CHAPTER-2

MATERIALS AND METHODS
2.1 THE UNIVERSE OF THE STUDY

The study is conducted among the Hill Korwas of Sarguja district, Chhattisgarh, India. The details of field area are as follows:

2.1.1 Chhattisgarh

Origin of 'Chhattisgarh'

The name Chhattisgarh is not ancient and has come into popular usage in the last few centuries. In ancient times the region was called Dakshin Kosala. All inscriptions, literary works and the accounts of foreign travelers, call this region Kosala of Dakshin Kosala. According to Hari Thakur, the contest between Jabalpur and Chhattisgarh for the name Mahakosala is settled beyond doubt in favour of Chhattisgarh in the light of available evidence. Even during the reign of the Mughals, it was called Ratanpur territory and not Chhattisgarh. The word Chhattisgarh was popularized during the Maratha period and was first used in an official document in 1795.

A British Chronicler, J.B. Beglar provides and interesting story explaining the origins of the name Chhattisgarh. It becomes very relevant in the context of contemporary caste consciousness and the caste configuration of the region. According to Beglar "the real name is Chhattisghar and not Chhattisgarh. There is a tradition saying that ages ago about the time of Jarasandha, thirty six families of dalits (leather workers) emigrated southwards from Jarasandha’s kingdom and established themselves in country, which after them is called Chhattisgarh". Another common explanation regarding the origins of the name Chhattisgarh is that it denotes the number of forts in the region, which are supposed to be thirty six in number. However, experts do not agree with this explanation, as thirty-six forts cannot be identified in the region. An explanation popular with the experts and historians in that Chhattisgarh is the corrupted form of 'Chedisgarh' or the political seat of the Chedis.
History of Chhattisgarh

According to a mythological legend, Ram, during his Vanvas stayed in Dakshin Kosala. Which is modern day Chhattisgarh. The unbroken history of Chhattisgarh or of South Kosala can be traced back to fourth century AD and its mythological history goes back as far back as the Mahabarata and the Ramayana. About the history of the region the famous historian C.W.Wills writes, 'in the 10th century AD a powerful Rajput family ruled at Tripuri near Jabalpur, Issuing from this kingdom of Chedi (also known as Kalchuri dynasty) a scion of the royal house by the name Kalingraja, settled about the year 1000AD, at Tuman, a site at present marked only by a few ruins in the north east of the erstwhile Laphazamidari of The Bilaspur district. His grandson Ratanraja founded Ratanpur Which continued as the capital of a large part of the country now known as Chhattisgarh. This Rajput family called themselves the Haihaya dynasty. This dynasty continued ruling Chhattisgarh for six centuries about the 14th century it split into parts, the elder branch continued at Ratanpur, while the younger settled in semi-independent state at Raipur. At the end of 16th century it acknowledged the suzerainty of the Mughals, In Bastar, in the middle ages, Chalukya dynasty established its rule. The first Chalukya ruler was Annmdev, who established the dynasty in Bastar in 1320.

The Marathas attacked Chhattisgarh in 1741 and destroyed the Haihaya power. In 1745 AD after conquering the region, they deposed Raghunathsinghji, the last surviving member of the Ratanpur house. In 1758, the Maraths finally annexed Chhattisgarh, it came directly under Maratha rule and Bimbaji Bhonsle, was appointed the rule. After death of Bimbaji Bhonsle, the Marathas adopted the Suba system. The Maratha rule was a period of unrest and misrule. There was large-scale loot and plunder by the Maratha army. The Maratha officials were openly surrendering the interests of the region to the British. As a result of this, the region became extremely poor and the people began resenting the Maratha rule. Only the Gonds continued to resist and challenge the advances of the Marathas and this led to several conflicts and much animosity between the Gonds and the Marathas (Captain
Blunt, 1975). The Pindaris also attacked and plundered the region in the beginning of the Nineteenth Century.

In 1818 Chhattisgarh came under some sort of British control for the first time. In 1854, when the province of Nagpur lapsed to the British government, Chhattisgarh was formed into a deputy commissionership with its headquarters at Raipur. Historian C.W. Wills, writing about Chhattisgarh says, Chhattisgarh presents the remarkable picture of a Hindu government continuing till modern times outside the sphere of direct Mohammedan control. The British made certain changes in the administrative and revenue systems of Chhattisgarh, which adversely affected the people of Chhattisgarh. The intrusion of the British was resisted strongly in Bastar by the tribals and the Halba rebellion which lasted nearly five year (1774-1779) was the first documented rebellion against the British and Marathas in Bastar.

The First war of independence in 1857 was spearheaded in Chhattisgarh by Vir Narain Singh who was a benevolent jamindar of Sonakhan. The British arrested him in 1856 for looting a trader's grain stocks and distributing it amongst the poor in a severe famine year. In 1857 with the help of the soldiers of the British Army at Raipur, Vir Narain Singh escaped from prison. He reached Sonakhan and formed an army of 500 men. Under the leadership of Smith, a powerful British army was dispatched to crush the Sonakhan army. The British succeeded after a prolonged battle and Vir Narain Singh was arrested and later hanged on the 10th December, 1857. He became the first martyr from Chhattisgarh in the War of Independence. Vir Narain Singh's martyrdom has been resurrected in the 1980's and he has become a potent symbol of Chhattisgarhi pride.

**Social Structure and Configuration**

Women in Chhattisgarh have traditionally enjoyed a kind of freedom denied to women elsewhere in the country. This position of women continues to be very much the same even in modern times. This comes out strongly from available data and from the general Development index in the Human Development Report (1998) of the Government of Madhya Pradesh. The districts of Chhattisgarh fare much better and rank higher in the Gender
Development Index than most other districts of Madhya Pradesh. The relative freedom to women is evident in the local traditions and customs. The Pardah system, present in one form or the other in many parts of India is not present in Chhattisgarh except in a few Brahmin and Bania Communities. According to another local custom, women, other than those of these caste can choose to terminate a marriage relationship and through a custom called Chudi pahanana, it she so desires. However, a mention of these progressive local customs, in no way suggests that the ideology of female subservience does not exist in Chhattisgarh. On the contrary, in spite of this male authority and dominance is seen quite clearly in the social and cultural life of Chhattisgarh.

The population of Chhattisgarh is notable for the high proportion of Scheduled Tribes and for specific Sects primarily constituted of Schedule Castes. Of the total population of Chhattisgarh, tribals constitute at least 32.5%, which is a significantly high percentage. In the last few decades, the demographic profile of tribal dominated areas has undergone a change. This is a cause for concern as it represents large-scale intrusion of non-tribals in tribal areas. This changing demographic profile is strongly evident in Bastar, where the proportion of tribals has decreased in the last few decades. The tribal areas of Chhattisgarh have witnessed several rebellions starting from 1774 onwards against the intrusion by outsiders, primarily the British, in the domain of traditional rights and the tribal way of life. Interestingly, since the 17th century, the social history of the non-tribal areas of Chhattisgarh has been marked by reform movements such as the Satnam sect.; Kabir Panthis and the Movements of share croppers and agricultural labor. Despite presence of a high tribal population and religious reform movements, the region is also the domain of classic Hindu culture (although in some rituals the impact of tribal rituals can be identified), in which the cult of Ram assumes an essential and central role. Impact of this domination in evident and has its manifestations in the growth of sectarian formations is contemporary politics.

In India, the combined population of the Scheduled Castes and Tribes is 23.6% of the total population and for Madhya Pradesh; this figure rises to
37.1%. The combined population of Scheduled Castes and Tribes in Chhattisgarh is significantly higher at 44.7% and this is largely due to a high proportion of tribal population. Although the Scheduled Castes do not constitute a very high proportion of the total population they are critical for understanding the social history of Chhattisgarh, which has been deeply influenced and effected by the religious reform movements.

The Movement for Prathak Chhattisgarh

The demand for a separate Chhattisgarh state was first raised in the early twenties. Similar demands kept cropping up at regular intervals; however, a well-organised movement was never launched. Several efforts were made by individuals and organisations towards highlighting the Chhattisgarh identity and expressing the sense of perceived marginalisation. There were certain protests with mass support but these were limited and sporadic. There were several all-party platforms formed and they usually resolved around petitions, public meetings, seminars, rallies and bandhs.

A demand for separate Chhattisgarh was raised in 1924 by the Raipur Congress unit, and later on also discussed in the Annual Session of the Indian Congress at Tripuri. A discussion also took place of forming a Regional Congress organisation for Chhattisgarh. Sporadic attempts to give a call for a separate state for Chhattisgarh continued in the years immediately following Independence. In 1955, a demand for a separate state was raised in the Nagpur assembly of the then state of Madhya Bharat.

When the State Reorganisation Commission was set up in 1954, the demand for a separate Chhattisgarh was put forward to it, through this was not accepted. It was reported that the State Reorganisation Commission rejected the demand for Chhattisgarh on the grounds that the prosperity of Chhattisgarh would compensate for the poverty of other regions of Madhya Pradesh.

The eighties were a comparatively quiet phase in the demand for Chhattisgarh. The 1990's saw more activity for a demand for the new state, such as formation of a state wide political forum, especially the Chhattisgarh
Rajya Nirman Manch. The Late Chadulal Chadrakar led this forum, several successful region-wide Bandhs and rallies were organised under the banner of the forum all of which were supported by major political parties including the Congress and the BJP. The rallies of the all party forum were attended by leaders from most political parties.

