

## **Tribal Youth Dormitory: A Hiatus or Heuristic?**

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**ABSTRACT** The presence of the institutions like Ghotul (Muria), Nokpante (Garo), Morung (Naga, Wanchoo and Nocte), Zawlbuk (Lushei), Nadrong (Dimasa Kachari), Mosup (Adi), Jyrkodam / Hangsekia (Karbi), Samadi / Chamadi (Tiwa / Lalung), Chavadi (Muthuvan), Dhum Kuria (Oraon), Rang bang (Bhotia) Kichuki (Angami Naga) Ikhuchi (Zemi), Iloichi (Zemi) and Dhanga Bassa (Bhuiya) amongst the Indian tribes have fascinated, intrigued romanticized and vehemently criticised by administrator social worker and politicians. Till date these establishments are devoted upon and viewed through the pinhole of formal education, morality and modernity. Besides, the socio-political upheavals taking place in the pan-Indian level and policy for upliftment of tribal have played havoc with these village based organisations which were the nerve centre of the tribal community. Thus, caught between the lure of modernity and haste for abandoning all that is indigenous, has left these organisations shattered, abandoned or transformed. This paper attempts to view whether these places were following the heuristic method of education wherein the pupil were given all the freedom to discover things for themselves, thereby training each other. Or these institutions were rather interstice or interface before attaining the adult role in the community. The term of reference for these institutions is youth dormitory.