



Tribals Addiction to Liquor- A Historical Analysis of Tribals of Pozhuthana Panchayath

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ABSTRACT

Tribes are characterized by distinctive culture, primitive traits and different socioeconomic background. They are very laborious and hard working. As doing hard work and no other type of recreation, they like to drink alcohol. Not only that, they offered alcohol to the deity as sanctified food also. As tribal people drink liquor tremendously, it affects the health such as drowsiness, slurred speech, headache, unconsciousness, blackouts etc. Thus, various problems are created such as increased family problems, broken relationships, intentional injuries such as firearm injuries, sexual assault, domestic violence etc. Present study explains the tribals and alcohol and how it impacts the tribals society.

Keywords: Tribals. Addiction and Liquor

INTRODUCTION

India has the largest concentration of tribal population in Asia and it is the second largest in the world in terms of tribal population. Tribal people are considered to be the original inhabitants of this subcontinent having a very simple way of life.

Tribes' folk as follow:

- 1) People living in a particular place
- 2) Who enter into marriage relationships among themselves
- 3) Who have no specific skills in any work
- 4) Traditionally or even ethnically ruled by Adivasi leaders.

- 5) Who speak any Special Language
- 6) Have own beliefs, customs and Tradition

The Criteria of geographical isolation, distinctive culture, primitive traits, shyness of contacts with the community at large and economic backwardness are generally consider relevant in the definition of a tribe.

Tribals in Kerala

Tribals in Kerala (Adivasis of Kerala) are the indigenous population found in the southern Indian province of Kerala. Most of the tribal people of Kerala live on the forests and mountains of Western Ghats, bordering Karnataka and Tamil Nadu. According to 2001 census of India, the Scheduled Tribal population in Kerala is 3, 64,189 (male 180169, female -1, 84,020). Wayanad has the highest number of tribals (1, 36,062). Idukki (50,973) and Palakkad (39,665) districts are the next two that make the lion portion of the native tribal people groups in the state.

Major Tribes

Tribals in Kerala are living on the hill ranges, mainly on the Western Ghat, bordering Kamataka and Tamil Nadu. As a natural border, the mountain has branches in Kerala as well as in Tamil Nadu and Karnataka. The tribals on the Kerala hills are only listed here.

Area	Tribes
Kasargod	Koragar, Maradi
Wayanad	Paniyar, Kurichyar, Kattunaikkar, Mullukkuramar, Aiiyar, Kanduvadiyar, Thachanadar, Kanaladi
Attappadi	Irular, Kurumbar, Mudugar
Nilambur	Cholanaikkar, Aranadan, Kadar, Alar, Paniyar
Parambikkulam	Kadar
Idukki	Malampadaram, Malappulayan, Malayarayar, Urali, Muthuvan, Mannan
Nedumbangad	Kanikkar, Malandar

It is estimated that there are about 4 lakh tribal people living in Kerala and about half of this population has made the interiors of Wayanad their home. The tribals were the original inhabitants of Wayanad region. But once the British era opened roads to this region and commercial plantations began to sprout, there occurred a migration of settlers to this region and during the 1940s this migration enhanced tremendously displacing the aborigines or adivasis of the area. The tribes lost their land and dwindled in numbers and now they constitute only 20 percent of the total population of the district. The native Adivasis of the district belong to various sects like Paniyas, Kurumas, Adiyars, Kurichyas, Ooralis, Kattunaikkans and Uraali Kurumas. Pozhuthana Panchayath of Wayanad is having all sects. They are mostly physically distinguishable with darker skin and stout built physique. They often live in houses made of thatched roof, mud, bamboo and brick houses set in swampy valleys and plateaus.

Paniyar

The Paniya, also known as Paniyar and Paniyan, are an ethnic group of India. They primarily inhabit Kerala, and the Wayanad, Kozhikode, Kannur and Malappuram districts. The Paniya speak the Paniya language, which belongs to the Dravidian family. A scheduled tribe, they have a population of around 94,000 individuals. The Paniya have historically worked as agricultural labourers. They are believed to have been brought to Wayanad by the king of Malabar, and thereafter tilled the land as serfs. Following the abolishment of the slave-holding system, the Paniya were resettled in different areas established by the government. They were also

historically reputed for their boldness and recklessness. For this reason, they were often employed as thieves.