**Creation of Chhattisgarh**

The Congress Government of Madhya Pradesh took the first institutional and legislative initiative for the creation of Chhattisgarh. On the 18 of March 1994, a resolution demanding a separate Chhattisgarh was tabled and unanimously approved by the Madhya Pradesh Vidhan Sabha. Both the Congress and the Bhartiya Janta Party supported the resolution. The election manifests of the Congress and the BJP for both the 1998 and the 1999 parliamentary elections as well as the Madhya Pradesh assembly election of 1998 included the demand for creation of separate Chhattisgarh. In 1998, the BJP led Union Government drafted a bill for the creation of a separate state of Chhattisgarh from sixteen districts of Madhya Pradesh. This draft bill was sent to the Madhya Pradesh assembly for approval. It was unanimously approved in 1998, although with certain modifications. The union government did not survive and fresh elections were declared. The new National Democratic Alliance (NDA) government sent the redrafted Separate Chhattisgarh Bill for the approval of the Madhya Pradesh Assembly, where it was once again unanimously approved and then it was tabled in the Lok Sabha. This bill for a separate Chhattisgarh was passed in the Lok Sabha and the Rajya Sabha, paving the way for the creation of a separate state of Chhattisgarh. The President of India gave his consent to The Madhya Pradesh Reorganisation Act 2000 on the 25 of August 2000. The Government of India subsequently set the First day of November 2000 as the day on which the state of Madhya Pradesh would be bifurcated into Chhattisgarh and Madhya Pradesh. Many political observers have commented on the relatively peaceful manner in which the Chhattisgarh state has been created.

There is no single factor responsible for the creation of Chhattisgarh. It is in fact a complex interplay of a combination of factors that paved the path
for a separate state. The long standing demand and the movement for Uttarakhand and Jharkhand which led to the acceptance of separate states for these two regions, created a sensitive environment for the Prithak Chhattisgarh demand. Therefore, the creation of Chhattisgarh coincided with the creation of these two states and became a concurrent process. Another important factor leading to the creation of Chhattisgarh was that there was clear acceptance, within Chhattisgarh and outside that Chhattisgarh had a distinct socio-cultural regional identity that had evolved over centuries. A consensus had evolved and emerged on the distinctiveness of Chhattisgarh. The people of Chhattisgarh accepted this and saw Prithak Chhattisgarh as giving expression to this identity. A sense of relative deprivation had also developed in the region and people felt that a separate state was imperative for development to take place in the region. In a democratic polity, the people's demand has a high degree of legitimacy and weight. Therefore the people's demand voiced through democratic channels was heard and contributed immensely to the creation of Chhattisgarh.

The consensus regarding the distinctiveness of Chhattisgarh did not remain limited to its socio-cultural identity. All over Madhya Pradesh, the consensus on a need for separate Chhattisgarh was also carefully developed. This consensus cuts across geographical regions castes, classes and political parties. A strong reflection of this consensus was evident in the unanimous passing of the Chhattisgarh bill in the Madhya Pradesh Vidhan Sabha. This consensus is a pointer to the high degree of maturity of Madhya Pradesh polity and the smooth passage of the Prithak Chhattisgarh bill resulting in the peaceful and unanimous creation of a new state a tribute to this maturity.

**Seed of Protest and Change**

Chhattisgarh primarily due to its large tribal population has historically not been a part of the mainstream and has therefore remained underdeveloped. Critical indicators for education and health have remained low. However, as stated above, the region was influenced by mainstream traditional Hindu culture as the overarching organizing principle despite the presence of a large percentage of Scheduled Castes and Tribes. This
oppressive, hierarchical social and religious order was not accepted, and from the 17th century onwards, the social history of Chhattisgarh is marked by the process of questioning and protests in the form of a number of socio-religious reform movements. These movements established a tradition of protest and have played a critical role in creation of the identity of Chhattisgarh. Initiated by sects like the Satnam Panth, the kabirpanthis and the Raedasis spread over all over Chhattisgarh, they carried the message of equality. Often the spread of this movement was within the boundaries of Chhattisgarh and therefore these movements contributed indirectly towards creating a regional consciousness.

An illustrative case would be the Satnam Panth, which emerged as sectarian formation, primarily reconstituting a small number of dalit groups by incorporating them as Satnamis. The Satnam Panths was an attempt to negotiate and cope with the cultural and economic processes in Chhattisgarh in the nineteenth century. It was a new sect, formed primarily amongst the poors of Chhattisgarh in the second decade of the nineteenth century and was led by Ghasidas, a humble farm worker. This community constituted a significant proportion, a little less then one sixth, of the total population of Chhattisgarh. They either owned land or were sharecroppers and farm workers. The new sect was given the name of Satnam and its followers were expected to believe only in the formless - Satnam or the true name. Gradually, the followers of this sect were given the name satnamis. Satnamis abstain from meat, liquor, tobacco, certain vegetables and red pulses. Satnam Panth rejected the deities and idols of the Hindu pantheon. The panth prereaches a casteless order. Guru Ghasidas initiated a Guru parampara in the sect, which became hereditary. The main religious centres of the sect in Chhattisgarh are Bhandar and Girod.

In the nineteenth century a new system of property rights and revenue collection known as the malgujari settlement was introduced in Chhattisgarh. The new system was implemented with the sole purpose of expropriation and exploitation of marginal farmers, sharecroppers and farm servants by the upper caste Malgujars. Satnam Panth and its followers responded to this exploitative
system through various strategies. In several cases the Satnamis deserted villages or continued with the process of Lakhabatta or the periodic redistribution of land, despite the implementation of the new system. Their united challenge to the upper caste Malgujars over the issues of rent and loss of land in the last decade of the nineteenth century was a reflection of the solidarity of Satnamis. This form of protest and response to the new system or property rights and malgujari settlements was widespread among the Satnamis of Chhattisgarh.

The primary concern of the Anglo Maratha politics in the Nineteenth century was of expropriation and consolidation of power. Guru Ghasidas the founder of the Satmani sect realised this. He believed that the politics of the Anglo-Marathas was deprived of morality. He worked towards uniting all downtrodden persons to morally oppose the immoral politics of the British. The people of Chhattisgarh realised the potential threat of the British and were terror struck by the exploitative nature of their policies. Despite this, they were unable to unite under one flag to oppose the British. It was at this juncture that Ghasidas made efforts to unite the people of Chhattisgarh through the ideology of equality and non-violence.

Other sects emerged in response to the hierarchical social order and linked Chhattisgarh to other social reform movements in the country. However the regional specificities of these sects remained unaltered.

Kabir Panthis for example, are largely recruited from dalits and have a substantial presence in Chhattisgarh. The followers of this sect adhere to the teachings and principles of Kabir, the revolutionary social reformer saint poet of the sixteenth century. The centres of Kabir Panth activities are monasteries which are placed in the charge of Mahants. In Chhattisgarh, Kabir Panthi monasteries are in Kudurnal, Kharsia, Champa, Hardi, Bangoli, Banni, Dhamdha, Panda, Tarai and Ratanpur. The Kabir Panth does not believe in caste hierarchies. However in contemporary times the Panth has been divided along caste lines. The only time that they do not adhere to caste hierarchies is in the presence of the Chief Guru on the birth anniversary of Kabir. All who desire to become members of the Panth are required to renounce polytheism
and to acknowledge their belief in only one god. The Kabir Panth of Chhattisgarh is descendents of Dharmadasa, one of the disciples of Kabir who established the Panth in Chhattisgarh. Therefore the branch of the Kabir Panth in Chhattisgarh is also known as Dharmadasa or Bhai branch.

The Ramnami Panth is a small sect in Chhattisgarh with a membership primarily from the dalit community. This sect propagates the cult of Rama among the dalits and does not believe in Brahmins as a medium for worshipping god. Ramnamis are found chiefly on the southern side of the Mahanadi in Chhattisgarh. This sect is easily distinguishable as they carry a flute and put peacock feathers around their caps. Ramnamis as the name suggests chant the name of Ram. They often get their bodies tattooed with the name of Ram.

The social religious reformer Ramananda had a committed dalit follower from Chhattisgarh. His name was Ravi Das or Rae Das. Gradually, the followers of Rae Das formed a separate sect and started calling themselves Rae Das Panthis or simply Raedasis. A striking similarity between all these sects is that the followers are drawn mostly from the Dalit communities. Secondly, all these sects spread the message of equality.

The most widespread and important rebellion was the Bhumkal rebellion of 1910 that spread to 46 of the 84 parganas of Bastar. The term Bhumkal is significant as it refers to the social solidarity of the members of a clan that binds them to each other and to their specific Bhumi or land. The basic reasons listed for the Bhumkal rebellion by historians clearly reaffirms the findings from earlier rebellions. It continued the tradition of tribal struggle for preserving and defending their traditions and their way of life and for reasserting their traditional rights on forests, land and natural resources. One of the main reasons for the rebellion is given by Standan dispossession of traditional forests and land resources had been the most important cause of the Bhumkal rebellion. In 1908, the forests were first made reserved forests and the contractors given rights to take timber and wood for railway sleepers. This deprived the tribals of one of their main sources of their livelihood. Leasing out of liquor monopolies also aggravated the situation, as the locally
made country liquor was declared illegal. The introduction of education and schools was seen by the tribals as an attempt by the State to subvert their culture and therefore became a precipitating factor. Finally, the brutality and exploitation by the police, which included begar by the officials culminated in the Bhumkal rebellion.

