

**THE CHANGING BUXA CULTURE:
A STUDY OF INDIAN TRIBE IN CULTURAL DYNAMICS**

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Introduction

There are many Tribal communities existed in every region of India. Indian tribes are very backward communities in the economic, educational, and political, matter. The Indian tribes are mostly needy for higher education, fast economic growth, social justice, and political awareness, but for all of these there is a basic and compulsory need is well and advanced communication. It is true that its is era of advanced technology and global communication but its it true too that most Indian Tribal communities are suffering from lack of well and advanced communication till now. Most tribes are struggling for food and cloths only in this advanced era, its very sad and thinkable situation for all of civilized people, Government, and social workers etc. All tribal communities deserve more and special treatment specially People generation in applied position not in written only or not in lectures. Tribal people are very poor in matter of higher education, awareness and advanced communication systems and technology. If the peoples are suffering from lack of higher education and communication, how can we think about real and fast development of tribes? Buxa people are trying to connect with stream of development but lack of higher education and advanced communication is a big problem in their way.

The Buxa tribe is a sub part of Tharu tribe but as a lowest clan of The Tharus. Tharu and Buxa both have same socio-cultural specialties. There are 5 Tribes existed in Uttrakhand state (Jaunsari, Buxa,Tharu, Bhotia, & Banraji) and Buxa tribe has third place by population. Population of the Buxa tribe in Uttrakhand state is 28601; it is 13.63% of tribal population and 0.48% of total population. The origin of the Buxa is not clear. Some Buxas claim them to be migrants from the 'Dharanagari' Desert in Rajasthan, India. Others say that these are the descendants of the children who were born out of the liaisons between the Rajput women and their servants who fled the Muslman invaders. They are, however, somewhat Mongoloid in their facial features. Tharus & Buxas related with Mongoloid race (Majumadar 1941:33) and Rajputs have different (Aryan) race. Government of India has been accepted this community as a Scheduled Tribe.

The Buxas followed Hindu religion, but after all they purely a tribal community by anthropological point of view. Buxa people worship mainly their tribal Goddess called as 'Bhuiyan' or 'Bhumsen' with other Hindu God & Goddess. The Buxas are famous for their religious and magical activities. They worship all natural things like Earth, Rivers, Hills, Trees, Animals, Sun, Moon, stones etc. Master of religious and magical male activities called as *Bharara* or *Bhagat* and Female called as *Bharari* or *Bhagatin*. Every family has separate worship place in house it is called *Thkurji*. Head of family or authorized man- woman cleans it everyday and do worship and pray for blessing of whole family. The Buxas sacrifice and offer animals to holy God and Goddess. The Buxas mainly worship Goddess named as *Bala Sundar*, the wife of *Thakurji*. The Buxas like to do many magical activities for blessing their agriculture and cattle. Black and white both type of magic they like to use generally.

There is a well family system in this community. Women have high reputation, enough social and economic rights in their family system. This community has paternal family system but women have high position and more rights, this is a mark able fact. Love marriage, Re-marriage, widow- marriage also accepted with their traditional marriage system. The Panchayat system is very strong in this tribe; head of panchayat called 'Padhan' in local Buxa language. Buxas have very friendly nature, every Buxa people have a best friend in their life, male best friend of male called as 'Meet' or 'Dilbar' and female best friend of female called as 'Sangan'. Buxas treat their best friend as real brother and sister. . Buxas are very host able and they respect their guests very much. They like to serve best and more food dishes for guests.

The Buxas love their folk arts. Buxa Songs, Buxa dance (Naach), Buxa tattoos, Buxa wall paintings, Buxa handicrafts, and Buxa magic is very interesting and special. Mark able fact is this that they make handicrafts only for personal use does not for marketing purpose. They like contrast colures in dress and wall paintings for decoration of house. Main food of Buxas is Fish and Rice but they also used Roti, Vegetables, Mutton, Chicken, Milk products and more others. However, since hunting is banded in forest they cannot use more non-vegetable food because of poverty they cannot afford expensive Mutton and chicken, but they use more and more fishes in their foodThe Indian Buxa people are very important wing of their community. They are playing very creative role in their community. But they are not connected with mainstream of development. Some people are trying to get higher education and advanced technology but in little number. They have neither advance ness nor keep awareness about their traditional culture. They must have to get advance education, communication, technology

