



Changing Socio-Economic Dimensions among the Bharias of Patakot*

Dr. Bir Pal Singh

Professor, National Law Institute University, Bhopal (M.P.), India
&

Dr. Manish Mishra

Professor, SAM Global University, Raisen (M.P.), India

Abstract:

Change is ubiquitous and every society tends to change with time. Tribal India is known for its unique cultural identities all over the world. After so many years of the Constitution making and development programs initiated thereafter, tribal India is struggling to have its pace with the mainstream social order. At the same time, the interaction of tribal masses with mainstream cultures has brought many changes in their socio-economic structures. Some tribal communities are still at the pre-stage of social development and need special attention for their development by the planners of the country. The Particularly Vulnerable Tribal Groups are such communities that are still far away from societal development. The State of Madhya Pradesh stands number one in terms of tribal population and presents a unique cultural mosaic for tribal identities. The present paper seeks a note on the changing socio-economic dimensions of the Bharia tribe, one of the Particularly Vulnerable Tribal Groups of the State of Madhya Pradesh out of the two other PVTGs i.e., Baiga and Sahariya tribes.

Keywords: Particularly Vulnerable Tribal Groups, infrastructure, development, socio-economic status, Madhya Pradesh.

Introduction

Tribes are known for their rich cultural heritage standing at different levels of socio-economic development. Every community has the right to develop for the sustainability of social life. The human person is the central subject of the development process and that development policy should therefore make the human being the main participant and beneficiary of development (Declaration on the Right to Development, 1986). Article 10 of the UN Declaration on the Right to Development has aptly stated that steps should be taken to ensure the full exercise and progressive enhancement of the right to development, including the formulation, adoption, and implementation of policy, legislative, and other measures at the national and international levels. Historically tribes are living in remote and isolated regions of the country making it inaccessible to general people. Tribal groups are known for their unique rituals, mores, collectivity, community resources, and simple division of labour. Customary law still has a major role in deciding the direction of tribal communities. Even the law of the land that is the Constitution of India has provided special privileges under the fifth and sixth

* This paper is the outcome of fieldwork under a Major Research Project sponsored by the ICSSR, New Delhi. We (authors) duly acknowledge the financial support given by the ICSSR, New Delhi.

schedules for protecting and preserving tribal customary practices. Justice O. W. Holmes once mentioned that legal changes should follow the experiences of the community and that societal consensus shall be the basis for change in the law. W. Friedman mentions that the law is not a product of accidental or arbitrary origin, but it grows with the growth, strengthens with the strength of the people, and finally dies away as a nation loses its identity.

The scheduled tribes constitute 8.6% of the total population of the country as per Census 2011. More than half of the Scheduled Tribe population is concentrated in Central India, i.e., Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.08%), Orissa (9.2%), Gujarat (8.55%) and Rajasthan (8.86%). Tribal communities live in about 15% of the country's areas in various ecological and geo-climatic conditions ranging from plains to forests, hills, and inaccessible areas. Tribal groups are at different social, economic, and educational development stages. While some tribal communities have adopted a mainstream way of life at one end of the spectrum, there are 75 Primitive Tribal Groups (PTGs), at the other, who are characterized by a pre-agriculture level of technology, a stagnant or declining population, extremely low literacy and a subsistence level of economy. Madhya Pradesh has a tribal population of 15,316,784 within 46 recognized different groups. This contributes to 21.1% of the total population of the State. Tribes of Madhya Pradesh have preserved their distinct way of life in small isolated communities and the main tribes are the Gonds, Kols, Bhils, Murias, Baigas, Korkus, Kamaras, Marias, and Oraons. Traditionally, the tribal were semi-nomadic, some living solely off what they could hunt, others relying on shifting cultivation. Most have now been settled, and many would seem as unhappy as the Australian aborigines, country liquor, and drug dependency are said to be common among the men. Many cling to their older beliefs, such as burying their dead, rather than burning them according to Hindu tradition. In the last hundred years, the Baigas have been forced to abandon shifting cultivation (the burning of forest strips and sowing of seeds in the ashes, the cultivation of crops for a few years on this land and its abandonment for regeneration) and to move from this axe and hoe agriculture to the plough.

