

DEMAND FOR TRIBAL STATUS IN TRANS-GIRI REGION OF SIRMOUR DISTRICT OF HIMACHAL PRADESH

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Abstract

In Himachal Pradesh various communities reside, out of which some got constitutional status (Pangwal, Gaddi, Kinnara) under Schedule-V of Indian constitution, but there are also many other hard areas which did not get the status of Scheduled Tribe even in the present time and are demanding for same status. Geographically, they live in remote areas, having there distinct ethnic identity and most of them follow pre-agro economic practices for their livelihood. These tough and non-tribal areas in Himachal Pradesh are Trans-Giri (Hattee), Dodra-Kwaru and '15/20 Area' of Shimla and Kullu districts respectively. In this research paper, the researchers had made an attempt to pinpoint the various issues on which people of Hattee community are demanding for the Tribal Status in Trans-Giri region.

Keywords: Schedule Tribe, communities, identity, ethnic

1. Introduction

In India, tribal people are considered to be the earliest inhabitants that experienced diverse waves of invaders and other settlers over thousands of years, making it difficult to identify the precise origin of today's tribal people from a - purist perspective. The state and discourse in India reject the term-indigenous people and prefer instead to use the constitutional term-

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Scheduled Tribes (ST). Before knowing about the STs, we have to know about the term tribes. The term 'tribe' commonly signifies a group of people speaking a common language, observing uniform rule of social organization and working together for common purposes. Another contention generally used to denote a primitive or barbarous clan under recognized chiefs. Tribe is a society having a clear linguistic or cultural boundary and generally have also well-defined political boundary (Thakur, 1986, p. 5). Basically, with comparison to the advance or modern societies the tribal societies are less advanced and their arts and crafts are based on primitive type. It may be true to say very often that the tribes of India live in isolated hills and forest.

According to the Concise Oxford Dictionary, tribe is a group of (especially primitive) families or communities linked by social, economic, religious or blood ties and usually having a common culture and dialect and a recognised leader (Kedarta, 2019, p. 224). According to D.N. Majumdar (1961), the tribe is "a collection of families or group bearing a common name, member, of which occupy the same territory, speak the same language and observe certain taboos, regarding marriage, professions or occupations and mutuality of obligations" (Majumdar, 1961, p. 367). Therefore, tribal consists many common feature as mentioned by Mr. Thakur (1986) such as- first, they live far from the modern world in the most inaccessible part of both forest and hills; second, They belong either to one of the three stock- 'Negritors, Asptroloids, Mangoloids'. Third, they speak the same tribal dialect and profess a primitive religion known as Animism in which the worship ghost and spirit is the most important element; fourth, they follow primitive occupations such as gleaming, hunting and gathering of forest produce and they are largely carnivorous or flesh or meat eaters. Fifth, in the earlier stage they live either naked or semi-naked using tree barks or leaves for clothing. Finally, they have nomadic habits and a love to enjoy their own local special drink and dance (Thakur, 1986, p. 16).

India also has many tribes and even in Himachal Pradesh there are more than ten tribes which are listed in the Indian constitution. But there are areas such as Trans-Giri (Hattee), Dodra-Kwaru and '15/20 Area' of Shimla

and Kullu districts of Himachal Pradesh which are geographically tough and very similar to the other tribal areas of Himachal Pradesh but are not included in the list of ST. People of these areas are demanding for the ST status from the government. In this study, the researchers had taken the Hattee Community in the Trans-Giri region of Sirmour district of Himachal Pradesh in which the local people started a movement for the ST status. In this study, researchers have covered the issues and challenges faced by these people.

Methodology

The present study is based on the primary as well as secondary sources. All the available literature in different books, journals and news papers has been considered and survey method has been utilised. In Sirmour district, there are four blocks where the people of Hattee Community lived and are demanding the ST status. These blocks are Shilai, Sangrah, Rajgarh and Paonta Sahib. The researchers have taken these four blocks for the study. In these four blocks, total panchayats are 164, and the proposed panchayats for tribal status are 133. It has been decided to take sample of 75 respondents. In 75 respondents, 15 are those leaders who were leading the 'Hattee movement' in the region, and 60 respondents are common people of the concerned region. In common people, from each block 15 respondents have been taken. These all respondents have been chosen through purposive representative sampling. Historical, descriptive, comparative, and analytical approaches have also been applied by the researchers for this study.

