For mining issues in the adivasi areas of India.

Peacebuilding and the Rights of Indigenous Peoples
This volume traces the trajectory of some 'names' with which this vulnerable section in India is addressed: tribals, adivasis, indigenous people or scheduled tribes. Straddling the historical with the contemporary, scholarly papers engage with shifting identities, forced migrations and absorption into informal economies.

Handbook of Indigenous Religion(s)
On mining issues in the adivasi areas of India.

We Were Adivasis
Little is known about the Chittagong Hill Tracts of Bangladesh (CHT), an area of approximately 5,089 square miles in southeastern Bangladesh. It is inhabited by indigenous peoples, including the Bawm, Sak, Chakma, Khumi Khyang, Marma, Mru, Lushai, Uchay (also called Mrung, Brong, Hill Tipura), Panikho, Tanchangya and Tripura (Tipra), numbering over half a million. Originally inhabited exclusively by indigenous peoples, the Hill Tracts has been impacted by national projects and programs with dire consequences. This book describes the struggle of the indigenous peoples of the Chittagong Hill Tracts region to regain control over their ancestral land and resource rights. From sovereign nations to the limited autonomy of today, the report details the legal basis of the land rights of the indigenous peoples and the different tools employed by successive administrations to exploit their resources and divest them of their ancestral lands and territories. The book argues that development programs need to be implemented in a culturally appropriate manner to be truly sustainable, and with the consent and participation of the peoples concerned. Otherwise, they only serve to push an already vulnerable people into greater impoverishment and hardship. The devastation wrought by large-scale dam and forestry policies cloaked as development programs is succinctly described in this report, as is the population transfer and militarization. The interaction of all these factors in the process of assimilation and integration is the background for this book, analyzed within the perspective of indigenous and national law, and complemented by international legal approaches. The book concludes with an update on the developments since the signing of the Peace Accord between the Government of Bangladesh and the Jana Sanghati Samiti (JSS) on December 2, 1997.

In Forest, Field and Factory
A Status of Adivasis/Indigenous Peoples Mining Series: Jharkhand: mining Jharkhand, an adivasi homeland

The Indigenous World 2007
Indian Social Work
This book provides multiple frameworks and paradigms for social work education which integrates indigenous theories and cultural practices. It focuses on the need to diversify and resitent social work curriculum to include indigenous traditions of service, charity and volunteerism to help social work evolve as a profession in India. The volume analyzes the history of social work education in India and how the discipline has adapted and changed in the last 80 years. It emphasizes the need for the Indianization of social work curriculum so that it can be applied to the socio-cultural contours of a diverse Indian society. The book delineates strategies and methods derived from meditation, yoga, bhabhi and ancient Buddhist and Hindu philosophy to prepare social work practitioners with the knowledge, and skills, that will support and enhance their ability to work in partnership with diverse communities and indigenous people. This book is essential reading for teachers, educators, field practitioners and students of social work, sociology, religious studies, ancient philosophy, law and social entrepreneurship. It will also interest policy makers and those associated with civil society organizations.

Land Rights of the Indigenous Peoples of the Chittagong Hill Tracts, Bangladesh
On mining issues in the adivasi areas of India.

Aspiring to be
Consisting of original scholarship at the intersection of indigenous studies and religious studies, the Handbook of Indigenous Religion(s) includes a programmatic introduction arguing for new ways of conceptualizing the field, numerous case study-based examples, and an Afterword by Thomas Tweed.

A Status of Adivasis/Indigenous Peoples Mining Series: Meghalaya
In the Global South, indigenous people have been continuously subjected to top-down, and often violent, processes of post-colonial state and nation building. This book examines the development dilemmas of the indigenous people (adivasis) of the Indian state of Kerela. It explores...
Voices of the Adivasis/Indigenous Peoples of India

A history of the historyless, and the marginalization of adivasi voices. A History of Adivasi Women in Post-Independence Eastern India is a path-breaking book that explores the current status of adivasi women in the four states of eastern India with high percentages of adivasis—Bihar, Jharkhand, Orissa and West Bengal. Debaru De engages with the recent paradigm of ‘development and displacement’ and adivasi women's marginalization and cultural silencing. The findings in the book are based on extensive field surveys in tea gardens, stone crushing sites, brick kilns and construction industries. Further, the book provides new material on the extremist villages of Jangal Mahal, Konaput, Malkangiri and Niyamgiri Hills. Linking tribe and gender, the author elaborates how forest economy is women's economy, forcible eviction by multinationals for new industries has led to severe displacement and poverty, apart from intensification of witch hunting and trafficking of girls.

