

“Evaluation Study of Tribal Culture in Chhatarpur District”



HARITIKA

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- Angita Raghurwanshi

Project Coordinator

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Executive Summary:

India is marked by its rich traditional heritage of Tribal arts and Culture. Since the days of remote past, the diversified art & cultural forms generated by the tribal and rural people of India have continued to evince their creative magnificence. At present about 8.2% of the Indian population is officially listed as Scheduled Tribes for the purpose of special benefits of political, economic and educational achievements. However, there are several ethnic groups in India who, by and large, retain cultural background ‘analogous’ to the officially listed tribes. Apart from their outstanding brilliance from the perspective of aesthetics, the tribal/folk art and culture forms have played an instrumental role in reinforcing national integrity, crystallizing social solidarity, fortifying communal harmony, intensifying value-system and promoting the elements of humanism among the people of the country. But still throughout many centuries, tribes are thrown to the unapproachable places as a separate part of this nation. From the beginning of colonization, non tribes accessed their spaces. In the contemporary times, with the advent of globalization tribes again pushed to the margin. Their status remained the same even at the India’s independence.

Ethnicity and cultural identity have emerged as significant social issues for these groups in contemporary India. With the passage of time and advent of globalization, we have witnessed the emergence of a synthetic homogeneous macro-culture. Under the influence of such a voracious all-pervasive macro-culture the diversified heterogeneous tribal culture of our country are suffering from attrition and erosion. Thus the stupendous socio-cultural exclusivity of the multifarious communities at the different nooks and corners of our country are getting endangered.

Over the past sixty years since Independence, Tribal Development Programs of Government has undergone successive paradigm shifts in policy formulation and implementation. With 73rd and 74th Amendment to the Constitution the planning and

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implementation process has received a ‘bottom up’ approach. There is a greater realization of the anthropological stand that tribal development measures have to be community specific and participatory. There is an anxiety among certain groups that economic liberalization, privatization and globalization model of development are virtually depriving the tribal and analogous people of their traditional means of sustainable livelihood. It is also apprehended that corporate sector and industrial houses in India are targeting the forest-rich and mineral-rich habitations that have been sustaining the tribes. Promotion of the unregulated growth of forest and mineral-based industries in the tribal regions of India has given rise to fear of being further marginalized

Under such circumstances, the study–group of HARITIKA formulated a project proposal on **“Evaluation Study of Tribal Culture in Chhatarpur District”** and submitted this tenable proposal to the Indian Tribal Heritage Foundation, Netherland. The major attempts of this study paper are:

- This paper attempts to make reflection and analysis on prevailing situations and culture in Bundelkhand and its socio-economic implications on the populace of the region.
- This paper peruses these struggles, and aims at finding ways of silencing subaltern by the historians.
- This paper tries to solve few of the conflicting questions pertaining idea of nation and tribal identity, non-tribal representation of tribes, marginalizing the marginal, and isolation in colonization, alienation in globalization & role of tribes in preserving Natural and National Cultural Heritage.

Thus overall in this paper we shall attempt to highlight some aspects of tribal culture, focusing on some tribes of Central India i.e. of Madhya-Pradesh and their social and community organization which are egalitarian, democratic and eco-conscious. In doing so, it is our contention, that we may be miraculously rediscovering some of the gospel values for the larger humanity.

Matrix & Methodology of the research project:

After the approval of the project, the top-level functionaries of **HARITIKA**, encapsulating the Project –Director, the Project Coordinator and the members of the project-committee got engaged in meticulous project planning. The project planners of HARITIKA adopted a logical framework approach. Through the process of intensive planning they categorically determined the project-inputs, the operational maneuver, the time-frame and the monitoring mechanism of the project. The decision was taken to recruit two fields –investigators and one supervisor for executing quantitative as well as qualitative research at the field level. The responsibility of executing secondary research was bestowed upon the Project Director and the Project Coordinator. It was planned that competent and knowledgeable associates of HARITIKA would be deployed for the seamless execution of data analysis and report-formulation.

After the preliminary planning session, the Project Director formulated the operational – mechanism of the research-project. The entire project was divided into sequentially arranged functional components like schedule construction, staff-recruitment, capacity-building program for the project –functionaries, pilot study, secondary research, primary data collection, data analysis and report writing. Specific time frame was earmarked for each functional component of the project. The probable contingency factors were plotted and appropriate strategic interventions were formulated for mitigating the contingency factors.

At the next phase HARITIKA took initiative in mobilizing the suitable human resource (from both quantitative and qualitative perspective) required for the implementation of the Research Project. 2 field–investigators and 1 field-supervisor were selected through dispassionate interview method based on sheer objectivity.

After the recruitment of the field–staff, a training program of 3-days duration was organized to enhance their conceptual–clarity and operational competence. The field-investigators and the supervisor were made acquainted regarding the following components:-

- Objectives of the research project
- Matrix & Methodology of the research project
- Techniques of administering questionnaires & Data collection
- Tools of participatory research

After the completion of the training program, efforts were made to assess the degree of skill acquisition by the trainees. Their feedback was recorded as a means of evaluating the training program.

Subsequently the field–investigators initiated the process of data collection through quantitative and qualitative research in the following places:-

- Tribal villages of Bijawar Block of Chhatarpur District
- Tribal villages of Baxwaha Block of Chhattarpur District

Techniques of administering questionnaires & Data collection:

Four gram-panchayat areas of two blocks under each of the aforesaid districts were covered under the study. Reliable and valid samples were drawn through Random Sampling method, from the total population of target individuals in the target area covered under survey.

Quantitative Research was executed through the judicious deployment of the questionnaires.

The data obtained from the respondents were carefully recorded. For more detailed information regarding the living pattern of target-group, HARITIKA asked the project functionaries to execute qualitative research. The field-investigators and the supervisor collectively deployed **Focused Group Discussion** as an authentic tool of participatory research. The deployment of FGD, as a tool of participatory research proved to be a worthy decision. During the process of executing FGD, the respondents ventilated detailed information regarding their living pattern.

The data obtained through quantitative and qualitative research was transferred by the field supervisor to the project-director and the project-coordinator. Under their competent supervision and circumspect surveillance, the critical and intricate process of data-analysis was executed by an associate of HARITIKA.

The data-analysis was followed by the generation of strategic interventions. First of all the fundamental causative factors that are undermining and retarding the prosperity of tribal culture were traced out. Subsequently the Project Director and the Project Coordinator of HARITIKA developed a series of community-based as well as macro-level strategies for enshrining, promoting and disseminating tribal/folk art & culture the exemplary creative marvels of our country, constituting the glorious cultural heritage of our nation.

Among the community based strategic interventions we placed emphasis upon the deployment of the community-based organizations for resurrecting the status of tribal/folk art & cultural forms and preventing them from passing into oblivion. We recommended that the community-based organizations should be made culturally sensitive and they should be apprised regarding the fact that with the advent of globalization and under the influence of a synthetic all-pervasive macro-culture the

community-based tribal/folk cultural forms are gradually losing ground and on the verge of extinction. This is going to crumple the sociocultural identity of the rural communities. We recommended the strategy of enhancing the capacity of the Community Based Organizations so that they in collaboration with the local Panchayats can function as **INSTITUTIONAL FACILITATORS** and carry out the significant mission of ensuring the economic empowerment of the struggling performers of indigenous tribal/folk art and cultural forms.

We have attached special importance to the concept of microenterprises by the Self-Help Groups. The community based organizations and the local panchayats should play the role of SELF HELP PROMOTING INSTITUTIONS (SHPIs) and facilitate the aforementioned SHGs in production and direct marketing of the artistic handicrafts. The SHPIs should make all possible attempts to make the SHGs emancipated from the clutches of the exploitative middlemen and intermediaries.

CHAPTERS:

The text of the project report is discussed in six chapters, which are out lined below-

- The report opens with an introduction, significance of the study, review of literature and importance of tribal culture, objective of study and methodologies adopted.
- The second chapter gives a coverage regarding the justification of study.
- The third chapter provides the overview of State & District Profile of study area.
- Introduction about the study blocks and culture of main tribes found in study area is focus of attention in the fourth chapter.
- The fifth chapter examines the socio-economic conditions of tribes of study area and self-help group situation.
- The report is concluded in the sixth chapter with a suggested strategies & conclusion.

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A. Introduction about Tribes in India:

The constitution of India identifies the indigenous peoples as “tribes”. According to the 2001 Census, India has a tribal population of 8.2% of its total population. Indian anthropological studies began with the formation of the Asiatic Society of Bengal by William Jones in 1784. Foreign anthropologists and administrators in India like J.P. Mills, J.H. Hutton, Verrier Elwin and C.F. Haimendorf were the pioneers in tribal studies, Indian anthropologists. Like L.P. Vidyarthi, K.P. Chattopadhyay, S.C. Roy, T.C. Sharma, B.M. Das and others also have made substantial contribution to our understanding of tribal culture.

Since independence the Constitution of India provided several protective measures (Article 46,244) to promote the "educational and economic interests" of the scheduled tribes and grants from the Consolidated Fund of India for tribal welfare (Article 275). Further the Fifth Schedule under Article 244 (1) required from governors annual reports on tribal welfare and created Tribes Advisory Council in which Tribal MLAs have a three-fourth majority to advise the governor on tribal welfare.

