

# A Study on the Socio- Economic Impact of Deforestation upon the Tribal Villagers in Galudih, East Singhbhum, Jharkhand

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## ABSTRACT

Diverse resource of the earth increasing population, pressure on resources and man's differing cultures or ways of life are the major inter-related factors which involve in the interaction pattern of man with his planet. In the course of technological development by increasing his range of action, man has intervened more and more with the rest of the organic world. The increasing population and its wants have imposed severe constraints on the natural resources. Constant pressure connected with the increasing requirements for food, fiber and fuel for human, fodder for cattle population and raw materials for industries have led to an increasing rate of destruction of the forest since the turn of the century.

**KEYWORDS:** *Livelihood Impact deforestation*

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## 1. INTRODUCTION

Diverse resource of the earth increasing population, pressure on resources and man's differing cultures or ways of life are the major inter-related factors which involve in the interaction pattern of man with his planet. In the course of technological development by increasing his range of action, man has intervened more and more with the rest of the organic world. The increasing population and its wants have imposed severe constraints on the natural resources. Constant pressure connected with the increasing requirements for food, fiber and fuel for human, fodder for cattle population and raw materials for industries have led to an increasing rate of destruction of the forest since the turn of the century.

Historically a tribal community as an isolated group confined mostly to forests or to other remote region away from the mainstream population. Forests remained their chief source of livelihood, but at later stage of their development they switched over to settled agriculture and to other manual jobs. As their requirements were limited and the resource including land were abounded they evolved a system of property relation and ownership patterns different from that of non-tribal population. They also evolved a unique culture and life style, traditions and practices, which could be quite often referred to as 'backward and 'irrational' by outsiders.

The ecosystem of the forest has an intimate relationship with the life of forest dwellers. Their cultural pattern and economic activities such as food gathering, pastoral life,

cultivation, handicrafts and other labour activities are largely based on the forest. Various forest policies and developmental plan implemented during the British period and after the independence have disturbed the fragile life support system and self reliant autonomy of these forest dwellers. Such impacts have triggered changes in the life style of these communities and brought them to a stage neither of being neither in the modern life style nor of remaining unchanged to their original mode of life.

Although the post independent policies have provision to the protection and development of the tribal people, the indigenous age-old customs and their way of life have already been threatened to a great extent.

Thus, the survival continues at the cost of over consumption of resources and exploitation human values. Understanding the extent of such situation requires knowledge of the existing social setup, human values, and equipment of artifacts, interaction pattern and the utilization pattern of the surrounding resources.

Tribal's are directly depending on forests for survival and for their requirements ranging from medicine and nutrition to fuel and recreation. About 10% of populations of India are forest dwellers and over 70% of them belong to the schedule tribe. Majority of the tribal's are predominantly forest dwellers, are poor, illiterate and unexposed to the outside the world. They live cluster of village mainly hilly areas.

Dependent primarily on shifting and cultivation and non timber forest product. In other words, they depend on the forest for their very survival.

The history of forest legislation in India begins with a Memorandum issued by the British in 1855. Later in 1873, this was amended and divided the forests into reserve, protected and village forests. Government restricted the movement of forest dwellers through this Act, and empowered itself to prohibit any act that damaged trees, even on lands that did not belong to it.

But this law is not implemented in the area which later formed the state of Jharkhand. Till 1896 the forests of this area remained in a state of nobody or anybody property. The extinction of timber from forest passed through different stages from that in olden days when each man cut and utilize whatever he wanted, to Govt. levying a nominal fee for every tree or candy of timber removed and finally to the system of extracting timber by government agencies and sale in government depot.

The decrease in the land-man ratio has brought pressure on forestation for agriculture, industrial and settlement needs. Massive deforestation and exploitation of other natural resources have taken place for the purpose in India. Estimates have shown that the annual rate of deforestation was about 0.15 million hectares during 1950 to 1970 and it may have increased to about 1 million hectares since the later part of the seventies.

The alarming deforestation in Jharkhand for development purpose has affected normal habitat of the tribal's, who constitute the major portion of the district. The tribal depends on these forests and now feel deprived of their own habitat.

The economy and livelihood of the people of east Singhbhum district, Jharkhand is primarily based on forest and agriculture. Their multifarious needs, with almost all parts of their dwelling and substantial dietary requirements are accessed from the forest. It plays a significant role in sustaining the livelihood of the people and potential cash income. This district produces sophisticated aircraft engines, electricity, papers and plenty of forest produces. But the local population barely consumes them. They belong to a traditional society.

Ultimately deforestation has brought about radical change in the social, economic and culture life in the social economic and cultural life of the people in general and particularly, forced the tribal's to lead a life of poverty and misery. Large scale compensatory afforestation plantation, soil conservation efficient joint forest management by the locals and the department officials and other appropriate measures are required to be taken priority basis, beside awaking environment consciousness in public minds to solve the situation from worsening further.

