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REVIEW ARTICLE

THE POLITICAL EMPOWERMENT OF SCHEDULED TRIBES COMMUNITIES IN UTTAR PRADESH (A STUDY OF GOND AND KHARWAR TRIBES)

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ABSTRACT

The history of Gond Community has been glorious and their social, culture and traditional heritage are also rich. They have their own language, life style and religion, which makes them different from other. Gond kingdoms were strongest political power in Central India (Gondwana) since 17th to mid 20th century. Gonds are recognized as one of the oldest tribe of world and inhabited in India before Aryan invasion. This paper highlights the Political, Cultural and Social variety of Gond history. To day majority of Gonds are live as only tribe, they have duel status and also apart from main stream of development.

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INTRODUCTION

The tribal population of Country as per census 2011, 8.6% of the total population. 89.97% of them are live in rural areas and 10.03% are in Urban areas. Gond is second largest tribe in country after Bhills. Gond is a major tribe in country and, has been notified as scheduled tribe in state - Madhya Pradesh, Chhattisgarh, Uttar Pradesh, Maharastra, Aandhra Pradesh, Telengana, odisha, Karnatka, West Bangal, Bihar having a total population of 1,32,56,928. Gond are largest tribe of central India popularly known as Gondwana. Gond tribe has a share of 13.45% of the total scheduled tribes population of India. So for as the percentage of Gonds to the total scheduled tribes population of state is concerned, Chhattisgarh shows the highest percentage (55.3%) followed by Madhya Pradesh (43.69%), Maharastra (19.45%) Odisha (9.97%) and Bihar (1.57%) Uttar Pradesh (50.16%) (2013,125 130). 2 Introduction of Word Gond:- The word GOND does not indicate to caste, on the contrary, indicate to humanity so Gond word have not found in the Purans probably. We have found recital of such community like Gond, in an ancient literature (Ram Bharose Agarwol 1988-40). They addresses themselves as 'Koitur' means Human, The word koitur used for all human beings. Gond community has uniformity in Idea

consequently they do not differentiate between human, hereof their cuture is highly outstanding. According to Haimendrof - Gonds describes themselves as Koitur the universal equivalents of that name in all Gondi dialects. (Hamiendrof:107) The Word Gond originate from Telgu word kond (Padari Histop), other suggested Gond word originate from five elements of nature - space, wind, water, heat and earth whereby living and non living being made in this world. (Gondwana darshan, 2015:15) 3 Introduction of Gond Origin :- Edward Suas suggested Gondwanaland existed before 35 carore year before to day. Mehata (1984, 105-215) has studied Gond's culture, Customs, beliefs and also their history and mythology in detail, based on linguistic and other historic data, he consider them to be an ancient community and one of the oldest tribe in India with their roots going back to pre Dravidian arrival in south India around 2000 B.C. Padri Hislop recognized that centre place of Gond community was Telengana in Middle India. While General Kanigham recognized Bihar and Bengal is origin place of Gond. According to Gondi philosophy (Kangali M 1997 - 17-30) Gondwana established by Koya pari phandi koupar Lingo (Religious preceptor) in the regime of Sambhu shekh, in Gondi language Sambhu shekh is symbol of status. or 'The king of Earth'. Before Aaryan invasion total eighty Sambhu had been ruled over earth, Aaryan people destroyed the kingdom of Gondwana during 2000 Bc. Gonds also claim themselves as descendant of Rawan (Mehta 1984 - 205), after Rawan death

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any one did not become powerful like him in Gondwana Aatram has suggested a connection between Gond and kuyevo tribe in the Rig - Veda ([Vahia and Ganesh Halkare:2013 15](#)) and Some tribes assume to themselves as descendant of Eklavya like Gond, Baiga, Dhangar, Bhill these are never use their thumb for pull to arrow. Maharaj Sangram Sah and Neejam Sah has also announced that they are descendants of Eklavya. Instead of another dogma related to origin of Gond that they are Nagvanshis because first king of Mandla Dhanu panda's mother kumari Basanti and his father was a Naag (Snake) ([Ram bharose Agaswal,1988](#)) Varrier Elwin described about snake talese and chest talese in his book of folk talese.