In spite of the constitutional guarantee and the Nehruvian "Panchsheel" that recognizes 'tribal rights in land and forest" at the "implementation level these principles have been generally neglected". The Scheduled Areas and 66 INDIAN JOURNAL OF THEOLOGY Scheduled Tribes Commission set up by the Government of India under Article 339 of the Constitution severely criticized the reluctance of state government to satisfy the tribe's demand for primary education in their own languages, as guaranteed by Article 350-A of the constitution . Only in the Northeastern region, where there are seven states with tribal majority, tribal languages, and culture have shown some revival, which suggests that tribal identity is safe only in similar arrangements. A policy of compulsory integration adopted in other parts of India, instead of improving their social dignity, has

only denigrated them into the lower strata of a caste society. In the Northeastern states where tribes embraced Christianity, there had an erosion of their cultural heritage which they now try to retrieve. **Along with this political and religious maneuvering, the forced modernization through a network of development projects disinherits the tribes of their land, leaving behind a wounded psyche as we find in the Sardar Sarovar project on river Narmada in M.P. where about two lakh tribal people will lose their traditional land, or in the tribal communities in Uttar Pradesh, Himachal Pradesh and Gujarat where thousands of them face eviction from their native homes due to state policies.**

B. Present and Past of Indian Tribes:

The tribal population of India is widely dispersed but there are also concentrations in certain regions. About 85% of the tribal population lives in ‘Middle India’, a wide band stretching from Gujarat and Rajasthan in the west to West Bengal and Orissa in the east with Madhya-Pradesh, Jharkhand, Chhattisgarh and Parts of Maharashtra and Andhra-Pradesh, forming the heart of this region. Of the remaining 15%, over 11% is in the North Eastern states, leaving only a little over 3% living in the rest of India. If we look at the share of tribes in the state population then the North-Eastern states have the highest concentrations, with all states except Assam having concentrations of more than 30% and some like Arunanchal Pradesh, Meghalaya, Mizoram and Nagaland with more than 60% and up to 95% of tribal population. In the rest of the country, however, the tribal population is very small, being less than 12% in all the states except Orissa and Madhya-Pradesh.

In terms of language, tribes are categorized in four categories. Two of them, Indo-Aryan and Dravidian, are shared by the rest of the Indian Population as well and tribes account for only about 1% of the former and about 3% of the later. The other two language groups, the Austric and Tibeto Burman are primarily spoken by tribes, who

account for the entire first and over 80% of the second group. In physical racial terms, the tribes are classified under Negrito, Austroloid, Mongoloid, Dravidian and Aryan Categories. The last two are again shared with the rest of population of India.

In terms of size, tribes vary a great deal, ranging from about seven million to some Andamanese islanders who may number less than a hundred persons. The biggest tribes are the Gonds, Bhils, Santhals, Oraons, Minas, Bodos and Mundas, all of whom are at least a million strong. The total population of tribes amounts to about 8.2% of the population of India, or about 84 million persons according to 2001 census.

C. Importance of Indian Tribal Culture:

Indian tribal culture is an example of inimitability, equality and simplicity combined to success. Tribal culture of India penetrates almost all the aspects of Indian culture and civilization. Indian Tribal Culture speaks volumes about the diversity of the country. ‘Unity in diversity’ is one of the most spectacular features amongst the population of India. Among the diversified population, a significant portion comprises the tribal people, the aboriginal inhabitants of the primeval land. Tribal culture of India, their traditions and practices interpenetrate almost all the aspects of Indian culture and civilization.

The different tribes in India if ever counted can move up to a mind boggling number, with all their ethnicities and impressions. In India almost a new dialect can be witnessed each new day; culture and diversification amongst the tribal can also be admired from any land direction. The tribal population is also pretty much varied and diversified. Quite manifestly, Indian tribal culture should assimilate and mirror a definitive section of the society. The current tribal population of India is approximately 20 million altogether. Each of the tribes is a distinctive community, either migrated from a different place or the original denizens of the land. These various tribes still inhabit the different parts, especially the seven states of the North-eastern region and almost each and every nook of the country. The specialty of the Indian tribes lies in their customs, cultures, and

beliefs and, in particular, the harmony in which they survive in unanimity with nature. Tribal living perfectly portrays a well-balanced environment, a procedure that in no way upset the ecological balance.

In order to comprehend tribal culture in India, to understand the uniqueness of their culture, a detailed study is very much required by travelling within the society. Affectionate hospitality, undemanding ways of living and earnest judgment of the opinions is some of the characteristic traits that earmark tribal cultures of India. Their customs mirror their confidence in simplicity. Most of the tribes in India possess their own gods and goddesses, reflecting the dependence of tribal people on nature and animals. Except for the few, most of the tribes in India are affable, hospitable and fun-loving, coupled with potent community bonding. Some of the tribes share patriarchal cultural ties and some of the tribal societies are inclined towards women-oriented issues. Thus, they have their own festivals and celebrations.

Tribal people generally cling firmly to their identity, despite external influences that had threatened tribal culture, especially after the post-independence chaotic period.

D. Existing Status of Tribal Culture

Critical analysis of the primary data collected from the respondents by our field investigators as well as the information obtained from credible authentic secondary reports, have led us to infer that globalization has triggered the emergence of a synthetic macro-culture. This synthetic macro-culture is gaining popularity day by day and silently engineering the gradual attrition of tribal/ folk art and culture.

The twenty first century, the age of globalization, is marked by the incidence of cultural crisis. It is the era in which many tribal art & cultural forms are either losing originality, or passing into oblivion.

Globalization has exerted adverse influence in the social, economic and cultural arenas. Especially our indigenous cultural exclusivity is getting decimated. Our traditional culture is being replaced by a homogenized and westernized culture which is fomented and fostered by rampant consumerism. This has a negative impact on the third-world countries. Its vitiating influence is destroying cultural identity.

Globalization has exerted its voracious effect on society, culture, economy and policy, even up to regional level. The contemporary global trend exhibits that globalization is vigorously catalyzing the promotion of the popular culture and discouraging the indigenous folk art and culture. The retardation in the growth and development of culture has resulted into multi-faceted disastrous consequences like dilution of cultural identity, fragmentation of social-cohesion and finally a negative impact on rural economy.

The massive transformation that globalization has engineered in the cultural arena, is that the indigenous culture of the various parts of the entire world are gradually coming under the clutches of an all-pervasive omnipresent macro culture. As a result the exclusive micro cultures that retain our cultural identity are on the verge of extinction. Indigenous cultural forms are becoming vulnerable to subjugation by a synthetic macro culture which is toppling the socio-cultural structure of the regions having weaker economy.

Global culture is maliciously affecting the cultural identity of the backward society. Since our study was concentrated among the tribal communities of the impoverished areas, we have witnessed the fact that incisive permeation of a synthetic global culture has exerted an injurious influence upon these areas disrupting the community structure, social structure, and cultural structure. Globalization has facilitated the infiltration of consumerism and hedonist culture. This is gradually effacing our cultural identity at the local, ethnic, and national levels.

Globalization has emerged as a tempestuous deluge, engendering the diverse cultures of our backwards areas, decimating stable localities, displacing people under the pressure of market force, and developing a market-driven, brand-conscious cultural propensity among the people of the society. A globally endorsed monoculture is silently creeping into the mind of the common people thus effacing the interface between locality-defined cultures which had constituted our identities.

Through globalization the entire world is shrinking into a single place marked by the dominant presence of a single culture and single identity. Distinctions of culture and society are wiped off through a homogenous global culture. **It is alarming that while executing the study we have found that youth of Bijawar (from where we have initiated our study) and the youth of Baxwaha (from where we have concluded our study) are emanating proclivity towards the same cultural form not only as the tribal communities but also as the people living of general communities as in the villages they live with the general community. Thus it is clear that globalization has destroyed cultural exclusivity.**

Referring the crude homogenization doctrine, we can infer that all the regions covered under study are blatantly effacing their cultural uniformity. Religion is a binding factor in the areas covered under study. Since there has emerged a chasm between religion and culture, intensity of local culture is waning away. Thus the entire indigenous culture system is crumbling and there will no longer be any socio-cultural solidarity. In this context it deserves mention that we have witnessed a threatening phenomenon. **Under the severe pressure of commercialization and market economy, we have found that even in the religious rituals popular cultural forms are being used as a tool for mass entertainment. Moreover with the advent of globalization materialistic culture has outpaced mystic culture. Many community-based religious rituals, where the devotion towards the deity was offered through folklores, have ceased to exist. Thus the**

traditional artists are being left in the lurch. Under tremendous economic pressure they are being compelled to make an occupational shift.

