

A STUDY OF SOCIAL LIFE, HEALTH AND NUTRITION OF TRIBALS IN NANDURBAR DISTRICT OF MAHARASHTRA

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Abstract

Tribal tribes live in different regions of India. The state of Maharashtra also has a large tribal population and Nandurbar district in the state is known as a tribal district. Like other tribals of the country, tribals of this district have traditions. Adivasis are innocent people who live close to nature and consider nature as God. Their culture is equally natural in nature. Living in close proximity to nature, the social, cultural and economic life of these tribals is innocent and has no trace of selfishness. Although the life of the tribals is happy with such innocent companionship, they are not much attracted to modern medical facilities due to some of their traditional beliefs and beliefs. At the same time, since the tribal society is not concerned about the future, the market economy has not entered into them. Therefore, the problem of malnutrition and health problems are found in a large number among the tribals. Tribals in Nandurbar district also have widespread health problems and starvation. However, in the post-independence period, the standard of living of the tribals is improving due to the planning of various measures for the tribals by the central and state governments and their proper implementation. In the present research paper, the social life, culture, health and nutrition of the tribals of Nandurbar district have been studied.

Key Words: Tribals, Adivasi, Social Life, Culture, Health, Malnutrition

Introduction

Tribal tribes live in different regions of India and there are differences in the social, cultural, economic life and health problems as well as malnutrition of tribals depending on the region. Maharashtra, which is the second largest state in the country in terms of tribal population, is home to tribal communities in three different divisions. The geographical conditions of the region where the tribals live have an influence on their life. Therefore, even among the tribal tribes with similar characteristics, there is comparative difference in some cases. Therefore, the study of the diverse social life of tribals in a particular region brings new information about the tribal society to light. Therefore, the present research essay has studied the social life, health and nutrition of the tribal community with special reference to Nandurbar district.

Social Life of Tribals

There are many tribes of tribals in Maharashtra and there is no uniformity in their social life, economic life, cultural characteristics, customs, religion etc. Each tribal tribe has different characteristics and their social life is shaped by the geographical, economic and traditional manners and customs and values of life around them. However, there are similarities everywhere in the lives of common tribals, their values and characteristics.

The common tribals are naive, abominable, avoid talking to third person, honest, innocent, divine, traditional way of life, reveling in the closeness of nature and free enjoyment of life. Although the tribals live in forest valleys, their lives are as simple as their pure hearts. Their intimacy and integrity are admirable qualities and they have an independent and different outlook on life. Land, cattle, goats, chickens, fish, crabs and strong limbs to live in the fields are their traditional assets. Adivasis still consider themselves very happy if you can get what you want from nature and the surrounding means.

In the absence of means of communication, walking to distant markets to sell their goods and buy necessities in return is the traditional economic life of tribals. But this seems to be slowly changing now. However, the picture that there has been a big difference in their life is not seen even today.¹

Tribal villages are usually inhabited by a single tribe and group. Houses were built using local materials and inhabited in groups of ten-fifteen huts. Such settlements of tribals are called Pada, Pod, Zap or Wadi. The Pada is named after the main clan, geographical location, flora or fauna living there. E.g. Borpada,

Vaghya Wadi, Dongarpada etc. Tribal houses are small huts. These houses have mud walls or bamboo or thatched roofs and thatched roofs. The facility of tying animals is done in one side of the house or next to the house. Earthen storage is used to store food grains in the house; It is called Kanguli or Kothali.²

The tribal dress is also very simple. A loincloth around the waist or a dhoti draped up to the knees, the body consists of a kopri or dress. However, the dress of women is different in each tribe. Women of Konkan, Mahadev Koli, Thakar tribes wear a red colored designed garment called 'Phadki' on their head. Women of the Bhil community cut the Nauvari cloth into two pieces and wear one piece while the other piece is placed on the head. Women of Thakar, Bhil, Katkari tribes have different dress. Difference is also seen in the case of women's ornaments.

The religious customs of the tribals are derived from the worship of nature and animals. Adivasis consider all the mysterious, mysterious and sacred in nature. They also worship natural animate and inanimate objects such as lightning, sun, moon, stars, clouds, trees, tigers, lions, snakes, scorpions shining in the sky. In tribal society Hirva, Himai, Pirsapen, Badapen, Vaghdev, Cheetah, Dongardev, Vandev, Gavdev, Kansari, Dhartari, Narandev etc. are deities and they also consider their ancestors and fathers as gods. Even ghosts and vampires seem like gods to them. They are known by the names Cheda, Munja, Supali, Veer, Hadli, Khais etc. Deities erected outside the village gate with stone or wooden masks are their ancestors.

