

Social and cultural life of the people under the influence of naxalism: A study of suarsoat village, Uttar Pradesh

Priti Tiwari

Research Scholar, Department of Education, Patna University, Patna, Bihar, India

Abstract

Society and culture has great influence in development of human beings in any spheres of life and vice versa. Though the rise of Naxalism was taken place with the concept of welfare of the agrarian class but it adversely affect the life of common citizen of India to the great extent. By considering these point of view the present study has been conducted to assess the social and cultural life of the people with special reference to Suarsoat Village, Nagwa Block of Sonbhadra District, Uttar Pradesh. In order to fulfil the objective of the study to represent the live and living situation or condition of people who are residing in this village under the influence of Naxalism. The descriptive research design and survey method was used whereas for selection of the sample purposive sampling procedure was applied. The sample include the total 260 houses of the village. For data collection self-developed semi-structured interview schedule and non-participatory observation technique has been used to assess the authentication of the responses provided through interview schedule. Data were analysed through simple percentage and observation. Results of the study indicated the poor living condition of the villagers, educational facilities not up to the mark, health facilities also not as such to fulfil basic requirement of the people and source of income/ livelihood of the people are also not satisfactory. Women were showed less communicative ability. Whereas fearful behaviour were also assessed among all. It seems to take long time to make them able to join the hands of development as the dream as well as mission of the Government.

Keywords: social and cultural life, naxalism, people of suarsoat villege, living condition, health and education facilities and source of income

Introduction

The behaviour, attitude, learning, growth and development of human being, all are influenced by their environment i.e. its society and culture whereas society and culture have also impact of the human being. Human makes the culture and society and society and culture govern the living pattern of their people. In one word we can say that both are the two faces of the one coin. If the society and culture are forward looking, liberal and progressive, the growth and development of that particular society would be fast and positive while reverse situation of the society would impact the society negatively and its development would be backward. If we study the history of India, we find that we have very rich culture in the ancient time but as the time passes some distortions have taken place in the society and Naxalism is one of them.

After the India's independence the Naxalite movement has started from a small village of West Bengal and with the time its spread nearly fifty percent of India's State because of their suppressed demand of socio-economic upliftment. But whatsoever is the cause for rising such movement we cannot deny its negative and backward effect on developmental scenario of the affected and influenced areas. It's not only affected the economic development but also pathetically affected the social and cultural lives of the common people. The mental state and feelings of the common people who are residing in the Naxal affected or even the nearby area are trapped, weight down and excluded from the mainstream.

Because of the violent and destructive action of this left wing extremist group the common people are not willing to go outside from their home after the sun set.

The influence of Naxalite movement have greatly affected the overall development of the villages. No local NGOs and private entrepreneur dared to set up any business establishment/ factory over theses villages with the fear of bloodshed. Although so many welfare and upliftment schemes are being run by the Government of India for the welfare of the rural and tribal community but the benefits could not reach in naxal affected areas as effectively as the objectives of the schemes and government. One major reason is fear of extreme and harsh reaction of Naxalite group that cannot be ignored or even underestimated.

In the context of Soarsout village of Sonbhadra district, Uttar Pradesh, the present scenario shows that the population of tribal or backward as still oppressed and deprived of their usual basic facilities. The socio-economic condition rather remain unchanged. Persistence of chronic poverty with no governance has compelled these people to live a wretched live and suffer in silence. That was the reason why many villagers joined their movement but reverted back. By considering all these issues the present study try to focus on the social and cultural live of people of Suarsoat Village, Uttar Pardesh under the Influence of Naxalism.

Review of Literature

A study conducted by Kiran Dung Dung and B. K. Pattanaik

(2013) ^[1] on the live and livelihood condition of the tribal people living in the Naxalite prone villages are more deplorable as compared to the national and state averages of the tribal people in India and Odisha. Nearly 90 percent of them are living below the poverty line and have a gloomy quality of live regarding housing, access to sanitation and safe drinking water, basic and tertiary education and health care. For their livelihood they performing multiple jobs, such as agriculture, forest food gathering, hunting, casual labour, tribal art and craft work, etc. A single activity is not sufficient for their survivable. A colossal percentage of them are the marginal land owner and land holding is insufficient to provide sustainable livelihood. They are still far away from the modernity and living in the primitive stage of development. The deplorable socio-economic conditions and apathy of state apparatus has created discontent among the tribals' and the Naxalite problem is an upshot of socio-economic problems and governance deficit of state apparatus. The 'development' is completely ramshackle in these tribal villages because of non-existence of market and state activities and it facilitate the naxalite to operate their nefarious activities in these villages to detach from the mainstream.