E. Objectives of the study:

The broad objectives of the study are enumerated below:

- To explore and analyze the status of various forms of tribal and their cultures & existing cultural heritages ;
- To ascertain the influence of tribal and folk art & culture on the socio-economic conditions of the tribes.
- To study the demographic features of the practitioners of tribal culture within the area covered under study.
- To study the existing opportunities facilitating the preservation, promotion and dissemination of tribal culture;
- To trace out the micro as well as macro socio-cultural and socio-economic factors, those are hindering the promotion of tribal culture.
- To examine the role of Government Schemes and Programs, Institutions in Preservation, Promotion and Dissemination of all forms of Tribal and folk art & culture;
- To predict logical and strategic mechanism for enhancing the skill of the practitioners of traditional culture;
- To suggest tenable strategies for enshrining, promoting and propagating tribal art & culture;

F. PLANNING:

It was planned that the data will be collected through two approaches: **Quantitative and Qualitative Methods** to arrive at a holistic assessment of Tribal Arts and Culture. The

assessment required deployment of both the above methods to gather the information required for the study. Consequently, the target respondents for the study represented a wide array of stakeholders from the grassroots to the state level. **It was planned to adopt Quantitative Method.** A questionnaire was prepared to collect the Primary Data. It was decided that the target respondent of the study will be rural tribal people, local Drama/ Dance Groups, local Institutions, NGOs, CBOs, Govt. Officials and PRIs. It was inferred that an appropriate sample of the target respondents will be ascertained by random sampling method. It was decided that apart from traditional sample survey method, participatory research should be executed to extract qualitative information. The selected method of participatory research was **Focused Group Discussions (F.G.Ds).**

Logic for selecting FGD as a tool of Participatory Research:

We selected Focused Group Discussions (F.G.Ds) as a mechanism for conducting qualitative research. The purpose of focus group discussions (FGDs) is to obtain information about a group’s beliefs and attitudes on a particular health issue or problem. FGDs differ from individual interviews in that the discussion allows for interaction among all the members of the group. FGDs differ from surveys in that they permit participants to give detailed opinions on a topic. The selection process was governed by the following logical factors:

- Comparatively easier to assemble,
- Inexpensive and flexible mechanism in terms of structure, pattern of questions and mode of usage
- Good for groups with lower literacy levels (e.g. young children, Bundelkhandi as a second language)
- Transparent recording system which allows participants to confirm their contributions

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- Provide rich data through direct interaction between researcher and participants,
- The mechanism is Spontaneous;
- The participants are not required to answer every question; able to build on one another's responses;
- Help people build new connections

Apart from collecting primary data through quantitative and qualitative method it was planned that the Secondary Research will also be conducted by collecting data from Secondary Sources, such as Books, Periodicals, Journals, Reports, Census report, Research Reports, Documents etc.

Chapter II

JUSTIFICATION OF PRESENT STUDY

It is clearly evident that tribal culture is of immense importance in ensuring national integrity, communal harmony, diversified socio-cultural identity of the various corners of our country and our adherence to the traditional value-system of our nation. The present study is of immense importance because it has made an attempt to review the current status of Tribal Arts and Culture. It has tried to explore the utility of Govt. Schemes in the Preservation, Promotion and Dissemination of Tribal/ folk Arts and Culture.

The direct interaction with the Tribal people and the reputed institutions involved in promoting the Tribal Arts & Culture is expected to throw light upon the significant issues, critical problems and daunting challenges relevant to the subject of study. Utilizing such instrumental informative input, HARITIKA can develop a strategic plan for its partners so that more effectively the programs or schemes for enshrining and promoting Tribal Arts and Culture & through the promotion of their culture, sustainable livelihood to the tribes. The suggestion and recommendations of the study will definitely help the HARITIKA as well as its strategic and financial partners, in formulation of prudent programs for promotion and preservation of Tribal Arts and Culture.

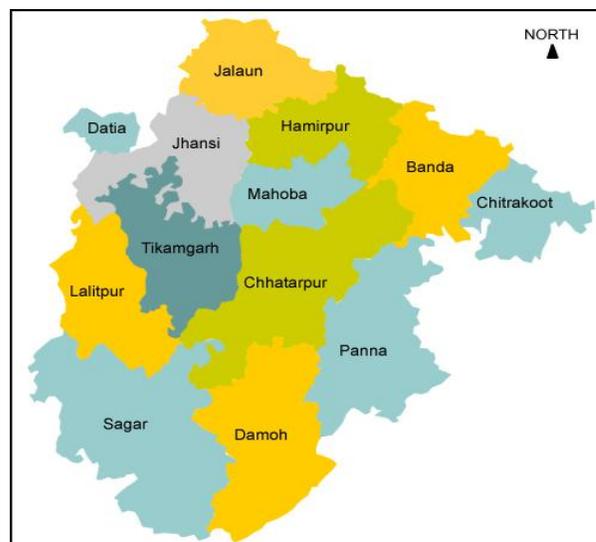
A. Profile of Bundelkhand Region covered in the study:

Bundelkhand is a geographic region of central India. The region is now divided between the states of Uttar Pradesh and Madhya Pradesh, with the larger portion lying in the later.

The region was the site of the ancient Chedi Kingdom. The name of the region derives from the Bundela Rajputs, who succeeded the Chandel Rajputs as the rulers of the region in the 16th century.

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The major towns of Bundelkhand are Jhansi, Banda, Chitrakoot, Datia, Tikamgarh, Rath, Lalitpur, Sagar, Damoh, Orai, panna, Hamirpur, Mahoba, Narsinghpur and Chhatarpur. Bundelkhand's most well-known place, however, is Khajuraho which has a number of 10th century sculptures devoted to fine-living and eroticism. The mines of Panna have been famous for magnificent diamonds; and a very large one dug from the last was kept in the fort of Kalinjar. Compared to the India average, Bundelkhand has a low percentage of ST population.



In UP as a whole, ST groups constitute only 0.1% of the population, and the situation is no different in UP Bundelkhand districts.

Table 1.1: District-wise largest ST groups in Districts of Bundelkhand

District	ST Pop (% of total)	Largest ST groups
Jhansi	0.06	
Lalitpur	Neg	Sahariya*
Jalaun	Neg	
Hamirpur	Neg	
Mahoba	Neg	
Banda	Neg	
Chitrakoot	Neg	
Datia	1.6	Sahariya
Chhatarpur	3.5	Khairwar, Saur, Gond
Tikamgarh	4.3	Saur, Saonr (Savare), Gond

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Panna	15.4	Gond, Bharia Bhumia, Khairwar
Damoh	12.6	Gond, Saur, Bhil
Sagar	9.7	Gond, Saur, Kol
UP state average	0.1	
MP state average	20.3	
India average	8.2	

Source: District-wise Basic Data Sheets of Census 2001. Only groups with population above 1000 listed. Neg= negligible

However, it must be pointed out that the Sahariyas of Lalitpur district were designated SCs till 2003, when they were granted ST status, but Kols, who numbered around 40,000 in Chitrakoot district according to Census 2001, continue to be considered SCs in UP, though they are STs in MP. This anomalous situation is the result of lacunae in the process of 'scheduling' tribes.

In MP Bundelkhand, ST groups formed a significant proportion of the population in all districts, but even in the hilly and forested Panna district, their proportion was less than the state average. According to Census 2001 figures, Gonds constituted the largest ST group in the region, with a population of over 300,000 across MP Bundelkhand districts; in MP as a whole they were the second largest ST group, after Bhils.

Other sizable ST groups in MP Bundelkhand were Kols, Sahariyas, Saur, Khairwars and Bharia Bhumias. Of these, the last three did not rank among the major ST groups of MP as a whole.

A. Profile of Tribes in Madhya-Pradesh:

Tribes in Madhya Pradesh constitute a sizeable population. The population of Tribes in Madhya Pradesh is 12.233 million constituting 20.27% of the total population of Madhya Pradesh (60.385 million), according to the 2001 census. There were 46 recognized Scheduled Tribes and three of them have been identified as “Special Primitive Tribal Groups” in the State.

The differences in the tribal community, spread over in various parts of the state, it's clearly seen not only on the basis of their heredity, lifestyle and cultural traditions, but also from their social, economic structure, religious beliefs and their language and speech. Due to the different linguistic, cultural and geographical environment, and its peculiar complications, the diverse tribal world of Madhya Pradesh has not only been largely cut-off from the mainstream of development.

Madhya Pradesh holds 1st rank among all the States/UTs in terms of ST population and 12th rank in respect of the proportion of ST population to total population.

