Perception Of People About Effects Of Atal Tunnel At Rohtang On The Life Of Tribal People In Lahaul Area In The State Of Himachal Pradesh- India

Rajender Kumar ,
Assistant Professor in Geography,
SVGC Ghumarwin Distt Bilaspur H.P.
Corresponding Author: rajender.geohpu@gmail.com

DOI: 10.52984/ijomrc1402

Abstract:

The word 'tribe' has different connotations for different branches of social sciences. Western anthropologists and sociologists take the term to denote a "primary aggregate of peoples living in a primitive or barbarous condition under a headman or chief". Indian Constitution assigned special status to the schedule tribes, traditionally referred to as adivasi, vanavasi, tribes or tribals. The Tribal People of Lahaul have been experiencing geographical isolation as the area remain inaccessible for more than six months from the month of November to April every year due to closing of Rohtang Pass the only way to the area. Having difficult geographic environment i.e. mountainous and rugged terrain, extreme cold and dry agro climatic conditions, non- industrialization and limited basic infrastructure facilities at village level Lahaul tribal area of Himachal Pradesh. However, after opening the Atal Tunnel at Rohtang a new era of development, accessibility and connectivity started in this area. The present Paper is to study the perception of these tribal people about effect of Atal tunnel in Lahaul Tribal area. A questionnaire has been prepared and questions related to the effect of opening the tunnel on their Social, Cultural, economic life, opportunities, Challenges and tribal identity has been asked and recoded for analysis. For this purpose the study area has been divided into five physiographic units for sampling at village level. These micro physiographic units are demarcated by ridge line of mountains, drainage network and tehsils boundaries. Considering the geographic spread the purposive random sampling technique will be used for collecting the primary data. In total, 39 sample villages and about 585 households which constitute approximately 15% of total population surveyed for the present study.

Keywords: Perception, Tribal, Adivasi, Pass, Environment, Physiographic, Atal Tunnel,

Introduction:

The word 'tribe' has different connotations for different branches of social sciences, but a synthesis emerges on the following most common features :1. They live away from the civilized world in inaccessible parts lying in forest and hills;2. They belong to one of three stocks—Negritos, Austroloids, or Mongoloids;3. They speak the same tribal dialect;4. They profess a primitive religion known as Animism in which the worship of ghosts and spirits is the most important element; and5. They love drinking and dance and have primitive occupations. [1]. The above synthesis seems more or less in line with what Majumdar advocates [2]. The Tribes are also identified as the "remarkable phrase and social category called "Scheduled Tribes"—that we inherited from the1935 Constitution and chose, in our

wisdom, to incorporate in the Constitution of Independent and Sovereign Republic of India." [3]. An often used criterion is based on attributes such as: Geographical isolation, Distinctive culture, Shyness of contact with community at large and socio-economic backwardness. The constitution also assigns special status for scheduled tribes. The scheduled tribes constitute 8.2 % of the Indian population as per 2011 census. There are 533 scheduled tribes as per notified Schedule under Article 342 of the Constitution of India in different States and Union Territories of the country with the largest number of 62 in the State of Orissa. India is second largest country after South Africa having large population of scheduled tribes. The total population of scheduled tribes in India is 84,326,240 out of total population of 1,21,01,93,422 [4]. Although the tribal population is scattered all over the state there are prominent areas of concentration. On the basis of the Central Government norms of treating a community development block with 50% or above concentration of tribal population as a Scheduled Area, the districts of Kinnaur and Lahaul-Spiti in their entirety and Pangi and Bharmour Tehsils of Chamba district were notified as Scheduled Areas /Tribal Area/Tribal Belt. These areas have also been declared as scheduled areas by the President of India as per the Scheduled Area (Himachal Pradesh) order, 1975 (co 102) dated 21st November,1975 under the 5th schedule of Indian Constitution.

Statement of the problem

The scheduled tribes since ages have been victims of socio economic exploitations and have been relegated to low income generating occupations, inferior trades, unhygienic environment and unclean menial occupation. They are found in many region of the world and majority of them are poorest among poor [5]. Various development programmes, policies and projects have been introduced and implemented to improve the socio-economic conditions of the tribal people to bring them at par with the other areas. However, the tribal issues are still alive.

