

**16-02-2022****Medaram Jatra****Question:** Consider the following statements:

1. Medaram Jatra is the second-largest fair of India, after the Kumbh Mela, celebrated by the second-largest Tribal Community of Telangana- the Koya tribe for four days.
2. Medaram Jatra is also known as 'Sammakka Saralamma Jatra'.
3. It is a tribal festival which marks the fight of a mother and daughter, Sammakka and Saralamma, against the rulers against an unjust law.

Which of the above statement(s) is true -?

- (A) 01 and 02 (B) 02 and 03
(C) 01 and 03 (D) All of the above

Answer - (D) All of the above

Role - A budget of Rs 2.26 crore has been allocated by the Ministry of Tribal Affairs for Medaram Jatra festival 2022 and Tribal Culture Festival.

Exam Useful Points -

- Medaram Jatra is the second largest fair in India after the four-day Kumbh Mela celebrated by the Koya tribe, the second largest tribal community of Telangana.
- Medaram Jatra is also known as 'Sammakka Saralamma Jatra'.
- It is a tribal festival which marks the fight of a mother and daughter, Sammakka and Saralamma, against the rulers against an unjust law.
- It is celebrated in the state of Telangana. It starts from Medaram village of Tadvai mandal of Warangal district.
- Medaram is a remote location in the Ethurnagaram Wildlife Sanctuary, which is a part of Dandakaranya, it is the largest living forest area in the region.
- It is celebrated once in two years on the full moon day in the month of "Magha" (February).
- People offer Bangaram/Bellam (Jaggery) equal to their own weight to the deities and take a holy bath in the Jampanna Vagu, a tributary of the Godavari River.
- It was declared a state festival in the year 1996.
- The Koya tribe is the largest tribal tribe of Telangana and is listed as a Scheduled Tribe in Telangana.
- This community is spread over the Telugu speaking states of Telangana and Andhra Pradesh.
- Koyas popularly call themselves as Dorala Sattam (Lords Group) and Putta Dora (Original Lords). Like the Gond tribe, the Koyas call themselves "Koitur" in their dialect.
- The Godavari and Sabari rivers that flow through their native region have a profound impact on the economic, social and cultural life of Koya.



- Koyas are mainly settled farmers. They grow jowar, ragi, bajra and other coarse cereals.
- Many people of the Koya tribe have forgotten their 'Koya language' and have adopted Telugu as their mother tongue, but the Koya language is still used in some other parts.
- Lord Bhima, Korra Rajulu, Mamili and Potaraju are important deities of the Koya tribe.
- Their main festivals are 'Vijji Pandam' (seed lucrative festival) and 'Kondala Kolupu' (festival to please the hill deities). Koya has many religious functionaries who participate in various aspects of their religious life.

Uniform Civil Code

Question: Consider the following statements:

1. The 'hijab controversy' started in the country in late December, after some girls came to a government pre-university college in Karnataka's Udupi district wearing hijab and some Hindu students protested by wearing saffron scarves in the college Had happened.
2. Subsequently, the controversy spread to other educational institutions located in different parts of the state, and recently the protests turned violent at some places, forcing the government to declare a three-day holiday in these institutions.
3. The issue of hijab ban does not seem to stop as Muslim girls are adamant on wearing hijab in college.

Which of the above statement(s) is true -?

- (A) 01 and 02 (B) 02 and 03
(C) 01 and 03 (D) All of the above

Answer – (D) All of the above

Role - Recently, amidst the controversy over wearing hijab in schools and colleges, Union Minister and BJP leader Giriraj Singh has said that the 'Uniform Civil Code' is the 'need of the hour' and this but there should be discussion in both the Parliament and the society.

Exam Useful Points -

- The 'hijab controversy' started in the country in late December, after some girls came to a government pre-university college in Karnataka's Udupi district wearing hijab and some Hindu students protested by wearing saffron scarves in the college Had happened.
- Subsequently, the controversy spread to other educational institutions located in different parts of the state, and recently the protests turned violent at some places, forcing the government to declare a three-day holiday in these institutions.



- The issue of hijab ban does not seem to stop as Muslim girls are adamant on wearing hijab in college.
- Muslim clerics argue that the imposition of 'hijab' violates the 'right to freedom of religion' enshrined in the Constitution.
- However, Article 44 of Part IV of the Constitution relating to the Directive Principles of State Policy requires and expected by the framers of the Constitution that the State shall have a 'uniform civil code for the citizens throughout the territory of India' Will try to make sure, but no action has been taken in this direction so far.
- Uniform Civil Code is a comprehensive set of governmental laws framed for all citizens, in a secular manner, that is, irrespective of religion.
- Article 44 of the Constitution states that there should be a 'uniform civil code' (UCC) in the country. According to this article, 'The State shall endeavour to secure for the citizens a 'uniform civil code' throughout the territory of India.' Since the 'Directive Principles of Policy' are merely guidelines in nature, it is for the States to follow them. It is not mandatory to do so.
- A secular republic requires a 'uniform law' for all citizens, rather than differentiated rules based on religious practices.
- 'Gender justice': Under religious laws, whether Hindu or Muslim, women's rights are generally quite limited. Many practices prevalent under religious traditions go against the 'guarantees of fundamental rights' enshrined in the Indian Constitution.
- 'Gender justice': Women's rights are generally limited under religious laws, whether Hindu or Muslim. Many practices prevalent under religious traditions go against the 'guarantees of fundamental rights' enshrined in the Indian Constitution.
- Under Indian law, a uniform code is followed in most civil matters, such as the Indian Contract Act, Code of Civil Procedure, Sale of Goods Act, Transfer of Property Act, Partnership Act, Evidence Act etc. However, there have been hundreds of amendments to these laws by the states and therefore, in some cases, there is considerable diversity within these secular civil laws as well.
- Cultural diversity cannot be jeopardized to such an extent that our insistence on 'uniformity' itself becomes a threat to the territorial integrity of the nation.

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