Indian Constitution and Scheduled Tribes

The term 'Scheduled Tribe' (ST) is an outcome of the constitution of India which was enforced on 26 January, 1950. Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities who are scheduled in accordance with Article 342 of the Constitution. This Article says that only those communities who have been declared as such

by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes (Ministry of Home Affairs, 2020, p. 39). Prior of that such types of people were known as 'Aboriginals', 'Adiwasis', 'Forest Tribe', 'Hill Tribe' and 'Primitive Tribes'. Even up to 1919, they were included in the category of backward classes. In 1931 Census, the term 'Primitive Tribal' was used to be specifying the tribal population of India, who were used to call as 'Forest Tribes or Hill Tribes'. In 1941 Census, they were simply termed as 'Tribe'; and but in the constitution of independent India, such type of people are termed as 'Scheduled Tribe' (Khan, 2000, pp. 3-4). The government of India has been taking special care concerning the welfare of the tribal people over since independence. During pre-British period, the tribal communities in India remained fully or partially isolated from other in the country, and they remained backward. The British policy of isolation increased the misery of the tribal communities. The founder of Indian constitution seriously considered about the miserable condition of the tribals who were segregated from the national mainstream and provided for special measures towards them. Over seven decades of independence witnessed the arrival of various committee reports dealing with socio-economic situation of the tribal population, and evaluation of the functioning of development agencies and their policies (Kumari, 2015, p. 853). Based on their reports, new strategies, initiatives and approaches came into existence for the development of the tribals. Consequently efforts were made in successive five year plans to uplift the poor tribals living in our country.

After independence, the Constitution Order 1950 declared 212 tribes located in 14 states as - Scheduled Tribes (The Gazette of India, 1950) and the government of India today identifies 533 tribes. The population of STs in the country, as per Census 1951 was 19.1 million (i.e. 5.29%). As per 2011 Census, the total population of STs in India was 104.54 million (i.e. 8.6%) (Census of India, 2011). The growth in tribal population might not reflect the higher natural growth rate. This might also not be a sign of their rising

standard of living; rather, it could be attributed to the fact that since its first notification in 1950 the list of STs has been amended and supplemented subsequently. Since 1950 to 2020, there has been occurred total 27 constitutional amendments regarding the scheduling and de-scheduling of the list of STs in India (Ministry of Tribal Affairs, Online). A list of Notifications for declaration of STs Areas in different States is shown in Table 1.

Table 1: Notifications for Declaration of Scheduled Area in Different States of India

Sr No.	Name of Order	Date of Notification	Name of State(s) for which applicable
1	The Scheduled Area (Part A States) Order, 1950 (C.O. 9)	26-01-1950	Andhra Pradesh including Telangana
2	The Scheduled Area (Part B States) Order, 1950 (C.O. 26)	7-12-1950	Andhra Pradesh including Telangana
3	The Madras Scheduled Areas (Cesser) Order, 1951, (C.O. 30)	2-6-1951	Andhra Pradesh
4	The Andhra Scheduled Areas (Cesser) Order, 1955, (C.O. 50)	9-9-1955	Andhra Pradesh
5	The Scheduled Area (Himachal Pradesh) Order, 1975, (C.O. 102)	21-11-1975	Himachal Pradesh
6	The Scheduled Area (States of Bihar, Gujarat, Madhya Pradesh, and Orissa), Order, 1977, (C.O. 109)	31-12-1977	Gujarat and Orissa
7	The Scheduled Area (State of Rajasthan) Order, 1981 (C.O. 114)	12-2-1981	Rajasthan
8	The Scheduled Area (Maharashtra), Order, 1985, (C.O. 123)	2-12-1985	Maharashtra
9	The Scheduled Area (States of Chhattisgarh, Jharkhand and Madhya Pradesh), Order, 2003 (C.O. 192)	20-2-2003	Chhattisgarh, Jharkhand and Madhya Pradesh
10	The Scheduled Area (State	11-4-2007	Jharkhand

	of Jharkhand), Order, 2007 (C.O. 229)		
11	The Scheduled Area (State of Rajasthan), Order, 2018, (C.O. 270)	19-5-2018	Rajasthan

Source: Ministry of Home Affairs. 2020. Annual Report 2019-20. Government of India, p. 44.