District-wise Forest Cover Area in Jharkhand (Area in Km<sup>2</sup>)

District	Geographical Area	2011 Assessment				Percent of GA	Change	Scrub
		Very Dense Forest	Mod. Dense Forest	Open Forest	Total			
Bokaro	1,929	64	244	252	560	29.03	0	48
Chatra	3,732	251	863	663	1,777	47.62	-5	15
Deoghar <sup>T</sup>	2,479	0	84	85	169	6.82	0	5
Dhanbad	2,996	0	50	155	205	6.84	0	17
Dumka	6,212	0	314	323	637	10.25	0	58
Garhwa	4,092	124	406	835	1,365	33.36	0	55
Giridih	4,963	98	422	344	864	17.41	10	8
Godda	2,110	15	268	116	399	18.91	0	25
Gumla <sup>T</sup>	9,077	324	919	1,414	2,657	29.27	0	33
Hazaribagh	5,998	272	626	1,164	2,062	34.38	9	44
Koderma	1,435	68	321	207	596	41.53	-4	0
Lohardaga <sup>T</sup>	1,491	174	219	110	503	33.74	0	10
Pakur <sup>T</sup>	1,571	3	172	108	283	18.01	0	19
Palamu <sup>T</sup>	8,657	529	1,809	1,189	3,527	40.74	0	88
Paschim Singhbhum <sup>T</sup>	9,907	453	1,559	1,829	3,841	38.77	6	81
Purbi Singhbhum <sup>T</sup>	3,533	53	621	404	1,078	30.51	67	38
Ranchi <sup>T</sup>	7,698	141	684	1,079	1,904	24.73	0	67
Sahebganj	1,834	21	336	193	550	29.99	0	72
<b>Grand Total</b>	<b>79,714</b>	<b>2,590</b>	<b>9,917</b>	<b>10,470</b>	<b>22,977</b>	<b>28.82</b>	<b>83</b>	<b>683</b>

Forest Cover in Tribal Districts in Jharkhand

Forest Cover in Tribal Districts - Jharkhand (Area in km <sup>2</sup> )								
No. of Tribal Districts	Geo. Area	Forest Cover 2011			Total Forest	% of GA	Change*	Scrub
		Very Dense Forest	Mod. Dense Forest	Open Forest				
8	44,413	1,677	6,67	6,218	13,962	31.44	73	341

Source- India state forest report 2011(forest survey of India)

Human environment relations are confronted with major problems due to degradation of forests. Local communities mainly the tribal's are usually the most immediate and adversely affected by such degradation. Millions of people live inside or in the periphery of forestland depending on its resources for their subsistence of these, the tribal's are the numerically dominant group with the degradation of forest life of these communities has deteriorated as the socio-economic and cultural system of these people are inter linked with the ecology of the forest. During the period of 1850 to 1980 above 43% of forest in the south Asian region were cleared for various purposes. In the India the current deforestation rate is 1.5-2.0 million hectares per year.

The tribal's who once lived in isolation, deep in the forest and away from the mainstream of life, had their own traditional social fabric and culture subsequently, contact with outsiders developed, which had harmful as well as progressive effect on the tribal economy. While on the one hand, there was an upheaval in their traditional outlook as they were exposed to the alien features of modern life which brought about changes in their social, economic and cultural life.

Deforestation particularly affects the tribal life and their ecosystem as follows-

- Reduction in soil cover, leading ultimately to the major ecological disaster such as reduction in bio diversity, increased soil erosion, drought, Floods, albino and CO<sub>2</sub> emission adding to global warming, reduction in evapo-transpiration, cloud and fog stripping and condensation nuclei.
- Destruction of traditional life support system of the tribes and the consequent cultural alienation.
- The conflicts between the tribal and the outsiders leading ultimately to the alienation/displacement of tribal people for example, development projects or the

national interest like big dams, mining operation industries and roads.

- Land alienation consequent on total lack of bargaining power, reduction in income and the lands taken over by the money-lenders and the middlemen.
- Poverty, indebtedness and bonded labour poverty environmental nexus.
- Physical deterioration by a fall in the nutritional content of the food.

There are 32 tribal communities throughout in Jharkhand. The tribes in Jharkhand were originally classified on the basis of their cultural types by the Indian. The tribes remained isolated from the mainstream of national life perhaps due to their innate desire for self sufficiency. They retained their traditional and values even though they were found inconsistent with modern life. They used the available natural resources sparingly and with utmost care.

It is being widely seen today that the traditional features of tribal life is gradually changing from being deeply ingrained in tribal customs and traditions to something that is more modernized, in a developmental sense, due to adaptation of modern ways of living and altered life-style pattern.

## Tribes of Jharkhand

### 1. The Saontal Tribe

With over 18 lacs population the saontal are the largest tribal group in the state, they dominate Jharkhand's tribal population. Their concentration is mainly Dumka, Deoghar, Wests and East singhbhum district. They have a unique heritage of tradition and lifestyle. The cultural refinement of the santhal is reflected in their daily affairs- in the design, construction, colour combinations and the cleanliness of their homes. Settled agriculture is their main occupation followed by gathering of forest goods. Their mother tongue is Santhali. They traditionally pray for the nature, sun, moon and forest. Their religion is a blend of the ideas and rituals of Hinduism, tribalism and Christianity. Sohrai is the biggest festival among santhal's.