Introduction of Social Structure

Clan and Cognate

Gond Community has important role of clan. Whole community has divided into twelve groups. First seven groups have hundred clan and every clan have different clan name and remaining five groups have ten clan and these ten clan have also different clan name consequently total seven hundred and fifty clan in Gond community. Many tribes of India are similar to Gond some of them declared that they are cognate of Gond while others are not. Padari Hislop suggested many tribes are cognate of Gond i.e. Pardhan, Dholia, Ojha, Thodyal, Kolbhoota, Koi, Kopal, Bhadiya, Halwas, Gudiya, Dhalia, some tribes in Bengal like Raj Gond, Dhokar Gond, Naikude, Nayak Gond are Cognate of Gond. These are considerably live in south singhbhoomi of Chota Nagpur and Lohdarga ([Ram Bharose Agarwal 1989](#)). Barhul or Birhor is a cognate of Gond, the are enemy of monkey because Hanuman ignited kingdom of Rawan Lanka. Birhor assumed themselves as Ravanvanshi. ([Risely 1991 - 292](#)). Risely quoted those districts where people found like Gond, Bardwan, champaran, Purnia, Bhagalpur, Katak, Puri etc. In south India there are many tribes like Gond i.e. Agaroo, Aal - vallal, Bhumia, Bidarpur in Uttar Pradesh there Gond's clan are - Bharkai, koram, Posam, Dhivar, Chabaga, Soham etc (W.crook - 431)

Class

By social, residential and occupational Gonds are divided into three class. First socially Gonds divided into four category - Raj Gond, Rajvanshi or Dhur, Nagvanshi and Belkariha. Second Gonds give their introduction by their residential place, for example Gonds of Deogarh called Deogarhia. Third Gonds are fulfill their all daily requirements by their own society, so in their society people having different status, higher and lower, but they are equal in ethnic relations. Traditionally Gond divided into two categories - Raj Gond and Ravanvanshi (Mandla District Gazetteer). In Gond Community specific work have done by specific caste. that is called in economics division of Labour, so that they fulfill their requirement themselves.

Specific Work

Religious Work
Iron tools for Agriculture
Herdsman

Specific Cast

Baiga
Agaria or Gondhi Luhar
Gondi Ahir

Watchman and Servants
Potter
Laboueror
Singer and Musician
Dancer
Exorcism
Adviser, Teacher

Panika and Sahis
Dulia
Bharia
Dulia, Vadi, Nagarchi
Kolbhoota and Bheema
Ojha
Pardhan, Patari

Garh

Gonds society have magnificent past. Grandeur traditions of Gonds have been Known by their Garh names. Every Garh names related with their clan and a brave Gond king. But it is difficult to examine this tradition on the basis of historical evidence. Padasi Stephen Fucks tried to gave an index of 52 garh of Gond kings in his book i.e. - kurai garh (Kumara clan) kareli garh (Karpeti clan) (Stephen Fucks chep IX :137 144)

Introduction of Literature

Language

Gond community believe that Gondi language originate by Lord Shiv. Vowels, consonants and sounds are produced from Tabor (Damroo) of shiva. Juel Block, Vyankasts Jee suggested, Gondi language is mother of Dravidian Language ([Gondwana Darshan, 2015:08](#)). Gondi language spread wide over Tamil, Telgu, Kannad, Malyalam, Tullu, Toda, Manto, from south to north of Afganistan and Baluchistan, where Gondi language spoken. According to 1951 census there were 95, 08, 070 people spoken Gondi language in tribal areas and 65, 5600 Gondi speakers were in Madhya pradesh, Odhisa, Maharastra, Aandhr Pradesh Bihar and Uttar Pradesh. Now Gondi language is being spoken only in forest and Mountain areas. All tribal communities have their own specific language. Philologist categorized all tribal language into three language family - Dravidian, Austric and chinese -Tibetan. But some tribal language included in European language family. The constitutional provisions rotating to the Eighth Schedule occur in article 344 (1) and 351 of the constitution. The Eighth Schedule to the Constitutions consists 22 languages. Only two language Bodo and santhali were added in 2004 where as sindhi (0.25%) Mitai (0.15), Dogari and sanskrit are merely spoken by few percent people, while Bhilli (0.67%) and Gondi (0.25%) language is spoken by mostly people in all tribal areas But they could not have added in Eighth Scheduled.

Literature

Literature shows to intellectual prosperity of any kind of society. Gonds community have highly oral literature. Gonds community have long a tradition of verbal, oral stories, songs, proverb and songs that is called 'Aadivasi Purkha Sahitya' ([Vandana Tete, 2012](#)) while in hindi we say to this particular tradition 'Lok sahitya' and English Folk Literature.