Many tribal tribes have accepted Hindu gods and goddesses and they worship Hindu gods and goddesses such as Datteshwari, Mannadevi, Lakshmi, Chamunda, Mahadev, Bhairoba, Khandoba, Maruti etc. Many tribal tribes believe that when diseases such as cholera and Devi occur, the disease is caused by the anger of ghosts and vampires. Bhagat is held in tribal villages to remedy this kind of disease. This Bhagat knows the technique of subduing ghosts and demons; Because of their belief, these naive tribals willingly take the measures suggested by Bhagat.

Alcohol has a special importance in the religious and social rituals of tribals. Alcohol is served on gatherings on any occasion like birth, death, marriage, panchayat, honoring guests, giving and receiving. In many tribal tribes, women and children also drink alcohol. They have this habit from birth because the tribals believe that if a drop of liquor is not put in the child's mouth after birth, that child will not turn out to be lucky. Also a drop of alcohol has to be put in the mouth of a dead person. After the death of a person, there is a practice in some tribal tribes of distributing liquor to the people to revive the corpse and also to give liquor to the body bearers. In tribal society, a woman who gives birth to a child is called 'Suine or Soyrin'. She works to cut the umbilical cord of the newborn baby. Tribal people believe that if a pregnant woman dies, it is a strike, so they burn the dead body of a pregnant woman instead of burying it. 'Gotul' is a custom in Madia Gond tribal tribe. After dinner, the young women of the tribal village gather together in the gotul, where songs and dances are organized. Tribal songs and dances have their religious sentiments and are performed on different occasions. Generally, tribal dances start after the end of the rainy season and the holiday season and continue for a month from Diwali onwards. Tarpa, Kamthi, Chheer, Dhol, Bhawada, Karma, Bhagorya, Rela, Dandar, Holynach, Gaurinach, Dudkya are popular among tribals. In tribal tribes, marriage of boys and girls is done at the age of 16-17 i.e. when the boys come of age. The practice of polygamy also exists among the tribal tribes and the practice of divorce is also common among all the tribes. Also, men and women have freedom of remarriage in tribal society.

As the tribal community lives in the remote areas of the forest valleys, the tribals do not have access to clean and abundant water for many days of the year. Also, due to insufficient and poor food and unsanitary water, the tribal society is prone to many types of diseases like malaria, dysentery, tuberculosis, stomach disorders, skin diseases. In addition, because the tribal ideas about disease are traditional and delusional, they have more faith in Bhagat's embers and incense than in the medicine of doctors. Due to Aghori religiosity and belief in ghost worship, tribal people suffer from many diseases along with diseases. Along with this, the problem of malnutrition in the tribal society is also widespread, so the rate of child mortality due to malnutrition is also high.³

In Maharashtra, the economic condition of tribals is miserable and their means of livelihood is agriculture, farm labor and forest work. Among the agriculturists there are groups such as those who have their own farms, cultivators as clans and agricultural labourers. Other occupations besides agriculture are labour, transport of wood, collection of forest produce e.g. Honey, gum, tendu leaves, passion flower, curry leaves, shikekai, gum, behda, kokum, wild fruits. Apart from this, there is no other side business that provides employment.⁴

Tribal Community of Nandurbar District

In Maharashtra, next to the 'Gond' tribe, 'Bhill' is the largest tribal tribe in terms of population and this tribe resides in West Khandesh, i.e. Dhule and Nandurbar districts. Along with the tribal tribe of Bhils, many tribes like Pawra, Mawchi, Konkani, Mathwadi (DongriBhill), Dhanka, Kotla, Peladi, Ambude, Barela, Baruti, Noira, Nahal, Ghati (composite of Dangi-Mawchi), Dubala also live here.

