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Historical Setting and Women's Welfare Legislation in Tamilnadu

By V. Arulananthan

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Introduction- In all societies, women have claimed equal status with men. It is of a vital importance in modern social science studies, and involves serious research. Progress in attitude, behavior, pattern and legal system is inevitable in all civilized societies. In a progressive society the rights and obligations were determined on the basis of status of an individual. This paper examines historically the status of special reference to Tamil Nadu women. The level of culture of a particular society can very well be judged by the position of women in that society. Women especially the married one, enjoyed a position of respect and authority in the family as well as in society.

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Historical Setting and Women's Welfare Legislation in Tamilnadu

V. Arulananthan

I. INTRODUCTION

In all societies, women have claimed equal status with men. It is of a vital importance in modern social science studies, and involves serious research. Progress in attitude, behavior, pattern and legal system is inevitable in all civilized societies. In a progressive society the rights and obligations were determined on the basis of status of an individual. This paper examines historically the status of special reference to Tamil Nadu women.

The level of culture of a particular society can very well be judged by the position of women in that society. Women especially the married one, enjoyed a position of respect and authority in the family as well as in society.

II. WOMEN IN TAMIL SOCIETY

Women, the better – half in the family life of a men, has always as significant role in the cultural life of Tamilnadu. There are considerable number of sources regarding the position of women in ancient Tamil society. However the modern terminology “Status of Women” and “Property Rights” of women in ancient Tamil Society is a questionable one. Through the ancient Tamil literature and women in Tamilnadu differed in many respects from that of the north Indian position. Purdah system was vogue in north India. The women of ancient Tamil society possessed considerable freedom in the social life.

During the sangam period three types of marriages were adopted. The first was clandestive love and courtship which led to marriage, the second was getting bridge through a bull fight and third one was arranged marriage. The practice of the bride groom paying a certain amount of money to the parents of the girl had come in to the vogue. The payment of many to the bride-groom. There is no reference regarding the marriage symbol of tying of the “Thali” but, later it became an important part of the marriage ceremony. The Hindu regarded marriage as can inescapable sacrament for girls and to keep a daughter unmarried was regarded as a sin and a neglect of a sacred obligation. The child marriages caused may evil practices in ancient society. The changes of early

widowhood with all its misery in the case of girls were so many. The invasion of foreigners also a cause for the early marriages. Polygamy was not doubt, allowed, while monogamy was in vague. It was very common in all societies, from kings to ordinary man. Polygamy was not allowed in Indian society. But a few references traces the existence of that kind of marriage.

A Hindu wife is practically tied down to selfdom by the bonds of marriage. She can not under any circumstance snap the bond marriage was regarded as an indissoluble holy union and divorce was unknown except few examples of customay divorce in lower casts. Marriage of the sonless widow with her deceased husband's brother was allowed. Among the higher casts, widows were not allowed to remarry. The condition of a widow in early times was very pathetic. She was in auspicious unwanted and ill treated. Hindu religion does not command and people to tensure the head of their widows. The Kshatriyas do not observe. It this was practiced only by the upper class people. There are no services to explaining the genesis of the custom. It might have been copied from the Buddhists who adopted the shaving of hair as a symbol of renunciation.

Ancient Tamil society believed that the self immolation of a ‘Sati’ would lead her world of the Devas though the word ‘Sati’ is not there it was known as jumping in to the fire. Such women were known as Nallal. The method of sati were performed by the methods of Sahamarana and Anumarana. Thus women's of highest ranks in society showed their attachment to their husbands by performing ‘Sati’. However it is not quite clear whether all the sections of society followed the same practices.

At the same time, the prostitution was an approved institution in early Tamil society. The courtesans were dancing girls in royal courts. The devadasis were temple dancing girls. The courtesans were different from devadasis and parathiyars. The prathayas were also well revised in music and dance. Few men married parathiyas, and accepted them as second wives. The lived outside of the city known as Prathiyar cheri, they were treated as out castes and were called kedaikali mahalir. They were different from women slaves of that period. The women slaves worked in the harms, royal from Tamil literature as well as from inscriptions. The role of spying during war time was remarkable one.

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The ancient Tamil sources tell about the devadasis, the Tamil literature and inscriptions speaks about the miseries and life style of devadasis. The subject of the devadasis can truly be called a slippery subject. At that time, the chief duties of the devadasis were to fan the deities of the devadasis were to fan the deities, clean the shrines, and to dance before the god during festivals. They also pleased rulers' nobles, rich man, etc. The devadasis were married to god and thus they never become widow. In the marriage ceremonies the god was represented by an icon or even a sword. These hand maidens of god enjoyed a certain respectability in society. It was regarded as auspicious that the Thali an essential and holy insignia of marriage. Which was tied by an old lady of the classes of the devadasis.

This regrettable condition of woman began to decline from the beginning of the 19th century by the social reforms and legislators.

III. CHALLENGES AND RESPONSE OF THE PREINDEPENDENT PERIOD

The status of woman was an issue of great concern to 19th century reforms in India. Their first efforts were directed against "sati", female infanticide, child marriages, devadasis, widow condition and other social evils of women. A first crucial activity of the Hindu was sati. In the beginning of the nineteenth century, particularly in 1818, they were hundreds of officially noticed cases to sati in the province of Bengal. A number of cases took place all over India. Compare to north India. It was rare in Tamil Nadu in 1802, the two queens of Amessing the last ruler of Thanjavur performed sati.

Raja Ram Mohan Ray was the leader of the Indian renaissance. He was one of the first champion of women's cause. He carried vigorous campaign against sati on November 8, 1829 Lord William Bentinck expressed his views on suppression of 'sati'. Raja Ram Mohan Ray wrote a letter on the aims of the British administrators on December 4, 1829, Regulation Act for abolition of sati was passed. Which declared the practice of sati was illegal and punishable as a criminal offence. In 1830 this Act was passed in Tamil Nadu.

Raja Ram Mohan Ray opposed polygamy any stressed on the need of removing the property disabilities of women. Other social reformers like D.N.Tagore, Ishwar Chandra Vidya Sagar, Swami Dyananda Saraswathi etc. Fought hard for the introduction of female education, remarriage of widows, prevention of child marriage, removal of polygamy etc. The result of the consent effort of these reformers and thinkers, happened in 1856. When the widow remarriage Act was passed by the government even in the face of bitter opposition and raging controversy from the orthodox people.

In 1802 the custom of throwing Hindu female children in to the sea was made criminal. At that time, above two thirds of female children were starved to death or poisoned by mothers. Attempts had been made to abolish the custom by Johathan Duncan, Benares in 1789. Duncan's activities were continued early in the 19th century by Colonel Walker of Baroda, Lord William Bentinck, Wilkinson and other worked with energy and enthusiasm and were successful. Female infanticide prevention Act 1870, was enacted by them.

The efforts of K. C. Sen against early marriages facilitated the enactment of Civil marriage Act of 1872. Other social thinkers of the 19th century like M.G.Ranade, D.K.Karne, Rabindranath Tagore and other tried to inculcate in women. The spirit of values of the society by disseminating knowledge with the help of educational institutions. A number of Institutions were founded to impart education to girls like Mahila Vidyalada in 1907. D.K.Karve laid the foundation of the women's university in 1916.

Veera salingam pantalu, the great pioneer of social reform took up the cause of the unfortunate child widows. Despite opposition he arranged the first widow-remarriage in Madras in June 1883. A widows home was founded in March 1902 with an initial strength of three inmates. The widow of these days did not possess any property right. Because of her economic condition, she was dependent upon men. The Hindu law generally denied her right of inheritance. In a few cases she could inherit property, but such inheritance was only in the nature of limited right. The married women's property Act 1874, The Hindu Law of inheritance Amendment Act II of 1937 etc. gave some limited preference to them.

The child marriage Restrains Act 1929 Popularly called the 'Sarada Act' after its author, Harbilas sarda, fixed the minimum marriageable ages to boys and girls at 18 and 14 respectively. This Act considers the persons under those ages as children. It makes child marriages criminal and punishes with simple imprisonment up to one month and five up to Rs 1000 or both. Women are exempted from imprisonment.

The self Respect movement in Tamil Nadu under the leadership of Periyar E.V.R. had strongly advocated the necessity in intercaste marriage and widow marriages. The movement severely against the evils of child marriages and Devadasi system. It started propaganda for encouraging marriages of widows.

Although men were the first to take up the cause of Indian Women. Women too did not lag behind. Some of the outstanding women of the 19th Century struggled against the prevalent condition and pursued with all sincerity the object of women's emancipation. Pandit Ramabai, Ramabai Ranade, Annandhabai Jashi, Annie Besant, Muthulakshmi Reddi, Subbulakshmi etc., were constantly engaged in their efforts to raise the social position of women. They gave guidance and direction to a movement. Which at that time was only in

an embryonic stage. Their dauntless struggle against orthodox society become a source of inspiration for many women.

Mrs. Anni Besant Came to India in 1893, as a Theosophist the current of the movement swept her into the main stream as a pioneer among the cultural regenerators of the country. She condemned child marriages, encouraged widow remarriages and promoted the education for girls. She worked for the rightful recognition of women's position in society, recalling the Vedic ideas of equality.

The women's Indian Association which was formed in 1917 in Adayar, Madras has been the pioneer organizations for women in India that has done great service to enhance the progress of women's movement.

The troch bearers of this association were Mrs. Annie Besant and Mrs. Margaret Cautions who dedicated themselves to the service of country and emancipated Indian women. Annie Besant was the very sprit behind the women's Indian Association and become its first president Due to her efforts branches of the association spread out all over India. She took a leading port in demanding franchise for women of the same terms as men.

The Awwai Home and orphanage and a home for destitutes, was founded by the great visionary Dr.Muthulakshmi Reddi, She gave up her lucerative practice irrespone to the Womens Indian Association request and entered the Legislative council in 1907, as the First Women Legislator in British India. She was also unanimously elected the Deputy President of the Madras Council. She was essentially responsible for the agitation of the enforcement of child marriage Restraint Act, suppression of immoral traffic on women and girls in madras and abolition of the Devadasi System in the temples. She took a leading part in the women's Indian Association's Activities.

When the reformers tried to abolish devadasi system, the economic position of men and women of the community came in the way of rapid progress of the reform movement. The devadasis got income from the land of temples. So they could not voluntarily dissociate themselves from the temples. Hence Dr.Muthulakshmi Reddi sought Government's intervention. A resolution introduced by She in 1928 recommended to enact an Act to abolish this system having accepted the resolution the madras government legislated in 1929. The Hindu Religious Endowments Act, It provided that women of the community need not perform service in temples and that the 'inams' intended for the service be entranchised and made over to the families of the devadasis. After considerably the various opinions expressed in this connection, the Devadasi Act was passed in 1947, with a view of stamp out the system.

Subbulakshmi Ammal, the child widow of Tamil Nadu Participated in the campaign for the abolition of child marriages and other evils. She founded the

Sarada Ladies Union, the widows Home and the Sarada Vidyalaya. Thus the women of Tamil Nadu came out of the seclusion of their homes and started expressing themselves in education, politics, and public service and this was a process of self education and self development. Between 1917 and 1926, the History of the women's Association in Tamil Nadu was the history of women's movement in the state.

Moreover the freedom fighters, during the freedom struggle not only fought for independent but also for womens emancipation, Indian Poets, especially Tamil Poets wrote many poems and books regarding Indians freedom as well as for women's freedom. Vedahayaham pillai, Mahakavi Subramaniya Bharathi, Thiru. Vi. Kalyanasundaranar, Bharathidasan etc., were important Tamil Poets and social reformers who fought continuously against the social injustice done to women.

Vedanayaham pillai, provoked the Tamil society to educate women, especially the widows. Subramaniya Bharathi, the great poet of Tamil Nadu, Considered womens freedom as India's freedom. Bharathidasan the follower of Bharathi, rended his service to women's right. He pointed out that without women's freedom if would not be possible to achieve India's freedom. Thiru. Vi. Kalyanasundaranar, the famous social reforms as well as an efficient Tamil Scholar, was against the salavery of women. He praised the women as soul of society. He also encouraged education to women.

The spirit on which Mahatma Gandhi had involved women in the struggle for freedom has now come to be firmly enshrined in the constitution of Independent India. It promises to secure to all its citizens. Justice, social, economic, political, liberty of thought, expression, belief, faith and worship, equality of status and opportunity and to promote among them all fratenity assuring the dignity of the individual and the unity of the nation to attain those objectives, Indian constitution guarantees fundamental rights to all.

