
Changing pattern of livelihoods of Korku in perspective of Betul district, Madhya Pradesh

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ABSTRACT

The Korku tribe is one of primitive tribes of Madhya Pradesh. They are inhabited more in terrain of Satpudap leatue. The natural capital played an essential role to provide protection and sources of livelihood to this group of tribe. Their socio-economic life is directly linked with surrounding ecology. Their traditional occupation is hunting-gathering have become the subsidiary occupation. Now, their main livelihoods are agriculture, seasonal migration labour work, casual labour work, selling of NTFPs. There are infinite difference between traditional livelihoods and current engaged livelihoods patterns of Korkus. The reason behind this changing livelihood patterns are degradation of land size, low level of education, globalization, increase of needs and wants, own interest. The government of India as well as the government of M.P. has subsequently poured on their resources to enhance the livelihood pattern of this particular tribe.

KEY WORDS: *Livelihood, Traditional, Factors of changing,*

INTRODUCTION

Madhya Pradesh represents 8.6(2011 census) per cent of tribal population to the national figures of tribal population. Madhya Pradesh is situated in the heart of India and hence the name Madhya Pradesh attributed. Madhya Pradesh is basically tribal predominant state. The total population of the state is around 72,626,809(2011 census) and out of which the schedule tribe population is 11,342,320 (2011 census). The state of Madhya Pradesh holds 1st rank among all states and union territories in terms of schedule tribe population. There are forty six (46) tribes inhabiting in the state and all of them have numerated in 2011 census. The percentage of ST population in Betul district claim 42.3% ST population of Madhya Pradesh. After the division of Madhya Pradesh and Chhattisgarh, Bhil is the most populous tribe claims 37.7 per cent of the total ST population. Gond is the second largest tribe, which claims 35.6 per cent, apart this four other populated scheduled tribes are Kol, Korku, Sahariya and Baiga.

The history witnessed that tribals are always surrounded by natures and their life is totally depended on natures. Their consumption pattern was dependent on forest resources. Hence, the villagers were managing the forest as their own property. At the same time, the relation between tribal and the forest is intimate. The tribal are known for their association with forests and hills. Their life becomes secure with surrounding of forest. For them forest is like a mother, they have been depending on forest produce since the last hundred years. The livelihood patterns of tribals have been changing day by day. It has changed a lot in the course of time. During the British period the villagers were mostly depending on forest resources. The Korku had their own piece of land, which they had prepared by cleaning the bushes and cutting the trees. Their cultivated land preferably situated near the jungle, because they were so close to the nature. Apart from

this, they were depending on forest produce, hunting and fishing and shifting cultivation. As the time passed by, shifting cultivation in forests was forbidden. Hence, they started practicing plough cultivation. Their economy was subsistence in nature. They did not need struggle for food consumption. They were getting all eatable things from forest. In course of time, slowly this forest got degraded because of many reasons. The invention of industrialization and population growth became major threat for these communities. The degraded resources failed to be sufficient the needs of the villagers. It compelled the tribal inhabitants to look for other alternatives. In the initial days it was only the agriculture, which gave them an alternative source of livelihoods. But the small land holding size and traditional methods of cultivation failed to meet the needs of Korkus.

RESEARCH METHODOLOGY AND SAMPLE POPULATION

There are 132 villages across the Shahpur block. Among it 125 are revenue villages and 7 forest villages. Out of that, 10 per cent of villages have been selected for the research study, which consist 13 villages. Multi stratified sampling methods has been applied to conduct the research so as to see whether livelihood structure of Korku differ from place to place or whether those who are living near the town are having better livelihood option than interior area. The villages were divided into two sectors, according to the distance from Shahpur block headquarters. These villages were distributed by census mapping scale in Shahpur block census map (2001). The blocks headquarter to 16 k.m. come under Sector –A. The villages situated 16 k.m. to 32 k.m. and above were coming under Sector –B. From each sector proportionate village numbers of sectors were selected, which consist 6 villages from sector A and 7 villages from sector B.

