

TRIBAL AND ADIVASI SUNDAY
6th August 2023

INDIGENOUS YOUTH
as AGENTS OF CHANGE
for SELF-DETERMINATION

**But the LORD said to me, "Do not say, 'I am only a youth';
for to all to whom I send you, you shall go,
and whatever I command you, you shall speak."**

Jeremiah 1:7



Dalit and Tribal/Adivasi Concerns
National Council of Churches in India

FOREWORD

NCCI Tribal and Adivasi Sunday 2023

Change is an inevitable and constant force that shapes our lives. It is a catalyst for growth, innovation, and progress. People as agents of change are challenged to adapt, learn, and evolve, pushing them out of their comfort zones and into new territories. Over years indigenous people have been impeded from being a participant of this change hindering their potential to bloom and grow.

The Hour has come for the indigenous communities to be increasingly recognised as powerful agents of change. With unique perspectives, resilience, and commitment to the cultural heritage, youth hold the potential to emerge as catalysts for positive social transformation. By being the key stakeholders with the pursuit of self-determination indigenous youth can contribute to revitalization of their languages, cultures, and self-governance.

National Council of Churches in India through its program for Dalit and Tribal/Adivasi Concerns invites the NCCI constituents to participate in liturgical worship around the theme “Indigenous Youth as Agents of Change for Self-Determination”, and hence, to be both an ally as well as to participate in reclaiming identity, heritage and dignity of dalit, tribal and adivasi people.

We uphold and support you with prayers as you observe the Tribal and Adivasi Sunday.

Rev. Dr. Asir Ebenezer
General Secretary, NCCI

INTRODUCTION

The International Day of the World's Indigenous Peoples was first pronounced by the General Assembly of the United Nations in December 1994. By resolution 49/214 of 23 December 1994, the United Nations General Assembly decided that the International Day of the World's Indigenous People shall be observed on 9th August every year. By following this UN day, on 17 September 2010, during the Annual General Body Meeting of National Council of Churches in India in Bangalore, for the first time announced observance of the NCCI-Tribal and Adivasi Sunday. NCCI, therefore, urges and requests constituent members to annually observe every Sunday closest to 9th August as **NCCI -Tribal and Adivasi Sunday** and the date to be marked in the Church calendar and dairy.

In order to have a better understanding of the life situation of the Tribal and Adivasi communities in India and to have a common form of worship for this special Sunday, NCCI therefore, brings out this Liturgy. Nevertheless, NCCI acknowledges that many churches do not follow a liturgical form of worship; still NCCI requests those churches to adopt the liturgy suitable to their own tradition. At the same time, NCCI is also aware of the absence of Tribal and Adivasi communities in a few churches, yet NCCI requests all those churches to observe this special NCCI Tribal and Adivasi Sunday to show their solidarity to our fellow tribal and adivasi friends specially the indigenous youth who are oppressed and marginalised in various ways. NCCI hope that the observance of this special NCCI Tribal and Adivasi Sunday will be an enriching one in our faith affirmation and for widening the horizon of our ecumenical Journey. Since 2011, Tribal and Adivasi Sunday have been celebrated in many parts of our country in sensitizing the local congregation on Tribal and Adivasi Concerns. We would like to thank for the enormous support we have received from the churches, dioceses, parishes and institutions in celebrating this special Sunday.

The theme for this year's Tribal and Adivasi Sunday is ***“Indigenous Youth as Agents of Change for Self- determination”***. We take this opportunity to invite you to celebrate Tribal and Adivasi Sunday on 6th August 2023 in your church/local parish/institution in a creative way. Herewith we are sending you a special order of worship for the day. You may take the freedom to use the entire worship order and translate it in your vernacular language or adapt parts of it.

