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RESEARCH ARTICLE

SOCIO-POLITICAL ASPECTS OF TRIBAL COMMUNITY: A CASE STUDY OF FIVE DISTRICTS (BALLIA, MAU, GORAKHPUR, DEORIA, MAHARAJGANJ) OF PURVANCHAL IN UTTAR PRADESH

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ABSTRACT

Purvanchal is known as backward area of Uttar Pradesh and tribes are also weaker (backward) section of our society. Both are expected to collaborate from governance but in the matter of tribes, situation is lamentable. This case study highlights many burning issue, which affect politics and our society for example- political participation of tribes, tribal's faith in governmental process, government cooperation in upgrading tribal's life, administration attitude towards the tribes, the reality of the ongoing schemes for the weaker section of society, as well as their cultural and traditional value and faith which organized them and which are affect their social and political behavior. This paper also marks, social inequality, discrimination exploitation, is still prevalent in society. A large section of society is struggling to live. However, tribes have maintained their existence on its own.

INTRODUCTION

The word tribe is defined by scholars, in many contexts and much different sense. To an ordinary person, it means common folk living simple lives among the hills and forests, and to an educate person, it means colorful folk famous for their dance and song, and to an administrator, it means a group of citizen who deserve the special care of the government of India. (Rao 1-10:2013). The word 'Tribe' has not been defined anywhere in the Constitution of India, but it stated in article 342 that the Scheduled tribe are 'Tribe' or tribal communities or parts or group within tribes of tribal communities which the president may specify from time to time by public notification (Behura 1:1996). India has a large population scheduled tribe, they are identified to be the most exploited class for obvious reason for socio-economic inequalities, perhaps it can be stated, that abject poverty, stark ignorance and blatant illiteracy.(Patnik 89:2002). Uttar Pradesh has long been treated as a non-tribal state but there is a substantial number of tribes in Uttar Pradesh (Verma 1:2013). As per census 2011 total tribal population in Uttar Pradesh is 1,134,273. Out of which 24.46% tribal population in five district of Purvanchal, Ballia, Mau, Gorakhpur, Mahrajganj, and Deoria where survey conducted. Largest tribal population in Uttar Pradesh inhabited in district Sonbhadra.

Second largest tribal population in Ballia district and third on Deoria district.

Aims and objectives of the study

- To study the Political participation of tribes. Along with their faith in the political system and in constitutional values, tribal role in politics as a community. Their political activity which affect Local and national politics.
- To study the role and participation of tribes in panchayati raj, and to examine the reality of the ongoing schemes for the weaker section (tribes) through panchayati raj for example, Antyodya yojana, BPL Yojana, Indira Awash Yojana, and various Governments scheme.
- To examine tribal's accessibility to tribal certificate. The difficulties in finding tribal certificates, the utility of tribal certificate in life of tribes as a developmental factor.
- To examine education level in tribal community and the academic awareness in tribal. Main factor of illiteracy in tribal community.
- To examine accountability of officials for the tribes and officials dealing with the tribes.
- To study the social conditions of tribes and their place in the social hierarchy. Their thinking about social order in developing society and the thinking of other

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communities of society about tribes. The situation of social inequality and social exploitation in the context of tribes.

- To study economic conditions of tribes in specific districts. including their living standard, access to the essential and primary resources of life, The source of their economic dependency, Their main business or means of earning and their involvement in traditional occupations.
- To recognise the cultural and traditional elements of tribal's, which are organised them as political entity and to identify those Gondi historical, political events and marks by which they are trying to make their social and political identity.
- To recognise tribal movement on local level, and their local and others political organization, who are fighting for tribal's political, social rights and they are also trying to lift them in all field of life.

