an Independent Strong Woman. She loves to be with people, gives a helping hand when in need. She wants to work for a better community & create a happy space to live in for everyone around. She is the mentor for blogging & e-magazine with Tribal Connect.

# From The Editor



## Why reading an Indigenous Magazine is so important now?

We say our country is known for its diversity. We celebrate and protect it. But do we protect the origin Of the diversity? We may all live in urban areas, but our roots and the origin of our identity, tradition, culture, and even religion trace back to the indigenous, and tribes. We owe them for our survival, identity, diversity, nature, and centuries-old traditions, and as every individual living on this earth we have the responsibility to make their lives better as we alone don't make the life we live.

Our everyday life has the work of thousands of people in it and we repay a few of them through our job, but we leave behind many, as they are not accessible. One of them is the Indigenous. We, at tribal connect, make the indigenous accessible and repay them for their work towards nature and the environment, with education, healthcare, shelter, etc.

Tribal connect is all about educating the indigenous to lead a better lifestyle leaving their tradition, beliefs, culture, and habitat untouched. We want them to lead a safe and better life that doesn't force them to adopt violent and barbaric acts. We believe that education is the key to clear such ignorance which is also the magazine's core belief.

I believe in the proverb "pen is mightier than the sword", that words can create as well as destroy depending on an individual's motive. We, at Tribal Connect do both. We make the indigenous lives better by breaking the gap, between them and the civilians, through this magazine. We educate the tribes of the civilian lifestyle and we educate the civilians about the tribal lifestyle, thereby bridging the gap so the two poles can help each other to attain the vision of a better society.

**-Sujitha Murali Kumar**  
**Editor**  
**Tribal Connect**

# Meet Our Team



## Akshansh Agarwal

Akshansh is an Engineering student in the computer science branch, enthusiastic, passionate to work with Tribal Connect as an intern in graphics designing. He always looks forward to help the Tribal Community as a Tribal Connect member.

## Lakshya Bhalla

Always finding the best in all things, I started with a bachelor's in commerce which later gave way to the realization of how my calling is to help others. That led to a master's in psychology which gave view of how a solution can be derived and how not to just ponder over the problems that you have. Right now doing a stint in advertising as a Copywriter cause writing has always been a passion and I chose Tribal Connect on the same principle of what they are here to do - Help those and be the voice of those who everybody tries to step over. Let's together bring back the power to those who need it the most.





## **M J Amrithalaxmi**

M J Amrithalaxmi is an artist by profession with passion and interest in designing. Since her childhood, she has been seen their tribal community being neglected and taken for granted. She wishes to empower them and introduced their richness of culture, heritage as well as humanity through the team. She looks forward to helping the tribal community as a tribal connect member.

## **Neha G Vaidya**

Neha is an Engineering student having a passion to work as an intern-graphic design for the tribal community she looks forward to helping the tribal community with her creativity.



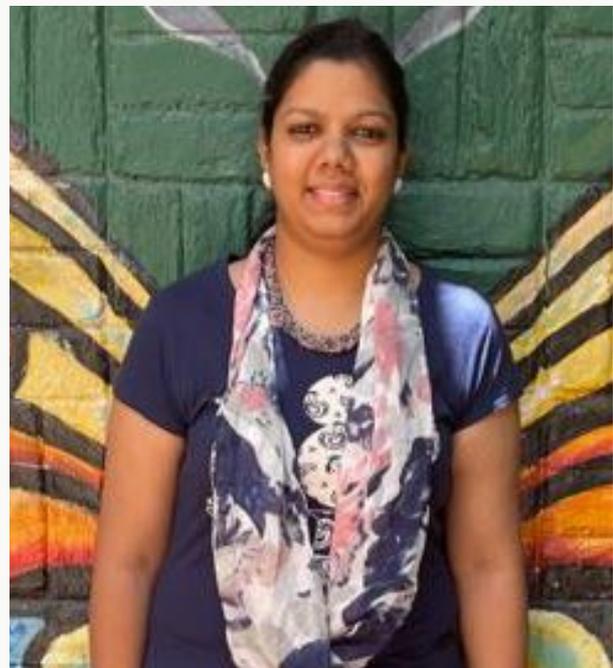


## Poornima Dangil

Hello readers, I am Poornima Dangil, a 20 year old Delhi based girl currently doing my masters in hospitality administration from NCHM-IH. I belong to 'Munda' tribe family from Jharkhand. Few months back I came across Tribal Connect's post on Instagram which was about 'Ho' tribe, also a tribe from Jharkhand. That day I felt, this is the best platform for me where I can let everybody know about me, my tribe, culture and land. And I believe with Tribal Connect I can aware everyone about the tribal/indigenous communities.

## Vinisha Kedia

A teacher by profession & found my passion with tribal connect. I am Vinisha Kedia, a content creator who believes that every word is a story by someone. I always wanted to work for a NGO and tribal connect is a perfect platform where my emotions flow on paper in the form of words and reach a bigger audience. I believe every opportunity is a ladder towards reaching our final goal. I am moving towards it with tribal connect.





## **Bhashwati Deb Barma**

Hello e-readers, I am Bhashwati Deb Barma, a physiotherapist by profession. I persuaded my degree from M.S.Ramaiah Medical College, Bengaluru.

I hail from Tripura which is in the North-Eastern Part of India. I came across the Tribal Connect platform through LinkedIn. I got stuck with the tribal issues the organization deal with, through its website.

I strongly believe, that with this platform, I will be able to generate much awareness among the Non-Tribal population regarding the value and be part of contribution, the tribal People offers to the society.

## **Manisha Sinha**

I am Manisha Sinha, a 22 years old girl doing masters in economics. Connect writing is always one of my strong point. I wanted to join with an institution which always helps people in need. When I was searching for this opportunity I came across with Tribal Connects and their work. This really made me attracted to work with this organization. Along with tribal connect team I strongly believe that many people can know more about tribal communities through my writings.