In Christ,

Pradip Bansrior

Executive Secretary

Dalit and Tribal/ Adivasi Concerns, NCCI

ORDER OF WORSHIP

THEME: INDIGENOUS YOUTH AS AGENTS OF CHANGE FOR SELF-DETERMINATION

(Suggested texts: Jeremiah 1:7, 1Timothy 4:12, Ecclesiastes 11:9, Jeremiah 119:9)

WORSHIP SETTING

The worship can be conducted in an open space, where the whole community can join. The open space of worship may be decorated with fallen branches, fruits and flowers.

PREPARATION

The altar can be kept empty at the beginning of worship with a large table covered with indigenous cloth. The cross maybe kept at the center of the table. An oil lamp, jugs of water, handful of soil, an empty closed glass bottle, baskets/plates full of fruits, vegetables, flowers, agricultural reap to be arranged, which will be brought in the front later.

CALL TO WORSHIP

Leader: “See, today God appoint us over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.” **(Jeremiah 1:10)**

Leader: “But we are a chosen race, a royal priesthood, a holy nation, a people of God’s own possession, that we may proclaim the excellencies of him who called us out of darkness into his marvellous light.” Amen **(1 Peter 2:9)**

Leader: “Our ancient ruins shall be rebuilt; we shall raise up the foundations of many generations; we shall be called the repairer of the breach, the restorer of streets to live in.” **(Isaiah 58:12)**

OPENING PRAYER

Leader: *Ukepenuopfii*¹, we come before you in the name of Jesus Christ. As we come before you, we seek your guidance and presence in our midst. *Ukepenuopfii* as you have called us to be an agent of change, it is our prayer that you will give us the courage to stand for the truth. Give us the heart to have trust in you and walk in the

¹The Angami Tribal Naga, refer to God as *Ukepenuopfii* which literally translates as birth giver.

likeness of your Son, Jesus Christ. Open our spiritual ears and eyes so that we may hear your voice and see the things people cannot see so that we will be able to discern what you have for us. Give us the zeal to be a true agent for change. As we come before you to worship you and to have fellowship with one another, it is our prayer that this worship will enable us to be a better follower of Christ. We pray in Jesus' name. **Amen**

OPENING SONG²

As the opening song is sung, the oil lamp, jugs of water, handful of soil, an empty closed glass bottle, baskets/plates full of fruits, vegetables, flowers, agro-reaps can be brought forward by the youth as an offering to God (it can be shared among the congregation after worship).

Refrain:

Worship the Lord! Praise the Creator, the Spirit, the Son, raising our hands in devotion to God who is one!

- 1) Raising our hands as a sign of rejoicing,
and with our lips our togetherness voicing,
giving ourselves to a life of creativeness,
worship and work must be one.

Worship the Lord! Praise the Creator, the Spirit, the Son, raising our hands in devotion to God who is one!

- 2) Praying and training that we be a blessing,
and by our gifts and skills daily confessing:
We are committed to serving humanity,
worship and work must be one.

Worship the Lord! Praise the Creator, the Spirit, the Son, raising our hands in devotion to God who is one!

- 3) Called to be partners with God in creation,
honouring Christ as the Lord of the nation,
We must be ready for risk and for sacrifice,
worship and work must be one.

Worship the Lord! Praise the Creator, the Spirit, the Son, raising our hands in devotion to God who is one!

² Use the tune as on <https://youtu.be/QO4BOORjfvU>

CONFESSION

Leader: Let us come before the Lord and confess our sins.

Response: O God of the tribes, in our wandering thoughts we have transgressed against you, we have walked in the path of unrighteousness and have put into distress the lives of innocents. Our desires have over-powered us, pushing us away instead of standing for your people. Our desires made us wander, forgetting to walk in the likeness of your Son Jesus the Christ. Power and money had plunged our hearts filling it with greed. We fail to contain the blessings of the elders in our arrogance. We plead guilty for playing silence at atrocities around us. Cleanse us and renew our spirit, instill in our heart your ways that we may never turn away from you again. O Lord, do not turn your ears away from us, but have mercy on us, for we pray in Jesus' name. Amen.