The central region of the country is very rich in natural resources; it is one of the poorest regions of the country. More than ninety percent of tribes belong to rural areas and rely on agriculture and other sources of livelihood. The mode of cultivation is still primitive leading to a very low level of productivity. The status of education, health, economy, safe drinking water, and poverty presents a very pathetic situation in Madhya Pradesh. The tribes of the State are facing the acute problems of dignified living in various arenas of societal advancements.

The literacy rate in Madhya Pradesh has seen an upward trend and is 69.32 percent as per the 2011 population census. Of that, male literacy stands at 78.73 percent while female literacy is at 54.49 percent. In 2001, the literacy rate in Madhya Pradesh stood at 63.74 percent of which males and females were 75.35 percent and 54.61 percent literate respectively. In actual numbers, the total number of literates in Madhya Pradesh stands at 42,851,169 of which males were 25,174,328 and females were 17,676,841. Among girls, the dropout rates in 2010-11 were highest in the state of Odisha followed by the state of Meghalaya and Madhya Pradesh. Among boys, it was highest in the state of Odisha followed by the state of Meghalaya and Jharkhand. Among States, the highest number of Scheduled Tribe Students appearing for the High School

Examination was in Madhya Pradesh. In population terms, Madhya Pradesh has the highest Scheduled Tribe population in the country as per Census 2011. The Government of Madhya Pradesh, Department of Tribal Development is running various educational schemes viz. Ashram Shalaye, Civil Services Encouragement Scheme, GANVESH (Uniform), Grant to NGOs for the welfare of Tribals, Hostel Facilities for Tribal Students studying Higher Education in Delhi, Kanya Saksharta Protsahan Yojna, Mid-Day Meal, Payment of Board Examination Fee, Pre-Matric and Post- Matric Hostels, Scholarship/Stipend for Industrial Institutes, School of Excellence, Training Cum Production Center, Vocational Training Center, Financial Aid to Law Graduates, Lamination of Permanent e-Certificates, Tribal Areas Suspicious Responsibility Yojna Rule 1979, Scheme For Promotion of Group Marriage, and Tribal Relief Scheme Rule 1979, etc. for the development of tribal youths.

The tribes of Madhya Pradesh provide a unique mosaic of their cultural diversity. They are still maintaining their rich cultural diversity and the influence of the outside world has not affected much to their culture. They are firm believers in animism and many of them have also adopted the cultural practices of Hinduism. This is where scholars like G.S. Ghurye also termed the tribals as the backward Hindus seeing their close proximity with Hindu cultural traits. Although, now some tribal communities/people believe in the ideology of Christianity as well as Islam as part of their religious belief patterns.

Objective, Method, and Area

This research work aims to highlight the socio-economic changes in the life of contemporary Bharia people living in the Patalkot area of district Chhindwara in Madhya Pradesh. The present work is the outcome of fieldwork conducted in two villages of Patalkot namely Kaream and Rated mainly populated by Bharia and some of the Gond households. The purposive sampling method has been adopted for the selection of the village and data for the same has been collected with the help of an interview schedule based on door-to-door surveys (every household) and at the same time focus group discussion was also done with the community.

The Bharia of Patalkot call themselves “Bharia” distinguishing themselves from the Bharia outside the Patalkot who call themselves “Bharia Bhumiya”, Bhumiya means ‘owner, lord or master’ of the soil but the meaning of Bharia is obscure (Kurup, 1985). Its simple meaning can be taken as ‘bhar’ or ‘weight’, the Bharia then so-called load carriers or coolies. Bharias have forgotten about their affinity so knowledge about their origin is apparent, one of the stories of origin says that Arjun, when matters were going badly with the Pandavas in their battle against Kauravas, took up a handful of bharru grass and, pressing it produced men who fought in the battle and became the ancestors of the Bharias. Russel and Hiralal consider that Bharia is the contemptuous form of Bhar and belongs to the great Bhar tribe who were once dominant in the eastern part of the United Provinces (Russell and Hiralal, 1916). One of the stories says that when the Maratha territories were taken over by the British, Raghuji III hid in the Patalkot, and men who carried the belongings of Raghuji III settled there and they are now called Bharias. According to the census 2011, the total population of Bharia in the state is 97574, constituting 0.02 percent of the total ST population of the state. The sex ratio among Bharia is 980. The literacy rate among Bharia is 48 per cent of which 57 per cent male and 38 per cent female population are literate. Of the total population, 49.07 constitute the working population among

which 67.15 percent are agriculture labourers, 12.06 percent are cultivators, 1.74 percent are involved in household industries and 19.03 percent are engaged in other activities (Yadav 2019:403).