The Tribal People of Lahaul have been experiencing geographical isolation as the area remain inaccessible for more than six months from the month of November to April every year due to closing of Rohtang Pass the only way to the area. However, after opening the Atal Tunnel at Rohtang a new era of development, accessibility and connectivity started in this area and after remaining in isolation for centuries now they are open to the outer world. It raises an academic curiosity among the scholar of the wide arena. It is quite possible that this is not merely a path to this mysterious land in western Himalayas, it is going to change this land completely. The reports and observations so far made by some scholars have opinion that it will be prove a boon for this area. It will help this area to raise its economic activities as the land has very good potential for the growth of tourism industry. Hence it is very much necessary to understand the viewpoint of local tribal people that how this change in the area will affect their social, cultural, economic life ? What are major opportunities and challenges to these people and what is their perception in this regard?

Review of Literature

The studies on various aspects of scheduled tribes have not attracted the attention which it actually deserves before Independence. However, the post Independence period in the country has witnessed a growing interest in from a wide arena of the scholars on different issues of tribals. Notably, geographers did not show keen interest in the tribal problems till early 1980s. This fact was also explored by Mukherji (1979) while presenting a survey of research on tribal studies in geography. Recently, Indian geographers show keen interest in tribal research, in the process some is enumerated under: Shastri (1985) Identifies and explains spatial patterns of tribal literacy in Vidarbha Region of Maharastra state in India. Gupta and Sharma (1998) analyse the spatial patterns of the level of development along with the decennial change in the literacy rate among the schedule tribes in Chattisgarh Region of Madhya Pradesh State. Pant (1998) an attempt has been made here to examine the socio-economic structure, hygiene food habits and nutrition status in the rural society in the Trai region in Uttarakhand Himalayas. Kayastha (1961) studied the Occupational Structure in the Himalayan Beas basin. The study indicate that 89% people engage in agricultural activities, 3.5% in Production other than agriculture, 2% in commerce, 0.5% in transport and 5% in other services. He 33also emphasized in the study that physical environment has a sovereign effect on the occupation of the man and his material conditions. Kayastha (1966) studied The Animal Husbandry and Its Development in Himachal Pradesh. In the study concentration is focused on the animals of the tribal people and problems faced by them. Chakraborty (1982) studied The Rural Habitat Transformation- A case study of Bainchi, Hoogly District,West Bengal. Government of Himachal Pradesh (1974) conducted an empirical investigation of 215 sample households scattered over 22 villages in Lahaul and Spiti district of Himachal Pradesh. The study aimed at assessing the socio-economic condition of the tribal people and impact of the development programmes in the study area. Srivastva and Singh (1970)

examined the second and third five year plan allocation of funds for tribal development for different states for agricultural development of tribal population. They found that the inter-state disparities in the allocation of funds were responsible for the uneven development of the tribal area. They suggested that Socio-economic surveys be conducted for determining the Dhaliwal (1977) identified some specific problems in tribal development. He analyzed the plan allocation for the investment in the tribal area. Kulkarni (1980) worked out a broad profile of the tribal population in rural Maharastra, specially in the rural areas of Dhule, Thane, Nasik and Chandrapur districts and lays down the principles that should guide any official or voluntary programmes of tribal development in these areas. Thakur and Jaglan (2006) studied on the topic, Ecology of changing cropping pattern in Bharmour Tribal area of Chamba District. Aparna Mitra, (2008) studied on the status of women among scheduled tribes in India and concluded that tribal women are less educated comparatively and gender equality among tribal group is a complex phenomenon. Amaresh Dubey, (2009) studied on scheduled tribes and concluded that scheduled tribes are facing the problems of poverty and under nutrition and there is a need to pay attention on them. S. M. Dubey, (1972) carried a study on education, social change and political consciousness among tribes of north east India and concluded that tribes are illiterate and backward, and there is a need of creating political awareness among them. [9-21]

The study seeks to investigate the following research questions:

1. Have the people of the study area are experiencing a social change and transformation since the opening of tunnel?
2. Has the economic scenario of the region is changing since the opening of tunnel?
3. Have the people of the study area are experiencing any cultural change and transformation since the opening of tunnel?
4. Are there spatial variations of the area affected differentially by this tunnel?
5. What are major opportunities and challenges to these people?