SCRIPTURE READING: JEREMIAH 1:7

“But the Lord said to me, “Do not say, I am only a youth for to all to whom I send you, you shall go, and whatever I command you, you shall speak.”

REFLECTION

The tribal people have been insisting on peace and recognition for decades now. But the government never turns its face fully towards them. They are always referred as head-hunters or primitive people or as savage. The tribal people still have to fight for rights and recognition, and have always been treated like they are migrants. In midst of all this, the tribals are endangered, killed, their property destroyed and chased out from their original land.

The most happening in 2023 is the unrest war between Kuki Zomi and the largely Hindu Meitei. The state has been witnessing clashes between the two ethnic groups putting the state into battle zone. As per the report from ITLF Bulletin, Vol.1, issue 29 till 11 July 2023, as for the Kuki Zomi; 113 were confirmed deaths, 197 villages burned, more than 7000 houses burned, 359 churches burned, 41425 people were displaced and 204 relief camps were set up so far. But overall, in Manipur 142 deaths have been confirmed. The battle is part of protecting their identity, recognition and securing its land and place. Over the past years as they have been murmuring on these issues, there was no crystal-clear remedy been given to them, and now when situations are out of hand and once again the land is filled with blood, the nature being polluted and the unheard cries of the innocence shut down, the state of Manipur is in desolation.

For more than 50 years, successive governments have used the Armed Force Special Power Act (AFSPA) to perpetuate a reign of terror in the north-eastern region. However, despite the law, militant groups have flourished and even grown in number. The latest incident recorded on 4 December 2021, where there was open fire by the Indian Army in Mon District, Nagaland, 6 people were killed and 2 were seriously injured. They were travelling back home from their work in Tiru area to their village Oting, but were killed simply because the Army suspected them as Naga insurgents. And as conflict rises 8 more were killed when they tried to stand for their rights, thus, overall, 14 were killed. Once again, the tribals have been taken for granted by the cold-blooded murder by the men in uniform, shielded by the AFSPA for their heinous crime.

The tribals follow customary rules to govern their society so implementing Uniform Civil Code (UCC) could threaten their identity and traditional practices which have existed for centuries. The customary practices of tribals have the force of law under Article 13 (3) (a) of the Constitution. Tribal people have always enjoyed multiple rights under the fifth and sixth schedule of the Constitution and the Panchayat. If UCC is implemented on the sixth and fifth scheduled states, the tribals and adivasis would be left with no identity and would become mere puppet. The National Council of Churches in India has submitted the memorandum to the Indian Law Commission and All India Tribal Development Council has submitted a memorandum to the President, Honourable Droupadi Murmu that UCC should not be imposed on the tribals.

In light of the current political unrest in some vital tribal states, where the voices of tribal people go unheard and their identity is threatened, it is now necessary for the youth to stand up and change the situation. Jeremiah 1: 7 says, But the Lord said to me, “Do not say, I am only a youth”; for to all to whom I send you, you shall go, and whatever I command you, you shall speak.” Jeremiah was about 20 years old when he started ministering for the Lord in prophetic ministry. The setting of Jeremiah ministry is overwhelming because he became a biggest asset when they were in a transitional period, facing the fall of Assyrian Empire and to see the rise of Neo-Babylonian Empire under a Chaldean dynasty. Jeremiah was able to help his fellow countrymen to survive the crisis through which they had to pass and build new foundation to put their faith on it. For how long will the youth depend upon the seniors/elders for their future. When all things are drifting away and tomorrow is not promising enough, the youths cannot be in their cocoon but come out of it and take a stand. They can no longer say they are still a youth and that driving the situation seems impossible, those seem mere reasons of escapism. The youth who stand under the call of God is given word of assurance, even when they

face days of uncertainty, days when they thought they will not see tomorrow again, days when they are all beaten down spiritually, physically and mentally. Like Jeremiah, the youth should stand out, protect the innocents, protect their traditional identity and fight for justice.