### 2. The Kharia Tribe

The three sections of the tribe lie at three diverse stages of economic scale: the Hill Kharias handle to live on food gathering and hunting, the Dhelki Kharias on agricultural work and the Dudh Kharias on settled agriculture. Some are linked with the work related categories of transportation, storage and communication. The remaining workers engage in mining and quarrying, construction, trade and commerce, household industry, etc. Fishing is a secondary and rare economic pursuit for the Kharias. Commonly Kharia women make mats out of date palm and splits of bamboo for their own use. The Kharias make ropes out of sabai fibres and the leaves of the aloe plant. A number of religious ceremonies are celebrated among the Kharias. Their religion is a blend of the ideas and rituals of Hinduism, tribalism and Christianity. They worship the deities of Nag Deo, Jal Deo, Gram Deo, Dharti Mai, Brun Deo, Thakur Deo, Fire God, Burha-Burhi Deo etc.

### 3. The Kisan Tribe

In most of the parts Kisans mainly belong to an agricultural community. They have not yet engaged themselves in paid employments like usual service, trade and commerce to a

major extent, but still mostly they depend on crop growing and farming work. They gather fuel, green leaves, fruits, mohua flowers and seeds mainly for their own use, and kendu leaves for sale. Hunting and fishing have become pastimes. As regards household industries, women have knowledge of making mats and broomsticks from wild date palm leaves, while many men know brick-making and carpentry.

The Kisan religion reveals their values in soul, super human power, *mana* (cultivators), *Bonga* (dancing around campfire), natural objects, different Gods, Goddesses and spirits. They think that the soul of living beings dwell on hills, mountains, wells, tanks, streams, mud pits, dry trees etc. They also believe that all living and non-living things hold super human control. They believe that every happening in their society is brought by the super human power. In and around the settlement of the Kisan village, one finds a number of spots dedicated to the names of different spirits of man, natural things, snakes, tigers, etc.

### 4. The Munda Tribe

The Mundas engage in agriculture and as labourers in mining units. Mainly Munda people follow the Sarna religion, believing in a god called *Singbonga*. Still almost one-fourth of them have adopted Christianity. The surname of a Munda defines their identity. Many surnames are frequent among other tribes with slight variations. Surnames are based on natural elements, trees, animal's birds or any nature related object which are often found in Chotanagpur region.

Common surnames among the Munda are: Topno (species of tree ant), Barla (Potter, species of fig tree), Aind (species rare river eel), Kerketta (species of rare bird), Kandir (lion), Guria, Sanga, Kandulna, Bage, Lugun, Surin, Burh/Bur, Demta, Mundu, Jojo (Tarmarind), Honhaga (younger brother), Kongari (species of rare bird), Horo (tortoise), Lomga, Samad, Purti, Bodra, Dang, Bhengra, Hem(b)rom, Dodrai, Soy, Herenz, Tiru, Bhuinya (earth). Many Mundas also choose to write 'Munda' in place of their surname. There are also group of Munda families who are called Sing Munda.

### 5. The Oraon Tribe

The Oraons are described as an agricultural society. Tradition on agricultural work is less surrounded by the Oraons, while the involvement working in mining, quarrying, and manufacturing, processing, servicing and repairs within the industrial sector has shown an rising trend. They also have a considerable quota of workers in household performance.

The Oraon Adivasis are the follows of *Sarna Dharam* (*Sarna* religion) which has views alike to Hindu religion. This is partly documented in the book, Ray B.C. (2002). "*Tribes of Jharkhand the Changing Socio-Economic Profile*", New Delhi: Gyan Books Pvt. Ltd.

## 2. Literature review

Although the study is focused on East Singhbhum district, the tribal situation in many other parts other parts of the country have similarities in greater or less extent. Therefore a review of the important studies on the socio-economic condition of the tribal's in India is relevant for understand the specification of the situation in East Singhbhum.



The earlier works on this topic were done by the British administrations that provide information in the form of gazettes, monographs and handbooks. Many Anthropologists like I.K Ananthakrishna Lyer. The Dhebar Commission (1961), the committee on tribal economy in forest area, the national commission of agriculture (1976) the national committee on the development of backward areas (1981) and the reports of the commissions for SC/ST from time to time stressed the need for considering the tribal economy with any of the programmes of forest as the tribes had a symbiotic relationship with forests.

A study entitled "the forest and the tribe – their inter relationship" by Ghosh(1982), reveals the balance mechanism established between forest and tribes. Ghosh's study among the Lepchas of Darjeeling district, West Bengal observed that the use of plant of resources were absolutely governed by the ethno-ecological understanding of the people. Most of the structural materials were derived from the endemic spices. At the same time, it was found that in very limited and rational way, controlled consumption of wood was practiced by the tribal's. The authors recorded a total number of 112 species of plant used by the tribal's to fulfill all the needs of their community.

