

CHAPTER -I

INTRODUCTION

INTRODUCTION

The tribal communities in India have a broad spectrum of diversity. The number of the scheduled tribes is about 250. They speak 105 languages and 225 subsidiary languages. The main tribes of India are from the Dravidian and Aryan speaking family. Good numbers of Austro Asiatic families are also found. From the point of view of economy, the tribal communities have amongst them primitive people engaged in hunting and food gathering, pastoral people and nomads, shifting cultivators, settled agriculturists, artisans, plantation , mining and industrial labour.

After independence the Indian government has paid special attention to this group. Under such specific provisions of our constitution and also as per the policy accepted by the government of India: we as nation are committed to strive hard for the upliftment of the weaker sections of our society which includes the tribal population amounting to seven percent of the total population.

Their number , however, vary from state to state. Among the smaller states like Manipur, Nagaland, Arunachal Pradesh and Tripura tribal constitute more than 75% of their population and in larger states like Madhya Pradesh and Orissa, tribals account for more then 20%. The rest of the tribal population is distributed to the north-east and southern part of country.

In India, there are 425 pockets of scheduled tribes. This scores second position after Africa in tribal population. ¹⁸

In all the states and union territories, the number of schedule caste or group of castes notified together comes to 1,091 and the aggregation of the scheduled tribes or group of tribes notified together comes to 573. 1991 census shows that the population of country is 838.58 million excluding Jammu & Kashmir where census had not been held. Out of 838.58 million population, the tribal population was 138.22 million or 16.48 per cent and 8.8 percent or 67.76 million were scheduled tribe. ⁸

The percentage of tribal population was 6.9% of the total population in the year

1971⁷, whereas in 1981 it was 7.9%. In this decade the percentage growth was on higher side but as per census 1991 it again reduced and came down to only 6.9%.

Adam Smith's classification have been used to classify the tribes worldwide. Another classification is based on economic life of tribe and is also used to classify the tribes. This is suggested by Thurnwald and Henskevits and it is most useful in Indian context also¹⁸.

Tribes can be classified using various methods (i) by region (ii) by their economy (iii) by their language (iv) by their culture and (v) by their educational status¹⁹.

B.S. Guha (1951, 1955)²⁰ classified Indian tribe into three zones with the help of geography and the distribution of tribal population (I) the north and north-eastern zone (ii) the central or the middle zone (iii) the south zone.

Mountain valley of the eastern frontiers of India and the sub Himalayan region made the north and north-eastern zone. This zone consists of Jammu & Kashmir, Himanchal Pradesh and tarai area of Utter Pradesh, Manipur, Mizorum, Tripura and Assam. The central or the middle zone area consists of plateaus and mountainous belt between the Indo-Gangetic plain to the south. It is the largest of three tribal zone. This zone included Madhya Pradesh, Bihar, West Bengal, southern Uttar Pradesh, Orissa, Rajasthan, Gujarat & Maharashtra. The southern zone consists of southern part of India, which falls south of river Krishna stretching from Whynaad to cape Commorin, Andhra Pradesh, Karnataka, Kerala, Tamilnadu and Andaman and Nicobar island are part of this zone.

Due to multiplicity of factors and complexity of problems involved, it is not very easy to classify the Indian tribes into different groups. However the commissioner for scheduled tribe took up the task and investigated the possibility of adopting classification criteria. Keeping this aim in view state government asked to suggest the characteristics which seemed to them most suitable, in distinguishing the so-called "Aboriginal" groups from the rest of the population²⁷.

The primitive tribes of India have adapted to natural environments. Their habitat

differ as widely as hills, forests, plains, deserts, sea or their combination, their economy, social institutions, beliefs and practices and in fact their entire life style is an adoption to their environments and their culture can be better understood in terms of their intricately interrelated nature man spirit complex²⁶.

Geographically Madhya Pradesh is situated in the centre of India and a large area of M.P. is covered with forest (around 33%). Madhya Pradesh is in central zone of tribal classification and constitutes proportion of scheduled tribe population.

CONCEPT OF TRIBE

The term tribe commonly signifies a group of people speaking a common language, observing uniform rule of social organization and working together for common purpose.¹

A tribe ordinarily has a leader and may have common ancestors as well as a patron, deity, the families, or small communities making up. The tribes are linked through economic, religious, family or blood ties²⁴.

A tribe is a collection of families bearing a common name, speaking a common territory and is not usually endogamous though originally it might have been so³.

Encyclopedia Britannica defined "tribe" as the families or small communities that constitute or said to trace their decent from a common ancestor⁵.

The Webster's third new international dictionary, among its several definitions, describes a tribe as "an endogamous social group held to be descended from a common ancestor and composed of numerous families, exogamous clans, bands or villages that occupies a specific geographic territory possesses cultural, religious and linguistic homogeneity and is commonly united politically under one head or chief⁹¹.

According to Charles Winicks⁴ the definition of tribe is "A social group, usually with a definite area, dialect, cultural homogeneity and unifying social organization, it may include several subgroups, such as sibs or villages. A tribe ordinarily has a leader and may have a common ancestor as well as a patron deity. The families or small communities making up the tribe are linked through economic, social, religious, family or blood ties"⁴.

The sixth revised and rewritten edition of notes and queries on anthropology defined a tribe as a politically or socially coherent and autonomous group occupying or claiming a particular territory.⁵

According to the shorter Oxford Dictionary, a tribe is any primitive or barbarous people under a chief.⁵

Ideally tribal societies are small in scale, restricted in spatial and temporal range of their social, legal and political relation and possess a morality, a religion and worldview of corresponding dimensions. Characteristically too, tribal language are unwritten and hence the extent of communication both in time and space inevitably exhibit a remarkable economy of design and have compactness and self-sufficiency lacking in modern society⁶.

The word "tribe" was used by the English speakers to refer to people with distinct social, cultural and perhaps physical characteristics and it occurs interchangeably with other words denoting some sort of collection of people or an aggregation of families of common descent. Fried argued that tribes were produced in course of evolution of the state in different parts of the world and under various period of time and in some region the process dated only from the last two centuries. The distinct meaning of tribe separated from "nation" emerged in the first half of nineteenth century, when early anthropologists and sociologists associated it with the concepts of "Primitive society" (Fried 1966⁷, 1975^{7a}, 1975^{7b}).

In India tribal population is an integral part of Indian civilization. It is believed that they were the earliest among the present inhabitant of the country.

Under the Indian constitution, scheduled caste and scheduled tribes mean such castes, races or tribes or part of or groups within caste, races or tribes as are declared by the President of India to be scheduled caste and scheduled tribe⁸.