The foothills of the Satpura and the plains in the Satpura area are mainly inhabited by the Bhillan tribal tribe. Bhils are in majority in three taluks AkkalkuwaTaloda Nandurbar. Along with the Bhil tribe, there are many tribal tribes in Dhule and Nandurbar districts and each tribe has a different language. There are total eighteen tribes in Dhule and Nandurbar district (West Khandesh). The information about their geographical residence is as follows. SatpuraPaytha in scattered form - Shirpur - North part of Satpuda - Pawara, Noira, Kholcha (Central India), Sagbara (Gujarat), Akkalkuwa West - Ambude, Akkalkuwa East - Pelade, Shahada - Kayla, Dhadgaon - Molgi - Mathwadi (DongriBhill) , Taloda East - Shahada West - Kotla, Dhanka, Nandurbar and North part - Kotla, Nandurbar West part - TapiNadi West part (Gaikwad) - Bhill, Nawapur Taluk (Sahyadri North) - 15 to 20 km on both sides of railway line. Area Northern part - Bhil, Navapur taluka Sahyadri Southern part - Border - Mawchi, Nandurbar taluka Southern railway belt - Some villages of Navapur taluka - Sakri taluka West North (Dahivel, Nizampur, Pimpalner) - Konkani, Pimpalner West part Sakri to Dang - Bhil + Mawchi + Konkani (composite), Sakri taluk East - Dhule - Shindkheda - Burdivhill, Shirpur - Shahada to some extent in both taluks - Barela, west of Sakri east - Ghati (Mawchi, Dangi mixed), some adjoining Nandurbar bordering Gujarat - lean - various such There are tribal tribes in the standard language (Hindi, Gujarati, Marathi) regions. The dialects of these tribal tribes of Western Khandesh, that is, Dhule and Nandurbar districts, are influenced by the standard languages of the adjacent regions.⁵ However, these tribes have preserved their mother tongues (dialects).

Social Life of Tribals in Nandurbar District

The list of tribal tribes of Dhule district published by the Government of Maharashtra has been published and the classification of tribals has been given in it. Sub-branches of Bhil tribes are also published in this category. The sub-division of Bhils includes Bhils, Bhil Garasia, Dholi Bhil, DungriGarasia, Mevasi Bhil, Rawal Bhill, Tadvi Bhil, Bhagaliya, Bhilala, Pawara, Vasava, Vasave. Also, separate tribal tribes such as Valvi, Gavit, Gamit, Gamata, Patelia, Rathwa are shown in other categories. In this detailed list of the Maharashtra government, after looking at Pawara, Rathwa, all the other tribes fall under the sub-branch of Bhil tribals. I see no reason to treat them differently. Of course, this is an administrative point of view. Among these tribal tribes like Patelia, Rathwa are found in Satpura area. Rathwas also have distinctions such as RathwaBhill, RathwaPawara, RathwaKoli etc. The RathwaPawara, Barela and Pawara of Satpura area are involved in rotibeti transactions among themselves and consider themselves as Pawara tribe. Recently, due to the spread of education among the tribals, the marriages of Bhils and Pawars are rarely exceptional. This type of inter-caste marriage is similar to that in other societies. However, there does not seem to be any intermarriage between the Bhil and Pawara tribes.⁶

Among the Bhil tribe of Nandurbar district, the number of Valvi, Vasave, Padavi, Naik, Gavit is large and they have many clans. Such as, Bamane, Dhanka, Thackeray, Naik, Jangle, Inkat, Padavi, Valvi, Tadvi, Pawar, Patlya, Gavit, More, Vasave, Rahase, Pawara, Bhill, Konkani, Dharpawar, Mawchi are the clan surnames.⁷

The villages of the Bhil tribe, a large tribal tribe in Nandurbar district, are their families. The houses of the relatives of the same family come together to form their village / pada. Vasave, Padavi, Gavit are the surnames of Bhils. In Bhilla there is no marriage within the same surname. Not only this, child marriage is not practiced in Bhilla but widow remarriage is accepted by society. Births, marriages, deaths and festivals are performed by them according to their traditional customs. Conversion rate is also higher among the Bhil tribe. This must be a side effect of living in flat plains. Although the Bhils have converted to Christian Muslim religion, these Bhils are seen preserving the original culture of their tribe as well as that religion.⁸

The Pawara tribe of Nandurbar district has settled in the hill belt of Satpura through migration from outlying areas. Their settlements in these hilly regions are found scattered in the forests on the slopes of the valleys. These settlements are found in clusters of two to four houses while some are also found in isolated farm settlements. A number of specific padas are formed from it and they are known by different specific names. There is a distance of half a km between these padas. The villages inhabited by Pawara tribes are in the form of padas on the hills of seven Satapuda mountain ragas in Akrani area of Nandurbar district. As some

villages or padas are two to three padas and some villages are five to ten padas, they are in extended form. The structure of padas of the tribal tribe is also characteristic of this area. Most padas are inhabited by people of the same caste (clan). The Satpura area on the Akrani-Shahada border has some mixed habitation. Pawara people of different clans live in it. Also, Bhil people's settlement is found in the neighborhood of Pawara people. As a whole, considering the settlements in the entire Satpura, some Pawara people live in the plains at the foot of the mountains, so the houses of the Pawara tribe are also found in the villages of the plains.⁹