Study Area

Patalkot situated in the hilly block Tamia of Chhindwara District has acquired great importance because of its geographical and Scenic beauty. Patalkot is a lovely landscape located at a depth of 1200-1500 feet in a valley. Because of the great depth at which it is located, this place is christened as 'Patalkot' ('Patal' means very deep, in Sanskrit). When one looks down place sitting at the top of the valley, the place looks like a horseshoe in shape. People believe it is the entrance to '*Patal*'. There is one more belief that after worshipping 'Lord Shiva' Prince 'Meghnath' had gone to Patallok through this place only. People say that this place was ruled by Kings in the 18th and 19th Centuries and that there was a long tunnel connecting this place to 'Pachmarhi' in Hoshangabad District (now known as Narmadapuram). The place is spread over an area from 22.24 to 22.29 degrees north, and 78.43 to 78.50 degrees east. The place is located at a distance of 62 Km from the district headquarters in the North-West direction, and 23 Km from Tamia in North-East direction. Patalkot is spread over an area of 79 Square kilometers at an average height of 2750-3250 feet above mean sea level. '*Doodh*' river flows in the picturesque valley. It is a treasure of forest and herbal wealth. There are 12 villages and 13 hamlets in this valley, with a total population of 2012 (1017 male and 995 female). Most of the people belong to the '*Bharia*' and '*Gond*' tribes. Because of the inaccessibility of this area, the tribals of this region were cut off from the civilized world. But, with the government's constant efforts, tribes of this area started tasting the advantages of adopting civilized life. The area of Patalkot is known as one of the main tourist spots in the State of Madhya Pradesh because of its geographical location and natural surroundings. The area is full of herbal wealth i.e. medicinal plants and one can easily see many tribal persons selling herbal medicines to locals and outsiders visiting the area. Patalkot is also known for its rich biodiversity. The area is known for many varieties of herbal medicines which are quite useful in curing many types of diseases. The forest is of the tropical dry deciduous type with teak (*Tactonagrandis*) and sal (*Shorearobusta*) as the most important species. The climate of the area is quite pleasant and the maximum and minimum temperatures of this area range between 46 degrees centigrade to 18 degrees centigrade. The soil found in the area is generally 'Erra' and 'Mothera' which are of poor fertility for food crops (Tiwari 2001:145).

Villages in Patalkot

The Patalkot valley consists of 12 villages mainly dominated by the Bharia tribes; the rest belong to the Gond tribes. The villages are located at different altitudes giving the valley a close but beautiful look. These are Kaream Rated, Chintipur, Ghat Linga, Ghagri Gujjadongri, Khampur Sehra Pachgol, Jad Madal Hakachhar, Palni Gaildubba, Ghana Saidhana, Durni Malni Domi, Jhiran, Subhabd Haramu, and Gudhi Chhatri. Modern infrastructure facilities like electricity, roads, transport, etc. are also becoming common in some villages like Kaream Rated village. From Tamia block, there is a connectivity road that is going to Kaream Rated Village which are actually two villages but generally constitute a single unit. The principal author of the present paper visited this village in the year 2007, there was a major road connectivity issue with this village as there was no road as such at that period. But now the village Kaream Rated has a link road

where one can easily see four vehicles and two vehicles frequently coming and going. This shows that the impact of modernization has also reached the villages of Patalkot where these tribal people quite frequently interact with the alien culture or people but now almost they have assimilated with the neighbouring non-tribal population which we also see in the Tamia block. Thus, the succeeding paragraphs will provide detailed illustrations of the economic aspects of the Bharias of Patalkot with a special focus on the Kaream-Rated village. Based on participant observation and fieldwork has been done to know the myriad socio-economic changes in the life and livings of the villagers.

Socio-Economic Profile of Studied Village

The best way to know the socio-economic status of any community is to know how many and what kind of resources the members of that community have. After having information about the resources, the socio-economic condition of that community can be assessed properly only based on educational, occupational, and economic status of the members of that community. In this sequence, first of all, information about the houses of the members of the Bharia tribe of the village of the study area was collected. Information about the structure of houses was collected because firstly, information about the socio-economic status of any person can be obtained only based on the structure of their house.

