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AN ANALYSIS ON PROBLEMS **FACED BY TRIBAL** **COMMUNITIES OF JHARKHAND**

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ABSTRACT

The current study considered the issues that Jharkhand's tribal groups were dealing with as well as the causes of those issues. In India, there are 654 different tribal groups; 32 of these are found in the state of Jharkhand, and 8 of these 32 are severely disadvantaged in terms of their economic, social, cultural, educational, and political standing. They are referred to as primitive tribal communities because of this. A descriptive study was conducted, and an interview schedule was created to gather responses from 45 graduates from Tribal tribes that live in the Kolhan district of Jharkhand. They were chosen using the purposive sampling strategy. A map was created as part of the study to depict tribal communities' issues and the elements that contribute to them. They were as follows: 1. Social issue: child marriage, dwindling dorm populations, dwindling of Bride price, wine consumption, intercaste marriages, traditional values, and religion. 2. Intra-tribe cultural differences, a language barrier, the decline of tribal fine arts, and religious superstition are all examples of cultural problems. 3. Absence of higher education institutions in tribal languages, the medium of instruction, a lack of tribal teachers, parents who are illiterate in education, and a lack of resources are all issues with education. Scholarship, Schools was situated in long distance. 4. Political issue: Vote banks and deceptive confidence 5. Health Issues: Malnutrition, Lack of Seasonal Clothing, and Clean Drinking Water Without a home 6. Lack of employment, insufficient opportunities or qualifications Housework, Industrial Work, Farming Failure 7. Displacement Issues Caused by Dams, Mines, Industrialization, and Urbanization 8. Economic Issues - Related to Shifting Cultivation, Tied to Used Forest relating to a new form of land tenure, relating to debt 9. Poverty and illiteracy are Naxolied problems. The study's conclusions were recommended.

Key Words: Scheduled Tribes, Modern System of Land Tenure, Orthodoxy, Conventionality, Differences in Intra-Tribal Culture.

INTRODUCTION

India is a huge land having a diverse tribal population. Tribal societies can be found in almost every region of India. They have unique culture and characteristics. India has the second largest tribal population in the world.

"A tribe is a simple social group whose members cooperate towards a common goal, such as the provision of food for battle". Several parts of India have different names for tribal groups, but the government of India declared them scheduled tribes and approved the first scheduled tribes order following independence in 1951. 212 tribes in India's Scheduled Tribes in order to meet their fundamental needs for survival and growth. The ST population is 84.3 million, or 8.2% of the total population of the country, according to the 2001 Census. With 31.8%, Chhattisgarh has the highest rate of ST.

Orissa (22.1% of population) and Jharkhand (26.3%) are next. There are currently 654 tribal communities in India, 32 of which are located in Jharkhand, and the Indian government has classified 550 of them as scheduled tribes. They are Santhal, Oraon, Munda, Kharia, Korba, Ho, Bhumij, Chero, Kharvar, Bijhiya, Nagesiya, Prhiya, Beiya, Cheek- Badayka, Gonda, Baiga, Khond, Lohara, Mahali, Sabar, Birjiya, Godayat, Bathudi, Kora, Karmali, Soariya-Pahadiya, Mal- Pahadiya, Asur, Birhor, Banjara, Kanvar, Kol,. Census data from 2001 shows that 35.46 percent of Jharkhand's tribal residents are Santhal, whereas just 411 belong to Banjara groups. Tribal tribes of Jharkhand include the Astrolayd, Proto-Astrolayd, and Travid races. Vidyarthi (...) Hill, Kharia, Birhor, Korwa, and Korwa engage in hunting and gathering activities; Sauria and Raharia engage in relocating agriculture; Mahli, Lohra, Karmali, and Santhal, Munda, Oraon, Ho, and Bhumij practise settled agriculture whereas Chik Baraik engages in basic artisan work. Of these 32 groups, 8 (Birjiya, Korba, Mal-Pahadiya, SoariyaPahadiya, Birhor, Sabar, Parhiya, and Asur) are extremely marginalised in terms of their economic, social, cultural, educational, and political status. They are classified as primitive tribal communities because of this. They are mostly recognised by their lifestyle, which predates the advent of agriculture, their extremely low literacy rate, and the fact that the birth rate has stagnated due to genetic issues and poor nutrition.