MATERIALS AND METHODS

The present study is based on the comprehensive and intensive field work conducted in five districts of Purvanchal in eastern Uttar Pradesh. It is mainly focused on aboriginal tribes. Data are the important asset for any type of study and for policy formulation. Any kind of Study relies heavily on both primary and secondary data. Several methods are used to collect primary data relating to the present study such as the observation method, interview method, and to some extent, schedules. The sources of secondary data are the published and unpublished reports. Data from secondary sources were gathered from books, articles, journals, published reports, Census reports 2011, A-11 State Primary Census Abstract for Individual Scheduled Tribe, Survey report of Directorate of Scheduled Tribe Development of Uttar Pradesh 2004-05 and Government documents, District Statistical Hand Book. The secondary sources like books, journals, articles, etc., also provided some aspects of socio political conditions of tribal inhabiting in Uttar Pradesh.

The villages are selected on the basis of census data 2011, survey report of Directorate of Scheduled Tribe Development of Uttar Pradesh 2004-05. A-11 State Primary Census Abstract for Individual Scheduled Tribe. We selected block wise villages, above 500 tribal population in Ballia district because a largest tribal population inhabiting there. In other four district Mau, Gorakhpur, Maharajganj, and Deoria, we selected sub district wise villages above 200 tribal population. The study was completed in two phases. In the first phase, in the first week of November 2013, block wise villages were studied in the Ballia district, we visited in 8 tribal villages and urban areas of 6 blocks spread over an area of 600 km around Ballia region in Uttar Pradesh. In second phase, from 9 December to 14 December 2013, we visited in 10 tribal village and urban areas of 6 sub district spread over an area of 1200 km. around four district, (Mau, Gorakhpur, Maharajganj and Deoria) of Purvanchal in eastern Uttar Pradesh. Details of the villages visited (Table 1,2,3,4), location of study area (Map1), person con-tacted and about their socio political conditions and other related relevant knowledge they are supplied are given below.

Geography and Demography of Study Area

Purvanchal is a geographic region of northern India, which comprises the eastern end of Uttar Pradesh state where Hindi,

Bhojpuri is predominant language. It is bounded by Nepal to the north, Bihar state to the east, Bundel khand region of Madhya Pradesh state to south, the Awadh region of Uttar Pradesh to the west and the end of lower doab. Purvanchal is the region ruled by the king of Kashi. This territory was ruled by the Bhumihars, which have their strong army to support them. Purvanchal is one of the most ancient regions of India and enjoys a rich heritage and culture, However, the economic and industrial growth of this region had been greatly hindered because of caste guided political in-fighting. Present study covered five districts of this neglected region. First Ballia district situated on the north bank of Ganga. It is eastern part of Uttar Pradesh and broken on Bihar state. The boundary between Ballia and Bihar is determined by the deep streams of two rivers Ganga and Ghaghara. The district lies between the parallels of 25°33' and 26°11' latitudes and 83°38' and 84°39' east longitude (Imperial Gazetteer:252). As per census 2011 Total 1, 10,134 tribal population inhabiting in this district.

Second district, Mau (Mau Nath Bhanjan) is situated on the fertile land of Ganga–Ghaghra doab. It lies between 83°17' to 84°52' east and 24°47' to 26°17'. It's north Ghaghara river is on the border, Ghazipur district is on the north, Ballia district is on the east and Azamgarh district is on the west side. (district.nic.in.) As per census 2011 Total 22915 tribal population inhabiting in district. Third district Gorakhpur lies between lat 26°13'N and 27°29'N and long 85°05'E The district occupies the north-eastern corner of state along with district Deoria and comprises a large stretch of lying to the north of river of Ghaghara, the deep stream of which its form southern boundary with district Azamgarh. In the north lies territory of Nepal (District gazetteer: 9,10). As per census 2011 Total 18172 tribal population inhabiting in this district. Fourth district Maharajganj, one of the 75 districts of Uttar Pradesh in northern India. It is bounded by Nepal in the north, the districts of Kushinagar in the east, Gorakhpur to the south and Siddharthnagar and Sant Kabir Nagar in the west (district.nic.in.), As per census 2011 Total 16435 tribal population inhabiting in district. At last fifth district Deoria, a district of constituting Gorakhpur division, occupies the extreme of north 25°33' and 26°11' and 84°26'E. The district bounded on the west by Gorakhpur district as is partly the northern apex, which also flanked on the east partly by the Betiah district of Bihar on the south Ghaghara separate the district of Azamgarh and Ballia from it (District gazetteer:8,9). As per census 2011 Total 1,109,894 tribal population inhabiting in this district.

