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(Mojaffar Ahamad)
Introduction:

The culture of tribal people is an integral part of the culture of India. Out of the total population of India 8% of the population comprises of Scheduled Tribes. Scheduled Tribes are as known as ‘Adivasis’. Central India is densely populated tribal area. On the basis of genetic languages, society, culture, economy tribal people are divided into a number of groups and sub-groups.

A large number of tribal populations reside in Korba district, located in the Central India. There are about 25 different tribal groups in this area whose are still unique, orthodox and conservative and their life style is still not up to the make as compared to general population. Though the Government and NGO have established various institutions and have implemented various plans and programmes for their development, but to bring a change in their development is still a challenging task.

Concept of Culture:

If human beings make tools of shelter in order to survive, they also make symbols & these are the stuff of culture. According to famous anthropologist E.B. Tyler - "Culture is that complex whole which includes knowledge, belief, art, law, morals, custom, & any other capabilities (Primitive culture)". So culture means "refinement of civilization, the possession of standards of value, discrimination of good taste". In the other words of Zimmerman, culture means" education, learning, experience, religion, civilized behaviour, suppressing of vicious animal instincts, cooperation, replacing conflict, the law of fair play & Justice suppressing the law of Jungle’. Therefore, culture is considered as inevitable part of human geography."

Though the word "Culture does not mean a fixed process but a transcendental process, based on various types of exclusion & inclusion. Because
"Change is defined briefly as a variation from previous state or mode of existence -" Fichter, (Sociology, P.340). Therefore cultural change is meant only such alteration as occur is social organization, that is the structure of function of society. For example, the culture of pre-historic era to modern age there are many cultures but all the cultures are not same or identical, rather the modern culture came through transcendental process. But the culture of tribes are also stable or slowly changes due to many causes. Though Govt. of India tried to change their mode of culture by implicating different five years plan, but those were partially successfully. As for example some of groups of tribal of the N-E India, Rajasthan etc. were remarkably facilitated by those plan. They are now in touch of modernization where as the groups of tribals in the Korba district are till lagging behind and several disparity in cultural changes are founds among tribal groups. They are not likely to accept the modern culture. It's also problematic to them to make bridge in between their culture and modern culture due to vast gap present in between the two types of culture. Hopefully, I have noticed some little changes in their culture and it's a matter of pleasure that they are adopting modernization though slowly. My goal is to unfold the characteristic of cultural changes among them and to determine the trend of the changes of culture. Some great tribal researchers are want to reserve tribal culture, but it is impossible because, industrialization, urbanization, mechanization, & govt. policies are naturally as well as change any culture of any society.

Aims of the Study:

The aim of study is to analyze the cultural changes among the tribes of the Korba district.
Problems of the Study Area:

Korba the energy district of India is an important part of the Chhattisgarh state. It is a resource full of forest dist. of Chhattisgarh. Most of the people of the dist. is tribals (41.50% out of the total population).

Culture is the architect of civilization. But the cultural changes among the tribal people are slow, because they would like to maintain primitive culture. Though some tribes are try to change their culture but can not make themselves completely civilized. Many factors are responsible for these like slow urbanization, continuous changes in the environment of forest, and also for the changes in religious mode & activities. Other problems of this area, as follows:

1. Nomadic groups who have taken to criminal life.
2. Mainly tribal desire their livelihood from primitive source like collection from forest; different of agricultural practices.
3. The tribal people are heavily concentrated on primary sector due to the limited economic opportunity of the area.
4. Mostly tribal marketing consist of supplying the minor products and some typical products collected from the forest.
5. Large difference between, male - female literacy rate among the sub groups, for example Korwas, Gonds, Dhanwars, Pondo, Baiga, etc.
6. The district administration allocated houses among the tribal people near Korba but they are not staying there. Because they are not having any source of earning opportunity.
7. They are not getting proper medical facilities. The govt. hospitals staffs are irregular and they are not distributing them medicines.
8. Many tribal peoples are suffering from Malayria in Korba especially in Pondi-uproda, Kartala, Katghora blocks. The Lemaru forest area is affected by Malaria.
9. The education facilities were also not getting them properly. Many school staff members were doing up down from the nearer town.

10. The tribal people mostly from Katghora blocks are rehabilitated due to Bango dam S mining yet they are not got their compensation of land.

11. Tribal peoples are mostly affected by the skin disease due to industrial pollution.

12. Due to undulating land & forest cover land the transport facilities is poor

13. Tribals are also suffering from exploitation by surrounding other people,

14. There are familiar with exchange policies.

A brief history of the previous Study:

"Culture is all the ways of doing & thinking of groups." -E.S. Bogardus.