IV. THE CONSTITUTIONAL PERSPECTIVE

The constitution of India is the fundamental law and source of all legislations whether social or otherwise fundamental Rights and Directive principles of state policy. Which are contained respectively in Part III and Part IV of the constitution constitute an important part of it. The fundamental rights assure individual freedom and the directive principles direct of the state to bring in a social order in which justice, social, political and economic prevails.

Indian women are entitled to those benefits of these rights on part with men. Article 14 ensures "equality before the law" and Article 15 prohibits "any discrimination" Article 16 (1) guarantees "equality of opportunity. For all citizens in matters relation to employment or appointment to any office under the state. There are several other Articles that protect and

cover the equality of women indirectly or by implication Article 3(a) (b) (c) (f) relates to ownership of material resources Article 40 gives right to organization to panchayats For self-government and article 41 for right to work employment and public assistance. Article 45 was enacted for all children up to the age of 14 and Article 47 for raising the standard of nutrition, and public health. There are some other articles that have been described by commentators on the Indian constitution for women's welfare. These are Article 16 (2) which "Forbids discrimination in respect to any employment of office under the state, on the grounds of religion, race, caste, sex, descent, place of birth, residency or any one of them.

Article 39 (1) promises the right to an adequate means at livelihood to men and women equally and Article 39 (d) the equal pay for equal work for both men and women Article 39 (e) gives protection for the health and strength of workers-men, women and children from abuse and entry into avocations unsuited to their age and strength and Article 42 gives just and human conditions of work and maternity relief. The important Article 15 (3) provides for affirmative action and for protective discrimination by empowering the state to make any special provision for women and children.

All these constitutional provisions are backed by various legislations. Many of these legislations which were initially instituted in response to the reform movement of the nineteenth century have been subsequently revised to meet the constitutional commitments.

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Anthropocentrism: Existence against Essence

Professor Slobodan Vukićević

Abstract - Anthropocentrism magnifies the importance of existence in relation to man's essence. This degrades the generic essence of the man and his genuine need for nature. The principles of sustainable development are at stake. The way modern man lives and works stands in deep contrast with these principles. Thus, the central issue of sustainable development is: where are the causes of alienation of modern man from the principles of sustainable development? For the answers have to look at human nature and the nature of the human community. Their synthesis may direct socio anthropogenesis of modern man in the direction of accepting the principles of sustainable, that is responsible development, in which the principle of needs is more important than the need itself.

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I. THE LIMITATIONS OF ANTHROPOCENTRISM

Generic essence of man and his community is inseparable from nature. The process of creating a man and his community went gradually so the satisfaction of man's material and spiritual needs couldn't only be made on the basis of logos components of generic essence. This process inevitably includes a historical component in form of the existing natural and creating social assumptions that is the achieved degree of development of man and his community. The attitude of society towards nature, which is constituted in every society in a specific way, is an important context of continuous dynamic sublimation of human existence and essence. So, the relation of man toward nature, we cannot explain at the level of existence only, but by a mixture of human existence and essence, which follows the simultaneous emancipation of consciousness and emancipation of sensibility. Thus, the question of certain passions, desires, aspirations is always derived from the point of the generic essence of man and society. It is not possible to establish a one-way line here. At the point at which the Great Work of Nature and the Great Work of Man meet, the passions and interests come together and it is important to have in mind the authenticity of either of them. This eternal Law of Nature and Man and his Community "follows" the whole history of humans and human community. Its

action we must have in mind while constituting all social institutions, first of all while constituting institutions and institutionalization of social relations and relations toward nature too. The whole dynamics of history has a character of contemporaneous existential and essential development of generic essence of man and his community. This is particularly evident through the **consequences** of existential and essential activities, without which sociological science couldn't constitute its holistic interpretation of social phenomena. Consequences cannot be predicted accurately, but the **probability** that positive or negative consequences will happen to the man, society and nature can be predicted.

Economistic approach is particularly invalid in terms of predicting the consequences which are not only non-economic, but are quite the new phenomena in relation to the causes which initiated them. Every choice based on this is invalid with many negative consequences. The result of economistic theory and practice are serious social crises. "From these crises arose a terrible combination of inflation and depression"(John Ralston Sol, 201, 72). The world is in state of **crisis of human values** (inflationary paradox of needs-"putting into circulation" many artificial needs pernicious for human nature and nature in general) followed by depression, and depression as a result of globalization refers to the human nature, the nature of human society, and the relationship to nature in general, and certainly not just on economics, business, customs, oil, inflation, energy crisis, unemployment, etc. These economic categories and individualism based on them unify their citizens; stifle their personality and ethno-cultural identity. Such citizenry is against human nature and the nature of human community. It is a very predictable consequence. In the minds of globalization technocrats (political and managerial structures, especially contemporary transnational bourgeoisie) the problem remains aside. They deal with various aspects of the recession (the energy crisis, inflation, unemployment, economic stagnation) based exclusively on the market and claiming that they can be successfully overcome only in the system of globalization, where the economy of "forced growth" is absolute, raising more artificial barriers between man and nature. Globalization is transforming into a system dedicated to the system (only a market system even),

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and not to the man and his society. By applying a critical sociological approach we discover a **colossal sociological fact** that with absolute market based on the principles of neo-liberal economics, **the market necessity is declared as social necessity**, which is a complete theoretical and methodological failure. It is the absurd assumption that all the necessity is at the market, that human nature is determined by the market, as well as the nature of the society. Such an environment, or the logic of the situation as Popper said, cannot make man behave in a responsible way towards nature.

Global economism ignores the fundamental fact that a man is manifested as a social being and that his social being is created by subliming the overall biological, psychosocial and cognitive structure of an individual in the essential ambience (spirituality, culture, philosophy, religion, moral, norms, etc.) of his community. Therefore, the central scientific and social issue has always been to what extent man's 'contemporaneity' and 'contemporaneity' of man's community qualitatively interfere or disagree? And why do they disagree? The man and society meet here in a complex process of sublimation of their essential and existential determinations, which cannot be reduced only to their meeting at the market and because of the profit, as neoliberal economists think. The important elements of this process and their relations get a specific form and typology as a special social objectivity, so that their identification is a necessary scientific basis for answering the above questions.

All important causes of the crisis: 'enforced growth', lack of energy, insatiable consumption and similar are finally realised as a violation of the natural system. This necessarily means a violation of human nature and nature of human community. Liberal globalism shows some kind of care for protection of the nature by physical-technical and technological means, and not its **logic**. The violation of the logic of the natural system, which has not only its physical, but also **its metaphysic side**, means a violation of human nature and the logic of human community. Technocrats are not aware of this or they do not want to be aware, that is this awareness does not reach their **conscience**. More precisely, the politics and ideology of liberal globalization, based on the dominance of the developed countries in relation to the non-Western world, does not allow establishing of the ethics of responsibility for the consequences that liberal globalization has for the whole humanity.

It has been calculated (UNESCO: Berghahn Books, 2008, third: Discussions of 21st century) that if the American model of spending was implemented in all modern societies, we would need 3-4 planets Earth more. It is obvious that despite the fact that the USA applies the aforementioned principle of consumption by using natural and other resources beyond its means, the

exhaustion of the country's military and economic potential reveals a serious crisis of American society. Koitsiro Matsuura, UNESCO Secretary General, said, based on the findings of the UNESCO book that mankind could be saved only if we combine growth and sustainable development, rather than considering them as opposites. Understanding, not only the objective, but also the subjective substantiality of technology, we can avoid the limitations of technical and technological determinism. 'Technological determinism assumes that the direction of technical changes is essentially determined by technical factors especially by the internal logic of technologies itself' (Johnston, McGregor, Taylor 2000, 321). This ignores the full meaning of technical as a general model of our relation to nature, shapes of consciousness and relationships between people, i.e. technology as a meeting point between the human spirit and nature. Modern society which is based on a scientific and technical-technological development is seriously threatened by technical-technological determinism. Technical-technological determinism assumes that the direction of technical changes is essentially determined by the technical factor, especially by the technology itself. At the same time, an important fact that every technology 'produces' a social relationship is ignored, and we must not underestimate the power of technology in changing the brains (especially those of young people), because it is a fundamental change in our culture and our nature. Ignoring these facts brings the progress of society into question.

A progressive combination of growth and sustainable development can be based only on the responsible approach to nature which entails a permanent overcoming of the contradictory relationship between **gender and the individual**. Neoliberal economy and liberal globalism produce a disastrous treatment of the nature. Leading political management structures refer to the nature as if it was the exclusive property and ownership of this generation, especially the political elite. In the domain of ownership they enact laws that establish a monopoly of one generation (current generation) over the natural resources, and in the domain of property, natural resources turn into their personal, a narrow group's property. They show no regard for the generations who have preserved the nature nor of the future generations who should ensure their survival in the only nature we have. Sustainable development cannot be provided without the differentiated institutionalization of human, generational and individual property rights in relation to nature. Thus differentiated property rights can ensure the constitution of an ownership structure which will operate on the principles of responsible development and which is impossible without taking into account the **eco needs** as cardinal social values. Preservation of nature causes and consequences of its disruption are primarily related

to the behaviour of our society towards nature and to the behaviour of man as a social being towards nature. The basis of this behaviour is the notion **eco-need**. The **character of the relation** society-man-nature, based on the **principle of need**, not the reduced need itself, is expressed through it.

Therefore, the study and identification of types of interdependence of human society and nature from the viewpoint of the established social relations, institutions and organizations as well as from the perspective of socio anthropogenesis of man as a social being, is a specific domain of sociological science. Sociological typology of environmental phenomena can be derived based on a differential analysis of the interdependence of nature and specific ontological content of social groups: social relations, institutions and organizations, formal and informal social structures and special ontic content of the totality of man, and that means cultural, labour, political, family, ethnical, religious and emotional content of his being and existence.

To what extent and in what manner are the eco-needs contained in all these relations, that is, what is nature like as a value?

How much does the man harmonize the values of humankind with the values of nature?

Does man with his powers exceed the power of nature?

To what extent the established value system implies the eco-needs and its dynamics in the field of consciousness and in the domain of sensibility?

The relation society-man-nature is contained in these matters, and represents the core of the ecological phenomenon which is a part of the formula 'sustainable development', because if the development is sustainable, it's not a development. If 'development' questions eco-needs, in the sense of essential-existential connection with nature, it cannot be treated as development. Thus, we will treat the term sustainable development as a process of meeting fundamental human needs, with eco-needs at its core. The eco-need contains the principle of the ethics of responsibility and this qualifies 'sustainable development' as a responsible development in terms of qualitative mediation of essential and existential determination of man and his community with nature.

It is well-known that the man has gone away from the direct touch with nature; direct belonging to the nature, but that does not mean that he has completely abandoned it. Not only is the man by origin a natural being, but his total existence is still not separable from the law of nature which cultivates his social being through a specific relation with nature. This specific method assumes an essential and sensitive domain of the human generic essence.

A sociological examination of the influence of natural factors on the spiritual and social life of people

and their communities must be based on the indisputable fact that man is a subject (of course with an overall ontic definiteness and limitations, cognitive and motivational) of that relationship, which in a creative way gives this relation spirituality and sociability. This is explicitly manifested through the fact that same or similar natural conditions will never produce the same spiritual and social life of people and their community, and this immediately means a different sort of eco-needs.

Man's position as the subject establishes a reverse turn in the understanding of the impacts of natural factors in the social and spiritual life of the people and their communities. 'Therefore we can say that the impact of natural factors and phenomena on human spirituality is first of all understood as an activity of spirit itself, and after that as an 'influence' of natural factors themselves" (Zunec, 1984,14). This simply means that any relationship between man and nature cannot be seen as simply adapting the human to the natural conditions. A man is a creator of that relationship, but this in any case does not mean that he is in a position to create a total subjugation of nature to himself and his plans and ideas. Establishing a relationship between man and nature based on **anthropocentrism** is not only beneficial for the nature, but more so for the survival of man himself. It convincingly shows the total current history, especially the contemporary social reality. The relationship between man and nature is manifested primarily through man's relation to his **generic essence**. In the generic sense of man and society, **the relation with nature stands out**, personal and overall nature, as an essential feature of their being and existence.

Existence, as realisation process of that relation, depends substantially on the reached level of **culture of individualism and culture of collectivism** in one society. When we say process, this means that there can be no talk of an established state, but it represents the life dynamics of direct and daily behaviour of individuals, enterprises and institutions of a society. Of course, this life dynamics has to be based on social assumptions on which cultures of individualism and collectivism are built and typified.

Culture of individualism manifests itself as the culture of the individual, the citizen, based on his motives, needs, interests, preferences, the level of culture and behaviour, and society as a concept that takes the individual as the primary unit of the institutional and legal structure.

Culture of collectivism has also two levels: collectivist elements contained in the culture of the individual-citizen, and in particular, the concept of a society in which the collective is primary in the relation to the individual.