District: Ballia, Block: Sohaw

Village: Palia Khaas- Above one thousand Gond tribes inhabited in this village, which is lies on the banks of the river Ganges. Every year this village is immersed in the flood. There tribes are agricultural labourer. tribes work in landlord's lands, tribal also work as cultivation on tenancy. Some have own little parts of land which found on the applicable sikmi. Lallan Gond told that this village is included in the overall development of the Lohia village but there has been no development. Mahendr Gonds said some tribes have BPL and Antyodya cards, If you Gram Pradhan's obsequious then you will find government's facilities like Indira Aawas, BPL cards, Antyodaya card etc. Government made plans for weaker section of society but really rich people are taking advantage. The standard of education has fallen in community due to the lack of money tribal's children could not get higher education.



Map 1. Location for Study Area

Some people in tribal community, who capable to educate their children in private school. ST's approach has changed for girls in recent time, tribes educate their girls according to their ability. They told we are majority community in this village but we are scattered, so we have not put any pressure on Gram Pradhan or any political representative. Ramshankar Gond told us, a person Parma Gond is in very poverty he had BPL card but Gram Pradhan excluded from BPL list and now he is in general category so he has no facility to survive.

Village: Narhi- This village is nestled on the bank of Ganga near about 300 Gond tribe and 200 Kharwar tribe inhabited there. The village is dominated by Bhumihar community. Tribes inhabited in the vast fertile plains of the Ganga but their economical condition is lamentable. Tribal are agricultural worker. Shri Gopal jee Kharwar who is General Secretary of Gondwana organization told with sorrow, now Social attitudes have change but it is superficial, upper castes are not ready for equality they respect us for votes. Dinesh Kharwar told boys are going in companies for livelihood. Youth have no interest in education. After intermediate boys tend to look for jobs or gets married. Ramakant Gond Saddened by not having representation in politics, he told Government schemes and Government co-operation have fun with the tribal.

Block: Bairiya

Village: Bairiya (Urban)- This village is connected with the name of Indian freedom 1942, when Ramjanam Gond, Kedar Gond and Chathoo Kharwar are fighting in the war of independence and they was killed. Tribes society are proud of them but they are sad because their name is engraved on the below of the Martyrs' Memorial, while they were at the forefront in the war of independence, Till today any government did not respect these revolutionaries. Sri Ram Gond told their family also do not get freedom fighter pension. Srikanth's tea shop, he is educated and hardworking so that educate their children he says girls must be educated in tribal society and in educate their children, he says girls must be

educated in tribal society. Education has increased awareness. Tribe has had the benefit of tribal certificate, and people are getting good jobs in government sector. Many tribal boys of this village are in the Army, Navy, and respected posts Baban Gond and Krishna Bihari Gond told tribes have left their traditional work. They are mainly giving attention to farming, business or job. Here the feudalistic effect is less because tribal have some agricultural lands. They believe hard working is key to development so they are self depend and they have no hope from governments and leaders. Tribal People who go on respected posts, they hide their tribal identity.

Block Hanumanganj

Village: Haibatpur- It is situated on the bank of Ganga river and it is close to Ballia city. The village is dominated by Bhumihars community. Above 400 Gond tribe and near about 150 Kharwar tribe inhabited in this village, maximum tribes are agricultural labourer and some of them go to city for wage, few tribes are good masons. Tribes also depended upon livestock for their livelihood. Tribal women go to near city, wash dishes and domestic works in richest houses. Tribal have no agricultural lands and their economic situation is not so good. Phoolan Gond, his son is clerk in college and grandson is now junior engineer told, here tribes and their child do not take interest in education, so they are backward. Gondwana activist Patel Gond is proud of their Gondwana culture and traditions but he is worried, for miserable condition of the tribes. All tribal people have voter cards some tribes have BPL cards and Antyodya cards.