In order to investigate the research problem the multiple stratified random sampling methods have been used so as to see whether livelihood structure of Korku differ from place to place or whether those who are living near the town are having better livelihood option than interior area. Apart from this, observation, case study, FGD and interview methods have been applied. For the households studies semi-structured interview schedule had been used to get the households information. In sampled villages, all the Korku households were listed and every second households were selected as sampled for household studies. From each village 24(twenty four) Korku households were personally interviewed and information were collected by the semi-structured interview schedules regarding their family, education, income, expenditure, livelihoods, festivals, and dressing patterns, except in the methods of cultivation, irrigation facilities and using technology equipments in agriculture. In order to get in depth information on Korkus, the focus group discussion (FGD) were organized. The main participants of FGD were key person, women and youths of the villages. Case studies have been done to enrich the data and to show the real picture of it. The observation is an important tool in research. There are some attributes which cannot be questioned, it can only be observed. Secondly through the observation only data can be verified whether respondent is giving correct answer or not.

The study covered the 1619 Korku population, out of them 829 (51%) males and females 790 (49%) were covered. However, the sex composition of thirteen study villages has not been biased

PRESENT LIVELIHOOD ACTIVITIES OF KORKU

Korku people are engaged with multiple livelihood activities. The noted livelihoods are: agriculture, casual labor work, seasonal migratory labor work, wood cutting, collection of NTFP, selling of domestic animals, selling of liquors, small scale business and very less people are engage in private and government job. Livelihoods of Korkus were not money oriented earlier, even then easily they managed themselves. Because, they had very simple life style and household things were less expensive. They were not using the luxurious items. As the time passed by, whole world is globalized and globalization is affecting the tribals' life style. Lack of natural resources and increasing of population and many other factors are compelling the Korku to adopt the new livelihood activities, from which they could get more money to fulfill their basic needs. The research study confirmed that, agriculture, casual labor work, seasonal migratory labor work, fire wood selling, selling of minor forest produce, animal husbandry and government schemes (MGNREGS) have become main livelihood for the Korku.

1. Agriculture as their Livelihood

The Korku agriculturists are those who own agriculture land, are cultivating the leased land or encroachment land of forest area. The agriculture year divided into two seasons. Kharif and Rabi season. Kharif extends from *Jet to Aghan* (June to December). The Rabi extends from *Push to Chait* (Jane to April). All agriculturists cultivate in kharif season and Rabi cropping is not yet become as important as the kharif. Their agriculture is not profit oriented; if agriculture production is more then they sell it in nearby towns and government Mandi. This category of people may be called as farming tribal. Now, there are vast changes in methods of agriculture practice. Somehow, it is positive sign. Instead of wood plough, they hire tractor to plough the land. They hire the thrasher machine for wheat harvesting. Adaptation of agriculture technology has taken place among big famers only. The small and marginal farmers are still practicing the traditional methods. Other side moving towards the technology world is breaking the social bonding in the community. In a village, group of people were working turn by turn in every person's field. In this way they had strong bonding within the community. This phenomenon is seen very less now. The rich families hire thrasher machine for harvesting and the poor family remain deprived. The intervention of modern agriculture technology has positive as well as negative impact on tribal agriculture. One of the negative impacts of globalization on tribal agriculture is soil erosion. Previously they were not using fertile manure except caw down. The government encouraged to use fertile manure to have good produce. Hence, gradually the fertility of land is decreased. Now, they have to put fertile manure, which increased their agriculture expense. Is it the real agriculture development, the government has to reflect on it?

2. Casual labour Work as their Livelihood

Income from wage labour work has become the important source of livelihood for a majority of poor Korku tribal of Madhya Pradesh. Most of them are engaged in unskilled labour work. The pattern of dependence on wage labour varies significantly across different regions. The tribal agriculture is dependent in monsoon and have single crop. After Kharif crop they do casual labour work nearby villages. Here casual labour includes the agriculture labour work also. The income from labour work is substitute livelihood of Korku and expenses. But for the landless family casual labour work is primary livelihood. They are totally depending on casual labour

work and migratory labour work. There are 37 (11.9 percent) households depending primarily on casual labour work.