Guha (1983), while analyzing the British and post – British forest policies in India, concentrates on the process whereby the traditionally held rights of the forest communities have been progressively curtailed through the development of forest policies, management and legislations. A feature common to the different types of forest exploitations whatever the end use of the product, was the exclusion of those communities into whose territory such policies intruded. The author highlighted the fact that while before independent forests were exploited for strategic raw materials for imperial interest, in the post independent era; it was the commercial and industrial interests which dominated. In both situations the forest communities were consistently discriminated against.

Joshi (1983), taking a similar historical reasoning, argued that before the advent of the British, tribal's who were the virtual owners of the forest lands wherever they inhabited, were reduced to the poorest of poor and were put at the mercy of the lower level functionaries of the forest department.

Joshi (1987), examines the causes and consequences of deforestation in Jharkhand. The author highlights the sharp reduction in forest area in terms of low land-man ration. Increasing population growth and the consequent increase the demand for agriculture land, fuel-wood, fodder and timber led to the encroachments on forest land and illegal forest clearance. The development programmes started by the central and state government have also caused deforestation to great extent. Deforestation is thus and outcome of interaction between the factors governing agricultural expansion and forest land uses on the one hand and nature and extent of forest resources management and utilization on the others.

Ghate S ruche (1988), in her thesis examined the economic impact of forest policy on the tribal's. The study points out that the dwindling forest cover has severely affected tribal's dependence on forest and adversely their standard of living.

Insufficient employed and low opportunities of self employed have forced the tribal's to indulge in illegal activities like encroaching forests lands and illicit feelings. At the same time the revenue oriented forest policy of the Government, by its single minded pursuit of commercial plantation, has grossly neglected the needs of the tribal population.

Some studies deal with the conflict over forest land among different communities and its impact on land use. For instance Chundamanni (1988) examines historically the forest land use policy and the conservation intent in India. It is ascertained that forest management has been through different phases of conservation and development. During the colonial period, plantation of export crops was given priority.

Maheswari (1990) highlights that tribal's are the repository of vast knowledge on the uses of biological materials which is often kept secret and is passed on by the verbal traditions only. As the tribal scene in the topics is fact changing sue to deforestation, there is an urgent need to prepare ethno-biological inventories and to evolve strategies for conservation of ethno-biologically important spices and overall protection of forests.

Rajaraja Varma (1991) in his article points out that tribal's form an important part of the forest eco-system and therefore, any activity in the name of biosphere reserve should begin with a genuine understanding of the life style and problems of the concerned tribal population Kelakar and Nathan (1991) analysis the changing gender role and the formation of participatory in the contest of the continuing loss of control over land and forests on the Jharkhand adivasis.

Moench (1991) has studied the cause of deforestation in the Dalma Hills of Jharkhand. The author emphasis that the relation between the ethnic and religious communication has greatly influenced migration, encroachment and conflict and an overview of such relationship is essential to understand the land use dynamic in his historical analysis of the cause of deforestation, the impact on the most immediate and adversely affected tribal community is left out.

### **Socio Economic conditions of the tribal's**

A few sociological and anthropological works relating to the socio-linguistic and ethnographic aspects of the tribal's life are available. They provide and insight into the variety of traditions that existed, their attitude towards land and their interaction with other communities. In "Ethnographic notes on Eastern and India" and "Tribes and Caste of Eastern part of India" Thurston (1906 and 1909) explains in details the ethnographic survey conducted on the difference tribal's communities. It is the first work on Eastern Tribes. Details such as original ways of life, customs ritual, religious belief the tribal communities are explained in these monumental works.

Ananthakrishna layer (1980) work on the various castes and tribes of Jharkhand in four volumes, titled "Jharkhand Tribes and Castes" is the first of its kind and carries description on tribes like Saontal, Munda, Oraon, Hoe and other with emphasis on their socio-economic, cultural and linguistic elements.

Krishna Iyer (1937) also did similar ethnographic work in Jharkhand area. He concentrated his study on the hill tribes, who were fast dying out. His first volume describes the Jharkhand tribal's.

Mathur (1977) apart from being a descriptive study on the socio-linguistic evolution of tribal's in Jharkhand provides valuable statistical information on some of the major problems confronted by the tribal's like land alienation, bonded-labour, indebtedness and the status of tribal women. Chattopadhyaya (1978) is an attempt to interpret and depict the varied aspects of Indian Tribal life such as the origin, traditional dress, social customs, symbolism of their rites and ceremonies. He pointed out the fact even through there are some similarities in belief and life styles between tribal's non-tribal's, they have not blurred the sense of social distinction nor have they eroded their distinct tribal's features. The latter is a social and anthropological study carried on systematically.

"Socio-Economic survey of tribal's In Kerala" 1979, conducted by the state Bureau of Economics and statistical during 1976-78, is the most comprehensive survey on the Schedule tribe's in Jharkhand. The main points of focus are the demographic features, literacy level, traditional occupation and current occupation, income and expenditure, indebtedness, housing, schooling, health related aspects of the tribal's.

Singh's (1982) presents the economy of the tribe through specific case studies from different parts of the country. The diversities of regional situation and multiple process of transition are dealt with similar case studies. He focuses on change and transformations are death with similar case studies. He focused on change and transformation of modes of products, including the relations of production. He also raises the larger issue of the relationship of the tribal economy with society.