Block Beruarbaari

Village: Rajpur- Gond tribe inhabited in this village. Tribe have no land for their livelihood, even their houses and huts built on landlords land so such tribes called Prjaa, means they doing landlords domestic or other works without payment. Dharmdev Gond passed B.Sc.in 1969 from S.M.M.T.D. College Ballia, but he is unemployed, he told so much has changed than ever in the life of tribes. Now the tribes are

developing. Parshuram Gond, whose livelihood is a Pan Shop, told now our socio economic situation is changing, again he told so far their situation has deteriorated due to the government's negative attitude because of inflation, tribes can not more educate their children. He told official demand bribe for certificate and we have to go to the office for several days for getting certificate. Tribal people have no effect on the people's representatives, even the Gram Pradhan or legislator.

District: Mau, Tehsil: Madhuban

Dubaari: Village- Most population of tribal people live in this village. near about 500 Thakur family and 500 SCs family also live in this village, in addition to this Muslim and Baniya also live. We found in this village two class of tribal family first-rich tribal families and second-poor tribal families, out of 10% tribal families, are rich, educated, and teachers, engineers and

Table 1. District- Ballia (Tribal Population)

District	Population	Block	Population	Village,N/P	Population
Ballia	110114	Sohaw	7504	Palia khhas	698
				Narahi	500
		Bairiya	11146	Bariya	1520
		Hanumangnj		Haibatpur	550
		Beruaarbaari	6116	Raajpur	500
		Murali Chapraa	9299	Sonbarsa	1875
		Belhari	9329	Belhari	1257
				Majhoua	1059

Census of India, Primary census Abstract (PCA,0961) 2011

Block: Murali Chappra

Village: Sonbarsa- Above 4050 Gonds tribal population inhabited in this village and maximum engaged in cultivation few people do government jobs. Ashok Kumar Ram told due to diligence of tribal society, tribal people have voter cards, some have BPL cards, and some have also tribal certificates. The name of development has only robbed of money and governments have fun with tribes. There tribal have some lands so they are self-sufficient. Shamsher kumar live in Calcutta, work in company told, tribes will return to their culture and traditions, then they will develop their society, otherwise their existence would be erase.

Block: Belhari

Village: Belhari- In Belhari village only one Gond tribe have agricultural land, there is no tribe in government job. Tribes pay rent to landlord to cultivation. A Person Madan Gond his sons is in the business of Bangle company in Bombay told, here tribal are not enough educated, when tribal will literate, only then will the benefits of tribal certificate. Heera Gond told the social situation of tribes has not changed in other words upper caste mindset has not change. We would not know what the plan is for the poor begin, the leaders and officials took advantage of poor's facilities and the government also wants that.

Village: Majhoua- More than 1000 tribes inhabited in this village, situation of tribal life is not so good they have not agricultural lands. Here tribal Do not focus on children's education, for Scholarship greed some tribes enrolled in school. Aatma Ram Gond told tribes are scattered, they are not organized, so there is no pressure on representatives. Shivnath Gond and Ramlayak Gond told here is still feudal Influence in society so we have to be subjected to the Brahmins and Rajput community because we live and walk in the same land, they say where will you live because you have no lands. Bhod Gond his wife is shiksha mitra, told here tribal have voter cards, and have tribal certificate. Now Gond tribe does not conventional work. Lalbaboo Prasad Gond employed in custom in Bihar says specially who has studied and changed with time, has changed. While we will not be financially sound, until then There is no sense of political participation to tribes, we have no effect, we will become only vote bank for politicians.

other governments employee, belong to this class shri Sarada Prasad Gond has two sons one shri Sushil Prasad is SDM and employed in Fatehpur district, younger son shri Satya Prakash is cashier in Salempur Gramin Bank but rich tribal people have not any emotion and compassion on poor tribes. Maximum tribal families are living in worst condition and these are victims of economic and social misery. Women are these tribal families work in rich people's home, they washing dishes, and their domestic works and poor tribal men are work hard on daily wages. Munna Gond who belong to second class of tribal family and live in poverty. Munna took 15000 rupees loan for her daughter's marriage. Muna told his hut built on the land of landlord, landlord wants to remove his hut. Gram Pradhan seeking 5000 rupees bribe for subsidize public house (Indira Gramin Aawas) before allotment. when he has no money for her daughter's marriage then how he will pay bribe for housing. He lives with his four sons and daughters, hens and goats in his little broken hut.