The youth need to stand for Manipur state, they cannot simply say, it is not in my land or it is happening in another state. When one part of the body is affected, the whole body is affected. Likewise, the youth need to come together and bring solution for the Manipuri state. This is the perfect time that they try to imply humanitarian, have mercy and love for one another. If the youths are able to come together in such situation, it is guaranteed that they can face any situation that will come in their way in the nearer future.

Over past several decades, the tribal people have been targeted. In many occasions the tribals couldn't do anything but have had clashes with the government and the situation remains same or left unheard. Yesterday is gone, and so what happened yesterday should never be repeated again. Maturity does not lie in being older in age, so the youth cannot excuse themselves from taking part in uniting and protecting their people and land. The identity of the tribal is at risk, if UCC is implied upon the tribals. It is time for the youth to come together. Like the Lord didn't leave Jeremiah and his age did not matter to God, the Lord will give guidance, provision and protection in situation given, if they obey the Lord and walks under his commandments. If the youths now take active participation for change, twenty years down the line, they can assure themselves that they are going to harvest its fruits. And will also be able to pass the blessings to the next generation.

The Lord from the beginning of creation has emphasized on a sustainable world, and for that the responsibilities has been given to the humankind. Tracing back history to what the tribals have now, surely, they had let go of many things. The hour has come to take the baton and pass on to the much more generations to come, the tribal will be able to have a sustainable future again. The community essence that is on the verge of ending can be revived; can be mended, but only if the youth stand firm in Christ. May the younger generation be more responsible, be more Christ-like, ensure justice and peace, and create a better world for the humankind. Amen.

SPECIAL PRAYER FOR THE YOUTH

Leader: For this special prayer I request the elders to come forward as well as the youth to receive the blessings from the elders.

Elders: *(Elders look at the cross and pray)*

God of the tribes we bless the young people, enlarge their territory!
Let your hand be with them and keep them away from social evils.
Help them to defend themselves against their enemies.

Elders: *(Elders turn towards the youth and say)*

May you always obey the command of the Lord, stand for the truth and bring change and victory into the land of the tribals. We bless you that you may continue to protect our tradition and culture and pass it on to the generations to come. May you never forget that we are blessed differently, so may you never compare your blessings with others. May you be grateful to God for whatever you have and may you never lose hope on God for only through God we will be able to do anything. We bless you that you be an agent for change and once again bring peace in our land. We pronounce these blessings in the name of Jesus Christ. Amen

Youth 1:(F) Compassionate Creator, we come before you, acknowledging your presence and guidance in our lives. Today, we lift up the Indigenous youth of India, who are agents of change for self-determination in the face of tribal and adivasi issues. As we reflect on the words from Jeremiah 1:7, we are reminded that you do not limit our potential based on our age or societal expectations. You call us, as young people, to go where you send us and speak the truth you command.

Youth 2:(M) In a nation where Indigenous communities and Adivasi peoples have long struggled for recognition, justice, and equal rights, empower us, O Lord, to rise up with determination and resilience. Help us to shed the chains of self-doubt and the limitations imposed upon us. Let us boldly proclaim, "We are not just youth, but agents of transformation and bearers of hope."

Youth 3:(F) Grant us the strength and courage to confront the injustices and challenges faced by our tribal and adivasi communities. Inspire us to uplift the voices of the marginalized, to advocate for their rights, and to work towards the preservation of our unique cultures, languages, and ancestral lands.

Youth 4:(M) God our friend, as we embark on this journey, we acknowledge that the road may be arduous. We may encounter resistance, discrimination, and disregard for our rights and heritage. Yet, in

those moments, remind us that you are with us, strengthening us. Remind us that we are not alone in this fight for justice and self-determination.

Youth 5:(F) Fill us with wisdom, discernment, and compassion as we engage with others, seeking understanding and promoting dialogue. Help us to bridge divides, to challenge stereotypes and prejudices, and to build bridges of solidarity and unity among different communities and cultures.