Table 1: Structure of House

S.No.	Structure of House	Frequency	Percentage
1	Kachcha House	80	78
2	Mixed structure	19	19
3	Pucca House/Concrete House	3	3
	Grand Total	102	100

It is clear from Table 1 that even today the majority of households i.e., 80 (out of 102) have *Kachcha* houses built up. Even when this was asked by the research team during the focus group discussion, why they preferred the *Kachcha* house in place of the *Pucca*House/Concrete House, many of them thought that it suited them as per their natural surroundings. Even though some of them were able to build the Pucca house, they also preferred the *Kachcha* house for the same reason the others gave. Additionally, 19 respondents out of the total respondents had a mixed household structure. Mixed in the sense that the houses had tiled roofs but the basic structure was solid (cemented).

The natural surroundings and economic standings play an important role in house construction as per the needs of the family in the villages. The build-up area of the constructed houses is very small as the majority of households range only 500 sq. ft. There are only 12 houses whose build-up area is between 501 to 1000 square feet. This is a perfect accommodation for a family of 8-10 members according to the head of the household. Details of the area-wise house is explained in Table 2.

Table 2: Area of House

S.No.	Area of House	Frequency	Percentage
1	Up to 500 sq.ft.	90	88
2	501-1000 sq.ft.	12	12
	Grand Total	102	100

Agricultural Land

Apart from the structure of the house, the socio-economic status of that family can also be assessed based on the condition of agricultural land owned by that family. Keeping this fact in mind, information was taken regarding the cultivable land of the selected families and its quality. The study found that out of a total of 102 households, 40 households have more than two and a half acres of agricultural land. Whereas 33 households have agricultural land up to one acre. Only 29 households have more than one acre but less than two and a half acres of agricultural land. As far as their quality is concerned, due to the lack of irrigation facilities here, they harvest it only once a year. Moreover, since their method of farming is traditional, the yield is not as much as the farmers who do farming using modern methods can get. Detailed information related to agricultural land can be seen in Table 3.

Table 3: Holding size of Agricultural Land

S.No.	Agricultural Land	Frequency	Percentage
1	Up to 1 acre	33	32
2	1 to 2.5 acre	29	28
3	More than 2.5 acre	40	39
	Total	102	100

Household and Agricultural Assets

To know the socio-economic status of any rural/tribal community, it is necessary to have information about the household and agricultural assets of the members of that community. Only based on this information can it be known what their actual socio-economic condition is. If the matter is in the context of a tribal community and that too in the context of the PVTG community, then it becomes important to get information regarding the household and agricultural assets of that community. Keeping this fact in mind, during the study, information about household and agricultural assets of Bharia tribe families was taken, details of which are given below.

Household Assets

During the study, information was collected regarding both traditional and modern types of household assets in Bharia tribes. Information was taken from the respondents in the studied villages about their household assets ranging from cooking to other assets used at home. These assets include all those assets that are necessary in any house today. Detailed information about domestic resources is given further in Table 4.

Table 4: Household Assets (N=102)

S.N.	Household Assets	Yes	No
1	Bicycle	3	99
2	Lamp	9	93
3	Bulb	98	04
4	Bedsheet	21	81
5	Colour TV	27	75
6	Fan	1	101
7	Four Wheeler	1	101
8	Mattress	1	101
9	Gas Stove	81	21
10	Blanket	98	04

S.N.	Household Assets	Yes	No
11	Khatadi (Locally made bedsheets)	83	19
12	Wooden Chair	1	101
13	Wooden Cot	40	62
14	Wooden Bed	3	99
15	Light	100	02
16	Iron Cot	3	99
17	Mosquito Net	1	101
18	Machiya	1	101
19	Earthen Chulha	85	17
20	Mobile	92	10
21	Pillow	3	99
22	Plastic Mat	1	101
23	Plastic Chair	28	74
24	Rajai	4	98
25	Stove Kerosene	7	95
26	Drawing Room	4	98
27	Landline Telephone	2	100
28	Toilet	89	13
29	Tube light	8	94
30	Two-Wheeler	49	53

Basic amenities are essential for the life and living of the people in the society. A close look at Table 4 reveals that 92 houses have mobile phones as part of their communication. 49 houses have two-wheelers and only one household has a car. Hygiene is quite important for the health of members of the household. 89 households have toilet facilities on the premises of their houses out of 102 households. It was found during the field visit, that even many of the toilets are not used for the purpose for which these have been made. There is a need to sensitize these people on this important aspect of health and hygiene. The very remarkable feature of the family asset is that 27 households have a colour T.V. set. This shows that though these tribals belong to PVTGs in the State of Madhya Pradesh modern infrastructures like T.V., cars, mobile phones, two-wheelers, landline telephones, gas stoves, etc. are also facilitating their life and living. The impact of nearby mainstream culture is quite visible in the area as well as the effort done by the state government by providing the benefits of some of the schemes/programs.