Ekka. N. (2013) ^[2] conducted a study with the objective to measure the impact of modernisation on the religious customs and traditions of the four major tribes, such as Kisan, Kharia, Mundas and Oraon, who reside in different settlements located in Rourkela. The study reveals that there are large-scale impact of modernisation and urbanisation on indigenous tribal areas which is rapidly eroding its age-old customs and traditions. The government policy of remote areas industrialization have led to the emergence of high-tech industries and modernisation in the tribal belts. The first and major impact is in the shape of loss of tribal identity through the establishment of industries that brings in development in the form of technology and its concurrent side-effects. Tribal customs and traditions come under pressure, due to contact with the town culture and a consequent change in the attitudes of the tribes in Rourkela can be seen. It can be seen that tribal religions are no longer in practice and dominant religions like Christianity and Hinduism have taken their place. Magical cures and herbs that the tribes practiced are considered archaic today. Tribal crafts and cultivation have also steadily declined. Yet, on the converse side, the benefits of modernisation also cannot be ignored which has aided the tribes from exploitation and provided them better living condition including education and health care.

B.K. Mahakul (2014) ^[4] examined that political violence is a phenomenon which, in the past century, has been growing in alarming proportions across the world. Violence is a common method used to achieve particular ends. The turn of the century make a new goal threat. The feelings of "Relation Deprivation" is the most important cause of socio-political violence. As and when perception and believes of injustice take place it automatically tend to strive violence, as the last option. It may have disabling consequences for the Socio political violence, its forms, casual factors and implications for the political-systems.

A study conducted by Md. Iqbal Sultan (2014) ^[7] on the South-Western part of West Bengal including a major part of West Midnapore, Bankura and Purulia District (approx.

latitude 21045/ N to 23045/ N & 85045/ E to 87030/ E) is now literary marked as 'Jangalmahal', major part of this region is covered by forest or jungle and it is one of the socio-economically backward and ethnical varied regions of West Bengal. Almost 25-30% of the total population of the aforesaid districts is tribes. Now-a-days the uprising Maoist Movement ('Terrorism' according to the State) creates a new socio-political dimension in West Bengal. Apparently, the reason behind this is the backwardness and historical deprivation of an ethnical group. But it is not the only reason. The various reasons lying behind this also include their demand for cultural identity. Now the movement is gradually turning to cultural and political movement against the upper caste (the so-called mainstream) who historically and hereditary enjoys all powers of a state. The situation has been made more critical due to recent tug-of-war of the political parties in West Bengal. The problem may only be mitigated not politically but humanistically. The main aim of this paper is to discuss the cause, consequence and lastly the solution of the problem in the light of Geographical, Ethnological and Philosophical aspect keeping aside the traditional political debate.

Manoj K. Sharma and Kuldeep Singh (2015) ^[6] studied that the social structure and the culture of society have great influence on the functioning of business activities. Each society has its own culture which consists of the customs, values, attitudes, beliefs, habits, languages and other forms of interaction between the members of the society. No business can survive and grow without social harmony and understanding the impact of demographic changes in the country or in a region in the era of globalisation. The main focus of the paper is on the changes in socio-economic environment in India and its impact on future of the business. Fellopian

Naresh Rout (2015) ^[5] highlighted the matters on various issues relating to the Tribal's struggle and their forest rights in Orissa; Problems & Prospects, Forest Policies & Social Protest against it, Forest Based Livelihoods, Forest Acts & Management Strategies, Area under forest, Wildlife & Biodiversity Conservation, Diversion of Forests Land, Livelihood Development, Forest Resources, Rehabilitation and displacement, Tribal & Forest interface and Development of Alternate Livelihood in Orissa after the independence. The Scheduled Tribes communities in India as well as in Orissa are characterized by economic and social marginalization, primitive existence, geographical isolation and educational backwardness. Tribal population is the aboriginal inhabitants of India who have been living a life based on the natural environment and have cultural patterns congenial to their physical and social environment. They have been neglected in different sectors of the society and to protect that they started resistance movement over the years. Industrialization through foreign investors inducing displacement of local people may be an issue with which people may not reconcile easily. The offer needs to be made attractive and make the people willing to accept it. Attachment to hearths and homes, community assets and local resources forms a natural bond among the people in a locality. It is a social reality which is woven with the threads of the psycho-social behaviour of the individual and community in a locality for a number of generations. In