Paniyas have a total population of around 94,000 individuals (2003). Of those, around 67,948 live in the Kerala hills. The Paniya speak the Paniya language as a mother tongue. It is most closely related to Malayalam, Kadar, Ravula and other Dravidian languages. Paniya is spoken both at home and during religious ceremonies. Some Paniyas also use other Dravidian languages such as Malayalam, Tamil or Kannada. Paniyas use different writing systems depending on where in India they reside. Those in Karnataka use the Kannada script, those in Kerala write in the Malayalam script, while the Paniya in Tamil Nadu use the Tamil script. Paniya primarily inhabit Kerala, and the Wayanad, Kozhikode, Kannur and Malappuram districts. Paniyas typically live in villages (padis) consisting of a few huts (pire or chala) with courtyards. Each hut settlement contains 5 to 15 families. The Paniyas bury their dead in formal funeral rites. Typically, the place of burial is close to the padi. The interment is accompanied by a seven-day mourning period by family members. The modern Paniya practice a variety of faiths. Among these are Hinduism, traditional religion, and Christianity.

Kadar

Kadars are inhabitants of the Palghat, Trichur, Calicut and Kannur Districts. They are seen at Pooyamkutty, Orikombankutty, Muthirachal, pothupara and Kollengode forests of the Chittoor Taluk, Palghat District, and at Poringalkuthu, Ittiyani, Annakkayam and Chandanthode of the Mukunnapuram Taluk, Trichur District. Kuthirottom Kunnu and

VellamundaAmsom of the Wayanad District. Kadars have a proverb that the way to the heart is through the mouth, and a wife who is a good cook can be very successful in life. They are also seen in the Madras State Pathies are on slightly raised mud and on all sides with flattened bamboo and grass. Usually they consist of one room, a corner of which is used as the kitchen. Modern kadars like to known as Hindus and to use Hindu names. Primitive polytheism and the worship of invisible gods have considerably disappeared. Their favourite deities are Ayappan, Kali and Malavazhi. A few elders still worship the rising sun. Their customs and conventions indicate that they had been strong animists not long ago. According to the 2011 Census, their population is estimated to 2,949.

Kattunaikar

Kattunayakans are inhabitants of the Kozhikode and Kannur districts. They are seen in the deep forests of high mountains of Kidaganad, Purakadi, Pulpalli, Noolpuzha, Maruthenkara, Tharuvana and NallornadAmsoms of the VythiriTaluk; kattikulamvemom, chempara peak and nathapuram. They speak Malayalam and Tamil. Some of them are conversant with Kannada language. Kattunayakans have the most disappointing type of huts. They are long, but very low, and the floor is level with the ground. The sides are of flattened bamboo, and the roof covered with straw or grass. According to the 2011 census, their population can be estimated to be 18,199. The kattunaickan are in different stages of development and based on their source of livelihood, they can be classified into four categories such as 1. Food gatherers and landless labourers who work on the land and nearby forest regions.2. Temporary cultivators who own less fertile land which is insufficient for their living.3. Cultivators who own fertile land.4. Employees as mahouts in forest departments and Devasoms

Koraga

The Koraga are a tribal community found mainly in the and the Kasaragod, Dakshina Kannada Udupi districts of Karnataka district of Kerala, south India. These areas in Karnataka, are altogether often referred to as Tulu Nadu. They are also found in small numbers in adjoining districts of Uttara Kannada, Shimoga and Kodagu. The Koraga are classified by the Government of India as a Scheduled Tribe.

The Koraga, who numbered 16,071 according to the 2001 census of India, have their own language,

classified as an independent dravidian language, which is strongly influenced by Tulu, Kannada, Malayalam, languages commonly found in their area. The 1901 census report noted the Koraga as being a lowly tribe of basket-makers and labourers, some of whom were employed as scavengers. They remain today among the untouchables, being considered as ritually polluted by Hindus, but there have in the past been claims that they are of Chandala stock. Their folklore claims Hubbashika to have been one of their chiefs but the Kadamba narrative asserts a Chandala origin, that they are the descendants of the offspring of a Brahman woman and a Sutra father. The area in which they live comprises mostly agricultural land and forest and the tribe continue to make use of the forest produce-principally, bamboo and creepers-for the manufacture of baskets today. They traditionally lived in structures made of leaves, called koppus and also dressed in leaves. Around at the beginning of 21st century, they started to live in simple free houses constructed and sanctioned by Government agencies, but some of them are still either homeless or live on government-owned lands.