3. Seasonal Migratory Labour Work as their Livelihood

Every year millions of poor families migrate in search of work. They are forced to migrate due to a livelihood downfall in the villages. These migrants often lock their homes, take a few meager belongings and move across long distance. Migration is normally defined as a permanent or semi-permanent. Here, seasonal migration has been discussed. The seasonal migration can play an important role in poverty elimination and economic development. It is an important livelihood strategy for poor groups across the world. Among the Korku, seasonal migration is one of the most fashionable phenomena. It has positive impact as well as negative. After the harvesting, those who have no irrigation facility, they go to city to earn money. The study indicates that 190 (61%) respondents said that some members of the family seasonally migrate to the cities. Among them some of them are forced migrants and some like to be in city. After harvesting kharif crop, many of them become ideal; hence the young boys prefer to go to city for work. Among them Most of them are unskilled labourers. It does not mean that they are rich enough but they have some reasons for not going; in some family nobody is there to look after their children and animals, some of them want to go but physically not fit. The seasonal migration has two periods first part; they migrate in the end of Bhado (August to September) to harvest soya been. The agricultural labourers mostly go to Itarsi and Hosangabad district. Second period is Phagun, Chait (mid-January to April) after kharif crop they become ideal, hence they go to city and earn money. Whatever they earn, are invested in agriculture and marriage. In Shahpur block, Korku do marriage in summer season. Before marriage all migrants become back to village. While migrating to another place, they sleep under the tree or in half constructed houses. Normally they migrate in groups. But they cook food separately. They earn Rs 100 to 150 per day. They take loan (Rs 1000 – 1500) from money lender (sahukar) or from their relative so that they can manage first few days. For the loan they have to pay high rate of interest to money lenders (sahukars). Sometimes 10 to 12% interest they have to pay.

There are some reasons which compel them to go for seasonal migratory labour works are elaborated below:

- Limitedness in the source of income,
- Lack of employment opportunity,
- Insufficiency of agriculture production, which is not sufficient for consumption.
- Indebtedness,
- To invest in cultivation, marriage and other ceremonies,

4. Collection of Non Timber Forest Produce (NTFP) as their Livelihood.

Non- Timber Forest Products have played a major role in the economy of the forest area population all over the world. This is more so in developing countries like India, where most of these people are dependent on the forests not only for their food but also fuel, fiber, household construction material and for herbal health care. It is absolutely true that the majority of the populations, particularly tribals, are most dependent on the forests till they die. Livelihoods of

the Korku are mainly based on forest and agriculture activities. The tribals have strong culture and emotional affinity with the forest. The study shows, collection of NTFP of primary occupation of only 1.6 per cent. It is a secondary livelihood of 26 per cent respondents. The study showed that out of yearly income, 12 per cent income come from NTFP. All the Korku are keen on collecting forest produce. When the jungle fruits ripen, the Korku collect the wild fruits like: mango, 'berry', 'kendu', 'blackberry', *chirongji* and other eatable fruits. The cash forest products are *mahua* flower and its seeds, *tendupatta*, *lakh*, and *chirongji*. etc., they earn good amount form NTFP. They sell *mahua* flowers as per quintal Rs.2,000 to 3,000.

5. Animal Husbandry as their Livelihood

Rearing of cows cattle, bullock, goats, sheep, pork, hens and donkeys are the part of tribal culture and same as for Korku also. Cattles are the importance instrument of tribal's agriculture. The sharing of cattle for ploughing is very common phenomena among Korku. If a farmer doesn't have cattle then he has to pay for ploughing and harrowing. It is also used for drawing water for irrigation, transport of agrarian produces, and forest products to the weekly market, etc. Rearing of domestic animals is not commercial. They prefer to consume meat rather than selling them. The study revealed that out of 312 households it found that 86.5 per cent households having hens, 83.9 per cent households having goats. Goats are highly valued animals for the Korku. It is for consumption, used in social and religious function. Goat meat has good value in the market hence; it is being sold to meat up the difficult situation. During the field study it is found that there were 208 households having cattle which consist 66.6 per cent and 98 per cent are having cows. But it is surprise to see that only 5 households (2percent) earn money by selling the domestic animals. It indicates that though they love to rear domestic animals but they don't prefer of selling because they considered them as their part of family.

6. Firewood Selling as their Livelihood

There are very few households, whom are selling fire wood to earn money. Among the thirteen village, only one village has found where 12 respondents are selling fire wood. They go Shahpur or Bhoura to sell it and earn money to fulfill their basic needs. They said that the frequency of selling fire wood is becoming lesser than previous, because forest rangers have become very strict. Though it has forbidden but they are compelled to fulfill their basic needs. When they asked to leave this work then, they responded that this is one of the easiest ways of getting money. Early morning they go to forest cut it and bring to home and according to their feasibility they sell fire wood in Shahpur town.