and new life style but care of traditional culture is must too for keep their own identity. People of other tribes of this area (Bhotia and Jaunsari etc) are aggressive more than Buxa People. Many Bhotia and Jaunsari peoples are working as administrative officers, professors, Doctors, Engineers, and Advocates etc. They are very advanced and also careful about their traditional culture. However, Buxa people are very poor in this matter. Generally Buxa people do not like to go in advanced cities for education. Nepalese Tribal people are more aware and advanced than Indian Buxa people because there are many people organizations and groups are active in Nepalese Tribal community for development and extension of education, technology, health care etc. According to Arjun Guneratne ‘its genesis and development must be sought in the socioeconomic conditions-such as class relationships, the state, and the processes of modernization.’(Guneratne 1998:749-73)

Methodology

This is a primary data based study and presented in Exploratory and Descriptive Research Design with help of related secondary data. Primary data about people- awareness in various matters has been collected by interview of **1160** People 18 to 25 year’s age group from 25 villages. We have selected all Buxa people for interview and observation because this is a small number. We have used these people as sample in this study because they are cream of their community so we want to know the status of awareness in these highly educated people group. We have used a survey schedule for collecting information’s but personal observation also used as per requirements. Mainly we have collected information of awareness about Education Technology Economic, Political Environmental Health Cultural activities. We have

also used the related literature as secondary data for making some statements in this article. Statistical methods also used in presentation of data. There is enough research work has been done on the Tharu tribe of this region but research work and literature on the Buxa tribe is not available. Any famous researcher did not done research on the Buxa tribe. That is why the enough secondary data is not available for references. This is my first try for research on a broad scale on this tribe. I am doing research work for a Research project about Tribal people by financial support of University grants Commission, New Delhi, India. This article is a part of report of this research project.

1- Educational Awareness

The Buxa community is one of them Indian tribes which have not more and enough awareness about education. There are many educational institutes and organizations are working in Buxa area but percentage of educated people is very low in Buxa community. Tharu (A similar tribe of the Buxa) tribe is also living in nearest country Nepal and there are more and enough awareness about education in this community. There are many social workers of their own community are working hard for education, for example- In 1984 that young man, whose name is Dilli Chaudhary, founded Backward Society Education (BASE) to stand up for the rights of Nepal's marginalized Tharu ethnic group (Roger, 2007). Buxa people is only 0.16 so the data shows that awareness about higher education in the Buxa people is 1/3 comparatively other people. Table -1 Show that rate of literacy is very low in Tribal communities. The Buxa tribe has also very low literacy rate only 49.9 it means just ½ part of Buxa population is not

educated. It is a thinkable fact. Every village has their own primary school and Adult education center and there are many Degree colleges and other educational institutes are existed in this tribal area but after all the situation of literacy is very poor.

Table-1

Literacy Rate in Tribes of Utrakhand State

SL. No.	Name of Tribe	Literate Rate	Male	Female
1	Bhotia	63.2	76.4	69.1
2	Buxa	49.9	91.5	32.4
3	Jaunsari	58.9	66	44.8
4	Raji	35.8	47.2	22.5
5	Tharu	67	80.4	53.1

(Source- Office of the Registrar General New Delhi, India,)

Table-2 shows that 28.45 % people are interesting in Graduate level degree only but a large number of people (69.83 %) want to take post graduate degree. There are only 29.31 % females and 41.52 % male are interesting in post graduate level education. Most Buxa people want a job early that is why they are not interesting in post graduate level education. Graduation level is enough for a general job so they want only eligibility for a general job.

Only those people are studying in post graduation level which want any special job or did not get a job still. Some people are taking education in post graduate level for doctorate degree but number of these people is few. There are only 2 people (1 male & 1 female) want to do research for Ph.D. level. There is only one Buxa man (Prem Singh Rana) has Ph.D. Degree in this area. At present he is Lecturer in college. Facts are showing that few numbers of Buxa people are interesting in research for Ph.D. level. This situation is not good for their bright future. There are many researchers from other communities are doing research on Buxa tribe but its own people do not like to do study about their own community.

