

Title of the Paper

“Study on Transformation of Tribal Ethnicity and Socio-economic Status of Toto Tribe in West Bengal”

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Abstract of the paper

'Toto' is a primitive, ethnic and isolated tribal group residing only in a small forest village, namely 'Totopara', under Madarihat Block in the Alipurduar District of West Bengal. Totopara is located on the western bank of the River Torsa and at the foothill of the eastern Himalayas near to the south of the border line between Bhutan and West Bengal. Totos were at the serious risk of extinction during past few decades. One upon a time, Totos were reluctant to accept any kind of social change in the question modern socio-economic transformation and relied on their primitive culture and way of livelihood. They appear to be happy in retaining the age-old customs, socio cultural practices and their life style. But, during recent past, a radical change has been observed among Toto tribal community, particularly among the younger generation, in the question of socio-cultural advancement. Impact of globalization too has intensely penetrated the hallmark of Toto tribal ethnicity. The younger generation of Toto tribal community has been transforming with their involvement towards the newer form of economic activities. Thus, Totos were caught between customs and ethnicity on one hand and science on the other. On the other hand, during recent past, it has been observed that non-toto community like Nepali, Bengali Rajbanshi, Bihari etc. with considerable population have started to reside in Totopara making Toto people numerical minority in their homeland. This has radically changed socio-economic environment in Totopara which results in huge impact on their language, dresses, food habit, culture and tribal ethnicity as a whole. Now a day, Totos have been compelled to coexist with larger number of non-toto community in Totopara. The undertaken study is an honest endeavour to explore, on one hand, the areas where conflicts exist between Toto tribal ethnicity and the impact of socio-economic changes in their surroundings on Toto tribal ethnicity; on the other hand, this study is a crack to explore and analyze the transformation of typical tribal ethnicity among the Totos to cope up with the socio-economic changes in the surroundings. The study under purview has also attempted to examine the present socio-economic status of Toto tribal community in the light of transformed socio-economic environment within their own world.

Keywords: *Toto Tribe, Totopara, Tribal ethnicity, Non-toto people, Transformation of tribal ethnicity.*

1. Introduction :

'Toto' is a primitive, ethnic and isolated tribal group residing only in a small village surrounded by dense forest and rivers called 'Totopara' under the Madarihat Block in the Alipurduar District of West Bengal. Totopara, the home of Totos, is located on the western bank of River Torsa and at the foothill of the eastern Himalayas near to the south of the border line between Bhutan and West Bengal. Toto people belong to Indo-Bhutanese tribal community, Mongloid racial group as Hindu, with flat nose, broad and square cheeks, thick lips, small eyes and black iris. Their complexion is rather on the darker side, which reflects their nearness to the equator. Totos are extremely isolated in the hills of the sub-Himalayan region, enveloped by dense forest and surrounded by rivers. Totos are basically animist, homogeneous tribal community with specific territory-culture-language, and associated with simple economy and polity (*Dutta, 2014*). Totos have their own hall mark cultural heritage. Anthropologists agree that the Toto culture and language is totally unique to the tribe, and is clearly distinguished from the neighbouring Rajbongshis, Koch, Mech or the Bhutanese Sharchop tribes. Their racial heritage is connected with their remoteness and traditional livelihood. The language they speak now-a-days has so many outer influences due to their outer exposures. But traditionally Toto language is related to sub-Himalayan groups under 'Tibeto Himalaya Branch' of 'Tibeto-Burman subfamily' under Tibeto-Chinese family (*Dasgupta, 2013*). In earlier days, Totos were Jhum cultivators, hunters, copper collectors (*Majumder, 1991*).

Totos are generally endogamous and marry within their own tribe. They are generally divided into thirteen exogamous clans of families from which they choose to marry. Most of the families belong to five dominant clans, namely Dankobei, Dantrobei, Budubei, Boudubei and Bangabei; and others of Dhiringchankobei, Nurinchankobei, Mantrochei, Manchinchei, Nubebei, Rekanjibe, Nischankobei, Digbei, Badanga, Lengajibe and Jantrobei are communities of people. Traditionally, Totos were very conservative and got married within the tribe to preserve their ethnicity. As marriages took place between cousins too, this resulted in, many children born from such wedlock became thalassemic. Research revealed that the Totos had a high thalassemia carrier rate of 45%. This had put the tribe in the danger of losing their members to the disease. The only other option was to marry outside the tribe. But the

members were opposed to the idea since their ethnicity would be at stake if they got married with the people from other communities. Most of the Toto people are illiterate; although spread of education has been found among younger Toto generation. Toto people have been suffering from various health issues; although setting up a Health Centre by the Govt. in Totopara has benefited them as regards to their health recovery.

