Chapter - I

Nature of the Research Problem

Introduction:

According to Dr. Webster, research means a critical and systematic study carried out to find new facts or to examine prevalent theories in any branch of knowledge. What is fact is found out through research. Desire to find out cause or effect of the events around is one of natural source of inspiration in research work and social research means a systematized investigation to gain new knowledge about social phenomenon and problems. Regarding any social event happening in or about any social group, the research attitude in a person faces problems or finds something hidden within is the real beginning of the research. The researcher becomes eager to know the different aspects of the problems. Researcher takes initiatives to arrive at the solution or answer to such problem. Here in the true sense research process begins.

In India, tribal population is remarkable. It is fascinating of that about a half of the tribal people of the world i.e. 8,43,26,240 is living in India as per 2011 census which constituted 8.2% of the total population of India. These groups of people, even in the modern era live in remote, away from the urban society. In comparison to the develop society, we find these communities are face problems like poverty, unemployment, small land holding, indebtedness, exploitation, displacement, migration, illiteracy, unawareness, health problems etc. Health problems have deep influence of society - cultural, economic, education, social and political. And each of these aspects has also turned influenced by Health problems. Dr. Govind Gare, thinker and senior researcher on Tribes, thinking on tribal development observed, “It is necessary for tribal communities to have education, education extension, financial stability and consequent fulfillment fundamental needs of food, cloths, residence and health to live better life. These are prerequisite for social transformation of tribes with the urban society. And these facilities should necessarily reach the tribal communities.”

To bring them into the main stream of development, the government has been implementing many economic, educational and health schemes.
Health of the people is the Nation’s wealth. Health is important because it is better living. But it is true that unless and until, the man is physically and mentally sound; his participation in the economic and educational field has no meaning. The noble prize winner, Dr. Amartya Sen. says that education and health is necessary for the development. Sound health is important not only for personal but also for the development of nation. Though economical and technical development is occurred, its use, proper use is depending upon the social health i.e. the health of its people. See as an instance example of a man has got a colour T.V., who already lacks his hearing and seeing capacity. What is the use of this economical facility? In this case, health becomes prior, to utilize facility of development, because good health is the medium of better living. Health is defined as state of well being whereby individual’s recognize their abilities or able to cope body with their normal stress of life. Generally health is associated with wide range of socio-economic issue including food, water, hygienic condition and health care practices and culture of community. The culture of community determines the health behavior of the community in general and individual members in particular. The health behavior of the individual is closely linked to the way he or she perceives various health problems what they actually mean to him or her one hand and on the other his or her access to various relevant institutions. Health is a fundamental pillar of human life, which entire life span.

Health is important because it is better living which has interpersonal and public benefits. While working on Kharia tribal of Jharkhand, Balgir said that ‘health is a function not only of medical care but also of the overall integrated development of society, cultural, economical, educational, social and political society reach of these aspects influences the health status and quality of life, and healthcare is one of the most important of all human endeavors to improve the quality of life especially of tribal people. Tribal people are not ready to go away from their pleasant settlements which are at the lap of nature. Their health problems and social composure should be studied to bring change in their social status, their ignorance, poverty, lack of awareness, fearing nature, superstitions, traditional mindset, fatalistic mentality, addiction, and dependency on government schemes, child marriages and their stagnant tendency.

Tribal:
Tribal is substitute for Marathi word Adivasi it means those who are
the earliest inhabitants of the country land. Generally people living in remote area
making scant vicinity around, living on forest, away from urban culture, but following
a certain culture are known by the people or called by the people as sons of earth or
the kings of forest. Such as Herbert Risle, Verier Elvin called them ‘aboriginal Dr.
Huttton called ‘Primitive tribes, Ben called them, ‘The Hilly Tribes. Mahatma Gandhi
called “Girijan”. Thkkar Bappa called ‘Adipraja’ and Dr. G. S. Guryev called, “so
called aborigines and backwards Hindus.” Thus, different terms are used to call them
by the different scholars. For the first time the ‘Simon commission had used the term
Scheduled Tribe (1928). Even, through the constitutional mandate formulated in
1950, the term, “Scheduled Tribe” has been formally recognized as a distinct
community in India. Dr. Das has described these peoples as submerged Humanity. In
some countries, there may be preference for other terms including tribes, first people,
aboriginals, ethnic groups, adivasi, janajati and Indigenous etc. The historical data
shade light on the tribal life. The great epic Ramayana have a character Shabari who
is from Shabar tribal group. In Mahabharata refer to Eklavya- Bhill who offered his
thumb to Guru Drnoncharya, and Ghattotkcha-a Bhima’s son who is born to his tribal
mother, Arjuna married Chitrangadha a princess of Naga tribal community. Before
the arrival of Aryans in India, there were big cities of Dravidian people. They had
well administered states. During that period, the country was called “Kuyawa Rashtri”
i.e. kingdom of Gond. The capital of Gond King was ‘Duryon’ i.e. present day
Mohenjo-daro. According to Vedic scholars, the pre-Vedic culture had achieved
glorious position and they were leading urban life. The cultural community was
eroded with the intrusion of Aryans around 5000 years back after their struggle lasting
some 1500 years. They had to take refuse of forests and mountain ranges. These
communities are original residents who are today refuge. Their houses were burnt,
their wealth and land was snatched to establish their rule. These defeated people were
tribals. In sociology and social anthropology ‘Adim community’ is studied. But there
is no anyone agreed definition of a tribe. Different anthropologists and researchers
have made following definitions.

Definition of Tribal:-

Gillin and Gillin: Any pre-literate local group may be termed as tribe, whose members
reside in a common area, speak a common language and have common culture.
W. J. Perrie: Tribal community is group of people with same dialect and inhabiting the same land.

Dr. W.H.R. Rivers: Tribe is a simple type of social group whose members speak a common dialect and work together at the time of war.

Ralf Paddington: A tribe is a group of people speaking a common dialect inhabiting a common territory and displaying certain homogeneity in their culture.

Lucy Mair: A tribe is an independent political division of a population with a common culture.

R.N. Mukherjee: A tribe is that human group, whose members have common interest, territory, language, social law and economic occupation.

D.N. Mujumdar: A tribe is a collection of families or group of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well-assessed system of reciprocity and mutuality of obligations.

Bogards: points out that tribal community were dependent on need of security, blood relation, same religion.

The Imperial Gazetteer of India, 1911, defines a tribe as a “collection of families bearing a common name, speaking a common dialect, occupying and professing to occupy a common territory and is not usually endogamous though originally it might have been so”.

The Shillong consultation of Tribal’s in 1962 defined tribe as "an indigenous, homogenous unit, speaking a common language, claiming a common ancestry living in a particular geographical area, backward in technology, pre-literate, loyally observing social and political customs based on kinship”.

From the study of the anthropological literature, it appears that the term tribe has been used for those groups of human beings, whose place of residence is situated in remote areas like hills, forest, sea coasts and islands; and whose style of life is quite different from the present day civilized population. Local indigenous people residing in these places of the world are termed a tribe or tribal, to distinguish them from other people of the world. Anthropology and tribal study are closely related.
Like other societies, tribal society is also not static, rather is quite dynamic. The rate of change in tribal society is very slow. That is why they have been backward and poor in comparison to other people. For the Tribal population India ranks second in the world and come next to Africa. According the 2011 census the tribal population in India is 8,43,26,240 i.e. 8.2% of the total population as well as according to the list of Scheduled Tribe, there are 414 tribes in India.