7. Private and Government job as their Livelihood

Engage in government job is indicating the upward movement of Korku. The study revealed only 3.5 per cent head of households are in government service. Most of them are teachers. Now, educated young stars are given preference in government job. But they like to be teacher, they do not want to leave their area, where they are born and brought up. There are a few private job holders, working as an animator of NGOs. Even though they are government servant, they also do cultivation. They cannot leave their land lay. When the government servant were asked, what are they doing for the development of own people; their response was disappointing. They should become an example for their community but it is not.

8 MGNREGS as their Livelihood

MGNREGS is one of the livelihood programmes for the rural inhabitants.. This livelihood programme had been launched in 2005. MGNREGS provides 100 days work at the village level. Beneficiaries answered that initial three years MGNREGS was implemented successfully. Later on it turned out to dysfunctional. The found 297(95%) respondents had got job under this programme. But none of them got 100 day works. They had work minimum for 10 days and maximum 60 days only. If the government officials do not provide work to the MGNREGS beneficiaries, then the beneficiaries are supposed to get ‘employment remuneration (Bhatta)’, but none of them were given employment remuneration (Bhatta). If, MGNREGS had been implemented in better way it would have definitely positive impact on tribals economy. Government officers have their own excuses, for failure. The block office bearer said that “Government is launching many developmental programmes but we do not have enough human resource in block level to implement the programme. We are already overloaded by work, so that, sometime we failed to implement the programme in proper way”.

9 Selling of Liquor as their Livelihood

Liquor drinking is a pleasant habit of Korku people. Drinking of rice beer and mahuwa liquor is connected with their ritual and pleasure. If any guest comes then they provide liquor along with non-vegetarian food, it is a good gesture of hospitality. Normally, every Korku family prepares alcohol either for consumption or selling purpose. There are 12 percent households are engage in selling of liquor as their livelihoods. Selling of liquor is not the primary livelihood options of any households. They sell it in village level only. Mostly senior people and young boys are taking more alcohol. It is also one of the drawbacks of Korku tribe and other tribes as well. The liquors are being served in festivals, marriage ceremony and any social functions. Liquor is important aspect of Korkus’ life.

10. Small Scale Businesses as their Livelihood

Korku are very simple people by nature, they are far away from doing business. They do not have the business mentality; perhaps they think that business can be done by *Baniyas* or *Madwadis* alone. Tribals have been cheated by these local *Baniyas* of business class. Now, the Korku are becoming educated and entering to the small scale business line. Study revealed that only 3 households doing small scale business. All these three are having *Kirana* store in the village. All these three persons are educated, two of them are teacher and one is sarpanch of path village. It shows that the educated young Korku are entering into the business field as well.

LIVELIHOODS PATTERN IN SECTOR WISE

Each and every household is having multiple livelihood options. The main livelihoods are: agriculture, casual labour work, migratory labour work, wood selling, and collection of forest produce and private and government job. In order to know the livelihood pattern, the sample villages have been divided into two sectors according to the distance. It helps to see the difference livelihood pattern between Sector A and B. Here study has tried to reveal the factors of livelihood pattern. Is the geographical locations are playing any role in livelihood pattern of Korku?

Table No -1
Livelihoods pattern in Sector Wise

<i>Sector - A (0-16 k.m. Villages-6, Total Household 144)</i>			
Sl.No	Livelihoods	Frequency	Percentage(%)
1	Agriculture	118	83
2	Casual labour work	130	90
3	Migratory labour work	60	42
4	Selling of fire wood	8	5
5	Selling of minor forest produce	125	86
6	Selling of domestic animals	3	2
7	Selling of liquor	19	13
8	Small scale business	1	-6
9	Government schemes (MNREGA)	144	100
10	Other sources	3	2
11	Private Job	3	2
12	Government Job	6	4
	Total Number of Households	144	
<i>Sector - B (16-32 k.m. Villages-7, Total Household 168.)</i>			
1	Agriculture	161	96
2	Casual labour work	148	88
3	Migratory labour work	89	53
4	Selling of fire wood	0	0
5	Selling of minor forest produce	152	90
6	Selling of domestic animals	2	1
7	Selling of liquor	20	12
8	Small scale business	2	1
9	Government schemes (MNREGA)	152	90
10	Other source	7	4
11	Private Job	1	-5
12	Government Job	8	5
	Total Number of Households	168	