2- Status of Awareness about Employment

At present it is a bad luck of Indian society that every person is getting education only for a job. That is why the social and cultural values are losing their importance. It is big factor and reason for social valueless social change. This fact is 100 percent true about Buxa community also. At present every Buxa student studying for job only, a large group of Buxa people do not care their own culture and social values. Employment factor is affecting their social and cultural values because they do not like and want their traditional occupation, they only want any new job any how and on any cost. Table-3 is showing that only 9.48 per cent people like or want to do their own business and maximum people (90.42%) want government or private service job. Table-3 is showing a notable fact that awareness about administrative and higher class service job is not enough. There are only 4.31 % people are trying for higher class service job. Army and police force job is very popular in this community but people are not trying to get officer class job in force, they are trying only for ordinary job like constable and soldier. A

big part of student (35.34 %) wants any service job any how. School teacher job is also popular in Buxa people because the opportunity of this job is easily able in local area. Table -4 shows that maximum 54.31 % people want to do service job in local area that is why the school teaching job is popular in Buxa people. Police and army force job is popular in those people which are physically strong and fit. Social status of police & army men is deemed high and powerful in Buxa community so most people like to do this job. Agriculture is main and traditional occupation of the Buxa tribe but new generation especially higher educated people do not like agriculture and its related occupations. Government has stabled more industries in Buxa area so the opportunity of job is able easily. Industrialization is playing big role in socio-cultural change in Buxa community because Buxas are coming in touch of other communities.

3- Status of Awareness about Modern Technology and Communication

Buxa people are very backward in mater of advanced Education, Technology and Communication. They do not like to go in big cities for advanced education and mostly people are careless about big goal of life. This era is era of modern technology and advanced communication but the Buxa people are not using these things for making their own carrier. They are using some technological things like Mobile phone, FM Radio, Television & DVD Player but only for entertainment, not for their business or making good carrier. Table-5 shows that there are 100% people view Television but this is fact that most people view only movies and other entertainment programmes. They do not like to view News and educational programmes. Table -5 also shows that the most important communication system Internet is not popular in Buxa people. Only 1.72 % people are using internet and have their Email

addresses. There are 50 % people are using Radio and FM Radio but maximum people hear songs and other entertainment full programmes. Maximum people (93.10%) are reading News Papers and Magazines but the situation is same here like television or FM radio. Maximum people like to read only entertainment full news and articles mostly about Movie Actors and Actress. There is little number of people those like to read editorial and other knowledge full articles. This is status of awareness in highly educated Buxa people, in the matter of other Buxa people situation will be more poor and thinkable. Many communication companies are providing Mobile Phones on very low pries so many people (18.10 %) are using mobile phones. People those living in hostel are mostly using mobile phones for talking to their parents and girl / boy friends also. In short we can say that Buxa people need to use more and more technologies and communication systems but for making good carrier and real goal of life.

4- Status of Awareness about Their Own Culture

The Buxa community has its amazing culture with many specialties but it is bad luck of this community that its own new generations especially highly educated people are not so aware for care it. Some Buxas are trying to keep their own socio-cultural values but they are not success in their target till now. Large number of Buxa people wants change in their life, so they are ignoring their own cultural values. It is true that Buxa people want change but it has not this meaning that they are very aggressive or advanced. They are only following other communities for a new life style. We can say in other words that the process of Sanskirtization is still running in this community. Buxa people are playing very creative role in their community but

they are not connected with main stream of development even some people are trying to get higher education and advanced technology but in few number. Maximum Buxa people are trying to accept other culture only for leaving their old own culture. There are many Religious missionaries are working for conversion of Buxas in this area, that is why some Buxas have converted in other religions. The Buxa people are ignoring their own culture and losing traditional values. Neither have they got advance ness nor do they aware about their traditional culture. Table-6 shows that 1.72 % people do not like their own religion and they want to convert in any other religion. There are 17.24 % people like to wear their traditional costumes and other related things, 30.17 % people have good feelings for their own culture but they are not playing any role for care it. Maximum 69.83 % people do not care their own culture and they want change in their life style, only 9.48 % people are active in movement for keeping their own socio-cultural values. *Buxa Rana Parishad* (Council of Buxa Community) is a main organization of this community which is active in this socio-cultural movement in this area. This organization is trying to keep traditional culture of Buxas. But this organization is not so success in its main goals.