Table 1.2: Tribes, respective sub-tribes & their habitations

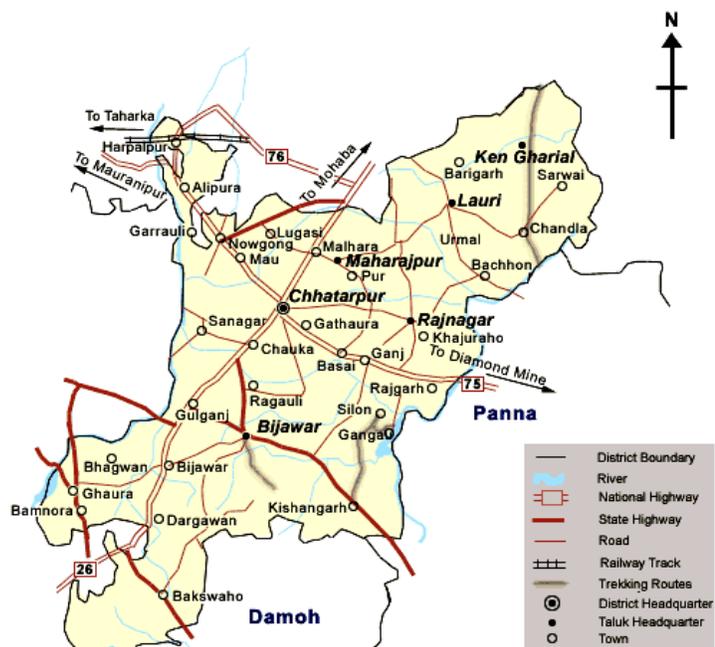
Name of tribe	Sub-tribe	Districts inhabited
Gond	Pardhan, Agariya, Ojha, Nagarchi, Sol has	All districts, mainly spread on both banks of Narmada River in Vindhya and Satpura
Bhil	Barela, Bhilala, Patliya	Dhar, Jhabua, East Nimar

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Baiga	Bijhwar, Narotia, Bharotiya, Nahar, Rai Bhaina, Kadh Bhaina	Mandla, Balaghat
Korku	Movasiruma, Nahala, Vavari, Bodoaya	East Nimar, Hoshangabad, Betul, Chhindwaa
Bharia	Bhumiya, Bhuihar, Pando	Chhindwara, Jabalpur
Halba	Halbi, Bastariya	Balaghat
Kaul	Rohiya, Rauthail	Rewa, Satna, Shahdol, Sidhi
Mariya	Abujh Mariya, Metakoitur	Mariya, Dandami Jabalpur, Mandla, Panna, Shahdol, Chhindwara
Sahariya	–	Guna, Shivpuri, Morena, Gwalior, Vidisha, Rajgarh

B. Profile of the District Chhatarpur:

The District Chhatarpur is named after **Maharaja Chhatrasal** the great warrior of the region. Earlier this District was under Vindhya Pradesh. With the formation of the Madhya Pradesh on **1st November 1956**, it was included in the state. The district occupies a central position in **Bundelkhand** region of the state. Chhatarpur was founded by great Bundela King **Maharaja Chhatrasal Singh Joo Deo** in the year 1707.



Before Bundelas it flourished under the rule of Chandel rulers who built the world famous **Khajuraho Temples** where beauty and love are aesthetically carved in the stone. These lofty temples stand as the perfect example of Nagar Style of architecture. Chaturbhuj temple belonging to the chain of these temples probably is the only of its kind in India where Mukhdawar faces west and not east which is against the Conventional Hindu temple architecture. Bhimkund and Jatashankar are places of great religious significance whose antiquity is traced back to Puranas and are shrouded by natural mysteries.

The district is situated at north-east border of Madhya Pradesh and is spread over an area of **8,687** square kms with longitudes and latitudes of **24.06 & 25.20** on north **78.59 & 80.26** on east respectively.

As per the 2001 census, the total population of the district is **14, 74,723** of which **3, 24,295** are categorized as urban while **11, 50,428** are categorized as rural population.

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Schedules Caste population in the district consist of 3, 42,990, while there are only 51,593 as Scheduled Tribe people. There are 7, 88,933 male and 6, 85,790 female in the district.

Table 1.3: Population of Scheduled Tribes in Chhatarpur District

Indicator	Chhattarpur	Gaurihar	Loundi	Nowgon	Chhatarpur	Rajnagar	Badamalahra	Baxwaha	Bijawar
% of ST	3.75%	0.18	1.01	0.40	2.66	5.76	6.85	11.97	13.52

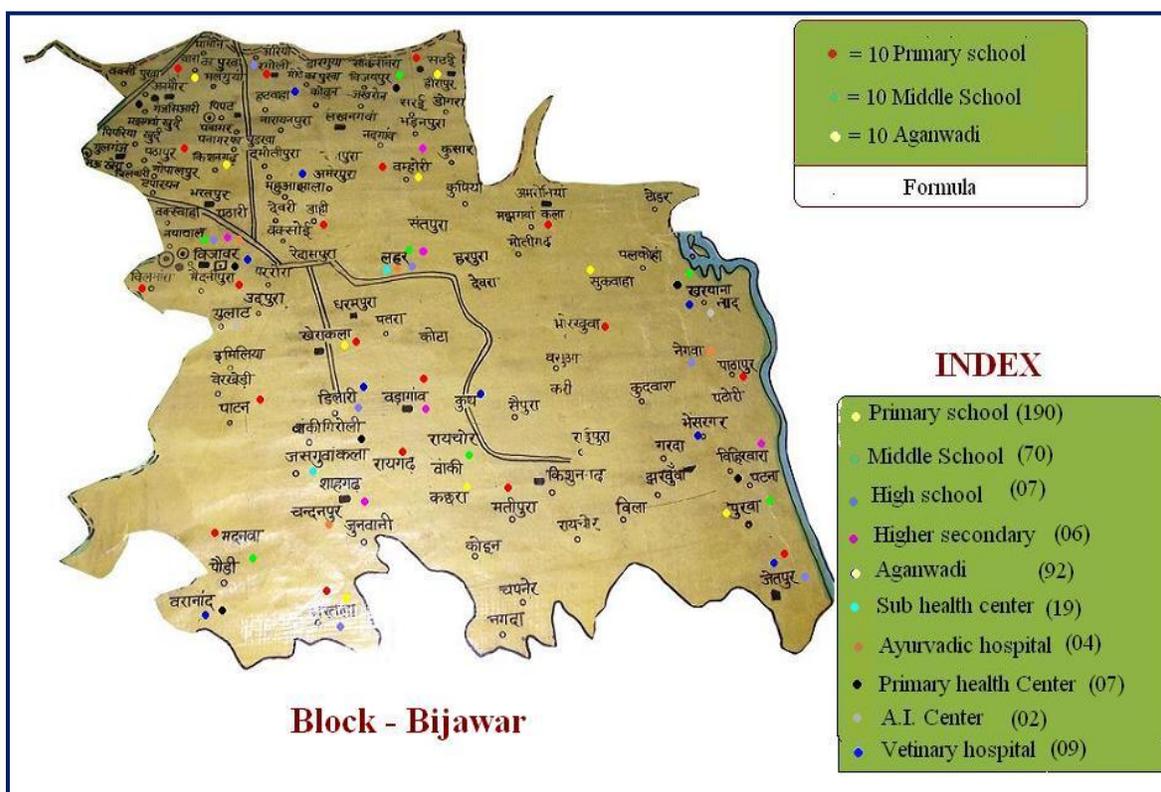
On the basis of secondary data found as per census 2001, the two most tribal populous blocks are Baxwaha & Bijawar. That's why we have conducted the study in these two blocks of Chhatarpur.

Chapter: IV

PROFILE OF THE BLOCKS COVERED & MAJOR TRIBES AND THEIR CULTURE IN PRACTICES

A. Block Selection for the Study:

From Chhatarpur distict, two blocks were selected for study, as the tribal population of Chhatarpur District is concentrated basically in these two blocks, one is Bijawar & other is Baxwaha.



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In both the villages, HARITIKA is working with several donors. In Bijawar Block, we are working in 12 villages while in Block Baxwaha, we are working in 14 villages. Thus while conducting this study, we have focused in the entire project villages of HARITIKA and other than these, we have collected secondary data from District Statistical and Schedule Tribes Welfare Department of 100% tribal villages and selected those villages also for our study.

Thus in Bijawar Block other than our 12 project villages we have collected information from 15 villages while in Baxwaha Block other than 14 project villages, we have collected information from 10 villages thus this study is based on information collected from 41 villages of two tribal blocks.

B. Major Tribes and their Culture in Practices:

During the study on tribal culture, in two tribal blocks of Chhatarpur District the major types of tribes found are as follows:

- 1) Rajgond Tribes also known as Gond Tribes
- 2) Sour Tribes
- 3) Bhil Tribes

a. Culture Practiced by Gond Tribes:

Gond tribes are generally found in Gond forests of the central India. Chhindwara District of Madhya Pradesh, Bastar district of Chhattisgarh, parts of Maharashtra, Andhra Pradesh, and Orissa are some of the other places of inhabitation by these warrior and royal Indian tribes.

Since our study is focused on the tribes of the Chhatarpur District thus the culture described by the aboriginal tribes are different.

1. History of Gond Tribes in India:

Gond Tribes are also known as the “face of Indian tribes” because of their population strength. Undoubtedly, these warrior tribes of India have a distinct identity in terms of culture, language and costumes. A visit to the Gonds tribe of India makes sure that you get a different perspective on the ideologies of Indian tribes.

Historically, known for their heroics in the battle against Britishers, these proud tribes of India also gained control of Malwa after the decline of the Mughals followed by the Marathas in the year 1690. Like many other tribes in India, a watch at the costumes of the Gonds tribe is a delight. A unique ideology and thought process about the religion makes the Gonds tribe stands apart from any other tribe in India.

