

Role of Livelihood on Economic Status of Tribes Residing in Central India

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Abstract

The tribes of Madhya Pradesh have ranked top in terms of the tribal population. The life style, culture & customs of this community mostly resemble the Hindu religion though they strongly believe in orthodox traditions. The social customs prevalent among different types & castes vary due to variation in their habitat & surroundings geographical conditions. For livelihood they depend on agriculture, forest produce & local craft. With improved communication & growth in the economy, the tribal's way of living has changed from their original hunting & gathering.

Agriculture and allied activities that support the livelihoods of almost seventy percent of India's rural population, has lost its importance. In recent years, land based livelihoods of small and marginal farmers are increasingly becoming unsustainable. As their land has failed to support their family's food requirements they are forced to look at alternative means for supplementing their livelihoods. The rise of industrialization, intervention of outsiders and rise of population became major threat for tribals. It compelled the tribal inhabitants to look for other alternatives. They have engaged themselves in various small industries in their locality. Most of the young tribes' have engaged themselves in non-agriculture sector.

Keywords: Ribes, Livelihood, Inhabitant etc.

Introduction

India has the major concentration of tribal population in the world, covers around 15% of the total geographical area of the country. Tribes are the children of nature and their lifestyle is habituated by the eco-system. Due to diverse ecosystem, India has a wide multiplicity of tribal population. They are mainly concentrated in the north-eastern and central part of the country with 8.60 % of the total population, as per census 2011. More than half population of Scheduled Tribe is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Orissa, Jharkhand and Gujarat as well as in Haryana, Punjab, Delhi, Pondicherry and Chandigarh.

Tribals are good craftsmen and are making handicrafts using the local available resources. These localized handicrafts are transformed into livelihood opportunities and the products can be commercially marketed. However, absence of organized activity and in adequately earning, tribes taking up alternate livelihood options which also involve migration. In such a case this age-old activity is going to end. It becomes very crucial to understand the problems faced by them and make strategies for their development. The fact that tribal's need special attention for their low social, economic and participatory indicators, whether it is size of agricultural holdings or access to drinking water and electricity.

Chhattisgarh and Madhya Pradesh nurtures some unique kinds of handicrafts which are well known in the country, especially the traditional bamboo craft and the items made out of wood. As per 2011 census Chhattisgarh has 30.62% of tribes' in its total population. Chhattisgarh tribes are categories in 42 categories well known tribes named bhunjia, baiga, bisonhorn maria ,parghi, dhurvaa, muriya, dandami mariya, dorla, dhanwar, kol, korwa, rajgond, kanwar,manji ,bhayna, kamar, munda, ambujmaria. There are two special tribes who have some special provisions given by Chhattisgarh government named bhuja and pando. The tribal culture in Chhattisgarh is quite vast and varied with its unique ways and means. The tribe's culture has its own uniqueness. The tribal communities found in Bilaspur district are mainly baiga, Parghi, Savra, Manji, kawar and Bhayna.



Priyanka Singh

Assistant Professor,
Dept. of Commerce,
Bilasa Girls P.G College,
Bilaspur, C.G., India

Madhya Pradesh has highest tribes' population contribution in country. It has countries 14.70% tribes as per 2011 census. Population of tribes is 21.10% of the state population according to 2011 census. There are 46 recognized tribes in Madhya Pradesh, three of which have been identified as 'particularly vulnerable tribal groups' known as special primitive tribals group. For earnings they depend upon agriculture, forest produce & local craft.

The tribes named baiga are an ethnic group found in Central India. The largest number of Baiga is found in Baiga-chuk in Mandla district, Annupur and Balaghat districts of Madhya Pradesh. They have sub-castes named Bijhwar, Narotia, Bharotiya, Nahar, Rai Bhaina, and Kadh Bhaina. Binjhar tribes are also found in district Bilaspur of Chhattisgarh. The Baiga tribe does not plow the land, because they say it would be a sin to scratch the breast of their Mother, and they could never ask their Mother to produce food from the same patch of earth time and time again.

The Baiga tribes practice shifting cultivation, called 'bewar' or 'dahiya'. It is believed that the ancestors of the Baigas spoke an Austroasiatic language, however no trace of it is left now. Some Baigas (specifically those from the Mandla district) have mentioned "Baigani" as their mother tongue in the past: Baigani is now recognised as a variety of Chhattisgarhi influenced by Gondi. Most Baigas communicate with outsiders in Hindi, and some of them also know a few local languages like Gondi or Marathi depending on the region they live in. One of the tribes for whom tattooing is an integral part of their lifestyle is the Baiga tribe. This tribe inhabits the dense hilly forests in the eastern part of Shahdol, Bilaspur, Rajnandgaon, Mandla, and Balaghat districts of Chhattisgarh and Madhya Pradesh. A distinguishing feature of the Baiga tribe is that their women are famous for sporting tattoos of various kinds on almost all parts of their body. The women who work as tattooing artists belong to the Ojha, Badni and Dewar tribes of Madhya Pradesh are called Godharins. They are extremely knowledgeable about the different types of tattoos preferred by various tribes. They hunt as well, primarily fish and small mammals. Besides practicing agriculture they are passionate woodsmen and hunters.