Tribal Protests and Rebellions

Chhattisgarh is generally perceived as a tribal dominated state. Although this is factually incorrect it does reflect the significantly high proportion of tribals in the region. It also underscores a fundamentally important point that the tribals in Chhattisgarh have been able to retain their culture and traditional way of life despite the all pervasive influence of forces of modernity. While tribal people constitute 7.8 % and 23 % of the total population of India and Madhya Pradesh respectively they constitute 32.5 % of the population of Chhattisgarh. According to the 1991 census the tribal population in the then districts of Chhattisgarh was Durg -12.6 %, Raipur -18.6%, Rajnandgaon -25.3 %, Bilaspur -23.4 % Sarguja -54.8 %, Raigarh -45.5%, Bastar -67.7 %. The various tribes in the Chhattisgarh region are Gonds, Muria, Bhumja, Baiga, Kanars, Kawars, Halbas etc. A few of these tribes particularly the Gonds have influenced by the Hindu tradition and have in turn influenced local practices in the Hindu tradition as well. Other tribes like the Kamars and the Baigas have largely been untouched by the mainstream and have retained more of their traditional culture and way of life.

Chhattisgarh has witnessed several tribal rebellions starting from the late 18 century through the 19 century to the first few decades of the 20 century. Some of these tribal revolts were localised while others were more widespread. Geographically too, the rebellions were not centered in one region, in some of them precipitating factors were immediate and local in nature and in some the revolt took its time to brew. However the central narrative of these rebellions remained largely common and unchanged. All these rebellions were focused and asserted the traditionally inalienable right of the tribal on the local resources land and forests. Often the mobilization was around the issues of tradition culture and the tribal way of life. These
Rebellions were also protest against an alien system of governance and an alien political, economic and social order that had been forced upon them by the British. These tribal rebellions, although they predominantly took place in Bastar were spread across the various tribal areas of Chhattisgarh as well. The assimilation of this tradition of protest and rebellion by the tribals will be critical in any attempt to forge a Chhattisgarh identity and for evolving a vibrant and inclusive Chhattisgarh ethos. An understanding of these rebellions and integrating them in the new Chhattisgarh ethos will contribute to the future and the success of the new state. In this section we shall briefly discuss the tribal rebellions of Chhattisgarh. The key tribal rebellions are listed:

The Halba rebellion is a very important event in the history of Bastar as it was responsible for the decline of the Chalukya dynasty, which in turn created circumstances that first brought the Marathas and then the British to the region. The rebellion was initiated in 1774 by the governor of Dongar, Ajmer Singh with the intention of establishing an independent kingdom at Dongar. The Halba tribe and Halba soldiers supported him. However, the fundamental reasons for the rebellion were economic in nature. There had been a prolonged famine, which had severely affected the people who had very little cultivable land. The presence of Maratha forces and the terror caused by the East India Company in these adverse circumstances precipitated the rebellion. The stronger armies of Bastar supported by the British and the Marathas crushed the rebellion. A massacre of Halba tribesmen followed the defeat of the Halba army. However, the revolt created conditions for the decline of the Chalukya dynasty, which in turn significantly altered the history of Bastar.

The Paralkot rebellion was representative of the resentment felt by the Abujhmarias against the invasion of outsiders, primarily the Marathas and the British. This rebellion was supported by the Abujhmarias and was led by Gend Singh a fellow Abujmaria. One of the objectives of the rebellion was to establish a world free of loot, plunder and exploitation. The presence of the Marathas and the British threatened the identity of the Abujhmarias and they resisted this through organising the rebellion of Paralkot in 1825. The rebels
were opposing the taxes levied by the Maratha rulers. In essence this rebellion was directed against the foreign interference and control of Bastar and wanted to re-establish the freedom of Bastar.

The rebellion of Tarapur (1842-54) was once again the assertion of the tribals against the invasion of their local culture and the tampering with their traditional principles of social, economic and political organization. It started with an opposition to taxes levied under the pressure of Anglo-Maratha rule. For the tribals, these experiences of coercive taxation were alien and new, and therefore they opposed them. The local Diwan became a symbol of oppression and bore the brunt of tribal anger.

The Maria rebellion, which lasted nearly 20 years from 1842 to 1863, was seemingly in favour of an inhuman practice of human sacrifice. In reality the revolt was against the insensitive and intrusive handling of tribal faith. The Anglo Maratha combine did not hesitate to enter and pollute the temple of Danteswari. The facts clearly indicate that this rebellion was more defensive in nature and was waged by the tribals to protect their land and tradition. Furier Hamendorf (Aboriginal Rebellions in the Deccan, Man in India, No.4, 1945, PP 2089) writes all these rebellions were defensive movements, they were the last resort of tribesmen driven to despair by the encroachments of outsiders on their land and economic resources. What is surprising is not the occurrence of uprisings, but the infrequency of violent reaction on the part of the aboriginals to the loss of their ancestral lands and to their economic enslavement. Hutton extends the analysis and writes (as quoted in H.L. Shukla, Baster Ka Mukti Sangram, p 118) early days of British administration did great detriment to the economic position of tribes through ignorance and neglect of their right and customs.

Bastar was also actively involved in the First War of independence of 1857 with Southern Bastar as the centre of the revolt. Under the leadership of Dhruvarao a battle was waged against the British. He belonged to one of the Maria tribes called Drolaon and was supported by his tribesmen.

Later in 1858, the Gonds challenged the British in several battles. In 1859 a very important rebellion began to take shape in Southern Bastar with
the tribals refusing to let contractors undertake cutting of Sal trees. The people of these Jamindaris were called Kois. This rebellion was against the decision of the British to give contracts for cutting forests to contractors from Hyderabad. These contractors were also responsible for the exploitation of the tribals. The local tribals in 1859 decided that they would not allow the felling of a single tree. The British took this as a challenge to the might of the empire and used coercive methods to continue the felling of trees. This rebellion was loud and clear assertion by the tribals of their inalienable rights of the tribals on their forests and natural resources.

In 1867, Gopinath Kapardas was appointed the Diwan of Bastar State and was responsible for large scale exploitation of the tribal population. Tribals from different parganas jointly requested the King to remove the Diwan but the King did not concede to these demands. This led to the Muria Revolt of 1876. The rebelling tribals surrounded Jagdalpur on 2 March 1876; the King with great difficulty was able to inform the British forces. Finally a strong British army sent by the Resident of Orissa, crushed the rebellion.

**Emerging Identity and Socio-Cultural Spaces**

**New Chhattisgarh in New India**

The socio-religious reform movements and the tribal revolts, contributed, although indirectly to emerging consciousness in the region. Guru Ghasidas clearly articulated the need to consolidate and create regional consciousness and solidarity to fight against exploitation. Similarly, other sects with their message of equality and solidarity also influenced the unfolding regional narrative. The tribal revolts deeply affected the political, social and economic discourse of Chhattisgarh. The issue of people’s rights over local resources was brought centre stage. It also raised the fundamental question of identity and preserving traditional culture and way of life. The evolution and formation of a formal Chhattisgarh identity coincided with the national movement and it was in this period that the process of crystallisation of a Chhattisgarh identity was initiated and a distinct identity started emerging and taking definite shape in the social and cultural sphere.
Pandit Sunderlal Sharma, Thakur Pyarelal Singh and Khub Chand Baghel were members of the Indian National Congress and some of the prominent leaders of the national movement in Chhattisgarh. These leaders did not confine themselves merely to political activity; they were involved in initiating as well as actively participating in socio-cultural reform movements. These leaders also reiterated the fact that Chhattisgarh had a distinct socio-cultural identity and used this as a base for reform encourage the formation of a Chhattisgarhi consciousness amongst the masses through literacy drives cultural activities and social reform programmes.

The literature of the period also reflected the search for and an attempt to establish a distinctive identity. As early as 1901, M R Sapre from Pendra Road published a magazine called 'Chhattisgarh Mitra' which focused on the region. Khub Chand Baghel who was waging a struggle against unsociability wrote plays called 'Jarnail Singh' and 'Unch Neech'. During this period, leaders were also writing plays that focussed on social issues in the context of Chhattisgarhi identity. Pt. Sundarlal Sharma wrote 'Daan Lila' and R.C. Deshmukh wrote 'Naacha' and 'Gumbad'. Vaman Rao Deshmukh, an important cooperative leader of the times was specifically writing about the identity of Chhattisgarh.

Pandit Sundar Lala Sharma, who was one of the most prominent leaders of Central India, fought against the caste system and worked continuously for an improvement in the condition of dalits. In 1917, he broke the forest laws in Sihawa with the support of the tribals. Three years later, in 1920, Pt. Sharma initiated the Nahar Satyagrah in Kandal village, Durg district, against the tax on water. In 1925, he entered a temple with a group of dalits. Thakur Pyarelal Singh, also known as the father of the cooperative movement in Chhattisgarh, was a Gandhian with a reformatory zeal. He organized the first labor movement of Chhattisgarh in Rajnandgaon in 1920. This movement was started to demand a fixed number of working hours. Later in the same region, the second and the third labor movement of 1924 and 1925 were also organized under the leadership of Pyare Lal Singh.
By the time India gained Independence in 1947, the discourse on regional identity had changed its focus from social reform movements to the issue of exploitation of Chhattisgarh. Multiple channels of expression of this demand were used. A journal called 'Chhattisgarh Chhatisgarhion Ka or Chhattisgarh belongs to the people of Chhattisgarh' was started by Khub Chand Baghel. Another journal called 'Chhattisgarh Atma Ki Pukar' or the voice of the Soul of Chhattisgarh which also dealt with the same issues was also published and is especially looked into the significance of possessing a cultural identity and initiated a movement for establishing pride in Chhattisgarh culture. In 1956, Chedi Lal Barrister with the support of Khub Chand Baghel organised the Chhattisgarh Mahasabha at Rajnandgaon. This meeting was attended by members of all parties and was supported by various caste groups and associations of Chhattisgarh. It is reported that the Mahasabha was attended by more than 50,000 people. The Mahasabha passed a resolution stating that the 'Art and Culture of Chhattisgarh should get fair opportunity to grow'. A decision to launch the journal 'Chhattisgarh' was taken. The Mahasabha unanimously resolved to work towards solving the problems of the region as well as to struggle for the rights of Chhattisgarh.