2. Gond Tribes' Language:

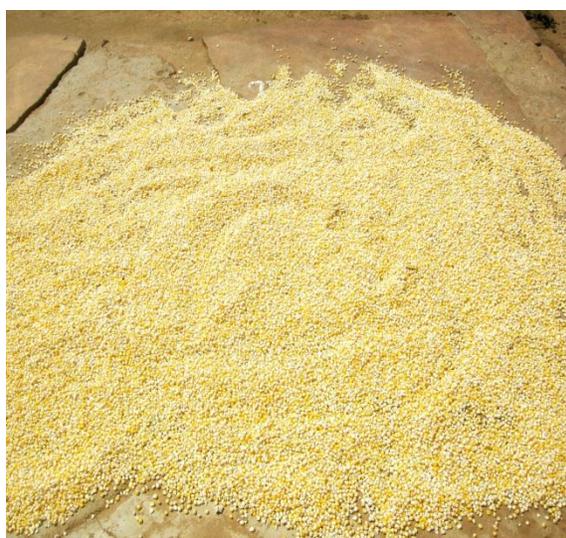
Gondi language is the prime language spoken by Gond tribes of India. Beside this, in Bundelkhand Region the Gond Tribes basically speaks Hindi & Bundelkhandi language thus these tribes also have a good command on Hindi language.

3. Gond Tribes' Costumes:

Gond tribes of this region have a typical Indian dress culture. Male members in the Gonds tribe wear Dhoti (long piece of cotton cloth wrapped around the waist passing through the legs). Females wear soft cotton saris along with the Choli or blouse.

4. Gond Tribes' Food:

Like the other residents of this region, the Gond tribes also take two millets in a day. Most of the Gonds are the meat consumers, though they prefer Rice during the



festivals. But due to poverty and lack of employment they can't consume nutritional food. Although they have some part of land in which they can produce vegetables but

due to lack of knowledge they don't utilize the resources that are available to them. Gonds make liquor from Mahua tree for drinking purpose and self-consumption. These tribes themselves grow flour crops for their self-consumption like jwar, bajra, wheat and corn.

5. Gond Tribes' Religion:

These tribes are highly religious minded. These Indian tribes worship Janani or the mother of creator. Gond tribes also worship Pharsa Pen, inform of nail or a piece of iron chain. One unique feature of their beliefs is the existence of spirits. Gonds tribe believes that most places in the World are inhabited by a spirit. Sacrifices are also made to appease a number of deities. Gonds tribes believe that deities control everything in the World. These tribes of India also worship the God of household, God of fields etc.

6. Gond Tribes' Festivals:

Although through secondary data available it has been found that Keslapur Jathra and Madai are the two major festivals celebrated by the Gonds tribe of India. At Kelaspur Jathra they worship, the snake deity called Nagoba, whose temple is found in the Keslapur village of Indervelly mandal of Adilabad district.

But during our study in this region it has been found that the Gond Tribes of this region don't celebrate these festivals. They celebrate the festivals similar to the common and general people residing in this area. But they celebrate the festival “Makar-Sankranti” that is also called “Budki” in local language with great enthusiasm. Dusshera is another festival celebrated with utmost pleasure by the Gonds tribe of India. These tribes also celebrates the festival of “Baisakhi”, thus it can be concluded that these tribes celebrates the festivals of “Mother or Goddess” and “Agriculture Productivity”. Their

festive lives are filled with animal sacrifices. Gonds festivals are usually related to agriculture. Each village of Gonds has a Village Guardian and a Village Mother who are worshipped during all regular festivals. Mythology, Dance, songs, cock fighting forms the main attractions of any celebration for a Gond Tribe. During the festivals, women wear colored glass bangles and necklaces made of small black beads. Tattooing is the major charm for Gonds.

7. Occupation of Gond Tribes:

Agriculture is their main work. Gond tribes' are today mainly farmers. While some Gond communities have risen to the status of landowners, many are landless laborers. Herding cattle is a part of Gond Tribes' occupation as part of their livelihood. Other than this they are also dependent on forest produces like Mahua, Aonla etc. Although they have lands allotted by government but due to scarcity of water & lack of expertise, they are not able to produce in their land.



8. Types of Houses of Gond Tribes:

Gond tribes have skills to construct their houses. They use locally available material for constructing their houses they use stones and rocks, for jamming rocks they use mud. For making roofs they initially use woods and other materials for supporting roofs, few very poor households are making thatched houses with use of half circle solid muds in local language it is called khapara. Gonds are very artistic they make much decorated houses. For decoration they are using locally available materials like different kinds of woods, rocks, leafs of different trees etc. For making houses odor free they use different

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kinds of woods, for making their houses hygienic they spread Neem powder in their houses.



b. Culture Practiced by Saur Tribes:

These tribes are concentrated in the rural area of the Tikamgarh, Panna Satna and Chhatarpur districts of Madhya Pradesh. As per the information given by the saur tribes in the study area,

“We basically belong to Tikamgarh but the emperor Bijawar Maharaj was pleased with our ancestors’ singing skills therefore he had brought them with him, after that we have come here and now it’s more than 100 years for us to live here”

Thus it is clear that these tribes in this region are migrated from their original residence but now they have completely inculcated culture of this region within them.

1. Saur Tribes’ Language:

Hindi is spoken by them both at home and with other communities. However in this region the local language is Bundelkhandi Language, they also speaks this language. These tribes speak the regional language where they reside.

2. Saur Tribes’ Costumes:

Like Gond tribes of this region, the saur tribes also have a typical Indian dress culture. Same as Gond tribes, the male members in the Saur tribe wear Dhoti and males wear soft cotton saris along with the Choli or blouse.

3. Saur Tribes’ Food:

These people are non-vegetarians who pork, mutton and fish. They usually eat homemade bread or roti as their staple food and occupationally rice. The consumption of alcoholic drinks is common amongst them. Here the consumption pattern of Saur Tribes’ is somehow better than Gond Tribes as the Saur Tribes are nature loving groups

of tribe and they themselves do kitchen gardening in their house thus they consume their self-grown vegetables.

4. Saur Tribes’ Religion:

These tribes are also of religious minded. These Indian tribes also worship Janani or the mother of creator. Here in this region they worship Goddess Kali and they believe that for being in good condition it’s essential to always please “Kali Mata” by donating some money for the purpose of her worship.

Other than this the Saur Tribes also worship their God named as “Mehar ke Deveta”. Their temples are situated outside their village nearby any pond or stream.

5. Saur Tribes’ Festivals:

But during our study in this region it has been found that the Saur Tribes of this region celebrate the common festivals, celebrated by other people of this region like Holi, Deepawali but their main festival in this region is “Baisakhi” and “Morai Chhath”. During this festival they make sweets in their houses and distribute it to the neighbors. These tribes live in unity and therefore their all the festivals are celebrated in groups and collectively. During the festivals the women becomes well-dressed and wear bangles and several types of necklaces.

6. Occupation of Saur Tribes:

The saur tribes are mainly dependent on forest produces like Mahua, Tendu Patta, Aonla, Parora etc. They collect all the forest produces from the forests and make it dry. After drying these minor forest products



they sale it to the contractors those act as intermediaries between market and the tribes who collect the actual produces. These intermediaries pay them very less as compared to their labor in collection of these produces like:

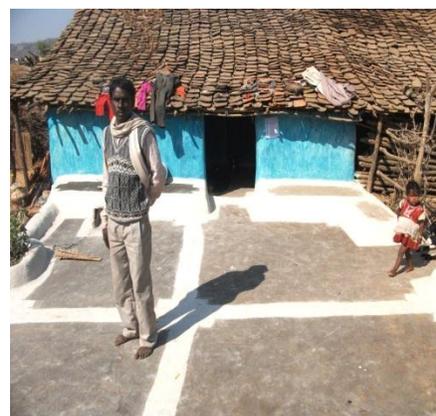
- 20 Rupees per kilo-gram of dry mahua
- 40 Rupees per kilo-gram of dry aonla
- 35 Rupees per 100 leafs of Tendu

Agriculture is also their main work but due to unavailability of water for irrigation purpose it has become subsidiary work for them. Although they produce the crops that are less water intensive like Gram, Urd, Soyabean etc. but due to bad quality seeds they become able to produce very little that cannot fulfill their own consumption need.

Other than the above occupation the saur tribes also do the labor work and also work as agriculture labors.

7. Types of Houses of Saur Tribes:

Saur tribes have also skills to construct their houses just like Gond Tribes. They also use locally available material for constructing their houses they use stones and rocks, for jamming rocks they use mud. For making roofs they initially use woods and other materials for supporting roofs, few very poor households are making



thatched houses with use of half circle solid muds in local language it is called khapara.

Saur tribes are more artistic as well as nature loving than any other tribe in this region. In each & every house there must be small garden outside the houses of Saur tribes that consist of various seasonal flowers and they also grow kitchen gardens. The Saur tribes are hygienic and always clean their houses as well as follow hygiene practices. Other than this they are also artistic in nature as outside of their house they decorate their doors by making pictures and color it with various colors.



c. Culture Practiced by Bhil Tribes:

These tribes are largely found in Rajasthan. Bhils tribe are classified into two groups- the central or pure bhils and eastern or Rajput Bhils. The central categories of these Indian tribes are found in mountain regions in the Indian states of Madhya Pradesh, Maharashtra, Gujrat and Rajasthan. Bhils tribes are also found in the north eastern parts of Tripura.

1. History of Bhil Tribes:

Bhils tribes of India are the largest tribe of South Asia comprising 39% of the total population of Rajasthan. These Indian tribes have a mention even in epics like Mahabharata and Ramayana. Going by legends Bhil women offered ber to Lord Rama, when he was in the jungles of Dhandaka, searching Sita. In the recent history as well these tribes of India were regarded as the fighters who were in a war against the Mughals, Marathas and the Britishers.