all matters of development induced mass displacement State intervention may be desirable with utmost care. Amrendra Kumar (2016) [3] analysed the article attempts to know how Indian national newspapers have covered civil society response on naxalite movement in India. The content of four national newspapers has been analysed over the Period of five years from May, 2009 to May, 2014 to ascertain the trends of the coverage and amount of attention paid to different aspects of the movement. Law and order, government initiates, the coverage of civil society response is minimal in comparison to other themes like Naxalite movement.

Need and significance of the study

Every society has its own culture, customs, values, attitudes, beliefs, habits and languages and these social and cultural value system directly and indirectly influence the individual and community. In any society or community if any one of these determinants of the society is hampered by some malicious and hateful thoughts then the growth and development of the society or community definitely trapped down. In order to assess the social and cultural life of the people under the Naxalite influenced areas the present study has been conducted at Soarsout village of Sonbhadra District, Uttar Pradesh. So that, the appropriate strategic plan could be applied there according to the needs of the people.

Objectives

- To assess the living conditions of the villagers of Suarsoat.
- To assess the health facilities in the Suarsoat village.
- To assess the educational facilities in the Suarsoat village.
- To assess the source of income/livelihood of the villagers of Suarsoat.

Result and Discussion

Table 1: shows the living condition of the villagers of Suarsoat

S. No.	Heads	No. of households (260)	Percentage (100%)
1.	Types of house:		
	a. Katcha house (Mud-wall and Chhaper)	210	80.77%
	b. Semi pakka house (floor are plaster and roof are made-on Chhaper)	40	15.38%
	c. Pakka house	10	3.85%
2.	Types of Chulha for Cooking:		
	a. Katcha Chulha (by using discarded woods)	245	94.23%
	b. LPG	15	5.77%
3.	Types of Drinking Water:		
	a. Open-well	160	61.54%
	b. Hand-pump	80	30.77%
	c. Open drainage (Naher/Nala)	20	7.69%
4.	Distance for Drinking Water:		
	a. In the home	95	36.54%
	b. Near by	145	55.77%
	c. Far from the home	20	7.69%
5.	Sanitization Facilities:		
	a. Toilet facilities	70	26.92%
	b. Bathroom facilities	1	0.38%
	c. Open defecation	189	72.69%
6.	Electric Facilities:		

Research Questions

- What is the living conditions of the villagers of Suarsoat?
- What are the health facilities available in the Suarsoat village?
- What are the educational facilities available in the Suarsoat village?
- What is the source of income/livelihood of the villagers of Suarsoat?

Methodology

- **Research Design:** The primary determination of the research is to provide an accurate description or picture of the social and cultural lives of the villagers under the influence of Naxalism. In order to achieve aim of the study descriptive research design and survey method was used for data collection.
- **Sampling Design:** Non-Probability sampling design and purposive sampling technique has been used to select the total 260 houses of the Suarsoat village, Sonbhadra, Uttar Pradesh.

Description of the tool

Demographic record sheet: The investigator prepared a Demographic Record sheet for collecting information regarding sub-variables of the study such as name, age, gender and socio-economic status.

Interview schedule on social and cultural life: An interview schedule on social and cultural life of people under the influence of Naxalism has been developed by the investigator. The schedule has four component i.e. living conditions, health facilities, educational facilities and source of income/livelihood of the villagers of Suarsoat village. Interview and observation could be made by using this researcher made tool.

	a. Yes	30	11.54%
	b. No	230	88.46%
	Household Assets:		
7.	a. Bi-cycle	85	32.69%
	b. Bullock-cart	0	00%
	c. Radio	105	40.38%
	d. Television	30	11.54%
	e. Not having any of these assets	110	42.31%
	Road Condition		
8.	a. Katcha road	2	---
	b. Semin pakka road	2	---
	c. Pakka road	3	---

