

Glossary

Tribes in India are the original residents of Pre- Aryan civilization. They are generally called as 'Adivasis' i.e., the son of soils. Owing to the Aryan invasion and Aryan settlements, they were driven out of their homestead and had to take shelter in woods and forests, hill and mountains. From the ages they have been following a typical social structure and till today they have a distinct flow in their livelihood and consumption pattern. Prehistoric relics have been found in several places in Puruliya, Bankura and Paschim Midnapur. That proves that the land was a preferred habitat for some human races from ancient times. However little is known about their material culture at present. There are various of tribal groups found in almost all the blocks of the state, which added a beautiful flavor of their culture. Near about 38 in number, the tribal community comprise nearly 5.5% of the total population of West Bengal (2011 census). Anthropologists consider present day tribal groups like Santhal, Mundas, Bhumijis, Lodhas etc as the descendants of the ancient people of Puruliya, Bankura and Paschim Midnapur. In absence of written documents it is wise to look into the folklores, songs, rituals and beliefs of these people to understand the material culture of their ancestors in general and their relation with the forest in particular.

Santals are the largest tribal community in West Bengal. The word Saontar (means corruption) was adopted by the Santals when they lived in the area around Saont in Midnapur district of West Bengal. The word Santals is an English word adopted from Hindi which corresponds with Saontar used by Bengali speaking people. The Santals have their own independent language known as Santalsi which belongs to the which belongs to the Austro-Asiatic language family (Troisi, 1969). The Santals, a

Proto-Austroloid racial group are the largest tribe in West Bengal accounting for more than 50% of the state's tribal population. Other than West Bengal, their major concentrations are in the states of Bihar, Jharkhand, Odisha, and Tripura. In Assam, they are not classified separately as a tribe and their lot is clubbed with the generic "Tea tribes of Assam" there is also a suitable Santal Community in neighbour Bangladesh, and a smaller group in Nepal. Although they reside in several districts of West Bengal, the majority of Santals are found in Pachim Midnapur, Purulia and Bankura districts. The occupation of the Santals revolve around the forests in which they reside. Their basic needs are fulfilled from the trees and plants of the forests. They are also engaged in the hunting, fishing and cultivation for their livelihood. Boiled rice is the staple food of the Santals like the rest the neighboring population. They eat almost all available kind of fish and crabs and have great relish for meat, which they preserve in a way of their own. Added to these many worms and insects like red ant and termite, the flesh of various animals like tigers, bears, crows, mice, frog's and snakes constitutes their menu and suit their palate. Different varieties of cakes are prepared like Jil-pitha, chor pitha and rice power mixed with meat and placed on a sal-leaf and place on the pan and thus baked. Various kinds of edible leaves are eaten by the Santals among them Sin arak (a small tree, Baubinia) Purai arak (Beng. Pui Sang, Basella Alda), Kedok arak (The supper pot-herb), Matha arak (a pot-herb), Munga arak (drum stick leaves) etc. They also prepare different kinds of food items made of various food grains. The drink they prepare is the rice-beer. This is used for all functions in the village, the ritual purpose and in offering to the bongas. (Mukherjea, 1939).

Mundas tribes are one of the largest tribes of India. They are one of the strongest Kolarian tribes inhabiting in the region of Chotanagpur. The word Mundas has an

etymological significance. It means headman of a village. Main languages spoken by these tribes include 'Mundas' or 'Killi', Santalsi and Mundasri. Mundas tribes are also called by their alternative name, 'Heriki'. Once upon a time this tribal community lived in the hill sector of Chhotonagpur. Originally they came from the Proto-Australoid race. Later they came in West Bengal and settled here. They are scattered almost all over the districts of West Bengal. The mundas are divided into many clans. Many anthropologists have stated that there are at least 340 clans in the Munda community. The few important clans are – Amba, Bhengra, Bulum, Harnsa, Jirhul, Gondli, Kerketta, Mundari, Kandarua, Porti etc. Each clan has its own totem. Each of the Mundas follows the taboos of his own clan and respects the totem. In earlier times the Mundas tribes were wandering huntsmen and collectors. Very recently, these Mundas tribes too take up the profession of shifting cultivation, thereby following the practice of most of the tribes of Indian subcontinent. (Hoffmann, 1984). Both the males and the females work in the agricultural field, but generally the females do not touch the plough. Those who have no land earn livelihood by working as the agricultural labourers. According to the anthropologists the Mundas were the first who set up a village society in India on the basis of the equal rights. In the Munda village they have their own panchayat. The Chief of the village is called 'Munda'. Mundas have been the animal eaters for the long time. They usually eat frogs, snakes, rats, earthworms, shells and snails. They prefer having Tari and Haria wine on the various occasions. (Tribes of West Bengal, 2014).