The name of the Toto tribe was not included in the list of scheduled tribe (ST) in the first 'Constitution Order, 1950'. Toto tribal community had been considered by the Union Govt. as a schedule tribe community for the first time on 29th October 1956. Govt. of India declared Toto tribal community as Particularly Vulnerable Tribal Groups (PTGs) by an official announcement in 1975. Totos were at the serious risk of extinction during the past few decades. In recent times, various protective measures such as building of dwelling house, food and drinking water facilities, health support etc. taken by the Govt. to protect this sub-Himalayan tribe from extinction. As consequence, the total number of Toto people has increased from about 400 in early 1970s to more than 1,600 during the present study period.

In earlier days, Totos were reluctant to accept any kind of social change in the question of modern techno-centric economic development and appear to be happy in retaining their age-old customs, socio cultural practices and traditional life style. But, during recent past, a radical change has been observed among Toto tribal community, particularly among the younger generation, in the question of modern techno-centric economic development. Impact of globalization too has deeply penetrated the hallmark of Toto tribal ethnicity. Till recent past, Totos relied on their primitive way of livelihood. But, the impact of globalized socio-economic transformation has compelled them to deviate from their traditional cultural heritage, life styles and livelihood pattern. The younger generation of Toto tribal community has been transforming with their involvement towards the newer form of economic activities. The traditional livelihood and life style of the community have been gradually shifting towards the new era of techno-centric job opportunities and life style where abundant opportunities exist (*Ghosh, Debarshi & Saha, Snehasis, 2017*). Thus, Totos are caught between customs and ethnicity on one hand and science on the other.

On the other hand, during recent past, it has been observed that the non-toto community like Nepali, Bengali Rajbanshi, Bihari etc. with considerable population have started to reside in Totopara making Toto people numerical minority in their homeland. As per information provided by Mr. Ashok Toto, the President of Toto Kalyan Samity, and Mr. Bokul Toto, the Secretary of Toto Kalyan Samity, total number of Toto tribal people residing in Totopara is 1,632; whereas the non-toto people residing there is more than 3,000 as on March, 2022. This has remarkably changed socio-economic environment in Totopara. Totos have become minority in Totopara which results in huge impact on their language, dresses, food habit, culture and their tribal ethnicity as a whole. Now a day, Totos have been compelled to coexist with larger number of non-toto community in their native land. As consequence, maintaining Toto hallmark culture, dresses, language, rituals and the Toto tribal ethnicity as a whole have been standing in front of crucial challenge. As combined effect of the crucial issues discussed above, it seems that the Toto tribal community has been struggling to maintain their traditional tribal ethnicity even in their mother land.

2. Backdrop of the Study :

The Toto tribal community was first mentioned by Krishna Kanta Basu, a collector of British Government employed at Ranagapur in 1815. After that, D. Sendars, a settlement officer in Jalpaiguri, reported about the Totos in full seven pages. Thereafter Dr. Charu Chandra Sanyal described the Totos publicly. Totos were nearly becoming extinct in the 1950s, but recent measures to safeguard their areas from being swamped with outsiders have helped to preserve their unique heritage and also helped the population to grow. The total population of Totos according to 1951 census was only 314. In 1991 census, the Toto population had been increased to 922. In the 2001 census, their number had been increased to 1,157 and in the 2011 census, the Toto population had further been increased to 1,387. As per local counting, presently Toto population has increased to 1,632.