Research Methodology:

The following research methodology is used in the present study:

i) Coverage:

The present study is undertaken in notified tribal area of Lahaul community development block. In order to get a better and comparative picture of patterns and processes of socio-economic development, the study area is divided into five physiographic units for sampling at village level. These micro physiographic units are demarcated by ridge line of mountains, drainage network and tehsils boundaries. The whole study area constitutes two tehsils i.e. Lahaul tehsil and Udaipur sub tehsil. In Lahaul tehsil area, three micro physiographic units have been demarcated namely Chandra valley, Bhaga Valley and Pattan Valley. In Udaipur sub tehsil two micro physiographic units i.e. Miyar valley and Chenab valley have been considered. The micro physiographic unit Chandra Valley (named after river Chandra) extended from Lake Chandertal to Tandi in which Koksar is the first inhabited village and Tandi is the place where Rivers Chandra and Bhaga confluence. Micro physiographic unit Bhaga Valley (named after river Bhaga) extended from Lake Surajtal to Tandi in which Darcha is first inhabited village. Keylong , the district headquarter, situated in this valley. After Tandi (confluence of rivers Chandra and Bhaga) the river valley is known as Pattan Valley up to Jhalma which is part of Lahaul tehsil. The Chenab valley (from Jhalma to Tindi) is part of sub-tehsil Udaipur. Miyar valley named after Miyar Nullah a tributary of Chandarbhaga. Considering the geographic spread the purposive random sampling technique will be used for collecting the primary data. In total, 39 sample villages and about 585 households which constitute approximately 15% of total population will be surveyed for the present study. The detail of tentative sample households is given under:

Micro Physiographic Units	Chandra Valley	Bhaga Valley	Pattan Valley	Chenab Valley	Miyar Valley	Total
Sample Villages	09	08	09	10	03	39
Sample Households	135	120	135	150	45	585

The proposed sample villages have been selected on the basis of population size according to 2011 Census. From each micro-physiographic unit about 20% of inhabited villages will be selected for the primary survey.

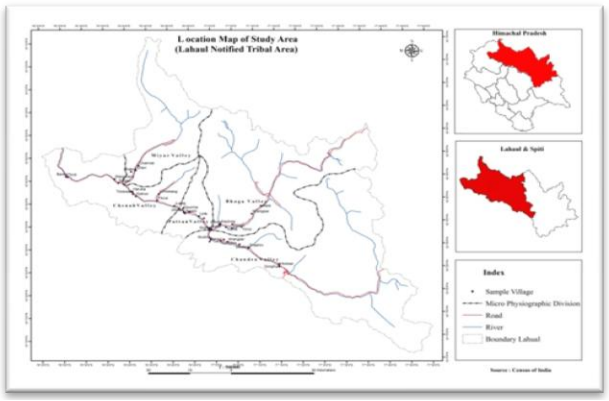


Fig1.1 study area

i) Data collection

The present study would be based on primary and secondary data. The primary data would be generated through comprehensive survey of the household. A questionnaires/ schedules is prepared for household to collect the data.

ii) Data analysis:

In the present study, data analysis is done through various statistical, cartographic and tabular methods. All the responses represented through simple percentage method and further tabulated in three categories i.e positive response, negative response and no change response. Z score value calculated to represent more clear picture of the responses. The spatial variations studied with reference to five micro physiographic units.