# CONTENTS

1. Gender Equality  
in Tribes - 10

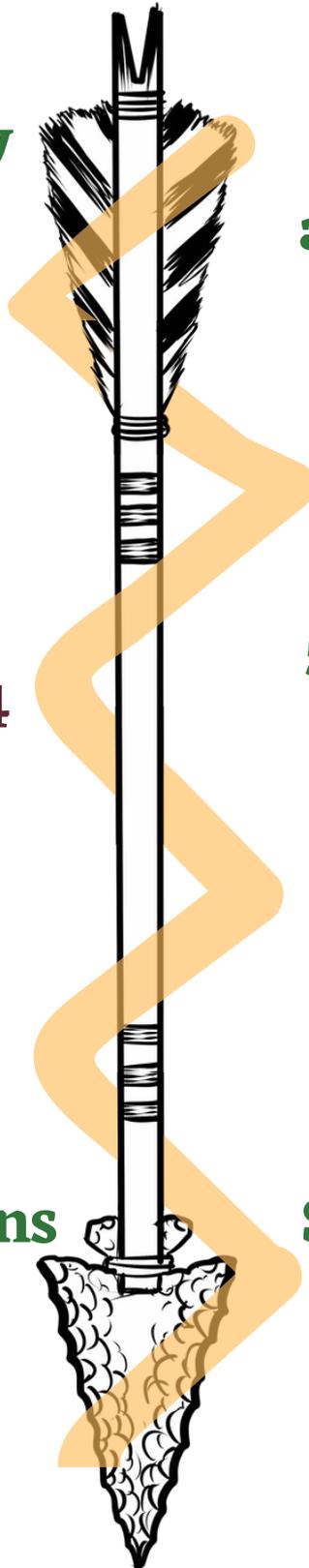
2. Rich India! - 14

3. Atrocities  
Committed by civilians  
against tribes - 19

4. Karnataka  
and It's Eminent  
Tribes - 21

5. The Indigenous  
and the Supreme  
Nature - 25

6. E-Waste – A  
Stealthy and Slow  
Poison - 27



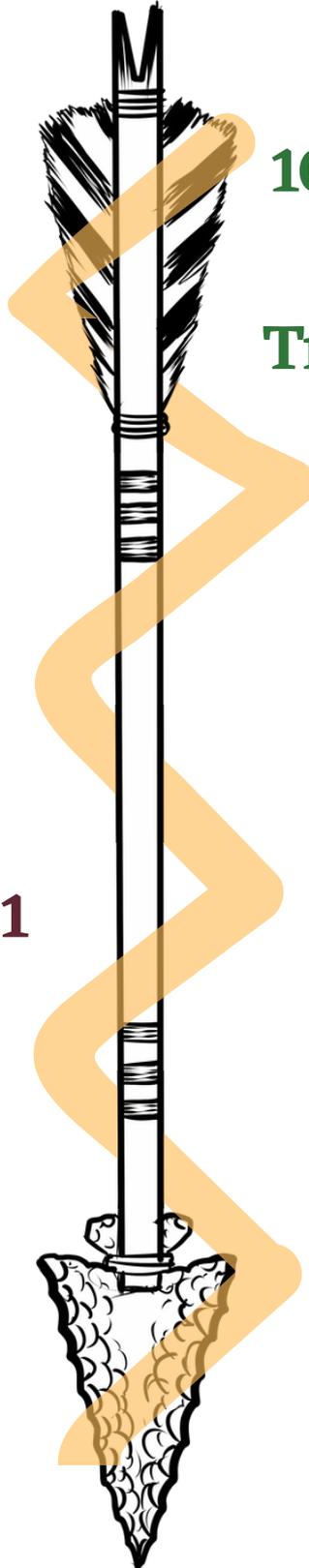
# CONTENTS

7. Nothing Gets  
More Interesting  
- Tribes in Indian  
Cinema - 29

8. Making  
Menstruation  
Eco-friendly - 31

9. What Native  
Food Habits Tell  
Us? - 33

10. Why I Volunteer  
At  
Tribal Connect? - 35



# GENDER EQUALITY IN TRIBES

Women empowerment is all about deciding on her own and keeping her mind and intellect firm. We celebrate International Women's Day every year but some facts need to be checked. The day is celebrated by rewarding women, paying respect to every woman around the world which is something to be cherished, on the other hand, the situation of the women globally is kind of different than what has been portrayed.

According to the Mainstream Weekly, published on 13th March 2012, the percentage of Tribal Women is 8.2% of the national population in India. The literacy rate of the Tribal Women in India is comparatively lower than that of the male tribal population.

The tribal women lack education, opportunity, and are affected by the social stigmas, and suffer from socio-cultural, violence, and legal discrimination. The responsibilities of tribal women mostly include livestock production, crop production, post-harvest functions, etc.

Various schemes have been implemented in India to promote education and awareness among the tribal female population as well as boost the socio-economic condition of the tribal community.

**The Hindu Succession Act, 1956, has been amended to give equal rights to daughters in ancestral property as that of a son.**

Since India is a country of diversity, the tribal women of India also exhibit different cultures and traditions; however, their status in the society remains in common and that does not jot them down together. In India mostly the patriarchal lineage dominates over the matrilineal lineage.

Exceptions are the tribes of Meghalaya, the Mappila tribe of Kerala, etc.

**"Patriarchal masculinity is not, natural. It is acquired through the process of socialization...teach men and boys....covering up their weaknesses" (Weedon 1999).**

The Tribal Women of Orissa - According to the 2011 census, in the tribal district of Orissa, the female literacy rate is as low as 41.20% to the male literacy rate is 63.70%.

In the koratpur district of Orissa, the three major tribes namely

- Banda tribe who resides in the Banda-Ghat area and speaks Remo
- Holva tribe is comparatively less feminist and they speak Halvi as described in an empirical study of Koraput
- Saori tribe

**In the Koraput district of Orissa, there is no discrimination based on gender. Women works at Panchayat offices and their opinion matters.**

Unlike the dowry system, the tribal women are given valuables instead.

Widow remarriage and leviration are practiced among the Holva tribe.

The marriage system of the Banda tribe has got something peculiar about it. The age of the woman is generally more than that of the man and usually, the woman takes control.

The unmarried woman or the spinster is married to a plant and treated as a widow, and sent to her maternal house after that.

The Tribal Women of Arunachal Pradesh - According to the 2011 census, the literacy rate of tribal women is 57.70% and the male literacy rate is 72.55%.

The women usually practice agriculture, jhum or shifting cultivation, collection of crops and vegetables performing household chores, etc. The identity of tribal men remains unquestioned. The patriarchal system briefs up that women can be included in the society through relatives or marriage.

The tribal women remain in exploitative positions.

**Married women have got co-rights over their husband's property as per customary laws.**

The tribal women do not have the individual right over ownership of properties, they are dependent on their husbands socio-economically. They become more prone to domestic violence, economic insecurity, sexual exploitation, etc.

**Arunachal Pradesh State Women Commission (APSWC), with Arunachal Pradesh State for Protection of Child Rights (APSPRCR) and Arunachal Pradesh's Women Welfare Society (APWWS), drafted the Arunachal Pradesh Marriage and Inheritance of Property Bill, 2021.**

The Bill addresses the broader issues of socioeconomic conditions and the rights of women. The bill has been proposed to regulate marriage registration, alimony, and divorce. It has also pushed to treat polygamy as an offense and ensure property rights for legally married wives and widows.

The government of Arunachal Pradesh passed a bill for the state commission for women in 2002. The bill aims to improve the status of women and to enquire about unfair practices affecting women.

**The Tribal Women of Sikkim- 2011 census shows the literacy rate of the female is 76.04% in Sikkim whereas, of the male is 86.55%.**

There is no such discrimination on the ground of gender in the Bhutia and Lepcha tribes of Sikkim. Every boy and girl are given equal opportunities in terms of education, and the socio-economic condition of the state and so there is an increase in the literacy rate.

**Widow re-marriages have been encouraged. Women practice agriculture, been appointed to office jobs.**

Heavy works are usually done by men.

Govt. of India have launched various laws and regulations, and scheme to empower women which eventually will lead to an increase in the socio-economic condition of the state.

**The Tribal Women of Kerala- The social status of women is usually described based on their level of income, health, and fertility, education, health.**

Tribal women manage the household and practice agriculture, and the rate of illiteracy is higher among women than men. it has been reported that tribal women have a very high prevalence of poor health as compared to non-tribal women. There is no role in socio-political conditions virtually.

**There is little to no pre-marital freedom available for a tribal woman, and she possesses no right over inherited property.**

Certain religious practices have barred them from participating in a religious ceremony.

The Mappila community of Kerala is matrilineal and they follow mother-to-daughter lineage.

**The Tribal Women of Ladakh-** In Ladakh, the rate of literacy in tribal women is lower than that of tribal men. Long-distance is one of the reasons responsible.

The Bodh tribe follows Buddhism and the female are mostly recruited as laborers on the construction site whereas, the Balti tribe follows Islam and are not encouraged to work outside and earn.

The Dard or the Brogpas practice polygamy and polyandry, and wife swapping.