Bhumijs means one who born from soil. In olden days they probably had settlements north of the Kasai, possibly right up to Panchakot, but were pushed back by the Aryans, represented by the Kurmis. During British rule, or sometimes even earlier,

many of the Bhumijis became zamindars and some even secured the title of Raja. The Bhumij is the most aboriginal tribe which has gradually lost their culture under the influence of the Aryan civilization. Their mother tongue is on the way of extinction. Originally they belong to the Mundari language group. Now they use the language of the region, where they reside in. The Bhumij is divided into many clans and every clan has its own totem. The few mentionable clans are Guglu, Patli, Ubur Shandi, Boddha etc. Each of the Bhumij follows the taboos of his own clan and respect the totem. They speak Bhumijis, an Austro-Asiatic language at home; however, of late their mother tongue has been influenced by the Indo-Aryan language Bengali, which they use while communicating with other communities. They use the Bengali script. The Bhumij earn their livelihood from agriculture. So the farming equipment is kept in their house. Males and females both work in the field. In their leisure time they go for hunting and fishing. For these they make bow and arrow, net, bamboo cage etc. The Bhumij have their own Panchayat for the maintenance of the rules and regulations of their society. The head of their Panchayat is called 'Pradhan' (this post is hereditary) who can solve all types of social problems. They are non-vegetarians but do not eat beef or pork. Rice is their staple food. Drinks like rice beer and toddy are commonly consumed by them. Bhumijis's consumption of milk are negligible but tea is drunk regularly. A sweet dish (qulia) and puri are special food items. They drink alcoholic beverages. (Basu,1968).

Lodhas are one of the primitive tribes of West Bengal. They were known as a criminal tribe until the revocation of the Criminal Tribes Act (1952). The term 'Lodha' means hunter. Most probably they belong to the Pre-Dravidian race. They do not have own language, they converse in the local language where they reside (rural Bengal). From the British period this tribal community is identified as a criminal

community. For this proverb they get no job from other communities. Even sometimes their dwellers are torture upon them and put fire in their huts. They were driven out of locality and sent to the forest or hill side. It is very unfair to them that no man is born as a criminal. This situation makes them burglar. Out of hunger they steal animals; utensils etc. whenever get a chance. They identify themselves with a section of the Savara, whose economy was centered on gathering, hunting, fowling or trapping. Their mother tongue, Lodhas, is akin to savara, an Austro-Asiatic language. The Lodha community is divided into nine clans. These are Bhuktaa (Major and Minor), Kotal, Digar Mallik, Paramanik, Bhuniya, Ahri, Bagh, Layek. Only the Bhuktaa people are divided into two groups i.e., Major and Minor. The Major consider themselves as superior than the Minors. That is why they do not establish matrimonial with the Minor group. Each Lodha follows the taboos of his own clan and respects the totem. In the early morning the Lodha village wakes up and starts their activities. They are divided into few groups. Some of them go to collection of wood, some of them go to collection of forest resources (e.g., honey, fruits, vegetables etc.), some of them go for hunting or some of them go for a job. After the evening they come back and share food together. If they do not have any food then they go for fasting. It is very pity to us that after the seven decades of our independence a race still now is neither settled nor secured. The Lodha family consists of parents and unmarried children. Father is the head of the family who interacts with outsiders. In the domestic sphere the female has the sole responsibility. The male and the female have same responsibility in the social activities. It is the duty of the female to collect forest resources and sell it in the market, male just gives them company. Like the other tribal community the Lodhas have their own village panchayat. All types of problems and quarrels are solved there with the help of the Panchayat members. They

are fluent in Bengali, which they use to communicate with other communities and they use the Bengali script. Rice is their staple food and they prefer to eat the meat of mollusk and tortoise, the Bengal monitor and all types of fish, but they do not eat beef. Most of them drink rice beer and toddy. (Chandrasekhar, 1954).

Backwardness can be measured by Tribal dominance, area under forest, literacy rate; main occupation is from primary sector and finally drought prone area. As consequences of amalgamation of regions at varying levels of socio-economic development and different political and administrative structure, the modern state has inherited regional imbalances that still persist. The National Committee (1981) on the development of backward areas recommended that the following types of problem areas be treated as backward for the purpose of planning: (i) chronically drought prone areas, (ii) Desert areas, (iii) Tribal areas, (iv) Hill areas, (v) Chronically flood affected areas, (vi) Coastal areas affected by salinity. These six categories have been viewed as six types of fundamental backwardness. In this sense an area may suffer from the handicap of more than one type of fundamental backwardness. According to the Task Force Report (2003) the index of backwardness has been based on the three parameters e.g., a) value of output per agricultural workers, b) Agricultural wage rate and c) Percentage of SC/ST population. Under Rastriya Sam VikasYojana (now Backward Region Grant Fund) eight districts of West Bengal are listed as backward districts, namely Paschim Midnapur, Bankura, Puruliya, Birbhum, 24 South Parganas, South Dinajpur, North Dinajpur and Jalpaiguri out of them three districts – Paschim Midnapur, Bankura, and Puruliya which are in the South-Western Region of West Bengal and boarding with Orissa, Jharkhand and Bihar is our proposed study area. This

region is backward in respect of two categories of backwardness namely, drought prone areas and tribal predominance areas.