Eco-need is a part of the **general culture of society** and personal **principle** of behaviour and acting

of a citizen in relation to nature. In this case, 'Measurement of issue of the environmental culture is a measurement of ecological knowledge and environmental services' (Ermoloeva, 2011, 201).

These are important contents of the **meeting** of essence and existence between man and nature, as an expression of the generic essence of man and his community. This meeting is also a border of their freedom. The level of culture in a society (culture of individualism and collectivism) is determined by the level of qualitative, logos-historical mediating of its essence and existence. Therefore, the existentialist anthropocentrism is unacceptable, because it significantly reduces the eco-need as an eco-culture of a society.

II. CRISIS OF HUMAN NATURE

Understanding the relationship of man to nature in the modern society is very complicated in the depths of produced crisis of the human nature itself. Anthropologists warn: 'It is not a question of what is the human nature like, but the question is whether we need it at all? Today the man is on the verge of no longer defining himself as a man' (Sekulic, 2002, 365). A man has to define himself as a man, as a part of the society and nature, as his cultivated nature becomes a special culture. These are the indispensable premises of his existence, his existence as a man. 'The man is now able to produce people in a test tube for reagents. So, the man becomes a product, and thus fundamentally changes the relationship of man to himself. He is no longer a gift of nature or of God the Creator; he is his own product. 'The man walked deep into the crater of power, at the source of his own existence' (Ratzinger, 2006, 15). The man produces himself independently of nature and God. Does this call into question his essence as a human being? Does this reduce his essence to existence? In a survey conducted about the 21st century in 1958, Isidora Sekulic, poetically and prophetically said: 'Today's man is rushing as no one ever has. His victories are magnificent, superhuman, he lights a volcano wherever he wants, in the tiny atom or of the entire continent and people. Are limitations to come to him too? Does he have to get back to the land and bread? And if it ever comes to it, what will happen to him, what will he be?' (Sekulic, 2009).

It is not just that the relation of man to himself is changing, **but his being and existence is fundamentally changing, his relation to nature, religion, way of looking at things, attitude towards society and the cultivating of own nature.**

(Here's one anecdote that best illustrates the relationship of modern man to nature: Direct from a bar, a drunk man went home, but on the way fell asleep next to the river. Only when he woke up he noticed the river next to him, and because he was thirsty after a huge

amount of alcohol, he said the following words: "What you ran, you ran." His main goal was to satisfy thirst as his current need. What consequences the disappearance of the river will have for people, society, nature, and for himself does not affect neither his conscience nor consciousness).

III. ECOLOGICAL PHENOMENON IS ORIGINALLY A LOCAL PHENOMENON

Ecological problem is a **civilizational and cultural problem** of modern society *par excellence*. However, this cognition remains only an abstraction that does not mean much, if the environmental problem is not defined as a local problem, as the Greek word 'ecology' means the study of your own home. This doesn't mean negligence of general knowledge and principles, but it means respecting those theories and principles that were confirmed in empirical generalizations. Only in this way can we perform the most important task of every person 'to learn to manage ourselves in relation to nature' (Bernadski, BI (1994, 34)) and be saved from wandering, mindless steps, behaviours and actions.

Affirming the local approaches in the study of environmental problems does not mean accepting partial observation of such a complex phenomenon, like ecological. Local approach represents a transition from the general theory and broader empirical research on applicable, practical level of study and creation of scientific and professional knowledge, which also must have a theory, its methods, strategies, tactics and resources. Only in this way will the ecological theory, environmental projects and environmental programs remain a 'dead letter' without any acceptance by social actors to which they apply.

In every local community we have the specific parameters of the environment and their relationship with certain productions and activities. In addition, there are specific elements of culture, morality, psychology, behaviour of individuals, groups, institutions that have a crucial impact on the development of environmental awareness and sensitivity. All of these make every ambience special, with its "logic of the situation" and its dynamics, which we can environmentally understand, interpret and effectively act based on specific interdisciplinary research. Only in this way will **environmental plans and programs**, short and long term, on which in Montenegro as an Ecological State is constantly working, will not have a utopian character, whose utopian character has no basis to be realized. Instead, they will be real utopias which have realistic foundations to become a part of the history. This approach is a realistic assumption for achieving the desired connection between environmental changes and social actors: individual citizens, social institutions and organizations, to the state as an entirety.

IV. A MAN WITH THE PRINCIPLE OF SUSTAINABLE DEVELOPMENT—FIRST AND BASIC ASSUMPTION

The first and fundamental prerequisite for a responsible development is **man** who incorporates the need for sustainable development as **eco-need**. This is a man to whom the principle of the need is more important than need itself. This is a man who at any time approaches nature as a whole, other people, production (life cycle assessment of production and its consequences, environmental marking and environmental aspects in standards); resource economics, public goods, business (from the point of view of the combined eco-management and quality management), urbanization and cultural heritage, his community and other communities with the principle of need, not the need itself. The principle of need sets every person, every community and every institution and organization at the beginning in terms of the principles by which one lives and works, and that means a state of constant **ethic of responsibility** for the consequences of their actions, deeds and behaviour, conscientious attitude towards the environment at any time.

Conscience and consciousness of man on the eco-need are constantly in touch when it comes to the protection of nature and living in harmony with nature.

In a contemporary Society there is a **principle of abundance**, but in a completely perverted sense of its original meaning. The original meaning of the principle of abundance, even in ancient philosophy, meant that the existence and abundance of existence must be in accordance with the **possibilities of existence, that is, with the principle of responsible and sustainable development**. In the activities of modern man, consciously or unconsciously, two myths still dominate: the myth of inexhaustible wealth of nature and the myth of unlimited possibilities of its regeneration. The balance between the natural and the cultural system is so disturbed that we have far exceeded the tolerance line. This means that the principle of abundance is destroyed by neglecting the possibilities of existence, since more and more we bring into question the very existence of man and his community. How can we talk about sustainable development in such a situation?

We really need to mark as paradoxical the fact that modern man has not sufficiently understood (received principle use) the fact that the degradation of nature primarily threatens social life, that is, the existence of the man as a man. The fact that the nature has existed without the man for billions of years, but that the man cannot live without nature, is rightly emphasized. The paradox is even more evident when we consider the fact that there has never been more environmental projects, environmental programs, and educational programmes in ecology at all levels of

education, environmental movements and organizations, and relation to nature in the operations, procedures and human behaviour has never been more arrogant. In one of our research on managerial awareness of the environment and the working environment, 97.7% believe that the lack of appropriate culture of living is a greater problem than the lack of environmental education (Vukicevic, 1996, 89). Therefore, the following statement is true: 'For me, the acceptable assumption is that the end of the world will be caused by people themselves, by self-destruction and the destruction of nature, after the formation of the space colonies where, most likely human destruction will settle. At this stage of human development it is better to ask what the cause of human need to know 'the exact date of 'the end of the world'' is? Why are people more interested in the date of end of the world, i.e. the destruction of nature, than the date of successful nature conservation?' (Petric, 2011, 1). The question can also be formulated in this way: What is the cause of loss of ecological needs in humans, as that is the main cause of the end of the world? A possible breakthrough in the universe cannot in any way justify the destruction of nature on planet Earth. Such 'progress' does not match the generic essence of man and his community. Egotistical view of the world is prevailing as the result of anthropocentrism, and it is the result of the liberal, especially neo-liberal economies. It's an egotistical vision, by which the disaster will bypass us personally and affect the others. In the neoliberal variety, the economically rich and powerful will provide a 'new beginning' on another planet. This is the ultimate form of existential anthropocentrism based on unconditionality of man in terms of his essential determination. It's about creating a new **myth** that 'sets free' the main actors of destroying the nature from the ethics of responsibility.

V. ATTITUDE TOWARDS OUR PERSONAL NATURE

In the above indicated elements, the central place belongs to the formation of our attitudes towards the sustainable development and growth based on the principle of eco-needs, and the ethics of responsibility. At the individual level, primarily is our relationship to our personal nature, which is indicated by the increasing use alcohol, drugs and other destructive means of our own nature. So we have to start from the relation to our own nature. If a man does not own a principle of sustainable development of his own nature, it is logical that he cannot respect the principle of nature in general, the other man or the community. If the principle of 'forced growth' rules the economy, according to which the only survivors are the ones who have survived at the market, and not the ones who has survived in the nature, in accordance to the possibilities of nature, we cannot talk about sustainable development. This directly

brings into the question the proper relationship between sustainable development and growth, and they are brought into contrast. Therefore, in the modern ethical codes, in addition to a number of principles for the promotion and protection of human values, the following stands out: our own being- software engineers themselves need lifelong learning regarding the change of their profession and they should promote an ethical approach to the change of their profession". (Gotterbarn 1994, 4).

VI. SOCIAL CHANGES AND SOCIAL ACTORS

The change is obviously necessary. To which actors we can rely on for the necessary change? The most important thing is a realistic assessment, i.e. the assumption of directing the changes in the desired direction. Sustainable development is a compact social process that constantly promotes progress of man and his community, and that means the dynamics of eco-needs. For each particular society it is important to know that economics, especially social development, cannot be based on a single area or single factor, no matter how significant it is, but we must take into account the interdependence of a number of important factors and fields of social development and its directing towards the realization of **fundamental human values, among which ecological needs have a central place**. A central question is to what extent the society promotes interest that is not reduced to an anthropocentric vision of economic importance. The economic significance of interest has become dominant rather late in the history of the term: 'He rather included the whole of human aspirations, but signified an element of calculation and deliberation in relation to the way it was supposed to follow these tendencies' (Hirsman 1995, 5). Here the unity of passions-human desires and reason is lucidly stated through the element of deliberation and calculation in relation to the **method or principle** by means of which these aspirations should be satisfied. It's not just a simple unity, but a process of sublimation in which all elements obtain the **sublime** and as such they receive a specific valence (passion is no longer 'naked' passion) in creating an interest sphere that has a full human meaning (Vukicevic, 2003). This is the moment that modern anthropocentric man is missing. **The modern anthropocentric man who has not internalised the principles of sustainable development (eco-needs) cannot be an active participant of a responsible sustainable development.**

VII. SOCIAL CIRCUMSTANCES AND HUMAN NATURE

Obviously, we have to ask ourselves where are the causes of modern man's rejection of the principles of sustainable development i.e. the eco-needs, as his way of life and work. Is it a product of human nature

itself, or is crucial the social situation 'which could hardly be reduced to the motives and the general laws of human nature' (Popper, 1993, 120). Sociological research convincingly shows that our behaviour, our actions, our methods can be rather explained by the social circumstances that produce the social system of a specific character and the values it promotes than by our human nature and its social-psychological characteristics.

Today, these circumstances are substantially determined by globalization as a total social change, which affects the whole of the contemporary social reality. However, human values get a 'meaningful adequacy' and 'subject rationality' in the way of thinking and feeling, which is the initiator of human behaviour and of the relationship between people and man's relationship with nature, i.e. in the totality of production of the social life of a specific society. The framework of our knowledge inevitably relies on a constant connection between the global and the local. According to this, a survey of the fundamental human values must be carried out not only based on the sense of something, but more importantly based **on the sense, significance and meaning for someone**. From this point the question arises: what is the subject (with all the motivational and cognitive limitations) which gives meaning to globalization or achieves a certain meaning in globalization? Are those all people or only certain people, certain groups of wealthy, powerful states, political elites, local communities, etc. Who are those subjects that in the name of history are spreading division between the rich and the poor, commit violence and terrorism, destroy nature, threaten democracy and freedom. In the name of what sense of globalization do people agree to this, because the consent of people is inevitable, regardless of whether the modern man accepts it as his anthropocentric nature or the consent is involuntary. 'And in the use of the human rights of refusal lies all the pathos of moral judgment and moral beings in terms of closure for all other options' (Knjazceva, 2008, 143). Those are the moments without which we cannot understand the full meaning that we give to history, and therefore the meaning of globalization as a historical process. Determinists can interpret the sense of history as a future state toward which history necessarily leads, and human consent or non-consent as a causally produced epiphenomenon. However, it is obviously a **reduction of human nature** to necessity and its purely causal explanation without the inevitable non deterministic component without which the essence of human nature is lost. It is human nature to overcome the limitations of the necessity of future 'good', because something cannot be good for people if it is only necessary. Human good must have a moment of indeterminism, that is, a full meaning, a meaning and significance for a particular individual and his community. This essence can be achieved only on the

basis of a qualitative mediation of the global and the local, a mediation affirming the quality of both, which thus directs the progress of a society towards a constant achievement of fundamental human needs and gives meaning to existence as a realization of the essence based on the principle of sublimation (constant sublimity of both).