The marriage system in Magpa and Bagma is quite different.

In the Magpa tribe, after marriage, the groom shifts to his bride's house and enjoys the inherited property of the woman whereas, in the Bagma tribe, the bride moves with the groom and lives with her in-laws.

**Women are barred from certain Buddhist monasteries on account of religious practices.**

It can be concluded that the social status or the role of tribal women is quite different than it usually has been portrayed. True empowerment will happen when the balance between men and women will take place in education, socio-economically, culturally, and religiously.

**Author -BHASHWATI**  
**Designer -AMRITHALAXMI**

Image Courtesy: Google

# RICH INDIA!

We all have been a fan of Traditional Handicrafts and Arts in recent days and have seen a sudden hike in these trendy crafts. Let's dig some more into the Tribal Handicrafts which act as a bridge between the tribal culture and its importance to the rest of the non-tribal conception.

The Tribal Arts and Handicrafts of India are recognized globally for their elegance, representation of that particular ethnicity, and a lot about its roots. The tribal concentration of India is the largest and so is its diversity.

'Handicrafts' usually means the crafts that are made by hand using raw materials and the organic available resources.

This article is about Tribal Handicrafts and their importance that have added value to society.

This craftwork is inherited through generations and is practiced down the line. Due to the entry of technology, middlemen traders, and lack of available resources, the tribal people are at loss and most of them have switched to agriculture and are mostly dependent upon agriculture for livelihood.

Folk art speaks a lot about the artist, the story behind the tribe, the unity among them, and many more.

Out of many Indigenous Arts and Handicrafts, I have picked 4 states as an example to promote Tribal Handicrafts for a better sustainable future.

## Goa

Goa has lots to offer beyond its beaches with its tribal handicrafts and art. The tribes of Goa are Kunbi, Gowda, Velips, Dhangars, etc.

The famous crafts include



- Seashell crafts
- Bamboo crafts are done mainly by the Mahar community
- Paper mache used to make flower vases, jewelry boxes, coir bottle
- Wooden lacquerware
- Coconut husks used to make chandeliers, ash-trays, lamps, etc, and palm leaves are as magnificent as they can be.
- Kunbi is a cotton fabric woven by the indigenous people and is patterned with chequered lines in golden borders.



The Govt. of India has launched many schemes to boost Tribal Handicrafts offering 50% subsidies, loans to buy plots, machinery, etc. in schemes like ‘The Scheduled Tribes Development Schemes Under Tribal Area Sub-Plans.’

Various training centers are available for those who wish to learn the Goan tribal art.

- Goa Handicrafts Rural Scale Industries Development Corporation Ltd.
- Indian Handicrafts Centre.
- Workshops available at Carpe diem- Art & Learning Center.

There are many outlets for purchasing sustainable Tribal Handicrafts. Certain information is available at Goa Tourism Development Corporation Ltd.

For Souvenir, various tribal outlets at Goa Airport are available.

## Chhatisgarh

The tribes of Chhatisgarh namely Munda, Nagasia, Gond, Agaria, etc. have kept their arts and handicrafts alive with

- Cotton fabrics are woven from Kosa thread-worm
- Using vegetable/ nature-friendly dyes in Hand-printed craft by the Bastar community.





A very common form of Art called Mandana Art has become so popular worldwide. This Art is usually done by the females of the house and is acquired from mother to daughter.

This Art is complex in its way and has to be finished in one go. Erasing a line or a pattern is not possible since it might ruin the whole art form. Besides this, Rajasthan is famous for its jewelry and it's not limited to only women. Men, too, enjoy and loves wearing pieces of jewelry.

- Thapa- a form of art using kumkum, ghee, henna, etc.
- Meenakari, Kundan, Embroidered works.
- Leather crafts for 'jootis'
- Sandalwood work, Wooden handicrafts- Tilonia Furniture.
- Potteries and glass bangles.
- And the famous Folk Paintings- the Phad Painting.
- The Gond Painting is a painting related to Mother Nature and is also practiced in Madhya Pradesh, Orissa, and Maharashtra besides Rajasthan
- Using indigenous raw materials, marbles, the stone art created by the tribal handicraft is as beautiful as it can be.



Various Govt. Projects have been initiated to promote and boost tribal handicrafts to level up the economy such as), RUDA ( Rural Non-Farm Development Agency, Craft Awareness Programs, etc.

- The famous Terracotta pottery highlights the tribal-life emotions in such a subtle manner that it has made its position globally.
- A traditional Tumba is used to store water.  
Motifs on textiles done by acrylic paint in Godna art.
- Eye-catching wooden carvings on pipes, sculptures, frames, etc.
- Bell metals or dhokra are done by the traditional lost wax technique.



Sadly, the craft production is irregular. Lack of available resources, lack of communication with the mainland, and advancement of technology declined the progress of Handicraft art.

Bastar Academy of Dance, Art & Language provides training to boost tribal art.

Due to low marketing attempts, products are usually available at local markets or weekly haats, Handicraft Fair.

## Rajasthan

The kingly state of India, rich in its heritage and culture has also got beautiful tribal works to present. The tribes of Rajasthan are Bhils, Meenas, Sahariya, Garasia, Nomadic/ semi-nomadic tribes, etc.

## Tripura

The Tripuri Tribe, along with the tribal handicrafts has got rich handloom products that they weave, sell, and make a living out of it.

The handloom products known as the traditional Rignai and Risha worn by the Indigenous people is the traditional outfit of Tripura and has been represented in various events worldwide.

The 19 tribes of Tripura exhibit different variations in the handloom products. The thread works on the traditional attire is going to catch one's attention throughout.

Besides this, bamboo crafts play a significant role in the state's economy.

Bamboo craft includes

- Sofas
- Tables
- Bottles
- Small storage baskets (Tukri), smoking pipes, etc.



Ministry of Tribal Welfare has launched various packages to enhance the tribal handicrafts for a better livelihood. Bamboo & Cane Development Institute (BCDI), Tribal Research Institute provides various training programs. The products are available at different local stores, Handloom Expos, Indigenous handicraft Fair, etc.

**Author -BHASHWATI**  
**Designer -AMRITHALAXMI**

Image Courtesy: Google

# ATROCITIES COMMITTED BY CIVILIANS AGAINST TRIBES

Atrocities are defined as acts of extreme cruelty or brutal/extremely cruel abuse of someone or something.

No citizen may be subject to a restriction because of their religion, race, caste, sex, or place of birth, according to Article 15 of the Indian Constitution. Additionally, it ensures that every citizen will have an equal opportunity and standing.

## Crimes Committed Against Scheduled caste/ Scheduled Tribes:

The SC/ST (Prevention of Atrocities) Act and different IPC provisions have been used when atrocities committed against SC/ST members by Non-SC/ST members have occurred.

The Prevention of Atrocities Act was revised in December 2015 to create special courts for the prosecution and rehabilitation of victims of crimes against SCs and STs. The number of atrocity cases reduced by around 11.15 percent in 2018 compared to 2017, but grew by 11.46 percent in 2019 and 8.6 percent in 2020.

## Story of shattered dreams:

Eramangalathu Chitralkha, a 39-year-old woman, became the first of her tribal group to operate an autorickshaw in 2005 in Kerala, one of the wealthiest and most intellectual states in India.

The upper castes were quickly incensed by her new job and began to mock her and make violent threats. Her autorickshaw was irreparably damaged in 2013. In June 2014, the district collector gave her a brand-new auto-rickshaw, but on March 4, 2016, it was once more wrecked again.