The present study is designed to examine the Socio-Economic impact of the tribal's in East Singhbhum district of Jharkhand which is not touched upon by the others. A study on socio-economic impact of deforestation on tribal life is relevant in this context and hence the present study.

### 3. Rationale of the study

The ecosystem of the forest has an intimate relationship with the life of forest dwellers. Their cultural pattern and economic activities such as food gathering, pastoral life, cultivation, handicrafts and other labour activities are largely based on the forest. Various forest policies and developmental plan implemented during the British period and after the independence have disturbed the fragile life support system and self reliant autonomy of these forest dwellers. Such impacts have triggered changes in the life style of these communities and brought them to a stage neither of being neither in the modern life style nor of remaining unchanged to their original mode of life.

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### 4. Objectives

The study aims at examining the changes that have occurred in the deforestation of Galudih (Purbi Singhbhum district) and impacts of on the tribal. The study comes to sharper focus on the following specific objectives:-

- To trace the history and modes of deforestation in Galudih (Purbi Singhbhum district).
- To analyze the tribal development and the socio-economic condition of the tribal communities in Jharkhand.
- To study the impact of deforestation on tribal in the study area.

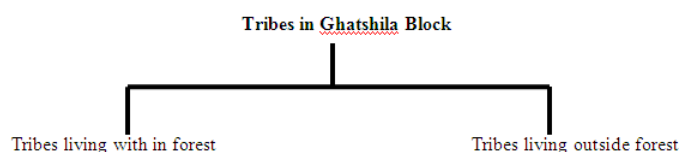
### 5. Methodology

Both primary and secondary data have been utilized for the study. The available historical records and gazetteers were consulted. An attempt has been made to put the historical information in the analysis framework which contribute to the analysis of deforestation and socio-economic data collected during the field survey in the fact of unavailability of certain original historical records and published materials, the study replied upon primary data and sampling design. For the collection of primary data a simple random sampling method was adopted while selecting the sample, the unit of which is household.

The collection of primary data was contained to a single block in East Singhbhum district of the 10 block in the district, Ghatshila block was selected purposefully due to the following reasons.

- a. Ghatshila is the largest block in East Singhbhum district in terms of geographical area (3,533 km<sup>2</sup>).
- b. Population of the tribal's is highest in Ghatshila, represented by all communities in the district.
- c. Large scale deforestation has occurred in the block for mines.

The major tribal's communities are the Block. Considering the name of the study, they are classified into two categories on the basis of forest living.



In addition, data relating to the various parameters were collected using a structural questionnaire. The socio-economic parameters selected in order to facilitate a comparative analysis of the standard of living of the selected

communities are land ownership, income, employment, housing structure, literacy level, medicine and the degree of dependence.

Extensive field visit were conducted and discussions were held with the tribal's leaders, local communities. A historical overview of deforestation in the High range since the beginning of the 18's century could be attempted using the data obtained from the records and published account of various departments.

**Universe of the study**

The Purbi Singhbhum district has an area of 3,533 km<sup>2</sup> and a population of 2,291,032 (as of census 2011). It is surrounded by Paschim Mednipur district in east and Purulia district is to the north. West Singhbhum district to the west. Mayurbhanj district of Odisha on the south. In Purbi Singhbhum district total 11 blocks, 1609 villages.

**Unit of the study**

In Ghatshila block 150 villages, out of Galudi has been selected for present study.

**Sample size**

The Purbi Singhbhum district has been purposively selected for conducting the present study. From this district, Galudi village in Ghatshila block has been chosen for the present analysis. This village total household is 106 (according to census 2011). The village is occupied by schedule tribe. The total sample size is of the household selected for this study is 30.

**Sampling method**

Sample selected through simple random sampling method.

**Tools of Data collection**

- Primary data: - Primary data will be collecting through survey, personal interview and observation.
- Secondary data: -Secondary data will be collecting though journals, books, magazine, newspaper, libraries, and internet.

**Tools and Techniques**

Simple statistical tools were employed for the analysis of the data. In order to measure the socio-economic standards of the selected communities, conventional yardsticks like income, employment and the extent of land holdings were used.

Assessment of the impact of deforestation on the social life of the tribal's was done through intensive interaction with the heads of families, and the older generation arranges the selected communities, non tribals and various resources personnel.

**6. Research Design**

The thesis is total six chapters. The first chapter is background, review of the literature, methodology, limitation of the study. Chapter two provides an overview of the tribal development and the socio-economic status of the tribal communities in Jharkhand. Next chapter contains the profile of the study area and the selected tribal's communities, covering the early history, forest cover and demographic characteristics of the District. This chapter also covers the way of life, traditional practices, settlement pattern, migration, customs and rituals, of the selected tribal communities.

The next chapter gives a macro view of the nature of deforestation in Jharkhand. A historical overview of deforestation and the process of settlements and development. To supplements the above, a micro level analysis of the present socio-economic status of the selected communities based on the data gathered from the sample is done. The summary of the major findings and conclusion of the study are brought together in the chapter.