LITERATURE REVIEW

John, J., Asokan, S., Aswanth, K. P., Geethapriya, P.R. and Shanmugaayel, A.K. (2015) did a study on the title of Caries and the Associated Factors Influencing It in Tribal, Suburban and Urban School Children of Tamil Nadu, India: A Cross Sectional Study and found that tribal school children had 89.3% caries prevalence, where as it was 77% in suburban and 55% in urban school children. In their 2014 study, Prevalence of Diabetes Mellitus and Its Risk Factors Among Permanently Settled Tribal Individuals in Tribal and Urban Areas in Northern State of Sub-Himalayan Region of India, the authors Kapoor, D., Bhardwaj, A.K., Kumar, and Raina, S.K. discovered that the urban environment revealed a changing lifestyle and high prevalence of DM among tribal migrating urban tribes as compared to traditional tribes. In a report on the socioeconomic effects of tribal women migrating to Chhatisgarh, Jharkhand, M.P., and Orrisa that was submitted to the Planning Commission of the Government of India in 2010, the Society for Regional Research and Analysis noted that tribal migrant women's socioeconomic status was poor and that they were physically and sexually exploited in their new cities. Sen, S. and Ghosal, S. (2012) conducted a study on the Oraons of Kolkata, one of the major tribes of Eastern India, and discovered that they came from Jharkhand to Uttar Gargacha about 100 years ago and lived there. Actually, the Zamindars brought them in order to clear jungle areas and turn them into arable land. In his 1995 article on the phenomena of tribalism and Sanskritization, Singh K.S. provided a thorough explanation. Due to their long-standing ties to the tribal population, the minority non-tribal communities also adopted a number of social customs and traditions that had a clear advantage over their own tradition and social customs. For example, non-tribal castes adopted the tribal custom of cross-cousin marriage to get around dowry issues. The function of tribal culture's dominance in broader society is tribalism. According to Sharma (1995), in less than 50 years, around 20% of the indigenous population has been uprooted and relocated. The depressing health data and Myth of the Healthy Tribal were reported by Singh A.K. (1997) from two rural tribal blocks in the Ranchi area. Just 8% of children were claimed to have received vaccinations, 40% of children under 65 were reported to have acute malnutrition, and 71% were reported to be taking raw tobacco leaf-based medicine known as Khaini. A thorough analysis of the tribal population's health situation revealed lower life expectancy, a higher fertility rate than the national average, and greater IMR in the tribal population.

STUDY GOALS:

The following are the goals for the paper:

- To ascertain the tribes' standing in terms of today.
- To understand how people view different tribes, in particular.
- To determine the degree of tribal acceptance in Jharkhand.

RATIONAL OF THE STUDY:

The study's justification is that, in Jharkhand, the Munda and Khadiya tribal communities first appeared about 600 and 1500 years ago, respectively, and all others did so before the fifteenth century. Hence, the history of tribal people in Jharkhand is too old, which begs the question of why the tribal people of Jharkhand had a literacy rate of 40.7% in the 2001 census, which means that 60% of them were unable to express their opinions in writing. According to Singh (1989), only four tribal communities—the Sathal, Uraw, Ho, and Munda—comprise the majority of the literate Jharkhand tribal population. The remaining 20% belongs to the other 28 tribal groups. The majority of tribal members are hence far from an education. Census data from 2001 shows the average growth rate of the ST population is 17.30%, which is 6.0% less than the average growth rate of the State's population. It indicates that the majority of tribal communities are capable of extinction. Researchers did not come across any studies that were relevant to their own. So, this research was of a novel type to question what elements influence the growth of those communities over a long period of time. Census data from 2011 shows that 26.2% of the population is tribal, which suggests that tribal development is essential for Jharkhand's economic growth. Since 92.86% of the entire tribal population resides in remote areas and 40.3% of them are considered to be below the poverty line, they have not yet reached their full potential.

RESEARCH QUESTIONS:

1. What issues tribal groups in Jharkhand were dealing with, and what were the contributing factors?

Research Methodology:

To understand the issues facing the tribal groups in Jharkhand and the causes of those issues, descriptive study and an adaptation of the survey method were used.