A Status of Adivasis/Indigenous Peoples Mining Series: Andhra Pradesh

On mining issues in the adivasi areas of India.

A Status of Adivasis/Indigenous Peoples Mining Series

In the early twentieth century, Adivasi villages typically comprised small wooden huts amid a thickly forested landscape. Today, Adivasi dwellings are larger, more permanent, built of mud and often covered with elaborate murals. Drawing out stories of everyday lives that have largely remained hidden from history, In Forest, Field and Factory: Adivasi Habitations through Twentieth Century India uncovers how and why Adivasi dwellings changed, and what it reveals about communities’ relationships with their environments. The book focuses on Santals, one of the largest Adivasi communities in eastern India, who are particularly renowned for precision and craftsmanship in domestic architecture and mural art. Why did Santal families shift from using wood to building with mud? How did different Santal villages develop in relation to the general development experience of Kerala, and goes on to relate this particular study to the global context of indigenous people’s struggles. It will be of interest to those working in the fields of South Asian Development, Political Economy and South Asian Politics.

Citizens First

This book analyses efforts to advance the rights of Indigenous People within peace-building frameworks: Section I critically explores key issues concerning Indigenous Peoples’ Rights (struggles for land, human, cultural, civil, legal and constitutional rights) in connection with key approaches, in peace-building (such as nonviolence, non-violent strategic action, peace education, sustainability, gender equality, cultures of peace, and environmental protection). Section II examines indigenous leaders and movements using peace and non-violent strategies, while Section III presents case studies on the successes and failures of peace perspectives regarding contributions to/ developments in advancement of/ barriers to the rights of Indigenous Peoples. Lastly, Section IV investigates what advances have been achieved in Universal Indigenous Peoples’ Rights in the 21st century within the context of sustainable peace.

Indigeneity In India

First published in 2006. Routledge is an imprint of Taylor & Francis, an informa company.

Rajasthan

May 1999 - Which factors prevent the rural poor and other socially excluded groups from having access to land in Orissa, India? The authors report on the first empirical study of its kind to examine - from the perspective of transaction costs - factors that constrain access to land for the rural poor and other socially excluded groups in India. They find that - Land reform has reduced large landholdings in the 1950s. Medium-size farms have gained most. Formidable obstacles still prevent the poor from gaining access to land. - The complexity of land revenue administration in Orissa is partly the legacy of distinctly different systems, which produced more or less complete and accurate land records. These not-so-distant historical records can be important in resolving contemporary land disputes. - Orissa tried legally to abolish land leasing. Conceived tenancy persisted, with tenants having little protection under the law. Women's access to and control over land, and their bargaining power with their husbands about land, may be enhanced through joint land titling, a principle yet to be realized in Orissa. - Land administration is viewed as a burden rather than a service, and land record and registration systems are not coordinated. Doing so will improve rights for the poor and reduce transaction costs - but only if the system is transparent and the powerful do not retain the leverage over settlement officers that has allowed land grabs. Land in Orissa may be purchased, inherited, rented (leased), or - in the case of public land and the commons - encroached upon. Each type of transaction - and the State's response, through land law and administration - has implications for poor people's access to land. The authors find that - Land markets are thin and transaction costs are high, limiting the amount of agricultural land that changes hands. - The fragmentation of landholdings into tiny, scattered plots is a brake on agricultural productivity, but efforts to consolidate land may discriminate against the rural poor. Reducing transaction costs in land markets will help. - Protecting the rural poor's rights of access to common land requires raising public awareness and access to information. - Liberalizing land-lease markets for the rural poor will help, but only if the poor are ensured access to institutional credit. This chapter - a product of the Rural Development Sector Unit, South Asia Region - is part of a larger effort in the region to promote access to land and to foster more demand-driven and socially inclusive institutions in rural development. Robin Mearns may be contacted at rmearns@worldbank.org.