Table 1 show living condition and basic availability of amenities of the villagers of Suarsoat village. This component has been divided into eight sub-section. The sub-section one is types of houses. There are total 260 houses in the village, according to interview and observation total 210 houses (80.77%) are Katcha type which is made up of mud-wall and chhaper. There are 40 (15.38%) semi pakka house it floors are plaster and roof are made-on Chhaper), whereas only 10 Pakka houses 3.85% in the village. The sub-section two shows types of Chulha for Cooking and the observation found that 245 (94.23%) houses using katcha chulha by discarded woods while only 15 (5.77%) houses using LPG. Description about types of drinking water is discussed in the sub-section three that is as follows 160 houses use drinking water from open-well which constitute 61.54%, while 80 houses use hand-pump water i.e. 30.77% and only 20 (7.69%) houses use open drainage water either from naher or nala. Simultaneously

distance for drinking water from their home is assess under the sun-section of four. It describe 95 (36.54%) houses having water facility in their home, 145 (55.77%) houses accessing water near by their home whereas 20 (7.69%) houses accessing water far from their home. Sanitization facilities have been discuss in the sub-section five that indicate 70 (26.92%) out of 260 houses have toilet facility in their home whereas only 1 (0.38%) house has bathroom facility while there are 189 (72.69%) houses go for open defecation. Only 30 houses i.e. 11.54% houses availing electricity facility whereas 230 houses do not have this facility. 85 (32.69%) household have their own bicycle, there is no bullock-cart, 105 (40.38%) houses having radio and only 30 (11.54%) houses have their own television whereas 110 (42.31%) household have not any of these assets. There are 2 katcha road and 2 semi katcha road whereas 3 pakka roads are to connect the village to main road.

Table 2: Shows Health Facilities Available in the Suarsoat Village

S. No.	Heads	Numbers
1.	Types of hospitals	
	a. Government hospital	0
	b. Private hospital	0
2.	Types of treatment available:	
	a. Primary treatment	2
	b. Secondary treatment	0
	c. Advance treatment	0
3.	Distance of the hospitals:	
	a. Near by	No
	b. Within 5 km.	No
	c. Far from more 5 km.	No

Table 2 shows the available health facilities in the Suarsoat village. This table is divided into 3 sub-section. The first sub-section showed that there is no any government hospital and no private hospital. In second sub-section show only 2 primary type treatment availability whereas there is no

secondary and advance treatment available in the village. Sub-section three shows the distance of the hospitals is so far as according to observation there is no any hospital far from more than 5 km.

Table 3: Shows the Educational Facilities in the Suarsoat Village

S. No.	Heads	Numbers
1.	Types of schools:	
	a. Govt. Schools	4
	b. Govt.- aided Schools	0
	c. Privately Run Schools	1
2.	Level of Schools:	
	a. Primary level	2
	b. Secondary level	2
	c. Higher Secondary level	1

3.	Qualification of Teaching staff	
	a. Up to 10+2	7
	b. Graduation Level	4
4.	Library for children & teachers	
	a. Yes	---
5.	Computer for children & teachers	
	a. Yes	Yes
6.	Basic Amenities available in the school:	
	a. Safe drinking water	
	1. Yes	---
	2. No	No
	b. Toilet facility	
	1. Yes	Yes
	2. No	---
	c. Separate toilets for girls & boys	
3. Yes	---	
4. No	No	

Table 3 shows the available educational facilities in the Suarsoat Village that is divided into six sub-section. There are 4 government schools out of which 2 schools are upto primary level, one is secondary level and one is higher secondary level school in the village. There is one privately run secondary level school. There are 7 teachers who have qualification of upto 10+2 level and 4 teachers have graduate level while 2 teachers have post graduate qualification. There is no library facility for children and teachers in any school. There are 5 computers available in the lab for children and teachers in the private school whereas there are no such facility in the government schools. Safe drinking water facility is not available in any school while schools have toilet facility but there are no separate toilets facility for girls and boys in any government or private schools.

Table 4: Shows the Source of Income/Livelihood of the Villagers of Suarsoat

S. No.	Heads	Numbers
1.	Types of job:	
	a. Government job	9
	b. Private job	25
	c. Personal business	15
2.	Place of job:	
	a. In the village	
	b. Far from the village	X
3.	Nature of job:	
	a. Skilled job	14
	b. Semi- Skilled job	35
4.	Working member/s	
	a. Male	180
	b. Female	80

Table 4 shows the source of income/livelihood of the villagers of Suarsoat and divided into four sub-section. There are members of 9 household having government job, 25 having private job, 15 having personal business while 211 household

members working as a labour. All these villagers working in the village itself not far from the village or out of the district. Total 211 household members have unskilled jobs, 35 have semi-skilled jobs and only 14 members of the houses have skilled job. Working of male and female ratio is not equal. There are 180 houses have working male members while 80 houses have working female members also.