After reviewing existing literatures on Toto tribal community, it has been evident that socio-cultural and economic activities, such as dwelling place, house pattern, food and drink, dress, living pattern, marriage system, language, literature, education, religion, profession of Toto tribe are totally unique and clearly distinguished from the other tribal groups. In the recent time, socio-cultural and economic activities of Totos have been challenged due to influences of rapid changing nearby environment. The tribes of Totopara relied upon their primitive way of livelihood, but the social transformations have compelled them to deviate from their own traditional life styles. The house pattern of Toto tribes has influenced by the modern technological advancement. They have been influenced by the neighbouring Bengali and Nepalese dresses. The interest for education has been increased among them. The active working force of Totopara village has been transforming with their involvement towards the newer form of economic activities. The traditional livelihood of the community has been shifting towards the new era of techno-centric life-style where abundant opportunities exist many a times without any rational thinking of environment sustainability and resource use. So, the socio-cultural and economic activities of Toto tribes are in the verge of development, although an ideological conflict is still prevailing between the influence of such socio-economic changes and their traditional tribal ethnicity. As consequence, their tribal ethnicity is in front of transformation to some extent. Now, Totopara has become the place of “ethno-tourism” with increasing interactions from the outer world (*Dutta, 2014*). This has certainly changed their social fabric. The new impositions have brought changes in their livelihoods and work participations. The open avenues of Totopara allow the advertisements of modern society to enter into their virgin lands.

A good number of research works had been conducted on Toto Tribe, most of which were based on empirical study on socio-economic conditions of Totos; not at all based on their socio-economic status in the light of conflicts between Toto tribal ethnicity and impact of rapid changing global influence of the outer world on Toto tribe.

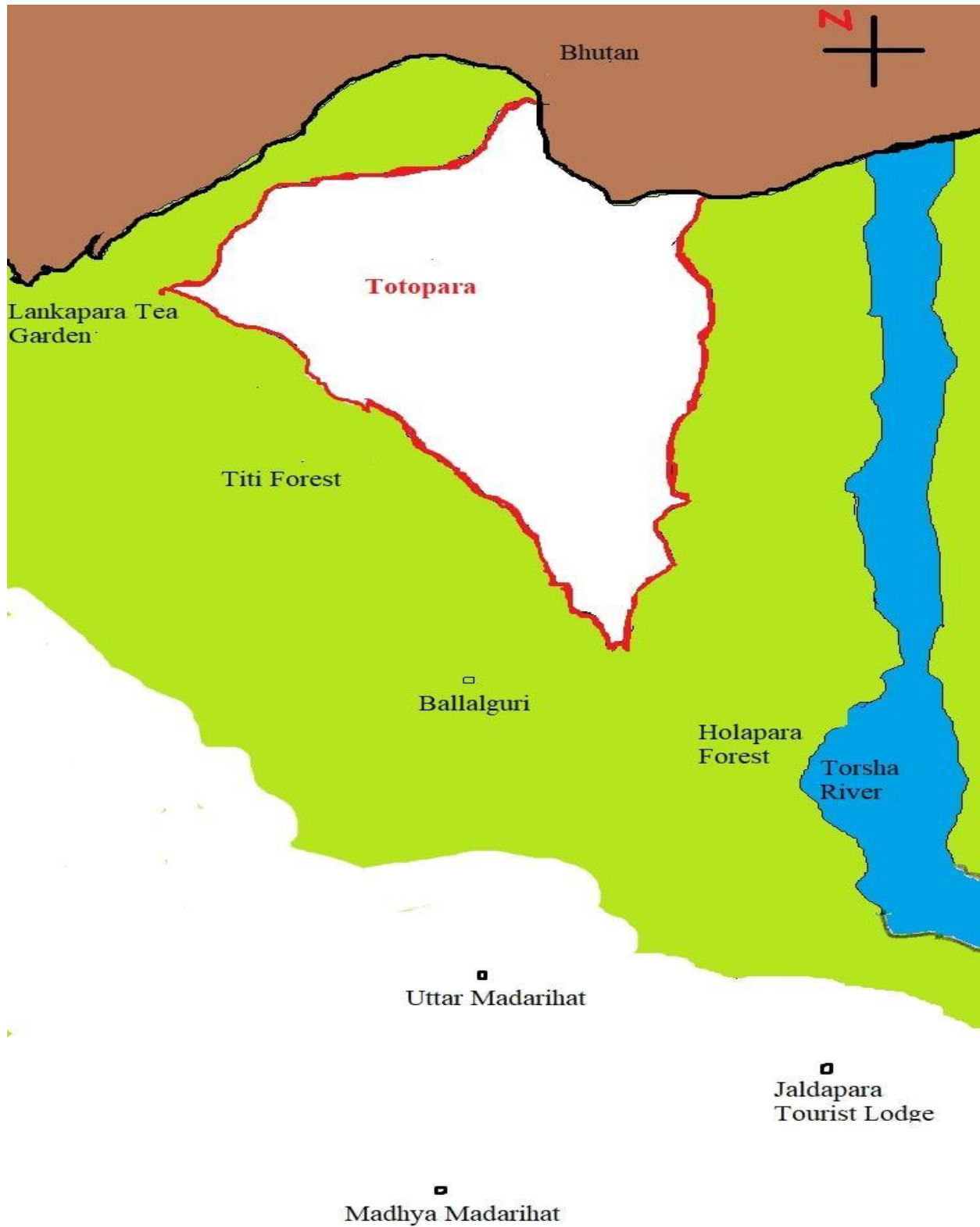
3. Location of the Study Area :