Here another problem faced tribes by officials who demanding 1356 cropped paper for ST certificate. It is well known that tribes have no land, then how tribal people brought 1356 cropped paper. Government officials also demanding bribe for ST certificate. Tribes of this village Stating that government has no role in their development. Tribes have developed their life due to their education and hard work. They feel their development may not be possible without education. Who are not educated, they are financially needy. In 1995 there were 22 ST Gram Pradhan in Mau district because Gond and Kharwar were included in scheduled category but in 2002 Gond and kharwar included in ST category. They do not have appropriate representation in panchayati government. In Mau district tribes have no representation in assembly and Lok Sabha. In this village tribal have ration cards, voter card, some of them have Antyodaya card, BPL card. They do not get proper ration on government allotted shop. Now at this time due to their changing economic condition, society perception of them is changing. It seems tribes are thinking of returning to their own culture and tradition. Here Gondi people keeping Hurka in their home, because they assumed that Hurka is musical instrument of Sambhu Sekh (Mahadev), so they worship Hurka. They told their conventional work like work of roasted grain, work of stone, is now over in Gondi community. Gondi dance (Naach) which is closely linked to ancient Gondi culture, is no longer vogue. In this village near about 100-125

Kharwar tribes live but they could not get tribal certificate yet by government officials. these people's condition is not good.

Village: Sihaejpaur- Approximately 250 Gond people live in this village but as per census 2011, only 34 tribal live there.

Table 2. District- Mau (Tribal Population)

District	Population	Sub district	Population	Village/N.P.	Population
Mau	22915	Madhuban	7320	Dubari	798

Census of India, Primary census Abstract (PCA,0962) 2011

Table 3. District- Gorakhpur (Tribal Population)

District	Population	Sub-District	Population	Village/N.P.	Population
Gorakhpur	18172	Bansgaaw	3306	Girdharpur Dubouliya	407
				Tetariya	500
				Siheejpur	250
		Gorakhpur	5778	Jangal.koudia	689

Census of India, Primary census Abstract (PCA0957) 2011

Table 4. District- Maharajganj (Tribal Population)

District	Population	Sub-District	Population	Village/N.P.	Population
Maharajganj	16435	Noutanwa (urban)	6044	Noutanwa urban	749

Census of India, Primary census Abstract (PCA0956) 2011

Table 5. District- Deoria (Tribal Population)

District	Population	Sub District	Population	Village/N.P.	Population
Deoria	109894	Barhaj	10946	Gopawapaar	350
		Salempur	25302	Ahirouli Lala	415

Census of India, Primary census Abstract (PCA0959) 2011

District:Gorakhpur: 3.1 Sub:District:Bansgaaw

Village:Girdharpur Dubouliya- Gond and Dhuria (sub caste of Gond) tribes live in this village. There maximum tribal's house is made of clay and grass. Tribes live here in very poverty and pathetic condition. As the name of property, tribes have some broken pots, hens, and goats. Daily wage is main economic source of tribal community, tribal are agricultural labour also. They do not fulfill their basic needs of life. Tribal have not agricultural land. 52 year old shri Laldhar Gond told tribal have voter card, B.P.L.card, and Antyodya card but they could not get advantage because dominant people take all advantage of government schemes. Brahmin caste is dominant community in this village.

Village: Teariya- Gond tribe of this village is written their sub name Dhuriya. They have a small portion of land for agriculture it is not the ancestral land, when landlordism breakdown, they got lands, but it is not enough to their livelihood, Most people do not have certificates because in the 1356 cropped paper they are displayed as Kahar, In this village shri Munna Raj Prasad, who is most educated person in tribal community and government employee told Kahar are originally Gonds but Their ancestor took in sedan marriage, so they were said kahar and at time of British period, because of their work they found a new caste identity, Khawar deprived of their original identity. because of illiteracy their ancestor could not enter their caste and in revenue records, now we are therefore atonement. In the British time business has changed the caste. Tribal have voter card and some of have BPL card, But to no avail. Boys and girls are not very educated there, maximum XII educated people. Tribal are less their traditional work like stone work and grain roasting. In the month of Sawan tribal worships lord Ujjainee (savadheer Bhagwan) in which pigs are slaughtered.