The affirmation of the specific man and his possibilities does not mean the postmodern denial of the need for the established standards that monitor and direct the nature of man and his community, and the nature of man is not only positive but also destructive. In fact, if no measures, if no values inherited from the past are valid as well as constituted political systems based on the principles of freedom, then the question is whether any individual can just feel free to express his/her wishes and constructive potentials as well as their destructive potential. Without that we cannot look for answers to the question of why people strayed into the consumer culture, why do they give up the welfare state, why do they risk their stability and security, why do they turn back the values of solidarity and joint effort, neglecting family, work ethic, humility and honesty, local values and culture, destroy nature and the like.

Without this differentiation it would mean that everything is permitted, while the principle of power replaces the principle of force. The power is reduced to force. So the logic of 'forced growth' becomes the main feature of earning, with the inevitable economic consequences of violence against nature, violence in family, in social life of people. In this sense, great Weber warns that a competitive social system does not exclude power, but it excludes force. (Weber, 1976, 26)

The development of the society at any level, global or local, cannot have human sense and therefore cannot have a progressive meaning without a solution of the indicated problems. The dynamics of existence of man and his community requires a conception of society based on freedom, on the different kinds of freedom and their interference. You must have freedom as a foundation of development, as the goal and the means. (Sen, 2002, 113).

However, the essential question of fundamental social change is: How to identify the structure of the need for freedom as a positive (creative) mode of life?

The topicality of this issue is reflected at two levels: global trends of modern society, characterized by two opposing tendencies: universalizing tendency on the one hand, and the tendency of affirmation of their own identity on the other. This occurs in each state as a historical community, in which in a specific way Logos and History come together. In the historical process of sublimation all the 'objective' factors (institutional constitution, territory, language, culture) get their particular, indigenous meaning, importance and sense for a particular community. Of course, this does not mean that the external dominants (global social

movements) have their influence, but liberal globalization produces social crisis neglecting the dialectic of specific- universal and making the universal absolute.

The negative consequences of this absoluteness are obvious. The development plans of the World Bank over the last few decades deliberately expelled the entire groups of relatively successful people from their land, including small, independent farmers, as to make space for giant dams and other developmental 'mega-plans.' 'The consequence of such a 'development'' is the conversion of millions of small farmers into refugees, the landless, who are looking for work that they cannot find, in the cities' (Goldsmith 2003, 13).

This is only one aspect of the economic and social crisis that is caused by the global-world, but no less by the local factors. It also must be noted that the crisis has its causes, but that does not mean that it necessarily had to happen in this drastic and inevitable form and intensity, especially not so catastrophic consequences for the nature and not such an inhuman division between the rich and the poor. We cannot accept that the process of post-socialist transformation of socialist societies had necessarily to have: the continual robbing of public property and public goods in the process of socialist transformation of ownership, a model of unproductive, parasitic, corrupt capitalism, with the affirmation of the competitiveness which is allegedly contrary to the unproductive social model; a destruction of domestic production, privatization of banks under the monopoly of new political and economic elites with encouragement to consumerist indebtedness of citizens and to business activities, rather than producing the small and medium enterprises, reduction of working contingent, borrowing and pandering to foreign capital and import lobby, rather than producing the small and medium enterprises, a reduction of working age, borrowing and pandering to foreign capital and import lobby, an increased useless consumption on the one hand and on the other hand encouraging savings for the protection of nature, a stimulation of scientific and educational activities and creative forces of society and so on. But theorists and ideologists of liberal globalization do not want to accept these 'natural experiments' as tests of their project, because they show a deep human dysfunction and absurdity.

Today it is clear that all of this is neo-liberal ideological deceit and hypocrisy of those who caused the crisis, now they lecture and punish citizens, explaining them in their own ethics of pure will (all failures are caused by someone else- 'global crisis'), without a trace of the ethics of responsibility (political-economic elite has no responsibility) for obvious ideological utopianism of their project.

Reversal can only be done on the principles of **Social Economy**. The social economy is a true human, long-term basis, a humanistic and progressive development of human society in terms of the constitution of social relations and institutions and socio-anthropogenesis with a comprehensive display of human nature and responsible attitude towards nature. This means that **anthropocentrism as the main product of neo-liberal economies** prevails.

It is undeniable that in this sense, more egalitarian societies based on a competitive social system and superior by all key social parameters, with the combination of legitimacy and efficiency, are more successful than the societies which are based on the social economy, but where a more pronounced inequality rules.

'Extensive research also shows that the 'Anglo-Saxon' economies are significantly ahead of relatively egalitarian Scandinavian countries and Japan, with a prevalence of health problems among the lower classes, the rate of premature deaths amongst the working class men, length of working time, the level of child mortality, the level of children's illiteracy, the level of violence amongst children, the degree of mental illness and disorders, the level of addiction, the level of distrust of other people, the number of prisoners, the length of sentence for the same crimes, the number of murders, etc.' (Jakopovic, 2011, 3).

'Also, the countries in which the pronounced inequality rules (such as the USA and the UK) have a lower rate of overall child welfare according to the UNICEF index, less equal opportunity and lower rates of social mobility, a lower rate of innovation i.e. fewer patents per capita, and so on.' (ibid 4).

All serious studies show that the rate of inequality is directly correlated with the above stated social phenomena. Unilateral, bureaucratized and politicized calculations do not show a huge social and economic damage which is produced by inequality in the form of medical expenses, mental disorders, repressive structures, police, and not to mention the enormous neglect of personal human and other potentials which are impossible to be expressed. For the neo-liberal ideologist, the human suffering, the violence to others and ourselves are the collateral 'trifle' that should not be paid a lot of attention to.

'The rich comparative experience and scientific research confirms that in addition to providing greater employment, stimulating economic demand and improving workers' motivation, innovativeness and productivity, social economy provides greater investment in education, valuable services and high-tech manufacturing. Peripheral, neo-colonial economy, which the Balkan elites (in cooperation with foreign 'partners') have chosen stands in sharp contrast to this model,' (ibid.4).

The social economy is not welfare, social welfare benefit or social assistance to the poor, the unemployed, the sick, the homeless, etc. The social economy is a holistic concept of **human economy** that is not reduced to market and profit, but it is in the function of the creativity of all the potentials of a society, directing economic investment in people's skills and their ability to demonstrate their abilities, meet the needs and interests of their own engagement. The social economy assumes that the economic, commercial, technological, spatial, investment ventures and development in all areas of social life and work include the **social needs** of people and their communities.

Thus, the social economy necessarily includes social planning and social development followed by the social needs of the people and the Exploitation of the **Environment on the principle of responsible sustainable development**, taking into account that the nature is human property, and not just the property of individuals or particular generations. All elements of the social economy stimulate the quality, competitiveness and entrepreneurial spirit and achievement motivation, solidarity within the democratic institutional and legal system of the society. In this sense, social economy is a real and permanent basis for the progressive development of the society. It makes a rational and meaningful relationship of individual, family and social economy. It connects the macro-economic stability of the society and micro-economic stability of family based on the principle of sustainable development. It takes into account the internal logic of a particular society without which social development cannot have a realistic basis.

By analysing the thirty years of centralized planning in India since it gained independence Sol finds: 'Everyone knows that it was not successful. But ... what Western critics forget... this period gave the Indians time to think about their wider aspirations rather than undergo reformulated aspirations projected by the West, so they had developed a certain internal logic (noted by S.V.) that they are still developing, ... while those parts of the former colonies that had immediately left themselves to the western planning techniques - which include Soviet techniques - nowadays had mostly collapsed' (Sol 2011, 73-4). We can say that this is a kind of experimental verification of a specific universalism theory, not in the form of resistance to globalization, but in the form of accepting globalization on the principles of internal logic, i.e. specific compound of Logos and History. 'The prophets of globalization who were saying: 'Privatize, privatize, privatize' today say they were wrong, because a national rule of the law is more important' (Sol 2011, 9-10). In this context we can accept Kissinger's statement that 'the cumulative development of one generation completely changed our world' (according to Sol 2011, 74), but only as one part of the truth. A much larger and more important truth for

the mankind, development trends of man and society and their perspective, is that the cumulative development of a generation has not produced a unified world. None of the directions of liberal globalization, not even its cumulative side, have a unified result nor unified consequences for all people and historic communities. It is an indisputable necessity of overall historical development that emerges from the generic essence of man and his community and it constantly follows it, not only in the age of globalization.

Detection of valid paths in this field assumes detailed scientific research and without these results social planning and social development of the society on the principles of social economy cannot be undertaken, nor the changes in the value system could be managed and thus influence the formation of personality types with the **view of the world** in which the ethics of responsibility is 'Chief Justice' of man's relationship to nature. Social Economy, in this sense, is a realistic assumption of true community of man with nature.

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Health and Nutritional Status of a Primitive Tribe of Madhya Pradesh: Bhumia

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Total 616 subjects studied from 201 household of the five villages of Baigachak area. Anthropometric measurements taken were height and weight. Dietary data was collected using 24hr recall method. The extent of malnutrition for preschool children was assessed by SD classification and the nutritional status of adults was assessed by BMI classification.

Keywords: *bhumia tribe, nutritional status, nutrient intake.*

GJHSS-D Classification : *FOR Code: 321205*



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Health and Nutritional Status of a Primitive Tribe of Madhya Pradesh: Bhumia

Ajeet Jaiswal

Abstract- Health and nutritional status of an individual depends on the food he eats. Man needs a wide range of nutrients to lead a healthy and active life and these are derived through the diet they consume daily. Good nutrition is a basic component of health. This paper deals with the utility of various anthropometric cut-off points in the evaluation of nutritional & Health status.

Total 616 subjects studied from 201 household of the five villages of Baigachak area. Anthropometric measurements taken were height and weight. Dietary data was collected using 24hr recall method. The extent of malnutrition for preschool children was assessed by SD classification and the nutritional status of adults was assessed by BMI classification.

Results: About 58.6% of the pre-school children were under weight (moderate to severe) out of them 23.2% children were severely under weight. Stunting and wasting were seen in 42.2% and 36.2% children respectively. Prevalence of chronic energy deficiency (BMI<18.5) was about 78% among adult population. Consumption of cereals was higher than recommended level (460gm), while the consumption of other foodstuff was lower than the RDA.

Conclusion: The intake of all nutrients except calcium was significantly lower than recommended level. It is suggested that the overall socio-economic development should be accelerated in order to improve the health and nutritional status of Bhumia Tribe.

Keywords : *bhumia tribe, nutritional status, nutrient intake.*

I. INTRODUCTION

The tribal population of the country, as per the 2001 census, is 8.43 crore, constituting 8.2% of the total population with 91.7% of them living in rural areas and 8.3% in urban areas. The population of tribes had grown at the growth rate of 24.45% during 1991-2001. More than half of the Scheduled Tribe population is concentrated in the States of Madhya Pradesh (14.51%).

Madhya Pradesh is the largest tribal state, with 23% of the total tribal population in the country & of 46 tribal groups in Madhya Pradesh six are considered to be primitive, based on neglect in the past, backwardness and low economic level. The Baiga, Bhumia tribe one of these six primitive tribes are mainly in five districts (Madla, Shahdol, Bilaspur, Bhalaghat and Rajnandgaon). Bhumia tribes are also located in the states of Bihar, Madhya Pradesh, Maharashtra, Orissa, and West Bengal. According to 1961 Census Data, Bhumia was

reported from 9 districts of Madhya Pradesh totaling to 54520 (M.L. Patel 2007). Baigas or Bhumia are one of the oldest aboriginal tribes and classified as one of the primitive tribe of Madhya Pradesh on the basis of pre-agricultural technology, low literacy and stagnant and diminishing population (Tewari 1984). Shifting cultivation depicted as an important means of livelihood.

Tribal peoples are acknowledged to have very close association with the ecosystem and the environment because of their fulfillment of daily nutritional requirements with food foraged from nature. Inadequacies in nutritional intake or under-nutrition can be considered a major source of many adverse effects on the growth and health of individuals (Gordon et al., 1968). Knowledge of the nutritional status of a community or a region is necessary to have a comprehensive idea about its development process, as under nutrition is one of the major health problems in developing countries. It is reported that the basic cause of under nutrition and infection of people are poverty, poor hygienic condition and little access to preventive health care (Mitra 1985, WHO 1990). Nutritional status can be assessed by dietary, anthropometric, biochemical and clinical methods. Ideally, a combination of methods should be used when assessing nutritional status using standardised techniques.