5- Status of Awareness about Health

There are many social, cultural and economic groups existing in Indian society simultaneously .Their standard of living and awareness varies according to their socio-economic status. There are two major parts of population in India 1- Rural Communities (70%) and 2-Urban communities (30%). Rural communities have lack of Economic, Educational progress. Indian society has four major social classes 1- General Casts, 2- Scheduled Cast, 3-Other Backward

Cast, and 4-Scheduled Tribes. Every class has various social, economic and educational statuses; these are reasons of various status of awareness. Rural and Backward communities have not more awareness about Education and Health. Every class has different figure of health awareness. The Buxa community is a part of Indian Scheduled Tribes but this community is more aware about health care than other backward and scheduled casts. The Buxas are physically strong and fit generally because they eat healthy natural foods and they also have many traditional treatment systems. The Buxas eat mostly fish, pork, chicken, Milk products, garlic, onions, ginger, Lemon and fruits. They also like physical exercise and games so they keep their salve fit and fast. Buxas are the largest group of people in the Terai area. Historically, they were the only ones that were able to reside in the malarial jungles. Recent medical evidence supports the common belief that the Buxa people, having lived in the swampy Terai region for centuries, have developed an innate resistance to malaria that is likely based on an unidentified genetic factor.

At present the approach of health care is changing according to development especially in new generation of this community. Table -7 shows that maximum (54.31%) Buxa people like to take modern medical treatments and 45.69 % people like to take traditional medical treatment. 45.69 % people like to do physical exercise daily and 9.48 % people are playing role in various type of helath activities. People those active in helth care programmes are volientary working in National Service Scheam (NSS) this is a national scheam of India for people for social work and development. All Buxa people know about HIV/AIDS because there is many litrature and alerting advertisments about HIV/AIDS are ablavle in India. Notable fact is this that more people do not like their own culture but mostly they like to take their tradiational medical treatments. At present other people are also coming back on Traditional, natural and

herbal medical treatments systems just like Yoga, naturopathy, Ayurveda etc. So this is good signal for Buxa people because they also like these medical treatment systems. At least we can say that future of health care in Buxa community is very bright.

6- Status of Awareness Environment and Pollution

Historically The Buxa culture is very Eco-Friendly, all cultural thing and activities of this tribe are deeply related with nature. Their residence, food, cloths, art, religion, economy and many other part of life are based on nature and keep ecological balance. Buxa people worship mainly their tribal Goddess (The Earth) called as 'Bhumsen' in their folk language. Old generation of Buxa community is more aware about nature and environment than new generation. According to S. K. Srivastava (a famous Indian Anthropologist) in the year 1930 the Social Reform Movement which is popularly known as *Jati Sudhar* (reforms in cast) among the Tharu tribe was initiated by a handful of educated Tharus. (Srivastava 1958:105) The Buxas follow same rules in this matter. Main Rules of this movement are as following (which are showing the care ness of old tribal generation)-

- Women in their menstrual period never to enter into the kitchen or cook meals.
- Women must clean their hearths and put on clean cloths before cooking meals.
- All rubbish of the house and refuse of the cattle must be thrown in a ditch outside the village or in fields and not on the path.
- No liquor and meat to be served at any ceremony.

Traditional Buxa houses making system, Agriculture system, cooking system are based on a natural law that is why the environmental valance never disordered in past. But at present there

are many other communities existing in Buxa area by Industrialization and Business, so the process of cultural exchange is running in Buxa area. Buxa people are attracting to new and charming life style. They are ignoring their traditional tribal culture that is why the identity of old Buxa culture is under dangerous. They must have to get advance education, communication, technology etc. But care of old culture is must too for keep their identity. Main problem of Buxas people is that they want new life style but they do not know about new and current environmental issues. Table-8 is showing this fact that there are only 6.03 % people know about green house effects and 9.48 % know about Environmental Laws & all types of pollution. Thinkable and shock full fact is this that 90.51 % people do not know about environmental issues and they also do not care about it. They like using all type of modern thing (which make pollution) without care of environment. This is situation of highly educated people than we can easily imaging the status of other general Buxa people.