Agricultural/Livestock Assets

Along with household assets, the socio-economic status of a family can also be assessed based on agricultural/livestock assets. On one hand, agricultural assets increase the quality of his farming, on the other hand, livestock increases his income. This type of additional income helps in raising their socio-economic status. Also, the more cultivable land and agricultural/livestock assets a family has, the better off it will be compared to other families. Keeping this fact in mind, information about their agricultural/livestock assets was taken from the respondents. This information can be seen in Table 5.

Table 5: Agricultural/Livestock Assets (N=102)

S.No.	Agricultural/Livestock Assets	Yes	No
1	Bhakhar (Traditional equipment for land leveling)	89	13
2	Plough	89	13
3	Bull	86	16
4	Cow	79	23
5	He/She Goat	57	45
6	Cock/Hen	81	21

According to the information given by the respondents, out of a total of 102 households, 89 households have a plough and the same number of families also have a *bhakhar*, which they use for leveling their land after ploughing. Among the agricultural assets, there are only two types of assets which were found in the Bharia tribe families of the selected villages. Apart from this, bull, cow, he/she-goat, and cock/hen were also found in livestock assets. Talking about livestock assets, the availability of bulls was seen in maximum i.e. 86 households. After that cock/hen were found in 81 households. Cows were found in 79 households and he/she goats were found in only 57 households.

Human Resources and its Profile

If seen in the modern context, along with agricultural assets, human beings are also reflected as an asset. The community that has more human resources, their position will be stronger in that society. Maximum human resources will motivate them to do all the things they want to do. The strength of that community can be known only based on human resources. Also, if the human resources of that community are endowed with occupational, educational, and youth power, then its position in the society will be stronger as compared to other communities.

Table 6: Sex-wise Population

S.No.	Sex	Frequency	Percentage
1	Female	247	51
2	Male	236	49
	Total	483	100

From Table 6, it is clear that out of the total Bharia population in the Village Kaream Rated, there are 247 females and 236 males. This shows that the sex ratio between males and females is in quite a comfort zone in the village which further reflects that gender discrimination in the form of a declining sex ratio is not here what we see in many other parts of the country where male-female sex ratio presents a very alarming situation and need the serious efforts on the part of government and society at large. In this era of modernization and globalization, the status of women is good in the statistics of sex ratio among tribals. The only reason is that the status of women among tribals is better than that of non-tribals but only in some cases and not in other cases.

Table 7: Age-wise classification

S.No.	Age	Frequency	Percentage
1	Up to 3 Years	43	9
2	4-6 years	33	7
3	7-10 Years	35	7
4	11-17 Years	69	14
5	18-25 Years	98	20
6	26-35 Years	80	17
7	36-45 Years	44	9
8	46-59 Years	56	12
9	60+ Years	25	5
	Total	483	100

Table 7 shows the age-wise population of the selected respondents. The table reflects that the major chunk of the population belongs to youth. The situation of senior citizens in the study area shows that there is not only a lack of health facilities but there is a need for continuous improvement in this direction. There are unlimited opportunities for traditional medicine in this area but these are mostly used by outsiders. This may also be because, in traditional medicine, more attention is given to those diseases whose treatment is not available in allopathy or is not as effective.

Table 8: Marital Status

S.No.	Marital Status	Frequency	Percentage
1	Married	238	49
2	Unmarried	64	13
3	Widow	1	0
4	Not Applicable (Below 18 years)	180	37
	Total	483	100

Table 8 shows that the study villages have a greater number of married persons than unmarried in the villages. Children (below 18 years of age) constitute only 37 percent of the total population i.e.; their number is 180. The marital status figures in the study area are a replica of the country's figures. Just as the status of married people is high at the national level, similarly the number of married people is high in the study area. If we talk about the situation of a widow, there is only one respondent which is numerically insignificant. Only one widow respondent in the study area means that widow remarriage is prevalent among Bharias and it is a common practice among them.