According to a person belonging to Bhil Tribal Community residing in our study area:

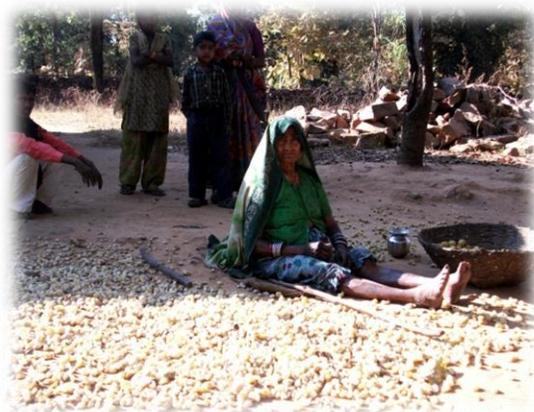
“12 years ago we have been migrated by the government from Jhabua. A few of our community members live in Sagar District while a few are in Balaghat. We have come here but it's very difficult for us to adjust ourselves here. After 12 years this place seems a new place for us.”

2. Language of Bhil Tribes:

Bhili, which is an Indo Aryan language is the prime language spoken by Bhils tribes of India. Here in our study area also the tribes speak the same language but somehow they have also started to speak Hindi.

3. Costumes of Bhil Tribes:

Traditional saris, loose long frock along with pyjama are the forte dress of women and men respectively of the Bhils tribes. The peasants wear turbans and Bhils also wear brass ornaments.



4. Bhil Tribes' Religion:

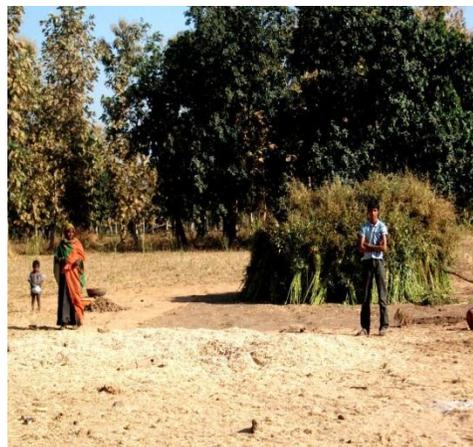
These Indian tribes have unique religious and ritual beliefs. Bhils tribes of India worship local deities like Khandoba, Kanhoba and Sitalmata. Tiger God called 'vaghdev' is also worshiped. They have no temples of their own though, but they have Bhagat or Gurus who perform the religious rites. On important occasions they consult Badvas- the hereditary sorcerer. But since here in this area the Bhil Tribal Population is very less therefore for worshipping they go to their relatives' places i.e. Sagar.

5. Distinctive Culture of Bhil Tribes:

The culture could be most enjoyable of all the tribes we have seen on our Indian tribal tour. These tribes of India are known for their distinctive society culture. They have a Panchayat like culture where the village headsmen deal with all the major disputes. The strictly adhere to the rules of the society and marry only in their own class. Rich on culture they give a lot of importance to dance and music.

6. Occupation of Bhil Tribes:

The Bhil tribes are mainly dependent on forest produces like Mahua, Tendu Patta, Aonla, Parora etc just like Saur Tribes. They also collect all the forest produces from the forests and make it dry. After drying these minor forest products they sale it to the contractors those act as intermediaries between market and the tribes who collect the actual produces.



Agriculture is also their main work but it is not economic for them as they grow very little for their self-consumption. They grow: Soyabean, Aarahar, Rice etc. due to unavailability of water for irrigation purpose it has become subsidiary work for them. Other than the above occupation, the Bhil tribes also do the labor work, for this after the agriculture season they migrate to the cities for employment purpose. Bhil tribes are fond of hunting and after hunting they cook the meat, with this they take liquor also.

7. Types of Houses of Bhil Tribes:

As compared to other two types of Tribes i.e. Saur tribes & Gond Tribes, the condition of Bhil Tribes are in very plight condition. On the name of house they have only a structure of woods and grasses that are locally available. They don't use bricks or stones for constructing their houses. For making gate also they do the same and they make their houses in their field so that they can monitor their lands and produces.

Bhil Tribes don't live in groups. They reside in very open environment and the members of this community reside in their fields so that they can take care of their crops.



d. Common Cultural Practices Adopted by the Tribes in Study Area:

ST groups have undergone progressive assimilation with mainstream culture and economy over the centuries. The common culture adopted by culture found in this area is as follows:

1. Bibulous:

A major roadblock in the development of these tribes is their dependency on alcohol. Since they came in touch with alcoholics in some villages, they became addicts. At present, alcoholism is a big reason for them to live and they often end up selling every household commodity in exchange of alcohol, without which they couldn't think of their survival. Be it the male or female, drinking is a regular activity and even children start smoking and drinking at a very small age. They use local product “Mahua” i.e. available in abundance in the forest for liquor making. But now they have also started to spend money on “Desi Liquor”. Though enrolled in schools, tribal children hardly go to school; instead they spend their time in picking up fruits and leaves and making money.

2. Status of Crime:

Domestic violence is a regular household activity and drunken men often end up in fighting over streets. Other communities living in their neighborhood, every now and then, make police complaints of their behavior. They also have complaints against government agencies and civil organizations for helping tribal financially and thus making them irresponsible and carefree.

3. Customs of tribes regarding marriage & other ceremonies:

ST groups also largely follow their own customs with regarding marriage, child-rearing, death ceremonies, etc. Here in this region, all the tribes follow “**Endogamy Marriage Culture**” in which they marry within the same community. Among all the ST groups found here, the practice of demanding dowry from parents of the bride is famous here. Although the financial condition of these tribes is not good, but as per the capacity of family dowry has been demanded.

- In Saur tribes, 5 brass made water pots are essential as dowry
- In Bhil tribes, a jewelry i.e. used for wearing in legs i.e. called “Payal” is being given as dowry.

4. Belief on witch craft: All the aboriginals in the study areas are firm believer in supernatural powers. They practice black magic in their day to day activities. If anyone among them fell ill they don't get prescription of doctors they use witch craft and other black magic practices for curing the sick persons. For getting benison of god they give sacrifices of goats and seeps. Most of the aboriginals are following similar practices and Saur tribes are firm believers in witch and craft.

5. Dependence on forest:

The forests of the state are rich in timber and non-timber forest produce. These have been traditionally collected, processed and sold by the tribal and form an important source of cash income for them. Estimates indicate that nearly 100 million person days of employment are generated in the forestry sector and the largest share (70%) of these

accrues to the tribal residents of the forest areas. Yet the forests present a precarious livelihood source for the tribal.

With legal trade in timber highly restricted, most employment generation in forestry takes place through collection and sale of Non-Timber Forest Products (NTFPs). The five most important NTFPs are nationalized with Madhya Pradesh State Minor Forest Produce Co-operative Federation having monopoly rights of collection. The federation undertakes collection of nationalized NTFPs through primary cooperative societies. The most important NTFP from livelihood generation point of view is *tendu patta*. Head loading of firewood around towns is frequent and provides critical income to poor households.

Forests continue to be an important source of livelihood for tribal in spite of increasing degradation. The tribal population in Chhatarpur district is concentrated in areas with forest. Forests provide subsistence items like grass/ grazing for domestic animals and firewood. They also provide cash income through sale of NTFPs collected by the tribal.

6. Employment & Migration:

The analysis of occupational classifications of tribal population in the state as a whole clearly demonstrates that wage labor is a major component of the livelihood for tribes. Limited land resources and virtual landlessness among large sections makes it imperative for them to seek wage labor on farms and in cities or industrial areas in the state. Reports indicate that more than 80 percent of tribal have reported agricultural labor as their primary occupation.

Thus Migration, often caused by push factors, is a common strategy for survival among the rural poor people including the tribes. Migrant workers toil under harsh and difficult conditions. While Government legislation exists to ensure minimum wages for labour, this is observed more in breach.

7. Impact of Displacement on culture of Tribes:

It is estimated that owing to construction of over 1500 major irrigation development projects since independence, over 16 million people were displaced from their villages, of which about 40 per cent belong to tribal population. The government and the planners are aware of

- a. the eroding resource base and socio-cultural heritage of tribal population through a combination of development interventions, commercial interest, and lack of effective legal protection to tribal and
- b. The disruption of life and environment of tribal population owing to unimaginative, insensitive package of relief (Planning Commission, 1990). Still the development process continued unmindful of displacement.

A common feature shared by most of the tribal people is their remoteness and marginal quality of territorial resources. In the past, exploitation of such poor regions was found both difficult and uneconomic. But, the recent rapid technological advancement and unrivalled economic and political strength of world capitalism and the rising power of neo-colonialism have created favorable conditions for the evasion and extraction of natural resources from the ecologically fragile territories of tribal people. Thus, forced evictions of tribes to make way for mammoth capital-intensive development projects have become a distressing routine and ever-increasing phenomenon.