SAMPLE AND SAMPLING TECHNIQUES:

45 graduates from tribal tribes in the Kolhan region of Jharkhand made up the sample. They reside in Jharkhand and are members of many tribal clans. They were chosen using purposive sample strategies, and table 1 gives more information on them.

Table-1: Sample size and different communities of tribal

Sl. No.	Different communities of tribal	No. of samples
1.	Mahali	01
2.	Ho	06
3.	Santhal	24
4.	kharia	02
5.	sabar	03
6.	Oraon	04
7.	Munda	05
Total		45

Instrumentation and Validation: Based on the likely issues and contributing variables that affect tribal people in Jharkhand, the researcher devised an interview schedule. A professor of anthropology confirmed it.

Procedure: In this study, sample responses from the interview schedule were collected by the researchers. To identify the fundamental issues facing Jharkhand's tribal people and the contributing variables, it used the percentage analysis technique and the maximum percentage as a basis for analysis.

ANALYSIS AND INTERPRETATION OF DATA:
PERCENTAGE ANALYSIS OF THE FIFTEEN
INTERVIEW QUESTIONS' RESPONSES.

Sl. No.	Questions of Interview	Responses and its %
1.	Do they experience social issues?	Yes 100%
2.	What Are the Social Issue Factors?	50% request for child marriage, 80% of those who drink wine reported doing so. Dowry system: 12% requested, bride price: 22.5% requested, dormitories: 10% requested. Orthodoxy demanded for 40%, conventionality called for 40%, and intercaste marriage at 30%
3.	Do they have a problem with culture?	yes, 48%
4.	What are the contributing cultural issues?	Missing their native language was cited by 37.5% of respondents as well as intra-tribal cultural differences. 40% of respondents questioned the decline of tribal fine arts, and 40% questioned religious superstition.
5.	Do they have academic issues?	Answered yes: 85%
6.	What are the causes of the educational issue?	Lack of resources (asked 60%), a lack of tribal teachers (asked 77.5%), illiterate parents (asked 62.5%), and the absence of higher education institutions in tribal languages (asked 30%) were the other factors that were raised. 50% of the scholarship, and 55% of the schools were located far away.
7.	Are there political issues there?	Asking yes: 20%
8.	What are the political issue's contributing factors?	Vote Bank: 20%; False reassurance: 12%
9.	Do they have any health issues?	Answered yes: 67.5%

10.	What contributes to health issues?	60% of respondents cited malnutrition, 55% cited clean drinking water, and 52.5% cited a lack of appropriate seasonal attire. Homelessness: 40%
11.	Do they have a migration issue?	yes: 32.5%
12.	What contributes to migration?	Lack of job was cited by 32%, a lack of opportunity or ability by 30%, and 20% for household work, 20% for industrial labour, agricultural failure- asked 30%,
13.	Do they have a housing issue?	Yes, 20
14.	What contributes to the displacement issue?	Owing to dams, mines, industrialisation, and urbanisation, respondents asked for 10%, 20%, 12%, and 10% of the total costs, respectively.
15.	Do they have economic issues?	yes, 62.5%

SOCIAL SIGNIFICANCE OF TRIBE IS IN TODAY'S PARLANCE?

After 67 years of independence, the societal relevance of the tribe is still relevant today. Unacceptable conditions exist for tribal people. Due to their caste and creed, they are not regarded as members of the community. Schedule caste members believe they are like us rather than different from us. The government provides them with financial and social benefits, but the financial benefits do not guarantee them equality in society, and they do not constitute social integration. Various scheduled caste classifications receive accommodations in the educational system and employment quotas to bring them into parity with other Indian communities. But, the reality is that they will be respected for their quality rather than their number; they receive preferential treatment and are viewed differently due to their limited educational background. In India, tribes have not been treated more favourably or with equality of opportunity. Although if Indian tribes are economically equal, there is disunity because of lack of merit. In India, the scheduled caste has a reputation for being unequal to others.

The Government of India has provided the tribes with some exemptions in order to ensure their appropriate representation, including:

- (I) Exemption from age limits,
- (ii) A lowering of the standard of suitability;
- (iii) inclusion in at least the lower group for the purpose of advancement without passing the necessary tests. 2015's (Mondal)

WHAT IS THE PERCEPTION OF PEOPLE TOWARDS THE TRIBES ?