Table no 1.1
Table showing decade wise tribal population in India

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Years of census</th>
<th>Total population in million</th>
<th>Population of S.T.in million</th>
<th>% of S.T population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1951</td>
<td>36.11</td>
<td>1.91</td>
<td>5.30%</td>
</tr>
<tr>
<td>2</td>
<td>1961</td>
<td>43.92</td>
<td>3.01</td>
<td>6.87%</td>
</tr>
<tr>
<td>3</td>
<td>1971</td>
<td>54.82</td>
<td>3.80</td>
<td>6.94%</td>
</tr>
<tr>
<td>4</td>
<td>1981</td>
<td>68.52</td>
<td>5.16</td>
<td>7.53%</td>
</tr>
<tr>
<td>5</td>
<td>1991</td>
<td>84.63</td>
<td>6.78</td>
<td>8.08%</td>
</tr>
<tr>
<td>6</td>
<td>2001</td>
<td>102.87</td>
<td>8.43</td>
<td>8.19%</td>
</tr>
</tbody>
</table>

Geographically division of Indian tribal:

The concentration of scheduled population is varies in Indian state and is found predominately high in number of districts of the states such as Assam, Bihar, Madhya Pradesh, Maharashtra, Manipur, Orissa, Rajasthan, Sikkim, Tripura, Andaman & Nikobar Island and Daman and Diu.11

1) North-East India: In Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura the Abor, Garo, Dafala, Mikir, Kuki, Chakma, Khasi, Lusai, Liang, Naga, Jayanti, Garo, Khampti, Singpho etc. Tribes are found.

2) North India: In the northern part of Bengal, Uttarpradesh, Himachal Pradesh, Lepcha, Bhotiya, Raya, Buxa, Gujjar, Lahuala, Swangla, Jaunsari, Raji, Tharua, Santhal, Gaddi tribes are found.
3) Central India: In the States like Bihar, Orisa, Madhyapradesh, West Bengal, and Dakcan Pleaute. We come across tribes like Bhil, Khond, Damar, Lepcha, Oraon, Santhal, Korwa, Birhor, Mojhi, Asur, Korku, Bhuiya, Kolam, Koya, Cheihu, Paradhi, Hmar, Asur, Boro, Kachari, Santhal, Munda, Oraon, Hajong, Lalung, Rabha etc.

4) Western India :- In the provinces like Rajasthan, Maharashatra, Gujarat, Goa, Dadara-Nagar Haveli, we find Warali, Dumala, Dhodia, Bhill Kolam, Katkooori Pardhan, Gond,Korku,Siddi, Bordia,Damor, Garasta, Kharia, Andha etc tribe.

5) South India: - In the southern States the Karnat aka, Tamilnadu, Andhra Pradesh, Kerala we find Irular, Toda, Kota, Koya, Sugalis, Khondas, Kammara,Gond Bhill,Chenchu, Kuruba, Adiyan,Polliyar, Lambadis,Mayak, tribe ect.

In central province the Andaman and Nikobar we come across Tribal called Ango, Jarava, Shampen and great Andamani. There are more than 532 tribal communities living in India. India is rightly described as a melting pot of races and tribes.

**Tribals in the Maharastra:**

The Maharashtra being the fifth largest tribal populated state, 47 tribal communities resides in hilly regions of the state. The area in the state of Maharashtra where the tribal resides is divided in three parts geographically.

1) Sahyadri Region:- In the mountain province of the Thane, Nasik, Pune, Ahamadnagar, Raigad districts we find Mahadev Koli, Dhore Koli, Katkare, Warali, Thakar, Kokana etc tribes.

2) Sapura Region:- Dhule, Jalsaon, Amaravati, Aurangabad districts are located in the Satpuda mountain ranges in which Dhanaka, Bhilla, Yawachi, Gawit, Kokana, Koraku, Dubala, Tadavi, Pawara tribe live in majority.

3) Gondvan Region: - The province around east Maharashtra, Madhya Pradesh, Andhrapradesh, Orisa was occupied by the Gond tribe. This whole area is known as Gondvan province. In the mountainous and forest area of the Vidarbha such as Chandrapur, Bhandara, Gadchiroli, Yawatmal, Nagpur
districts we find Gond, Madiya, Kolam, Thakar, Paradhi, Andha, Gavit, Malhar, Koli, Banjara, Kalkari, Pardhan tribe.

Table no. 1.2

Table showing Tribal population in the Maharashtra

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Years of census</th>
<th>Total Tribal Population</th>
<th>Percentage wise rise in tribal population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1971</td>
<td>29,54,249</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>1981</td>
<td>57,72,038</td>
<td>95.38%</td>
</tr>
<tr>
<td>3</td>
<td>1991</td>
<td>73,17,477</td>
<td>26.77%</td>
</tr>
<tr>
<td>4</td>
<td>2001</td>
<td>85,77,000</td>
<td>17.21%</td>
</tr>
<tr>
<td>5</td>
<td>2011</td>
<td>98,82,400</td>
<td>15.21%</td>
</tr>
</tbody>
</table>

Melghat profile:

    Melghat is not a name of any one village or city, but it is an association of many valleys full of dense forest area. Hence ‘Mel - ghat.’

Historical Study of Melghat:

    The historical six ‘Garhs’- Gavilgarh, Narnala, Bhairav Garh, Sawaligarh, and Zilipi Amner are included in Melghat Region. The first reference of ‘Gavilgarh’ is found in ‘Tawark-A-Farishta.’ This volume shows that the work and management of the ‘Gavilgarh’ was under power of Sultan of Bahamani race for many years. Later on, Fattcholi Khan, Ulluddin Darga, Burhan, Abu Fajal, Miran Mohamad Shah, Farukijo Malik Ambar, Aurangzeb, Rajaram, Nijam, Bhosale had also undertaken the power over Gavilgarh. This garh was come under administration of the Maratha up to 1822. After that, the East India Company had included this region under their rule. They utilized this beautiful place for dual purpose first to rest during their leisure and second to satisfy their desire for hunting.

    Long years ago, the Gavilgarh was a state. During the Mahabharata age, the king, Virat had ruled here. The Pandvas during their exile had taken shelter in
the court of the king Virat as servants. The Virat’s brother - in -law Kichak was amateur and courteous by nature. The war between Kichak and Bhima was fought because Kichak was attracted towards ‘Draupadi.’ Bhima killed Kichak and thrown him into the valley three kilometers away towards the eastern side of the Vairat kingdom. The valley in which the ‘Kichak’ was thrown is known as ‘Kichakdara’ after some time, that place was inhabited by the men. With inflexions the ‘Kichakdara’ turned into ‘Chikhaldara.’ From sea-level Chikhaldara is 3,564 feet high. It is also famous for its cold air in the Vidarbha.