The movement for consolidating the Chhattisgarh identity has continued through the decades. It would become dormant for some years and then against erupt in some other district. It is therefore, impossible to create a linear pattern of the creation of Chhattisgarh identity. However, it is important to underscore that the multilayered and multilateral process of formulating and expressing Chhattisgarh identity took place over a long period of time. Various other political and non-political formations have, within the framework of their ideological positions and worldview, been working towards the formation of an identity for Chhattisgarh.

Chhattisgarh Samaj an organisation formed under the umbrella of the Proutist Sarva Samaj Samiti has worked for the development of a political, social and cultural consciousness of Chhattisgarh. Since the late sixties the
Samaj has been publishing a weekly newspaper in Chhattisgarhi through which they have been working for the growth of the Chhattisgarhi language. Through the various wings of the Samja, an attempt is being made to spread regional consciousness, which they believe will then translate into the development of Chhattisgarh. A diametrically opposite non-party political formation struggling for the identity of Chhattisgarh is Chhattisgarh Mukti Morcha or the CMM.

This mass based people's movement started as a trade union movement and then moved on to link the exploitation of the region to the fact that its cultural identity had been suppressed. Gradually the movement started focussing on the struggle of Chhattisgarh against the exploitative oppressive and hegemonic mainstream.

On 19 December, 1979, in an attempt to link the tradition of struggle to the ethos of Chhattisgarh, the CMM then the CMSS, initiated the tradition of observing Shahid Vir Narain Singh's date of execution by the British as martyr's day.

The identity of Chhattisgarh has been created and evolved through a complex process that has largely charted its own course. A combination of cultural historical social economic and political factors has contributed to this process. The wide pluralities of cultures, traditions, histories and customs existing in the region have combined to form a unique mixture that has fed into the development of the Chhattisgarh ethos and identity. However, the key point is that the identity of Chhattisgarh cannot be viewed as separate from the people of Chhattisgarh. It is important to note that the Chhattisgarh identity has been asserted in different forms and has become more pronounced in adverse circumstances manifesting itself especially as protest against exploitation. Dr H L Shukla distinguishes between self-image and other image for a more holistic understanding of Chhattisgarh identity and ethos. It is imperative to synthesize and blend the two images to understand the priorities and challenges facing new Chhattisgarh. The identity of
Chhattisgarh is an inclusive identity, in spite of the movement for Prathak Chhattisgarh. There exists in the Chhattisgarh identity while being sensitive towards as well as protecting and preserving the plurality of customs, traditions and cultures.

**Geography**

Location of Chhatisgarh in India. The north and south parts of the state are hilly, while the central part is a fertile plain. Forests cover roughly forty-four percent of the state.

The northern part of the state lies on the edge of the great Indo-Gangetic plain: The Rihand River, a tributary of the Ganges, drains this area. The eastern end of the Satpura Range and the western edge of the Chota Nagpur Plateau form an east-west belt of hills that divide the Mahanadi River basin from the Indo-Gangetic plain.

The central part of the state lies in the fertile upper basin of the Mahanadi and its tributaries, with extensive rice cultivation. The upper Mahanadi basin is separated from the upper Narmada basin to the west by the Maikal range, part of the Satpuras, and from the plains of Orissa to the east by ranges of hills.

The southern part of the state lies on the Deccan plateau, in the watershed of the Godavari River and its tributary the Indravati River.

The Mahanadi is the chief river of the state. Other main rivers are Hasdo (a tributary of Mahanadi), Rihand, Indravati, Jonk and Arpa.

**Districts**

Chhattisgarh is divided into 18 districts: Bastar, Bilaspur, Dantewada (South Bastar), Dhamtari, Durg, Janjgir-Champa, Jashpur, Kanker (North Bastar), Kawardha, Korba, Koriya, Mahasamund, Raigarh, Raipur, Rajnandgaon, and Sarguja.

In May 2007, 2 new districts have been constituted by the state government to enable better administration. These new districts are Bijapur and Narayanpur. This makes the total count of districts in Chhattisgarh as 18.
2.2 SARGUJA DISTRICT

2.2.1 History of Sarguja District

Sarguja district is located in the northern part of Chhattisgarh State of India. Borders of Uttar Pradesh, Jharkhand, Orissa and Madhya Pradesh States are adjoining to the district. This district has over extension between south-eastern parts of Vindhyachal-Baghelkhand region of peninsular India. It lies between 23o 37’ 25” To 24o 6’ 17” north latitude and 81o 34’40” To 84o 4’40” east longitude. 244.62 km long east to west and 167.37 broad norths to south, this land has an area of about 16359 Sqr Km.

History

The presence of various temples stone carvings and archaic remains show the evidence of existence of this region before Christ (B.C.). in 4Th B.C. Before the arrival of maurya dynasty, this region was in the Lord of Nanda clan. Before 3 B.C. this region was divided into tiny parts and their headman
after quarrel among themselves. Then a Rajputa king belongs to Rakshah clan in Palamu district (Bihar) attacked and taken in his control. In 1820 Amar Singh was the Kings of Sarguja state that had been crowned as "Maharaja" in 1826. In 1882 Raghunath Sharan Singh Deo had taken his control over Sarguja state that has been conferred as "Maharaja" by Lord Daffariu. After the contemporary victory of India he established Edward Middle School, Post Office, and Telegraph Office, Medical stores, jail and courts in Ambikapur capital of Sarguja.

According to holy books Lord Rama had visited Sarguja during his fourteen years of "Vanwas" period. There are many places in connection to epic of Ramayana. Many places are named after Lord Rama, Laxmana and Goddess Sita, they are Ramgarh, Sita-Bhengra and Laxmangarh. Verses of Poet Kalidas who wrote "Ramayan" are found at the Sita-Bhengra cave.

Major population comprises tribal population. Among these primitive tribes are Pando and Korwa, who are still living in forest, the Pando tribes believes themselves as the member of "Pandav" clan of epic Mahabharat. Korwa tribes believe to be member of "Kauravs" of Mahabharata.

Rivers

Main rivers of the district are Kanhar, Moran, Rihand and Mahan.

The Mahanadi Basin

This drainage system is called as southward river system. The general slope of west Sarguja is towards south and about 25% drainage comes in this system. Southerly rivers of district are the Hasdo and Gej, which forms the part of the Mahanandi Drainage System.

The Kanhar

This river rises from Gidha-Dhodha on the Khudia plateau in jashpur tahsil of raigarh district and flowing northward forms the eastern boundary of district with palamu district of Bihar state. This river flows for 100 Kms in district. It is fed by small tributaries – Suria, Chana, Sendur and Kursa on it's left bank and Galphulla, Semarkhar, Riger and the Chema nallah on it's right bank.
A number of waterfalls are located along the track of the river. Pavai fall near Kothali village (Balrampur) is of about 61 meters. Hydro-electricity is proposed here since last two decades.

The Rihand

This river also referred as Rend or Rehar, rises in the region south west of the Mainpat plateau, which is about 1,100 meters above mean sea level, from Matiranga hills. The river flows north roughly through the central part of the district for 160 Kms. The Rihand and its tributaries form a fertile plain in the central district stretching around Ambikapur to Lakhanpur and Pratappur. It's principal tributaries are the Mahan, the Morana (Morni), the Gour, the Gagar, the Gobri, the Piparkachar, the Ramdia and Galphulla.

A medium irrigation project is working on Ghungutta River, since 1981, near Darima Air Strip under taken by World Bank, which is about 15 kms from Ambikapur. The Mahan is a perennial river; on which medium multipurpose project is under consideration by Central Water Commission.

Climate

The climate of district is characterized by a hot summer and well distributed rainfall during the monsoon season. With its general monsoonal character, the region according to thornthwait's classification falls in the Tropical Thermal belt assigns it the grassland type character.

According to trewartha's classification the Sarguja falls in AW class which is based on temperature and vegetation. The symbol AW denotes Tropical Swanah region. The chief feature of this climate is long dry period average monthly temperature rising over 18 0C, through maximum summer temperature may even go up to 46 0C. In winter the temperature not go below 18 0C. The monsoon bring sufficient rains. The chief determinants of climate in the district are: its shape Size and extent and Central system of high lands and uplands.

The location on tropic of cancer results tropical climate with high-pressure belt throughout the year, but due to its height above MSL controls its high temperature. The district is about 700 km from ocean
therefore oceanic effect still remains zero. Whereas it's location southward of Himalaya about 500 km protects it against cold winds blowing from northern belt.

**Physiographic**

Here the natural features directly help the division of area in physiographic divisions:

1. The Mountains (high lands)
2. The Plateaus and Hills (uplands)
3. The Central plain

**Land**

The land has been classified into 6 categories. About 41.67% of the total area is actually developed to agriculture while about 5.70% remains under fallow lands. Again about 11.44% of the land may be brought under cultivation by improving the techniques and reclamation of the marginal area. About 1.27% is barren and uncultivable while 33.09% is in the form of forest, 6.83% land is developed to building, roads etc. It is quite obvious that the land has been not brought under plough, because 11.44% of the total land can be brought under cultivation by reclamation.