After independence, the policy of Govt. of India is to discourage community distinction based on caste or creed. From first census, of independent India census

questionnaire contained questions to ascertain whether the respondent belonged to the scheduled caste or scheduled tribe.⁹

The constitution of India under article 342(i) states that the President of India, may, with respect to any states or union territory and where it is a state after consultation with the Governor there of by public notification specify the tribes of tribal communication which shall for the purpose of the constitution be deemed to be scheduled tribes in relation to that state or union territory, as the case may be. Once the lists have been promulgated, inclusion there in or exclusion there from can be made only by parliament. [Act 342(2)]¹⁰

Various authorities have described them by different names, Sir Herbert Risley and Lacey, Mr Elwin and Shri B.V. Thakur called them "Aboriginals". Sir Bains included them in the category "Hill Tribes". Grigson regards them as "Hill Tribes" or "wilder aboriginals", while Shoobert called them "Aborigines". They have been regarded as "animists" by Tallants Sedwick and Martin.¹⁴

The eminent Indian anthropologist and sociologist G. S. Ghurye called the tribal as "Backward Hindu" and Dr Das and Das called them as "Submerged Humanity". Dr Hutton gives the name "Primitive Tribes". Mr. Bains calls them Baigas (tribe) the original owners of the country.¹⁷

The first serious attempt to list "Primitive Tribes" in the country was made during census of 1931. In the Government of India act 1935, a reference was made to the "Backward Tribes" and the thirteenth schedule to the Govt. Of India (Provincial Legislative Assemblies) Order 1936, specified certain tribes as backward in the provinces of Assam, Bihar, Central Provinces and Berar, Madras and Bombay.¹⁸

The Tribal India lives in the forest, hills and naturally isolated region known as a rule by different names, meaning either the people of forest and hill as the original inhabitants and so on. The popular names "Vanyajati" (cast of forest), "Vanvasi" (inhabitants of forest), "Pahari" (hill dwellers), "Adimjati" (original communities), "Adivasi" (first settlers),

"JanJati" (Folk people), "Anusuchit JanJati"(Scheduled Tribe). Among all these terms "Adivasi" is known most extensively and "anusuchit Janjati" scheduled tribe is the constitutional name covering all of them.

The term "Adivasis" (Adi = Original, Vasi =Inhabitation) has recently become current to designate this group.

According to 1991 census the scheduled tribe population of M.P. is 23.27%. This figure is not different from 1981 census²¹. When the scheduled tribe population's percentage was 22.97%. The Census of 1971²² and 1961²³ have also revealed that the corresponding proportions were 20.14% and 20.63% respectively.

1991 census has classified 46 tribes which were scattered in different areas. Major scheduled tribes of MP are Bhil, Baiga, Gond, Oraon, Kanwar, etc. All the tribes have their own culture, economical and political setup.

During the fifth and sixth five-year plan periods, following tribal communities are classified as primitive tribes in the State of Madhya Pradesh.

- 1) Abujhmaria of Abujhmarh ;
- 2) Baigas of Baiga Chak ;
- 3) Pahari Korwas ;
- 4) Bharias of Pataalkot ;
- 5) Sahariyas ;
- 6) Kamar and ;
- 7) Birhors. ²⁴

To identify primitive tribal communities agriculture economy was taken as the watershed. Some other features are also thought of, like low level of literacy, extent of isolation, and nearly stagnant population. Government of India has made following criterion on the basis of the above characteristics to identify the primitive tribal communities.

1. The pre agriculture level of technology
2. Level of literacy below five percent.
3. Living in isolation which might be due to dense forest or with natural barriers.
4. Nearly stagnant population²⁵.

Tribal areas in Madhya Pradesh are divided into four zones: western, central, eastern and southern on the basis of physical features, social structure and economic needs. All the four zones extended over 63,798 square mile. Dhar, Jhabua, Khargone, Ratlam district form western zone largely populated by Bhils and Bhilalas; and Betul, Chhindwara, Shahdol, Balaghat, Mandla and Seoni populated mainly by Gonds, Baigas, Kols, Korkus and Pardhans constitute the central zone. It is very rich in mineral deposits. Sarguja, Raigarh and Bilaspur inhabited mostly by Oraons, Korwas, Gonds, Kanwars form the eastern zone whereas Bastar, Durg and Raipur districts having largely Halbas, Maria and Murias; and other subtribes of Gonds are included in the southern zone ²⁷.

The area of eastern zone is 38,282 square km consisting of numerous hills and undulating plateaus. Approximately half of the area of the zone, with an altitude of 1000 to 2000 ft., forms an irregular rectangle bound on the south-east and east by plateaus of Mainpat, Jamirpat and Hetgat hills (Altitude 2000 to 3000 ft.) and on the south-west and north-west by Maikal range of Satpura hills and cliffs of Sidhi district.

The larger area of the zone falls in the catchment of Mahanadi. Its main tributaries are the Hasdeo and Mand which originate respectively from Sonhat and Mainpat plateaus of Sarguja. The northern and extreme eastern parts of the zone in Raigarh and Sarguja districts fall under the drainage system of the Son, of which has the Kanhar and Rihand as its main tributaries. The average rainfall in this zone varies between 120 cm. to over 160 cm.

The tribal population in various parts of the Sarguja district ranges between 43.04

**MEMBER OF SCHEDULED CASTES AND SCHEDULED TRIBES OR GROUPS OF
CASTES AND TRIBES NOTIFIED TOGETHER FOR STATES AND UNION
TERRITORIES, 1991.**

S. No.	Indian States / Union Territories	No. of Scheduled caste	No. of Scheduled tribes
STATE			
1.	Andhra Pradesh	59	33
2.	Arunachal Pradesh	16	12
3.	Assam	16	14
4.	Bihar	23	30
5.	Goa	5	5
6.	Gujarat	30	29
7.	Haryana	37	-
8.	Himachal Pradesh	56	8
9.	Jammu & Kashmir	13	8
10.	Karnataka	101	49
11.	Kerala	68	35
12.	<u>Madhya Pradesh</u>	<u>47</u>	<u>46</u>
13.	Maharashtra	59	47
14.	Manipur	7	29
15.	Meghalaya	16	17
16.	Mizoram	16	14
17.	Nagaland	-	5
18.	Orissa	93	62
19.	Punjab	37	-
20.	Rajasthan	59	12
21.	Sikkim	4	2
22.	Tamil Nadu	76	36
23.	Tripura	32	19
24.	Uttar Pradesh	66	5
25.	West Bengal	59	38
UNION TERRITORIES			
26.	Andaman & Nicobar Islands	-	6
27.	Chandigarh	4	7
28.	Dadra & Nagar Haveli	4	7
29.	Daman & Diu	5	5
30.	Delhi	36	-
31.	Lakshadweep	-	*
32.	Pondicherry	15	-
TOTAL		1,091	573