National Sample Survey Organization (NSSO) is a permanent survey organization that was set up in the Department of Statistics of the Government of India in 1950. NSSO has been carrying out five-yearly consumer expenditure surveys since 1972/1973, providing time series data in rural and urban areas of all India's states. NSSO surveys have excellent sampling design, large sample sizes, clearly stated estimation procedures and national coverage, but do not provide insight into the actual dietary intake of households or individuals or into the intra-family distribution of food. Currently NSS published the data of 68th round survey. The National Sample Survey Office (NSSO), Ministry of Statistics and Programme Implemented has released the report “ Key Indicators of Household Expenditure on Services and Durable Goods” based on the related information collected during July, 2014 to June 2015 as a part of NSS 72nd round. This survey on household expenditure on services and durable goods was the first focused survey of its kind undertaken by National Sample Survey Office. The survey was designed to collect some demographic particulars, detailed information on household expenditure on transport, miscellaneous consumer services, food expenditures incurred in hotel and restaurants, expenditure on repair and maintenance services availed, hotel lodging charges and on durable goods other than those used exclusively for entrepreneurial activity in India through a nationwide household survey. As household expenditure on services forms an important part of Private Final Consumption Expenditure (PFCE), this focused survey is expected to provide improved estimates of household expenditure on the services as compared to the same based on data collected through usual Consumer

Expenditure Survey. Also in this survey, an attempt has been made to apportion the expenditure by the households on durable goods, when the durables are used both for household consumption and enterprises. The survey covered the whole of the Indian Union. The results of the survey are based on the sample, canvassed by NSSO, consisting of 7969 villages and 6048 urban blocks, spread over all States and Union Territories of the country. The schedule was canvassed in 47535 households in rural areas and 36065 households in urban areas during the period July, 2014 - June, 2015. Some key finding on various aspects of Household Expenditure on Services and Durable Goods in the country as obtained from the survey during July, 2014 - June, 2015 are as follows: Transport Services, Miscellaneous Consumer Services, Other services and Durable Goods.

Social Protection Program has been incorporated by the Constitution of India for the promotion of educational and economic interest of Scheduled Tribes and their protection from social injustice and all forms of exploitation. These centrally prepared plans did not take into account of diversity of culture, climate and geography of area. Now the people would participate in formulation of plans and in its execution at the grass root level. For uplift of the backward area, the poor and the backward different schemes were introduced to expand the rural employment, rural infrastructure, medical and health facilities, and to ensure food security, social security, housing, etc. The major schemes and projects were FFW, TRYSEM, DWCRA, EAS, JRY, MGNREGA, RWS, RLT, IRDP, SHG, MT Loan, BRGF, SGST, BSKP, KVI, SC/ST Development Funds, IAY, Gitanjali Prokolpo, food-grains in PDS, Antyodaya Yojana, Annapurna Anna Yojana, Mid-Day Meal, Cooked Food in ICDS Center, Starvation GR, NOAPS, NFBS, NMBS. Old Age pension, disability Pension, Widow

Pension, Hostel Grant, Book Grant, Kanyashree, Sikhasree, etc. Beside these, different departments have also their own Schemes and programs for rural development including development of Health and Education. There are now 194 Integrated Tribal Development Projects (ITDPs) in the country, where the ST population is more than 50% of the total population of the blocks or groups of block. In order to give more focused attention to the development of Scheduled Tribes, a separate Ministry, known as the Ministry of Tribal Affairs was constituted in October 1999. The mandate of the Ministry includes social security and social insurance with respect to the Scheduled Tribes, tribal welfare planning, project formulation research and training, promotion and development of voluntary efforts on tribal welfare and certain matters relating to administration of the Scheduled Areas.