In India after independence, groups and communities identified and enumerated as tribes during British rule came to be re-classified as Scheduled Tribes after the Constitution (Article 342) was adopted in 1950. Areas where STs are numerically dominant, two distinct administrative arrangements have been provided for them in the Constitution in the form of the Fifth and Sixth Schedules. Fifth Scheduled Areas under the Constitution is “such areas as the President may by order declare to be Scheduled Areas”. At present, 10 States namely Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan and Telangana have Fifth Schedule Areas. The Sixth Schedule areas are some of the areas which were ‘excluded’ until the Government of India Act, 1935 in the erstwhile Assam and other tribal-dominant areas which became separate States. These areas (Sixth Schedule) have also been given special provisions under Part XXI of the Constitution.

After independence, government appointed many commissions and committees for defining the STs in India. These were such as- Elwin Committee (1959), UN Dhebar Commission (1960), the Lokur committee (1965), the Shilu Ao committee (1966), The Bhuria Commission (2002-2004), Bandopadhyay Committee (2006) and Mungekar Committee (2005). These commission and committees gave their recommendations time to time. For example, in 1965, Lokur Committee recommended five criteria for identification, namely, primitive traits, distinct culture, geographical isolation, shyness of contact with the community at large, and backwardness. And Mungekar Committee (2005) has examined issues of administration and governance of STs. Thus, the currently followed criteria for identification of

STs are primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and general backwardness (Ministry of Tribal Affairs, 2014).

Generally, in India diverse tribal communities' on the basis of region, as Sahoo (2008) has divided it into five regions - North, North-East, Centre-East, Centre-West, and South. The basis of division is the pattern of their concentration and spread throughout the country. Moreover, the North region covers the West-Central sub-Himalayan region of Uttar Pradesh and Himachal Pradesh in which Biota group of Tibeto-Burman tribes is lived (Pani et. al., 2008, p. 20). Thus, the tribal situation in the country presents a varied picture. Some areas have high tribal concentration while in other areas; the tribals form only a small portion of the total population. The tribal areas in the country were classified under three broad categories: 1) States and Union Territories having a majority ST population. 2) States and Union Territories having substantial tribal population but majority tribal population in particular administrative units, such as block and tehsils. 3) States and Union Territories having dispersed tribal population.

The North East is India's chief tribal area, and the numerous tribes of Arunachal Pradesh, Assam, Nagaland, Manipur and those in the rest of India make a glorious and colorful portrayal of Indian history through its ethnic world. In the northern part of India, Jammu & Kashmir, Himachal Pradesh and Uttarakhand have also many tribes.

Tribal in Himachal Pradesh

Himachal Pradesh is a home of various tribal communities. The tribal area of Himachal Pradesh form a contiguous belt in the far hinterland behind High Mountain passes and is amongst the remotest and most inaccessible areas in the State with average altitude being 3281 meter above the mean sea level. Snow glaciers, high altitudes and highly rugged terrain, criss-crossed by fast flowing rivers are the peculiar features of the tribal areas.

The most distinguishing mark of the tribal areas in the State is that they are very vast in area but extremely small in population.

According to the 1971-Census report, on the basis of numerical strength seven tribes had been qualified to be major scheduled tribes. Out of the total population, 141610 persons had been reported as scheduled tribes, which constituted 4.09 percent of the total population of the state (Census of India, 1971). Lahaul and Spiti district, Pangji and Bharmour tehsils of Chamba district and Hangrang, Morang and Sangia tehsils of Kinnaur district had the main concentration of scheduled tribe population. As per the Census 2011, total population of Himachal Pradesh is 68,64,602 and the ST population is 3,92,126 which constitute 5.7 percent of the total population of Himachal Pradesh (Census of India, 2011). Amongst all the major tribes Gaddi had the highest numerical strength. This tribe is mainly concentrated in Chaurah, Chamba, Bhatiyat and Bharmour tehsils of Chamba district. Kannaure is the second major scheduled tribe in the state. Gujjars have been mainly reported from Chaurah, Chamba, Jogindernagar, Mandi, Bilaspur, Solan and Nahan tehsils. Jad, Lamba, Khampa, Bhot or Bodh have their concentration in Lahaul and Spiti district and Pangji tehsil of Chamba district. Pangwal and Swangia are mainly concentrated in Pangji and Lahaul tehsils respectively. Thus, the concentration of major scheduled tribes and scheduled areas is in Chamba, Kinnaur and Lahaul and Spiti districts. At present the communities which have been listed in the scheduled tribes are- 1) Bhot, Bodh; 2) Gaddi; 3) Gujjar; 4) Jad, Lamba, Khampa; 5) Kannaure, Kinnara; 6) Lahaula; 7) Pangwala; 8) Swangla; 9) Beta, Beda; and 10) Domba, Gara, Zoda (Negi, 1976). A detailed list has been shown in table 2. All the tribes of Himachal Pradesh followed their own customs and traditions and it differentiate them from the other communities.