The Bhumia's economy is still highly depended on agricultural pursuits and collection of minor forest produces. Maize, Vargu and Rice is the staple grain and forms an important item of daily diet. The baiga people also kodo, kutki, drink pej, eat little flour and are normally content with what little that they get. One of the prime foods is pej that can be made from grounding macca or from the water left from boiling rice. Also, they eat several items from the forest that includes primarily Chirota Bhaji, Gular leaves such as Chirota, chinch, chakora, sarroota, peepal etc. They also eat BirarKand, Kadukand and other rhizomes. Mushroom is also a delicacy. Numerous fruits such as mango, char, jamun, tendu are also eaten. They hunt as well, primarily fish and small mammals (K. Sharma 2007)

Out of 35 States (28 states and 7 union territories) in India, some are identified as demographically lagging behind and Bhumia Tribes of Madhya Pradesh also falls in this category and needs a situational analysis related to nutritional and Health condition. The present paper deals with the health scenario and level of nutrition of Bhumia Tribes of Madhya Pradesh.

II. MATERIAL AND METHODS

This study is a review work, done to understand the prevalence of under nutrition & health status among Bhumia tribe of Baigachak area of Dindori district in Madhya Pradesh. The implications of the discussed research will help in formulating better recommendations for further research so as to reduce this nutritional burden. The Baigachak area is spread out in 39 villages in three blocks. Total five villages were selected purposely from all three blocks for this study considering its accessibility during survey.

A total of 201 households comprising of 616 which 317 male, 299 female including 125 preschool children were randomly selected during the study. Thus the present investigation has been conducted by random sampling using pre tested, structured interview schedule. Simultaneously, group discussion and informal interview methods have been used. Observation has been conducted through semi-participant method. Anthropometric measurements were taken using standard procedure (Weiner and Lourie (1981; Jeliff, 1966).

Table 1 : Distribution of Bhumia tribes according to Age and Sex

Age group (in Yrs.)	Male	Female	Total
< 1	1	2	3
1-5	61	49	110
6-10	27	27	54
11-14	29	25	54
15-19	38	31	69
20-24	26	35	61
25-29	45	42	87
30-34	33	37	70
35-39	20	20	40
40-44	16	14	30
45-50	13	12	25
51-60	5	4	9
60+	3	1	4
Total	317	299	616

BMI was computed using the following standard equation: $BMI = \text{weight (kg)} / \text{height}^2 \text{ (m}^2\text{)}$. Nutritional status was evaluated using internationally accepted BMI guidelines using James' classification (James 1988). Body weight was measured using lever actuated balance in Kg with accuracy of 100gm with minimum clothing. Height was measured by anthropometry rod (SECA, Yogul and Halke, Gmbh and Co. Humburg, Germany). Diet survey was carried out in every fifth household using 24 hours Dietary recall method (Thimmayama 1987). The nutrient intake was calculated using food tables for Indian foods (Gopalan et al. 1990) and food intakes were compared with the balanced diets recommended for Indians (ICMR 1981). The intake of nutrients was compared with the recommended Dietary allowances for Indians (ICMR 1990). The results were compared with the tribal data of National Nutrition Monitoring Bureau (NNMB, 2009).

The data analysis was carried out using statistical software package SPSS 13.0 version. Univariate analysis using t-test was applied to evaluate the statistical significance. Mean and Standard Deviation of the anthropometric data was calculated for each age group and compared with NCHS (National Center of Health statistics) standards (NCHS 1976). (NCHS data are of whole year).

III. RESULTS

A total of six hundred and sixteen individuals' height and weight were recorded (Table 1). Preschool girls were slightly taller than the boys of same age group. However mean weight was comparable in both genders in the same age group. In the 7-10 years age group there was no difference in the mean height of boys and girls. However adolescent girls up to 15 years were taller by about 2-3 cm and heavier by 1-2 kg as compared to boys of the same age group.

In contrast boys of 16 years old were taller by about 6-10 cm and heavier by 3-5 kg as compared to the girls of the same age group. Similar observation was made with respect to adults also. The tribals were shorter and lighter when compared with the NCHS standards (Table 2).

Table 2 : Distribution of Height (cm) and Weight (kg) of Bhumi tribes according to age and sex

Age group (in Yrs.)	Height				Weight			
	Male		Female		Male		Female	
	Mean \pm S.D.	Median	Mean \pm S.D.	Median	Mean \pm S.D.	Median	Mean \pm S.D.	Median
1+	74.1 \pm 0.2	76.0	76.1 \pm 0.5	76.0	6.2 \pm 1.1	5.8	6.7 \pm 1.3	6.5
2+	80.4 \pm 4.1	81.5	81.7 \pm 3.4	82.0	9.1 \pm 1.8	8.5	8.8 \pm 1.6	8.8
3+	85.7 \pm 5.1	85.3	86.5 \pm 7.1	86.0	10.6 \pm 1.5	9.8	10.4 \pm 1.5	9.8
4+	92.3 \pm 6.6	91.0	93.2 \pm 5.1	93.0	12.0 \pm 2.4	10.5	11.2 \pm 1.8	11.0
5+	100.5 \pm 7.1	99.0	101.4 \pm 7.0	101.0	14.3 \pm 2.6	11.7	13.1 \pm 2.6	13.0
6+	102.2 \pm 7.2	101.0	103.2 \pm 6.7	104.0	14.4 \pm 2.1	13.7	13.5 \pm 2.1	14.0

7+	110.2±5.6	109.0	111.8±7.7	112.0	16.0±1.7	16.0	15.6±3.1	16.0
8+	116.5±5.1	116.0	115.4±8.2	116.0	18.7±2.3	17.7	16.7±2.8	17.0
9+	120.5±5.3	120.0	120.2±5.2	119.8	20.3±3.0	20.0	19.0±3.0	19.0
10+	124.4±7.8	121.8	123.1±7.3	124.0	21.2±2.6	20.0	19.4±3.8	19.0
11+	128.8±7.1	127.0	127.6±7.1	129.0	23.3±2.5	22.0	23.0±4.1	23.0
12+	133.6±8.6	132.0	134.6±9.3	134.0	26.4±4.7	26.0	26.4±5.1	25.0
13+	139.4±9.5	137.0	144.6±6.1	144.4	29.7±6.7	26.0	30.2±5.3	30.0
14+	139.2±7.2	137.0	142.0±8.3	143.1	30.3±4.6	29.0	32.4±5.3	33.5
15+	147.7±8.3	147.0	149.8±6.1	150.0	35.4±6.3	34.0	36.2±4.2	36.5
16+	153.5±6.2	153.0	146.4±3.5	146.0	41.4±6.6	40.0	37.3±4.0	36.5
17+	156.1±6.7	155.0	145.7±5.3	147.0	44.5±5.7	44.4	37.5±5.8	37.5
18+	159.6±4.2	159.1	147.7±3.1	148.0	45.0±8.3	44.0	38.5±3.1	38.3
19+	161.3±5.3	158.7	148.7±6.1	149.0	46.4±6.5	45.0	40.0±5.5	39.0

Nutritional deficit of pre-school children using standard deviation classification of underweight (weight for age), stunting (Height for age) and wasting (Weight for Height) shown in table 3. The proportion of children with moderate grade of low body weight (-3SD to <-2SD) was 35.6%, while the severe grade (<-3SD) underweight was 23.2%.

Table 3 : Percent prevalence of malnutrition according to SD classification in pre-school children

Indicators	< -3SD	- 3SD to<-2SD	-2SD to<-1SD	-1SD to<Median	> Median
	Severe	Moderate	Normal		
Weight for Age (Underweight)	23.2	35.6	28.1	7.6	1.2
Height for Age (Stunting)	20.1	22.1	22.6	16.8	13.1
Weight for Height (Wasting)	9.0	27.2	27.2	21.3	11.1

The overall stunting was 42.2% and wasting was 36.2% and severely stunting and wasting was 20.1% and 9% respectively. Prevalence of chronic energy deficiency (BMI<18.5) through body mass index was about 77 per cent among adult population and adults females are slightly better nourished (26.0%) as compared to males (21.4%) (Table 4).

Table 4 : Percent Distribution of Bhumia Adult according to Body Mass Index

BMI Grades	Male	Female	Total
CED III (<16.0)	39.6 (100)	35.3 (83)	37.6 (183)
CED II (16.0-17.0)	15.2 (38)	14.7 (35)	15.0 (73)
CED I (17.0-18.5)	23.0(58)	23.6 (55)	23.4 (113)
Low Weight Normal (18.5-20.0)	14.9 (36)	16.4 (38)	15.6 (74)
Normal (20.0-25.0)	6.5 (17)	9.6 (22)	8.0 (39)
Over Weight (>25.0)	0.2 (1)	0.4 (2)	0.3 (3)

Table 5 : Average consumption of food stuffs in the Bhumias (gm/cu/day)

Food Items	Mean ± SD (n=475)	RDA (ICMR)
Cereals	475.4*±185.5	460
Pulses	28.8*±13.6	40
Green leafy vegetables	29.7*±12.7	40
Roots and Tubers	13.2*±4.6	50
Other vegetables	46.5*±24.4	60
Flesh food	1.7*±1.6	40
Milk and milk products	5.5*±3.2	150
Oil and fats	2.2*±3.6	40
Sugar and jaggery	0.4*±0.1	30

* P<0.05

Two hundred and thirty six individuals were assessed for Dietary intake information. Maize and Rice formed the bulk of Bhumias diet. The mean intake of cereals (475g/day) was higher than the recommended level (P<0.05).

However the intake of foodstuffs, such as pulses, green leafy vegetables, root and tubers, oil and fat, sugar and jaggery was significantly lower than recommended level (Table 5) (P<0.05). The milk intake (5.5 g/day) was almost negligible in Bhumias.

Table 6 : Average Nutrient intake in the Bhumias (cu/day)

Nutrient intake	Mean \pm SD (n=475)	RDA (ICMR)
Energy (Kcal)	1810.5* \pm 739.6	2425
Protein (g)	50.4* \pm 21.1	60
Fat (g)	11.1* \pm 6.4	20
Calcium (mg)	435.5 \pm 232.2	400
Iron (mg)	15.7* \pm 13.3	28
Carotene (μ g)	368.1* \pm 256.2	2400
Thiamine (mg)	1.3 \pm 0.4	1.2
Riboflavin (mg)	0.4* \pm 0.3	1.4
Vitamin C (mg)	17.8* \pm 13.7	40
* P<0.05		

The intake of all nutrients except calcium was significantly lower than recommended level (Table 6) (P<0.05).

IV. DISCUSSION

Health is a universally cherished goal. Health cannot be forced upon the people. It is a positive attribute of life and the organization of health services to all people is considered to be the key step towards development (Srinivasan 1987). Health care is one of the most important of all human endeavours to improve the quality of life especially of the tribal people (Balgir, 1995, 2000, 2005 & 2007).

It implies the provision of conditions for normal, physical and mental development and functioning of human being individually as well as in a group. Health problems and health practices of tribal communities have been profoundly influenced by the inter-play of complex social, cultural, educational, economic and political practices (Balgir 2005). The common beliefs, customs, traditions, values and practices connected with health and disease have been closely associated with the treatment of diseases. In most tribal communities, there is a wealth of folklore associated with health belief.

Tribal populations are particularly vulnerable to malnutrition due to their traditional socio-cultural practices and low literacy level. Several studies on growth and nutritional status were done in rural or urban India (Reddy 2000). Studies on primitive tribes are very few and there is no report on the growth or nutritional status of Bhumia. .

The finding in the present study opens a debatable point about the role of different indices of health and nutritional status assessment. The mean anthropometric measurements indicated that the growth spurt of boys is around 16 years at that age they overcome the girls of same age in both height and weight. Similar trend was reported by various other studies (Hanumanth Rao 1994). The magnitude of wasting in pre-school children was more (36.2%) as compared to NFHS (29.6%) and NNMB (23.7%) report

for tribals of Madhya Pradesh and this proportion was observed significantly higher (P<0.05) (NFHS, 1998 and NNMB, 2000). The wide variation could be due to different sampling techniques used in different studies, similarly the prevalence of chronic energy deficiency was 78% among adults, which was considerably high (P<0.05) than the reported figures of 48% among tribals of Madhya Pradesh (NNMB 2000). The high prevalence of malnutrition observed in the present study could be mainly due to inadequate Dietary intake.

Other reasons could be poor socio-economic status, low purchasing power and faulty feeding habits etc. (Verma 1999). In the present study the intake of cereals was higher than the recommended level. Similar observations were also reported by other authors among tribes of Maharashtra and Bihar (Hanumantha Rao et al. 1992 and Chandrasekhar 1997). This is because most of the tribals diet is a cereal-based diet. Most of the nutrients (calories, protein, Iron etc.) except calcium mean intake were inadequate as compared to RDA. Hanumantha Rao et al. (1993) also reported lower intake of such nutrients in Jenu Kurubas, a primitive tribe of Karnataka. The low value of Carotene and Riboflavin could be due to low intake of green vegetable and negligible amount of milk in their diet. The high calcium value was mainly due to frequent consumption of fetid cassia leaves (Cassia-Tora) by this tribe.