**Geographical study of Melghat region:**

Melghat region is located in West direction of Amaravati district in Maharashtra. Amaravati district is in North 20.32 latitude to 21.46 and in East 76.57 to 8.27 latitude. The area of Amaravati district is 122.12 square meters which consists Amaravati, Anjangaon Surji, Achalpur, Chikhaldara, Dharani, Chandurbajar, Dhamangaon, Tiwasa, Morshi, Warud, Daryapur, Bhatkuli, Nandgaon Khandeshwar, Chandur Railway tahsils.

**Table no 1.3**

**Tehsil wise population of tribal in the Amaravati District**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of tehsil</th>
<th>Area in km²</th>
<th>Total population</th>
<th>Tribal population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dharni</td>
<td>1463</td>
<td>184665</td>
<td>142191</td>
</tr>
<tr>
<td>2</td>
<td>Anjangaon Surji</td>
<td>512</td>
<td>160903</td>
<td>3927</td>
</tr>
<tr>
<td>3</td>
<td>Bhatkuli</td>
<td>580</td>
<td>113309</td>
<td>9298</td>
</tr>
<tr>
<td>4</td>
<td>Achalpur</td>
<td>638</td>
<td>279479</td>
<td>27416</td>
</tr>
<tr>
<td>5</td>
<td>Morshi</td>
<td>810</td>
<td>182484</td>
<td>18399</td>
</tr>
<tr>
<td>6</td>
<td>Warud</td>
<td>745</td>
<td>224984</td>
<td>33212</td>
</tr>
<tr>
<td>7</td>
<td>Teosa</td>
<td>571</td>
<td>104728</td>
<td>3986</td>
</tr>
<tr>
<td>8</td>
<td>Daryapur</td>
<td>777</td>
<td>175061</td>
<td>12529</td>
</tr>
<tr>
<td>9</td>
<td>Amravati</td>
<td>896</td>
<td>788327</td>
<td>24777</td>
</tr>
<tr>
<td>10</td>
<td>Dhamangaon</td>
<td>613</td>
<td>132915</td>
<td>9901</td>
</tr>
<tr>
<td>11</td>
<td>Chandur bazaar</td>
<td>695</td>
<td>196258</td>
<td>14970</td>
</tr>
<tr>
<td>12</td>
<td>Chikhaldara</td>
<td>2508</td>
<td>118815</td>
<td>93050</td>
</tr>
<tr>
<td>13</td>
<td>Nangaoon-Khandeshwar</td>
<td>783</td>
<td>129810</td>
<td>5597</td>
</tr>
</tbody>
</table>
Tribal are found in all these tehsils of Amravati district. But in the tehsils like Dharani and Chikhaldara the population of the Tribal is the higher. Korku is the predominant tribe in the region others amongst the tribes are Gonds, Nihals, Vanjaris, Gaolies, etc. Melghat area is consists of two tehsils i.e. Dharni and Chikhaldara. The land area of Melghat region is 4112.40 square meters which is 1/3 of the total land area of the Amaravati district i.e. 77% of the land in Melghat that is 294.1 sq. meter is covered under dense forest. While 768.58 hecter of the land is under agriculture. The whole from north south Melghat area is about 65 sq Km, from east west, it is about 100 Kms its latitude is 76d-38 and 72d-34. The Melghat region is at 1130 meter height from the sea level. In Melghat the monsoon sets during middle of June and its end by the ends of September. The quantum of rainfall varies in Melghat where average rainfall is 1124-1250 mm. The annual rainfall is usually higher in the main ridge of Gawilgarh fort. In the valleys rainfall receive up to 2500 mm. in a year. At Chikhaldara annual rainfall is 1784 mm and it decreases towards Dharni up to 1373 mm. Melghat area is catchments of major river, Sipana, Khapna, Gadaga, Khandu and Dolar. All rivers flow through these areas which are tributaries of river Tapi. In the winter much cold and too much rainfall in rainy season occurs in this area. Plants like Sag, Devers, Tendu and Bamboo etc are found prominently. Likewise wild animals like tiger, monkey, panther, bear, deer, peacock as well as birds like sparrow, hens, etc are found in the Melghat region.

In the North of Melghat there is boundary area of Madhya Pradesh. In the East of Melghat there is Baitual district of Madhya Pradesh and in the West the Barahanpur taluka of khandva district. In the South of the Melghat we see Jalgaon tahsil from Buldhana district and Akot tahsil of Akola district. In the Western side of the Chikhaldara tehsil of the Melghat, we find Dharani tehsil. The land area of Dharani tahsil is 1,89,633 hecter which consist 153 villages. While the land area of Chikhaldara tehsil is 2,11607 hecter which includes 197 villages in total.
**Table no 1.4**

**Population of korku’s in the Melghat sub-division:**

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Years</th>
<th>Population of korku in Melghat</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1961</td>
<td>50,259</td>
</tr>
<tr>
<td>2</td>
<td>1971</td>
<td>67,742</td>
</tr>
<tr>
<td>3</td>
<td>1981</td>
<td>1,15,974</td>
</tr>
<tr>
<td>4</td>
<td>1991</td>
<td>1,42,731</td>
</tr>
<tr>
<td>5</td>
<td>2001</td>
<td>1,83,235</td>
</tr>
</tbody>
</table>

(Source: - censes of India Z.P. office Amravati)

**Korku:**

Korku is one of the predominantly tribal communities in India occupy mainly the central section of the Satpura mountain. They speak Korku language of Austro-Asiatic language family. Korku tribe inhabiting in forest and hilly areas is regarded as the sub tribe of larger Munda tribe and its racial and linguistic connections are sought with the Korwa tribe in Madhya Pradesh.\(^{17}\) According to the explanation of Russell ‘Koru’ is the word which meaning is ‘Man’ and ‘ku’ is the suffix attached as plural to this word.\(^{18}\) While some thinkers believed that the ‘koro’ for ‘path’ and ‘ku’ for man, meaning man living on the street period racially.\(^{19}\) Korku’ regards themselves descendents of the ‘kaurva’ and relates them to the Mahabharata. Another one explanation shows that ‘koru’ means ‘male’ and ‘ku’ means ‘female’. As per the Indian cultural anthology vol. two, ‘korkus’ are descendents of the king named ‘koromi’ who had ‘kromi’ had supported Ravan in Ram-Ravan war. After defeat and killing of Ravana in the war Kromi had migrated to the Satpuda Mountain. The king ‘kromi’ dwelt on the Satpuda Mountain, giving birth to the sons and daystars as replaced as his Forerunners, were known as Koram. The word Koram had undergone some transformation turning into ‘korku’ which we accept as a truth today. According to Dalton, the term Korku might have been derived from word ‘Kur’ in Munda dialect that means ‘son’. Korku living in Nimad district
regard their relation with Karkotak Naga and worships Ravana, Kumbhakurna and Meghanath.  

Social study of korku of the Melghat:

Korku is one of the Tribes in India which resides particularly in the Amaravati district of Maharashtra in Dharani and Chikhaldara Tahsils and in Madhya Pradesh in the regions like Devas, Sehor, Durga, Baitul, Narsinghpur, and Bilaspur. Korku belonging to Munda or kolarian groups are supposed to be affiliated to the korwa tribe.”