There is a heavy concentration of industrial and mining activities in the central belt. All the massive steel plants, BALCO, NALCO, Daimond Mines, heavy engineering concerns etc. are based here. Most river basin development schemes and hydropower projects, a chain of forest-based and ancillary industries and an increasing number of highly polluting industries are located in this region. Despite intense industrial activity in the central Indian tribal belt, the tribal employment in modern enterprises is negligible. Apart from the provisions of Apprenticeship Act, there is no stipulation for private or joint sector enterprises to recruit certain percentage of dispossessed tribal workforce. The tribes are forced to live in juxtaposition with alien capitalist relations and cultures, with traumatic results. They are forced onto the ever-expanding low paid, insecure, transient and destitute labour market. About 40 per cent of the tribals of central India supplement their income by participating in this distorted and over exploitative capitalist sector. Many more are slowly crushed into oblivion in their homeland or in urban slums. This is nothing short of ethnocide. Their economic and cultural survival is at stake. There is no reliable and complete information on the number of tribes displaced in the country since independence. The estimates range between 5 and 7 million - mostly by the dams, followed by mines and industries - or approximately one in every ten tribes has been displaced by different developments projects. **It is not only the magnitude of involuntary tribal displacement that should attract the special concern but also the sacrifice of collective identity, historical and cultural heritage, and of course the survival support. Poverty, malnutrition, mortality, morbidity, illiteracy, unemployment, debt bondage, and serfdom among the tribes are markedly higher.**

Chapter: V

SOCIO-ECONOMIC PROFILE OF TRIBES

IN STUDY AREA

A. Socio-Economic Profile of Tribes of Study Area:

1. Education & Literacy:

The level of literacy in STs is low in all the districts of Madhya-Pradesh. In Chhatarpur District Average literacy rates of tribes is lowest i.e. 29.1 percent.

School buildings are available in few villages but number of teachers is inadequate in primary schools. Benches, boards and other facilities are of sub-standard quality. There is, however, one positive development that girls are attending the schools in the villages. Also the number of students attending graduate and post graduate courses is increasing but awareness among students from rural areas lacks towards technical education and that is the single reason that most of the students from rural areas are unable to secure employment.

2. Health:

It is astonishing to see tribal children suffering from malnutrition. **Tribal children have over-inflated stomachs, (though the rest of their body remains weak and thin) which restrict even their movement.** Doctors from UNICEF working in this area explained it as consequences of eating too much under-nutritional food. Their diet often consists of chapatti with onion or plain salt (no Iodine).



Tribal women are aggressive when they are told about malnutrition and when their children are treated. They consider their stomachs a sign of good health and refuse to take any medical aide.

Their primary culture and practices are on the verge of extinction. Also, their herbal methods of treatment have not been carried forward by the present generation.

3. Employment:

The census 2001 reveals that for the state as a whole, the STs constitute 24% of the main worker force. They are predominantly engaged in activities in primary sector - agriculture, animal husbandry, and forestry related activities. Given the low productive asset base in terms of land and livestock and few options for self-employment, wage labor forms an important component of the tribe's economy in the state. The overwhelming source of wage labor for tribal is agriculture operations. In addition forestry, mining and quarrying, and construction are the other important consumers of tribal labor.

The quest for wage labor has guided the tribal poor to urban centers and regions of high agriculture production which provide opportunities for wage labor. Young women also migrate (though in lesser numbers) alongside adult men leaving behind the elderly and children in homesteads. Employment is available in agriculture, public works, and construction. The wage labor available is casual and completely determined by vagaries of market forces.



Active participation by women in manual labor is a feature of rural societies everywhere. This is even more so for tribal society which is unhindered by caste taboos that place restrictions on women's mobility for wage labor. It is common to find tribal women going out on their own for wage labor on public works and to towns. While men folk cut and gather fuel, it is often the women who bring it into urban centers for sales.

4. Occupational profile of STs in Chhatarpur district:

Occupational classification of main workers in Census 2001 reveals that Agriculture labor is the primary occupation for majority of tribal population.

Table 1.5: Work Participation rate of ST in different category of work in rural areas of the Chhatarpur District:

District	Non Worker			Cultivator HH			Agriculture HH			Other Worker			Industries		
	HH									HH			HH		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
Chhatarpur	54.9	50.1	60	36.5	43.8	26.6	44.9	38.5	53.6	16.4	16.1	16.9	2.1	1.6	2.9

5. Roads: Government has initiated several developmental programs for uplifting of living standards of poor people but full benefits have not reached to the targeted population due to corruption prevalent in administrative and political systems. Pradhan Mantri Gramin Sadak Yojna has resulted in road connectivity in rural India but roads are of poor quality and without drainage support. Toilet and lavatory systems are not of standard quality and not even constructed in all houses of the village. Even today more than 90 percent people in villages attend the call of nature in open fields. Poor roads restrict movement of agricultural products from villages to goods markets in cities & towns. These disallow them to earn good price of their product.

6. Electricity: Life in rural India is miserable due to non-availability of electricity. Chhatarpur District claims that 98.79 percent villages have been electrified. But supply of electricity to villages that have been electrified is not more than 3-4

hours per day. It is big hindrance in development. Globalization is not going to make much difference to rural life until and unless electricity is supplied uninterruptedly 10-12 hours per days too these villages.

7. **Technology:** Technology has failed to percolate to tribal villages in absence of electricity and other communication infrastructure. Mobile connections are increasing in rural areas but at slower pace. There are no small scale industries in villages to provide employment to educated youth. Government is trying to push the technological changes in the agriculture to make it a profitable venture. Efforts have resulted as success stories in selected cases. Lack of irrigation facilities in rain fed areas has blocked the progress of agriculture.

8. **Culture and social values:** India’s real culture is still preserved in rural life. New advancement of technology has not much influence in rural areas. People still prefer to wear dresses of old fashion and celebrate festivals in old styles. Folk dances and folk songs are still popular among villagers. Culture is still untouched and unaffected by western influence. Globalization has no impact on rural life as standards of living are suboptimal but migration of people is taking place and poor people are moving to urban areas in search of employment.

9. **Land and Livelihood:** Land, both private and public, remains the main source of livelihood in rural areas but less for the tribes. The status of agriculture and allied activities described in Social Assessment reflects the precarious situation under which farming is carried out by the tribal communities. Land holdings are small, fragmented and unable to meet subsistence requirements of the household/family. The table below gives proportion of tribal landholdings and the total area operated by them in Chhatarpur District.

Table 1.6: Share of STs in Land Holding and Cultivated Land in Chhatarpur District:

District (rural areas)	ST Share in Chhatarpur District	Population	ST share of Land Holding %	ST share of Cultivated Land
Chatarpur	3.8%		3.7%	3.0%

The table above shows that in most of the districts less number of tribal families own land compared to other social groups. The ST share of cultivated land is also very low.

B. Overview of the Self Help Groups of Madhya Pradesh:

While there is a definite pattern in terms of the stages of growth of SHGs across the state, much more fragile and weak among the tribal communities than others, the time frame for reaching maturity varies with the socio-cultural setting of the region, as well as the experience and approach of the promoting agency. As the process of organization is a social process, seeking to change existing caste, class and Gender hierarchies in the society, it may not always be possible to hasten the pace of the process. It has taken groups anything between 4 to 9 years to reach the stage of minimization of support from the promoting agency and its withdrawal. Women only groups are better able to address the specific needs and problems of the women members. SHGs formed only for the sake of savings and credit activities are less sustainable than those engaged in a range

of activities that include production and action on social issues apart from savings and credit.

Key challenges faced in forming a strong SHG among the tribes:

- * Very low to highly inconsistent ‘saving’ - unable to contribute on a regular basis
- * Poor literacy – deprives them from becoming aware of the advantages
- * Not adequate efforts from the CSOs and the government to build awareness and knowledge on SHGs and the advantages
- * Poor access to grassroots level community institutions – various factors of social exclusion deny them from their entitlements and rights – keeps them on the periphery of development opportunities.

A. Suggested Strategies for All Round Development of Tribes on the Basis of Study Conducted:

1. Key Elements of Tribal Strategy:

The following are should be the key elements of the strategy for tribal development within the project that hold good over (participation, equity and decentralization):

- ✧ Fair participation and representation at all levels of the project with a view to influence its decisions and outcomes for the tribal constituents through their informed consents.
- ✧ Ensuring protection of social, economic and cultural interests of tribal communities in project interventions.
- ✧ Overcoming structural constraints to poverty and deprivation among tribes through direct socio-economic interventions of the project as well as induced actions under other available public resources and legal provisions of the Government.
- ✧ Optimizing productivity of communal and privately held land, water, forest and livestock resources among tribal with a view to primarily ensure food security and generate sustainable surplus.
- ✧ Establish linkages and leverage opportunities provided by the NREGA and the BRGF and other schemes related to tribal development and welfare. Also ensure Public Private Partnership so that optimal utilization of resources can be done.

“Evaluation Study of Tribal Culture in Chhatarpur District”

- ✧ Enhancing options for labor and improving conditions surrounding returns from labor as a growing basis for livelihood activity for largest number of tribal families in the region.
- ✧ Rigorous capacity building of tribal village level organizations and its leadership to plan prioritize and place demands on the project services and resources.

Thus the tribal development strategy covers two inter-related aspects:

Institutional relating to participation, representation, decision making and resource allocation to tribal development,

Sectorial issues related to project activities, interventions and investments relevant to tribes' development within project.