From the above discussion, it can be attributed that the poor growth pattern of the Bumia may be due to the poor socio-economic condition. Most of the Bhumia populations of Madhya Pradesh live without modern health care and transport facilities. Hence, the Bhumia the study area face many health and nutritional hazards due to poverty, illiteracy and ignorance. The health and nutrition status of the Bhumia tribes requires an immediate attention in the implementation of short-term supplementary feeding programmes, general medical, and awareness and health care facilities, improvement of food security are needed to overcome the nutrient deficits.

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Umuahia Cattle Industry and the Organization of the Cattle Market and Trade, 1914-2000

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Abstract- The cattle trade or industry had since the establishment of the cattle market served as one of the most significant economic activities in Umuahia which served the entire Southern Provinces. The Umuahia cattle market within a short period of its establishment had become the distributing centre for the sub-region. Cattle trade gained prominence in this town since before the inception of colonialism. The colonial regime took advantage of this trade to serve as a revenue generating industry. The organization of the cattle market was such that took care of various aspects of the trade; the most important aspect of the trade being the credit and credit recovery system. The network that was created as a result of this trade connected various towns and villages within and outside the Southern Provinces. We have employed various sources in this investigation such as oral, archival and written. We discovered that the cattle trade in this area served as one of the most important economic activity of the people. The cattle market became a Mecca of some sort for many other traders such as Kola nut traders, YanKoli traders and other petty trading. The need for the development of the cattle trade stems from the need of the people of the area for beef. That is to say it developed as a result of existence of the market for beef. The cattle market became the first point of contact between the cattle trading community and the people of the Southern Provinces. The importance of the cattle market and trade reached the most remote part of the Southern Provinces.

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Abstract- The cattle trade or industry had since the establishment of the cattle market served as one of the most significant economic activities in Umuahia which served the entire Southern Provinces. The Umuahia cattle market within a short period of its establishment had become the distributing centre for the sub-region. Cattle trade gained prominence in this town since before the inception of colonialism. The colonial regime took advantage of this trade to serve as a revenue generating industry. The organization of the cattle market was such that took care of various aspects of the trade; the most important aspect of the trade being the credit and credit recovery system. The network that was created as a result of this trade connected various towns and villages within and outside the Southern Provinces. We have employed various sources in this investigation such as oral, archival and written. We discovered that the cattle trade in this area served as one of the most important economic activity of the people. The cattle market became a Mecca of some sort for many other traders such as Kola nut traders, YanKoli traders and other petty trading. The need for the development of the cattle trade stems from the need of the people of the area for beef. That is to say it developed as a result of existence of the market for beef. The cattle market became the first point of contact between the cattle trading community and the people of the Southern Provinces. The importance of the cattle market and trade reached the most remote part of the Southern Provinces.

I. INTRODUCTION

The discovery of the commercial viability of this area was to be the main attraction of the people and the subsequent establishment of the cattle trading community and cattle market. This was a gradual process because at first the cattle used to be brought to Umuahia through Abakaliki. It was to change when it was discovered that it was better and more convenient to make Umuahia the base as well as the distributing centre for the cattle trade in the Southern Provinces. This was a position that Umuahia occupied throughout and after colonialism. It came to acquire international status as the market became the centre for which people from countries such as Chad, Niger and Cameroun used to come sale their cattle.

By this time also the community was fully established with its sarki, a mosque and a burial ground. These are necessities that any Hausa/Muslim community cannot do without. The colonial authorities too were aware of these things and used to put them in

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their town planning lay-out. In 1929 a site outside Umuahia Township was in use. A site that had been in use for a very long time was the one in Afaraukwu overlooking the Golden Guinea Breweries. There was however one tradition about the location of the cattle pound or market or kraal. And that was the fact that all had been located near the rail line. That was why attention was drawn by the colonial authorities on the possibility of the cattle crossing the rail line. In citing the cattle pound also such issues as water supply and grazing facilities were of paramount importance.

It is important to note the high level of inter-group relations that went into the activities of the cattle trading community and the people of Umuahia particularly the Ibeku clan. It shows how significant the community had become in Umuahia following many years of existence in the town. After these many years the community had become synonymous with the town, the cattle market that they established was to acquire international status with people coming from far and near to patronize the market.

II. ESTABLISHMENT AND LOCATIONS OF THE CATTLE MARKET C. 1914-1950

The establishment of the cattle market was not analogous with the establishment of the Community as the Community was already established long before the cattle market was established. Available evidence showed that the first people to have settled in Umuahia were hunters then later yankoli (itinerant haberdashers) joined them.¹With these initial members of the community who were living a kind of transhumance life it was not long before they discovered that cattle trade had great potential in the East. They took advantage of this opportunity by bringing the cattle over a long distance. At first the cattle were being trekked from the North through Abakaliki and later with the introduction of railing facilities by the colonialists they were being ferried through the railway lines.

The discovery of the commercial viability of this area was to be the main attraction of the people and the subsequent establishment of the cattle market. This was a gradual process because at first the cattle used to be brought to Umuahia through Abakaliki. It was to change when it was discovered that it was better and more convenient to make Umuahia the base as well as the distributing centre for the cattle trade in the Southern Provinces.

With the establishment of the cattle market there evolved other leadership titles such as SarkinZango who oversee the entire affairs of the cattle market and was appointed by the SarkinHausawa. Another title was SarkinGainakai who oversaw the affairs of the cattle drovers with the cattle from the north and from Cameroon through the mountains passing through Obudu to Abakaliki then to Umuahia. When they reached Umuahia too there were those drovers (Gainakai) who took them into the bush to feed them and made them fit for sale.

With the establishment of the cattle market and the advent of colonialism there were certain things that were added to the function of the SarkinHausawa these

Arrange water supply

Supply ropes and boys leading the cattle

Arranging grazing land with local natives

Feed and lodge the strangers who come with cattle

Settle by payment, if necessary, claims and fines for trespass.²

He was to do all these by collecting the sum of money known as "rope money" or "kudinigiya" per head for each cow amounting to 1/- (one shilling).³ This had become a kind of custom among the community in relation to the cattle market in subsequent years. This was to apply also to the Fatoma who lodged the strangers (fatake) who came with the cattle from the North to Umuahia.

This rope money i.e. kudinigiya caused some dissension between the top shorts of the community in 1929 that led to the invitation by colonial authorities of the SarkiOdodo or Dodo of Elele to come and resolve the problem being the senior sarki in the province (Owerri Province).⁴

The importance of Umuahia in terms of the cattle trade was what made the colonial authorities to take interest in the affairs of the cattle market and the community. In 1929 one Monsieur Chollier who brought a herd down to Umuahia in 1929 estimated that about 10,000 herds had been brought to Umuahia during the past twelve Months (i.e. in 1928).⁵ This was just an estimate and a conservative one at that, if one might add. This was because the Umuahia cattle market was a distributing centre to all parts of the Southern Provinces.

The cattle market had been located at various places within the Umuahia township area as well as at some of the neighbouring Ibeku villages such as Afaraukwu and Afarata (Amuzukwu) all within the Ibeku clan villages. In 1928 when the cattle arrived from the North they were usually brought to the Township and kept at night on a portion of land close to the Hausa quarters. This was when the cattle market (gariki) was located at Hausa/Eket Street over the rail. This place had already been earmarked to be used as native building sites.⁶

In 1929 with the problem between SarkiMallamOseni and Musa MadakiKazallaha there was the establishment of another garke or gariki site by Musa Kazallaha south of the Railway Station, this was near the Goods Shed area and buyers also patronized this market. One such persons was Monsieur Chollier who had in 1928 given his men some cattle to take to the site controlled by MallamOseni where they had to pay 1/- to SarkiOseni and 1/- to the man they lodged with i.e. the Fatoma. On this particular occasion in 1929 he went to Musa and had to pay only 1/- to Musa alone. The colonial authorities were in favour of Monsieur Chollier going to Musa as he had to pay only 1/- claiming that he had gone to the cheaper man.⁷

Because of this problem of division among the community involving the Sarki and one of the strong men of the community the colonial authorities became worried and wanted to resolve the matter before it escalated to violence. For them to do that they decided to invite the most senior sarki in Owerri Province at that time in the person of SarkiMallamOdodo or Dodo of Elele. Another sarki that was following SarkiOdodo in seniority was that of Port Harcourt in the person of SarkiMallamAlilu or Halilu. So that in event where SarkiOdodo cannot come to Umuahia to help resolve the problem SarkiAlilu would come instead. During this time Elele, Okigwi, Port Harcourt, Aba, Bende i.e. Umuahia were all under Owerri Province.⁸

SarkiOdodo of Elele accepted the invitation by the colonial authorities, which was more a command than invitation, and went to Umuahia on the 3rd June 1929 via Owerri and Aba.⁹ Details of what he did and how he did resolve the problem was not given. Details of what he did to bring the two people SarkiMallamOseni and Musa Kazallaha to settle their differences was not known but it appeared that after that visit there was no more problem.

On many occasions the cattle market had had to be relocated, in many instances as a result of the fact that the town had grown to meet it. This was why one finds many instances of the cattle market being relocated or new sites being proposed for the new cattle market. Because of the tendency of towns to grow also there were various plans by the Town Planning Authority to extend the township.

In 1929 another cattle pound was proposed to be located at Ishiama(Afara) end of the proposed extension of the native location.¹⁰ Plots were also laid out for the Hausa drovers to build their houses as they had to live close to the cattle pound. By this time Umuahia had grown in importance to the colonial authorities in view of the revenue that they got from cattle trade and many other related trades. In 1923 there was a lay-out by the town planning committee of Umuahia and even this time it took care of the cattle

market. In this lay-out many things were not put into consideration i.e. the fact that by the year 1928 more than 10,000 herd of cattle were brought to Umuahia, ¹¹this much traffic was not put into consideration in their locating of the cattle pound. By this period Umuahia cattle market had become the distributing centre to the whole of the southern provinces. In a period of less than three decades the number of cattle that enter Umuahia had increased from 10,000 to more 50,000.¹²

By this time also the community was fully established with its sarki, a mosque and a burial ground. These are necessities that any Hausa/Muslim community cannot do without. The colonial authorities too were aware of these things and used to put them in their town planning lay-out. In 1929 a site outside Umuahia Township was in use. A site that had been in use for a very long time was the one in Afaraukwu overlooking the Golden Guinea Breweries. There was however one tradition about the location of the cattle pound or market or kraal. And that was the fact that all had been located near the rail line. That was why attention was drawn by the colonial authorities on the possibility of the cattle crossing the rail line. In citing the cattle pound also such issues as water supply and grazing facilities were of paramount importance.¹³

On the issue of citing of cattle compound/market in Umuahia there were problems that arose. As we have seen with the coming of colonialism the status of the people of Nigeria change to being subjects and with it other titles such as squatters and so on.¹⁴The people were now squatters on their own land. All these were done in order to justify any action that the British colonialists were going to take and did take on the people pertaining to the land and other rights of the people.

In 1930 the question of the relocation of the cattle compound still came up as the old site was no longer suitable.¹⁵ The Medical Officer had earlier selected a site to the west of the Native location and outside the boundaries of the Crown Land. According to the Land Officer this site was not good because it was near the Native Town. He suggested a better site for the cattle compound in the Ishiama area to the south of the European Trading Area. In doing that it was proposed that the Railway authorities should extend the existing siding post to cover plots: 16, 17 and 18 further south.¹⁶That if this was done it was possible for the cattle to be loaded, housed and killed in the same area. It would appear then that with the current arrangement this was not possible.

In order to achieve this, the colonial authorities proposed to evict what they termed "layout squatters" in the village of Ishiama. They also proposed to make plots available for the people tending the cattle to erect their dwellings on as it was necessary for them to live close to the cattle. On this matter the Land Officer in the person of (Sgd) H. B. Shepherd reports thus:

I have to inform you that certain amount of trouble has arisen over the cattle compound at Umuahia. For some years the cattle were stabled on ground which had been laid out in plots for occupation by native and close to those already occupied. The Medical Officer of Health decided that the cattle were too close to this native town and ordered them to be moved to a site which it now transpires is not on Crown Land. The site is to the north and west of the European Trading and Residential Area but... when the cattle are added into the railway wagons from the ramp... opposite to Messrs Miller Brothers' factory they have to be driven through a portion of the European area and right through the native market... the present arrangement is by no means satisfactory. It appears that a considerable number of cattle are killed to the south of the European area in the neutral zone and close to plot 18.