The entire study area falls in Toto Tribal village, called 'Totopara' (J.L. No. 33). Geographically it is located on 89020' E to 26050' N in the Madarihat Block of Alipurduar District of West Bengal. It covers total 1996.96 acres or 8.0814 sq. kms area. Totopara is a cluster of three small hillocks, which are situated 750 to 1,250 feet above sea level at the foot of the eastern Himalayas. It is an elongated and stretching from North to South, covering a length of about 4 km. Totopara village is surrounded by the Bhutan foothills to the north, Torsa River to the east, Lankapara Tea Estate on the northwest and Titi and Hauri tributaries and the Titi reserve forest to southwest as natural boundary.

The village Totopara is about 65 kms from Alipurduar Town (District Head Quarter of Alipurduar District), 23 kms from Madarihat police station and near to the famous Jaldapara Wildlife National Park. Totopara mouza is divided into six Gram or Goan (*i.e.* village) namely, Panchayat goan, Mandol goan, Subha goan, Mitrang goan, Puja goan, and Dhumchi goan. A single lane crossing Titi and Hauri tributaries twice connects the village with the National Highway 31 through Hantapara. An alternative jungle path through Titi reserve forest is also there along the west bank of Torsa River. At the east bank of this river, Hasimara-Joygaon roadways route to Bhutan is located. Totopara is located at the furthest northern corner of the state of West Bengal. Totopara as a place is not easily accessible to outsiders due to lack of direct road communication from the nearest Railway station at Hasimara situated at a distance of 17 km. Even in modern days, Totopara can be reached after crossing "seven oceans and thirteen rivers" in true sense.

The map of the undertaken study area, Totopara village, along with its surrounding areas is shown under Map 1 below :

Map 1 : Map of Totopara and its surroundings



4. Objectives of the Study :

The undertaken study is comprehensibly conducted with the following objectives :

1. To study and assess impact of socio-economic influence of the outer world on the culture, dresses, language, rituals, livelihood and tribal ethnicity as a whole of the Toto Tribal community.
2. To study and assess relationship between the Toto and Non-toto people in Totopara and to identify major areas of conflict between them.
3. To study, assess and analyze the extent of transformation of Toto tribal ethnicity already took place to cope up with the fast-changing socio-economic environment in the surrounding modernized world.
4. To study, assess and analyze present socio-economic status of the Toto Tribe in the light of their transformed tribal ethnicity.

5. Methodology and Materials :

5.1. Methodology :

The basic frame of the study is constructed on the basis of intensive literature survey and extensive field survey on stratified random sampling basis. The objectives of the undertaken study have been attained on basis of both primary and secondary data collected from various sources including literature survey analysis and empirical analysis of field survey data. The data used for empirical analysis are collected from field survey in form of personal interaction, interviews, group discussion and answers to the well-designed questionnaires with ethnographic intervention. Literature survey data have been collected from Community Development Office, Backward Classes Welfare Department, Govt. of West Bengal, Ministry of Tribal Affairs, Govt. of India, Anthropological Survey of India, Libraries having tribal resources, other Govt. reports, reports of the concerned NGOs, reports of the previous researchers, reports of electronic and print media, published articles in journals etc.

Both quantitative and qualitative data are collected during the field survey. The quantitative data have been collected through questionnaire survey. Both closed and open-ended questions

are set out for the survey purpose following stratified simple random sampling technique. Qualitative information collected through personal interaction, group discussion and interviews have been recorded by keeping a diary on Laptop and taking essential notes on it during the field survey.

Collected data have been compiled, analyzed and interpreted by using standard statistical techniques with the help of computer software and are represented by various cartographic techniques. Compiled analysis of data have been interpreted appropriately to find out the specified areas of objectives.