(Source: primary data)

Sector- A: Every household has multiple options of livelihood. In sector A, 83 percent respondents are upholding agriculture as occupation. Similarly, in Sector B it is 96 percent, which is higher than sector A. Casual labour includes the agriculture labourers also. Sector A and B in table No.1 illustrates that the respondents upholding casual labour as major occupation. Which is more than agriculturist, it seems that agriculturist are also do labour work after harvesting the crops. Labour work is done by male as well as female working in the village or nearby village. Migratory labour in Sector B is comparatively higher than Sector A. After cultivation they become ideal. Hence, they used to go nearby city for migratory labour work. Migratory labour work has become primary occupation for landless. It has become one of the fascinated work among Korku. Once they come out from the village their life becomes changed in many ways. They get good wage as compare to village level and they have exposure to outer

world. They are more confident than villagers. Tribal life cannot be detached from forest which proves the dependency on minor forest produce which claims 86 percent. They have been depending on forest since many decades. Now, the percentage has reduced but still forest produce is important livelihood option of Korku. In the sector A, out of 144 households 2 are in private job and 4 persons are engaged in government job. Among these most of them is *SambidaShikshak*. It is found that all the respondents have got job through MNREGA but none of the respondent has got 100 days job under the MNREGA. After implementation of MNREGA percentage of migratory labour force has decreased, which is positive impact of this programme.

Sector B: -The villages which exist 16 to 30 k.m. from block headquarters come under the sector B. Sector B indicates that agriculture is a main occupation, which consists 96 percent followed by 90 percent of them are dependent on forest produce. Dependency on forest produce is 4 percent higher than sector A, because interior villages are rich in forest produce. Third highest position possessed the casual labour work which is 88 per cent. The percentage of migratory labour work is higher as compared to sector A. The consumption of liquor is a tradition of Korku society. Nevertheless buying and selling of liquor is a common phenomenon of Korku and selling liquor as a livelihood for 12 percent respondent in sector B and 13 percent in sector A. In sector A, there are 3 per cent engaged in government job but in sector B the per cent has increased. It shows that though they are far away from urban city or block head quarter but they are aware of education. The agriculture, casual labour and forest produce have become main livelihood source of Korku.

4. Changing Livelihood Pattern of Two Generation

The literature evidence stated that livelihood pattern of Korku are changing day by day. To witness the changed livelihood pattern, two generations of respondents were interviewed. Based on this data changing livelihood pattern has been described.

Table No- 2
Changing Livelihood Pattern of two Generation

S.N	Livelihoods	Respondent's Previous generation		Respondents	
		Freq.	Per.	Freq.	Per.
1	Agriculture	249	79.8	196	62.8
2	Casual labour work	12	3.8	37	11.9
3	Migratory labour work	27	8.6	58	18.6
4	Selling of fire wood	4	1.2	1	.3
5	Selling of NTFP	22	7	6	1.9
6	Private job	0	0	3	.9
7	Government job	0	0	11	3.5
	Total	312	100	312	100

(Source: Primary data)

Comparative scientific study of changing livelihood pattern of two generations in the above Table No-2 illustrates that there is a proportionate difference between two generations viz Respondent's previous generation and Respondents. First change appeared in Agriculture, there was 79.8% dependency on agriculture whereas it decreased to 63%. Change in casual labour is also seen which is more than double. Migratory labour work change in latter year is more than that of

previous generation. But previous they were seasonal migrating only for agriculture labour work. There is a vast change in the selling of fire wood. There was more dependency on forest in the previous generation. However, it reduced in the latter generation. Similarly in the selling of NTFP, the large difference is seen that is there more frequency in the previous generation comparing to the present generation. Changes in the Private and Government jobs are the new occupation for the present generation of Korku. Private and Government Job holders is the first person holding job in their family is because of education. Now, 3 respondents are engaged in private job and 11 respondents are in government job, which is not very much positive indication but sign of moving towards development.