Youth 6:(M) Divine Creator, we humbly ask that you guide us in our efforts to address tribal and Adivasi issues in India. Grant us the wisdom to navigate complex systems, the resilience to withstand adversity, and the vision to create a future where the rights and dignity of Indigenous peoples are respected and celebrated.

Youth 7:(F) May our voices echo through the valleys, mountains, forests, and plains of our land, reminding all who hear that we, as Indigenous youth, are powerful catalysts for change. May our actions inspire others to join us in the pursuit of justice, equity, and self-determination.

Response: We offer this prayer in faith, knowing that you have equipped us with everything we need to make a difference. With grateful hearts, we commit ourselves to be agents of transformation and hope for our tribal and Adivasi communities and for the betterment of our nation. In your sacred name, we pray. Amen.

INTERCESSION

Leader: Let us come before the Lord and intercede

***Prayer for the unrest political situation in Manipur**

Leader: Potsow³, We bring before you the state of Manipur as there are clashes and political unrest between Meiteis (Non-tribals) and Kukis (tribals). May you speak to the people that they may turn away their hearts from violence and killings and embrace one another as you embrace us. Speak to the youth, that they will be your agent in bringing peace upon the land of Manipur. May there be peace and joy in the state of Manipur again. Restore their mental health, spiritual life, wealth and their land. May there be revival in

³Postow in Lotha dialect means God

the state in Manipur again and bring them under your wings, under your protection.

Leader: Opviiinikhonzanlona.⁴

Response: Erandanengayia.⁵

***Prayer for the Uniform Civil Code**

Leader: Marang Buru⁶, Our tradition, culture and land has always been our identity and we have always embraced it. Without land, culture, tradition our identity would be lost and without our identity we would become nobody. As the government of India has been planning to implement Uniform Civil Code in the country, it would affect the tribals the most. It is our prayer that you will continue to speak to the leaders of the country, so that they should consider the tribals while implementing UCC in the sixth and fifth scheduled states. As your people are able to worship you freely and in ways you have meant for them to be, it is our prayer that we will be able to continue to worship you in same manner. Protect us from the dangers that lie ahead of us. We do not know what the future holds and will bring but with trust and hope in you, we surrender our future into your hands. In Jesus name we pray.

Leader: Marang Buru, ayuradi,⁷

Response: Aamdo'ajaher era⁸

***Prayer for the youth to be agents of change**

Leader: Irumudi Periyachi⁹, we come before you and pray for the indigenous youth as they play important role for change. May you help them to take right decision in the pressing crisis the indigenous people are facing today. May you help them to bring out sustainable solutions for a peaceful future. Help them to evolve the social, cultural, political and economic contexts of the indigenous people. May you help them to participate in nation building as well as in serving justice to the poor and needy people in the country and also help them to have dialogues between the

⁴ In Lotha dialect which translates as, 'Lord in your mercy.'

⁵In Lotha dialect which translates as, 'Hear our Prayer.'

⁶"Marang Buru" in Santhalese translates to "Great Mountain" or "Mountain God,"

⁷In Santhalese it translates as, 'Lord in your mercy.'

⁸In Santhalese it translates as, 'Hear our prayer.'

⁹IrumudiPeriyachi could be translated as OmnipresnetForemothers(of the Irular community in South of India)

indigenous and non-indigenous people which will be positive and fruitful for many generations to come. We pray this in the name of Jesus Christ, your Son. Amen.

Leader: Engalkathuralaikeattu.¹⁰

Reponse: Inge Uravaadu.¹¹

AFFIRMATION OF FAITH

Leader: We, the young people gather together, guided by our faith and fuelled by the love of our Creator. In the light of tribal and adivasi issues in India, we declare our creed:

Response: We believe in the God of all creation, who formed us in His image, with inherent dignity and worth. We embrace the teachings of Jesus Christ, who calls us to love our neighbours as ourselves, seeking justice, compassion, and liberation for all.