Table 9: Education Status

S.No.	Educational Status	Frequency	Percentage
1	Not Applicable (less than 5 years)	38	8
2	Enrolled in Anganwadi	19	4
3	Illiterate	120	25
4	Primary	107	22
5	Middle	82	17
6	High School	55	11
7	Higher Secondary	44	9
8	Graduation	18	4
	Total	483	100

Education is considered the backbone of societal development. It plays an important role in the holistic development of society. Generally, formal education among the tribal masses of Indian society does not present a satisfactory picture. The report submitted as the Statistical Profile of Scheduled Tribes in India 2013, Ministry of Tribal Affairs, Statistics Division, Government of India has observed that for the scheduled tribe population in India, the Literacy Rate increased from 8.53 percent in 1961 to 58.96 percent in 2011 for STs while the corresponding increase of the total population was from 28.30 percent in 1961 to 72.99 percent in 2011. Cultural factors also play a major role in deciding the direction of literacy and education in the tribal society. With the increased social mobility and accessibility of the institutional establishment, the level of education also started to witness upward mobility among the children of the Bharias of Patakot. The above Table (No.4) gives a general outlook on the status of education in the villages concerned. However, the percentage of illiterate persons is still on the higher side when compared with educated people. The impact of modern education and mainstream culture is quite noteworthy in the area of education. 18 persons are graduates. However, the percentage of such persons is only 4%, out of all the respondents 483. This is a quite green signal in this tribal area as the study population belongs to one of the PVTGs of Madhya Pradesh. Table 9 reflects that the dropout rate is still high in the study area.

Table 10: Occupation

S.No.	Occupation	Frequency	Percentage
1	Not Applicable (Less than 18 years of age)	180	37
2	No work/Unemployed	199	41
3	Government Job	1	0
4	Farming	99	20
5	Farming and Private Job	3	1
	Private Job	1	0
	Total	483	100

No community has been left untouched in the modernization of business, be it a tribal or non-tribal community. If we talk about the Bhariya tribe of Patakot, then compared to before, they too have more business dynamism. Where earlier the only source of their livelihood was forests and forest produce, today they are doing farming. Also, the promotion of education took them further and if we talk about the respondents of the study area, then about 5 respondents are either doing government jobs or private jobs and are also doing agricultural work. One and one respondent is either working in a government job or earning his living by doing a private job, which is negligible in numerical terms. Whereas 41 percent of the respondents do not have any work i.e., they are unemployed (Table 10).

Table 11: Annual Income

S.No.	Annual Income	Frequency	Percentage
1	Not Applicable	379	78
2	Less than 12000	1	0
3	12001 – 30000	10	2
4	30001 – 50000	27	6
5	50001 – 100000	59	12
6	More than one lac	7	1
	Total	483	100

Earning decides the level of prosperity and standard of living. Table No. 11 reveals the annual income of respondents in the studied villages. There is only one household that has an annual income of more than one lac. But a majority (who are in the age of earning and are 59 in number) fall between 50001-100000 lac. Whereas the annual income of one respondent is less than Rs. 12000 which is negligible from the numerical point of view. On average, based on the collected data, earning does not seem quite satisfactory for the fulfillment of the necessities of life essential for their survival.

Conclusion

Statics and dynamics are the core of any society. Every society tends to be changed with the passage of time. From the preceding paragraphs, it can be easily concluded that the impact of social mobility outside one's own social system always brings changes in the existing order of a community. So far education is considered, the Bharias of Patalkot are also witnessing a shift in educational areas as the impact of modern education is quite clear among some young boys and girls who have completed higher education which was quite difficult for such people in few years back. However, the trend of government jobs still seems out of reach to these people as the present study reveals. There is a need on the part of the government functionaries to look into this issue seriously and the educationally qualified young boys and girls of the Bharias should be given jobs. In a nutshell, the present study reveals that the impact of mainstream culture and the adoption of certain basic amenities/ modern facilities has also trending in the areas that were earlier not accessible to these people.

Reference

Tiwari, S.K. (2001): **Medical Geography of Indian Tribes**, New Delhi: Sarup & Sons.

Yadav, S.K. (2019): "Eidos and Ethos among Baiga, Bharia and Saharia Tribes: Implications for Development", **The Eastern Anthropologist**, Vol. 72, PP. 3-4.