The only sources of information about tribal development, rehabilitation, security, grants, safeguards, and welfare are books and other written materials. The community lacks equality because of our illustrious social system, which treats people differently depending on their social status and level of income. The biggest disadvantage is that India, the world's most populous country, has remained underdeveloped because it is difficult to access basic amenities like clean restrooms. Scheduled tribes have higher infant mortality and malnutrition rates than other population groupings, as well as higher rates of poverty and "lack of access to proper administrative and judicial mechanisms."

WHAT IS THE LEVEL OF ACCEPTANCE OF TRIBE IN JHARKHAND ?

Tribes are not widely liked in Jharkhand. The tribe is characterised as an agrarian civilization. Tribes have less of a tradition of engaging in agricultural labour, but there has been an increase in their involvement in mining, quarrying, manufacturing, processing, service, and repairs within the industrial sector. They also employ a sizable number of people in domestic work. The Adivasis practise the Sarna religion, which shares Hindu religious ideals.

Agriculture, forestry, and labour are the mainstays of the livelihood system in rural areas. Most households make do by maintaining a varied pattern of employment due to very tiny holdings and very low land productivity. Yet, there are small artisan tribal communities who offer their services or take part in small-scale processing and marketing.

SUGGESTIONS:

Tribes are a nation's first citizens, but they continue to lack access to fundamental amenities. Although being dispersed all throughout, they are far from the limited facilities. Agriculture, forestry, and labour are typically how they make a living. Their meagre income falls short of satisfying demand.

The following are a few recommendations for the growth of this community:

- It is recommended that the Government of India, including the districts, make efforts for their general development. Any tribe must be educated, and the government must make sure that children from every household receive an education by inspiring them to do so.
- As long as the population is illiterate, they will not be able to raise their social standing.
- The adivasi community fights for their right to self-determination. Their circumstances, difficulties, and experiences require individual and in-depth attention.
- The development of tribal territories needs to receive more attention from the government.
- The tribes must receive marketing help and fair compensation for the agricultural and forestry products they generate. The scheduled tribes and other traditional inhabitants act, which was first passed in 2006, recognises and grants forest rights and the ability to occupy forest land to those who live in forests.

IMPLICATION OF THE STUDY

(RECOMMENDATIONS):

1. Providing indigenous people with appropriate guidance regarding the policies and resources granted to them by the government.
2. Periodically inspected by departmental officers or personnel the amenities offered to them.
3. At all costs, give them education.
4. Encouraged them to engage in mainstream activities.
5. Promoted the benefit that would have been given to them instead of stealing their land.

6. Increase public understanding of social and health issues.
7. Improved their ability in the arts
8. Be mindful of the changing system of land tenancy

CONCLUSION & DISCUSSION:

The conclusion drawn from the analysis above is that tribal Communities' problems are represented on a map with related components. As follows: The first social issue is child marriage, the decline of dormitories, the decline in bride prices, wine consumption, intercaste marriage, and traditionalism. 2. Intra-tribe cultural differences, language barriers, the decline of tribal fine arts, and religious superstition are all examples of cultural issues. 3. Absence of higher education institutions in tribal languages, the medium of instruction, a lack of tribal teachers, parents who are illiterate in education, and a lack of resources are all issues with education. Schools and scholarships were located far away. 4. Political issue: Vote banks and deceptive confidence. 5. Malnutrition, access to clean water, a lack of appropriate clothing for the season, and a lack of housing 6. Lack of jobs, insufficient opportunities or skills, and Housework, Industrial Work, Farming Failure 7. The issue of displacement brought on by dams, mines, industry, and urbanisation Economic issues include those related to shifting farming, new land tenure systems, bound to used forests, and indebtedness. 8. Poverty and illiteracy are the Naxolied problem. According to a study by the Society for Regional Research and Analysis, Scheduled Tribes (STs) are indigenous, have a unique culture, are geographically isolated, and have poor socioeconomic situations. Due to their residence in forested and hilly areas, tribal communities have for generations remained beyond the purview of the general development process.

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