7- Status of Political Awareness

Generally the Buxas have not interest in international and national level politics but at local and regional level some Buxas are playing big role in politics. There are many Buxa populated villages existed in this Tarai region so at the village level Buxas have strongly held on leadership. Trend of leadership is traditionally still in Buxa community. In past the *Panchayat* (local Buxa council) was very powerful and strong at the village level and the head of *Panchayat* was called as '*Padhan*'. Members of the *Panchayat* were called as *Panch*. The *Panchayat* was also the Village Court and the time of hearing any matter the *Padhan* was called as *Sarpanch* (chief of Court). At present this traditional Buxa *Panchayat* is not so

powerful because own new generation do not like its old rules. New Panchayati Raj (local body governance) system of Indian Government has been replaced old *panchyats*. The Buxa people are playing a big role in this new panchayati raj system because they have right of Vote. That is why the old type of leadership has lost its value and people leadership is growing up rapidly. The 'Khatima' seat of Legislative assembly of Utrakhand is reserved for Tribal community so a tribal man 'Gopal Singh Rana' has been elected as representative of this area. Some other tribal people Bhuvan Singh Rana, Bheem Singh Rana, Smt. Sushma Rana, have been elected Chairmanship of Block Development Committee. All these are tribal leaders of this region and they are very active for development of tribal communities. Many other Buxa people have been elected for post of '*Pradhan*' (head of Village). Some Buxas are active workers of political parties especially the people are playing big role. Babu Singh Tomar is a very active as a Buxa leader for their rights and development. He has founded a society named as 'Buxa Janjati Vikas Samiti' it means Society for development of Buxa tribe. Table-9 is showing this fact that 13.79 % people are directly involve in local and regional politics and 76.39 % have interest in politics but not involved directly. Only 22.42 % people are not interested in any type of politics. Reservation policy of Indian government is much favorable for political awareness in Buxa people because many constitutional and political posts are reserved for Tribal communities.

8- Social Changes and People Awareness

We have been said that also that Buxa Community is suffering form social changes and their people are playing active role in this process. Peoples are refusing many old social rules and

customs. In this era new Buxa generation do not like and support early age marriage, leadership & dictatorship of old aged people, Joint family System, Traditional typical Costumes, marriage with elder women, (Acharya, 2001) Tribal religious activities & Things etc. traditional Social values have lost their importance and new trends are still running. There is an interesting and amazing system of mutual friendship called as *Mitai* popular in Buxas community. In this system friends treat together as real brothers or sisters and they every help and support together without any formality. Male friend called as *Dilwar* or *Meet* and female Called as *Sangan*. This system shows the human social values and feeling of the Buxas but at present this system is losing its importance like many other old systems. Kinship system is also changing and materialistic culture is affecting badly on blood and marriage relationships. New generation is using new words on place of old words of relations for example- now *Dauwa* (Father) is called as *Papa* or *dady* and *Aiya* (mother) is called as *Mammy*. Many specialties of other communities have been accepted by Buxas at present so we can say that the process of cultural infection is killing the traditional Buxa social system. Data is clearly showing in table-10 that maximum people (67.24 %) are coming from nuclear families and only 32.76 % peoples are living in joint families. In past joint family system was very popular in Buxa community but at present situation is just opposite.

In past there were many other communities was capturing Buxa's Forest and agricultural land but cool minded Buxas never conflicted with them. Many other communities like Muslims, Sikhs, Paharis etc. are continuously capturing Buxa properties and also hurting their feelings since a long past. The Buxas say that *pahari* are cheaters, they are cheating our community. (Sigrun, 1979) But now situation has been changed because the Buxa people do

not like interfere of others in their own properties. Some educated and politically empowered people know their rights very well so they are now struggling for freehold of their own agricultural land and other properties. Situation of social conflict is still running because other communities are counter attacking on the Buxas. Blast of population and disorganization of joint families are increasing need of more agricultural land and other natural resources so the Buxa people are conducting social movements. At present Buxa community is suffering from problem of poverty, illiteracy, social and cultural pollution but its people are struggling for development.

9- Conclusion

After study of all facts we found this conclusion that Buxa community is going under social dynamics rapidly and their people are playing a big role in this process. Buxa people are not more aware about higher education but they have dominant position in local politics. It is true that Buxas have not more highly class administrative jobs in governmental or private sector but they have many political and constitutional posts at local and regional level. Buxa peoples are ignoring and refusing their traditional systems and customs so the main identity of Buxa culture is losing but it is not problem of only Buxa community. It is a part of global social changing and it is problem of all communities of the world. At present Buxa peoples are struggling for their rights and new identity but I am suggesting them that they will never get a bright future those not respect their past. So the keeping and care of their socio-cultural traditions is most important. Many scholars of other are studying about amazing Buxa culture but Buxa people are not interesting in this matter but at present this is their moral duty that they

must know importance of own culture. Support and financially help of government is must for keeping Buxa culture. We need a special research institute and museum about Buxa community just like Nepal. The Tharu Cultural Museum building is situated in the Tharu village of Bachhauli-6, Chitwan, Nepal. (Nepal now online) I think this step will be helpful for their development and bright future.