The diet of the Koraga is generally of poor quality in part because they spend between 40 and 50 per cent of their income on alcohol, which is consumed by all ages, and they also indulge in beedi and betel. They subsist mainly on rice and meats such as pork and beef, although they are increasingly also using produce such as pulses and vegetables. Their meat is often sourced from animals that have died naturally rather than by slaughter. Malnutrition is common among Koraga children due to poor diet and this is something of concern to the Government health authorities. Despite Government schemes designed to improve the nutritional content of their food, the implementation has been poor and Koraga people have sometimes demanded improvements to it.

Kurichiyar

Kurichiyar are a matrilineal tribe of Kerala distributed mainly in Wayanad and Kannur districts of Kerala, India. Kurichiyans are one of the Scheduled Tribes of Kerala practicing agriculture. The name Kurichiyar was given by the Kottayam Raja to this class of people as they were adepts in archery. Generally their houses are found in clusters and cluster of houses in one settlement is called Mittom also known as Tharavadu. A lineage head called Karanavar heads a Mittom. In addition to Karanavar, Kurichiya society includes medicine man, and other social functionaries such as Pittan. Joint family system is common among

the Kurichiyans. Society is divided into lineages headed by lineage heads. A female initiation ritual called the pandalpattu is performed before a girl's menarche and after the ear boring ceremony among the tribe. Among the Kurichiyans, a husband may divorce his wife any time he likes but the wife has to bring her case before the elders, if she wants to leave him, and they decide the question. The Kurichiyans bury their dead; an arrow is buried with the body if a male, and a scythe if a female. Seven days' pollution is observed and rice is offered to the soul of the departed. The funeral ceremony on a grand scale is observed at any time convenient in the year. They have no priests: the elders act for the occasion. The deceased ancestors are remembered and once a year, toddy, meat, etc., are placed in a room for their use and subsequently enjoyed by the Kurichiyans. They occupy the highest status among the Waynad tribes in point of caste, they do not take meals of any caste but of the Brahmins and the Nayers of Waynad: their houses are polluted if any other caste man should enter the same: and the slightest suspicion is enough to put a man or woman out of the caste. These outcastes have, on such occasion, been taken to the Christian fold.

Alcoholism

Alcoholism is a condition in which an individual loses control over his alcohol intake in that he is constantly unable to refrain from drinking once he begins (Johnson, 1973-519). According to Keller and Efron (1955-619-644), alcoholism is characterized by the repeated drinking of alcoholic beverages to an extent that exceeds customary use or compliance with the social customs of the community and that adversely affects the drinker's health or interferes with his social or economic functioning. An alcoholic is different from an 'occasional drinker' Any person who takes alcohol is a 'drinker' while a 'compulsive drinker' who cannot live without taking alcohol is called an 'alcoholic'. Broadly speaking, alcoholism has been characterized by four factors; (1) excessive intake of alcoholic beverages, (2) individual's increasing worry over his drinking, (3) loss of the drinker's control over his drinking, and (4) the disturbance in functioning in his social world.

Tribals use of Liquor in the Past

Tribals had used liquor in ancient times. The main liquors used by them were country made liquors, pattacharayam, panakallu, Kurichyar community had used the panakallu in ancient times. According to

Raman poopan a member of Njalottutharavadu in padiyerykudumbam of Kurichyar community, the panakkallu is prepared like thus a bamboo made ladder is tied on the top of the Pana. When the panamkayy is boomed its pola are taken out and a rope made by the skin of a tree known as EdampiriValampiri which is cut in the month of Vrishchika. The Allies of this panamkai are tied powerfully one by one. And vellaramkallu is put in the own and got burned. It is crushed and made into powder like Basma. This Basma and tender leaves of Panniparppal collected from wild forest, are mixed up and apply on the panamkay this is applied for the tender panamkai not to be broken. Besides it helps to get it reopened soon a "V" shaped poles is too tough to carry the weight of pot, toddy and Panamkai.