Study Area

Lahaul community development block constitute Lahaul tehsil and Udaipur sub tehsil of district Lahaul and Spiti. It is located 31° 44′ 57″N to 32° 59′ 57″N and 76° 46′ 29″ E to 78° 41′ 34″ E. It is one of the notified tribal area of the state of Himachal Pradesh inhabited by Bodhs, Swanglas, Lahaulas and Khampas. Bodh are generally of Mongoloid stock and profess Budhism. Swanglas are of Aryan blood and repose faith in Hinduism. Bodhs and Swanglas are principally agriculturists [8].The Brahmin, who called them Swanglas pre-dominate the Chenab Valley. Khampas are believed to migrated from Tibet to the valley. Having very inclement climate the study area remains isolated for five to six months from rest of the state during every winter seasons. Lahaul tribal area support about 19107 persons, including 9897 males and 9210 females [4]Lahaul valley is drained by Rivers Chandra, Bhaga , Chenab, Miar and many tributaries and nullahs. The whole study area has a mountainous topography having discernible altitudinal variations across all microphysical units. The average altitude of the valley to be 10535 feet [7]. Administratively, Keylong is the district headquarter as well as headquarter of Lahaul community development block. As a whole Lahaul community development block (tribal area) have total 290 census villages, 198 are inhabited [4].

Table 1.1 Profile of the Respondents:

Variable	Categories	Male (%)	Female (%)
Age	20-35	25	20
	36-50	35	40
	Above 50	40	40
Education	Illiterate	04	10
	Primary	25	30
	High School	50	50
	College	15	08
	University	06	02
Occupation	Service		
	Govt.+Pvt.	40	15
	Non Service	60	85

Perception of the Respondents:

People`s perception regarding impact of the tunnel shown in Table 1.2**.** The data clearly depicts that people have perception that there will be a positive impact (Very good +Good) on tourism sector (74 percent), agriculture (65 percent), health (70 percent) and on population (55 percent). This area is covered with beautiful

valleys, snow clad mountains, charming slopes, divine lakes, perennial rivers and many religious places of tourists interest. At present, the earning season for hoteliers in L&S lasts about four months. The opening of transport routes throughout the year would extend the earning potential. The mountain slopes in the valley are ideal sites for winter sports. Avenues for ski, rafting, paragliding, trekking, cycling and camping lay open. The spiritual circuit of Shashin, Triloknath and Udaipur would attract more pilgrims during the summers. Kugti, Miyar Valley, Neelkanth and Than Pattan are popular trekking trails. Chandertal and Ghepan lakes are ideal for overnight camping [21]. Micro physiographic division wise analysis shows that people of Chandra valley, Bhaga Valley and Pattan Valley have given mostly positive remarks regarding the development of tourism in the area but some people (06 percent) of Chenab and Miyar valley given negative remarks. The reason being is distant places from the Atal Tunnel.

Table:1.2 Response of the people (in percentage) regarding impact of Atal tunnel on different variables.

S. N.	Variable (x)	V Good	Good	No Change	Bad	V. Bad
1	Tourism	64	10	20	4	2
2	Agriculture	40	25	15	14	6
3	Medical	50	20	18	9	3
4	Education	10	40	40	5	5
5	Population	25	30	25	7	13
6	Lifestyle	15	30	35	6	14
7	Culture	8	12	40	30	20
8	Tribal Identity	11	13	26	24	26
9	Environment	4	8	18	35	25
10	Customs	6	12	19	43	20

As far as agriculture sector is concern, the land is very fertile region e.g. per hectare production of potato is highest in the world in this valley and also this area is certified region for the production of seed potato in India. Non seasonal vegetables are grown in this area at a very large scale. Kuth (Saussurea Lappa) is a root crop. Medicinal in nature, kuth was earlier found in the inhospitable terrains. The people of Lahaul and Spiti have domesticated the crop and grown kuth in their fields. The major problem is transportation of these agricultural products to the market, before opening the tunnel, this transportation cost is very high. But now these problems are solved automatically, which will be a boon for this sector. Some respondents (20 Percent) have opinion that there will be negative impacts of this tunnel on agriculture, reason being, it can promote non agricultural activities in this area and land use may change in the future.