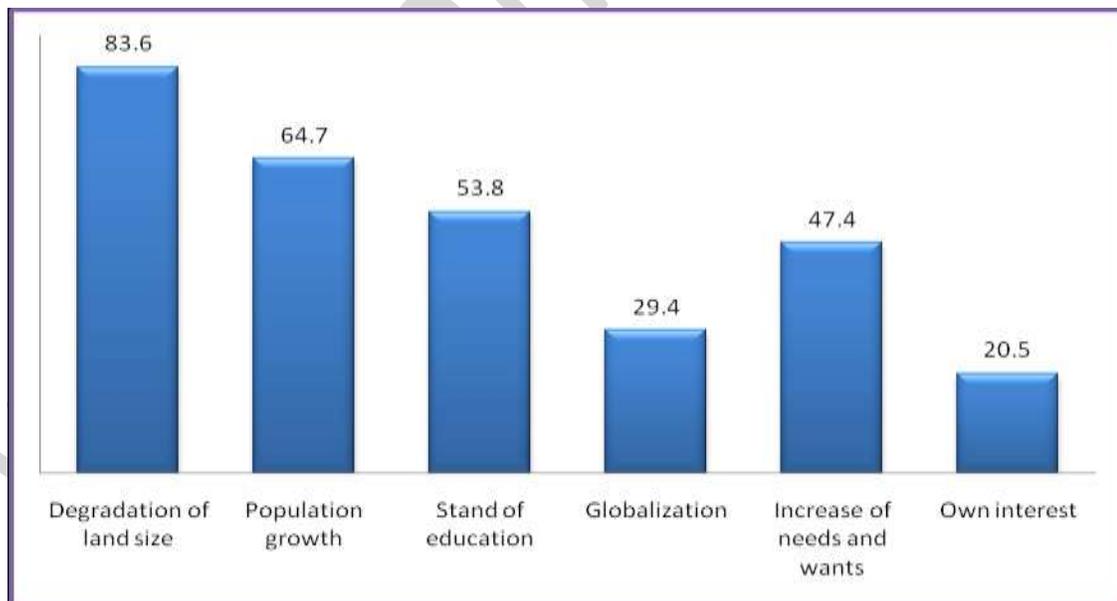
There are some factors are responsible for this changes. These factors have been drowned from the respondents' interview, which is discussed here below in detail.

5. Factors of Changing Livelihood Pattern of Korku

The Korku are the most backward class of the population in India, who are facing a lot of problems all over the country. In Madhya Pradesh the livelihood issues of Korku tribe has come to the limelight. The study tried to examine how surrounding factors are responsible for diversified new livelihood activities of Korku. After the analysis of research study, it is seen that globalization; land degradation and low education level are the burning factors of adopted new livelihood pattern of Korku.

Figure No- 1

Factors of Changing Livelihood Pattern



5.1. Degrading of land size

Now, India is suffering from the food scarcity. The agriculture production is not sufficient to the population. Because of industrialization the agriculture land is degrading and reducing. The population is increasing day by day which is causing the shortage of food. Their land is stagnant

but family members are increasing. Their land holding size is decreasing. The agriculture production is main source of food consumption. The productivity of agriculture is not sufficient for whole year consumption. Apart from this, there are many other necessities to be fulfilled, for that they need to earn money. They are doing all type of work, from which they can earn some money to meet their need. This is how because of land degradation they are compelled to adopt the new livelihood activities. In study also 83.6 percent respondents said that land degradation is one of the major factors of livelihood transformation.

Hypothesis test

The study assumed that the degradation of land holding size is one of the reasons of adopting new livelihood. To test this assumption the cross tabulation and chi square has been done.

Ho = Decreases of natural capitals are not responsible for livelihood transformation.

H1 = There is a strong association between land holding size and livelihood transformation.

Table No - 4

Primary Livelihood. * Land Holding Crosstabulation

Primary Livelihoods	Land holding						Total
	Landless	Marginal farmer	Small farmer	Semi-middle f	Middle farmer	Large farmer	
Agriculture	0	57	89	22	13	15	196
	.0%	56.4%	77.4%	95.7%	72.2%	78.9%	62.8%
Casual labour	12	15	6	1	2	1	37
	33.3%	14.9%	5.2%	4.3%	11.1%	5.3%	11.9%
Migratory labour	24	23	9	0	0	2	58
	66.7%	22.8%	7.8%	.0%	.0%	10.5%	18.6%
Wood selling	0	1	0	0	0	0	1
	.0%	1.0%	.0%	.0%	.0%	.0%	.3%
Forest produce	0	1	5	0	0	0	6
	.0%	1.0%	4.3%	.0%	.0%	.0%	1.9%
private job	0	2	1	0	0	0	3
	.0%	2.0%	.9%	.0%	.0%	.0%	1.0%
Government job	0	2	5	0	3	1	11
	.0%	2.0%	4.3%	.0%	16.7%	5.3%	3.5%
Total	36	101	115	23	18	19	312
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