Palm Toddy is oozed as palmkai is roundly sliced. It is sliced two times in a day; (in the morning and evening). Five to Ten liters of liquor are collected like this per day. Ancient people used to take palm made toddy instead of tea and they would go to work taking this palm made toddy in. to get palm toddy more intoxicated they had peeled a particular tree named 'Kallunenthana'. The outer layer of this skin is removed and the inner layer is covered in a plantain leaves and get it burned. Later this burned skin of 'Kallunenthana' is put in the day pot which is used to collect the palm toddy. The intensity of this toddy is enhanced day by day and it turned into the colour of milk. Its intensity is doubled as it is exposed to the sun. Both these 'Panankai' (inflorescence) and laypot are covered with bamboo made shield in order to protect these from insects among Kurichyar Community this palm made liquor is dedicated to the Goddess named 'Malakkari' only.

People of all walks of life, irrespective of caste, creed, religion, sex and age, have equal rights of become literate and to get education. But actually, what is seen is something very different and miserable picturing so for the tribal education is concerned. The rate of literacy is very low among them. The lack of proper education among most of them is one of the major contributory factors of their backwardness. But now days that there is no doubt that both the union and the state Governments are doing their best for the welfare of the Tribal. It is an admitted fact that the tradition culture and civilization contribute major part in the formation of personality traits, habits and other personality variables. Thus it is found that drinking habits of tribal community more or less, directly and indirectly, playing important roles in their formation

of life. In festivities the males and female young and old cannot dream singing and dancing without drinks. During the dance and dances of both sexes having a belief in getting more energy, spirit and rhythm, they drink indiscriminately and openly without any shyness, distilled and undistilled liquor. Here, it is very necessary to differentiate here the distilled means more purified (only extract) and undistilled means crude from.

Alcoholism as a Problem

The problem of alcoholism, until a few decades ago, was considered a moral problem and a sign of social irresponsibility. After the introduction of the prohibition policy in some states, it was viewed as an illegal act. Now, it is considered by some scholars more as a complicated, chronic and immensely costly disease than a type of a deviant behaviour. The victim needs not the punitive treatment but treatment by specialists psychiatrist, doctors, social workers and others who will help him in his personal reconstruction. Alcoholism has much in common with the problem of drug abuse. Both consist essentially of the habitual use of chemical agents to produce a temporarily pleasant mental state. In either case, the results can be extremely dangerous. Addicts in both require therapy rather than penal action. However, in spite of these similarities, the two problems are considerably different and require separate discussion. Most drinkers in India are rare, infrequent and moderate drinkers and the compulsive drinkers or alcoholics are only a minority. Drinking is not as dangerous as drug addiction.

Forms of Alcoholism

Some people take to liquor because of mental afflictions and emotional complexes; others drink though they suffer from no mental or other disease. Following are main types of alcoholism.

1. Daily Liquor Consumption: With the exception of certain specific diseases this is invariably harmful. The liquor reduces tensions, dilates arteries and produces euphoria. In some exceptional cases its moderate daily consumption relieves nervous tension and induces good sleep. However medical advice is necessary in all these cases and it must not be self-prescribed.
2. Escapist Drinking: Some persons take liquor because under its euphoric spell a sense of well-being supervenes and thus they become oblivious of their aging problems and worries. Though liquor does provide temporary relief if makes the

problems worse because forgetting a problem does not mean that it has been solved. As a matter of fact man's capacity to cope with life situations becomes less and less due to the use of liquor. Thus poor remain poor or even becomes worse – moral degenerates and financial bankrupts.

4. Addictive Drinking: it may begin consumption of liquor for any reason but gradually it enslaves the man and he cannot kick it in spite of his best efforts. It is like a dangerous animal which as an infant looks to harmless, even charming; but as it grows it eats up the man.

The conception of liquor is widespread in India. In Holi and other festivals a sizable majority of villagers and laborers drink even otherwise the habit is very widespread. Not only is liquor consumption common in India; but other intoxicants like Ganja, Chara, Bhang, Dhatura and opium and its derivatives are widely used. Though the rate of liquor consumption is very high in India, but undoubtedly there is some reduction in it due to prohibition policy of the government. But of late there are determined attempts to scrap prohibition and there is growth of liberalism and collapse of traditionalisms'. These factors are fast pushing up the sales of liquor in all states in India.