Origin of korku:

Regarding the etymology creation of korku, there are very less written evidences available. Korku locations are found in the hilly area of Satpuda Mountain, area of Maharashtra and Madhya Pradesh.

Following folk tale is told about the ‘korku’ breeding:

“The king of Lanka (Shrilanka) Ravan saw that Satpuda land was not inhibited by humans, hence, he prayed to Mahadeo to create human location. Mahadeo told kageshwar to go and find whether there was ant-hills (‘Varul’) made of reddish clay which he found to be situated around savaligarh, and Bhawargarh Mountains near Baitul. Taking handful of clay from that place, Mahadeo made small man and woman like dolls which were broken and trodden by the horses of Indradeva. This happened twice. Then, Mahadev created a dog. He was given life. Then created man and woman, named them ‘Mula’ as a man and ‘Mulai’ as woman who are ancestral of the ‘korku’. About the creation of Korku, one such legend is also found that the ‘korkus’ were residents of Shrilanka in early age. But after death of Ravana’s son Meghanath they migrated to the Satpuda ranges and settled there. That’s why the Korku tribe believes in the Meghanath as their ancestral God. They make a big image of this God and worship it. We see this image and Meghanath in many settlements of Korku.
According to one Anecdote:

“After ruling over Vidarbha (Nagpur), a king named Koram came to live at Satpura ranges. He left his kingdom. One ‘kol’ young girl was attracted towards him. He married with the young girl. Their children are known as ‘Koram’ and ‘korku’ similarly regarding the creating of ‘korku’23. Dr. Varrier Elwin narrated folk tale “It is about incest”. One brother established physical relationship with his own sister. Viewing this, the God Shankar made them marry each other. The creation of this couple means korku.”24

System of Korku Kinship:

One comes across the essence of Korku production and ‘korku’ kingship from their folklores. Which tells as- at first the earth was not inhibited by the human race. One day a meeting of all the gods was held under a tree. A resolution regarding creation of human being on the earth was passed in that meeting. Clay for the creation of man was asked from the Goddess ‘Dimak’. The work of collecting the clay was assigned to the ‘kagbhusrundi’ (Crow) when the crow was flying, his wings were cut. At last, the crow tired, reached to the Goddess Dimak walking on foot. He prayed to give the clay for creation of man. Dimak goddess gave the clay on condition of bringing back the clay remained. Idols were made from this clay, but the ferries coming at night broke many of them. At least some idols survived. These idols were endowed with life. But all those become brothers and sisters which gave rise to the question of marriage and production of children and question of marriage therefore Lord Shankar was asked for help, who in guise of lion, roared at them. All fled away with fear, some climbed up tree. Some hid themselves under the water, while some under clay heap. Later on, the God Shankar calm down. He created kinships (relatives) among them from where they were hiding, for example. Those hidden under water were called ‘movasi’. Those on the tree were ‘Dhikar’ and under the clay were ‘kasuda’ and those hidden in the grass were Bhusum etc. Thus the varied kinship was created.’Kagbhushurundi’ forgot to take back the clay remained. Hence the body after death turns into clay. This is the belief of Korku.
Table no.1.5
Table showing Totemic clan is the basis of the social organization in the Korku tribe.

<table>
<thead>
<tr>
<th>Sr.no.</th>
<th>Name of Clans</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bethe</td>
<td>Bhilaw tree</td>
</tr>
<tr>
<td>2</td>
<td>Jamun</td>
<td>Jambu tree</td>
</tr>
<tr>
<td>3</td>
<td>Bhusum</td>
<td>Grass</td>
</tr>
<tr>
<td>4</td>
<td>Kasada</td>
<td>Clay / soil</td>
</tr>
<tr>
<td>5</td>
<td>Movasi</td>
<td>Water</td>
</tr>
<tr>
<td>6</td>
<td>Dhikar</td>
<td>Tree</td>
</tr>
<tr>
<td>7</td>
<td>Selu</td>
<td>Tree</td>
</tr>
<tr>
<td>8</td>
<td>Chilati</td>
<td>One tree</td>
</tr>
<tr>
<td>9</td>
<td>Koriouva</td>
<td>One tree</td>
</tr>
<tr>
<td>10</td>
<td>Sakom</td>
<td>Leaf</td>
</tr>
<tr>
<td>11</td>
<td>Tota</td>
<td>Maka</td>
</tr>
<tr>
<td>12</td>
<td>Chuthur</td>
<td>Honey</td>
</tr>
<tr>
<td>13</td>
<td>Takhar</td>
<td>Cucumber</td>
</tr>
<tr>
<td>14</td>
<td>Koliya</td>
<td>Coal</td>
</tr>
<tr>
<td>15</td>
<td>Chathhawa</td>
<td>Wooden ladle</td>
</tr>
<tr>
<td>16</td>
<td>Mora</td>
<td>Peacock</td>
</tr>
</tbody>
</table>

“Korku uses their clan names as their surnames by adding suffices to it. For example- Bethekar, Mavaskar and Kasadekar etc. Clan system is important regarding marriage. Same clan marriage is prohibited.” In Korku tribe four sub-castes- Bavaria, Ruma, Bodoyo, and Movasi are found. Out of which Ruma are found in majority in Amravati district of Maharashtra. Baitul region Bawariya and in Panchmadghi region Bodoyo are in majority.” According to some scholar’s Rajkoraku, Nihal, Dularya, Khobori and Bhowai are also sub-tribes of the ‘Korku’. In the Melghat sub division korku population of Koro-ruma sub tribes is found in majority.
Study about Korku Race

Anthropologists consider physical symptoms as base for race determination. For example, size of brain, length and breadth of head and its measures is taken into consideration to determine their race. These physical symptoms are different from race to race and transferred from one generation to next generation”. According to Dr. Mujumdar, “If the physical symptoms of one group are similar for common to one group to determine a class from remote areas such group of people is known as race. Thus race is such a group of people having homogeneous racial symptoms from the birth”.

“In Korku tribe ‘Munda’ are indicated as forest species groups. Some scholars relate social relations of Korku with the ‘Korava’ tribe from Madhyapradesh.”

The Korku’s head, nose and other facial features are as follows.

<table>
<thead>
<tr>
<th>Feature</th>
<th>Measurement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head diameter (m. m)</td>
<td>526.57</td>
</tr>
<tr>
<td>Relative measure of Head</td>
<td>77.38</td>
</tr>
<tr>
<td>Height of nose</td>
<td>108.95</td>
</tr>
<tr>
<td>Breadth and Length of Nose</td>
<td>89.24</td>
</tr>
<tr>
<td>Length of Upper Jaw</td>
<td>47.37</td>
</tr>
<tr>
<td>Length of face and head</td>
<td>88.92</td>
</tr>
</tbody>
</table>

The people of Korku tribe are physically strong, having moderate height, and black complexion. Their face is circular with flat nose with curly hairs. Their women are of middle height and black in colour. Following their physical symptoms korkus are considered as ‘porostelite’.