5.2. Field Survey and Sample Selection

I conducted my field survey for the purpose in two phases, one in April, 2019 and the other in March, 2022 respectively and extensively surveyed Totopara village and interacted with a large number of common Toto tribal people, their community chiefs, leaders of Toto Kalyan Samity, teachers and students of schools in Totopara, students of Computer Training Centre at Totopara, a good number of Non-toto people residing in Totopara, concerned public representatives, concerned Govt. officials, local Panchayet members etc. Said survey had been conducted with all ages and genders of Toto and Non-toto people residing in Totopara.

During said two phases of field survey, total one hundred and sixty six (166) Toto tribal people of different ages and gender in Totopara were interacted with, categorical details of them are given below under Table – 1 :

Table – 1 : Classification of Toto Tribal People interacted with in Totopara during both phases of field survey :

<i>Age group of persons</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Above 75 years	01	00	01
Above60 to 75 years	05	01	06
Above 45 to 60 years	20	07	27
Above 30 to 45 years	30	12	42
Above 20 to 30 years	35	17	52
14 to 20 years	24	14	38
Total	115	51	166

During said two phases of field survey, total seventy five (75) Non-toto people in Totopara of different community, religion and gender were interacted with, categorical details of them are given below under Table – 2 :

Table – 2 : Classification of Non-Toto People interacted with in Totopara during both phases of field survey :

<i>Community</i>	<i>Religion</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Nepali	Hindu	40	10	50
Nepali	Buddhist	04	00	04
Rajbanshi Bengali	Hindu	09	03	12
Bihari	Hindu	05	02	07
Muslim Bengali	Islam	02	00	02
Total		60	15	75

5.3. Reliability of the Data Set used for Opinion Survey

Cronbach's '*alpha coefficient*' confirms the internal consistency of the set of items of a given scale. The present data set (*i.e.* questions in both the questionnaire) for the opinion study shows that Cronbach's *Alpha* is 0.8989. In general, any value greater than 0.50 is desirable for the Cronbach's *Alpha*. Accordingly, my data set (*i.e.* questions in both the questionnaire) is tested for the opinion study as it is having quite desirable Cronbach's *Alpha*.

5.4. Data Collection, Analysis and Interpretation Procedure

For the purpose of collection of field survey data, I meticulously designed an exhaustive well-structured questionnaire containing twenty-six (26) questions to gather required information from the people of Toto tribal community. On the other hand, I meticulously designed an exhaustive well-structured questionnaire containing fourteen (14) questions to gather required information from the people of Non-Toto community residing in Totopara.

Primary data collected from both phases of field survey through personal interaction, group discussion and questionnaire survey have been subsequently systematically arranged, compiled and analyzed by using standard statistical techniques with the help of Minitab computer

software and are represented by various cartographic techniques and finally rationally interpreted for achieving objectives of the undertaken study.

6. Observations and Findings :

6.1. Regarding Toto tribal ethnicity, its transformation and conflicts between tribal ethnicity and impact of globalized surrounding world :

Analyzing data collected from the literature survey and field data survey, following findings have been observed as regards to Toto tribal ethnicity, its transformation and conflicts between tribal ethnicity and impact of globalized surrounding world on Totos in Totopara village :

Although, as per record shown in the 2011 census, Toto population was 1,387, but, as per local counting, presently Toto population in Totopara has been increased to 1,632; whereas population of the Non-toto people in Totopara is estimated more than 3,000. Numerical minority of Toto tribal people even in their native village has brought them into a stage of crucial ethnic, cultural, socio-economical and even existence crisis. Presence of majority Non-toto people in Totopara with their dominant culture and life style has remarkably influenced on the culture, ethnicity, dress, language as well as overall existence of the Toto tribal community. Although Toto culture and ethnicity are maintained by the Toto people in their personal life when they are at home, but they cannot maintain their ethnic culture in the social life at Totopara due to dominance of Non-toto culture and life style.

Entire Toto tribal community can speak in their Toto mother language, but major portion of the Toto tribal community cannot read and write their own language. Although Toto people speak in Toto language in their personal life, but they can hardly speak in their mother tongue in Totopara when they are out of your home. In social life at Totopara, Totos have been compelled to be accustomed with other languages like Bengali, Nepali and Hindi. There was no script of Toto ethnic language till recent past. Scripts of Toto language has recently been invented by Mr. Dhuniram Toto, a local resident from Toto community who was awarded with Padmashree in 2022 by the Govt. of India, with the help of Mr. Tobi Anderson, an Australian well-wisher. A privately managed school, namely Chittaranjan Toto Memorial Education Centre,

is set up in Totopara by the own initiative of Toto people where students are taught up to Class 8 standard and the Toto ethnic language is optionally taught up to Class 4 standard. Chittaranjan Toto was the first among Toto community who passed Madhyamik Examination. Presently, total 94 students are studying in Chittaranjan Toto Memorial Education Centre, of which 70% are from the Toto tribal community and the remaining from the Non-toto neighbouring families.