Given the absolute poverty in which the tribal population lives, multifaceted responses are needed to overcome their complex socio-economic constraints.

The approaches that can put extreme positive impact on the quality of life of tribes are as follows:

- **Non Timber Forest Produce (NTFP):** A large number of NTFPs are collected by tribes across the district. The most important of the NTFPs include tendu patta, sal seed, gum and harra. Collection and marketing of nationalized products is carried out by the Madhya Pradesh State Minor Forest Produce Cooperative Federation. The important non nationalized forest products include Chironji, Mahua flower and Safed Moosli, all of which are found in the areas of tribal concentration. Typically the market rates for these products come down at the time of collection and increase immediately after it. Such organizations of community where NTFP comes out as a common and major livelihood option should be promoted. All support from the project innovation shall be provided for

administrative purposes and capacity building and linkages of such federations and Community based organizations.

Advancing seed capital to SHGs wishing to stock and store local NTFPs at the time of collection. This will ensure that collectors are able to release their produce at a more favorable time and gain better prices.

Making linkages for technical advice and providing financial support for value addition of NTFPs through simple processing

- **Joint Forest Management**

The Forest Department and tribal communities in forest areas have had an adversary relationship for long. The conflict has its roots in alienation of tribal residing in and around forests from this land. It is only recently that the JFM initiative shows signs of resolving this conflict. JFM leads to increase in incomes in the short run by allowing more secure access to NTFPs and in the long run by sale of timber. This is a promising initiative and has good potential. By 1998, a total of 8,301 JFM committees covering more than 38 lakh hectares had been formed in the state. A number of success stories have been reported from different parts of the state. The initiative is ready for replication across a wider area.

- **Land alienation, security of tenure and ownership**

All land based interventions such as proposed project assume that the tribal families have secure access and entitlement to land. The district level analysis shows however this is not true in many cases and the tribal (together with other vulnerable groups such as SCs) operate land under persistent threat of dispossession from powerful landed upper caste elite, insecure tenure arrangements, unfair share cropping systems pitted against the tenants. These unlawful practices are a manifestation of the social inequities

and they serve to keep the rural poor in chronic poverty and deprivation. Further, these erode the stakes that the poor have in improvement of their land resources and present the biggest challenge to long term change in their status.

Government programs aimed at poverty alleviation generally fight shy of undertaking action on these points. They instead seek to strengthen the economic well-being of their target groups. It is clear however that economic interventions undertaken in isolation will not help. Investments on improving land and water may be rendered futile in case of insecure title and ownership. Thus a poverty alleviation strategy that focuses on strengthening land based livelihoods will be incomplete if it does not address these issues. The main reason why Government programs do not take up these issues is their potential for generation of conflict between different sections of people. Some of these issues are clearly beyond their scope. For example redistribution of land on any significant scale is not possible by administrative fiat but requires political will and strong organizations of rural poor.

Access to Government revenue records can be made easy by a process of awareness raising and training of the Village Development Committees in revenue record keeping and activating VDCs to address such social issues by using peer pressure on the Patwaris for proper demarcation of the land allotted to the tribal could be one of the very effective strategy to address this. Action on these fronts is possible without any serious intra community conflict.

- **Access to Credit**

Lack of access to institutional and formal credit suitable to the needs of poor families is a major economic constraint as also identified by the social assessment .The needs of the poor are small, unpredictable, urgent and consumption oriented and are not catered to by banks. As a result of this they have a high dependence on private moneylenders

who extract high interest rates and also enforce other insidious conditions of repayment (lien on crop produce, mortgage etc). Lack of credit also inhibits ability to invest in productive purposes hence poverty remains persistent among vulnerable groups such as tribes. The government or N.G.Os program shall assist in promotion of appropriate institutional linkages for SHG and the VDCs, recognizing that lack of access to credit is a major barrier for poor in general and the tribal in particular.

- **Encourage and promote SHG activity among tribal women.**

The entire developmental project should facilitate and provide resources to processes that would help strengthen control of the tribal women SHG members over their credit/income and be the true decision makers. The Projects should also work on building leadership qualities and skills among the tribal women members of the SHGs.

The Projects should foster linkages of SHGs with banks for group loans for consumption and production purposes.

The Projects should recognize the need for additional resources, skills, time and other resources that would be needed to work with the tribal SHGs.

- **Promotion of Alternative Livelihoods:**

Low employment opportunities in sectors outside of agriculture and forestry activities mark the depressed economy of tribal communities in the selected districts. Government shall support innovative and lucrative proposals from tribal SHGs that can assist in their better integration the local non-farm based economy and created sustainable self-employment opportunities. Though more detailed locale specific feasibility studies may be required in relation to SHG Livelihood plans the following sub-sectors show promise as a whole:

- ✱ Eco tourism.

- * Small manufacturing and repairs.
- * Rural transportation.
- * Highway centered retail and dining businesses.

B. Conclusion:

Man has made culture but culture has its own carrying capacity and limit. With the increase in material and moral density a new phenomenon emerged in the form of globalization for smooth survival of human being across the world. It is a well-known fact that purchasing capacity of every individual on global level is not the same which generates the feeling of inequality. So far as globalization process is concerned it is reflected in different perspective with regard to different peoples. The fruits of globalization have not reached to tribal areas fully. Except facilities like roads, elementary education, primary health centre, and panchayat, no concrete change has taken place in the lives of tribal people. Under the Indian Constitution the government can declare some specific groups as tribal groups on the fulfillment of certain conditions. The number of tribal groups have increased manifold in post Constitution India. Today we have 692 tribal groups in India and 9% of the total population is tribal. Due to increase in tribal groups fruits of privileges given to them by the Government are decreasing. Some actual tribal groups are still far away from being listed as tribal groups. **Anthropologically actual tribal groups are still behind the curtain and devoid of all basic facilities of life.**

Bundelkhand of Madhya-Pradesh has a large tribal population, where mostly ‘Gond’ and ‘Saur’ tribes exist. They are hardly aware of their historical background in the absence of any written document or scholarly work. As per the folklore, Gond stands for natives “accompanists of tigers”. This is a primitive tribe, where mostly all adults are

uneducated. They are now working for the people who forcefully took away the land they possessed in the nearby villages and the forests. As part of their job, they pick *tendu leaves* (an ingredient of *beedi*), seasonal fruits and other forest products.

A common characteristic popular about this tribe is their sustenance economy. Tribal people earn enough to dine for the day and do not preserve products for long-term survival. Even if they earn big money someday, they spend it all on the day itself and again begin their hunt for food the next day.

All ST groups of Bundelkhand have taken to settled agriculture. However, over the years, they have lost much of their land to powerful outsiders, due to debt (or related alcoholism), or their land is of very poor quality, unfit for cultivation.

It further explores the impact of drought on livelihood in the region and response of governments to reduce the social vulnerability of drought in the region. Despite its rich resources like forests and minerals, at present Bundelkhand is a region of distress and crisis. This paper finds that the distress of the region simply cannot be explained by the absence or irregularity of rainfall. There are long-term structural problems which have had a cumulative effect over the consecutive years of drought prevalence. Reasons for the present unviability of agriculture should be sought in the historically determined social relations of production, the intimate correlation of caste and landownership in the region as well as the neglect of traditional water management systems and the push towards cultivation of water-intensive commercial crops.

Earlier the tribes of this region were very innocent and hardly knew the ways of ordinary people's lifestyles. They had been long exploited for physical labour due to their backwardness and lack of knowledge. However things have taken quite a different turn in the present. Though most of them are illiterate even now, they are clever enough to

resist exploitation, as they now understand monetary, markets and people in towns quite well.

Thus they seem stuck between their primitive past and modern ways that don't suit them. Tribal people had always lived a peaceful life in restricted communities and geographical areas. Their long exploitation has paved way for their mistrust and non-cooperation with government machinery and civil people. To gain back their confidence by assisting them in living a self-reliant life through a two way developmental process seems to be the only way problems can be resolved.

Working for tribal issues has always been a primary agenda for the government and NGOs. Tribal people often reside on hills and forests that are relatively isolated from other societies. They have their own way of life, their own belief system and their own rules. In Bundelkhand, in the past years, isolation of tribal areas has been ruined by the intrusion of miners and businessmen entering forests for commercial interests and the government supporting these people in the name of developing tribal areas. The tribes have shifted and rehabilitated in surrounding villages, gradually mixing up with the mainstream societies.

At this point a question must strike one's mind. **What kind of development does the government have in mind for these people? Isn't the development agenda on the same lines that we accuse English people of doing when they entered Indian lands?** They came with their culture, saw Indian folks and reported that Indian folks were “uncultured” and need their support for survival. So the British made efforts for development of Indian people through modern techniques and European culture, or better to say, through cultural imperialism. They made us believe that our traditions would lead us to a shattered life, and to have a better vision of life we'd have to borrow their eyes. It was not a matter of choice, but compulsion to accept the things the way they were fed.

Tribal people had been living in natural habitats for centuries. Even in the pre-Independence era, British demarcated their territory and avoided penetrating their homelands for the fear of their violence. But, after Independence, their land came under the supremacy of the State and they became an integral part of India, though without acceptance or even without awareness in some areas.

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