The village dominated Thakur community, where tribal are very poor and illiterate, so they go to work in the cities. Tribes have no agricultural land, their socio economic status is bad. Retired engineer Mr. Ram Awadh Gond, now he live in Gorakhpur city, told his childhood was spent in very poverty in this village, at that time no one could sat on the bunk in front of the upper caste. Gond is considered low caste. Now even tribal people work in rich people homes. tribes situation are worse because of illiteracy. There tribal have voter card, BPL card, some of have tribal certificate but maximum tribal could not got certificate. They say they are only voter, tribe has no important role in politics. Officials do not listen seriously because tribes are not socially or politically organized. They also say census enumeration was wrong, our population is more than census number.

Sub-District: Gorakhpur

Village: Jangal Koudiya: In the name of Jangal (forest) Koudiya this village known as Jangal Koudiya. It is big village and situated near Gorakhpur city. Majority of Gond tribe are resident in this village, besides these, there are other community like Nishad, Kewat, Chouhan, and Yadav are also inhabited. Tribes have little parts of agricultural land but it is not sufficient for their livelihood. Tribes are financially dependent on daily wage. There tribal have voter card, some of have BPL card, they told 20 or 25 years ago few tribes had allotted Indira aawas (IAY), after that did not assign anyone. They get subsidized foodstuff (20kg wheat,15 kg rice) at government ration shop. Tribal certificate did not issued a tribe in this village by government authority. Tribe did not get any benefit of being. Maximum XII educated people in this village. According to their economic situation, tribes educate their children. Girls are not much educated because tribes make their marriage in early.

Maharajganj

Sub:District-Noutanwa

Noutanwa: Urban-Tribal population is much higher than official figures in Notnwa sub district. Lalchand prasad Gond is educated person and his tailoring shop told near about 40,000 tribal (Gond, Dhuriya, Kharwar, Tharu) inhabited in this sub district and 2000 tribal inhabited in Nautnwa Sadar (Urban). 500 Tharu tribes inhabited in this place, they are very rich. Tribal census 2011 is wrong. Tribal condition is not so good in this place, here tribal sell tea, Jamming drag and they depend on wages. Bal Chand told since independence, there has been no improvement in tribal life. So far there is no chairman because tribal are not organized. Now the children are educating. Tribal have voter cards, some have BPL cards, but here tribal certificate does not issued by officials. Near city in Kunsarwa, There is a Rajkiya Ashram Pdhati Residential school where only tribal children were studying but now children of all communities are studying. School superintendent Mr. Ramsamukh told now 105 children enrolled in school. A student of class seven, did not know about spelling seven.

District-Deoria

Sub District-Barhaj

Village: Gopwapar: Near about 500 tribal population resides in this village. Maximum Tribal people are dependent on wages and non regular works and maximum are live in huts, mud houses and tin shed houses. Only two people are in government job. Boys, are less educated than girls. Tribal people have voter cards, ration cards and now ST certificate is issued.

Sub Distict-Salempur

Village: Ahirouli Lala: Harijan caste is the highest in the village The only Gond tribe that resides in this villages, their population is above 500. Smt.Chandrakla was elected as Gram Pradhan in 2005 in panchayati election. She told above 60% Indira Aawas have been allocated, for those who are in government jobs, Few people have the same ancestral land. Tribal people livelihood dependent on wage, small business and agricultural works. Very few tribal are graduate. Here girls are married at a early age. Tribal people have voter cards, ration cards and now ST certificate is issued.