Findings of the study

Living condition of the villagers of the Suarsoat has been divided into eight sub-section. It has been found that out of 260 household more than 80% houses are katcha type while only 3.85% houses are pakka type. Only 5.77% houses have LPG facility and rest 94.23% are having katcha chulha. 61.54% houses take drinking water from open-well and 7.69% houses using open drainage water. Only 36.54% houses having in home water facility. 72.69% houses still go for open defecation. Electricity problems are also noticed. 42.31% houses do not have any household asset such as bicycle, radio, T.V. etc. There are 3 pakka, 2 katcha and 2 semi katcha roads for communication. By observation of the living condition on the above mentioned sub-section it is found that the growth and development of the village is serious hampered.

It is also observed the very pathetic situation of the health facilities in the Suarsoat village. There is no advance or even secondary level of treatment facility available in the village. While only 2 primary level treatment can be access in the village by local so called doctors.

It is observed that the educational facilities in the Suarsoat village are also the area of serious concern. There is only one higher secondary government school in the village. In the school the basic amenities such as safe drinking water, separate toilet for girls and boys library and computer facility is not satisfactory. There is only one private school somehow tries to manage 5 computers in the lab to teach their students as well as teachers also. There is no highly qualified teachers available in any school of the village.

It is found that the source of income/livelihood of the villagers of Suarsoat mainly depend upon agriculture and labour. Few of them have government jobs while maximum villagers are

having unskilled job-works. They opt their jobs or business in the village itself.

Conclusion

The study focused on social and cultural life of the people of Soarsout village under the influence of Naxalism. Through the interview and observation it is concluded that whatever the schemes and benefits provided by the Government of India for the people of rural areas or tribe, could not reach in the village and people are not benefited. There is no satisfactorily health and educational facilities available in the village. Basic amenities such as safe drinking water and sanitations are also not upto the mark. In spite of all these issues people have psychological pressure and fear of Naxalite activities surrounding them. Because of it no outsider come to develop any new business in the village.

Suggestions

Our government should focus upon the issues that affect the growth and development of the Soarsout village whereas the private enterprises should come to set-up some eco-friendly factories in the area to provide jobs to villagers for uplifting their living standard. There must be health and educational facilities for the villagers so that they can get the treatment easily and able to provide good and higher education to their children.

Acknowledgment

I would like to vow my head in the Feet of Almighty GOD. I am thankful to Dr. V. S. Pandey and staffs of his organization Sanjeevani Social Welfare Society with the help of them this study could be possible. Genuinely I am most thankful to the villagers of Soarsout, Sonebhadra district, Uttar Pradesh who have participated and cooperated in this research. I have obligation for UGC to provide financial support to facilitate the research work. In the last but not the least, my heartfelt thanks to my family and my friends for their moral support to smoothen my work.

Reference

1. Dung KD, Pattanaik BK. Lives and Livelihood of Tribals in Naxalite Affected Villages: A Study in Sundargarh District of Odisha. Asian Journal of Social Sciences & Humanities, 2013, 2(4).
2. Ekka N. Impact of Modernisation on Tribal Religious Customs and Traditions: A Case Study of Rourkela. National Institute Of Technology Rourkela, Odisha, 2013.
3. Kumar A. Indian newspapers and civil society response on naxalite movement in India International Journal of Multidisciplinary Research and Development. 2016; 10(3):44-49.
4. Mahakul BK. Political Violence: A Study of Naxal Movement in India. International Journal of Scientific and Research Publications, 2014, 4(11).
5. Rout N. A study of Tribals in Odisha and their movements after independence. European Academic Research, 2015, 2(12).
6. Sharma KM, Singh K. Impact of Changing Socio-Economic Environment on Business in India. International Journal of Research in Business Studies and

Management. 2015; 2(4):21-28.

7. Sultan I. Expansion of 'Red Corridor in Jangalmahal: A Demand for Ethical Justice. Journal of Humanities and Social Science. 2014; 19(4):59-65.