We believe that all youth are called to be agents of change, bearing witness to the Gospel message of love, justice, and reconciliation. We stand in solidarity with our tribal and Adivasi communities, advocating for their self-determination and honouring their cultural heritage. We believe in the power of prayer, seeking guidance and strength from our Heavenly Parent. Through prayer, we seek wisdom, discernment, and courage to confront the challenges faced by our tribes and Adivasi communities, relying on the Holy Spirit to guide our actions.

We believe in the transformative power of education and empowerment. We strive to access quality education and equip ourselves with knowledge, skills, and leadership abilities, recognizing that education can be a catalyst for social change and empowerment. We celebrate our unique cultural expressions and work towards their revitalization and preservation. We seek to bridge the gap between our Christian faith and our indigenous identity, honouring both as integral parts of who we are.

We believe in the pursuit of justice, standing against all forms of discrimination, oppression, and marginalization. We advocate for the rights of our tribal and adivasi communities, challenging systems that perpetuate inequality and working towards social,

¹⁰Engalkathuralaikeallum means 'Hearing our Prayer'

¹¹Inge Uravaadu means 'dwell among us'

economic, and political empowerment. We believe in the unity and collaboration among Indian Christian Youth. We stand in solidarity with all who work towards justice, reconciliation, and the upliftment of marginalized communities.

We believe in the healing and restoration of our land and ecosystems. We embrace our role as stewards of God's creation, working towards environmental sustainability and the preservation of our natural resources. We seek to promote a harmonious relationship between humanity and the earth. Empowered by the Holy Spirit, we will be agents of change, striving for self-determination, justice, and liberation for all our tribes and adivasi communities in India. Amen.

CLOSING HYMN/ SONG¹²

- 1) We Are One In The Spirit
We Are One In The Lord (2)
And We Pray That All Unity
May One Day Be Restored
And They'll Know We Are Christians
By Our Love, By Our Love;
Yes, They'll Know We Are Christians
By Our Love!

- 2) We Will Walk With Each Other
We Will Walk Hand In Hand (2)
And Together We Will Spread The News,
That God Is In Our Land
And They'll Know We Are Christians
By Our Love, By Our Love;
Yes, They'll Know We Are Christians
By Our Love!

- 3) We Will Work With Each Other
We Will Work Side By Side (2)
And We'll Guard Each Man's Dignity,
And Save Each one's Pride.
And They'll Know We Are Christians
By Our Love, By Our Love;
Yes, They'll Know We Are Christians
By Our Love!

¹²Tune as on <https://youtu.be/BofLHRbqjrM>

CLOSING PRAYER

Leader: Let us all unite our hearts and pray together

Response: God of the tribes, this day stands as an important day as we gather together seeking you. We offer our lives at your feet once again, take it and use it so that we can become your true followers. May you guide each step we take. Continue to shower your blessings upon us and help to be grateful always. Instill in our hearts the love of Christ that we may love our community and learn how to protect it. We give thanks to you as you stand with the people of the tribes even on our darkest days. You have protected us and have guided us all along. You have heard our prayers and we believe you will intervene in our situations in your own ways. Send us with your blessings. In Jesus name we pray. Amen.

BENEDICTION

Leader: May the sacred fires of our traditions burn brightly, igniting passion and purpose within you. May the drumbeats of your ancestors' wisdom echo in your hearts, leading you on the path of self-determination. May the spirits of the land and your tribal heritage guide your steps, filling your journey with resilience, love, and unity. May you shine as beacons of hope and agents of positive change for the communities in and around you. May the blessings of the Great Spirit be with you always.

Response: Amen.

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MAJOR TRIBES IN INDIA

Andhra Pradesh: Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis, Banjara, Kondareddis, Koya, Mukha Dhora, Valmiki, Yenadis, Sugalis, Lambadis.