A big quantity of land fallow and other uncultivable which can be brought under cultivation using varies methods and technology for land reclamation.

If we analysis the land which is although not used in cultivation, but that land may brought under cultivation by improving the techniques and reclamation of the marginal area. This figure is maximum in Ambikapur tahsil (28.03).

It is evident from the land use pattern that the possibility of extension of area shown is very bold, which is clear indication of the need of extension of shown area. The Distribution of Cultivated Land
The Distribution of the Cultivated Land

The distribution of the cultivated land bring forth the pattern and intensity of the land resources utilization, which is the outcome of early start of agriculture practice, dependency and the extent of pressure population combined with the physical factors. The areas of high concentration of cultivated and generally, are those where people have settled earlier and started agricultural practices for getting their food and as the population went on increasing the extension of cultivated land also took place as long as the physical condition such as soil, surface topography and water etc. permitted.

The distribution of cultivated land over entire area varies from 14.5% (Odgi) to 74.51% (Ambikapur). The high values are distributed in a sporadic way. Actually there are three pockets of relatively high category.

- Including Ambikapur block, where 74.51% of total geographical area is devoted under
- Including entire Sitapur block with concentration figure 69%. This group also includes Batoli block where 67.50% of total geographical area is devoted to agriculture

In these way three pockets about 55% of cultivated land is devoted to production of cereals. Low concentration of cultivated land is in the upland and high lands i.e. Odagi, part of Pratappur, South Udiapur, Premnagar and Balrampur block and medium category is found Kusmi, Shankargarh, Rajpur, Ramchandrapur, Wadrafnagar, Pratappur and Bhaiyathan blocks.

Soil

Soil of Sarguja district can be broadly classified in four major classes:

A. Red and Yellow Soils

This soil derived from the parent rocks of Gondwana System including sedimentary rocks. In-situ and form the decomposition of such rocks worked by rain. This soil comprises particularly in the east Sitapur, south Ambikapur and central Surajpur, Pratappur blocks.

Red color is due to wide diffusion of iron. Hydration of ferric oxide results yellow color of soil. This soil is of lighter in texture, porous and friable
structure. Soluble salt is found in little quantity. Lime kankar and free kankar are totally absent. These soils are poor in potash, nitrogen, humus and carbonate and differ greatly in consistency, color, depth and fertility. On the uplands they are thin and gravelly, sandy, porous and light colored.

**B. Alluvial Soils**

Such soils are found in the riversides and are generally transported soil with alternative layers of sand and silt. These soils contain adequate amounts of potash and limes but are deficient in nitrogen, phosphoric acid and humus. East Ramanujganj, North Ambikapur, Surajpur are areas of alluvial soil in their river vicinity i.e. the Rihand, the Kanhar, the Hasdo and their major tributaries. There is no uniformity in color everywhere but its color varies from yellow to grey.

**C. Laterite Soils**

It is the end product of decomposition found in region of heavy rainfall which promotes leaching of soil whereby lime and silica are leached away and a soil rich in oxides of iron and aluminum composed is justify behind. Owing to the presence of iron oxides they are generally red in color and poor in nitrogen, potash, potassium and organic matter.

These soils are well developed on the summits of the pat regions of samri and sitapur tehsil including Shankargargh, Kusmi, Sitapur, Batoli and Mainpat blocks of Mainpat, Jamirapat, Lahnunpat and Jonkpat. On the basis of color laterite soil can be divided as

- Dark red laterit
- White laterite

**D. Black Soils**

The origin of this soil is ascribed to basaltic and traps rocks, from where the materials brought down from interior covered by these rocks. These soils are found in West Ramunjganj, Central Pratappur and East Kusmi blocks. Mediumblue soils consist of deep mediumblue, medium mediumblue, shadow mediumblue and mediumblue soils undifferentiated etc.
These soils are highly retentive of moisture and extremely compact and tenacious when wet. They are rich in iron, lime, calcium, magnesium carbonates and alumina, but are poor in phosphorus, nitrogen and organic matter. This soil claims fine texture with color. Because of retentively of moisture, fines and chemical matters these soils are endowed with inexhaustible fertility.

Forest

About 58% of the area in the district lies under forests. The total geographical area being 18,188.44 sq km, and the forest occupy 10,849.079 sq Km. the flora of Nazzul and other areas are changing frequently with the human activities and land-use. Climate, soil and biotic factors are the functions of natural vegetation. Out of these three climate factor which includes rainfall, temperature and their combination along with seasonal variations too adequate moisture results luxuriant growth of forests big and small tree, shrubs, climbers, parasite etc. in height density variety of species and rate of growth.

In Sarguja rainfall varies between 100-200 cms, mean annual temperature 26°C-27°C and humidity 60-80% resulting monsoon deciduous forests. The tree of such forests shed their leaves during spring and early summer when the storage of water is more acute. Reduction of sub-soil water tables not enough to allow the trees to keep their leaves all the year around. These forests are the most important forests, yielding commercial timber and various other forest products of high value.

Minerals Belts of Sarguja

Upper catchments of river or Sitapur-Samri belt: This belt is associated with eastern and southeastern part of the district. It abound Bauxite and some amount of Coal.

Central-North Sarguja (Wadrafnagar-Pal-Pratappur-Surajpur-Ambikapur) belt: The reserve of coal, Pyritic minerals, Sulpher, mica Berylluiim, Byrites, Copper, Galena are reported. Bishrampur, Bhatgaon, Tatapani, Ramkola, Lakhpanpur and Basen are main coal fields. Some Fire-clay, Mica, Coal, Galena, silmenite are also reported in Wadrafnagar on U.P. border.
Bauxite:

In Sarguja bauxite deposit have been found in tertiary rocks, due to decay and weathering of aluminum rich rocks, Felspar usually kaoliniesd under tropical monsoonal condition, the weathering goes a step further and result in a residium rich in hydroxides of aluminum together with oxides of iron, manganese and titanium sufficient contraction of aluminum hydroxides, economic deposits of bauxite originates. This process of 'Bauxitisation' as it is called thrives well on topographically elevated well drained plateaus of low relief. The recoverable reserves of bauxite in Sarguja are 57.54 million tones, which is around 57% of total state reserve.

Out of 57.74 million tones, 42.21 million tones are under proved category, 13.56 million tones under probable category and remaining 1.76 million tones under are possible category. About 51 million tones of the total reserves are of metallurgical grade and the grade particular of 6 million tones are not known.

Coal:

Most of the coal in the Gondwana is found in barakar series. Coal as a solid stratified rock composed mainly of hydro carban and capable of being used as a fuel to supply heat or light or both.

The coal fields of Sarguja belong to Gondwana coal fields. The coal of this area is of good quality stream and gas coals. The coal fields of Sarguja can be classified as-

1. Middle Gondwana Coal Fields: Tatapani-Ramkola, Jhilmili and Sonhat
2. Talchir Coal Fields: Bisrampur, Bansar, Lakanpur, Panchbhaini and Damha-munda.

Agriculture

About 90% of the working population is depended on agriculture, in which 50.36% of working population is of cultivated and about 12.77% of the regions are agriculture labourer.
Agriculture is directly connected with land and water resources. In Sarguja the percentage concentration of cultivated land is maximum in central zone of the district stretching east to west direction. North and south of this one the percentage of concentration decreases, because of several factors, out of them here are two major factors.

The uplands and high lands are mostly covered with rocky wastelands, infertile soil, woods and scrubs, sloppy and forested area.

Unavailability of water for irrigation over most of area, improper drainage difficulty in digging wells due to rocky basement, undeveloped means of communication, transportation have restricted the extension of cultivated land.

On the other hand, the central Sarguja is relatively leveled, has got fertile soils and some water is available for irrigation in various ways and means of communication is developed.

**Double Cropped Area:**

Double-cropped area is generally associated with water supply, natural or artificial and the pressure of population. Wherever the physical condition permits and the pressure more over the land, two crops are raised in a year from the same field. As result, a particular pattern of use of land resources emerges, which helps in the delineation of planning regions on the basis of present available resources and the limit of their utilization. Ofcourse there is no uniformity in the distribution of double cropped area, but the study of it's distribution will be of use in the need as well as the resources.

Thus most of the concentration is to be found in two patches:

i. Ramanujnagar block

ii. Ambikapur & Central North-East of Lundra, Rajpur, Shankargarh, Wadragnagar and Pratappur blocks.
Almost whole of the central plain has got medium to relatively high value, with little exception due to local condition. In this part during summer most of the area remains uncultivated. Only in AmbiaKpur block here is some concentration of double-cropped area due to irrigation facilities. The per capita land is declining due to the increasing in rural population which can be fed by increasing the per acre output through bringing more and more cultivated land under double cropped system, by extending irrigation facilities, using better fertilizers and better culture.

**Pattern of Crop Distribution:**

The assessment of physical condition for different crops helps in arranging them so as to derive the optimum return of it, which may be done through the study of their distribution along with the average production. The production of land provided to different crops depends upon physically suitability of soil and availability of water etc. Not only is this the local needs also important in this connection.