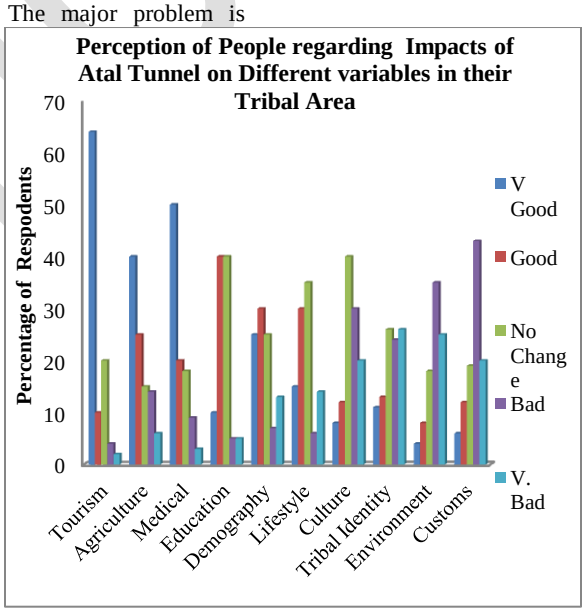


Fig. 1.2

Health and education sectors are very big issues of this area as the health and educational facilities are not adequate. Before opening the tunnel good doctors, teachers and other staff not want to serve in this area, many posts remain vacant specially during winters and in the case of emergencies only means of transportation to the outer world is helicopter. Many people due to inadequate health and educational facilities are forced to migrate from this area specially during winters. According to the respondents this scenario will change now and these sectors get benefit from this tunnel.

Population –According to 2011 census Lahaul and Spiti is the only district which reported negative population growth. In 2001 total population of the district was 33224 persons which reduced to 31564 persons in 2011 reported -5.00 growth rate. The major factor responsible for this is mobility or out migration of the people. Respondents told that most of the persons got employment outside the Lahaul area, permanently migrated and never came back to their motherland. During the field survey we met with some persons who came back to their native place after 10-15 years of duration. Many respondents (55 percent) have opinion that after opening the tunnel migration pattern s will reverse i. e. out migration to in migration, 25 percent respondents have opinion that there will be no change in population structure, while 20 percent respondents give their negative remarks regarding the impact of tunnel on population and family. It is distinctiveness of the tribal areas of Himachal Pradesh to practiced polyandry and reason behind this custom, they quote, is distribution of properties. These tribal people don't want to distribute properties in small parts and Lahaul is amongst one of these areas. The share holders which settled outside don't claim right on ancestral property but now they fear that the family disputes for property will increase in this area after opening the tunnel.

Negative Impacts:

Respondents recorded their remarks regarding the negative impacts of the tunnel on the variables like culture (50 percent), tribal identity (50 percent), environment (60 percent) ,customs(63 percent), house types(47 percent), dressings(51 percent). If the tribal strictly stick to their ethnic ethos, they are likely to lag behind regional integration; and if they become keen to integrate themselves in the regional mainline, the ethnic integration is bound to lose. This creates an identity crisis. And therefore, there are social movements among the tribal based on fundamentalism or revivalism to maintain tribal ethnic identity. [22]. People have opinion that opening of this tunnel will impose negative impacts on environment, culture, tribal identity, customs, house types and dressings. Pollution will increase in this area. K S Singh (1998) emphasizing the issue of tribal identity submits that the "issues relating to autonomy, land, forest, language and scripts" are closely linked with the larger issue of "tribal identity"[9]. Some of the respondents have fear that their tribal status can be snatched in near future due to the negative impacts on their culture and tribal identity. Folk customs, including dance forms and music defined the essence of celebrating seasons of the year. The festivals are observed in the same spirit till date. Once a year, pilgrims walk up the steep trails to Neelkanth Mahadev (16,700–17,500 feet) to pay reverence to the mighty Shiva, a Hindu deity. The religious circuit of Shashin (Raja Ghepan shrine), Triloknath (Avalokiteshvara/Shiva shrine), Jahalma (goddess Hidimba shrine) and Udaipur (goddess Mrikula shrine) temples is well known as a pilgrimage circuit. The Buddhist monasteries in Kardang, Guru Ghantal, Shashur, Ghemur are holy sites for Buddhists in Lahaul,. Kesang dhor is a ritual journey taken once in every three years in which Raja Ghepan, the local deity and king, revered as the sole protector of the valley, is carried from the temple premises on a mighty wooden chariot swathed in rows of colourful prayer fl ags. The caravan of devotees marches along as the king deity embarks on a month-long journey, showering divine blessings across villages. Deities from other villages also assemble, such as Bhoti devi from Khangsar and Tangjar from Gahar Valley, who are also revered in the valley. People assemble in huge numbers to witness the rare divine gathering. Walking great distances, they contribute to the celebration of the heritage of religion, faith and spirituality passed on to them. On similar lines, the Pauri jattar (fair at Pauri) and kumbh mela (at Triloknath) also have religious significance. The spiritual sites of religious practice preserve ancient history in the form of literature, idols, paintings and rock carvings dating back to thousands of years. Spiritual gatherings have promoted the conservation of distinct Himalayan spirituality and culture but with advancing modern ideas, most of the ancient trends have died out.. The practice of animal sacrifice, a quintessential feature of spiritual practices, was challenged in the Himachal Pradesh High Court on 1 September 2014 [23]. Following the guidelines of the court, no ceremonial animal sacrifice was performed in 2014. Despite abiding by the judgment, the spirit of the festival remains unchanged [21].