Languages of Korku in the Melghat

‘Korku’ is the mother tongue of Korku tribe. It has not its written script. Korku in the Melghat speak and understand Hindi and Marathi Languages.
**Korku Location:**

Korku make their location around the places on mountain, plain area where water availability is in plenty near about 30 to 50 huts like houses are found in one village. These huts stand face to face in 3 or 4 line having 10 to 15 houses (huts) in one row in one village. In one village varied clans of Korku people live.

To build their houses, related clans help each other. No craftsman is asked for help into this work. The permission of village chief is necessary and the place purified by organizing worship by Bhumka Korku location is called with different names such Dhana, Pada, Heta etc.

**Structure of the house:**

Korku house means an unsplite rectangular 30 x 20 feet room rose on earthen mound made of stones and clays. It is sans windows. At back and in front of this room there is corridor walls of the house are made of dried grass and clays plastered with cow dung. Roof of the house is made of grass, Bamboos and tiles or tins and the roof is given slope up to the door so that during rain season excess rain water may not enter the house. Wood is used for doors. Clan symbols in frescos are drawn on the walls of the house. Varanda is with small side shaft cooking (kitchen). One corner of the varanda is used to store wood used for fuel. In the rectangular room some drums are used to store food grains. Thorny fences are put up in the back side of the house where sack varanda is used as bathroom.

**Clothing of Korku:**

All older Korku people from Melghat region have traditional way of their clothing. They wear white or pink colour turbon, and put on white shirt without sleeves and white cotton around the waist. Korku woman wear “Nauwari Sari/ Pachwari Sari” as per their tradition. The Korku youth seemed to be fond of modern dresses.

**Ornaments:**

Korku tribes woman are fond of wearing ornaments. Such as necklace wristlet, anklets and earrings made up of white glass beads or of silver and other
metals. Silver is given preference in place of gold in the ornaments. Those who are poor prefer other cheap metals such as pital, Bronze etc.

**Food Habits:**

The food habit of the Korku corresponds to the agriculture produce. Their meal contain kogo, kutki Jawari, Maka, They prefers tea without milk. The Korku both consumed mixed food. They prefer meat of goats, chickens, deer, buffalos, swine, hare, peacock as well as eggs of some birds. “During festivals, all men together and women together eat in one large plate for each group. They believe that this act save the danger of food poisoning.”

“Generally korku avoid cow meat (beef). Those who found ate cow meat is called as ‘Gayara’ and made out-caste.” When they face scarcity of food, they keep alive themselves by drinking Gruel (Made of Jawar) which is called as Pejo or Ghati and they eat fried flowers of tree, named (Moha).

**Utensils:**

Korku people use utensils made of clay, dried hollow Bamboo sticks, leaves etc. Some Korkus having good economical condition use steel or aluminum pots and plates.

**Family system of the Korku:**

In the Korku society of Melghat region find both type of household i.e. united and nucleolus family. In the joint family, the oldest member seems to be the chief of the family and caring for all, family members. If he is dead, the elder son manages the affairs of family.

Though, we find patriarchal family system in the Korku society, women are given honorable treatment. Wife and sons are given right to the family reporting but girl is not given right in her parent’s property. Her heritance is denied. Manually difficult work in the field is done by man. Woman also helps to her male counterpart over the field. Her work in the home is important.

**Child Caring:**
In the Korku joint family, the old member does nourish children in the family. But in nucleolus family, the elder child is given the responsibility of nourishing the younger children in the family.

**Festival Celebrations:**

The only means of recreation for the Korku tribe is their festivals and celebrations. The Korkus celebrate their festivals happily together.

1. **Bhavai:** - This festival is celebrated on the day of ‘Vaishakh’ when there is complete dark night. This festival is important for the farmers.

2. **Ranbhave:** - This festival is celebrated on a day ‘Jestha Amavasya’ this is for having good rain. One green-bamboo stick and frog is worshiped.

3. **Chikhal Bhave:** - This festival is celebrated to please the God of rain (Varun Devata)

4. **Jiroti:** - In rainy season, on the occasion of this festival, the Korku men and women together perform dance with music in the market. This festival has equal importance of Raksha-Bandhan. In their life, Jiroti festival is important only second to Holi. There is not much difference in Jivati festival celebrated by Hindu in rural area and the Jiroti festival celebrated by the korku. Both the festivals occur on the same day of Hindu calendar. In this festival one Jivati made of colourful paper (Bistlet) is put on the door, and a flame is worship through which the mother prays for her offspring to be kept away from all evil/diseases. Sweet dishes are made and in the evening dancing and amazing is done.

5. **Ghungaru Bazar:** - It is popular among the korkus youngster on large scale. Their marriages are also arranged during this bazaar. Generally Korku people eat a rolled betel leaf on this occasion. As the future life partner is searched in it a lot of importance is given.

6. **Narbat:** - In the month Ashwin, the unmarried girls celebrate this festival.

7. **Kajalati:** - Like sophisticated women, the Korku women also worship Haritalika.
8. **Akhadi:** - This festival is celebrated in July. In this festival goddesses like Marimata and Mesomata are worshiped.

9. **Dasara:** - This festival is celebrated by organizing procession of Kumbharkarna and Meghnath through villages by offering buffalo as sacrifice.

10. **Bhavapra:** - Like the Hindu people, korku’s new year begin with the Gudipawada. This is called bhavapra in Korku language. The Sun God is worshiped and singing and dancing is organized during night hours.

11. **Holi:** - The ‘Holi’ festival is given much importance in Korku tribe. For this festival preparation begins early before a month. In this complete month Korku people collect woods, reeds dried cow-dung. During night singing and dancing is done at the beats of drum. By performing singing and dancing over night, the young girls and boys select their life partner. Their holi begins on the falgun full-moon day. They call ‘fagun’ the Holi. To celebrate ‘fagun’ they ask, for ‘faguna’ (donation) Goat- meat, wine and the village meal is organized through the collected sum. In the Korku community the first honor to enflame the holi is given to the chief (Mukhiya) of the village. Lemon, coconut and dried dates are offered in the Holi. Prior to this, the whole village is cleaned by them. All Korku get-together at a certain place. A long pole is carried there. A coconut and some Rupees are tied at the top of pole. All elders and young girl dances around the pole. Some unmarried young boys try to bring down that coconut and money. During the women and girl oppose those boys by beating them by the sticks in their hand. There is competition among the young to boys climb the pole. Those who succeeded have the power to get that money and coconut. All the villagers remain present at this program. Later they Spray color on each other on the next day. The end of the Holi comes on the fifth day.

12. **Pola:** - is celebrated by the Korku through imitation of the Hindu. Likewise Korku people started celebrating Dewali and Dasara. These people celebrate any festival on the next day of market day. The Korku men and women go together to the market by bullock cart to purchase things of worship and daily needs, as well as drink wine too much. This tribe has a kind of love towards the market.
Gods and Goddesses of the Korku:-

1) **Muthava Gomej:** - When Korku tribes have to settle a new location. They make a heap of stones near about 3 to 4 feet high. In front of this heap they sacrifice cock then establish on Muthava Gomej. Mostly this deity is situated in front of the chief of the village in the middle of the street.³³ Korku believes this god to be the son of Bhima. The Muthava Gomej is worshiped on occasion of marriage as well as on many other times. It is believed that Muthva Gomej protects the Korku village hence we find the establishment of this god in front of the house of Mukhiya in every village. “If there is epidemic in this location a swan is offered to please this god.”³⁴

2) **Kheda Gomej:** - This god is established by collecting a heap a stones. Kheda Gomej protect from troubles from the spirits of the dead. Every year a swan is killed to offer to please this God.