One of several atrocities against the underprivileged documented in 2016 was the demolition of Chitralkha's autorickshaw, from burning down homes and abusing women in Tamil Nadu, to the murder of the underprivileged who wedded an upper-caste woman in the same state, to the rape and murder of women in Uttarakhand, Haryana, and Karnataka temples, to name a few.

The underprivileged often suffered and were abused in the village of Kartarpura in Rohtak, Haryana, as did Bhagwan's son Manjeet, who only went by his first name. The police registered a case against unidentified persons.

## **The incident of sheer violence:**

As was the case with the killings of Jitendra Kumar's children in Faridabad, roughly 100 kilometers south of Bhagwan's house. When upper-caste assailants allegedly poured fuel into the home and set it on fire, Kumar, his wife, and their children Vaibhav, and Divya, a nine-month baby, were all asleep due to a feud; the attack resulted in the deaths of both kids.

Rekha (28), their mother, had been sent to Delhi for treatment since she had sustained severe burns. While attempting to save the family, their father Jitender Kumar (31) also suffered and was injured.

The Haryana government granted a 10 lakh rupee compensation for the family. Jitender claimed that the assailants belonged to the Rajput caste and that the family had a dispute with them in October over a murder, following which a case had been filed.

## **Some assaults are so horrific that they made national headlines.**

The National Crime Records Bureau reports that in 2014, there were 157 murder cases and 925 rapes against scheduled tribes. Reportedly the underprivileged were attacked indiscriminately and some were killed, during the violent agitation that rocked Delhi in February 2016. The agitators demanded reservations for upper-class Jats.

A native of Chattar village in Haryana's Jind district named Gurmeet, 22 years old, traveled to the Gogriya village to witness a Kabaddi game on September 11. He comes from a community of indigenous/ underprivileged. A bunch of Jat males from his village's superior caste pursued him. One of them made fun of him and questioned his motive for attending the game. After that, they fought and he hastily left the area and later lodged a complaint at the Uchana police station.



**Only 28% of crimes against scheduled castes and scheduled tribes result in convictions, according to data from the National Crime Records Bureau, compared to a conviction rate of 45% for all offenses under the Indian Penal Code.**

**Author -MANISHA SINHA  
Designer -AMRITHALAXMI**

# KARNATAKA AND ITS EMINENT TRIBES

Karnataka has 101 castes and 50 tribes, according to the 2011 census. Karnataka's tribes have established villages in a variety of hilly and mountainous places. In terms of language, the tribes communicate with one another in a variety of languages, with Kannada serving as the primary language. They interact in their native tongue and keep their traditions alive. Gond, Patelia, Barda, Yerava, Bhil, Koraga, Adiyani, and Iruliga are some of Karnataka's significant tribes.

The cultural and historic contrasts between the Coorg and Korata tribes are well-known.

## Gond Tribe

The Gond tribe is the largest of the Dravidian peoples of central India, with members distributed over several states, notably the North-Western portions of Karnataka. They are the state's second-most populous tribal group. Telugu and other Dravidian languages are connected to Gondi.



## Patelia Tribe

The Patelia Tribe has a population of 10,746 people in Karnataka, with the majority of them living in the districts of Dharwad, Bagalkot, Gadag, Bijapur, and Gulbarga. Pardhi, one of the Bhil languages, is their native tongue. Only 57 members of the Patelia tribe from western India live in Karnataka, with the majority of them concentrated in the Bidar area.



## Iruliga Tribe

Irula, also known as Iruliga, are a Dravidian ethnic group inhabiting the Indian states of Tamil Nadu, Kerala and Karnataka. A scheduled tribe, their population in this region is estimated at around 200,000 people. People of Irula ethnicity are called Irular and speak Irula. They are known for their ancient and intimate knowledge of snakes.



## Bhil Tribe

The Bhil tribe lives in Chhattisgarh, Gujarat, Karnataka, Madhya Pradesh, Maharashtra, Andhra Pradesh, and Rajasthan. In Karnataka, there are 6,204 Bhils. They are well-known for their hunting skills and local geographical knowledge.



## Koraga Tribe

The Koraga are a tribal community found mainly in the Udupi districts of Karnataka and the Kasaragod district of Kerala, South India. Koraga people are known for drum-beating (dolu beating) and it is one of their important cultural practices. They used to beat dolu during events such as village fairs or just for fun in their living places.



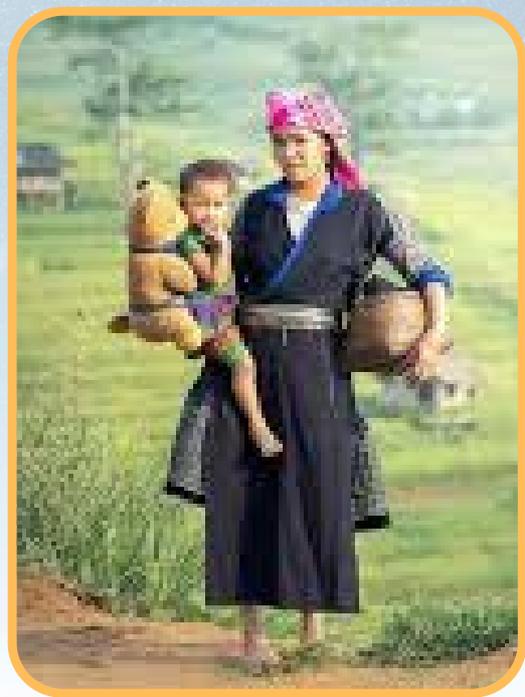
## Barda Tribe

The Barda were a hunter-gatherer tribe in the past. Many Barda is now permanent farmers, while others work as agricultural labourers. Millets and pulses are grown by a select few who own tiny plots of land. The number of community members who work as casual labourers.



## Yerevan Tribe

The Ravula (Adyar in Malayalam, Yerava in Kannada) are a Kerala and Karnataka tribal community. The Ravula language is the common tongue of the Ravula people. They inhabit Kerala's Kannur and Wayanad districts, as well as Karnataka's Kodagu district. The majority of them are farm labourers who are being detribalized. It is thought that they were once agricultural serfs. The Adyar people gather at the Valliyurkkavu temple in Mananthavady, Wayanad, for their annual celebration.



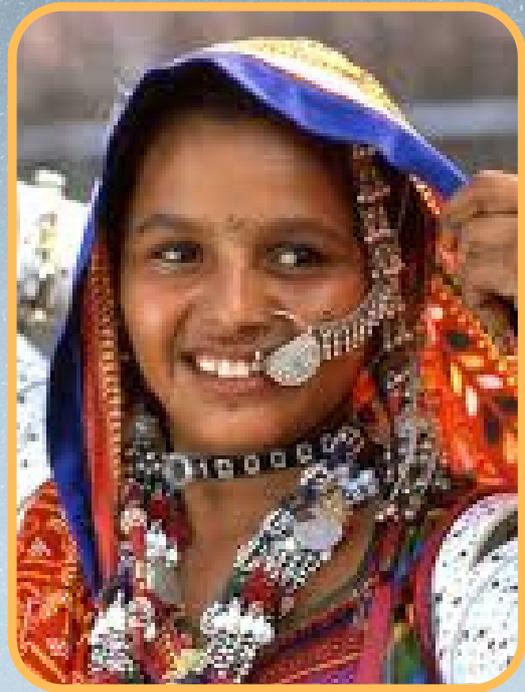
## Adiyan Tribe

Adiyan people inhabit primarily Mysore and the districts bordering Kerala, and they speak Kannada. They are a small group of 758 people who are largely agricultural labourers. They continue to be impoverished and have a low literacy rate. Cousin marriages are quite common.