Life-to-day is governed & conditioned by the offshoot of culture & it is very difficult to imagine without it. As for example today’s culture of India is the continuation as well as modification of the prehistoric culture of ancient India. So it is a process which is transcendental. Among the tribal people's culture are stable or slowly changes. A lot of importance was given by Indian sociologist & geographers try to spreading tribal cultures in our country. Such as Russel & Hiralal (1916, "Tribes & Caste of central provinces of India"), Elwin Berriar (1939, in "The Baiga"), N.K. Bose (1971, "Tribal Life in India"), A.S. Ali (1973 "Tribal Demography in Madhya Pradesh - Socio-economic study), L.P. Vidyarthi (1976, "The Tribal Culture"), R.P. Singh (1981, "A study of socio-cultural change in Bhantu Tribes"), Rama V.Rao (1988, in "Tribal education of the role of the teacher in man & life"), Sukla Sashikant (1990, "Bilaspur Jila Me Adibasi ka Paristhan, Arthavavastha Aur Samaj), Dr. P.L. Chandrakar (1994 "Socio-econome Analysis of Korwa Tribes Madhya Pradesh - A Geographical Study"), S.N. Tripathy (1998, "The Tribals in India, the Changing Scenario") Nadeem Hussain (2002, "Tribal India"), Hiralal
Methodology:

In order to know the cultural change of the tribal people of Korba district, a random survey was conducted by the research scholar. He adopted multistage sampling method. There are four Tehsils, 9 Revenue Infection Circles, 90 Patwari Circles, 809 Revenue villages in Korba district. Out of which field survey was conducted in 20 tribal villages. 305 families in these 20 tribal villages were interviewed. These families belonged to several tribal groups. Based on this survey, a 10 pages scheduled has been made for the purpose of their socio-cultural information. Door to door survey was conducted and information related to these tribal people has been collected which includes their photographs also. This scheduled was filled in for all the facilities of the villages by personal interview method.

The results derived from various statistical models and techniques have been supplemented with empirical studies comprising maps and diagrams. The study is based on village level and secondary data have been collected from revenue office, census of India, magazine, gazetteer and other departments. In addition to the above, 20 villages from different tehsils has been selected for detailed study. In these villages, the study comprises the detailed land classification, land use, distribution of hutments and the economic social and cultural character of the tribal people and also the availability of facilities. This questionnaire was filled in for all the facilities of the villages by personal interview method. The detailed of the surveyed villages are given bellow with their latitudinal and longitudinal extension, geographical area and concentration tribal sub-groups.
KORBA DISTRICT: Location of the surveyed villages including area and no. of household