* Inhabitants of Lakshdweep who, and both of whose parents were born in Lakshdweep have been treated as scheduled tribes.

to 75.82 % part of the total population Sarguja is one of the north-eastern districts of Madhya Pradesh, extends from 22°37'25" to 24°6'17" north and 81°31'40" to 84°4'40" east and Raigarh district lies in the 21°21' and 23°15' north and 82°56' and 84°24' east. In Bilaspur and Raigarh Tahsil, the tribals form only 23.71 and 23.93 part of the total population.²⁸

KORWA

The Korwas belong to the Kolarian family of tribes. The tribe is concentrated mainly in Sarguja and Raigarh districts. They are also referred to as Kodakus. The Korwas inhabiting the Khudia tract of Jashpur are the typical of the tribe. The Korwas of Raigarh district are divided into two groups, the "Pahari Korwas" or the Hill Korwas and "Diharia Korwas" or the Plain Korwas. There is no commensality between the two groups. In Sarguja also they are divided into two groups, namely "Agaria Korwas" and "Bhadia Korwas".²⁹

The Pahari Korwas are divided into four classes; Hezda, Edikhar, Somati, and Madhikar³⁰. In all the kolarian tribes Hill Korwas are the most savage looking tribe. The physical features of Korwas distinguish them from the neighbouring tribe. Korwas possess very black complexion, so black that in many cases it approximates to sooty black. Their stature is tall with a tendency to medium. They possess well-developed chest and their figure gives an idea of great strength. Their eyes are small and the lids are swollen. Their nose is flat and in many cases depressed at the root. Their lips are thick but not inverted. Their hair are coarse and generally kept long. Korwa women also have a good built but they appear ground down by hard work. They do all the work in the house as well as in the fields.³² The average Korwa woman does not put on much ornament; a pair of bangles, a kardhan; worn round the waist, a pair of angutha on the toes are all that Korwa woman is seen to wear. Tattooing is practiced and every woman tattoos her arms, specially upper arm, which is always kept exposed. The tattoo designs are most geometric figures, rarely of animals or plant and there is no totemic belief connected with the marks. Hill Korwas use minimum clothes. Males wear dhoti while women put on a sari 5 yards long, which serves also to cover waist upwards.

POPULATION CHART

Districts	Family Number		POPULATION		
	1975	1993	1975	1981	1993
Raigarh	1289	2195	15894	5394	9494
Sarguja	2193	3709	10361	10861	16477
Bilaspur	117	238	605	605	1138

ORIGIN OF KORWA :

"The Hill Korwas believed in myths and thought that the first human settled in Sarguja was hill Korwa by Mahadeo. The stories told by them is that the first human being that settled in Sarguja being very much troubled by the depredation of the wild beasts on their crops, put up scarecrows, in their fields, figures made of bamboo dangling in the air, the most hidden caricatures of humanity, that they could devise to frighten the animals. When the great spirit saw the scarecrows, he hit on an expedient to save his votaries the trouble of reconstructing them. He animated the dayling figures, thus bringing into existence creatures ugly enough to frighten all the birds and beasts in creation, and they were the ancestors of the wild Korwas."³⁴

The Korwas belong to the Kolarian family of tribes. The munda or Kolarian are named after the Kol tribe. The word 'Kol' probably comes from the Santhali language, which means a man. This word is used under various forms such as "Har", "HO" and "Koro" by the most Munda tribe in order to denote themselves³³.

The word is also found in the alternative name Ho for the Kol tribe and in the names of cognate Korwa and Korwa tribes. The principal tribe of the Munda or Kolarian family in the Central Provinces are Kol, Munda, Ho, Bhumj, Santhal, Kharia, Korwa, Korku, Gadba, Khairwar, Baiga, Binjhwar, etc.

The name Kol comes from Santhali language means "a man" similarly the name of Korku tribe is simply a corruption of Korku, young man, and that of the Korwa tribe is from

the same root. The dialect of Korku and the Korwa tribe is closely approximate to mundari.

Both the Korwa of Chhota Nagpur Plateau and Korkus of Satpura hills were known as muasi, a term having the meaning of robber or raiders.³⁴ The Korwas have also a subtribe called Koraku and some people think that they were originally the same tribe. The Dialect of the Korwa tribe closely approximate to mundari. In own language Korwas are called Asudha. Some other names such as Vanala, Vangarie, Ghamla, Khadkiya are given by the neighbouring tribes.³⁵

Hill Korwas are originally from Chhota Nagpur and they were migrated to highlands of Raigarh and Sarguja³⁶. In Madhya Pradesh, their habitat areas are Sarguja, Raigarh and Bilaspur districts. Hill Korwas come under the primitive tribe. Madhya Pradesh Govt. has made "Pahari Korwa Vikas Abhikaran" for better development, which does all the development works for the hill Korwas. Three Tahsil of Sarguja viz. Samari, Ambikapur and Pal and one Jashpur Tahsil of Raigarh comes under this Vikas Abhikaran. This Vikas Abhikaran has two development blocks in Raigarh district, one development block in Bilaspur district and twelve development blocks in Sarguja district.

KORWA AREA

Hill Korwa tribe is found in the eastern tribal zone of Madhya Pradesh in Raigarh, Sarguja and Bilaspur districts. The history of this tribe reveals that they moved westwards into the old Khudia Jamindari (Present Sanna & Bagicha of Jashpur Tahsil of Raigarh district) from Chhota Nagpur Region. From Khudia they further migrated to the adjacent parts of Sarguja district and settled there. From Sarguja, a group of the community gradually migrated to Palamu high land and further, into the hills of Vindhya near Dhudhi in Mirzapur district of Uttar Pradesh.

In Madhya Pradesh, the "Hill Korwas" are concentrated in the north-west of Jashpur Tahsil of Raigarh district, they continue to extend to the north-west of Samari and further to the north-eastern area of Ambikapur Tahsil of Sarguja district. They are also scattered in the south-east and south-west of Samari Tahsil and Ambikapur Tahsil.