Satpura region is mainly known as Bhil region. Although many small and large rivers originate in the Satpura Mountains, the region is mainly known as the region between the basins of the Tapi and Narmada rivers. The hilly region between these two rivers and the surrounding low and mountainous region was earlier known as 'Bhilwad' (region of Bhils). Bhilwad was spread from Satpura mountain to Vindhya, Aravali mountain range. When Prabhu Ramachandra was executed, he met a Bhillin named Shabari. At that time the people living in this region were known as ShabarKirat Nishad. They belonged to this Bhil tribe. It is the traditional belief of the Bhil tribe that their lineage started from a mysterious woman who was worshiped by Mahadeva.¹⁰

Houses of Tribals

Tribal Houses in Nandurbar District TheBhils build their house walls from turkatya, bamboo, karavai found in the forest, sonkadi. These walls are plastered with clay. To spread over the chakra, self-made kaulas are placed on it using teak leaves, turi sticks etc. All the villagers come together and help each other to build the house. Although the structure of their house is simple, the house is divided into two or three rooms by keeping kotha and kangya. Traditional houses had only a door and the house had an attic. Recently brick houses are being built.¹¹

The people of Pawara tribal tribe really follow the hilly environment there and it seems to have a great influence on the design of their houses on the size and extension. The material available in this hilly region is used for house construction. The houses of Pawara people are also sleeping size and they are big in length and width. Houses of Pawara tribe are found measuring 75×50 feet while some houses measure 100×50 feet in length-width. Therefore, their houses are found to be eight-pais in size. Teak wood is mostly used for house construction. Apart from this, bamboo, palas, teak leaves, grass, stone and soil are also used. The middle part of the house has the highest roof as large pillars of teak wood are erected in the middle of the house. A sloping roof is built on both sides by tying saree (long wood) of teak wood all around and horizontal strips of bamboo are tied on it. Then they feed them with kaula or teak leaves. This big house has three sections inside. In the first section there is a kitchen, in the second section there is a meeting room, and in the third section there is a facility for pets. In most places, the whole house has only one door and through this door the cattle and the people of the house pass through.¹²

Government policies for tribals to provide good health facilities and nutritional

Due to the close relationship of tribals with the forest, no community has as much knowledge of forest medicines as tribals. Even incurable diseases that challenge modern medicine can be completely cured by tribal people with their herbal medicine.¹³ But the new diseases that have entered the tribal area due to the contact with the advanced society and the problem of malnutrition among the tribals have created many health problems in the tribal areas. However, due to the fact that the government has created many health facilities in the tribal areas, the quality of life of the tribals is improving.

'Bharat Ratna Dr. APJ Abdul Kalam Amrit Aahar Yojana' has been started since 2016 by Tribal Development Department of Maharashtra Government to eliminate the problem of malnutrition among tribals. Under this scheme, pregnant women in Scheduled Areas are provided with nutritious ration from the date of pregnancy till delivery and lactating mothers are provided one nutritious meal for the first six months. As well as Eggs, bananas, local fruits etc. additional food is provided to all children in the age group of 7 months to 6 years in Scheduled Areas and Additional Tribal Implementation Areas.¹⁴ In the year 2020, there are 15 hospitals, 1 special cancer hospital, 13 clinics, 64 maternity homes, 60 primary health centers, 290 sub-health centers and a total of 271 doctors and 631 nurses are working in the Nandurbar district in the year 2020. Also, a total of 1380 beds are available in these government hospitals in the district. Along with this, there are total 145 hospitals, 183 dispensaries, 38 maternity hospitals providing private medical services in the district with a facility of 1225 beds.¹⁵ As various health facilities are available in the district, the health status of tribals is improving.

Conclusion

The socio-cultural and economic life of the tribal tribes living all over India varies from region to region. There are also many differences among tribal communities living in different parts of Maharashtra. The reasons behind this can be different. But there is certainly no great difference in the socio-cultural and economic life of the tribal community. Although this is a fact, various types of health problems as well as the problem of malnutrition are mainly found in tribal communities scattered all over the country. Along with the central government, the Maharashtra government has also implemented many schemes to help the tribals out of these problems. Tribals are getting the benefit of these schemes. Due to the government schemes, health facilities have been made available to the tribals. Also, the government has started a plan to provide nutritious food to the tribals through different schemes to eliminate the problem of malnutrition among the tribals. As a result of these positive schemes of the government, the health status and quality of life of tribals are improving. Surely this is a good sign for the development of all tribal communities of the country.

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