## Koli Tribe

The Koli tribe is generally found in Rajasthan, Himachal Pradesh, Gujarat, Maharashtra, Uttar Pradesh, Haryana, Karnataka, Odisha and Jammu and Kashmir. In Gujarat, they are known for agriculture but in coastal areas, they are known for fisherman and agriculturists. The dress of a Koli woman consists of two or three garments, namely a lugat (sari), a choli (blouse) and a parkhi (a shoulder scarf).



## Naikda Tribe

Naikda tribes mostly live in the states of Karnataka and Gujarat. Some of them can also be seen in the states of Maharashtra, Telangana and Rajasthan. They consider themselves to be Hindus. They believe that spirits inhabiting in the various parts of nature. They speak Naiki which is a mixture of Marathi and Gujrati.



**Author -MANISHA**

**Designer -AMRITHALAXMI**

Image Courtesy: Google

---

# THE INDIGENOUS AND THE SUPREME NATURE

The relationship between the tribal people and Nature is very deep. They share a connection of trust, loyalty, and giving. The tribal people maintain harmony with nature which is vital for our livelihood.

A high percentage of the tribal population in India resides in the forest and therefore considers nature and its power as Supreme.

They celebrate, fear, love, and most importantly respect nature.

The tribes of Arunachal Pradesh namely The Gallongs, the Abotanis, the Adis, etc. accepted a religion that respects nature. The followers of that religion worship the Sun and the Moon - the Donyi, Polo where the Sun is the male energy and the Moon is the female, watching over the Gods Bo and Bomang.

The guardian deities who show the path of human kinds are Doying Bote, Pedong Nane, Kine Nane, and Gumin Soyin. This faith emphasizes that every large to a minute organism has a role to play and fulfill its purpose on earth.

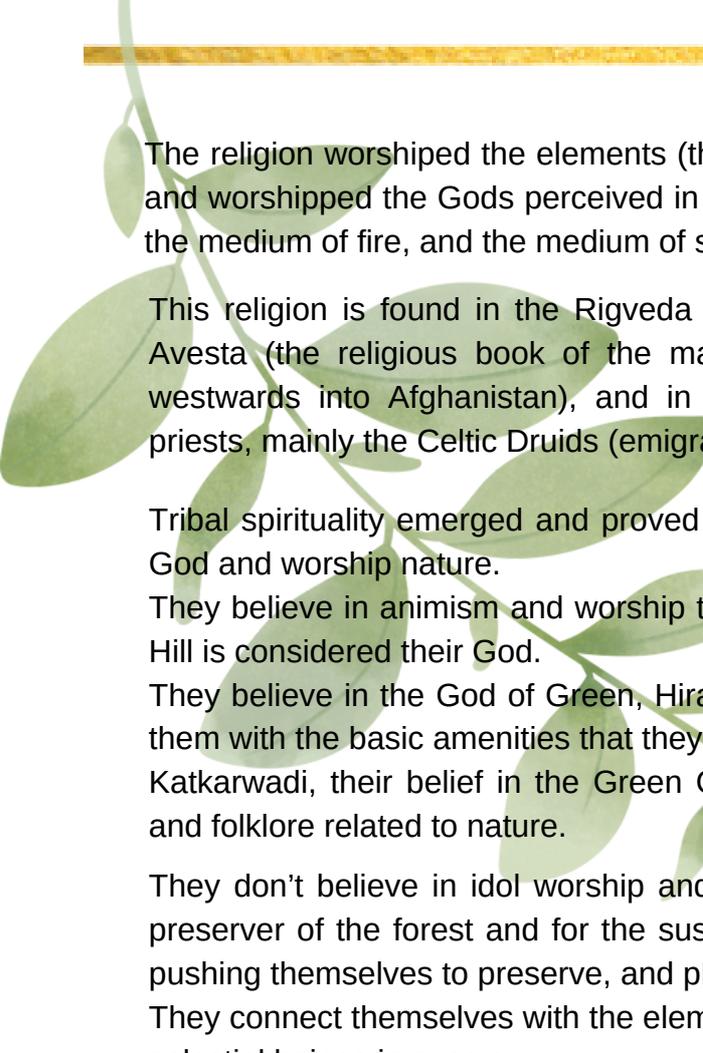
The rituals coincide with the lunar phases and the agricultural cycles.

The landowners who occupy the woodlands strive with the animals and birds of that very region to survive, they impose strict rules to conserve the wild. With the changing situations, the tribes are having a difficult time preserving their religions as now conversion to Christianity is observed.

According to the information available on

(indiafacts.org, Are Indian Tribals Hindus- Part 6) by Shrikant Talageri, in India, after the Anu and Druhyu tribes left, the religion of the Purus spread over the rest of the country along with Vedic culture, and the original Puru (Vedic) rituals occupied the position of a nominal upper layer in a new multi-layered religion which almost became the common Pan-Indian religion.





The religion worshipped the elements (the sun, moon, clouds, rain, sky, earth, rivers, etc.) and worshipped the Gods perceived in these elements through sacrifices offered through the medium of fire, and the medium of sounds couched in the form of hymns.

This religion is found in the Rigveda (the religious book of the Puru tribes), the Zend Avesta (the religious book of the main groups among the Anu tribes who migrated westwards into Afghanistan), and in the religious practices of the ancient European priests, mainly the Celtic Druids (emigrants to Europe from among the Druhyu tribes).

Tribal spirituality emerged and proved to be crucial in nature and revere nature as their God and worship nature.

They believe in animism and worship trees as their god. In some communities, an entire Hill is considered their God.

They believe in the God of Green, Hira Dev - nature, the trees, and the forest, providing them with the basic amenities that they want.

Katkarwadi, their belief in the Green God led them to practice folk dances, folk songs, and folklore related to nature.

They don't believe in idol worship and take nature as their God - the provider and the preserver of the forest and for the sustenance of the future generation, they have been pushing themselves to preserve, and plant more and more trees.