The major habitation of Pahari Korwa is found to spread over from north-west of Jashpur Tahsil to the south-west of Samari and to north-east of Ambikapur Tahsil. In Samari Tahsil of Sarguja district, they are concentrated in two tribal development blocks namely, Shankargarh and Kusumi whereas in Ambikapur Tahsil they spread over eight tribal development blocks but their major concentration is in two blocks i.e. Lundra and Rajpur. The population of the tribe is very much scattered in Sarguja and Raigarh districts while not so in Bilaspur district.

Topography of Hill Korwas

Hill Korwa habitant comes under the eastern part of the tribal zone of Madhya Pradesh. The area of this zone is 38,282 square km, consisting of numerous hills and undulating plateaus.

Hill Korwas live in fastnesses of hills and forests of this zone and this condition is responsible for keeping them in the primitive age and the stage of hunting. Hill Korwa area comprises the Jashpur Tahsil of Raigarh district, Samari, Ambikapur and Pal Tahsil of Sarguja district and Katghora Tahsil of Bilaspur.

Jashpur Tahsil of Raigarh district is divided into upper and lower ghats, the upper ghat previously under Khudia Jamidari, comprises Bagicha and Manora tribal development blocks. This is an extensive plateau about 3600 ft. above sea level and covered by the dense forest. The elevated plateau called "Pat" is the main habitant area of Hill Korwas. Ibb is the important river of this area, which has its source in the Khudia high land. The main peak is Bharamureo (3,390 ft.) of Jashpur Tahsil. Sarguja district is the second biggest district of Madhya Pradesh. Samari is separated from adjoining tribals by Kanhar River which is the main river of the Tahsil. The south west region of the Tahsil is almost

hilly, undulating and is covered by dense forest. The western region is almost inaccessible and remains cut off during the rainy season. Pal Tahsil is in the north-west while Ambikapur is in the south-west of Samari Tahsil. Ambikapur Tahsil is not so hilly. The lofty plateau of Mainpat lies on the southern boundary of the Tahsil. This is a big plateau which is 29 km. in length and 12 km. in width, the highest peak of plateau is 1,152 meter. The other parts of this district are Lahson pat and Jamir pat in Shankargarh development block. The large area of Korwa habitant comes under the north-eastern region of the Katghora Tahsil which has irregular range of hills alternating with small plateau covered with dense forest. A number of nalas flow in this region.

The main tributaries of the Mahanadi are Hasdeo and Mand, which rise respectively in Sonhat and Mainpat plateaus of Sarguja. Raigarh and Sarguja district fall under the drainage system of the Sone. The Kanhar and Rihnd are the main tributaries of Sone.

All the Hill Korwa area can be divided into three types of climatic zones viz., hot cold and moderate. The area which is not on the elevation and is on the bottom have hot climate, the pat area which is on higher elevation has cold climate and slopes of elevation has a moderate climate.

In winter, the temperature of the whole Sarguja except southern tip varies between 7.5°C to 10°C. The Raigarh and Bilaspur area has 10°C to 12.5°C temperatures. The summers are coolest in the central Sarguja and north Jashpur with 35°C to 37.5°C temperatures.

The average rainfalls in elevated and pat areas are 1250 mm and 150 mm respectively. The average annual rainfall varies between 120 cm to over 160 cm.

SOILS

The entire zone comes under the red soil zone. In the whole of Jashpur and East Sarguja, mixed black, red and yellow soil of Archean and Dharwarian ages are predominant, while western Sarguja is covered with red-brown sandy soils, sandstone and shales.

The soil is laterite, in general it is not heavy and clayey. It is hilly soil so it does not retain moisture well. The laterite has largely red soil with sandy texture. Soil is classified into Matasi (yellowish clay soil), Kanhar (Black soil), Dorsa (mixture of Kanhar and Matasi) and Bhata (poor red soil with pebbles).

Matasi is good for paddy cultivation found in eastern half of Sarguja district. Mair is a blackish soil and crops such as paddy and wheat can grow well on it. Dundia is a greyish soil on which paddy and wheat can grow but the soil being inferior the yield is poor.

MINERAL RESOURCES

The whole zone is rich in mineral resources. In Jashpur, bauxite is found at many places. Iron is produced in modular form, in the hilly tracts and is smelted by the aboriginal tribes for domestic use and also for export. Samri the eastern most Tahsil of Sarguja is rich in bauxite. This bauxite belt runs from north Raigarh (Jashpur Tahsil) to east Sarguja (Samri). Central Sarguja is known for its carboniferous coalfields. A small gold belt on the banks and bed of the river Ibb, is reported³⁷.

FLORA

The tract in Raigarh and Sarguja is rich in forest. Forest (all type) accounts for 35.52 percent of the total area of Raigarh district. In Sarguja, area under the forest (all type) accounts for 52.06 percent of district area. These are in general composed of a mixture of semi-ever-green and deciduous species. The forest can broadly, be classified into two groups i.e. Sal and mixed forest. Sal (*Shorea Robusta*) is the dominant species of the area. The other important species found in area are Saja (*Termanalia Tourentasa*), Bija (*Peterocarpus marsupium*), Behra (*Terminia Bolerica*), Harra (*Terminalla Chebula*), Char (*Buchanania latifolia*), Kusum (*chetchera triguga*). Some other trees like Mango (*mangi seraindic*), Amla (*Phyllathus Conplica*), Imlu (*tamirindus in*) are also found here. Fruits consumed by Hill Korwas are papaya, banana, jackfruit, etc. Mahua (*Madhucaletic folia*) is the main fruit item, which is frequently used by the Hill Korwas.

FAUNA

The forest of Hill Korwas settlement contain tigers, leopards, wolves, bears, wild dogs, bison, etc. Main birds are parrot, green and blue pigeon, perki, etc. But now they are reducing in number due to hunting and destruction of forest.

AGRICULTURE

Agriculture is the main source of income for most of the tribal communities. Wet cultivation and settled cultivation is used by those tribe who live on plains or lower region of hills. But a large part of tribes practised shifting cultivation² on hills and wherever possible, a nearby water source is exploited to induce artificial irrigation. This is called "Terrace cultivation".

Some other tribes of the world practise " Slash and burn" cultivation.³⁸ Tribes who practice subsistence agriculture are Igbo tribes of south-eastern part of Nigeria³⁹, Kikaya tribe of Kenya⁴⁰, Soloman community of South pacific Islands⁴¹, north-east Arizona's Hopi tribe⁴², Shamba tribe of Tanzania⁴³ and Miskito Indians of north eastern Nicaragua⁴⁴ and the Aguaruna tribe of Perru⁴⁵.

Some tribes of India also practice both shifting and settled agriculture, which are Tripura tribes⁴⁶, tribes of NEFA, Gonds and Maria of MP⁴⁷, and Santhal tribes of Bihar⁴⁷.