**7. Limitation of the study**

The study is confined to the socio economic conditions of three selected tribal communities and the impact of deforestation on their welfare. Analysis of the identified parameters is only to the extent that contributes to the overall objectives. Details research on any of those parameters is outside the scope of this study. Absence of historical records on the origin and the literacy among the sample population came in the way as difficulties during the progress of the study. However every attempt has been made to overcome this shortcoming.

Limitations of varying degrees encountered in the process of any research investigation of this study. The conclusion drawn on the basis of sample study which was valid for the sample villages and generalization made for the block and villages were done. Despite all the limitations the study is worthwhile as it covered some of the sociological aspects of livelihoods such as agricultural pattern and allied activities, livelihood assets, development programmes and vulnerability.

**3. RESULTS AND DISCUSSIONS**

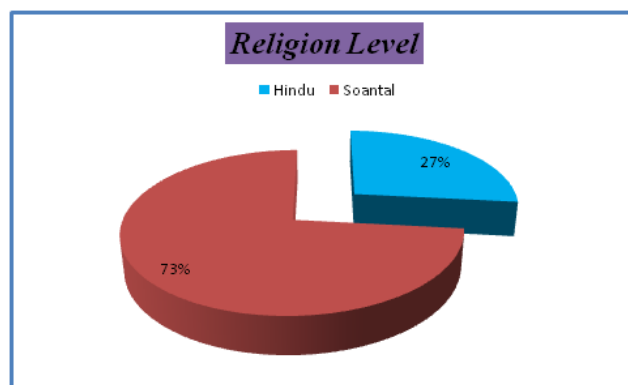
**1. Distribution of the Respondents by Religion**

Row Labels	Count of Religion	Percentage
Hindu	8	27%
Soantal	22	73%
Grand Total	30	100%

**Fig-1:- Interpretation of Religion**

Source: - Primary Data

As the religion being a component of culture, it is capable of modulating behavioral pattern of individuals and considers it as superior to him. The people belong to same religion have common value system and normative patterns that guide their behavior and social practice.



**Fig-2:- Pie Diagram**

Source: - Primary Data

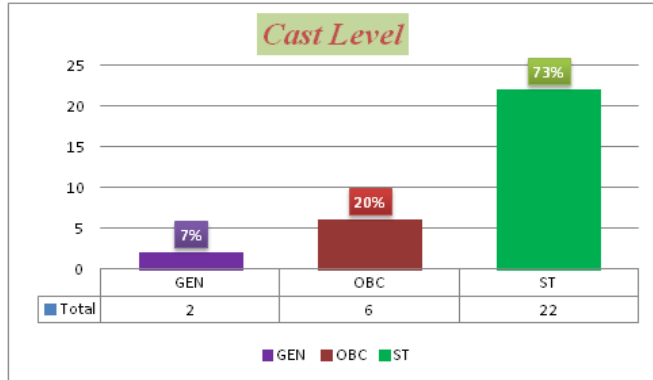
The Fig-1 and 2 shows that this study area majority people's religion is Saontal (73%). Other religion is Hindu (27%). That Fig shows that this study area is mixed religion community. This region people are not facing any religion problem.



**2. Distribution of the Respondents by Caste**

Type of Cast	Count of Cast	Percentage
GEN	2	7%
OBC	6	20%
ST	22	73%
Grand Total	30	100%

**Fig-3:- Interpretation of Cast**  
Source: - Primary Data



**Fig-4: - Bar Diagram of Cast**  
Source: - Primary Data

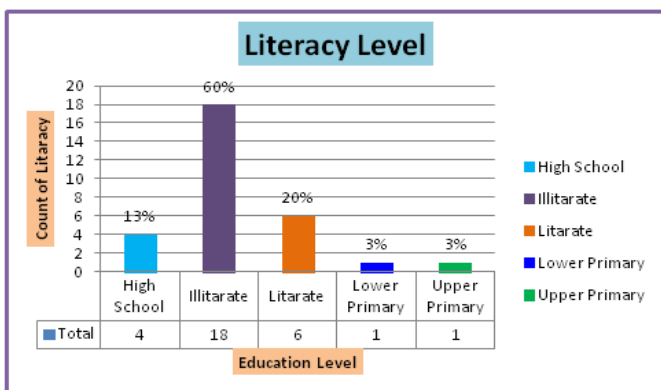
Caste is a universal phenomenon of the past and present static in the society. In The rural social fabric of India and particularly in India, caste assumes a great Role in decorating the life chances and livelihoods options for any individuals within the contemporary caste. The Fig-3 and 4 shows that this study area majority peoples are Schedule Tribe (73%). No Schedule Cast is there. Some General category (7%) lives there. 20% OBC is lives there.

**3. Literacy Level**

Almost all the elders in the Galudih settlement are illiterate. They do not believe in being educated at this age. Facilities are ample to send their children to the nearby schools as the settlement is connected by road. These people however of late seem to be aware of the importance of being educated.