Toto tribal people still observe their ethnic Manka festival in every year in the month of September. Totos have even been induced to abandon their ethnic dresses in personal as well as in social life in Totopara except during the days of their ethnic Manka Festival.

For availability of multiple livelihood scope in the modern surrounding world, entire Toto tribal community, particularly the younger generation, has been transforming with their involvement towards newer form of economic activities as their livelihoods. Toto tribal ethnicity is also considerably compromised in the transformed globalized environment in Totopara. In the opinion of the Toto People, Toto culture and tribal ethnicity is strongly affected due to presence of majority Non-toto people in Totopara. For protecting Toto tribal culture and ethnicity, a social organization, namely Toto Young Group, has been formed by the educated younger Toto generation which is currently led by Mr. Sony Toto, the Principal, and Mr. Abhishek Toto, the Teacher, of Chittaranjan Toto Memorial Education Centre.

Totos are gradually becoming marginalized in Totopara due to massive dominance of people of other communities with their globalized modern culture and life style. Due to such dominance of Non-toto people in Totopara and rapid changes in surrounding world, Toto culture, dresses, food habits, houses and their tribal ethnicity have already been considerably transformed. Toto culture and ethnicity are really in front of danger due to aggressive dominance of Non-toto people in Totopara and rapid socio-economic changes in and around the surrounding world.

6.2. Regarding present socio-economic status of the Toto tribal people in the light of their transformed tribal ethnicity :

Analyzing data collected from the literature survey and field data survey, following findings have been noticed as regards to present socio-economic status of the Toto tribal people at Totopara village in the light of their transformed tribal ethnicity :

Totopara is located at the furthest northern corner of West Bengal as an isolated hamlet. Due to its remoteness, transportation from and to Totopara is not easily accessible due to lack of direct road communication from the nearest Railway station at Hasimara situated at a distance of 17 km or from Madarihat Town at a distance of 23 km. Totopara can be reached from the Madarihat Town by kachcha jungle road crossing Titi and Hauri tributary beds through Hantapara forest. Apart from private and rented vehicles, only two private buses run twice a day from Birpara to Totopara via Madarihat. Therefore, remoteness of Totopara village from the rest of West Bengal is one of the prime responsible factors for its backwardness.

All the Toto tribal people own residential lands in Totopara. Most of the Toto houses are kachcha modern house. A good number of Toto houses are pacca modern house with kachcha roof; but, in present days, one can rarely find Toto ethnic hut inside Totopara village made with tree leaves and bamboos. Average number of family members in a Toto family is ranging from 5 to 9. Average monthly income of a Toto family is ranging from Rs. 5,000 to Rs. 12,000, which, in their opinion, is inadequate to sustain their family. Even in present days, Toto marriage mostly takes place within the Toto community; very few of Toto marriage takes place with the Non-toto people in Totopara or outside Totopara.

Although there is one Govt.-aided primary school, one Govt.-aided high school and one private missionary primary school in Totopara apart from aforementioned Chittaranjan Toto Memorial Education Centre, a school set up by the initiative of Toto people where Toto language is optionally taught. Literacy rate among the Toto tribal community is remarkably low. A computer training centre was running in Totopara during pre-pandemic period, but that has been shut down in present days due to COVID 19 pandemic situation. In Totopara, there is one Govt. Health Centre and a Gramin Bank.

Almost all the Toto people have got Scheduled Tribe (ST) Certificate from the Govt. In spite of holding ST Certificate, out of the total 1,632 present Toto population in Totopara, only 36 Toto people are working in Govt. sector. Negligible women from the Toto tribal community are working in Govt. sector. Ms. Rita Toto, the first lady Toto graduate in Totopara, is now working in the Backward Class Welfare Department, Govt. of West Bengal.