Formerly shifting cultivation was practiced by most of the primitive tribes of state. In 1867, this practice was declared illegal and was prohibited in most of the areas. The aboriginal tribes were allowed to carry on shifting cultivation in a few tracts in their own traditional way. In the feudatory states of Sarguja, Jashpur, Bastar and Rajnandgaon, primitive tribes practiced this form of cultivation almost till thirties of present century. After the integration of these states in 1948 CP and BERAR forest Laws were extended to the areas covered by princely states.

Report of Indian Council of Agricultural Research shows that inspite of state control, shifting cultivation is carried on in many interior forest ranges in Sarguja, Jashpur, Shahdol, Bilaspur, Balaghat, Betul, Chhindwara, Durg and Bastar. Approximately 40000 acres of

land was under shifting cultivation in the entire state in 1956. It had been estimated that there were 15 tribal communities in Madhya Pradesh who practiced shifting cultivation in the state⁴⁸.

Kamar, a primitive tribe of Madhya Pradesh used "Dahi" and "Beora" cultivation, which is the type of slash and burn cultivation. Cultivation shifted from one to another field in shifting cultivation but fields remain same and crops rotated in field cultivation.

Hill Korwas of Raigarh and Sarguja districts practised a form of shifting cultivation which they called it "Dahi" cultivation. This tribe is not advanced in plough cultivation. The Korwas cultivate newly cleared ground changing their home stads every two or three year. Thus they have command of virgin soil. "Dahi and Beora" cultivation is more popular in Hill Korwas. It is the Korwa form of shifting cultivation which is quite different from other type of shifting cultivation.

For Dahi cultivation, more suitable land is selected. Then first of all, branches of the trees in the ground are held and spread all over. Some small bushes and branches of tree are collected from the forest and spread over the field. This work is done in the month of February and March. In May-June, the Dahi is burnt to ashes to act as manure. After the rain in June-July, the paddy is sown in the field. Harvesting time of crop is October. The ploughing of field is done with the help of pick-axe and spade. The harvesting of paddy and the crops is carried out with the help of iron-sickles. After one year the first cycle of operation is repeated and paddy is again cultivated.

Beora cultivation requires little technological equipments and knowledge about manuring, irrigation and crop rotation. The only tool needed for this cultivation are axe and sickle. Irrigation is from natural rainfall only. A Beora plot is used for 2 or 3 years when it is abandoned in favour of fresh plot. They return to a plot only after 18 to 20 years by which time, it is again covered with small trees and shrubs.

Paddy is the main crop. The other crops are Kodon, Kutki, Maize, Rahar, urad and Masoor etc.

Hill Korwas build their houses in their fields only, so there is distance between two Korwa houses. Fields are ploughed and seeds are sown by only Korwa men. But other works of fields are done by females.

Agriculture is the only economic activity, which the tribe wants to adopt for livelihood. Land utilization pattern of the villages inhabited by the tribe reveals that the village area under the forest, pasture, culturable waste in all the three districts is such that it does not offer much scope for increase in cultivable area. The area under irrigation at present is also minimum in all the villages.

In 320 villages the agriculture land held by tribe is only 12,239 hectares which is only 5.51% of 2,22,274 hectare. Hill Korwas hold only 4.21% of total irrigated land and 8.07% of unirrigated land.

According to the 1961 census, the percentage of Hill Korwas holding less than 5 acres were 53.22%, 39.73% and 37.80% in Bilaspur, Sarguja and Raigarh district respectively. The percentage of Hill Korwas who were holding more than five acres but less than 10 acres were 27.5% in Bilaspur, 31.71% in Sarguja and 28.62% in Raigarh district. Percentage for more than 10 acres and over were 19.21%, 28.56% and 33.38% in Bilaspur, Sarguja and Raigarh districts respectively.

Study shows that in Raigarh district 30 % of Hill Korwas hold less than 2 acres land, 40.3% hold 2 to 5 acres land, 22.3% hold 5 to 10 acres land and 24.5% hold 10 acres and more. In Sarguja, 30% Hill Korwas hold 2 to 5 acres land area, 9.8% hold 5 to 10 acre land, and 22.4% hold 10 acres or more.⁷⁰

Paddy is the main crop of Hill Korwas. Other crops sown by them are Kodon-Kutki, maize and potatoes. They grow mainly coarse grains which do not require much water. Following is the time schedule of sowing and harvesting of different crops among the Hill Korwas of Sarguja and Raigarh district :-

NAME OF MONTH	ACTIVITY
May	Preparation of agricultural field
June	Preparation of agricultural land for sowing
July	Sowing maize, gondali and paddy etc.
August	Watching the agricultural field and looking after the crops.
September	Sowing of Sarso & Jatangi
October	Harvesting of maize and Kutki continues. Harvesting of coarse variety of paddy.
November	Harvesting of crop continues
December	Harvesting big size Kutki
January	Jatangi and Sarso are harvested.
February	Harvesting of Jatangi and Sarso continues.
March	Collection of forest produce viz. edible kandas, leaves, flowers and vegetable.
April	Collection of minor forest produce.

EDUCATION

Illiteracy is common in tribal communities. After independence and adoption of constitution, education of scheduled tribe has become a special responsibility of the central as well as the state government. In Madhya Pradesh, educational status of tribal communities is not satisfactory. In Madhya Pradesh, total 21.54% scheduled tribe of total population were illiterate.

Hill Korwa community is still backward on the basis of literacy. According to 1961 census, percentage of literacy among tribes in Sarguja, Bilaspur and Raigarh were 3%, 6.9% and 7.9% percent respectively. Total 96.96 percent males and 99.71%

females were illiterate. In 1971, percentage of illiteracy had come down to 96.27% and 99.35% for males and females respectively. Literacy is not satisfactory till now. Only 4.5% and 1.6% females are literate in both Raigarh and Sarguja district. Education has not yet made any impact on the tribe. A Hill Korwa child becomes an economic entity at a fairly early stage and therefore sending the child to school is a losing proposition. They are thus not motivated to send their children to school and this is the biggest cause of illiteracy there.

HEALTH

Their low rate of literacy further adds to their ignorance and unawareness of surrounding environment, which continues to envelop them with deep magico-religious beliefs and taboos. The local traditional healer 'Guniya' provides them with traditional and herbal medicines. They do not want to go to primary health center for their treatment and mostly this facility is not available in the deep forest surrounded Korwa area. Malaria and anaemia are the most found diseases in Korwa area. Goiter is a big problem of Korwas. Some other diseases like Diarrhoea, dysentery are also seen in the rainy season due to consumption of unhygienic and unsafe water.