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TABLES

Table-1
Literracy Rate in Tribes of Utrakhand State

SL. No.		Literate Rate	Male	Female
1	Bhotia	63.2	76.4	69.1
2	Buxa	49.9	91.5	32.4
3	Jaunsari	58.9	66	44.8
4	Raji	35.8	47.2	22.5
5	Tharu	67	80.4	53.1

Table-2
Status of Awareness about Higher Education in Buxa people

SL No	Detail	Number of People				Total People	%
		Male		Females			
1	Those want Education up to Graduate only	200	17.24 %	130	11.21 %	330	28.45
2	Those want education up to Post Graduate only	470	40.52 %	340	29.31 %	810	69.83
3	Those want Doctorate or Above Degree only	010	0.86 %	010	0.86 %	020	1.72
4		680	58.62 %	480	41.38 %	1160	100

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Table-3**Status of Awareness for Employment in Buxa People**

SL No	Types of Employment choice	Number of People		Total	%
		Male	Fem ales		
1	Own Business	80	30	110	9.48
2	Administrative & high class Officer Service and Academic Job in higher education	40	10	50	4.31
3	Teaching Job in Schools	120	130	250	21.5 6
4	Army & Police Job	280	60	340	29.3 1
5	Any job	160	250	410	35.3 4
6	Total	680	480	1160	100

Table-4**Status of Awareness for Employment Place Choice in Buxa People**

SL No	Choice of job place	Number of People	Tota l Peop	%
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		Male	%	Females	%	le	
1	Those want Job any where	330	48.33	200	41.67	530	45.69
2	Those Job in local area	350	51.47	280	58.33	630	54.31
3	Total	680	100	480	100	1160	100

Table- 5
Status of Awareness about Modern Technology and Communication in Buxa People

SL No	Type of technology and communication	Number of People		Total People	%
		Male	Females		
1	Internet	020	00	020	1.72
2	Radio or FM Radio	450	130	580	50.00
3	Television	680	480	1160	100.00
4	Mobile phone	160	050	210	18.10
5	News Paper	660	420	1080	93.10
	Magazine and other				

Table- 6
Status of Awareness about Their Own Culture in Buxa People

SL	Detail	Number of People	Total	%

No		Male	Females		
1	Those don't Like their Own Religion & want to accept other Religion	020	00	020	1.72
2	Those like to wear their traditional costumes and other things	040	160	200	17.24
3	Those like their Own Culture but don't playing any Role for care it	230	120	350	30.17
4	Those like Modernization & Don't care about their Own Culture	450	360	810	69.83
5	Those Playing any Role for Care Own Culture	080	030	110	9.48

Table-7
Status of Awareness about Health in Buxa People

SL No	Detail	Number of People		Total	%
		Male	Females		
1	Know about HIV/AIDS	680	480	1160	100
2	Playing Role in Health Activities	080	030	110	9.48

3	Those like Daily Physical Exercise	310	220	530	45.69
4	Those believe in Traditional Treatment	310	220	530	45.69
5	Those like Modern Treatment	370	260	630	54.31

Table-8
Status of Awareness Environment and Pollution in Buxa People

SL No	Detail	Number of People		Total	%
		Male	Females		
1	Know about Environmental laws	080	030	110	9.48
2	Know about Green House affect	040	030	070	6.03
3	Know about all types of Pollution	080	030	110	9.48
4	Those like Modern Things & Don't care About Environment	600	450	1050	90.51

Table-9
Status of Political Awareness in Buxa People

		Number of People		

SL No	Detail	Male	Females	Total	%
1	Neutral/ Not Interested	380	360	260	22.42
2	Direct Involved in Local & Regional Politics	130	030	160	13.79
3	Interested but not involved directly	170	090	740	63.79
5	Have any Constitutional Post	00	00	00	00
	Total	680	480	1160	100

Table-10**Type of Families of Interviewed people**

SL No	Type of family	Number of People		Total	%
		Male	Females		
1	Joint family	460	320	780	67.24
2	Nuclear family	220	160	380	32.76
3	Total	680	480	1160	100