3) **Ura Gomej:** - Supposing it to be domestic God, Ura Gomej is established at home. It is worshiped in Aswin month after dark night.

4) **Bhum Gomej:** - The god gives protection to crops.

5) **Gatha Gomej:** - This is the Goddess of dead ancestral and dead spirit Gatha Gomej is worshiped at the cemetery, like a celebration. All Korku remain present at this celebration. The Korku believe that the spirit of the dead participate in the “Gatha Ustav”³⁵. It is called Pitar miloni also. Korku believe that it is a gathering of dead ancestral.

6) **Khatti Gomej:** - Khatti Gomej is established in the farm. This God is worshiped to get a lot of crop at the time of harvest and showing.

7) **Bhimsen Gomej:** - This is the God of rain. Bhimsen Gomej is established on the boundary of korkus location and is worshiped once in a year.

8) **Meda Gomej:** - Meda Gomej is the God of dead spirit. It is established out of the village. This god protects the Korku people from epidemic diseases. On the occasion of Vijaya Dashmi, this god is worshiped by offering sacrifice.
9) **Dongar Dev:** - Just after the birth of a child Dongar Dev is offered wild animal as its scribe. As well as during the rainy season to have rain enough, this God is worshiped by Bhumaka or Padiyal collectively. Dongar Dev is worships on the next day of Dasara. In this worship women are prohibited.

10) **Meghnath Gomej:** - The Korku believes that, they to be the hair of Meghnath a son of Ravana. Four wooden poles buried together with one pole tied horizontally means Meghnath Gomej. Meghnath is worshiped to cure disease, to pay vows. Bhumaka climb up of the pole tied with a something to move in a circular form and small children are given this experience. Because it is believed that this practice can cure the child from disease and make him healthy.

11) **Rat Gomej and Diya Gomej:** - Korku call the moon Rat Gomej and to the sun Diya Gomej. The star shukra is called as suko. To see the star falling in an ill omen. From every Korku family, after span of three years, one white sheep or white cock is offered.

12) **Devi Mata:** - Mari Mata, Meso Mata, Bhani Mata, are the Goddesses among them. Mari Mata is more effective. This goddess saves the Korku from evil spirits. Bhavani Mata & Shitala Mata is also worshiped when there is disease like small pox, sabers etc.

13) **Kumbhakarna:** - Like Meghnath, Kumbhakarna, the elder brother of Ravana is also worshiped by the Korku during the Holi period.

14) **Mahadev:** - Like other God Mahadeo is also worshiped on the day Mahashivaratri, and Shravan Monday, Chikhaldara at Vairate Garh,

**Life cycle of Korku:**

**Birth:**

In the Korku family the child get birth at home and the religious rites starts since birth. All members in the family are considered impure since the birth of a child. On fourth or fifth day Padiyal organize worship. On this day the child and mother get bath in the river and participate in the worship ceremony. After this
worship all members in the house are considered pure. Korku community believes in rebirth

Nomination:

On the fifth day, a wise woman of the Korku community (sayani budhi) organizes worship of ‘Chati’ goddess. A pot filled with water is kept before the child and mother to worship. The chief or jury members of the village drop coins in that pot. And all present members are offered the meal. Within twelve days of the child birth, a program is held this whole program is conducted by the women only. The mother takes child into her lap and all women sit circular around her. Through songs, a better, healthy life is asked for the child through prayer. Then a sweet of sorts is distributed to all. Later on mother starts her routine work. Due to bride value, birth of a female child is welcomed.

Marriage:

In the Korku tribe recognition of religion and Korku community law for the marriage is very important. Korkus don’t believe in inter clan marriage. Age of marriage is not certain. Generally, after 14 up to 18 years of girls and after 16 up to 20 years of boys are supposed to be married. After arrangement of marriage all relatives come to the temple of Mahadeva. All relatives dance and sing. Bhumka kill a chicken and sprinkle its blood in all directions. Bride and bridegroom wearing new clothes come near a Berry tree. Bhumaka draw an image of sun and moon with the help turmeric powder five rounds are taken around the berry tree takes. Marriage process takes place in the Bride grooms home. Pondal made of twelve poles is raised. These twelve poles are of salai, Moha and Guler trees and remaining poles are made from Sagawan tree. The roof is made of the branches of Jamun tree. Village jury is important at the time of marriage. Bavar rite is very important. Eirani songs sing for the whole night.

Bride is asked a sit facing with have locks uncombed following down faced the east of the bridegroom comb her hair and cover it with sari. Then groom is asked to sit facing west, holding rice and jowar in his hand which he gives to the bride five times. Then taking bride in his arm he makes five round of the pendal. Five pegs
of water are shed on pendal and on the bride covering her in blanket. At the time of marriage all present guest are given shiddu, tobacco and other intoxicating drugs feast is also arranged for all. Recently like Hindu marriage and chanting Mangalastak, Saptapadi, and offering Mangalsutra etc. take place. Prior to this searching bride and asking dowry are also important. The sum is decided before the village jury. After deciding the amount sweat in the form a jaggery is distributed and shiddu -the wine which is made up from mahuva flowers is served to drink. This is known as ‘Gudpan’ in Korku tribe.

Unlike ‘kanyadan’ system of Hindu, korku’s kanyadan is different. After marriage ceremony bride and bridegroom are made to sit in Pendaral and the relatives and ‘Gava Panch’ sprinkle water drops on them and offer gift. All attendants drink shiddu.

Divorce:

In the Korku tribe divorce is taken through panchayati. Women also have the right to ask divorce. But, cases of divorces are small in number.

Remarriage:

After divorce one can get remarried. Like widowers, widowed one also can get married.

Death rituals:

The system of burying the dead is an existing in Korku community. Prior to funeral procession the corpse are given bath and new clothes. Then put money and some food on it. Drops of wine are put into his mouth. After burying the body all get bath into a river before they are come back to home. They drink doing as a consolation.

Pitar Miloni:

On third day all people gather there where the dead body is buried and offer worship praying for his soul to join the soul of their ancestral. This is called as ‘Pitar Miloni’.

Fuljagani:
This program is like ‘Teravi’ of Hindu. A wooden or stone pole is buried. Women dance around it while male dance uttering vulgar words. By this, dead spirit contentment. It is the belief of korku. Recently, doing Teravi like Hindu. This fuljagani program is canceled.

**Sidoli:**

This is like ‘Shradhya’ of Hindu. It is only for married man. People burring pole into symmetry the name of ex man is carved on it. Bhumka performs worship. All are provided shiddu and meal is organized communal.