Chhattisgarh and Madhya Pradesh Handicrafts, Wood Carving secures an important position. Tribes of Chhattisgarh are engaged in the art of wood carving since the beginning of their civilization. It is a form of handicraft that is inseparable portion of the people of Chhattisgarh and Madhya Pradesh. The handicraft item made of wood are of various kinds. The wood carving consists of a large number of things like:

1. Doors
2. Wooden ceilings,
3. Lintels
4. Wall panels
5. Pipes
6. Masks,
7. Window frames
8. Deewan, a type of bed
9. Furniture

10. Sculptures
11. Wooden Idols
12. Wooden home decors

Objective of the Study

The main objective of the study is to assess the livelihood options for the major tribals of central India. The sub objective includes:

1. To know the traditional pattern of tribals livelihood residing in central India.
2. To anticipate the changing pattern of tribals livelihoods and their economic status residing in central India.
3. To assess the support provided by the local NGO's/Government and other financial institutions towards tribals residing in central India.

Methodology

The study is based on fieldwork conducted in various districts of central India. In Bilaspur while fabricating analytical framework to bring effectiveness of the study following are the key components of the analytical framework followed for this study.

Socio -Demographic Characters

These characters in terms of family composition, sex ratio, marital status occupational pattern, literacy rate were studied.

Income Structure

Income structures are examined in terms of activity wise composition of family income. Family income was estimated from farms business and nonfarm business like income from handicrafts, income from hand loans, wage income, income from service.

Infrastructure and Institutional Development

These two aspects were studied to assess their impact in terms of improvement of the living standards of the tribal households. Infrastructure facilities includes road communication, draining water, sanitation, type of dwelling units, and institutional facilities in terms of market outlets, training procurement of raw materials. These facilities demonstrate the living condition of tribal households. The whole methodology adopted keeping in view the tribal livelihood.

Collection of Data

The collection of data is from both the sources secondary data is collected through published official documents and other related reports with reference to the Chhattisgarh and Madhya Pradesh state. Reports of State Tribal Departments and Tribal Research both central and state government is considered.

Collection of Primary Data initiated with in-depth interactions with the Department of Tribal affairs, of State Government of the identified states, Number of people in the community involved in the activity. Primary data were collected from predominantly tribal districts namely, Annupur and Bilaspur.

The study is to swot the existing status of the livelihood of the major tribes of central India ; to assess the extent of dependence of handicraft sector in terms of livelihood of the artisans on this sector and any other livelihood options; to assess the support

provided by the local NGO's/Government programmes/financial institutions to the artisans and to assess the extent of handicraft sector as a livelihood option and further interventions/support required. The whole methodology and approach was adopted keeping in view the tribal households involvement in producing tribal handicrafts of different varieties and are covered in the light of the objectives envisaged for the study.

State government help towards tribes of Central India (Chhattisgarh)

The Government scheme is to provide employment opportunities to tribal women residing in Jashpur district of Chhattisgarh to make them self-reliant in the fabrication of Tasar silk. On the District Collector's initiative, the threads removing from silkworms is being done by women's of self-help groups which is a great source of income for these tribal female. Government of Chhattisgarh is developing a brand named 'Jash Udyam' which will offer on sale through online platform. In year 2015, about 100 women were trained in Yarn training of silk. Now these women have started to learn to remove threads from silkworm through the reeling machine which has expanded the prospect of this pilot project. While working on this, the silk department officials gave 45 days training under the women's self-help group scheme of NRLM (National Rural Livelihood Mission), which has changed the fate of these tribal women. Today, 1,200 women from 60 groups of NRLM are connected in this mission.

Madhya Pradesh government has decided to focus on welfare schemes for tribes to organise sports events like a gala event. This will preserve tradition and culture of Baiga tribes, where tribals will get know how of modern education and agriculture system. Government is trying to provide them basic facility like healthcare, jobs, education and sanitation to this community. Due to subsistence economy, most of the tribal work as daily wager or indulge into small scale handicraft activities or farming in the small piece of land or collect forest product from nearby areas. In majority of cases, handicraft is considered as part time occupation or tertiary activity in economic ladder. The revenue generated from handicraft has substantial share of total household income. During the survey, it has been observed that it constitute more than 30% of total household income. National fellowship is granted to tribe student for higher studies. Minimum support prices for products of tribes is declared and revised by government for example, Sal seeds and leaves from ₹ 10 to 12 and from ₹ 21 to 24. Budget Estimates in year 2017-2018 is 39,135 crore for tribes with 305 government programmes running in a country.

Relevance and Anticipated Outcomes

The paper highlights economic, socio and cultural aspects. The outcome of the study will help in understanding the socio-economic aspects and environmental dynamic of livelihood sources in rural and for tribal of India. Understanding the livelihood strategies and people's dependence on resources is crucial in building alternative sustainable livelihood. Social aspect of any study provide the real picture of

village and to know what is the real problem in resource allocation and problem of implementation of development policy and distribution of Government welfare schemes. In tribal areas, due to lack information about various schemes as well as at their educational level, tribes are not in position to take benefit from the schemes, but economic data make uniformly whether benefit take or not.

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