As per the opinion of the people, this land will not remain as peaceful and calm as today. The holiness of this land may be decreased in future due to the tourists because tourism comes with some problems like drinks, drugs and flesh

trade in the area. Some of the respondents have opinion that crime rate will increase after opening the tunnel. The incidents of thefts and road accidents may enhance in the future.

Overall Effect:

Overall effect of Atal Tunnel on the life of local people calculated in the Table No.1.3.All the ten variables (x) categorized into positive, negative and no change responses and Z score is calculated for each variable. The mean value of positive, negative and no change responses are 43.3 percent, 31.1 percent and 25.6 percent respectively, which shows overall positive impact of the Tunnel on the life of people of Lahaul valley.

Table:1.3 Categorization and Z score of positive, negative and no change responses regarding different variables (x).

S. N. (x)	+VE %	Z score	-VE %	Z score	No Change %	Z score
1	74	1.39	6	-1.19	20	-0.62
2	65	.98	20	-0.53	15	-1.18
3	70	1.21	12	-0.09	18	-0.84
4	50	0.30	10	-1.00	40	1.60
5	55	0.53	20	-0.53	25	-0.06
6	45	0.07	20	-0.53	35	1.05
7	20	-1.05	50	0.90	40	1.60
8	24	-0.87	50	0.90	26	0.04
9	12	-1.42	60	1.38	18	-0.84
10	18	-1.14	63	1.52	19	-0.73
Mean	**43.3 %**		**31.1%**		**25.6%**	

The Z score value of each variables (x) in three types of responses are shown in the table 1.3. The value for positive responses in different variables ranges between 1.39 to -1.42,for negative responses 1.52 to -1.19 and for no change response 1.60 to -1.18. From the table it is clear that

The variables having value of Z score more than 1.0 in the three types of responses are leading values. Therefore, as per the perception of the people there will be a positive effect on the variables like Tourism, Agriculture, Medical and Population, negative effect on the variables like Culture, Tribal Identity, Environment and Customs and no change on the variable like Education and Lifestyle.

Conclusion and Suggestions:

From the above discussion and analysis, it is very clear that the people of Lahaul tribal area perceived the opening of Atal Tunnel at Rohtang as a boon to the area. They have a clear cut opinion regarding the good impacts of the tunnel on their economic growth. The core areas which can get benefited are tourism, agriculture, health and education sector. The basic infrastructural facilities get enhanced in this area. But some people have doubts and fear of erosion in their cultural values and negative impacts on customs, traditions and environment. Therefore it is suggested to make a comprehensive development plan for this area, which help it to make a global tourist destination home of healthy non-seasonal vegetables, land of holiness, meditation, peace and prosperity but without any big harm to the life of these tribal people, their customs, their tradition and their tribal identity.