...this area is the best for a cattle compound, but in order to be able to site it there it will be necessary to have a number of squatters who have been in occupation many years. But if the cattle are housed there it will mean that when loading on wagons they will have to be driven through the European Area unless the ramp is moved.¹⁷

And in order to do that

...the existing siding could be extended 100 yards at very little cost and trouble and a new ramp built in the market zone.¹⁸

He concluded that

...if this could be done it would mean that the cattle could be housed, loaded and killed all in the same area without causing any inconvenience to anyone under for more sanitary conditions that at present prevail.¹⁹

From the forgoing one can see the actual mentality of the colonialist as it pertains to land and its use in the colonies. The changing of status of the people of the colonies as they were being subjugated by the colonialist. The situation was a pathetic one where the people had no rights at all.

As a result of the friction in the community that led to the election of SarkiMamman Na-Ikare there was the need also to relocate the cattle market. The market was then located at Afaraukwu area. With the election of SarkiMamman Na-Ikare, he, also, at first established a separate cattle market at the spot now opposite the CPS (Central Police Station) in Umuahia. This place was the spot where Chewkas Cinema was once located. This place was in the middle of the town. The colonial authorities at this time were not in favour of two cattle markets at this time.

As a result there was one of the most elaborate schemes to build a new cattle kraal. It was during this process that SarkiAdamuOseni approached one Timothy Iroegbu of UmuwayaAmuzukwu to give him a

land located at Uwalaka Street to become the new cattle market or kraal. This was in 1950 and the family granted him this request. At first he wanted to buy the land but the family refused and instead demanded him to be giving them a yearly tenancy at the rate of £20 per annum. This agreement was made on the 28th of August, 1950.²⁰ Upon collection of the land known as Odipkiri, Sarki Adamu as a leader of the Hausa Community in Umuahia Township allowed all the cattle dealers to use the land and thus it became a cattle market not only for Umuahia but for whole of the East and South-south.

This was all happening after the election of Mamman Na-Ikare as another Sarkin Hausawa in Umuahia. Before this time there was one cattle market especially since 1929 when Sarki Ododo of Elele came to Umuahia to resolve the problem in the community. After the election of Mamman Na-Ikare and the bad blood that it created Na-Ikare had to open a different cattle market as we have seen. But with Sarki Adamu Oseni acquiring of the land at Umuwaya Amuzukwulbeku, Sarki Na-Ikare also approached the other family that owned a piece of land adjacent to the one acquired by Sarki Adamu at Uwalaka Street. An agreement was entered between Na-Ikare and Iheukwumere Nwadinobi representing his family on the 1st of October, 1950 on the land known as "Isiokpula". The land was leased to Na-Ikare at the rate of £15:0:0d (fifteen pounds).²¹ These lands "Odipkiri" and "Isiokpula" situate at Umuwaya, Amuzukwu-Ibeku were to remain the cattle market until 1994 when they were forced to relocate to Ubakala in Umuahia South Local Government by the Military Administrator of Abia State, but instead choose to relocate to Okigwe in Imo State.

Meanwhile, it is important to note the high level of inter-group relations that went into the activities of the cattle trading community and the people of Umuahia particularly the Ibeku clan. It shows how significant the community had become in Umuahia following many years of existence in the town. After these many years the community had become synonymous with the town, the cattle market that they established was to acquire international status with people coming from far and near to patronize the market.

III. ORGANIZATION OF THE CATTLE MARKET

The cattle market has one of the most elaborate and complex organizations that one can think of. It is a kind of commercial chain defined by the role the individual and group play in the buying and selling that takes place in the market. These practices pertain to the credit and payment system of the market. The organization and operation of the Umuahia cattle market have not always been the same over the years.²² Like the social process that led to the establishment of the Community it has undergone several transformations

also. These transformations or changes were on many levels touching on the commercial practices in the market. Several concepts developed and got transformed based on developments that were bound to take place in such a pluralistic, multicultural setting like the cattle market. On another level the Community of the market is an appendage.²³ As new peoples are being absorbed into the community they also come with their experiences and culture. These are often expressed in various ways. It can influence and be influenced by the new community. It was a socio-economic exchange and counter-exchange.

The market was organized in what we will like to refer to as a commercial hierarchy with each functionary performing specific functions in the running of the market. These are not permanent roles occupied by the members of the community.²⁴ The number of years that one spends in the activities of the market qualifies one to occupy the upper echelon of the hierarchy of the cattle market. The buying and selling system relied very much on the credit and payment system. That is to say, the cattle market was organized in such a way that it took care of all the functionaries of the market and by extension the community.

At the top of the hierarchy of the organization was the fatoma or the landlord. This was the person that the falke or the owner of the merchandise stays in his place during the period of his stay at Umuahia.²⁵ The falke is a person who engaged in long-distance trade and since he was going to a place other than his place of residence he needs a place to stay. This was where the fatoma come into play. The falke or bako i.e. stranger stays at his place with his merchandise under his care. During the whole period his feeding was also being taken care of by the fatoma.

The fatoma in turn has people under him who oversee the selling of the cattle in the form of what is known as ware.²⁶ This was a situation where upon the bringing of the cattle by the falke they were separated by his boys known as yangida some few minutes before the market starts. These were his boys or men, but always men, who help in selling the merchandise. Each member of the household of the fatoma was entitled to a number of cows depending on the size of the cattle brought by his baki or fatake. This division or ware very much takes into consideration the rank of the individual in the household. We use the term merchandise because the falke is not restricted to cattle alone but also any person who buys goods and travels to sell them is known as falke.²⁷

In this case the yangida can also be called or regarded as dillalai or brokers. In the cattle market the yangida usually will separate the cattle into what is known as ware under the care of another functionary or a younger person known as dantare sing. oryantare plu. They are so called because they take care of the cattle

in the market and make sure they stay in one place while the market goes on. This is to prevent the cattle from straying into the next ware.

At the end of the market and after sales the yantare were given some reward as collected by the dillali in form of la'ada from the butcher or any person that bought the cow.²⁸ At all times the la'ada was the attraction of the dillali who was the dangida of the fatoma. It worked very well for both the falke or patake and the fatoma. Over the years there were modifications in the amount of money to be collected as la'ada.²⁹ This aspect will be discussed in detail when we come to talk about the System and Organization of the Cattle Trade.

There were many other functionaries of the cattle market. The organization of the market was a complex one with every individual playing a role in bringing about a successful completion of the market day(s). The business of the day cannot move without having these machineries in place.

The hierarchy that we have enumerated above takes care of the commercial aspect of the cattle market, those who buy and sell for the profit. That is to say they serve those who buy the cattle for commercial purposes. These were the butchers who sell the beef raw and those who roast the meat in form of the famous suya. The first group consists of mostly Igbo while the second group consists of exclusively the members of the Cattle Trading Community known in Fulfulde as bangarbe or bangaro or mahauta or mahauci in Hausa.

There was another group whose function was mostly to serve those people who come to the market to buy cow for domestic use. This was usually during festivities such as Christmas, Easter, Wedding, Burial Ceremonies, etc. these group were known as yanarnandaji.³⁰ Arnandaji means those that come from the bush or village to buy cattle for the festivals we just enumerated above. This was because most of the people who come to buy from this group come from the villages. This is not saying that those that lived in the town do not come to buy. The point is that once you come to buy for domestic purpose you usually ask someone who knows the price to buy for you. That is where this group comes into play. They usually buy the goods above the market price and this was the incentive that draws the group to engage in this business of arnandaji.

In the sections below we have outlined some of the other functionaries of the cattle market. This is not an exhaustive list considering a market of this magnitude and Community that consist of several peoples with different economic inclinations. What we are trying to say here is that there were other forms of commercial activities that do not involve selling of cattle. Some of this trade or even most were an appendage of the cattle trade though. One of such commodities was kola nut. Some of the fatake when they finish selling their cattle will buy kola nut for the consumption of the people of

the north. Though the kola nut sellers have their headquarters or so to speak, in the Hausa quarters or AmaHausa, majority of the trade was also being conducted at the cattle market. Just like the cattle market the AmaHausa was also a place where you have large concentration of people from the north.

How the market was organized was never static, there were changes based on the realities on the ground that occurred. The functionaries, the fees in form of the la'ada or rope money, the revenue accruing to the various authorities in charge of the cattle market i.e. the Cattle Trading Community or the Hausa Community, the Colonial authorities and after independence the Local and State governments. These all benefited with the establishment of the cattle market. This was evident in the kind of attention that the Community and Market received in the course of the history of the Cattle Trading Community.³¹

IV. THE "FATOMA" I.E. LANDLORD OR THE MIDDLEMAN

The Fatoma or Middleman is a very elaborate and important institution in the cattle market. In some areas and studies of the cattle market such as in Ibadan and Kumasi it is the same as saying landlord. The various roles of the Ibadan cattle landlords (in Hausa known also known as maigida) are dealt with very adequately by Abner Cohen. In a general way, taking Cohen's article as read, we would briefly define a landlord as a settled stranger, who makes it his business to accommodate long-distance stranger-traders (fatake) and to assist them in selling, and usually in storing, their goods.³² If a landlord operates in a market then he is also a dillali (or broker), a Hausa word of Arabian origin, signifying a formally recognised intermediary between buyer and seller.³³ It is important not to confuse the dillali proper, who is a formally recognised intermediary between buyer and seller who usually possesses certain compulsory powers, with the mere commission-seller who acts on behalf of the seller only and has no "public" function. In our case this is the dangida -a member of the household of the fatoma or landlord. However, the latter may evolve into the former. The West African landlord System is especially associated, historically, with the long-distance trades in livestock (cattle, sheep, and goats).³⁴

Abner Cohen examined the mechanism of Ibadan cattle market mainly in terms of the roles of the chief permanent functionaries of the market, the "landlords". Landlord in our case is the fatoma, maigida in Hausa and joumusare in Fulfulde. Unlike in Umuahia in a few regions, such as Hausaland, landlords may be natives, whose business it is to receive long-distance traders who are also natives. In Umuahia the fatoma or landlords come from the Cattle Trading Community, they were people who have lived in the Community for a

longer period. That is to say they are what the Igbo refer to as amaala or dankasa in Hausa. They are called thus by virtue of the fact that they are permanently settled in Umuahia. They are not like the cattle owners or traders i.e. fatake who come and go with their cows or merchandise to sell under their supervision.

The landlords outside Hausaland are nearly all settled strangers. If a landlord has not inherited his position from his father, then he is likely to have been a long-distance trader himself, one who made such a success of his business that he was enabled to buy, build, or rent a house large enough for the accommodation of other strangers. Landlords wish to give the appearance of having retired from active trading -of being elder statesmen above the fray: thus do they enhance the dignity of their neutrality as brokers.

We should strongly emphasise the importance of the fact that each long-distance trader i.e. falke has his regular fatoma or landlord to whom he often remains attached for years and this stability is a general feature of the fatoma institution or landlord system, whatever commodity may be involved and represents a highly-developed form of the reciprocal regular-customer relationship which is of such general importance in West African market trading, both wholesaling and retailing. For instance in her study of Kumasi cattle market, Polly Hill said that the name of each stranger's landlord is so well-known as to be almost automatically recorded against his (the stranger's) name in the official record of cattle arrivals at the market, yet both there and in Ibadan, landlords compete vigorously for old as well as new business, even to the extent of sending agents to Mali to advertise their good name.³⁵

The picture is the same in the Umuahia cattle market where the fatoma engaged in such a fierce competition to the extent that almost on daily basis their used to occur changes of fatoma or maigida among the strangers. Successful fatoma or cattle landlords, with many strangers attached to them, are very prosperous people. The la'ada (or commission on sales), also known to the Cattle Trading Community in Umuahia as rope money or kudinigiya, is their only remuneration. Depending on many factors the amount has been fluctuating over the years.

Polly Hill, when visiting Abakaliki cattle market in Eastern Nigeria, in April 1965, was informed that la'ada was 12s., made up as follows: 5s. for the maigida; 3s. for the cattle seller; and it is the landlord who gives his stranger a present on his departure -not vice-versa. She concluded by saying that: "am sure that in large southern cattle markets the la'ada is not very important to the landlord in monetary terms -it is basically a mere witness fee".³⁶

This observation is significant for us since a part of the Umuahia cattle traders and the fatoma once stayed at Abakaliki. In fact Abakaliki was one of the first places that they stayed at in the eastern part of Nigeria.

During the civil war too some sections of the Community also stayed at Abakaliki from where they returned to Umuahia after the war. Auchu in the Edo area was another place that received some contingent of the Community during the period of the Civil War.

Each fatoma had a number of his yangida i.e. members of his household and this comprises of a secretary, a treasurer, a financial secretary and other assistants. These were the people that normally sell the cattle on behalf of the fatoma for the falke. They were the minor brokers or dillalai.