Table 2: Notifications and Acts regarding STs listed in the H.P.

Sr. No.	Notification	Tribe	Districts and Regions
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1	The constitution (Scheduled Tribes) order 1950	Gaddi	Chamba
2	The Constitution (Scheduled Tribes) (Part-C states) order 1951	Kanaura or Kinnara	Kinnaur
3	The constitution (Scheduled Tribes) Under Territories order 1951	Gujjar	Chamba, Kangra,
4	The constitution (Scheduled Caste and Scheduled Tribes) lists notification order 1956	Jad	Chamba (Pangi)
5	Central Act 31 of 1966 section 28(2) and scheduled 11	Lamba, Khampa, Bhot or Bodh, Pangwala, Lahaula, Swangla	Lahaul Spiti

Sources: T.S., Negi, *Scheduled Tribes of Himachal Pradesh: A Profile*, Raj Printers, Meerut, and 1976.

Himachal Pradesh got its statehood in 1971, and before this, it was either a 'C' category State or Union Territory (UT) of India. Reorganization commission of India (1953) merged many areas of Punjab to Himachal Pradesh which not only increased its area but also increased the population. The increase in the scheduled tribe population in 1971 as compared to 1961 has also been increased due to the addition of the tribal areas into Himachal Pradesh from Punjab after- reorganisation of state in 1966. The scheduled tribe order (Amendment) Act 1976 is also responsible for the increase of ST population.

In addition to this, the number of tribes has been increased because of various Act and notification of government in Himachal Pradesh. Even if we compare the decadal growth rate of STs (out of the total ST population of Himachal Pradesh), it was 12.02 percent during 1991-2001 and 60.3 percent during 2001-2011 which indicates that there was a tremendous growth rate of STs during the last census as shown in the table 3.

Table 3: Population and Decadal Growth Rate of STs in Himachal Pradesh

Years	Decadal Growth Rate of STs in %age (Out of total STs population)	Decadal Rate of S.Ts in % age (Out of Total Population of Himachal Pradesh)
1991-2001	12.02	17.54
2001-2011	60.3	12.94

Sources: Report of the High Level Committee on Socio-Economic, Health and Education Status of tribal Communities of India (Ministry of Tribal Affairs Govt of India), 2014.

Undoubtedly, the ST population has been increased during last two decades but if we see the STs' growth rate out of total population of Himachal Pradesh, it decreased more than 5 percent.

Above all, there are many other area in Himachal Pradesh, which are very similar to the ST areas, such as Dodra Kwar (sub division of Shimla district), '15/20 Area' of Shimla and Kullu districts and the Trans-Giri region of Sirmour district. The present study deals with the Trans- Giri region where the people are demanding for the ST status very strongly.

Hattee Community in Trans-Giri Area of Sirmour District: Demand for Tribal Status

Geographically, Sirmour district is located in the South-East part of Himachal Pradesh and Giri river divided this district into two parts- 'Cis-Giri' (mostly plain area) and 'Trans-Giri' (Mountain area). According to Economic and Statistics Department of Himachal Pradesh, total area of district Sirmour is 2825 sq. kms and population according to the census of 2011 is 529855. This district has 188 (per sq. kms) density, and 78.8% literacy rate. In the north direction of Sirmour, Shimla district is located and in the east Dehradun or especially Jaunsar Bawar region (which is the part of Uttarakhand state) is located. Sirmour district is attached with Ambala (Haryana state) in the south direction and in the north- west, boundary of

Solan district is attached. The Trans-Giri region of district Sirmour consists of four tehsils- Shillai, Sangra h, Kamrau and Rajgarh and two sub tehsils- Ronahat, Nohradhar.

Table 4: Region-wise distribution of Proposed Panchayats and Populations for the status of ST in Trance Giri Region

Sr No	Blocks	Total Panchayats	Total Population	Proposed Tehsil/sub Tehsils/Nager Parishad for ST Status	Proposed Panchayats/ Nager Parishad for ST Status	Proposed Population for ST Status
1	Shillai	29 (17.68)	60229 (17.3)	Ronahat	12(9.0)	23324 (9.2)
				Shillai	17(12.7)	36905(14.6)
2	Sangra h	41 (25)	70410 (20.3)	Renuka	27(20.3)	45645(18.13)
				Nohra	14(10.5)	24765(9.8)
3	Rajgarh	30 (18.2)	45916 (13.2)	Rajgarh	14(10.5)	45916 (18.2)
				Nagar Parishad Rajgarh	1(0.75)	3083 (1.2)
4	Paonta Sahib	64 (39.1)	169682 (49.0)	Paonta Sahib	13(9.7)	34953 (13.8)
				Kamrau	19(14.2)	37066 (14.7)
Total		164 (100)	346237 (100)	----	133 (100)	251657 (100)

Source: Data has been taken from a report of Tribal Development Department (order no.TBD (F) 4-1/2018), Government of Himachal Pradesh, p. 29.