The normal health of tribal people can not be said to be very bad, but their condition often becomes chronic after repeated infections. The tribals suffer from many chronic diseases but the most prevalent taking heavy toll of them is water supply, resulting into intestinal and skin diseases. Deficiency of certain minerals and other elements is also one of the reasons for diseases.

The Korwa represent one of the weakest sections of primitive tribal group. Their economic condition is precarious and they are unable to make their both ends meet. Theirs is a subsistence economy, mostly dependent on forest. With the passage of forest law, their rights have been severely curtailed. They had little land for cultivation and now have no scope for claiming new lands. The land they own is not sufficient for their survival and they are obliged to work in other fields as 'Dhangars'.

The effect of all this is that they are not only losing their cultural identity, but also their existence, as it is evident in the ever-decreasing population in the last four decades. Socio-culture and economic factors are responsible factors for their poor health status. Hill Korwas inhabit isolated and difficult terrains of Sarguja and Raigarh district and their natural habitat render them vulnerable to host of extrigent factor, which have direct or indirect bearing on their health status.

Nutrition is very essential for health. In other words, health and nutrition are inter-related to each other. Adequate food is essential for growth development and to lead an active and healthy life.

IMPORTANCE OF THE WORK

Basic need of human beings is adequate nutrition, which is also necessary for health. It is indispensable not only for mere sustenance of life, but also for intricate processes concerned in full-fledged functioning of body. Promotion of proper nutrition is one of the eight essential elements of primary health care. Food health and state of nutrition are interdependent. Enough food is needed for good health, which is further necessary for good nutritional status ⁴⁹.

Proper nutrition is important for health. Proper nutrition reflects the growth and development of human being⁵⁰. Raju⁵¹ and Gopalan⁵² have called attention to the high incidence of protein malnutrition and several diseases of nutritional origin among the weaning infants and young children in India.

Every tribal community is different from each other in respect to social status, economic status and environmental status. This directly or indirectly affects the health and nutritional status of tribal community. So it is necessary to plan separate health and nutritional program for every tribal community.

EARLIER WORKS

The tribe as a group of hands occupying continuous territory and having a felling of unity deriving from numerous similarities in culture, frequent contacts and certain

community of interest⁶³. Mr. Wilke et al (1979) has pointed out the ambiguity of India's official portrait of tribal people⁶⁴.

A vast information has been collected by Mr. E. Adomson Hoebel during World level Anthropological study of primitive tribe⁶⁵. In social and anthropological study the characteristics of primitive tribe has been defined in the form of "primary group" or the "face to face" group⁶⁶. According to Nadeem Hassain, the major problems of various tribes are ^{related} to social, economical and health in the life style of various tribes and described the tribe indebtedness as its root cause⁶⁷.

In a national level study G. Rajanikanth and K. Suman Chandra⁶⁸, have found that the tribal societies were suffering from governmental guiding and goading factors. Organisation of tribals though lost its original strength and applicability still act as guiding factor. In the study of the historical perspective of the tribal communities the impact of colonial administration has been evaluated in its proper context⁶⁹.

The tribal people defined health, disease, treatment, life and death by their own culture. They believe that the bad spirits are behind the disease and spirits are bad either because one has not properly precipitated them⁶⁰. A comprehensive study of R.V. Russel and Rai Bahadur Hiralal shows the economical, social, political and religious organization of Gond tribes of Bastar Madhya Pradesh⁶¹. Dr Aruna Palta conducted a food consumption survey among the "Bhumia Baigas" of Baiga-chalk of Mandla district of MP⁶².

Elvin Varrior's " Maria and their Ghotul " describes the origin, socioeconomic condition, food gathering and culture of Maria tribes of Bastar, MP⁶³. Changes amongst the scheduled tribes of Madhya Pradesh and in major tribal districts of state was observed by Dr OP Agrawal⁶⁴. It shows low level of literacy and dependency on agriculture in major tribal groups⁶⁴.

An anthropological survey was done by K.S. Singh⁶⁵ on primitive tribes of Madhya Pradesh⁶⁵. R. Saxena⁶⁶ has studied the tribal economy of the western hills of MP extending from Vindhyas to Satpuras. Socio-culture relationship between tribes and non-tribes of Assam was studied by Mr Goswami⁶⁷.

In all India Sociological Seminar, a research paper was presented by Dr Tomar⁶⁸ where he evaluated the social backwardness, development and justice of the people of depressed class of Free India. Studies were conducted on the tribes of Orissa and Maharashtra state which embodies some of the major social and cultural traits of the tribes. Investigations of socio-economical, cultural, behavioral and environmental factors have bearing on the health and nutritional status⁶⁹.

Dorlas, a habitat of southern and south-western, fringe of Bastar district bordering Orissa state are considered to be Gond tribe. A socioeconomic study was done on this tribe⁷¹. A socioeconomic study on tribal farmers of Betul district of MP indicates that the Koraku tribe is comparatively more progressive than the Gond tribe⁷².

A study has been made by Palta A. Nisha Sharma and Meenakshi Vishwakarma on Kamar tribe to collect the information on socioeconomic status of this tribe. Tribe has a low socio economic status and housing and sanitation conditions were not satisfactory⁷³. K.Vinod Sharma and Nitin Malik⁷⁴ have described and analysed the health seeking behavior among the Kamars .

A study of three different communities – Birhor of Hazaribagh district, the Santhal of Dumka district of West Bengal, and Lodha of Midnapur of West Bengal has been conducted by Sampa Sarkar and it was found that the economy, ecology and other ethnic environment make conspicuous differentiation on cultural features⁷⁵.

Porja tribe, habitant of Vishakhapatnam district of Andhra Pradesh has low literacy level among males and females. Their economic condition and their attitude towards shifting cultivation was also observed⁷⁶. A study was conducted to seek the nature and extent of socio-economic transformation of a very interesting primitive tribal group of Andhra Pradesh named Chenchus. Observations from field as well as from the good deal of literature was used to explore the changing situation⁷⁷.

In a study Dr Eshwaraiyah ⁷⁸ has established that all Indian tribals depend on only those foods, which were available in their area including fruits, tubers and meat of some animal. Most of the tribals of MP are dependent on the forest produces, their diet comprises of unconventional foods such as tubers, rodents, reptiles and edible forms of flowers⁷⁹. Mr Lal reported it in 1949 and 1950. The diet and nutrition surveys in the aboriginal tribe of Hos was originally done by Mitra in 1940-41, and found that the income of rural families has risen by 200 to 600 percent over that recorded in 1940-41. Consumption of foodstuffs have also gone up⁸⁰.