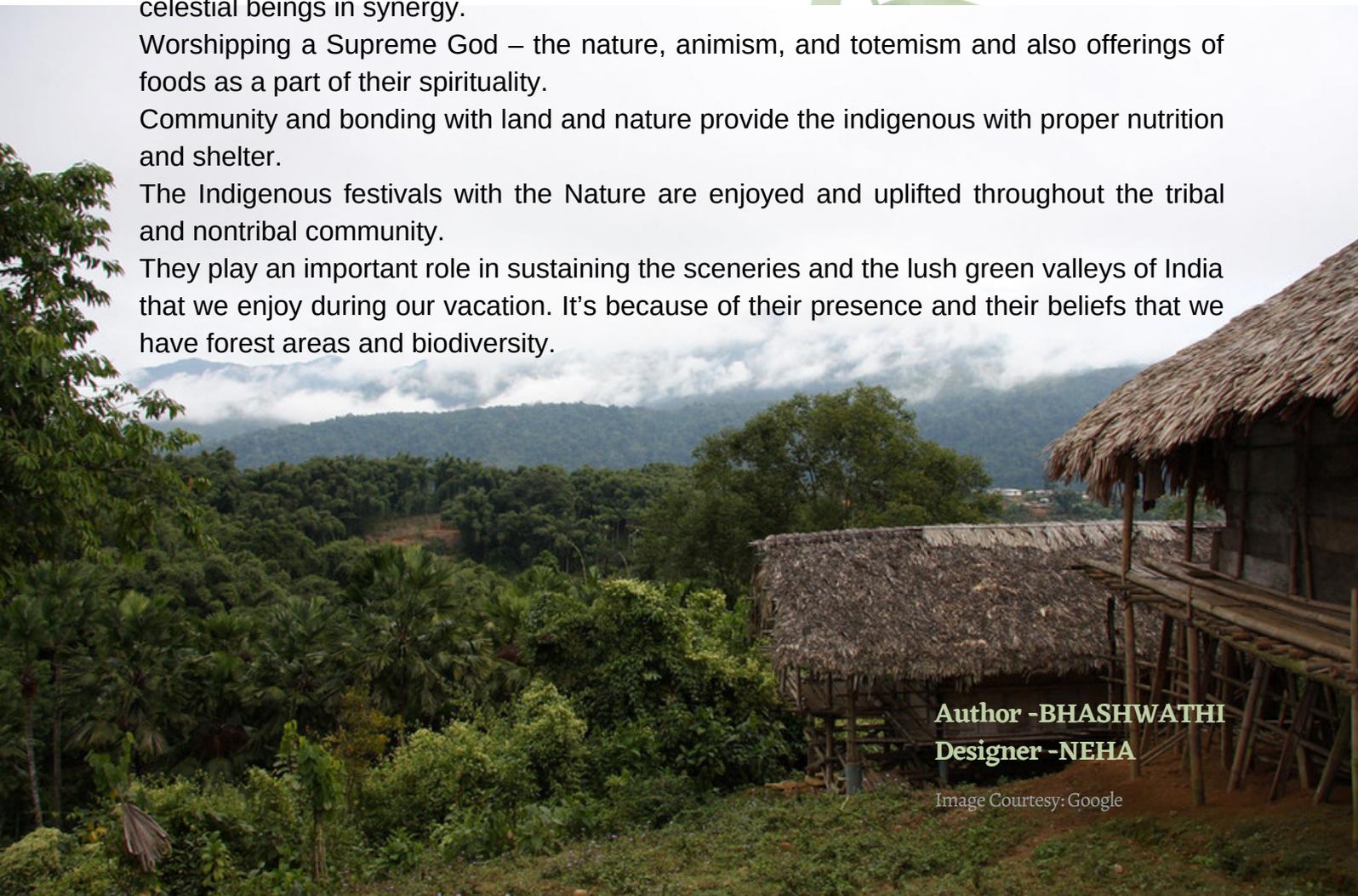
They connect themselves with the elements of the earth – the lands, trees, the water, and celestial beings in synergy.

Worshipping a Supreme God – the nature, animism, and totemism and also offerings of foods as a part of their spirituality.

Community and bonding with land and nature provide the indigenous with proper nutrition and shelter.

The Indigenous festivals with the Nature are enjoyed and uplifted throughout the tribal and nontribal community.

They play an important role in sustaining the sceneries and the lush green valleys of India that we enjoy during our vacation. It's because of their presence and their beliefs that we have forest areas and biodiversity.



**Author -BHASHWATHI**  
**Designer -NEHA**

Image Courtesy: Google

# E-WASTE – A STEALTHY AND SLOW POISON

Electronic garbage, often known as e-waste, refers to electrical devices that have been dumped. E-waste includes used electronics that are meant for refurbishment, reuse, resale, salvage recycling through material recovery, or disposal.

E-waste types:

- 1) refrigerators, washing machines, dryers, etc.
- 2) Small appliances like vacuum cleaners, irons, blenders, fryers, etc.
- 3) Computer and telecommunication appliances like laptops, PCs, telephones, mobile phones, etc.
- 4) Electronics video and audio equipment, musical instruments
- 5) Fluorescent tubes, Lighting devices incandescent light bulbs, gas-discharge lamps, etc.
- 6) Electrical and electronic tools like drills, saws, gardening devices, etc.
- 7) Electronic toys, models, sports equipment
- 8) Medical gadgets like all medical equipment except implants
- 9) Monitoring devices like detectors, thermostats, laboratory equipment, etc.
- 10) Vending machines



Effects of E-waste

## 1. **Aerodynamic Effects:**

When e-waste is heated, harmful compounds are discharged into the air, harming the ecosystem. Because of the chemicals which are emitted when they're burned, contribute to climate change. Because burning e-waste releases tiny particles with the potential to travel thousands of kilometres, it poses serious health risks to both people and animals and raises the risk of chronic illnesses and cancer. The dangers of informal e-waste recycling on the environment are greatest for individuals who handle the material, although pollution can spread thousands of miles from recycling centers.

## 2. Effects on Soil:

Both heavy metals and flame retardants can seep directly into the soil when e-waste is improperly disposed of at ordinary landfills or in sites where it is dumped illegally. When heavy metals are present in the soil, crops are more susceptible to absorbing these toxins, which can result in a variety of ailments.

## 3. Effects on water:

After soil contamination, heavy metals from e-waste, including mercury, lithium, lead, and barium, seep further deeper into the earth until they eventually reach groundwater. After reaching groundwater, these heavy metals eventually make their way into ponds, streams, rivers, and lakes. In addition to threatening biodiversity and destroying ecosystems, acidification can harm both marine and freshwater animals.

## 4. Effects on Humans:

Electronic waste contains toxic components that are harmful to human health, including cadmium, mercury, lead, polybrominated barium, flame retardants, and lithium. Damage to the brain, heart, liver, kidneys and skeletal system are among the negative effects of the substances on human health. It can also have an important impact on the nervous, and reproductive systems of humans that is resulting in sickness and birth-related abnormalities.

In 2018-19, around 21.35 percent of all e-waste created in India was handled, collected, deconstructed, and recycled in India, compared to just 9.79 percent in 2017-18. **China is the world's largest producer of electronic waste, producing more than 10 million metric tonnes in 2019.**

**With roughly seven million metric tonnes produced, the United States came in second. India is third in the world for the production of electronic garbage. These three countries accounted for nearly 38 percent of global e-waste last year.**

According to The Global E-waste Monitor 2020, the globe recorded 53.6 million tons of e-waste in 2019, with just 17.4 percent of it being recycled.

**Manish Sisodia, the Deputy Chief Minister of Delhi, said on February 24, 2022, that Delhi will be home to India's first e-waste eco-park.** To deal with the growing amount of e-waste, the first electronic-waste eco-friendly park will be built in Delhi. The garbage will be dismantled, recycled, refurbished, and remanufactured safely and scientifically. As many as 12.9 million women work in the informal garbage sector, putting themselves and their unborn children at risk of harmful e-waste exposure.

Exposure to harmful e-waste during pregnancy can have long-term consequences on the health and development of the unborn child. Negative birth outcomes, such as stillbirth and early births, as well as low birth weight and diabetes, are all possible side effects.

**Author -MANISHA  
Designer -NEHA**

Image Courtesy: Google

# NOTHING GETS MORE INTERESTING - TRIBES IN INDIAN CINEMA



All of us surely are big movie buffs and whenever there is some unique concept we are hooked on it. The mind-boggling effects are just like a cherry on the cake. But, sometimes the depiction is not true to the core and it might send a negative impact on the watcher.

Although, you see this phenomenon in almost all movies and because of that we have all concluded some stereotypes that even if we don't want to, somewhere or the other we all have that bias towards the concerned topic at hand.

Just like we see how every other Indian movie that is based on a tribal picturization portrays them as hooligans, not civilized with zero structure and leading a backward way of life. Which whereas is not true at all. They have their traditional practices, which they follow religiously making them better than so many others. Let's leave other media channels like publications, television series, or some other entertainment third-party medium because except for a documentary or two, you will not find much on the ever-evolving tribes of the world.