Note: The figures in the parenthesis indicate percentage.

According to Tribal Department government of Himachal Pradesh total number of Panchayats which is proposed for scheduling as ST is 133 panchayats out of 164. In this proposed area have 389 villages and 251657 populations. Out of 133 panchayats, 41(30.8%) are proposed in Sangra h blocks (i.e. 27 in Renuka tehsil and 14 in Nohra sub-tehsil) which is the largest number of panchayts out of four blocks. Out of 133 panchayats, in Poanta Sahib block- 32 (23.9%) panchayats are proposed for ST status (i.e. 13 panchayats in Poanta Sahib tehsil, and 19 panchayats in Kamrau sub-tehsil). In Rajgarh block, out of 133 panchayats, 31(23.25%)

panchayats are proposed for the same (i.e. 14 panchayats in Rajgarh tehsil and the whole Rajgarh Nager Parishad). And in Shillai block 29 (21.7%) panchayats (i.e. 12 panchayats in Ronahat sub-tehsil, and 17 panchayats in Shillai tehsil) are proposed for the status of tribal in Sirmour district. domestic.

The demand for tribal status has been raised by the people of the Trans-Giri area and they characterise themselves as Hattee Community. The question arises that why they recognise themselves as 'Hattee'? To answer this question, they argue that in the earlier time there was no market in Trans-Giri area and people of the area have no option but to go to Nahan, Chuchrally, and Jagadheri market, in a group form, to buy necessary or needful things. They go together to market because of the security purpose and carried their own meal and saleable things with themselves. People have no any source of transportation and they carried the thing on their own back.

Further, many people who have no saleable things, they had taken gold for sale and sell them to bring needful things. Shopkeepers and traders of the concerned market recognised them as Hattee and they have not concerned about their religion or caste (Bakshi, 2011, pp. 25-26). This is the main reason that these people are known as Hattee.

Table 5: Block Wise Reasons for the Demand of ST Status given by the 'Leaders of Movement' in Trance Giri Region (Hatti Community)

Sr. No.	Reasons	Shillai	Sangrah	Rajgarh	Paonta Sahib	Total
1.	Socio-Economic Backwardness	1 (20)	1 (20)	2 (50)	-	4 (26.6)
2.	Similarity With Jaunsar-Bawar	1 (20)	3 (60)	2 (50)	-	6 (40)
3.	Fulfil Criteria	3 (60)	1 (20)	-	1 (100)	5(33.3)
Total		5 (100)	5 (100)	4 (100)	1 (100)	15 (100)

Source: Field Survey

Note: The figures in the parenthesis indicate percentage.

While asking about the reasons for the demand of ST status, the researchers asked total 15 leaders who were leading the movement of the same demand. There are several reasons given by these leaders, mostly they argued that the area of Trans-Giri which is tract with Jansar-Bawar have cultural, geographical similarities. Jansar Bawar already got the Scheduled tribe status in 1967, that's why Trans Giri area should also be notified as ST. Out of the 15 leaders, 6 (i.e. 40 %) leaders were in favour of this argument. Whereas, 5 (i.e. 33%) leaders have claimed that the area of Trans-Giri has already been fulfilled the criteria for ST status that is why the area should be considered as Scheduled Tribe. Rest of the leaders (i.e. 26%) have views that socio-economic backwardness is the main reason for the demand of the ST status in the area.

Table 6: Block Wise Opinions' of the 'Leaders of the Movement' Regarding the Support of Common Masses for the Movement

Sr. No.	Opinion	Shillai	Sangrah	Rajgarh	Paonta Sahib	Total
1.	Yes	5 (100)	4 (80)	3 (75)	00 (00)	12 (80)
2.	No	-	1 (20)	1 (25)	1 (100)	3 (20)
Total		5 (100)	5 (100)	4 (100)	1 (100)	15 (100)

Source: Field Survey

Note: The figures in the parenthesis indicate percentage.