Aboriginal tribes of Abor hills of north-eastern frontier of India were found to be unaquainted with milk and its products, fats, oil, sugar and jaggery⁸¹. Deficiency of calories and proteins in the dietaries and various other deficiency diseases were observed during the assessment of nutritional status of the tribes of the Indravati river basin⁸². A study was undertaken to find out the nutrient composition of various foods cultivated and consumed by the food agency in blocks of Vijaynagaram district of Andhra Pradesh⁸³.

P.N. Choudhary and Asha Mane ⁸⁴ had conducted a food habit survey on Raj Gond and Maria Gond of Gadchiroli district of Maharashtra, and found that there was no special food given during different physiological condition. They consume "Mahua liquor," so it is natural that their requirement of nutrient intake does not meet the recommended allowances.

A study on food habits, nutrition and health status conducted in Padhigram village of Ganjam district of Orissa, reveals grim picture of health and nutrition standards of Lanjia Saoras of the study village. Diet was deficient both in terms of quality and quantity as compared to anticipated standards. Calorie requirements were not met. The common disease were diarrhoea, malaria, skin diseases, bronchitis and worm infections⁸⁵.

Deficiency of fat, carbohydrates, calories and vitamin 'B' were found very common in nutritional survey on Gond families of Chhindwara district. Acute deficiency of vitamin 'A' was also observed⁸⁶. The diet of Kamar tribe was also deficient in calorie, fat and protein. There are many less familiar, foodstuffs which have not been analysed for their nutrient content⁸⁷. P.V. Kumar, C.S. Singhral and M.Mitra⁸⁸ carried out a pilot survey on the food consumption pattern and nutritional status of Kamars. Protein calorie malnutrition, vitamin 'A', riboflavin, vitamin 'C' and iron deficiency were observed.

Another study was conducted on Kamar tribe of Raipur District to determine the quantity and quality of diet consumed by the tribe. Deficiency of protein, fat and calories were seen in the diet⁸⁹. The qualitative aspect of dietary habits of Baigas and Gonds of Mandla district of MP were studied by J.K. Rao and R.K. Rao⁹⁰. A survey of Muria food habits reveal that they are non-vegetarian but not beef eaters. Their staple diet was rice and they also prepared "Pej" using broken rice or millets⁹². A low cost indigenous food combination with rice and ragi was prepared by Devdas and workers for preschool children from tribal community of Coimbatore⁹³.

A comparative study was conducted by Aparajita Choudhary⁹⁴ on tribal primary school children and non-tribal counterpart of Orissa State and found that the tribal children had better nutritional status than their non-tribal counterparts. In other comparative study conducted by Vijay Laxmi and Chitemma Rao on tribal children of Maradumalli block of east Godavari district of Andhra Pradesh, and their nutritional status was compared with non tribal children of same area⁹⁵.

A study on Jenu-Kurubas - a primitive tribe of Karnataka showed that except calcium, thiamine and vitamin 'C', the average level of nutrients were less than the recommended daily allowances and protein energy malnutrition, vitamin 'A' deficiency signs were less common⁹⁶.

The studies were conducted in MP on Bhils and Bhilals of Khargone and Dhar in 1971 and on Rathwas Koli of Chhota Nagpur in 1981. Their nutritional status was far worse than their average counterparts⁹⁷. A nutritional study of Maria Gond, a primitive tribe of Maharashtra was carried out and it was found that the intake of calcium, vitamin 'A' and Vitamin 'C' was higher than recommended daily allowances but protein energy malnutrition was quite common⁹⁸.

RMRC undertook a pilot study of nutritional aspects on Saharia tribe. The study covered specially the dietary pattern of vulnerable groups specially⁹⁹. Indian Council of Medical Research conducted a study on the nutritional status and health of tribal population. Three districts Jhabua, Sarguja and Bastar were chosen for this study. 60% of tribal population of these areas were covered under this study. It was found that malaria was endemic in all three districts¹⁰⁰.

In these economic zones of MP, health and nutritional survey was conducted. It was found that children of Bastar and Sarguja were in better condition than Jhabua zone¹⁰¹. On the basis of findings of earlier studies, a substantial analysis was made about the health and nutrition of tribals in MP by NINS¹⁰².

A study was conducted on tribal infants of Baikunthpur tribal project of Sarguja district and slum infants of Raipur City in M.P. with respect to their nutritional status. A comparison was made between the tribal and slum infants and it was found that the slum infants of Raipur City had lower status of nutrition than the infants of Sarguja district¹⁰³.

Nutritional survey was carried out among all the Gond families in three villages of Bamia, Bichhuwa and Jumai block of Chhindwara district of MP. The common deficiency of Fat, carbohydrate, calcium and vitamin 'A' was observed with an acute deficiency of

vitamin 'A' ¹⁰⁴. A study was done by Prithwi Taneja on the nutritional status of adolescent girls of Bhil tribe of Dhar district of MP¹⁰⁵.

A study on Oraons of Jashpurnagar State was made by A. Palta, to find out their status of nutrition and food consumption pattern¹⁰⁶. A study was conducted on Nefas tribe of Assam State to find out their health status¹⁰⁷. A nutritional survey of K. Chowbe on tribal community of Bastar showed bone deformities, retarded mental and physical health and deficiency diseases¹⁰⁸.

A study was carried to assess the nutritional status of few tribal groups of Andhra Pradesh by NIN and it was found that malnutrition was quite common there¹⁰⁹. Another study showed that the majority of tribal women of Singhbhoom district of Bihar were under nourished¹¹⁰.

Tribal adolescents of Gogumunda village of Rajasthan were nutritionally assessed through food consumption, height-weight measurement and clinical deficiency symptoms. As compared to recommended dietary allowances except protein, all nutrients were found to be inadequate.¹¹¹ Arti Sankhala ¹¹² compared the nutritional status of the tribal school children in and around Udaipur City with the urban children of Udaipur City.

In a comparative study the percent of anaemia in tribal population was higher than the non-tribal of Moredumilli block of East Godavari district of Andhra Pradesh.¹¹³ A study was undertaken with an aim of evaluating the nutritional composition of four selected foods eaten by the Kadar community of Anamalar hills¹¹⁴.

A study of Koraku tribe of Melghat region of Maharashtra, observed the infant feeding practices and found that though breast feeding is practiced by all mothers, there is need for early initiation of breast feeding and proper cleaning habits¹¹⁵. The Santhal tribes' infant breast feeding practices and child health care was studied by K Das and Ashok Ghosh¹¹⁶.