However, Indian cinema has been trying to find that balance and has now come up with many keeping-you-on-the-edge-of-your-seat kinds of movies about tribes (even if they were fictional) that are quite accepted by the whole world making them blockbusters of their time. So, let us introduce you to the lives of some of the tribals in whose ways of life the stories have revolved.

**Gond tribe - The most recent hit RRR has an amazing concept**, direction, visuals, and many more pluses but it does not focus on the origin of the character or his traditional way of life. So, let's get down to it. The underlying community here is the Gond tribe, which is one of the largest tribal groups in the world (about 2 million). They inhabit mostly Madhya Pradesh, Chhattisgarh, Maharashtra, Andhra Pradesh, Gujarat, Jharkhand, Karnataka, Telangana, Uttar Pradesh, Bihar, West Bengal, and Odisha.

They are further subdivided into four subtribes namely - Raj Gonds, Madia Gonds, Dhurve gonds, and Khatulwar gonds. Their diet consists of mostly Kodo and kutki whereas rice is generally eaten during festivities. Their language, Gondi is an unwritten language of the Dravidian family but some also speak the native language depending on where they have settled.

**Kaikadi Tribe** - Native to the Indian state of Maharashtra and Karnataka, the Kaikadi tribe speaks the Dravidian language which is very similar to Tamil of the same name with influences of Indo-Aryan admixture and but some of them also prefer Kannada. Leaning towards their traditions, they have long been basket-weavers for centuries and in the **2013 movie Fandry the main character Jabya is the child who gets tangled up in the infamous web of caste-based discrimination.**

Marriage inside the clan is forbidden, just like outside the exogamous sept is a taboo. They pay their reverence to the manifestation of Shiva known as Khandoba and also take care of pleasing their ancestors by conducting rituals for their spirits.

**Mallah Tribe** - Also referred to as Nishad, the Mallah tribe is a community of fishermen and boatmen generally centered around Nepal, Pakistan, Bangladesh, Bihar, and other parts of India where their language depends on the area where they reside. As there were many sub-castes in the community, it was decided to unify them and the Mallah Mahasabha organization was born.

Following their ancestral traditions, they are a monogamous community, and any dispute arising due to anything is settled through the help of councils they follow Hinduism where they also worship the Gods of the Hindu pantheon. **As portrayed in the movie Bandit Queen**, which is based on the real-life character of Phoolan Devi from the Mallah tribe she has been an inspiration, a goddess, and a legend for many.



**Irula People** - Inhabiting the Indian states of TamilNadu, Kerala, and Karnataka the Irula people are a Dravidian ethnic group seemingly considered as the descendants of Romani and are also known as Iruliga in many parts with a population of around 2 lac people where all of them speak Irula which is pretty similar to Tamil and other local languages. Collecting honey and catching rats or snakes seems to be their main occupation but fishing and cattle farming also has a major role whereas ragi, mustard, grains, and pulses are grown to sustain life.

**Just like in the latest movie RRR, where the protagonist is a member of the Irula community**, the people in real life face daily discrimination and harassment from other segments of the community, and many cases are reported every year. Their customs have long been followed for centuries and many traditions are specific to the tribe like when they welcome a new member into the tribe, they celebrate heartily on the seventh day with a big ceremony, and marriages are generally fixed by the families and are then arranged in front of the current tribal chief and is overlooked by their village God and an elder called Guruvan presides over everything.

There are still many communities in India that have been overlooked by the people but some of them have caught some traction in the Indian cinema. But, this not necessarily becomes a plus point for these people as mostly the story does not revolve around the lifestyle and problems of their people, but is generally a depiction of some event or the other which may or may not focus on what matters.

However, even if they are considering to include the names of the tribes it might be of some help to the communities as many people get influenced and come forward in aid of the people as humanity never dies and if you are ever interested in the true stories of any of the amazing civilizations there are many documentaries available online on many of the streaming services.

**Author -LAKSHYA**

**Designer -AKSHANSH**

Image Courtesy: Google



# MAKING MENSTRUATION ECO-FRIENDLY.

MENSTRUATION, commonly known as menses, period, or cycle. It is when blood & tissues from the uterus, generally called as womb comes out of women's reproductive organs. Let's read about menstrual hygiene and how to go through it effectively.

## **What are menstrual hygiene products and menstrual waste?**

Products like cloth, sanitary napkins, tampons, cups, and others used to absorb or collect blood are known as menstrual hygiene products. Though menstruation is natural and unavoidable, it can be made less painful for women as well as the environment.

Waste comprising menstrual absorbent soiled with blood & human tissue remnants is generally called menstrual waste or simply we can say waste produced by a female body every month during her menstrual days.

Before understanding the sustainable period, let us understand sustainability.

Sustainability is a prototype for thinking about the future in which all three dimensions or pillars are balanced in such a way that it can be a reason for your improved life, here sustainability refers to environmental protection. Environmental protection aims to create and support a sustainable ecosystem.

## **3 R of sustainability:**

**REUSE, REDUCE, RECYCLE**

## **Do menstrual products make our earth sustainable? Have you ever had a thought on this?**

In rural areas of the country, girls are not aware and prepared for menstruation hence they face many challenges at home, schools & offices. Due to very little knowledge about menstrual health and menstrual hygiene, women do not have access to sanitary products and they know very less about the types and methods of using them. In different places, women manage menstruation very differently. At home, they dispose of menstrual waste in domestic waste, and in public restrooms, they either flush them or they just keep them in the corner of the cubicle. However, menstrual wastes are classified as "dry municipal waste" under the 'Solid Waste Management Rules,2016'

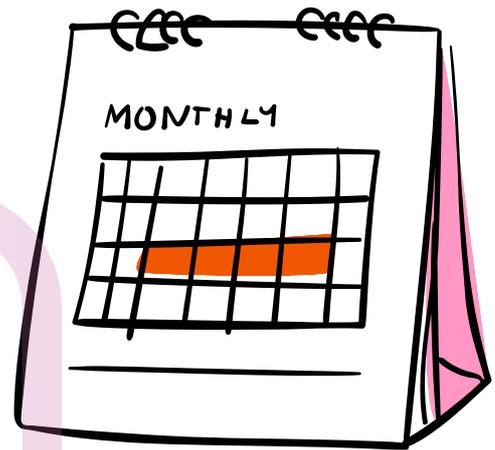
Most menstruators rely on disposable sanitary pads as they are easily available and very pocket friendly. Pads! Yes, they are disposable but at the same time, they are non-biodegradable similar to tampons. These non-biodegradable substances are menstrual waste and it is eating our mother earth.

**On average, a woman bleeds for 40 years which can amount to 200 kg of menstrual waste per year.**

when environmentally friendly and responsible menstrual products are being used then menstruation is said to be sustainable menstruation.

The present modern generation can understand the environmental and social causes and issues related to period waste. In the past few years, many environmental advocacy groups recognized the problem regarding sanitary pads and they've come up with various eco-friendly menstrual hygiene products such as reusable

napkins, menstrual underwear, menstrual cups, and disks, they are absolutely easy and safe to use as they are made up of natural material like bamboo and banana fiber. These products are not only friendly to the earth but also promote less irritation and infection to the skin.



### **General Menstrual hygiene advice :**

The menstrual cycle helps the body of a female to prepare for pregnancy every month. And if you're not pregnant it also makes you have your period.