Roughly 41.67% out of the total geographical area is under cultivation. The relative importance of different crops can be studied from table:

**Area under Different Crops**

<table>
<thead>
<tr>
<th>Crops</th>
<th>Cereals</th>
<th>Oil Seeds</th>
<th>Pulses</th>
<th>Fruits/Vegetables</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>% Of Total shown area</td>
<td>75.75</td>
<td>12.45</td>
<td>9.88</td>
<td>1.51</td>
<td>0.41</td>
</tr>
</tbody>
</table>

The distribution of crops is typical of an under developed economy, where the combination is in such a way that every aspect of economic need is expected form the agriculture. On the whole cereals are predominant followed by oilseeds and pulses, but fruits and vegetables are more important. All of the area in the region is dominantly rice producing.
The multiplicity of local roads produces different pattern. These regional patterns are the outcome of various geographical factors such as land forms, water features soil etc. Thus the resultant patterns of road system are:

**Linear patterns:** Two regional roads Pathalgaon to Manendragarh and Ramanujganj to Bilaspur cross each other in district head quarter Ambikapur. Within this system some diagonal roads have produce radial pattern too.

**Tenticular Pattern:** This pattern has developed mainly the eastern hill and western high lands, where tentacles at dead end points, which bifurcating from the main roads chiefly end front of the river.

**Rib Pattern:** This pattern is found in the central plain, a region where development took places recently and still there are tracts which are under developed.

**Road Development:**

The region is a big void on the transportation map. In the 1948 Sarguja district had total road length of 554 miles (886.40 Kms) and 577.5 miles (924 kms) in 1961. This figure becomes 9854.94 kms in the year 1993-94, which is 11.2 times that of 1948. This progress is very slow in last 46 years. A growth rate of 196 kms per year on an average is hence recorded.

**Rail**

The only railway in the district is a branch line from Anuppur junction on Bilaspur-Katani line of the South Eastern Railway. This railway line was opened in this district in year 1928-29 with total route length of 47.36 Kms. The intermediate stations are Chirmiri, Paradol, Manendragarh, Bouridand, Karanji, Surajpur road, Baikunthpur road, Nagar, Devitola, Udalkachhar and Bishrampur.
Culture

Saila Dance:

This Saila Dance is performed on any occasion, like, in any public functions, National festivals, Vijay rallies of any political leaders etc. Only male participates in the dance. Dance is performed in a group, all of them holding two hard bamboo sticks in their hands, strike the sticks of the adjacent persons, either of his right or left, which make a sweet sound of "thusssss thusssss". They have a unique interval of striking the sticks so that sound of should come out together.

The dance leader makes a sound "kih..ho..kih" to excite all dancer at the end of every song. Participants are dressed by dhoti-kurta and pagdi, tying west with a lungi or towels. The dance is also performed in the month if January at the end of cutting the crop.

Suwa Dance:

The aim of this dance is to convey a heart full thought of young marriageable girls with a heart beating song to young boy who is also in search of a girl of his worthy. Its other aim is to please the goddess of the wealth who provides wealth to their family.

They dance in every house of the village and at the owner's house also who provides them rice, paddy or money, as to thank goddess. Their songs carry a very heart touching meaning and the effect is that whenever a marriageable young boy listens this song and watch a young girl dancing he puts a proposal before their parents. And the parents of the boy send a message via a messenger about the desire of their son. And if the family of that girl is agreed they wed them.

Karma Dance:

There are different types of "Karma" dance. It is danced according to the cast category while the meaning of the Karma festival is same for all categories. The dancing system is recognized by the cast groups. Urban tribal have their system of dancing. Male and female are chained together and form a circle in the dance.
The name Karama is drawn from the name of a tree "Karam". The branch of a tree is carried by the dancers and is passed among them with singing and dancing. This branch should not touch the earth, as it is washed with milk and rice bear. Then it is raised in the middle of the dancing arena. All members of the caste dance for whole night in the praise of the "karam".

It has a proverb that when there was a war in the past only a young couple was left alive by hiding them into the hollow trunk of this tree, and since then this tree is worshipped by the people. This dance is famous not only in India but also in foreign like Russia.

2.3 TARGET POPULATION HILL-KORWAS (PAHARI KORWAS)

Social and Cultural Dynamics of the Pahari Korwas

Pahari korwas and their sub group

The tradition as well as philological and cultural evidences show that Konvas of Khudia region were divided in their social life into two sub groups, called Dehari Korwa and Pahari Korwa. Historically, Konvas were very wild, criminal in nature and nomadic in character, so they were always a great nuisance to the ex-rulers of Sarguja and Jashpur states. In due course of time the rulers compelled these Konvas to settle and allotted land of them. Jashpur state launched a settlement operation in Khudia Elaka in the year 1932 to settle these Konvas, who were damaging the forest-heavily by practicing shifting cultivation. So to protect the forest, landless korwas were allotted land in this way in due course of time the landless Korwas stopped down and adopted the cultivation and settled in village. Such class of settled Konvas was called 'Deharia Korwas' Deharia means one that lives in villages and not on the top of the hills and adopted cultivation as a primary occupation. They settled themselves from the nomadic or herdsman state down as early as a regular agriculturist with their newly acquired knowledge of agriculture. However, they gradually settled down at the nearly villages of the hills and mixed themselves with other tribes and started adopting their values and norms related with agriculture and other subsidiary occupation. But those who remained on the hills and mixed themselves with other tribes and started adopting their values and norms related with agriculture and other subsidiary
occupation. But those who remained on the hills led a wild life and sustained their primitive culture and were nomadic in culture were called Pahari Korwas. These Pahari Korwas are also called Arangha in their dialect. They are also called "vanala" by the neighbouring tribes, meaning those who live in the forest. Pahari Korwas are divided into five totemistic endogamous cleans viz Hansdwar, Edigwar, Samar, Ginnur and Rentla. The member of tribe does not see to know anything about totem taboos in relation to these exogamous groups.

**House Hold**

In general the families of Pahari Korwa comprise husband, wife and their unmarried children. The family is partilneal and patrilocal and they do not have big composite family structure. The house hold composition of the village of Manora and Bagicha blocks reveals that the average size of the family of these villages is six. The head of the family enjoys unchallenged authority over members of his household. He represents his family on all collective occasions of social, religious, economic and political nature in day to day life of the village. Economic conditions have tended to produce mostly nuclear type of families among the Pahari Korwas, leading to growth of individualistic in the family. **Social Environment**

The social environment plays significant role in the social life of an individual and group. Neighbourhood values, norms, contact inter personal relation and social interactions are the chief constituents which help anindividual or the group to form their social environment. Pahari Korvas live in their own hamlets situated at a long distance from the main villages, somewhere on the peripheries of the hills in the forests. The isolation and lon confinement, from generation to generation in the midst of the forests have formed their social environment altogether different.

**Neighbors of the Pahari Korwas**

There is not a single village with an exclusive population of the Pahari Korwas as mentioned'earlier. Pahari Konvas do not live in villages but are scattered around the villages near or on hills with few homestead at one place. They do not engage themselves in such occupations as weaving.
basketory, pottery. They work as an agricultural labourer or forest labour for the forest department and "Dhangors" for Ahirs and other communities like Muslims, Baniya and collect the minor forest produces. They purchase earthen pots from the kurnhars and agriculture and hunting tools and other implements made of iron from Lohar community. Some dominant communities like Ahir Muslim and Baniya are settled in the neighbourhood of Pahari Konvas. Ahir a community is the most dominant and in all the villages of pat region of Bagicha and Manora Blocks of Jashpur region. This has revealed that villages of Jashpur district are generally multi tribe village with tribal communities like Nagesia, Oraon and Dehari Konwas. These ahirs and other tribes maintain superiority over Pahari Konvas, as the Pahari Korwa tribe occupies the low socio-economic level. Hence they are despised much by these neighbours. But, inspite of this, Ahirs form consequently, component part of the social life of Pahari Konwas. Therefore, the tribe is under great influence of the Ahirs and ahirs exploit maximum to them. So, the Pahari Konwas are very much despised by their neighbours. But it has been found during the study, that traditional relationship of Pahari Konwas with Ahirs and other dominant communities is now changing.

Worship

The religion of Pahari Konwas is confined to ancestral worship and to the worship of a few Gods and deities. They believe in super natural powers, their important Gods are Sigir Dcv, Gauria Dev, Mahadeo and parvati and their main deity is Khudia rani. The family ancesters, Gods and deities are worshiped on different socio-economic occasions. Important festivals which are connected with agriculture are haryali, kora nawakhani and charts. Haryali is festival of greenness and is celebrated in the month of July and August. Konwa is celebrated in the month of October, when new crops are harvested. It is festival of new crops, celebrated with great enthusiasm.

Leadership

Leadership among Pahari Konvas is hereditary and most conventional Baiga the religious priest, and Devar, the medicine man are the important community leaders. Baiga is the only socio-religious and so called political head of this community. He is the only man associated with deities, Ojha and
other activities of the community. Thus Baiga, is the centre of all socio-
religious activities and commands maximum respects, faith and prestige in the
community, he keeps information of neighbouring villages and hamlets and
acts as a link.

Food Habits

Food habit of the Pahari Korwas tribe varies from season to season. Throughout the year, they depend on nature. The staple diet of the tribes is
coarse rice, maize and kodo. They supplement their diet with fruits, various
kinds of leaves, roots, tubers, flesh and fish. No food commodity is staple food
for them. Because there is no any single food commodity which forms the
regular diet for Pahari Korwas in daily life. Therefore, their food habit is
seasonal. Due to poverty, through out the year, they struggle for the meals. It
is found that the month of October, November and December are supposed to
be the best period for them. During this season maize kutaki gondali and gora
paddy are harvested and they get sufficient food. In this season they celebrate
various festivals connected with harvesting. Maize is the principal diet of this
season. Pulses of kurthi, urad and turar are also consumed. Rice is
consumed by those who cultivate goradhan. January to march is also the
month of the comparative plenty when they consume their harvested crops
and vegetable grown in the 'bari' land. The availability of maize, Maruya, Kuthi
and tuwar Pulse depend upon the yield of these crops. In case the yields of
these crops are sufficient it is still available for consumption during this
season.