(Source: Primary data)

The cross tabulation has been done to see the association between land holding and primary livelihood. As per the assumption it revealed that landless households are totally depended on migration labour work, which consist 66 per cent of total landless families. Those who stay in

village are working as casual labourers, which consists 33 per cent. Another assumption was the medium and large lands holders are mostly depend on agriculture. The data table also proved, among large farmers 78 per cent are having dependency on agriculture. There is similar situation with semi-medium farmer and medium farmers. But the conditions of marginal famers are different. Their primary livelihoods are diversified, 56 per cent are agriculturist, 14 per cent are depending on casual labour work and 22 per cent are depending on migratory labour work. Some the cross tabulation have the clear picture of land holding size and primary livelihood structure of Korku.

To test the level of association between land holding size and primary livelihood structure. The Chi-square value is .000, which means there is high level of significant association between land holding size and primary livelihood structure of Korku?

Chi-Square Tests

	df	Asump. Sig. (2-sided)
Pearson Chi-Square	30	.000

5.2. Population growth

Population growth is also one of the importance factors of changing livelihood of Korku tribe. Population of Korku tribe is increasing and at the same time their natural capitals are remaining same or are getting divide among the family members. Divided natural capital is unable to produce sufficient agriculture products for their consumption and survival. Which is why, they are forced to look for other alternative work. The finding of the study also reflect that 64.7 percent of respondents said that population growth is one of the reason of livelihood changes. They are not well qualified which also make them less eligible to choose dignified job, as result they are compel to adopt for daily wage work.

5.3. Educational Factor

Education is one of the backbones of a person to improve his/her social and economic condition. Especially for the tribal it is the important factor of development. Korku are socially, economically and educational backward people of Madhya Pradesh. In order to bring them in mainstream, government has initiated special scholarship for Korku children. Now, the Korku children are going to the school and some parents are also aware of the importance of education. As the research study has inflected 5 per cent households are engaged in private and government service. These 5 per cent Korku are quite young. It means 20 years before out of 312 households, none of them were engaged in government job. Now, this 5 per cent are the motivator factor for the other. Now they started to think that if their children will be educated then they will have good job or earn very good amount and their life will be changed. The educated respondents are more conscious about their children education. Illiterate respondents wait, when their children will grow up and help them to earn. The adopted livelihood activities determined the level of education of parents and it is one of the important factors` of changing livelihood pattern of Korku.

Hypothesis test

The review of literature reflected that education level has strong effect on livelihood structure of tribals. The studies also signify the similar situation. The second hypothesis of research study is low education level is not responsible of primary livelihood structure.

Ho- Low level of education is not responsible for emerging livelihood pattern of Korku.

H1- There is a significant association between education level of head households and emerging livelihood pattern of Korku.

In order to see the association between the primary occupation and educational level of head of the households, cross tabulation and chisquare have been applied to see the significant level of two variables.

Table No- 5
Primary Livelihood¹ and Education level² Cross tabulation

Primary livelihood	Education level of Respondents								Total
	Illit.	Lite.	Prim.	Mid	H.S.	H.Sec.	U.G	P. G	
Agriculture	128	10	37	11	3	2	4	1	196
	65.3%	5.1%	18.9%	5.6%	1.5%	1.0%	2.0%	.5%	100.0%
Casual labour	20	5	7	3	2	0	0	0	37
	54.1%	13.5%	18.9%	8.1%	5.4%	.0%	.0%	.0%	100.0%
Migratory labour	38	7	7	4	0	1	1	0	58
	65.5%	12.1%	12.1%	6.9%	.0%	1.7%	1.6%	.0%	100.0%
Wood selling	1	0	0	0	0	0	0	0	1
	100.0%	.0%	.0%	.0%	.0%	.0%	.0%	.0%	100.0%
Forest produce	6	0	0	0	0	0	0	0	6
	100.0%	.0%	.0%	.0%	.0%	.0%	.0%	.0%	100.0%
Private job	0	0	1	0	2	1	0	0	3
	.0%	.0%	0%	.0%	66.7%	33.3%	.0%	.0%	100.0%
Govt. job	0	0	0	0	0	0	10	1	11
	0%	0%	0%	0%	0%	0%	91%	9%	100.0%
Total	196	23	55	20	8	3	5	2	312
	62.8%	7.4%	17.6%	6.4%	2.6%	1.0%	1.6%	.6%	100.0%

Source: Primary Data

¹ Primary livelihood means from which livelihood they get the highest income, the agriculture productions have been calculated in cash.