References:

1.Desai, A.R. (1961): "Rural India in Transition". Popular Book Depot. Bombay, pp. 48-63.

2. Majumdar, D.N. (1961): "Races and Cultures of India". Asia Publishing House, Bombay, pp. 367.

3. Ray, Niharranjan, "*Introductory address*" in K.Suresh Singh (ed.) (1972): "Tribal Situation in India". Indian Institute of Advanced Study, Shimla, pp. 5, 20-21.

4. Cesus of India 2011.

5. Pandhi, Kulamani. (2005): "Tribal Development in India- A Study in Human Development". *Orissa Review*, Feb.- March, pp.54-65.

6. Sahani, R. N. (1994): "Lahoul- The Mystery Land in the Himalayas". Indus Publishing Company, New Delhi, pp.18.

7.Verma, V. (2012): "Lahaul- A Tribal Habitat in Himachal Pradesh". B.R. Publishing Corporation, Delhi, pp. 54-55.

8. Singh, K S (1998): "Antiquity to Modernity in Tribal India," Tribal Movements in India, K S Singh (ed), Vol IV, p xii.

9. Shastri S. Prabha (1985): "Pattern of tribal Literacy in Vidharbha". *Population Geography*, Vol. 7 NO. 1&2 pp. 40-48.

10. Gupta M.P. and Sharma Sarla (1998): "Educational Development among the Schedule Tribe". *Annals of*

Association of Geographers India, Vol. XVII pp.110-120.

11. Pant B.R. (1998: "Socio-Economic Structure and Nutrition in Trai Himalayas". *Annals of Association of Geographers India*, Vol. XVIII pp. 131-145.

12. Kayastha S.L. (1961): "Occupational Structure in the Himalayan Bes Basin". *The National Geographical Journal of India*, Vol.VII, pp.14-19.

13. Kayastha,S.L. (1966): "Animal Husbandry and its Development In Himachal Pradesh". *The National Geographical Journal of India*, 12 (2), pp. 87-95.

14. Government of Himachal Pradesh. (1974): "An Evaluation Study of Lahaul and Spiti". (Directorate of Economics and Statistics) Shimla,

15. Srivastva, Dev and Singh. (1970): "Agricultural Development and Tribal Population in India". *Indian Journal of Agricultural Economics*, No. 3-4, Vol.. XXV, Bombay, pp. 161-167.

16. Kulkarni S.D. (1980): "Problems of Tribal Development in Maharastra". *Economic and Political Weekely*, Vol. 15 No. 38 (Sept.20), pp.

17. Thakur B. R. and Jaglan M.S. (2006): "Ecology of Changing cropping Pattern in Bharmour Tribal Area of Himachal Pradesh". *Journal of Human Ecology*, 19(1) pp. 13-20.

18. Mitra, Aparna (2008): "Status of Women among Scheduled Tribes in India". *Journal of Socio-economics*, Vol.370 (3), pp.1202-1217

19. Dubey, Amaresh (2009): "Poverty and Under-nutrition among Scheduled Tribes in India". A Disaggregated Analysis- IGIDR Proceedings/Project Report Series, pp. 62-13.

20.Dubey, S.M. (1972): "Education, Social change and Political Consciousness among Tribes of North-East India". In Singh, K.S. (ed.) The Tribals situation in India, Shimla: Indian Institute of Advanced Study, pp. 280-293.

21. Vijay K Bodh, Shalina Mehta (2018), "Rohtang Tunnel and Its Consequences in Lahaul and Spiti", *Economic & Political Weekly* MAY 19, 2018 vol lI no 20 pp 61-67.

22. Jain, Prakash Chandra (1991): Social Movements among Tribals: A Sociological Analysis of Bhils of Rajasthan, New Delhi: Rawat Publications, p x.

23. Hindu (2014): "Himachal Court Bans Animal Sacrifi ces in Temples," 2 September, http://www. thehindu.com/todayspaper/tpnational/ tpotherstates/himachal-court-bans-animal-sacrifice-in temples/article6371448.ece.

IJOMRC