Row Labels	Count of Education	Percentage
High School	4	13%
Illiterate	18	60%
Literate	6	20%
Lower Primary	1	3%
Upper Primary	1	3%
Grand Total	30	100%

**Fig-5:- Literacy level of the Tribal Community**  
Source: - Primary Data



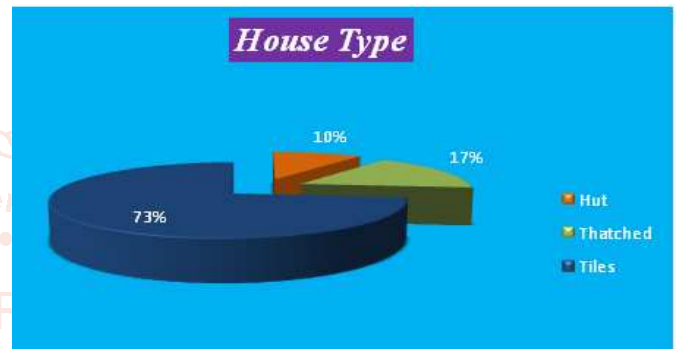
**Fig-6:- Diagram of Literacy level**  
Source: - Primary Data

Being close to the educational institute and being aware of the importance of education, only 13% are High School passed. Among the respondent 60% is Illiterate. 20% are literate, 3% are lower primary. 3% are upper primary. The main reason is for the high rate of illiterate is backwardness. The most determinant factor is their lack of interest and motivation. Even the older age generations do not know the importance of being called as literate.

**4. Type of House**

Type of House	Count of Type of House	Percentage
Hut	3	10%
Thatched	5	17%
Tiles	22	73%
Grand Total	30	100%

**Fig-7:- Interpretation of Type of House**  
Source: - Primary Data



**Fig-8:- Diagram of House type**  
Source: - Primary Data

The Fig-7 and 8 shows that, majority of the respondents living in tiled houses (73%), 17% of the respondents living in thatched and only 10% of the families are living in Kutcha houses (Hut). Most of the Tiled houses are in dilapidated conditions and the respondents do not have enough financial resources to repair or to improve the housing conditions.

**5. Types of Occupation**

Types of Season	Count of Wage labour	Percentage
No	4	13%
Perennial	13	43%
Seasonal	13	43%
Grand Total	30	100%

**Fig-9:- Interpretation of Wage labour**  
Source: - Primary Data

Time of Agriculture	Count of Agriculture	Percentage
Perennial	2	7%
Seasonal	28	93%
Grand Total	30	100%

**Fig-10:- Interpretation of Agriculture**  
Source: - Primary Data

Time of Animal Husbandry	Count of Animal Husbandry	Percentage
Perennial	30	100%
Grand Total	30	

**Fig-11:- Interpretation of Animal Husbandry**  
Source: - Primary Data

The occupation has been considered as a social phenomenon than economic criterion. Occupation not only decides the status, position of the respondents but also the nature of day-to-day life. The majority of the respondents primary occupation were agriculture and wage labour. Being a dry district, agriculture activities in the study area were dependent on the monsoon rains. Women and further children were generally involved in agricultural activities in monsoon time and at rest of the time, they were engaged in alternative occupations other than agriculture.

**6. Income**

Income from wage labour		
Wages/Per Day(Rs)	Count of Wages per day	Percentage
0	6	20%
150	2	7%
250	18	60%
300	4	13%
Grand Total	30	100%

**Fig-12:- Interpretation of wages of Wage labour**  
Source: - Primary Data



**Fig-13:- Diagram of Labour Wages**  
Source: - Primary Data

Income as an important economic variable not only influences the standard of living and per capita income but also influences other socio - cultural aspects of the respondents. 60% respondent of this study area get wages Rs-250/Day. 13% of respondent of this study area get wages Rs-300/Day. 7% of respondent of this study area get wages Rs-150/Day. 20% respondent not worked.

Days of Work	Count of How many days in a month get work	Percentage
0	1	3%
10	1	3%
20	5	17%
25	13	43%
30	5	17%
No	5	17%
Grand Total	30	100%

**Fig-14:- Interpretation of Working days/month**  
Source: - Primary Data

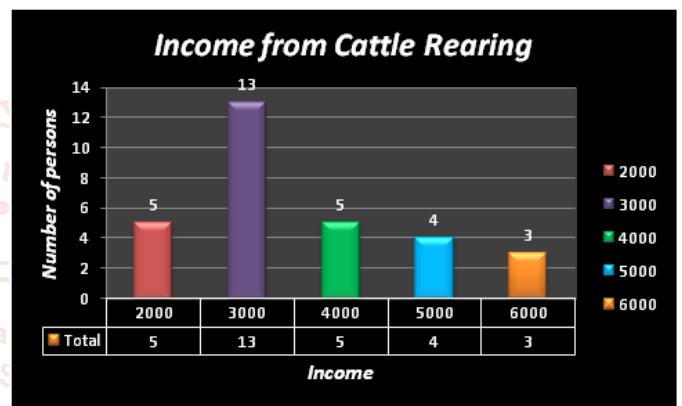
Income as an important economic variable not only influences the standard of living and per capita income but

also influences other socio - cultural aspects of the respondents. The monthly income of the respondents shows that 17% of them were engage 30 days in a month. 43% of wage labour is engage 25 days in a month. 17% of respondent are engage 20 days in a month. 17% of respondent is not engage. 3% of respondent are engage 10 days in a month. 3% respondents are not working.