Arunachal Pradesh: Apatanis, Abor, Dafla, Galong, Momba, Sherdukpen, Singpho, Nyishi, Mishmi, Idu, Taroan, Tagin, Adi, Monpa, Wancho

Assam: Chakma, Dimasa, Hajong, Garos, Khasis, Gangte, Karbi, Boro, Borokachari, Kachari, Sonwal, Miri, Rabha, Garo, Chutiya, Santhal, Munda

Bihar: Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar, Kharwar, Banjara, Oraon, Santal, Tharu

Chhattisgarh: Agariya, Bhaina, Bhattra, Biar, Khond, Mawasi, Nagasia, Gond, Binjhwar, Halba, Halbi, Kavar, Sawar, Munda, Oraon,

Goa: Dhodia, Dubia, Naikda, Siddi, Varli, Gawda.

Gujarat: Barda, Bamcha, Bhil, Charan, Dhodia, Gamta, Paradhi, Patelia, Dhanka, Dubla, Talavia, Halpati, Kokna, Naikda, Patelia, Rathawa, Siddi.

Himachal Pradesh: Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla, Beta, Beda Bhot, Bodh.

Jammu and Kashmir: Bakarwal, Balti, Beda, Gaddi, Garra, Mon, Purigpa, Sippi, Changpa, Gujjar.

Jharkhand: Santal, Kharia, Munda, Oraon, Savar, Bedia, Ho, Kharwar, Lohra, Mahli, Parhaiya, Kol, Banjara, Birhors, Bhumij, Gonds

Karnataka: Adiyani, Barda, Gond, Bhil, Iruliga, Koraga, Patelia, Yerava, Hasalaru, Koli Dhor, Marati, Meda, Naikda, Soligaru.

Kerala: Adiyani, Arandan, Eravallan, Kurumbas, Malai arayan, Moplals, Uralis, Irular, Kanikaran, Kattunayakan, Kurichchan, Muthuvan.

Madhya Pradesh: Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, kharia, Khond, Kol, Murias, Korku, Mawasi, Pardhan, Sahariya,

Maharashtra: Bhaina, Bhunjia, Dhodia, Katkari, Khond, Rathawa, Warlis, Dhanka, Halba, Kathodi, Kokna, Koli Mahadev, Pardhi, Thakur,

Manipur: Naga, Kuki, Meitei, Aimol, Angami, Chiru, Maram, Monsang, Paite, Purum, Thadou, Anal, Mao, Tangkhul, Thadou, Poumai Naga.

Meghalaya: Chakma, Garos, Hajong, Jaintias Khasis, Lakher, Pawai, Raba, Mikir.

Mizoram: Chakma, Dimasa, Khasi, Kuki, Lakher, Pawi, Raba, Synteng, Lushai

Nagaland: Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema, Ao, Chakhesang, Konyak, Lotha, Phom, Rengma, Sangtam,

Odisha: Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals, Bathudi, Bathuri, Bhottada, Bhumij, Gond, Juang, Kisan, Kolha, Kora, Khayara, Koya, Munda, Paroja, Saora, Shabar, Lodha.

Rajasthan: Bhils, Damaria, Dhanka, Meenas(Minas), Patelia, Sahariya, Naikda, Nayaka, Kathodi.

Sikkim: Bhutia, Khas, Lepchas, Limboo, Tamang

Tamil Nadu: Adiyar, Aranadan, Eravallan, Irular, Kadar, Kanikar, Kotas, Todas, Kurumans, Malayali,

Telangana: Chenchus.

Tripura: Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte, Mag, Munda, Riang,

Uttarakhand: Bhotias, Buksa, Jannasari, Khas, Raji, Tharu.

Uttar Pradesh: Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu, Gond, Kharwar, Saharya , Parahiya, Baiga, Agariya, Chero

West Bengal: Asur, Khond, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar, Bhumij, Bhutia, Chik Baraik, Kisan, Kora, Lodha, Kheria, Khariam, Mahali, Mal Pahariya, Oraon,

Andaman and Nicobar: Oraons, Onges, Sentinelese, Shompens.