² Education level has been taken of head of households.

The cross tabulation shows that more than half person are illiterate agriculturist. Meanwhile, the highest educated are also engaged in agriculture, which consist of 6 per cen. They considered the land as their mother and they cannot leave cultivation. Government servants are also doing cultivation. Among the casual labour also half percentage are illiterate. They all are engage in unskilled labour work. But, there are 16.2 per cent who have education till high school level and they could have engaged in some skilled work. But they prefer to do unskilled job rather than skilled job. Because of having low level of education and most of them illiterate, perhaps they cannot go for skilled training and skilled job. However, they are forced to go for wage labour work. If they could have been educated, then many opportunities could open up. Those who are engaged in migratory labour work more than half percent are illiterate. The illiterate are easier to manage, hence contractor prefer them. There are only 8.6 per cent respondents educated till high school level. These people are the leaders of their village.

5.4. Globalization

Globalization theory examines the emergence of a global cultural system. It suggests that global culture is brought about by a variety of social and cultural development. Perhaps the most concise definition suggests that globalization is a 'social process in which the constraints of geography on social and cultural arrangement recede and in which people are becoming increasingly aware that they are receding'. (Malcolm Waters, Globalisationm1995)³ Globalization has the negative as well as positive impact on the livelihood of Korku. The tribal of Madhya Pradesh are facing a great threat from shortage of natural resources which are the means of their livelihoods. Since the Korku are totally depended on agriculture or agriculture related occupation and natural resources, their livelihood is seriously affected. The Globalization has definitely affected the interpersonal relationship among the Korku people. It has affected their life style, thinking pattern etc.

The crisis in agriculture which has come as part of globalization has affected the Korku and other tribals the most. Globalization appears to be the main reason for the crisis in agriculture in India. The price of agriculture products came down and tribal farmer are not even getting back of invested amount. On the other hand, the necessary commodities, goods are available in high price. The globalization has affected consumption pattern and tribal life style which is directly connected to the means of livelihood and income of Korku. Previously the Korku had the traditional livelihood and their consumption patter was also traditional. But now, it has different scenario, whatever they producing are sold by low price in market, and other necessary things are purchased in higher cost. The globalization is affecting their consumption patternalso, it establishes the imbalance between the income and expenditure. Hence, they are forced to diversify their livelihood pattern and adopt new livelihood activities of Korku. Now, the 'Adivasi are the first victims of globalization'⁴.They neither leave their traditional society nor fully adjust in globalized advanced society. They are on the crossroad of life.

5.5. Own Interest

Everybody has right to choose his/her livelihood, however there are 20.5 percent respondents expressed that they are fascinated with the life style of non tribals, which causes them to adopt a

³ Scott John and Marshall Gordon, 'Oxford Dictionary of Sociology' pg. 286

⁴Aerthayil Mathew, 'Impact of Globalisation on Tribals'.pg 109

non-traditional livelihood by their own interest. Normally, in small and marginal farmer's family, the elder person busy with farming work and young boys choose their livelihood by their own interest to earn money.

5.6. Increase of Needs and Wants

Their exposure to modern market facilities and globalised society has increased the needs and wants of the Korku. Though, they are economically below average yet their needs and wants keep on increasing just like other section of people. Their consumer behavior has changed. This new consumer behavior has increased their needs. To fulfill it they have beyond the traditional livelihood otherwise they will not able to fulfill it. So, this is also one of the importance factors which have responded by 47.4 percent of respondents.

CONCLUSION

It has been discussed in the above how livelihood pattern has been changing and which are factors are responsible for changes. The primary livelihoods of Korkus are also discussed. It discloses the life of Korku very closely. How their life is connected to these natural and social capitals. Livelihood patterns are connected with their cultural aspect as well. There is nothing is stagnant in this society. There some factors: population growth, degradation of natural capita, globalization, low level of education and demand are forcing the Korku and as well as other tribal to transform the livelihood pattern. It is being changing because changes are law of nature.

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