Common Property Resources (CPRs) resources are the assets that are mobile and subject to open access. The resources under open access are overused, in that it is in the public interest to restrict their use. Given that resources bases are finite in size they have positive social worth. However they are geographically localized resources that are common property to well defined groups of people but to which people not belonging to the groups do not have a right to access. It is now customary to refer to such assets as Common Property Resources. Common Property Resources (CPRs) are resources accessible to and collectively owned/held/managed by an identifiable community and to which no individual has exclusive property rights. The importance of common property resources (CPRs) and their management have been acknowledged by policy makers and researchers. Although the forest is a renewable resources, it generates finite qualities of resource unites and has limitation for regeneration within time limits. It is not like other goods, which can be produced in a

short time. In the most part of world forest resources are destroyed because of excessive exploitation of resources without considering the capacity of regeneration of it. The renewal processes is slow and therefore, use of resource units subtracts from the quantity of the resource. The forest can easily be degraded and even destroyed. The concept developed as they has been learn from past experiences as “free riders” and well settled village user groups protect the forest without the help from authority and also cut trees with permission from village committee only. Successfully, user groups managed to adopt and practice owned framed rules under which every individual household has right to collect woods from “public forest” only for “domestic consumption”. In recent years, official policies and schemes have been initiated for promoting peoples' participation in management of these resources. A number of studies have been undertaken by scholars to assess the size, contribution and nature of these resources and the institutional arrangements for their management. But these are mostly of the nature of case studies and do not provide comprehensive estimates either at the national or state level. The study on common property resources conducted in the 54th round of NSSO is the first nationwide survey on the subject. The state and national level estimates on the size, utilization and contribution of CPRs that the survey is expected to generate will help for building up the much needed database.

Food security is a condition related to the ongoing availability of food. According to the Food and Agriculture Organization (FAO), food security "exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life. Hunger or lack of food continues even to day to be major problem for nearly one third of the

world population. The basic concept of food security implies availability and accessibility of food at all times. Food security is defined as the existence of the necessary conditions for human beings to have physical and economic access, in socially acceptable ways, to food that is safe, nutritious and in keeping with their cultural preferences, so as to meet their dietary needs and live productive and healthy lives. Those conditions are: The physical availability of food, access of all people to food, reaching a level of nutritional well-being and stable access to foods at all times. The food security challenge that India has been grappling with over the last 50 years or so has become increasingly complex over time. In the 1940s and 1950s the challenge of improving food security seemed a daunting, yet relatively straightforward task of increasing food production and increasing access to food predominantly for rural societies. Over the last half a century India has changed dramatically and so has the food security challenge. The food security challenge for India has over time become increasingly complex as well as more multi-dimensional for tribal livelihood this problem also more crucial for their subsistence.

Poverty is a condition where people's basic needs for food, clothing and shelter are not being met. The growing population inflates the problem of poor techniques used in Agriculture. Further, there is unequal distribution of wealth. As a result poor people are often exploited by the wealthy community. In general, it can be viewed as lack of peace in an individual resultant of hunger, medical care, marginalization, denial of human rights, unfulfilment of basic human needs, freedom etc. It can be 'absolute' or 'relative'. Thus, it is one of the most devastating and retarding factors in human life acting as the root of underdevelopment and insecurity of a country. The root cause of poverty is not due to a person's unwillingness to work but is due to lack of resources

or lack of skills. A poor person though works very hard, he is either receiving the full worth of his work or his rights in the society. The existing social and economic man made conditions are selfishly designed, gathering straighten every day, consequently making the rich richer and the poor person poorer. As the economic base of a poor person is too thin he cannot arrange a large share of returns for his work and he cannot build up asset base. The most important causes of Poverty in India are poor agriculture, growing Population, gap between rich and poor, corruption and black money. To measure poverty in a country poverty threshold takes an important part. Poverty threshold is the level of personal or family income which one is classified as poor according to governmental standards. In 2008, the World Bank came out with a figure of \$1.25 a day at 2005 purchasing power parity (PPP). In October 2015, the World Bank updated the international poverty line to \$1.90 a day.

Marketed Consumption: The Consumption bundle that has been purchased on the basis of money is the marketed consumption. That Consumption bundles may be purchased from the markets and or may be from the fair shops of the Public distribution systems. When a consumer pays money to purchase consuming goods and services is nothing but the marketed consumption. Now -a- days, marketed consumption dominates among the source of consumption pattern. In a under developing economy like India, percentage of marketed consumption over total consumption has been increasing specially after the reform periods. But in case of tribes may or may not be same with the economy as a whole, as they are mainly depended on nature and their livelihoods are also depend on nature.

Non Marketed Consumption: Consumption bundle that are not purchased from the market is the non marketed consumption. The consumption bundle that comes from home production, forest products or may be from exchange or from gift and grants are the non marketed consumption goods. In case of tribal of the rural economy the bundles of non marketed consuming goods have played a dominant role on the tribal consumption. Free forest goods such as firewood, leaves are from the forests as well as the home grown productions' are the major non marketed goods for the tribes. Though on the era of deforestation and forest resource degradation the impact of non marketed consuming goods has been the question of sustainability, as the result the tribal consumption has been bounded to change their consumption source pattern.