Economy of Pahari Korwas

Like any typical primitive tribal community Pahari Korwas tribal
community are at a very low stage of acculturation both socially and
economically. The Pahari Korwas practiced shifting cultivation till 1967. Now
the forests are gradually vanishing and shifting cultivation has been stopped.
This has torn the fabric of the mic system based on food gathering, hunting
and shifting cultivation to the other based on settled agriculture and wage
labour. The factors responsible for this transformation can be enumerated as
follows:

(a) Abolition of shifting cultivation by laws.
(b) Changing of forest policies.
(c) Development of transport and communication system.

Thus, Pahari Korwas tribes are in a process of economic transformation in the context of disturbed ecosystem. The economy of Pahari Korwas which was almost self-sufficient, except for the purchase of cloth and salt from the weekly markets, is now changing. They are now depending for many consumable items from the weekly markets. But bulk of their food requirements is still drawn either from meager produce of cultivation or from collection of minor forest produce. All these avenues of earning are not gainful to them. Therefore the economy of Pahari Korwas now depends on agriculture, forest and wage labour.

Economic Conditions

The economic development of any hill area is conditional by various economic conditions of tribals like their size of land holdings, cropping pattern, housing conditions, income, expenditure and indebtedness etc. By considering these points, in mind, the researcher has decided to study the following economic characters of the Pahari Korwa tribal community.

Size of Land Holding

In developing country like India where the economy is basically agricultural, land is greatly valued by the people. According to the National sample survey Fifth Report (1963) the total number of operational land holdings in rural India was estimated at about 6.3 crores commanding a total area of 33.6 crores acres with an average of 5.4 acres (Mehta, 1980).

The Pahari Korwas are concentrated in 12 villages of Manora Block and 76 villages of Bagicha block i.e. in total 88 villages, their total population as per 2002 survey (conducted by Pahari Korwa & Birhor Development Agency, Jashpur Nagar) being 10725 spread in 2450 families. Out of these 507 families (20 percent) had no land i.e. are landless (position in 2002-03), 33.48 families are marginal farmers and 45.68 percent families are small farmers. 16.6 percent families are semi medium & about 5 percent families are medium tanners. Pahari Korwass households on the whole hold small and marginal size of land holding measuring the area of 4674 hectares. The sue of holding in among Pahari Korwas of Jashpur district show that about 22 percent
holding of Pahari Korwa families is below two acres. A large majority of them 46 percent possessed the land up to two to five acres and 16 percent and 5 percent families possessed five to ten acers and above ten acres of land respectively. Measuring the area of 2160 hectares of land respectively (Total land possessed by 2450 Pahari Korwa families is 6834 hectares).

**Tenurial Status**

Land and possession of land is a very important factor for Pahari Konvas community. During the study it has been revealed that in several cases, Pahari Korwa families are cultivating land encroached from the forest. Some of these encroachments have their origin in the past practice of shifting cultivation. On the other hand some cases have been unsurped by the neighbouring dominant community. It was reported that originally Pahari Konvas clears the land and makes it cultivable then dominant neighbouring grab it and the Pahari Korwa is again reduced to state of landlessness.

**Cropping Pattern**

The cropping pattern of the tribal reveals that they grow pulses and oilseeds of 'rabi' season and light crops of 'Kharif season. The crops of 'Rabi' season are sarso, gunja, jatangi, Rahar, Kulthi pulse. Kharif is the main crop of the area and the crops of goda dhan, kutaki, gondali, maize, urad, Bajra, mania and Kurse dhan etc. are cultivated during this season. It has been estimated that nearly 70 percent of the total cultivable area comes under Kharif crops. Kharif crop operation start with first mansoon showers and end with harvesting and threshing of the crops in the months of October and November. Gora paddy is very common as it grows within three months and can be grown on "A" grade as well as '13' grade tand. It is a coarse paddy. 'Bauna' is the method of sowing in which they broadcast semis the ploughed land. Kutki, Maize pulses oil seeds are sown by this tneffcool! First they sow Gondali, Gora paddy and Kutki, after then first showor sof rain (i.e. in Jun). By July this is over.

**Types of Lands**

Farm land adjoining the villages are of two types viz the low lands and the terrace lands called 'chaura' these are near the villages which are well
maintained and manured and produce and crops and are called 'land' number one.

Lands on slopes in the village which are stony with hard surface where crops like Jatarigi, Gondali, Kutki and Gora paddy are grown. The Pahari Korwas mostly posses such lands as they are considered low class ryots with little means of production.

In the campous of ever\(^1\) house there is a bari, where they grow pumpkins, squash gourds (Kohra) bottle guards (Lauki) and ridged gourd called Jhingi vegetables are also grown only during rainy season. Main fruits plants are sown in the Bari land arc Mango, Banana, Papaya, Kathal.

**Live Stock and Animal Husbandry**

The position of the livestock of the Pahari Korwas tribe reveals that animal wealth is very poor among them. It is found that Pahari Korwas is not in the habit of rearing poultry, cattle and other animals. Very few have their own Cows, Goats and Hens; their life pattern is such that can hardly take care of the animals and birds. Animal wealth is decreasing in number in some villages of Manora and Nagicha Block due to man\(^1\) infections diseases such as "Khurha" Chapka Poka and khara. Besides, there is a lack of pastures. The chief reasons however, are the gross neglecting attitude of Pahari Korwas towards animals to keep their animal health\(^1\) is also one of the reasons.

**Occupational Pattern**

Tribal populations all over the world have been dependent on forests and farm i.e. the agricultural livelihood and economic earning.

In India, agriculture is the predominant source of livelihood the overwhelming majority of the tribals. There are few tribal our country even today who depends entirely on forestry gathering. Roy Burman (1974) has classified tribal communities i5 Forestry and food gathering (ii) shifting cultivation (iii) settled agricultural (iv) Agricultural labour (v) Animal husbandry (vi) House hold indosft and miscellaneous occupations including industrial employment. The trial population of India correspond well rather all most totally to this general perception that the situation in the tribal population of M.P. & Chhattissarfi being more identical and nearer to this general pattern where 93.53 percent of the total tribal main workers are engaged in agricultural employment sector
Materials and Methods

(census of India, 1991 Special Table on Sc and St). The estimates of 1992-93 survey available indicate that slightly more than half of the total number both amongst males and females constitute the working force. Almost three-fourth of them is cultivators while one fourth are agricultural labour. Persons engaged in other occupation are almost negligible. This is quite natural for primitive economy where people could still be classified as food gathers. The primary source of earning of landless Pahari Konwas is labour and he supplement his income by collecting forest produce. Occupation-wise classification of the workers reveals that principal occupation of the most of the worker is agriculture labour followed by casual labour. Due to smaller land holding, infertile land and inability to find agricultural in puts, cultivation is not the main occupation of Pahari Konwas. Thus, they are economically much below the poverty line. Because of poverty they have been deprived from receiving proper education. The subsidiary occupation of the Pahari Konwas is collection of minor forest produces to supplement the food and collection of fuel wood. The pressure of population on available agriculture increasing and the holding arc getting fragmented due to succession and inheritance new families could not get ownership want of settlement. Under these circumstances, even some itin, happen to be get classified as wage earner.

Gross Annual Income

The economy of the Pahari Konwas can very be are 35 analyzing their income structure. Sources of gross annual income Pahari Konwas households are classified under the following main (a) wage earning as an agricultural labour, casual labour, forest collection of minor forest produce and fuel wood (c) Agriculture and activities like animal husbandary poultry goat etc. The gross annual includes both cash and kind income earned by the Pahari Konwas. As the survey conducted by Pahari Konwa development Agency, Jash in the year 2002-03 the average annual household income from all sources about was Rs. 5660. The major source of income is agricultural wages which is near 35 percent of the gross income. From the non-agricultural wages they get 26.57 percent of their gross income. From agriculture they get 24.32
percent of their gross income. The collection of minor forest produce gives them only 6.75 of their gross income.

Data of income represents gloomy picture. Out of 2450 house holds approximately 62 percent households fall in the category of the income group up to Rs. 6000/- annually i.e. less than Rs. 400 to Rs. 500/- monthly. There are some house holds i.e. 20 percent subsisting at even lower level i.e. Rs. 3000/- to 4000 annually. 10 percent households come under Rs. 6000 to 8000 annually. 6 percent households stated their annual income above Rs. 8000/- annually. Some of them i.e. 4 percent are even earning Rs. 10,000/- annually. The highest number of beneficiary’s households in these categories is in Bagicha block. In Bagicha block Some Pahari Konva; are employed in govt. department in the fourth grade and some are primar eradc teacher.

**Expenditure Pattern of Pahari Korwa**

The tribal in general live a very simple life in hill areas. It is dear from the study that all items of their annual expenditure on house hold consumer items, agricultural operations live-stock poultry, festivals marriage and entertainment items. The favourite household items that are purchase from market of plain area are oil, salt, Gur, rice, spices matches tobacco and clothing.