Harmful Effects of Liquor

The use of liquor and other intoxicants is harmful for every progressive and growing individual and society. It is harmful inasmuch as it impoverishes intellectually and morally softens and spiritually deteriorates the person addicted to liquor. Without weaning the poor from liquor no great economic or social progress in any country is possible. The following is the list of its harmful effects:

1. The wastage of National Wealth
2. Low standard of Health
3. Lowering of Efficiency
4. Mental Imbalance
5. Increase in poverty
6. Individual Disorganization
7. Family Disorganization
8. Increases in Crime
9. Social Disorganization. All the above factors lead to Social disorganization.

Treatment of Alcoholism

The problems of alcoholism – in terms of personal misery, family budget, family discord, loss of wages, failure of health, accidents and alcohol; in that case, it quickly produces extremely violent and unpleasant but not dangerous symptoms. Thus, an abuse can guard the drinker against relapse. In psychotherapy, resocialization is reinforced through counseling and through group therapy. In environment therapy, the drinker is made to change the environment where his behavior may be easily controlled. In behavior therapy, his fears and inhibitions are removed to enable him to develop self-confidence and self-reliance. Thus, the following treatment measures are mainly used to treat drinkers and alcoholics:

- (1) Detoxification in Hospitals: For alcohol addicts, the first step is 'detoxification'. Alcoholics need medical care and medical supervision. Tranquilizers are used for treating their withdrawal symptoms like convulsions and hallucinations. High potency vitamins and fluid electrolyte balance are also used in their physical rehabilitation.
- (2) Role of Family: Involving an alcoholic's family in his treatment and rehabilitation enhances the chances of success by 75 to 80 per cent. The family members do not preach; nor do they blame or condemn the alcoholic. They minimize his problems, offer him sincere and unselfish help and guidance, and never abandon him.
- (3) Alcoholics Anonymous: One of the most effective social therapies which uses group interaction is Alcoholics Anonymous. It is an organization of Ex-alcoholics which started in the United States in the early 1940s and today has lakhs of persons as its members. In India, the branches have been established recently.
- (4) Treatment Centres: These centers have been developed in some cities as alternatives to Hospital treatment. Each centre has about 10-20 residents. Here, not only counseling takes place in a supportive environment but residents are made to follow certain anti-drinking rules too.
- (5) Changing values through Education: Some voluntary organizations undertake educational and information programmes to alert the alcoholics to the dangers of excessive drinking. Social workers help the drinkers in coping with life and changing the social values and attitudes about drinking.

Alcoholism and Sexual Aggressiveness

Abstinence, as we employ the term here, does not mean that an alcoholic beverage has never passed the person's lips. We include persons who drink a small amount once or twice per year. An example would be the man who has one drink at a wedding or the man who will allow a drink to be pressed upon him by friends rather than risk being impolite by adamant refusal. Our next category is that of slight to moderate use of alcohol. By this we mean anything from a few drinks a year up to a drink every two days. Infrequent drunkenness, such as an annual intoxication at a New Year's party, would not exclude a man from this category. Except for two, all the sex-offender groups have from two to three-fifth of their members in this category of moderate drinkers. Non-sex offenders come close to marking the extremes of the range, the control group having the three-fifth figures and the prison group the two fifths. The only observable clustering is that the homosexual offenders have rather large proportions (52 to 63 per cent) of moderate drinkers, the proportion being larger among those with older partners. This situation may reflect the fact that they frequent bars for sexual purposes.

The next category is that of frequent use of alcohol, i.e., from a minimum of one drink per day up to but not including alcoholism. We include a man who regularly got drunk once every month even though his drinks, if prorated, might not attain a daily average. We include in this group those who use alcohol habitually, and those to whom alcohol has some importance, but who are not alcoholics. The groups with the fewest frequent users are the control group and the homosexual offenders vs. adults, both with 18 per cent, while the aggressors vs. children have the most, nearly one-third. In general the various groups cluster around proportions of one-fifth to one quarter. The only trends noted were that the homosexual offenders tend to have rather few frequent users and the aggressors tend to have many.

Alcoholics, are those who habitually use alcohol to such a degree as to interfere seriously with their social relationships and employment, or those who drink on the average of one-fifth of whiskey (or equivalent liquor) a day even though they may be able to maintain their social and economic status.