Introduction of Philosophy and Religion

Every society has their own beliefs, customs and religion. Gonds are polytheistic, they mainly worship to Bada Dev. Their motto is "Jai seva, Jai Bada Dev" means everyone

should serve for all and every should be kind for creature. Gondi People frightened by undesired things so they worship many God and Goddess. They worship every parts of nature like river, forest, mountain, birds, in form of God or demonical power. Gondi philosophy have vital place of Non-Violence (Moonjok Darshan). It is totally based on nature's theory. Everyone must save to living being those needful for human on contrary we must eat those suitable for eat, so that nature can retain existence. Non-Violence theory teaches us lesson for love, Co-existence, brotherhood, and helping nature by this way any one can get peaceful live (Kangali, 1997:40) Brother (Saga), School (Gotul), temple (Pen-Kada), Way of virtue (Punem) and Preceptor (Muthwa) these are five venerable in Gondi religion. Every should be respect them with great reverence. (Kangali, 1997:43)

Introduction of Political Background

The history of Gonds suggest that they occupied large stretches of land in Central India and were primary ruler from AD1300 to 1600 (Deogankar, 2007, 34 - 50). The Four major Gond Kingdoms Which ruled over central India (Gondwana) were i.c. Garh Mandla (1300 AD to 1789 AD) and Kherla (1500 AD to 1600 AD). The Garh Mandla Kingdom in the north extended over present Chattishgarh and Madhya Pradesh. The Deogarh Nagpur Kingdom dominated over Nagpur Plains, while Chanda - Sirpur covered parts of old Chandrapur terrains. They maintain a relatively independent existence with the middle of 16th century. The initial knowledge of Gonds kingdom and Garh Mandla is based on Ram-Nagar inscription and literary compositions 'Ratn Ras Malla' Which is written by Maharaj Sangram Sah, Both are related with Gond's politics of central India, Ram Nagar inscription narrate about the kings from Yadav Rai to Hirdai Sah. In 1037 Sleeman determined to common period of every Gond king.

In 1869 Captain Ward considered that Garh - Mandla dynasty ruled over Mandla from fourteen years (H.C.F. Ward, 1968,69) The rising periods of Gond kingdom started with Sangram Sah in 16th Century. Sangram Sah was the 47th king of Gond line of Garh - Mandla issuing from the Mandla highland, extended his dominion over 52 Garh or districts comprising Saugor, Damoh, and possible Bhopal, the Narmada valley and Mandla and Seoni on the Satpura highlands (Imperial Gazetteer Vol:10,13) Sangram Sah was the first Gond king who prevailing gold coins. After Sangram Sah death, his elder son Dalpat Sah became king. Dalpat Sah was married with Rani Durgavati in 1542. She was daughter of chandel Rajput ruler Raj Salbhan of Rath and Mahoba. Dalpat Sah died in his young age in 1548. Then Rani Durgavati became regent of her five year old son Veer Narayan and ruled the kingdom with assistance of two ministers Aahar Kayath and Man Brahman. Rani moved her capital to Chauragarh in place of Singaugarh. Rani was highly renowned for her beauty, Courage and liberality and great thing by her foreseeing abilities. She had 20,000 Cavalry with 1,000 elephants.

Aasaf Khan was chieftain of Akbar and governor of Kara Manikpur which was near to Rani Durgavati's kingdom. When he heard of her wealth, he thought that Conquest of it would be an easy matter. Aasaf Khan marched towards Garha with a large force in 1564. When Rani heard about this Mughal attack, she preferred to die respectfully rather to live disgraceful life. In first day of Narai-Nalla battle Aasaf Khan defeated but next day Rani got injured and taken away to safe place. She realized that the battle had been lost and killed herself as a warrior, incident took place on 24 June 1564. She deserve to be a numbered among the great woman after world (Mandla Gazetteer - 29) But Akbar's bravery explained by flatterers Mughal historians and Abul Fazal.

In 1575 Madhukar Sah killed his father Chandr Sah and elder brother and became king. Henceforth Prem Sah followed by Hirdai Sah became king. The Last king of Gondwana was Narhari Sah, in battle between Narhari Sah and Maratha, Narhari Sah defeated and killed, Thus Gond kingdom got lost. Conclusion.- After independence Gond community is struggling for political, cultural and social identity, they have no mechanism to save their identity. They have lost their political power to day they have not satisfactory representation in politics they were most cultured but now many of them are illiterate and jobless, they are live in poverty and under the debt of local sahukar. They are depend on the forest and river with nature. Gond community has dual status in country, in few states they are included in tribes while in other states they are included in OBCs, SCs, or General categories. There are also difficulties in getting community certificates from authorities particularity in Uttar Pradesh. Gond is stand between tribes and non-tribes in plain areas, only they are vote bank for politics.

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