**Korku and Magic:**

Magic is the rotten system of intellectual development. ‘All learning of the world seems to be begun with the learning of magic.” J. B Frazer stated. According to Malinowski all worldly actions to reach the purpose are together magic. Bhumaka and Padiyal are co-coordinating point in between human being and spirits. Magic helps to acquire control over genius sprits. It required a certain type of behavior. For instance

i) **Chanting:** Utterance of the words is important to learn magic. But secrecy is maintained about the chant and chanting.

ii) **Worship:** certain worship is held to acquire magic. It requires, coconuts, red lead turmeric, chamfers, knife, sword etc. the time moment of this worship is important. A woman with her menstrual periods is not allowed for this worship.

iii) **Sacrifices:** To please the supernatural power korku people sacrifice hen, goat, etc. If this law is broken, some evil happens.

Remedial treatments to the bite of snake, scorpion is given. Even pet animals are cured with the help of magical words. To get child, magic is preferred. To have easy delivery, Bhumaka, hand over a log, charged with magic to the pregnant woman. This log is from the wood of tree which is thunder stroked. They believe that it contains the law of motion. If the baby child is crying, Bhumaka moves leaves of custard before sun set over baby and throw it at the back of his house. During varied
diseases black thread, tie of beads, bones in the neck or wrist of the child take place.
The Korku believes that Bumaka and Padiyal protect their residence with the power of magic. The Korku people take support of Bhumaka or Padiyal as they are proficient in the learning of magic. They ask them to protect their crops or to worship for good yield to control over rain, to resist epidemics in the habitation.

**Bhumaka:**

The man doing worship in their religion is known as ‘Bhumaka’. This is merited position from which women are barred. There is not a female Bhumaka. When new location happens or if one Bhumaka dies without hair, in this case the village panchayati has the power to decide new. Bhumaka has right to sit in a village council this place is of great importance. Bhumaka performs and carry out all rites since birth to death. He is given grain or money as recompense. The work of physician is also done by him. In case of all disease the Bhumaka is concerned first.

**Padiyal:**

This status is like Bhumaka. Padiyal is nominated for two or three villages. He lives away from human location in isolation. Padiyal doesn’t take part in funeral procession due to fear of losing of magical power. Padiyal is armed with the knowledge of many forest plants and their medical uses. Korku community have belief that natural disaster in form of evidence, natural hazards, invasion of wild animal, burning of crops, non-availability of rain etc. are kept away by the power of Padiyal in the region. He is honored by all community members.

**Occupation of Korku**

**Agricultures:**

Most of korku of Melghat region are small farmers having less land in possessions. This land is not much fertile. It is made of rock. Due to mountain rainwater flows away. There is less irrigation. Traditional cultivation method is used for crops like, Makka, Jowar, Soya bean, Kodo, Kutaki and Sawaria etc. are taken.
**Hunting:**

As a part of traditional occupation, hunting can be cited. But Maharashtra Government has restricted the hunting of wild animals.

**Fishing:**

The fishing is done over nearing river or a pond is also one of the means of living.

**Poultry Farm:**

Poultry Farming is one of the main parts of the economic condition of the korku. In each house we see 4-5 hens. But it is not viewed from business point of view.

**Cattle Rearing:**

Cows, Buff allow, Oxen, Goats are reared by the Korku people. Although there is availability grass in the jungles of Melghat, we find less cattle rearing.

**Forest resource collection:**

Most of the Korku depend on forest resources for their living. Such as they used to collect Honey, Dink, Charoli, Moha flower, Ber Amla etc. from the forest and sell it into the market. Now the government has prohibited even to enter the forest.

**Wages:**

In the Melghat region to earn wages from working over the fields was their major occupation.

**Caste Organization in Korku community:**

Though the Korku is backward tribe other seen dominant in their life. According to Dr. D. N. Mujumdar, in many tribes over world the head judiciary is available. They never approach to the police for settling their controversies. The old
members of village in the ‘Panchayati’, Bhumaka, Padiyal or tribe chief are head in the Panchayati. One member is ‘Chaudhary’ who is servant of the Panchayati.

The caste panchayati of the Korku regulate and control the life of tribal about divorce, marriage, illegal relationship, economical dispute etc. Whenever anyone has such a problem they run before the panchayati first. Their decision is taken as extreme. Panchayati decided economical due or communal meals, wine serving etc as penalty are the modes of penalty. The judgment of the caste panchayati is final. But, now this important institution is lagged behind.

The Maharashtra government through the means of five year plans has planned many schemes for the better health of the Tribal. Many such health schemes are in force in the Melghat sub-division. The human health is dependent on the variety of cultural sites, diet system, facility of drinking water, availability of food, public and personal sanitation, availability of health schemes and awareness about the health services in those societies or communities. But, still on we find unhygienic condition in the Melghat. From this point of view the detail study of Korku people from Melghat sub-division, their social background, and social awareness is undertaken. And the villages having the Korku Population in majority from Dharani and Chikhaldara Tahasils are selected as the research field.

Scope of the study:

The geographical scope of the study was limited to the area of Melghat only. The topical scope covered health problems in Korku community. The analytical scope covered the fulfillment of study objective and the testing of hypothesis. The functional scope was confined to tendering a set of suggestion for improving the health condition of tribal in the Melghat.

The cultural and social factors, customs and traditions, values, clothing, life styles, food nutrients, condition of localities and houses, drinking water facilities and sanitation and other relevant factors are included in the research.

Period – The work of collecting figures is done during May 2012 to Dec 2012. Likewise, the period of eleventh five year plan i.e. 2007 to 2008, 2008 to 2009, 2009 to 2010 and 2010 to 2011 and 2011 to 2012. These years are selected as the period of research work.
Objectives of the Research Subject:

“Sociological study of health problems of Korku tribal in the Melghat Sub-division.” is the subject of which objectives are set as follows:

1) To study the living standard of Korku tribal from Melghat region.

2) To know the impact of social customs, traditions, religion, their belief in magic etc.

3) To study the role played by padiyal, Bhumaka, Dai, in relation to the health problem of Korku tribal.

4) To understand the intensity of malnutrition among the Korku community in Melghat Sub-Division.

5) To study the reasons of the malnutrition in the Melghat areas.

6) To study the consequences, effects occurred on the health of Korku tribal, of the medical facilities provided by the government in the Melghat sub division.

7) To understand the various tribal welfare schemes of government in the Melghat.

8) To understand various health problems of korku tribe in the Melghat areas.

9) To study the role of government employee and local leaders concerning the tribal welfare Scheme.

10) To study the life style of Korku community.
Hypothesis of the Research Subject:

After selection of a problem in the research work, the possible solution or probable answer to this problem becomes or stands as a hypothesis of the research. The hypothesis is a tentative answer or solution of the research problem which is depended upon the primary research work. Due to hypothesis the research work gets properly channeled and becomes a convenient task. Goode and Hatt believe, “hypothesis is called as prediction based on data observation and encouragement for the future course of the research.” The following hypotheses are accepted for the present research work.

1) Health standard of korku tribal in the Melghat is low.

2) Social customs and belief in traditional healer are the impediments in taking benefit of government health schemes.

3) Enough health awareness is not created in Korku tribal.

4) There is lack of hygienic practices among the Korku tribal.

5) The impact of government health schemes is not occurring in Korku tribal.

6) Inadequate facilities in the Melghat aggravate health problems in korku tribal.

7) The role of government officers and employees involved in the implementation of the health schemes and facilities provided by the government is apathetic and passive.