There is a great variation among the comparative groups in incidence of alcoholism, the proportions ranging from the 6 percent of the control group and the offenders vs. adults up to the 40 per cent of the

aggressors vs. children. In all the tripartite groups those whose objects were children have larger proportions of alcoholics than those whose sex-offense objects were aged twelve or older. In two of the four tripartite groups these differences are quite large. There is also a tendency for those whose sexual objects were minors (age-period 12-15) to have more alcoholics among their members than those involved with adults.

An additional and anticipated finding was that never less than half, and generally two-thirds to all, of the offenses committed while drunk were committed by frequent drinkers or alcoholics. Moreover, of the drunken offenses (including aggression against children, from half to four-fifths were committed by just the alcoholics. Only about one-fifth to two-fifths of the drunken offenses against adults were by alcoholics. Conversely very few (0 to 5 percent) of the offenses committed while sober were committed by alcoholics and not many more (0 to 17 per cent) by frequent drinkers.

In summary, while the use on alcohol is more important among the sex offenders than among the control group, it is more important still to the prison group. Alcohol as a group does not seem to be any great a factor in the predisposition to sex-offense behavior than in predisposition to non-sexual criminality. Intoxication inclines persons to legally punishable behavior, but it does not determine the form that behavior will take.

Alcoholism and Addiction

The use of drugs of any type could be either an index of different attitudes and situations than are usual among persons in the lower social classes, or a precipitating factor in the specific offense. There is no evidence for this latter hypothesis as far as these data go. What is evident is that most of the sex-offender groups are more exposed to all types of drugs and are more often users than are their non-delinquent peers. But since their exposure is usually no greater than that of the non-sex-offender delinquents, it is not a special characteristic of the sex-offense groups. Thus drug use is here a measure of an attitude of experimentation and general delinquency.

Social Impact:

Kerala is clamping down on soaring consumption of alcohol in the state, especially among the young. The

United Democratic Front (UDF) government has raised the age limit for eligibility to buy and sell liquor from 18 to 21 years. The state tops the country in alcohol consumption, which at eight liters per capita is three times the national average. Most ills affecting the state, from suicides, divorces, mental illnesses to road accidents—all of which the state tops the country in—are linked to liquor consumption. The State has few taboos against consumption of alcohol. Festivals like Onam or Christmas have seen daily liquor sales crossing the 100 crore marks over the last few years. A study by the Alcohol and Drug Information Centre (ADIC1 India) shows the drinking habit is spreading even among children aged 10-15.

Bringing down liquor consumption was one of the promises in the UDF's manifesto for the last Assembly election. The government is now looking to keep its word. Apart from raising the age for drinking selling liquor, it has also decided not to allow bar licenses from next year to hotels below four-star category.

UDF leaders say that the previous Left Democratic Front (LDF) government openly encouraged liquor sale, which crossed Rs. 23, 000 crore in the last five years. As many as 152 of the 500-odd private bars in Kerala selling Indian Made Foreign Liquor (IMFL) got their licenses from the previous LDF government over the last five years. The sale of IMFL in the state has increased from 721 lakh cases in 2000 to 188 lakh cases in 2010 and that of beer from 25.17 lakh cases to 85 lakh cases. This has helped the Kerala State Beverages Corporation (KSBC), the state-owned monopoly retailer of IMFL and beer, to increase its revenue from Rs.1, 338 crore to Rs. 5,539 crore in the last decade. KSBC's contribution to the state exchequer grew from Rs. 1, 026 crore in 2000 to Rs. 4,260 crore in 2010, about one-fourth of the state's total tax revenue income, "A state which depends so much on the revenue from liquor is bound to end up alcoholic," says Sugathakumari, prohibitionist and eminent poet. Tension, but sometimes one drink can lead to another, and another, and yet another. Knowing what the ramifications of heavy drinking are should make one think twice before drinking alcohol in excess. Some of the social effect of alcohol is listed below.

CONCLUSION

It is hereby concluded that a proper environment for eradicating the drinking habits of the tribal community may be reduced to a greater extent further.

It is, rather, suggested that tribles should be given proper education from the beginning to apprising disadvantages of the beverages, as used, in schools and colleges. Social agencies should also make adequate attempts to educate the male and female tribal in order to give up their drinking habits.

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