Most of the Toto people own agricultural land in Totopara; very few of them own agricultural land outside Totopara. Majority of the Toto people are still engaged in agricultural activities in nearby lands as their livelihoods. A section of Toto people is engaged as daily labour in agricultural lands owned by others. A good number of Toto people were engaged as daily labour with the cultivation process in Bhutan during pre-pandemic period, but they have lost such occupational opportunity in present days due to COVID 19 pandemic situation. A weekly market (locally named as Hat) of agricultural as well as non-agricultural produces is arranged at the heart of Totopara village on every Tuesday.

In the opinion of the Toto people, their social, economic and cultural status is strongly influenced by the intervention of Non-toto people in Totopara. It is strongly alleged by the Toto people that lands of Toto people in Totopara are forcibly encroached by the neighboring Non-toto people. For the distress in their socio-economic life, Toto people blame trespassing presence of Non-toto people, especially Nepali people, in Totopara. In the opinion of Totos, they are strongly dominated by Non-toto people in Totopara. As per notion of the Toto people, Non-toto people are unwanted in Totopara; on the other hand, Non-toto people don't think so, as they have been permanently dwelling in Totopara for a long period of time.

Therefore, socio-economic status of Toto tribal community in Totopara is not at all satisfactory even in present days. On one hand, literacy and income levels, involvement in Govt. service etc. of the Toto people are still unsatisfactory. In spite of holding ST Certificate, Toto people have not been upgraded up to the expected level to secure Govt. jobs. On the other hand, lands, especially agricultural lands, of the Toto people in Totopara are being unlawfully encroached by the neighboring Non-toto people, which results in livelihood crisis as well as existence crisis of the Totos even in their homeland.

7. Conclusion and Suggestion :

It is evident from the undertaken study that Totos have even been induced to abandon their ethnic houses, dresses, food habits in personal as well as in social life in Totopara. Toto culture and tribal ethnicity is strongly affected due to presence of majority Non-toto people in Totopara with their aggressive culture and pattern of life style. Toto language is also under severe crisis in the social life at Totopara. Toto tribal ethnicity is also considerably compromised in the transformed globalized environment in Totopara. Main conflict area between the Toto tribal ethnicity and globalized modern world is dominating presence of majority Non-toto people in Totopara with their cosmopolitan culture and life style. Thus, Totos tribal rituals and ethnicity are gradually becoming marginalized in Totopara due to dominance of people from other communities. Although majority of the Toto tribal people are still engaged in agricultural activities in nearby lands, yet the educated younger Toto generation has been gradually transforming with their involvement towards newer form of economic activities as their livelihoods due to accessibility of broader scope of employment in outside globalized world. In short, Toto culture, rituals and ethnicity are in front of real danger due to aggressive dominance of Non-toto people in Totopara and also for influence of rapid socio-economic changes in their surroundings.

On the other hand, socio-economic status of Toto tribal community in Totopara is not at all satisfactory even in modern days. On one hand, literacy rates, income levels, involvement in Govt. service etc. among the Toto people are still very unsatisfactory. Most of the Toto people are still engaged in agricultural activities as their livelihoods. On the other hand, agricultural lands of the Toto people in Totopara are being forcibly acquired by the neighboring Non-toto people, especially Nepali people, which results in crucial livelihood crisis as well as existence crisis of the Toto people even in their homeland. If no strong remedial measure is taken from the Govt. level for safeguarding lands of Toto people in Totopara, existence of this smallest group of ethnic tribal community will be at the doorstep of severe challenge soon.

Following suggestions are made for protecting Toto tribal ethnicity and for upgrading socio-economic status of the Toto tribal community living in Totopara :

1. Essentiality of mass education should be widely campaigned among the Toto tribal community.
2. Widespread educational facilities and arrangement of financial assistance for the Toto tribal community as a whole should be strongly extended by the Govt.
3. Awareness regarding rights protected by the Indian Constitution and facilities provided by the Govt. for the primitive tribal group should be intensively campaigned among the Toto tribal community.
4. Lands of the Toto people in Totopara village should be strictly protected by the Govt. from illegal encroaching by others.
5. Various modern employment opportunities should be created by the Govt. for the Toto people.
6. All possible remedial measures should be taken by the Govt. for protecting Toto culture and ethnicity in Totopara village.
7. Toto language should be promoted and protected by the Govt.
8. Toto language should be compulsorily taught for the Toto children studying in schools in Totopara.
9. Illegal migrants in Totopara village should be strictly controlled and restricted by the Govt.
10. Transportation facility between Totopara and local District Headquarter and nearest Railway Station should be upgraded as far as practicable.

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