Concluding Remarks

- Tribes have the right to vote but tribes has no role in the decision making process, tribal participation is not in local and district level politics,
- Tribes are scattered politically in these specific districts, so tribal has no effect on local politics and politician, but in the case of Ballia, which is second largest tribal population district of Uttar Pradesh so here is the some influence of tribes.
- Tribes have faith in constitutional values and nation. However they believe that present politics is the center of corruption, where is no place for the common man and the weaker section.
- Since 2002, their representation in Panchayati institution has declined because they are included in ST list from SC list.
- Panchayat elections are fought over money and power. It is not possible for the poor to fight election on unreserved seats.
- In villages, People who are able to take advantage of government schemes. Distribution of government schemes benefits is based on the vote bank, whereby poor people do not benefit. In the distribution of government's grain is rigged in which includes both Gram Pradhan and Kotedaar.
- Plans are underway for the poor in rural areas, for example Aawas Yojana (Lohia Aawas Yojana, Indira Aawas Yojana, Kashiram Aawas Yojana) authorities are asked for money for housing, It all know from top to bottom. Similarly some tribes have BPL cards but their name are not in the BPL list therefore they do not benefit.
- ST certificate has not been issued by officials in Mau. In Maharajganj district tribal certificates were issued only for Tharu tribe. In Deoria district tribal certificate issued only for Gond tribe not for Kharwar tribe. ST Certificate is issued, for both Gond and Kharwar tribes in Ballia and Gorakhpur district.
- Tribes have struggled for tribal certificate in Ballia and Gorakhpur district. Tribes are still struggling in Mau and Mahrajganj and in some places of Deoria district.
- Tribes have to pay for certificate to officials.
- Tribes have been benefited from the reservation and ST certificate but educated people have taken advantage of it, Only government benefits can be consumed by education.
- Educational level is very low in the tribal community. But now tribes are educating their children. They understood the importance of education. Economic factors are the biggest obstacle in getting higher education in tribes.
- officials do not have accountability to the tribes. They are insensitive to tribes. They are aware of the corruption in the schemes but they are silent, they are participating in it. This type of administrative structure in India, where the common man and poor cannot reach and cannot say his problems.
- In Indian society, tribal had not ever untouchable. Under the British policy of divide and rule, tribes are displayed as different from Indian society. After independence, various central governments and state governments placed them sometimes in SC list, and sometimes in OBC, this way their original identity has been changed, many time along with their social identity has changed.
- Social status is dependent on economic conditions. Tribe who are financially capable, they are in the main stream of the society. Although now condition of tribal has changed in society but today in society tribal are the victims of inequality exploitation and oppression.
- The economical situation of tribes is worse than other communities in society. Their main source of livelihood is livestock, wages and agricultural wages. The majority of tribal people are deprived from the basic goods of life, somehow they are passed their life.
- Compared to urban areas, the situation of tribal living in remote areas is bad. tribal have virtually abandoned their traditional business.
- Few tribal are aware of their history and culture but some are proud of their culture and traditions, who are

struggling to restore their identity in society. Intellectual tribal people are aware to their people about the rich history of Gondwana and Gondi culture.

- Tribes believe that they are descendants of the Shambhu Sekh. The tribal community has delivered great warriors. Today, they are neglected in society and in the state. Again they should be coalesce to their glorious identity.
- At local level many tribal organization are working in every district like- Indian People Services(IPS), All India Gondwana Party, Gondwana Mahasbha, etc. They are working to overall development for their society as well as their purpose is to make its Political power.
- Due to low population and unorganized, Kharwar tribe is in the most difficulties. Kharwar tribe's economic situation is the worst in these five districts. They are politically and socially most neglected tribe.
- Thru tribes is the most prosperous tribe, who live in Maharajganj. Most of these people are employed. Their children study in good schools. They have extensive arable land, their honor and reputation in society.

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Hurka- The Hurka is typically made of wood, with leather drum heads at both ends. Tribes assumed Hurka is the instrument of the Bdapen or shiva.

Indira Aawas Yojana-The purpose of the scheme is to provide financial assistance to some of the weakest sections of society for them to upgrade or construct a house of respectable quality for their personal living.

BPL cards - It is used by the government of India to identify the people who are below of poverty line. The main purpose for identifying BPL people by government is to help financially these type of people So that, they can fulfill their basic need like food, shelter and clothes etc

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