The significance of the fatoma was even recognized by the colonial authorities. This was made known through a letter written by the Veterinary Officer to the Resident, Owerri Province in paragraph 10:

Broker: These men are of vital importance. Traders all over the East and North East rely on these to facilitate sales, act as hosts to herdsman and agents to return money. It is their efficiency, more than higher market prices that attracts traders to Umuahia. We must remember that there are unsaturated markets paying as big price at Enugu, Onitsha, Aba, etc. I think they should be met and reassure that they will not be superceded by the new market but rather helped. Their fees should not be interfered with. Should they not agree to co-operate the success of Umuahia as a market would be seriously interfered with.³⁷

The quote shows not only the importance of the fatoma as a broker but also the important role that the cattle market and by extension the community has played to the development of Umuahia as a market. This shows that more than any other market activity, the cattle trade was of more importance. The cattle market provided one of the highest taxes to the colonial authorities. Otherwise they would not have gone to the extent of trying to placate the fatoma or brokers at the cattle market.

V. THE "FALKE" OR "BAKO" I.E. CATTLE OWNERS

These were the people who used to bring cattle from the North to Umuahia to sell. They, therefore play one of the most significant roles in the cattle market. This is because without them there would not be a market in the first place. The falke as we have already discussed was a very significant functionary of the cattle market. This was because he was the one who brought the merchandise to be sold.³⁸ He was the main reason why there was a market in the first place. That was why the fatoma or landlord and other functionaries in the cattle market accord him so much respect.

The role of the falke in relation to the cattle market and trade is very important since he was the one that brought his goods in form of the cattle to be sold. It may be said though that his role could be the same with that of the fatoma who used to house him upon arrival at

Umuahia.³⁹ Together they make for the most important members of the cattle trading community. Most of the time fatake or cattle owners were not permanent resident of Umuahia as they come from the North with the cattle to sell during one of the various market days. Depending on the market situation a falke can come to Umuahia sometimes two to three times a week. This is because we have three most important market days; Tuesday, Thursday and Saturday. This was possible because they used to have their boys who go and bring the cattle for them as they stay in Umuahia either to collect their money that they give on credit or to even rest after being on the road for so long.

VI. RETAILERS OR “YANBARANDA”

These were the most conspicuous among those that see to it that the butchers get the merchandise that they needed. They are members of the Community who do not have the opportunity to travel to the North to buy cattle on their own. What they therefore do was to wait on the fatake to bring the cattle to buy and in turn sell to the butchers or any other customer, such as those for domestic consumption on retail. Sometimes they could give the falke through the fatoma or dillali i.e. broker who will serve as the surety the full payment but at times they will buy on credit and pay back when they sell the cows. They are very strong functionaries of the cattle market who knew just the right people to sell to. They too also did sell on credit and were paid later by the butchers.

They could either pay the falke through the fatoma at the end of the market day if they were able to sell to the butchers or any other customer without credit. This is to say that they too could sell on credit and pay back when they get the money from the butcher. This usually was the next day in the morning where they go to the slaughter house either in Umuahia Township or the neighbouring towns and villages to collect the money. Another possible way or means of recovering credit was to wait for the butcher who will come during the following market day with the payments. On this occasion too he may buy on credit again.

The credit system in the cattle market and trade was so complex that when the goods were bought on credit the person that buys will only pay the la'ada or rope money. The la'ada or rope money was the life-blood of the cattle trade. It was what sustains all the functionaries of the cattle market. Sale may even be discontinued if the buyer does not have the la'ada. The profit from the trade is also there. These two played a very important role in the activities of the cattle market and trade.

VII. THE SYSTEM AND ORGANIZATION OF THE CATTLE TRADE

The system of trade in the cattle market was such that cater for many of the functionaries of the

market. It also took care of the needs of those who buy from the fatoma and sell to the butchers. Trading was organized in such a way that worked for the people and the different functionaries as well as the customers. This was where the role of the fatoma and those that served him in form of yangida and by implication dillalai i.e. brokers comes to play. The system of trading followed the Igbo traditional marketing system. Since the Igbo were the primary customers the market system of the cattle market conformed to the traditional Igbo system of trade. In the end it did not disrupt their economic activities as they used to know them.

In case if a customer or in most cases a butcher was buying a cow on credit, which was a constant thing there was an elaborate system of credit guarantee system as well as the recovery pattern. So one find that most often people stood as surety to a customer they were familiar with. These customers could be doing their butchery business at Umuahia metropolis or in the neighbouring towns and villages and even in other States of the Southeast and South-south. These include, cities like Aba, Owerri, Port Harcourt, etc, and villages such as Abriba, Arochukwu, etc. this is to mention but a few of the various places that the butchers used to come from and buy cattle.

The credit system though not regulated by any laid down rules was however, built on trust which was sometimes abused. To the extent that some credit or debt went unpaid, what the bankers would call bad credit. Many a people were made to lose their livelihood through this means.

The operation of the guarantee system was on many levels. It starts with the dillali or broker who was the dangida of the fatoma or even the fatoma himself and who was familiar with the butchers as well as the remotest of villages where the butchers come from or where they were conducting their business from. Usually it was the leader of the yangida of a particular fatoma or maigida that was entrusted with the responsibility of going into the villages to collect the money. That was why when a butcher finished buying his goods and it happens that it was on credit the lead dangida was called upon to ask the butcher when the money will be available so that he can come and collect it. It was usually the morning of the next day when the cow was being butchered. During the sale a person can decide to when called by the butcher to vouch for him and to promise that he will go and collect the credit when it was ready the following day. There were cases too where the butcher will bring back the money on his own the following day or on the next market day. In any case, however, there must be someone who can stand as a guarantor to the customer be they butchers or not in the case of credit.

There was, therefore, series of dependence in the organization and or execution of the trade system in the cattle market. The falke, however, most times have

the final say in these matters but on some occasions the fatoma had the final say. This was because he knew the butchers more than the falke since he had been residing in the area for a longer time than the falke who went and come from time to time. The fatoma on the other hand had been living in Umuahia for a long time; advice was therefore sort of him first on these matters. On some occasion where it happened that the falke had stayed for a long time without selling his goods he would leave them with the fatoma to go and get more cattle so as not to miss out on the next market day.

VIII. MARKET DAYS

It is important to note that in respect to the markets days the Community adopted something that was almost similar with the market days of the Igbo. The Igbo divide their week into market days of four days i.e. Afo, Eke, Nkwo and Orie. The Community therefore also has days in which they held their market. In essence, however, every day of the week that one comes to the market, one could buy cow. There were, though three "big market days" in which the market holds: these were and still are; Tuesday, Thursday and Saturday. These were all market days but Tuesday was the biggest with Thursday and Saturday respectively following.

Every other day however that one comes to the market you could still buy goods. The market days were divided into two; morning and afternoon. The morning session as the name implies takes place in the morning as from 6am up to 10am, while the afternoon session starts from 12pm to as long as 8pm. There may, however, be an overlap depending on the size of the cattle in the market and the volume of purchase on a day.

The fatake usually plan their journey to coincide with most of the market days especially Tuesday which was the biggest market day. For the Tuesday market they usually arrive on Monday to make sure that they were at Umuahia by all means. When they arrive Monday morning or afternoon the cattle were taken by the gainako or drovers to the bush to sleep over until Tuesday afternoon. They will be brought back in time for the start of the market day on Tuesday. Gainako is the attendant who tends the cattle either in the bush or within the cattle market as the case may. This is to say that it was not always that the cattle were being taken to the bush. Sometimes the cattle may not be in the state of health to be taken to such great distance to look for pasture for them. In this case you had people whose job was to go and cut the grass for the cattle, to feed those that were not that strong.

Another market day was Thursday; this was the second most important market day of the cattle market. It too starts from Wednesday with the fatake arriving late in the evening or in the night or very early in the morning on the Thursday. They also follow the same pattern

where the cattle were being taken to the bush to be fed so that they come to the market in the afternoon of the Thursday refreshed. For those that were sick or not too strong to be taken to the bush they were left at the premises of the cattle market and the services of a Veterinarian was employed to either inject them or to give them the necessary treatment. The Veterinarian was usually the gainako who had no formal education on this matter but who became familiar with the various drugs through long years of tending the cattle. All these were done in time for the market which starts at around 12pm and holds until 6pm. Depending on the size of the cattle that the fatake brought on a particular market day the period could extend to 8pm.

The Saturday market day too, follows the same pattern as the Tuesday and the Thursday markets and its importance is almost the same as that of Tuesday. This was because of the fact that it falls on the weekend and a lot of activities used to take place on this day in time for Sunday when people rest. Sunday was also a day saw many festivities in the form of weddings and burials and so on. People therefore attend the market on Saturday to buy the cows for the ceremonies.

However, it is interesting to note in the final analysis that whatever day of the week that one come to the market one will be able to buy the cattle that he wants. Hardly would the market stay without cows for sale at any one time. There was constant supply of cattle to the market from the North by the fatake that one can only see the cow that was not his choice rather than not to find at all to buy.

IX. CONCLUSION

The reason for the presence of the Cattle Trading Community in Umuahia was at first not the cattle market i.e. trade. It was a later development as the first settlers were hunters and yankoli who used to sell beads and other items of beautification to the Igbo. The history of its establishment therefore, is necessary to determine the course of the history of the community as well as the nature of the inter-group relations in Umuahia. With the founding of the cattle market in Umuahia other issues came into play bordering on inter and intra group relation aspects. Of particular importance was the political organization of the community as well as the market. This was not an easy thing for the community due to the fact that personal interest was brought into the matter in the years following the establishment of the cattle market.

The cattle trading community in Umuahia provides one of the most significant examples in complex political organization and inter and intra group relations in Nigeria in general and in Eastern Nigeria and Umuahia in particular. This was a community that thrived in an area other than their place of origin. Though that was the case they contributed a lot in the development

of Umuahia particularly in the economic sphere over a long period of time. The importance that colonialist accorded Umuahia stems from the considerable cattle trade in this town. This trade provided considerable revenue for the colonial state that they feared anything that would constitute a problem to the smooth running of the cattle market.

The cattle market in Umuahia was part of the economy of the town since its establishment in the early years of the 20th century. Before this time though, the community has been carrying out its economic activities in the area through the Aro trade system and routes. The significance of the community lies on the provision of items of trade not available in the area. As a result they impacted on the area in terms of bringing additional items of trade such as clothing known as akwanmiri in Igbo language.

ENDNOTES

1. Alhaji Yusuf Bello, born 6th March 1952, interviews at various times at Kaduna and Okigwe 2009 and 2011.
2. NAE, OW 385/21 RIVPROF 8/9/322, Owerri Province Hausa Settlements, 1921-1930.
3. Ibid.
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15. Ibid.
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25. AlhajiHamman Suleimuri 54 years, interviews at various times at Jalingo, Okigwe and Umuahia, 2011.
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37. NAE, OW: 2747 Vol. III UMDIV 3/1/341, Umuahia-Ibeku Township, Cattle Kraal Scheme, 1947-1952.
38. Alhaji Yusuf Bello, born 6th March 1952, 55 Years, interviews at various times at Kaduna, Okigwe and Umuahia 2009-2011.
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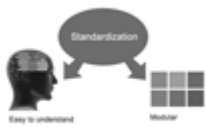
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An abstract is a brief distinct paragraph summary of finished work or work in development. In a minute or less a reviewer can be taught the foundation behind the study, common approach to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Yet, use comprehensive sentences and do not let go readability for brevity. You can maintain it succinct by phrasing sentences so that they provide more than lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study, with the subsequent elements in any summary. Try to maintain the initial two items to no more than one ruling each.

- Reason of the study - theory, overall issue, purpose
- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

Approach:

- Single section, and succinct
- As an outline of job done, it is always written in past tense
- A conceptual should situate on its own, and not submit to any other part of the paper such as a form or table
- Center on shortening results - bound background information to a verdict or two, if completely necessary
- What you account in an abstract must be regular with what you reported in the manuscript
- Exact spelling, clearness of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else

Introduction:

The **Introduction** should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable to comprehend and calculate the purpose of your study without having to submit to other works. The basis for the study should be offered. Give most important references but shun difficult to make a comprehensive appraisal of the topic. In the introduction, describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will have no attention in your result. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here. Following approach can create a valuable beginning:

- Explain the value (significance) of the study
- Shield the model - why did you employ this particular system or method? What is its compensation? You strength remark on its appropriateness from a abstract point of vision as well as point out sensible reasons for using it.
- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.



- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
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Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
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- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently. You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.



Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

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- Never confuse figures with tables - there is a difference.

Approach

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- If you desire, you may place your figures and tables properly within the text of your results part.

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- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



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