



Social & Economical Landscape of Tribes, Madhya Pradesh

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1. Abstract:

This review paper indicates towards socio-economic conditions of the Bharia tribe, a marginalized indigenous community found in diverse region of Patalkot in Madhya Pradesh, India. The Bharia tribe, one of the lesser-known tribal communities, has maintained a unique cultural identity, language, and traditional way of life, despite facing numerous socio-economic challenges.

The primary objective of this review paper is to undertake a fair analysis of the socio-economic circumstances surrounding the Bharia tribe, with a specific focus on their historical backdrop, cultural legacy, and the ramifications of contemporary modernization and development endeavours. By drawing upon scholarly literature and field studies, this paper aims to provide a comprehensive portrayal of the socio-economic conditions experienced by the Bharia tribe.

To begin with, the review provides a historical overview of the Bharia tribe, tracing their cultural and demographic development. It delves into their traditional practices, such as agriculture and forest-based livelihoods involving herbs and woods. Additionally, it explores the utilization of indigenous knowledge systems and discusses the significance of their social & economic conditions.

2. Introduction:

At present, tribes are those communities who live in separate definite areas. But somewhere, the history of modern and developed society is related to these tribes, although in today's time, it is addressed as a backward class society that have different culture, different customs, different languages, they even worship different Gods and Goddesses and mainly nature, about which some folk stories have been told. They have been called Scheduled Tribes in the Indian Constitution. Apart from

this, they are also known by names like *Adiwasi*, *Adimjaati*, and *Vanawasi*. The social and economic life of any class plays an important role in becoming modern or backward, mainly due to lack of a strong economic system, their infrastructure becomes pathetic and backward.

3. SOCIO-ECONOMIC CONDITIONS AND HIRING PRACTICES OF TRIBAL LABOUR: WITH SPECIAL REFERENCE TO ANUPPUR DISTRICT OF MADHYA PRADESH: Thesis by Anjani Kumar Tiwari

This research examines the socio-economic conditions and hiring practices of tribal labour in Anuppur district, Madhya Pradesh. The study focuses on three types of activities: coal mines, brick kiln, and MNREGA. The socio-economic conditions of tribal labour are not sufficient to maintain their quality of life, and coal mines have better economic conditions. The study also identifies why tribal labour chooses specific activities, such as seasonal agricultural work and lack of job opportunities for unskilled workers. The research also analyzes hiring practices, finding that social and economic conditions do not play a role in hiring. Factors such as caste, age, gender, and educational qualification do not impact hiring decisions. Most tribal labour denies any caste bias during the hiring process. The research also contains three hypotheses: transaction cost of getting hired is zero, job security is more important than higher wages, and higher human capital leads to higher wages. The findings highlight the need for improved employment opportunities and fair treatment of tribal labor in Anuppur district.

4. SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF THREE MOST BACKWARD TRIBES OF MADHYA PRADESH: Review Paper by Ravendra Sharma

The 2011 census data in Madhya Pradesh reveals that all three tribal tribes (PVTGs) have higher growth rates than the state average and total tribal population. Bharias experienced a low growth rate from 1981-2001, but it was higher during 2001-11. Saharias has experienced a high population growth rate over the last three decades. The tribal population has better sex ratios compared to the total tribal and state population, but child sex ratio is lower among Bharias and Saharias. PVTGs have lower literacy rates compared to the total population and non-ST population, but Saharias have the lowest literacy rates for both males and females. Most tribal

communities rely on agriculture, but PVTGs have poor participation in cultivation and agriculture labor work. They have higher participation in household industries and other paid jobs, possibly due to government and NGOs programs to improve their participation. Socioeconomic indicators are still lower in tribal communities compared to non-ST population, with PVTGs having lower rates. The study suggests that Saharias need special programs for their education and sustainable development.

5. A REGENERATIVE MODEL FOR REVIVING TRADITIONAL PRACTICES: THE CASE OF BHARIYA TRIBE, PATALKOT, INDIA: By Nitin Sahu, Shivani Paliwal and Kasturi Kalwar.

The development model in Patalkot focuses on a people-centric approach, modifying building units with feasible construction techniques to create a workable platform. Strategically, the small processing unit can be promoted through efficient marketing, while the Ayurvedic center can gradually enhance its scale to work out long-term solutions. A participative model, with suitable public policies and strategies, aims to create employment opportunities, improve lifestyles, and provide villagers with a sense of identity. Patalkot stands a chance to become a unique destination, providing infrastructure for the promotion, display, and dispatch of traditional culture, knowledge, and goods, assisting the native community and reviving traditional knowledge through careful interventions while not overpowering the sanctity of the place.

6. THE TRIBES AND CASTES OF THE CENTRAL PROVINCES OF INDIA: A Book by R.V. Russell & Rai Bahadur Hira Lal

The tribe known as Bharia is often referred to as Bharia-Bhumia due to the fact that many of its members hold the position of Bhumia, or priest of the village gods and lower castes in Jubbulpore. The Bharias prefer the designation of Bhumia as it is considered more respectable. The term Bhumia, meaning 'Lord of the soil', is an alternative for Bhuiya, the name of another Dravidian tribe. It is likely that the term came to be applied to the office of village priest because it was held by members of this tribe. Similarly, the term Baiga has a similar meaning in Mandla and Bālāghāt, and is applied to the village priest even if they do not belong to the Baiga tribe.

However, it is believed that Bharia is a contemptuous form of Bhar, as Telia is for Teli, Jugia for Jogi, and Kuria for Kori. The Bharias belong to the great Bhar tribe, who were once dominant in the eastern part of the United Provinces but are now at the bottom of the social scale, relegated by their conquerors to the degrading office of swineherds. The Rājījhars, who formed a separate caste as the landowning subdivision of the Bhars, are said to be the descendants of a Rāja and a Bharia woman. The Rājījhars form a separate caste in the Central Provinces, and the Bharias acknowledge some connection with them but refuse to take water from their hands, considering them to be of impure blood.

According to tradition, Rāja Karna Deva, a former king of Dāhal, the classical name of the Jubbulpore country, was a Bhar. It may be that the immigration of the Bharias into Jubbulpore dates from his period, which is taken as 1040 to 1080 A.D. While it is fairly certain that the Bharias are merely the Bhar tribe with a variant of the name, it is clear from the titles of their family groups that they are an extremely mixed class and consist largely of the descendants of members of other castes who, having lost their own social position, have taken refuge among the Bharias.

7. Conclusion

In conclusion, this review paper underscores the need for a nuanced understanding of the socio-economic conditions of the Bharia tribe in Patalkot, emphasizing the importance of preserving their cultural heritage, addressing socio-economic disparities, and ensuring sustainable development that respects their traditional way of life. It serves as a valuable resource for policymakers, researchers, and advocates interested in the welfare of indigenous communities, shedding light on the unique challenges and opportunities faced by the Bharia tribe in their quest for socio-economic development and cultural preservation.

8. Bibliography

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(Page 242)

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