The expenditure structure of the Pahari Korwas reveals that items of expenditure arc very limited. The expenditure of Pahari Korwa household per annum is found to be slightly higher than the income. The expenditure on food including that of handia bear accounts to about 87 percent of the total expenditure in the household. This high expenditure on food is indicative of their subsistence economy. Expenditure on cloth, tobacco, and socio-religious occasions comes to about 13 percent of the total household expenditure. The survey 1992-93 also reveals that the Pahari Konvas had spent 8.35 percent of their gross expenditure, 16 percent of their expenditure is made on sacraments, festivals, customs. The major item of expenditure is food which comes to about 57.53 percent. Only 2.1 percent of the total expenditure is on education, whereas 10.16 percent of the gross expenditure was spent on intexcicnt. The expenditure on medicine was found to be only 1.45 percent of the gross expenditure.
Indebtedness

The self sufficient economy, where most of the production is consumption oriented, there is either no indebtedness or else its incidence is low. This position exists amongst the Pahari Konwas as well. It was revealed that incidence of indebtedness amongst the Pahari Konwas tribal community in terms of money is not much. They borrow seed, food items (grains) and some money to meet some socio-religious rites marriage, death and puja etc. The repayments of these borrowing are most often usurious. These transactions are a great source of exploitation of these people. Loan taken in the form of food grains or cash money are known derha. a term derived from the Hindi word derha, meaning one and half because the rate of interest of all such loans is 50 percent per annum. Some of the Pahari Konwas drinks liquor on loan. The term of the loan is similar in these mentioned above the quality of liquor is converted into money and the rate of interest is calculated on the basis of the quantity of liquor eiven to the consumer.

Habitation

The main concentration of Hill-Korwa tribe is in Jashpur, Sarguja & Raigarh.

Topography of the Area

Jashpur Tahsil of Raigarh district covers an area of 1,963 Sq. miles it lies in the eastern corner of Chhattisgarh. The area is cut across by the range of Vindhyadri Mountain running East-West creating upper ghat and lower ghats. Upper ghat is an extensive plateau, which is under the Khudia region. The old khudia region is now covered under Sanna and Bagicha Forest/Revenue circle of the Jashpur Distt.

Soil

Soil is literate and clayey, light and is on rocky base. It does not retain moisture. Hence only minor and inferior crops can be grown there.

Characteristics

They are branch of Kolarian tribe and belonging mundari language. According to Anthropological description of family they belongs to Austro-Asiatic family. The tribe has two-sub tribe known Pahari Korwa and Dihari Korwa.
Physical Appearance

They are medium to short height have a dark brown or black skin.

Clane (Gotras)

Hill Konwa are divided into Five totamistic Edogamous clans viz. Hansadwar, samar, Edigwar, Ginnur & Renla.

<table>
<thead>
<tr>
<th>Clan</th>
<th>Totem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazeda</td>
<td>Bamboo</td>
</tr>
<tr>
<td>Edigwar</td>
<td>Kachmi (a creeper)</td>
</tr>
<tr>
<td>Samat</td>
<td>Samat (a tree)</td>
</tr>
<tr>
<td>Madhiyar or Mudhikar</td>
<td>Dohs head</td>
</tr>
<tr>
<td>Gunu</td>
<td>Ant-hill soil</td>
</tr>
</tbody>
</table>

Villages

The village’s site is usually chosen on top of the hill or on covered with forest. Most of the families of Hill-Korwa were nuclear. The kinship system is still the basic sub-structure of them some strict relationship taboo separate relatives. The religion of the Hill-Korwa is confined to ancestral worship and to the worship of a few Gods and deities.

They are afraid of the magical performances and magic has no role in their socio-religious life. They believe in supernatural powers. Their important Gods are sigri Dev, Gauria Dev, Mahadev and Parvati and main deity is Khudia Rani. They worship goddess for recovery from illness, better crops, and safety and against natural calamities. They believe in magic and witch magician (witch craft, odka).

A Hill-Korwas is always busy about the side selection of homestead. Most of the families of Hill-Korwa is part lineal and patrilocal nuclear.

Food- Habit

The main source of livelihood of Hill-Korwa tribe is hunting and collection of minor forest products like Sal, mahu, gum, tendu leaves, and amla, harra, and bahera etc. In rainy season they gather some forest roots, leaves and vegetables. Now days they have do cultivation but their primitive techniqs. Fishing and hunting are practiced as occupation. Though they have not any land work for cultivation as labour. During some season they get food grains to eat while during the odd season they satisfi their hunger on
leaves, fruits, tubers (namely Gainth, Pitharu, Nakwa, Katharu, kulthi, konge, charhat, bilar) etc. between October and March they get better food which includes makai maize) arua/Madua a soil of paddy saturu, kutki, arhar (pigeon pea), and other pulses etc.

Drinks

In between Hill-Korwas drinks most popular is Hadia which is prepared from the flour of rice, Gondly or marua. To the boil paste of these two crons is added "ranu" which produces fermentation. Ranu is medicinal product prepared from some roots and is available in market. From Mahua flowers liquor is also prepared but the Hill-Korwas prefer hadia to liquor. Within three to four days it is ready and is used after mixing required quantity of water.

Festivals

Festivals which are connected with agriculture, are Hariyali, Kora is celebrated in month of September, Navakhani celebrated in the month of October when new crops are harvested. Cherta is celebrated in January and is connected with eating of pulse. The raw urda pulse is offered to ancestors.

Dance

Karma dance is very popular dance and all the villagers participate in it. A branch of Karma tree is hoisted at the center and the dancers dance around it. These Karma songs are of one line only and that line is repeatedly sung in a chorus with rhythm.

Damkach is a dance at the time of marriage and all men, women and children participate in it. Songs are sung which are first sung by the men and the women repeat the lines in rhythmic manner.

Marriage

Marriages are exogamous generally arranged with person from other kutumb and a person cannot marry with member outside the tribe widow remarriage is permitted.

2.4 THE MATERIALS

The data has been collected among the Hill Korwas of Sarguja district of Chattisgarh, India. The present investigation is based on interview of 350 mothers. The details of the sample are as follows:
Table 2.1 Shows information regarding age wise distribution of the samples. It could be seen from the table that the maximum numbers of respondents/samples are 36-40 years age group (26.00), rather than 15-20 years age group (22.00), 26-30 years age group (12.00), 51 years and above age group (12.00), 21-25 years age group (10.00), 46-50 years age group (08.00), 31-35 years age group (06.00) and 41-45 years age group (04.00).

Table 2.2 Shows information regarding marital status wise distribution of the samples, it could be seen from the table that the maximum numbers of respondents/samples are married (82.00) rather than divorced (06.00) and widowed (12.00). It could be concluded from the table that the high frequency of married women's/ respondents.
2.5 METHODOLOGY

Sampling Frame

The block and villages are selected randomly as per the concentration of blocks. Five blocks were selected randomly and form every selected blocks five villages were selected randomly on the basis of following criteria:

1. One village was selected randomly on the road side within 5Kms. ranges of block headquarter.
2. Another village was selected randomly from the interior but within 5Kms. ranges of block headquarter.
3. Third village was selected randomly on the road side within 10Kms. ranges of block headquarter.
4. The fourth village was selected randomly from the interior but within 10Kms. ranges of block headquarter.
5. The last villages was selected randomly more than 10Kms. away from the block headquarters.

In this regard 70 samples were selected randomly from the five villages of each block and approximately 14 samples were selected randomly from each village. The total sample size was around 350. The data will be collected from the households of the Hill Korwas of Sarguja district, Chhattisgarh. One sample will be collected randomly from each household of randomly selected villages. The sample size of each village may vary on the basis their population.

Sample Size

The Hill Korwas are major schedule tribes of Sarguja district of Chhattisgarh. The present investigation was based on interviews of 350 households.
Tool used

The present study was conducted through interview schedule. Simultaneously, group discussions and informal interview methods were be used. Observations were conducted through semi-participants methods.

Data Collection

As indicated above the information was gathered through interview, using a pre-tested schedule. The detail information on relevant aspects was obtained by using a semi-structured schedule and also by visual observation.

Before conducting the interview, a proper care of respondents was taken. So that the subject feels at ease and efforts was also be made for changing of views. During the course of interview, all the points listed in the schedule will be duly obtained.

Use of Secondary Data

In addition to interviews, relevant records of primary health centers and general practitioners were scanned to know the occurrence of epidemic and the prevalence of epidemic diseases in the population under study. The district census handbook 2001, gazetteer and other publications were also consulted. The records of block offices and various district offices was also be scanned. The attempt was made to use the secondary data in a very sensitive manner.

Data processing

After completion of data through interview schedule, coding of each and every schedule was done properly. The data was analyzed with the help of appropriate statistical parameters.
Demographic Rates and Ratio Used

1. Sex Ratio
   \[ = \frac{\text{No. of Males}}{\text{No. of Females}} \times 100 \]

2. Birth Rate
   \[ = \frac{\text{No. of Births}}{\text{Total Population}} \times 1000 \]

3. General Fertility Rate
   \[ = \frac{\text{No. of Births}}{\text{No. of Women's}} \times 1000 \]

4. Abortion Rate
   \[ = \frac{\text{No. of Abortions}}{\text{No. of Women's Age (15 to 49)}} \times 1000 \]

5. Abortion Ratio
   \[ = \frac{\text{No. of Abortions}}{\text{No. of Live Births}} \times 1000 \]

6. Death Rate
   \[ = \frac{\text{No. of Deaths}}{\text{Total Population}} \times 1000 \]

7. Infant Mortality
   \[ = \frac{\text{No. of Deaths of Infants under age 1 year (In a given year)}}{\text{Total Live Birth in that year}} \times 1000 \]