The cycle and period are controlled by hormones such as estrogen & progesterone. This happens every month and usually lasts up to 3-5 days. Menstrual hygiene management is a practice done by a woman during her period days. A woman needs to have good and healthy menstrual hygiene. Poor menstrual hygiene management can lead to a serious impact on not only physical but mental health as well. Physical issues like fungal or bacterial infections of the reproductive or urinary tract.

Some tips we women can use to keep their menstrual days fresh and healthy.

1. Track your cycle regularly.
2. Be clean and hygienic throughout the period.
3. Don't keep the pad/ tampons/ menstrual cup for too long; it can encourage bacterial growth.
4. Wear breathable cotton clothes.
5. Last but not least, proper disposal of sanitary waste.
6. Also, make effort to adopt sustainable means during menstruation.

**Go Sustainable. Happy Period**

**Author -POORNIMA  
Designer -AKSHANSH**

# WHAT NATIVE FOOD HABITS TELL US?

"Let food be thy medicine and medicine be thy food" - Hippocrates

There was a time when people didn't have to worry whether the food, they were eating was healthy or not. The quote mentioned above by Hippocrates suggests that we should consume food in such a way that it is the only medicine our body should ever need. But times have changed and we no longer believe in such quotes. With the commercialization of food, we have only limited access to healthy food all the time. Now we consciously have to make an effort to eat healthy to be fit and stay disease-free. Still, some people are blissfully living a life where these choices are not a daily struggle. Yes, it's the indigenous tribes.

Tribal people have access to direct food sources which are our forests and agricultural land that provide them with abundant healthy food. Their food practices differ from that of the urban people. Mostly sticking to raw food and sometimes semi-cooked food, the indigenous people follow a routine that keeps them fit and energetic.

When asked about food or rather healthy food an urban dweller would hardly be able to list more than a few ten to twenty dishes whereas indigenous people had hundreds and hundreds of options. There's a huge variety of dishes that the modern people or the "IT" generation have not even heard of. Since food mostly depends on the surroundings it varies across the tribes of India. It also reflects their culture and religion along with the history of the region they belong to. Tribals indulged more in wild food i.e wild leafy vegetables, yams, wild fruits, a variety of maize, grains like jowar, kutki, savi, etc. Other food included any kinds of fish or crabs, snails, ants, and other similar creatures found in the nearby resources. The original food culture of Indian tribes is a plethora of plant species along with some hunted animals that included cows, buffalos, deers, pigs, rabbits, and birds. Consumption of milk in almost all the tribes is not heard of much.

Tribals consider the food to be sacred and believe to benefit the most from it. They follow strict food rituals like cooking in isolation, cleaning the kitchen before cooking, washing utensils and leaves and vegetables before cooking, and many others to keep the food safe for consumption. They also believe that if exposed to other people the food would become unsafe to eat to the extent that it would become poisonous. Though these beliefs are outdated they're still followed in some.



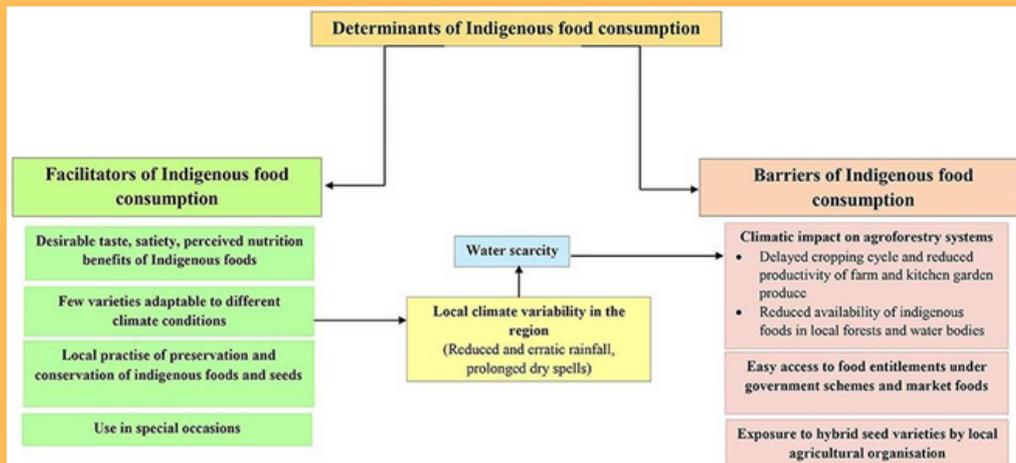
There is a wide range of interesting tribal food from different regions in India. PANIYA ROTI which is made of cornmeal is served with wildfowl curry and red ant chutney by the tribes in Madhya Pradesh

Central India's most prolific producer of the Mahua plant. Its fruits are highly nutritious. Its flowers are used to make alcohol. They are dried and used as a sweetener in desserts and snacks.

GUR-GUR-CHA which is a pinkish tea made with butter and baking soda is another popular dish of the Darchik and Garkony villages in Leh and Kargil districts

PHAN PYUT is a delicacy of northeast India which is made with potatoes that are extra-aged and a little rotted. Mixed with spices it tastes sharp and pungent.

ERI POLU is a tribal specialty of ASSAM made with silkworm larva left after extracting the silk from it. It is mixed with spices and cooked in bamboo shoots.



Despite such treats of tribal food with so many benefits and rich taste, the tribals are losing their food culture and traditions due to modernization. More access to local markets has reduced the efforts of gathering food and the easy availability of unhealthy and durable foods is causing the people of tribal regions to forget their lineage. Certain tribes have also been forced by different circumstances to adopt the cultivation of single crops which again leads to lower food consumption. Because of this and also certain other factors like economic and climatic conditions, the availability of different plant species is reduced. Another reason for low availability of food is the increase in population and exploitation of forests for other reasons like mining. There is a shift in the eating habits now, but it is not a sudden change and has been affected by many reasons as stated above. It is also seen that most of the natives are now undernourished or malnourished to a great extent. Much effort is not made to preserve the traditional food crops or the traditional agriculture methods. To preserve our history and our culture we need to increase our efforts too.

Buying from the local food vendors will give them a chance to get nature's best in your footsteps. It encourages them to grow a variety of crops that people relish. Local markets provide wider ranges of food locally grown which are more nutritious and healthier. Several organizations are also doing their part in organizing various food festivals in all different states in an effort to bring forward the taste and cuisine of rural or tribal India. This way even the tribal are encouraged to preserve their cooking skills and methods which they can pass on to the next generations.

**Author -VINISHA**  
**Designer -NEHA**

Image Courtesy: Google



# WHY I VOLUNTEER AT TRIBAL CONNECT?

The Tribal communities are found in almost all parts of the world and are known as primitive or indigenous people who are deprived of their rights, dwell in the forest, and struggle for food, shelter, education, and basic amenities of life - these are our basic concepts when asked about the word 'Tribal.'

Modernization has advanced us so much that we seldom have the time to go back to our roots.

We love posting on social media when we visit any rural areas or pose with nature or we dine in some fancy restaurant with traditional themes/ tribal arts. Why not explore it real-hand?

Spending time with them, knowing about their struggles and our roots will make them feel more accepted and it has always been satisfying to help anyone in need.

As a civilian, we can be the 'catalysts', if not magicians. Out of many organizations that work for the development of tribal welfare I chose to volunteer at Tribal connect since I felt I would be able to create some form of awareness through my writings and enhance my knowledge of the tribal community. I have always liked the history genre and when I visited the homepage of

Tribal connect, the vibe hits real and that's something that makes Tribal connect stand out from other organizations.

To let the magic happen, I think we should extend our hand and I am sure that will increase the chain of awareness.

**Author -BHASHWATHI**

**Designer -NEHA**