A study by Arti Sinha and Hema Pandey¹¹⁷ on maternal and infant feeding practice of "Ho" tribe women in Bihar found that the restriction and inclusion of certain food items were common practice during lactation period.

A cross sectional study was conducted at Chittaranjan Das hospital camp stationed at Dhoomi, to assess the correct status of breast feeding practices in tribal community of Melghat region of Maharashtra State. This study confirms the tradition of breast feeding practices of Indian culture¹¹⁸.

A study was carried out in the "Angan Badi" centres of Raipur district of MP to evaluate the knowledge, belief and practices of tribal mothers about feeding. The results revealed that demand feeding can be taken up as an unscientific practice in the tribal community.¹¹⁹ Dr Khemraj Sharma¹²⁰ had undertaken a study of tribal students belonging to Bhil and Bhilals and non-tribal groups to find out their interest toward education.

Malay Kumar Banerjee conducted a survey with a view of revealing the body built, diet and nutritional background of Bhils of western part of M.P. He found that 87% Bhils may be considered as under nourished and not a single obese person has been found in the whole of the tribe.¹²¹ In the area of Ahmednagar district a study was conducted on tribal children below 5 years of age and it was found that there was a high risk of malnutrition.¹²²

A Study was conducted on Harijan and tribal school children in Manikpur block of Banda district Uttar Pradesh. Result shows that there is much more malnutrition and deficiency of calories in pre school children of 1-3 years group¹²³. A survey was done on the tribal woman who had children between the age of 6 months to 3 years of in Amravati. Results revealed that there were no special weaning foods used by the mother. All the mothers used Jaggery water to avoid first day cholestrum.¹²⁴

Infant breast feeding practices and child health care of Santhal tribe was studied by K Das and Ashok K. Ghosh¹²⁵. Due to vitamin deficiency, fungal and skin infection were observed in adult and preschool children among the Andamanees Onges at Duguan Creek and South bay during the nutrition and diet survey conducted by NIN¹²⁶.

Studies on tribal health was conducted by Regional Medical Research, Centre at Jabalpur, Port Blair and Bhubaneswar and other ICMR Institutions. Results indicate that the genetic disorders, communicable diseases and nutritional disorders form the bulk of their health problems¹²⁷.

A study was conducted on tribals of Chennur taluk of Adilabad district of Andhra Pradesh to find the impact of overall development of nutrition health and economy. Vitamin 'A' deficiency and anaemia were the most common diseases observed. 'B' complex deficiency was found rarely because of mixed cereal or millet diet. Very few tribals avail medical facilities of PHC¹²⁸.

Another study of food habits nutritional and health status of Lanjia Saoras of Orissa had shown the low level of health and nutritional standard. With respect of quality and quantity diet was found deficient as compared to accepted standards. Diarrhoea, Malaria, Skin diseases, Bronchitis and worm infection were very common¹²⁹.

High incidence of diarrhoea, dysentery, helminthis, worm infections, malaria and genetic diseases were reported by Ali ¹³⁰ in his study on Kutikonds of Orissa. Many researchers viz. A. R. Chandrashekhar, J.S. Chowhan, S. A. Ali, G. P. Pandey, Y. N. Mathur, S. Pancholi, P. P. Tiwari and K. Choube found out revealing situations of health hazards and prevalent ailments caused by environment degradation and changing ecosystem.¹³¹

A general health survey conducted on tribals of M.P. showed that only 23% population were in good health. Remaining 77% had poor dental state, anaemia & vitamin deficiencies¹³².

The tribes in M.P. mostly believe in traditional and herbal treatment. They take help and guidance of Baigas and ojhas. They believe that infectious diseases occur due to anger of village deity. Most population suffer from protein, vitamin and iron deficiencies.¹³³ "Jadu-tona", " Bhoot-pret", "Jantar-mantar", "Jhad-foonk", "Jadi-booti" are the customs of treatment of Baiga tribes of Mandla district of M.P. They used all these treatment rather

than medicines¹³⁴. Maria Gonds of Bastar district of M.P. consider that Rice gruel kept over night with or without curd keep the stomach cool¹³⁵.

A socio-economic survey observed that the poor economy and lack of education were very common feature of the tribal development block - Khatiwari, Jashpurnagar, Koriola and Bhimpur¹³⁶. As per the comparative study of literacy progress in tribal district of M.P. it was observed that according to the census, the total percentage of literacy in M.P. was 35.5% whereas it was only 23% in tribal districts¹³⁷. In a socio economic study, the Gond tribe of Andhra Pradesh was found illiterate. ¹³⁸

In the present condition education for Kanwar tribals is more than mere boosting of literacy level. The financial problems of the tribals prevented them from an access to education. ¹³⁹K.K.N. Sharma and B.M. Mukherjee ¹⁴⁰ have studied the nutritional status of the Hill Korwa of M.P. Anthropometric survey on Korwa of Sarguja district was done by S.H. Ahmed. ¹⁴⁵

A study was carried out to assess the haemoglobin level of Hill Korwa children of various villages of Sarguja district. The findings revealed that only 1.11% children had normal haemoglobin levels.¹⁴²A study has been conducted by Regional Tribal Development Authority Bilaspur during January to April 1995 to assess the impact of developmental programmes and changes occurred as compared to predevelopment activation.¹⁴³

In a study results show that the socioeconomic factor are responsible for the low fertility level in Hill Korwa tribe.¹⁴⁴

There are several studies on tribes but they are still in primitive stage. Especially Hill Korwa of M.P. is a primitive tribe and still awaiting for their development. Work on Hill Korwa tribe is few especially in the field of nutrition. So the present study is designed to find the nutritional status and impact of nutrition education on Hill Korwas.

PRESENT WORK

In the present study the nutritional status was assessed by Socio economic survey, Clinical Examination, (Anthropometric measurements and Dietary survey.) Nutrition education was also carried out to find out their knowledge regarding health, hygiene, sanitation, cooking practices and beliefs.

Socio economic survey was done to find out their living standards, income, cropping pattern, literacy percentage etc. Nutritional status was assessed by using different measurements and clinical examination included general examination of hair, lips, tongue, teeth, skin, nails and face to determine physical signs associated with nutrient deficiency.

The anthropometric measurements include height, weight, midarm circumference and skin fold thickness. Body mass index and relative body weight % were analysed by using height and weight measurements. Diet survey was carried out to find out the food consumption pattern of Hill Korwas for three consecutive days using recall method. Questionnaire was used to assess their status of knowledge regarding nutrition and health concepts. Posters and charts were used for nutrition education.