8) Malnutrition is related to socio-economic condition of Korku tribe in the Melghat sub-division.
Importance of the Research:

In the country like India, the democratic nation, it is a matter to worry, that the vast populace lags behind or don’t initiate to take part in the process of development means Tribal people are not only ignored but inactive also. The tribal community faces difficulties or experience barrier in their use of the development programmes. The reason lies in their traditional, creed and custom ridden existence. They themselves hesitate to come out of the shell of these beliefs and customs. Thus, in order to remove those basics, the work of research in the field of social sciences plays manifold significance.

Theoretical Importance:

Expectations are linked through individual development to social, communal development and through social development to national development.

1) Through the present study, social, economical and education element of the Korku community will take place.

2) In this research, regarding the health problems of the Korku tribal, their rites, traditions, diet system, residence, their environment, personal cleanliness, will be studied scientifically.

3) The present study aims at to prove the effect of health facilities on the health problems of Korku tribal. Figures after the enforcement of the health facilities in the tribal area and the conclusions of the present research will be compared.

4) The unhygienic condition in the Korku tribal regions which is an impediment in the development of Korku tribal. The research recommendations done in this regard will be the utility and theoretical use of this research.

The knowledge gained through this research will be useful and supportive to all the social sciences because all the sciences come into existence for the betterment of human being. Social sciences studies different aspects of human being in detail. All the aspects are mutually dependent on each other. Hence, the research in one subject is useful to another subject.
Practical importance of the Research:

Through research titled “Sociological study of health problems of Korku tribal in the Melghat sub-division,” their social customs, traditions, environment, their individual cleanliness diet, pure drinking water facility, availability, dwellings, health schemes run by the government, etc. their co-relations is to be fined out. The government’s schemes about the health problems of the Korku people will be given a proper direction and speed with the help of the recommendations and conclusions drawn in this research. “Not only for decision making but for all type of development and planning, reliable information is required because, such knowledge help us to know and guess the possible difficulties in the way of planning and the way to get out of it. A very suitable and proper health scheme will be initiated with the help of this research.

Social Importance of the Research: -

As a result of this study the objective knowledge about the social condition, cultural life of the Korku people will be available for civil society around. Likewise the clear picture of the health and health problems of the Korku people will availed by the social workers as well as NGOs working in the field of health problems of the Tribal. They will also help to solve the health of problems of these Tribal. “Social development is the subject of interest for all groups of peoples.” The factors favorable to the progress of these Korku people will be searched out through the present study. “Tribal living strategy is different and fully dependent on cultivation, forest product and hunting (Human Development Report.)”

Causes for the selection of subject:

Maharashtra is supposed to be industrially developed state in India still; the Vidarbha region of Maharashtra is backward comparatively. Districts like Amaravati, Yawatmal, Gadchiroli, Chandrapur etc. are supposed to be backward district in Vidarbha. The Tahasils like Dharani and Chikhadara are included in this
backward part of Amravati region. The quantity of the tribal people is the most in this region compared to other districts. Their main occupation is land cultivation, farm worker, cattle rearing, and labourer. These families are economically backward because of the non employment or under-employment and lack of education. Consequently, they are backward in every walk of life such as their health which suffered neglect and care. Thus, the research focus on various such aspects of the Korku life to bring forth the real picture of this community is the aim of this research.

In the annual Indian Budget a special amount is allocated for the development of the tribal every year. The big amount is reserved for the health facility of these Tribal. What are the health schemes started by the Maharashtra State government in the Melghat tribal region? Why these health facilities seem less effective in minimizing the figures of malnutrition, mother-death, and child-death rates in the Melghat area? Whether the subject of Tribal Health problem is remained only in discussions in Lok Sabha, Rajya Sabha and civil society? Whether the social and economical condition of the Tribal is responsible for its unhygienic state of living? All such questions are to be answered. It is the need of time that this subject should be studied in detail. Hence, the study i.e. Melghat is made fix for research study.

It is also appear that the individual thinking is affected by the thoughts of other family members. The researcher herself is affected by the thoughts and discussions held among her in laws – Brother, Sister, Cousins, nice, brother-in-law, sister-in-laws who serves in the medical field. The thought of health problems is much important in the overall development of man is imbibed on researcher’s mind. For the social development, ultimately for the national development the health of its people is very much important. This thought became firm with her readings and outdoor experience. Her attention got turned towards the vast but indivisible element of the Indian society, the downtrodden community known as Tribal. So researcher set a tribal health.

The researcher lives around the Melghat region. While getting information about the economical, political and social life of the Tribal, she came to know that the Korku tribal livings in this area are having indifferent their traditions,
customs as well as their hygienic state are strikingly different. The minimum percentage of availing health facilities is found in this region.

The study about the health of Korku tribal is done through medical science and political, economics and other faculty of arts. But, it is found the health problems of the Korku tribal are not studied through sociological point of view. In view of the time, energy and money, the researcher has selected the subject ‘Sociological study of health problems of the Korku tribal in the Melghat sub-division.’

**Chapter scheme** - While analyzing the data in connection with the research subject, it is divided into six chapters. The presentation will be as follows:

**Chapter One - Nature of the Research Problem:**

In the chapter Nature of the Research Problem, the essence of the research subject selected for this study as a summary is done through Introduction. The objectives and hypothesis of the research as well as reasons for selection of topic are dealt in detail. Similarly of the research from both the theoretical and practical point of view is dealt in this chapter.

**Chapter Two - Review of Literature:**

In this chapter the review of health and hygienic condition of the tribal in India of various States is taken into consideration in detail. The resource material in this regard is ransacked for proper reference.

**Chapter Three - Research Methodology:**

In this chapter, the detail information regarding the research methods used in this research is given. Likewise, the difficulties as well as time or period required for the research is given in detail.

**Chapter Four – The Melghat Health scenario:**

In this chapter, the analysis of the available preventive remedies and health providing services provided to the tribal area is given. This consist ‘Pads’ voluntary schemes, material grant schemes ‘Dai-meetings scheme’ grants regarding
transportation system, the medical officials available in the Melghat region, doctors, nurses, Primary Health Centers, Rural Health Centers sub-centers etc.

In this chapter, the problem of malnutrition in the Melghat sub-division is sketched in detail. It provides Figures of malnourished population in the Melghat.

**Chapter Five - Data Analysis, Interpretation and study of Hypotheses:**

The data collected from the sampled respondents and the observations there upon are analyzed in this chapter. In addition to the study of Korku tribal, their social and economical life is also described. The Korku tribal’s diet, their surrounding, cleanliness; their outlook about health and the hypothesis is also analyzed in this chapter

**Chapter Six - Concise, Conclusion and Recommendations:**

Based on the overall research work and preceding chapter a brief but comprehensive conclusion is drawn and presented in this chapter. Though the number of health schemes and facilities is high, the problem of the health of Korku tribal is serious remedial measures in this regard are also suggested. The summary of these entire chapters is also provided.

With the help of above mentioned six chapters the subject sociological study of the health problems of the Korku tribal in the Melghat sub-division is analyzed with proper interpretation. And it is attempted to bring about a complete touch to the research work with utmost care and efforts.

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