Research Handbook on Law, Environment and the Global South

In the early twenty-first century, Adivasi villages typically comprised small wooden huts amid a thickly forested landscape. Today, Adivasi dwellings are larger, more permanent, built of mud and often covered with elaborate murals. Drawing out stories of everyday lives that have largely remained hidden from history, In Forest, Field and Factory: Adivasi Habitations through Twentieth Century India uncovers how and why Adivasi dwellings changed, and what it reveals about communities’ relationships with their environments. The book focuses on Santals, one of the largest Adivasi communities in eastern India, who are particularly renowned for precision and craftsmanship in domestic architecture and mural art. Why did Santal families shift from using wood to building with mud? How did different Santal villages develop distinctly different mural art traditions? In answering these questions, a new kind of historical narrative emerges—one that is notable buildings alone but also provides insights into Adivasi people’s lives and their engagements with social, environmental and historical environments via architecture. This book will be of equal interest to students and scholars of architecture, history, environment studies and anthropology.
In We Were Adivasis, anthropologist Megan Moodie examines the Indian state's relationship to "Scheduled Tribes," or adivasis—historically oppressed groups that are now entitled to affirmative action quotas in educational and political institutions. Through a deep ethnography of the Dhanka in n'atop, Moodie brings readers inside the creative imaginative work of these long-marginalized tribal communities. She shows how they must simultaneously affirm and refute their tribal status on a range of levels, from domestic interactions to historical representation, by re-creating their status to the past: we were adivasis. Moodie takes readers to a diversity of settings, including households, tribal council meetings, and wedding festivals, to reveal the aspirations that are expressed in each. Crucially, she demonstrates how such aspiration and identity-building are strongly gendered, requiring different dispositions required of men and women in the pursuit of collective social uplift. The Dhanka strategy for occupying the role of adivasis in urban India comes at a cost; young women must relinquish dreams of education and employment in favor of community-sanctioned marriage and domestic life. Ultimately, We Were Adivasis explores how such groups negotiate their pasts to articulate different visions of a yet uncertain future in the increasingly liberalized world.

**Encountering The Adivasi Question**

This volume discusses the themes of exclusion and inclusion vis-à-vis the Adivasis in India. It locates Adivasis' development and impediments to their growth within a larger regional, national, and global context, and provides a framework to overcome deprivation faced by them.

**Jharkhand**

This book looks at the contested relationship between Adivasis and the indigenous peoples, migrants and the state in India. It delves into the nature and dynamics of competition and resource conflicts between the Adivasis and the migrants. Drawing on the ground experiences of the Dandakaranya Project—where Bengali migrants from erstwhile East Pakistan (now Bangladesh) were rehabilitated in eastern and central India—the author traces the connection between resource scarcity and the emergence of nationalist politics in the region in tandem with the key role played by the state. He critically examines the way in which conflicts between these groups emerged and interacted, were shaped and realized through acts and agencies of various kinds, as well as their socio-economic, cultural and political implications. The book explores the contexts and reasons that have led to the dispossession, deprivation and marginalization of Adivasis. Through rich empirical data, this book presents an in-depth analysis of a contemporary crisis. It will be useful to scholars and researchers of political studies, South Asian politics, Conflict Studies, political sociology, cultural studies, sociology and social anthropology.

**Adivasis, Migrants and the State in India**

**A History of Adivasi Women in Post-Independence Eastern India**

Iron Will lays bare the role of extractivist policies and efforts to resist these policies through a deep ethnographic exploration of globally important iron ore mining in Brazil and India. Markus Kröger addresses resistance strategies to extractivism and tracks their success, or lack thereof, through a comparison of peaceful and armed resource conflicts, explaining how different means of resistance arise. Using the distinctively different contexts and political systems of Brazil and India highlights the importance of local context for resistance. For example, if there is an armed conflict at a planned mining site, how does this influence the possibility to use peaceful resistance strategies? To answer such questions, Kröger assesses the inter-relations of contentious, electoral, institutional, judicial, and private politics that surround conflicts and interactions, offering a new theoretical framework of "investment politics" that can be applied generally by scholars and students of social movements, environmental studies, and political economy, and even more broadly in Social Scientific and Environmental Policy research. By drawing on a detailed field research and other sources, this book explains precisely which resistance strategies are able to influence both political and economic outcomes. Kröger expands the focus of traditionally Latin American extractivism research to other contexts such as India and the growing extractivist movement in the Global North. In addition, as the book is a multi-sited political ethnography, it will appeal to sociologists, political scientists, anthropologists, geographers, and others using field research among other methods to understand globalization and global political interactions. It is the most comprehensive book on the political economy and ecology of iron ore and steel. This is astonishing, given the fact that iron ore is the second-most important commodity in the world after oil.

**Maharashtra**

**A Status of Adivasis/indigenous Peoples Mining Series: Meghalaya**

On mining issues in the adivasi areas of India.

**Peasants, Culture and Indigenous Peoples**

This 1-yearbook covers the period January-December 2006 and provides an update on the state of affairs of indigenous peoples worldwide through region and country reports covering most of the indigenous world, and updated information on the international and regional processes relating to indigenous peoples. Thanks to the contributions from indigenous and non-indigenous scholars and activists, The Indigenous World 2007 gives an overview of crucial developments in 2006 that have impacted on the indigenous peoples of the world. The Indigenous World 2007 is a source of information and an indispensable tool for those who need to be informed about the most recent issues and developments within the indigenous world.