<table>
<thead>
<tr>
<th>DIST/TEHSIL</th>
<th>SL. NO</th>
<th>NAME OF THE VILLAGES</th>
<th>NO.OF SURVEYED HOUSEHOLD-OLD</th>
<th>GEOGRAPHICAL AREA IN HECT.</th>
<th>LOCATION Latitude</th>
<th>Longitude</th>
<th>CONCENTRATION OF TRIBAL SUB-GROUPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>KORBA TEHSIL</td>
<td>1</td>
<td>Satrenga</td>
<td>15</td>
<td>1256</td>
<td>22°35’35˝</td>
<td>82°39’32˝</td>
<td>KORWA, MAJHWARS</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Ajgarbahar</td>
<td>15</td>
<td>551</td>
<td>22°30’34˝</td>
<td>82°42’58˝</td>
<td>KORWA, MAJHWARS</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Bagbuda</td>
<td>10</td>
<td>275</td>
<td>22°40’30˝</td>
<td>82°42’58˝</td>
<td>KANWAR, AGARIA</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Tilaidand</td>
<td>15</td>
<td>59</td>
<td>22°32’43˝</td>
<td>82°38’39˝</td>
<td>KORWA, ORAON</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Gorhkatra</td>
<td>10</td>
<td>425</td>
<td>22°34’5˝</td>
<td>82°42’15˝</td>
<td>KANWAR</td>
</tr>
<tr>
<td>KARTALA TEHSIL</td>
<td>6</td>
<td>Non-Birra</td>
<td>15</td>
<td>956</td>
<td>22°16’21˝</td>
<td>82°52’12˝</td>
<td>KANWAR</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Karakachhar</td>
<td>15</td>
<td>812</td>
<td>22°11’43˝</td>
<td>82°52’12˝</td>
<td>KANWAR</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Sakdukalan</td>
<td>20</td>
<td>885</td>
<td>22°17’43˝</td>
<td>82°53’39˝</td>
<td>KANWAR, GOND</td>
</tr>
<tr>
<td>PALI TEHSIL</td>
<td>9</td>
<td>Baksahi</td>
<td>25</td>
<td>804</td>
<td>22°19’21˝</td>
<td>82°17’53˝</td>
<td>GOND</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Budbud</td>
<td>25</td>
<td>684</td>
<td>22°21’50˝</td>
<td>82°18’10˝</td>
<td>BINJHWAR</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Chepa</td>
<td>10</td>
<td>528</td>
<td>22°19’5˝</td>
<td>82°20’46˝</td>
<td>DHANWAR</td>
</tr>
<tr>
<td>KATGHORA TEHSIL</td>
<td>12</td>
<td>Dhawaipur</td>
<td>20</td>
<td>366</td>
<td>22°29’51˝</td>
<td>82°34’15˝</td>
<td>KORWA, KANWAR, KOL, DHANWAR</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>Singhali</td>
<td>10</td>
<td>472</td>
<td>22°26’2˝</td>
<td>82°33’36˝</td>
<td>GOND</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Bagdewa</td>
<td>10</td>
<td>654</td>
<td>22°27’16˝</td>
<td>82°32’9˝</td>
<td>GOND</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>Nawapara</td>
<td>10</td>
<td>528</td>
<td>22°30’57˝</td>
<td>82°35’3˝</td>
<td>MAJHWAR, DHANWAR</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>Kendai</td>
<td>25</td>
<td>2217</td>
<td>22°31’51˝</td>
<td>82°33’22˝</td>
<td>MAJHWAR, DHANWAR</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>Lalpur</td>
<td>20</td>
<td>126</td>
<td>22°43’38˝</td>
<td>82°37’12˝</td>
<td>DHANWAR</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Bandhapara</td>
<td>10</td>
<td>916</td>
<td>22°38’51˝</td>
<td>82°32’53˝</td>
<td>BINJHWAR, ORAON</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>Lepra</td>
<td>10</td>
<td>1713</td>
<td>22°34’21˝</td>
<td>82°34’36˝</td>
<td>MAJHWAR, DHANWAR</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>Konkona</td>
<td>15</td>
<td>3647</td>
<td>22°36’24˝</td>
<td>82°32’9˝</td>
<td>BAIGA, SOANTA</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>305</td>
</tr>
</tbody>
</table>

Source: NIC of Korba and Toposheet no.64J
To analyze the different statistical data different types of methods has been used, these are-

1. In order to compare the variability of population growth of Korba district from 1901 to 2001, the method of Karl Pearson “Co-efficient of Variation” is used. The aforesaid data can also be analyzed through the formula of degree of concentration which is as follows;

\[
\text{C.V} = \frac{\text{Mean}}{\text{Standard Deviation}} \times 100
\]

2. Ratio of urban – rural of population of Korba district this index tells us the number of persons living in rural areas. It is calculated as follows;

\[
\text{UR} = \frac{\text{U}}{\text{R}}
\]

Where, UR is the Urban – rural ratio, U is the urban population, and R is rural population.

3. A population change is usually measured by finding out of the differences in the population size as obtained from two or more census data in any place. The formula for obtained the percentage change in the population size is;

\[
\frac{P_2 - P_1}{P_1} \times 100
\]

Where, \( P^1 \) and \( P^2 \) denote the population figures of earlier and later points of time.

4. An analysis of such discordance between male-female literacy in different tehsil of Korba district has been attempted among the tribal people. For this, Gender Related Educational Development Index (GEDI) has been
formulated on the lines of Human development Index (HDI) of United Nation Development programmes (UNDP).

The Gedi calculation are base on the harmonic mean of female and male achievements. Gedi Value of 1.0 reflects maximum achievement with perfect gender equality, but, hardly any society appears to active such a value. The minimum value of GEDI is 0. Value of GEDI falls where the disparity between male and female increase.

The methodology adopted for the computation of GEDI is:

\[
\text{GEDI} = \frac{1}{\frac{FP}{FL} + \frac{MP}{ML}}
\]

Where FP and MP are female and male population respectively and FL and ML female and male literacy.

5. To analyze the crude labour force participation rate indicates the size of the labour force in proportion to the size of the total population. It is computed by taking the total number of persons in the labour force in the numerator and the total population in the denominator and then multiplying the quotient by 100. The formula is;

The ST male labour force participation rate =

\[
\frac{\text{The total number of male worker}}{\text{Total male population}} \times 100
\]