The community or common masses' support always played very important role in every movement. In context of Hattee movement, while asking the question from the 'leaders of movement' regarding the people's support for this movement, majority of the leaders (i.e. 80%) argued that common masses are supported the movement (see table 6). Surprisingly, but when we asked common masses regarding their participation in the movement then they were not aware about any movement regarding the demand of ST status as shown in table 7.

Table 7: Opinions of Common Masses Regarding their Participation in the Movement

Blocks	Opinions		Total
	Yes	No	
Shillai	7 (37)	8 (20)	15 (25)
Sangrah	5 (26)	10 (24)	15 (25)
Rajgarh	3 (16)	12 (29)	15 (25)
Paont-Sahib	4 (21)	11 (27)	15 (25)
Total	19 (100)	41 (100)	60 (100)

Source: Field Survey

Note: The figures in the parenthesis indicate percentage

The table 7 clearly shows that the participation of common masses in the movement is less across all the blocks, i.e. out of total 60 respondents, only 19 respondents (31.6%) argued that they know about the movement, whereas 41 respondents (68.3%) argued that they do not know about the movement and also not participated in such type of movements. This also raised the question that why the leaders have failed to connect or mobilise the common masses with the movement because for sustaining any movement, community participation play an important role.

After analysing the data related to the leaders of the movement and common masses participation in the movement, it is also important to analyse the role of government towards the demand and aspirations of the people.

Table 8: Respondents' (Leaders of Movement) Opinion Regarding Government's Role in the Movement

Block-wise Respondents' (Leaders) opinion regarding Governments' role in the Movement
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Sr. No.	Opinions	Shillai	Sangrah	Rajgarh	Paonta Sahib	Total
1.	Yes	5 (100)	5 (80)	3 (75)	-	12 (86.6)
2.	No	-	-	1 (25)	1 (100)	3 (13.3)
Total		5 (100)	5 (100)	4 (100)	1 (100)	15 (100)

Source: Field Survey

Note: The figures in the parenthesis indicate percentage.

As shown in table 8, most of the 'leaders of movement' i.e. 12 leaders (86.6%) are satisfied from the governments' role (i.e. state government as well as centre government) towards the movement. Leaders of the movement stated that many times, the issue of Scheduled Tribe demand in Trans-Giri region (Hattee) has been raised by the political leaders of Himachal Pradesh in the parliament. Mr. Virbhadra Singh & Prof. Prem Kumar Dhumal as the Member of Parliament (MP) raised this issue in parliament. This issue has also been raised by Member of Legislative Assembly (MLAs) of Shillai or Nahan Constituencies in Himachal Pradesh Legislative Assembly in 1991. In 2011, under the leadership of Virender Kashyap (MP of Shimla Constituency) a deputation of Hattee movement leaders met to Prime Minister (PM) of India (Manmohan Singh), for the same demand (Divya Himachal, 2015). And in 2016, deputation of the leaders of Hattee movement met to the Narendra Modi (PM) under the leadership of Virender Kashayap (MP). Before the Legislative Assembly election 2017 in H.P., Jial Oram, Tribal Affairs Minister of Modi led Government, visited in Trans-Giri region and stated that this issue is very genuine and government should take action as soon as possible (Divya Himachal, 2017). Therefore, the leaders of movements in Trance-Giri region are somehow satisfied with the efforts taken by the government directly or indirectly.

Conclusion

From the above study it can be concluded that the demand for ST status has been raised by the people of Trans-Giri (i.e. by Hattee Community) from the government. The main reason behind the demand of the Hattee Community is that the similarity of this region is geographically and culturally combined with Jaunsa Bawar region and this region has a tribal status which was given by the Utter Pradesh (UP) government in 1967. But the people of Trans-Giri were kept away from this status. Even the people of this region have started a movement for the same reason and strongly demanded the ST status to them. The leaders of the movement have raised this issue from government (State and Centre) many times and put forth the arguments in favour of this demand that the region has not only similarity with Jaunsar Bawar area (ST area) but has also socio- economic backwardness like the other ST areas. The study found that there is a contradiction regarding the community support to this movement because on the one hand 'leaders of the movement' stated that this movement have the support of common masses, but in other hand, data reveals that community has very less support or participation in the movement. Leaders of the Hattee movement advocate that present government has positive outlook towards the movement. It can be suggested that on the bases of their socio-economic and geographical backwardness, government should take positive action in favour of the Hattee Community.

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