**The Politics of Belonging in India**

**Nagaland**

Papers presented at a Workshop on the Rights of Tribal and Indigenous Peoples held in New Delhi, February 23 to 25, 1996.

**Orissa**

This is the first book that documents poverty systematically for the worlds indigenous peoples in developing regions in Asia, Africa, and Latin America. The volume compiles results for roughly 85 percent of the world's indigenous peoples. It draws on nationally representative data to compare trends in countries' poverty rates and other social indicators with those for indigenous sub-populations and provides comparable data for a wide range of countries all over the world. It estimates global poverty numbers and analyzes other important development indicators, such as schooling, health, and social protection. Provocatively, the results show a marked difference in results across regions, with rapid poverty reduction among indigenous (and non-indigenous) populations in Asia contrasting with relative stagnation - and in some cases falling back - in Latin America and Africa. Two main factors motivate the book. First, there is a growing concern among poverty analysts worldwide that countries with significant vulnerable populations - such as indigenous peoples - may not meet the Millennium Development Goals, and thus there exists a consequent need for better data tracking conditions among these groups. Second, there is a growing call by indigenous organizations, including the United Nations Permanent Forum on Indigenous Peoples, for solid, disaggregated data analyzing the size and causes of the "development gap."

**Political Economy of Development in India**

State, Society, and Tribes

The main problem facing most Adivasi groups in the country is displacement and loss of their own original habitats and livelihood through ‘development’ projects like dams, tourism and wildlife sanctuaries. By generally categorising them as girijan (mountain dwellers), vanavasis (forest dwellers), or tribal (with its connotations of primitive and backward), or even the popular jangli (wild), in official parlance and in the mass media, they are robbed of their identity, dignity and rights as among the first peoples of this subcontinent, who earlier enjoyed economic and political freedom and autonomy in the form of self-rule. All over India the process of uprooting indigenous people from their rich culture is on - the disruption of a way of life, fundamental to which is the belief that it is not the earth which belongs to man, but man who belongs to the earth.

Social Exclusion and Adverse Inclusion

Since the 1990s, the Indigenous movement worldwide has become increasingly relevant to research in India, re-shaping the terms of engagement with Adivasi (Indigenous/tribal) peoples and their pasts. This book responds to the growing need for an inter-disciplinary re-assessment of Tribal studies in postcolonial India and defines a new agenda for Adivasi studies. It considers the existing conceptual and historical parameters of Tribal studies, as a means of addressing new approaches to histories of de-colonization and patterns of identity-formation that have become visible since national independence. Contributors address a number of important concerns, including the meaning of Indigenous studies in the context of globalised academic and political imaginaries, and the possibilities and pitfalls of constructions of indigeneity as both a foundational and a relational concept. A series of short editorial essays provide theoretical clarity to issues of representation, resistance, agency, recognition and marginality. The book is an essential read for students and scholars of Indian Sociology, Anthropology, History, Cultural Studies and Indigenous studies.

Social Exclusion and Land Administration in Orissa, India

On mining issues in the adivasi areas of India.

The Adivasis of India

While indigenous peoples make up around 370 million of the world’s population - some 5 per cent - they constitute around one-third of the world’s 900 million extremely poor rural people. Every day, indigenous communities all over the world face issues of violence and brutality. Indigenous peoples are stewards of some of the most biologically diverse areas of the globe, and their biological and cultural wealth has allowed indigenous peoples to gather a wealth of traditional knowledge which is of immense value to all humankind. The publication discusses many of the issues addressed by the Declaration on the Rights of Indigenous Peoples and is a cooperative effort of independent experts working with the Secretariat of the Permanent Forum on Indigenous Issues. It covers poverty and well-being, culture, environment, contemporary education, health, human rights, and includes a chapter on emerging issues.

Indigenous Peoples, Poverty, and Development

On mining issues in the adivasi areas of India.

Assam

State of the World’s Indigenous Peoples

This comprehensive Research Handbook offers an innovative analysis of environmental law in the global South and contributes to an important reassessment of some of its major underlying concepts. The Research Handbook discusses areas rarely prioritized in environmental law, such as land rights, and underlines how these intersect with issues including poverty, livelihoods and the use of natural resources, challenging familiar narratives around development and sustainability in this context and providing new insights into environmental justice.

Copyright code : 27ed678d6f6b6027c9be5e13a1c2defa

Page 4/4