**➤ Income from cattle rearing**

Income(Rs)	Count of What is the income obtained	Percentage
2000	5	17%
3000	13	43%
4000	5	17%
5000	4	13%
6000	3	10%
Grand Total	30	100%

**Fig-15:- Interpretation of Cattle Rearing**  
Source: - Primary Data



**Fig-16:- Interpretation of Cattle Rearing**  
Source: - Primary Data

Income as an important economic variable not only influences the standard of living and per capita income but also influences other socio - cultural aspects of the respondents. The annual income of the respondents shows that 43% of them were in the income range of 3000 from cattle rearing. Second category, 17% of respondent earn money from cattle rearing 4000 and 2000 respectively.

**7. Asset ownership**

Name of the Asset	Yes	No	Percentage
House ownership	30	0	100%
Electricity	30	0	100%
Water Supply	30	0	100%
Toilet	30	0	100%

**Fig-17-Interpretation of asset ownership**  
Source: - Primary Data

The Fig-17 shows that 100 percent of the respondents have own house. While 100 percent of respondents availed electricity connection, 100 percent had the accessibility to water supply. Toilet facility was found in 100% of the respondents, with own house. The ranges of infrastructural facilities vary across the population. The asset ownership indicates the economic status of these families.

**8. Land use pattern**

Agriculture is the mainstay of the Indian Economy. Agriculture and allied sectors contribute nearly 22 percent of gross domestic product (GDP) while about 65- 70 percent



of the population is dependent on agriculture for their livelihood. The agriculture output, however, depends on monsoon as nearly 100 percent of the area sown is dependent on rainfall. Natural resources of agriculture play an essential role in poverty reduction. Improving technology in agriculture is essential for enabling food security in developing countries.

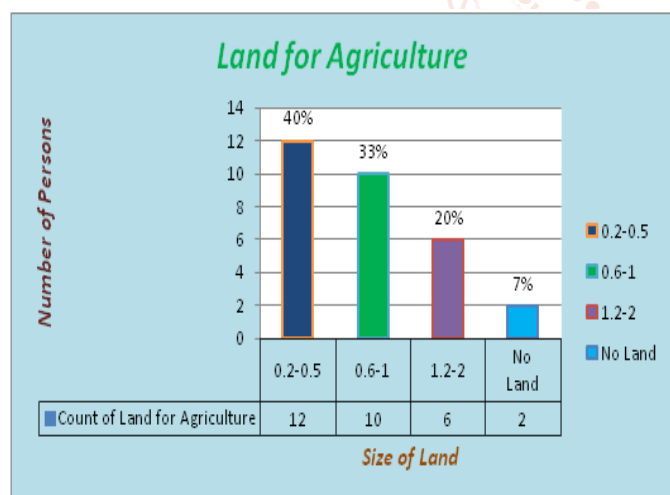
Land Holder	Count of Land Holder	Percent
Yes	28	93%
No	2	7%
Total	30	100%

**Fig-18:- Interpretation of Land Ownership**  
Source: - Primary Data

The Fig-18 elucidates that the landownership generally refers to the status of the households. It is worth noting the social reality that 'land is power'. In rural areas the land is considered as the significant determinant of one's own social status. In the study area it was found that, the land ownership is among 93 percent households. The majority of the Respondents have land in their name and the extent of distribution land varies among them, as discussed below.

Land Size	Count of Land for Agriculture	Percentage
0.2-0.5	12	40%
0.6-1	10	33%
1.2-2	6	20%
No Land	2	7%
Total	30	100%

**Fig-19:- Distribution of the Respondents by Acres wise Land**  
Source: - Primary Data



**Fig-20:- Distribution of the Respondents by Acres wise Land**  
Source: - Primary Data

In context of rural Jharkhand, Land holding shows that the most of populace have enough land for agriculture. The present study, exhibits that nearly 40 percent of Respondents owns 0.2 to 0.5 acres of land., 33 percent of the Respondents own 0.6 to 1 acres of land, 20 percent owns 1.2 to 2 acres and above land. 7 % respondent has no land. There is enough evidence to support on sizable land holding

in larger cases. However the factors such as nature of land, i.e., cultivable or non cultivable is more important than the mere ownership of the land.

Type of corp	Count of What is the corp cultivated	Percent
No	2	7%
Rice	26	87%
Sal, Segun	1	3%
Sal, Segun, Sonajhuri	1	3%
Grand Total	30	100%

**Fig-21:- Interpretation of Type of Corps**  
Source: - Primary Data

The Fig-21 shows the status of different agriculturalists in terms of the cultivated crops. It cites that all of them cultivated paddy (87%), 6% are cultivated Sal, Segun, Sonajhuri. Thus higher the proportion of land, variety of crops were cultivated and hence, the livelihoods options are more for them. It is worth to note that the Respondents generally follow multi crop cultivation patter. For instance, one agriculturalist may cultivate the paddy in one season (especially during rainy season), the cultivation of Sal, Segun, and Sonajhuri will be generally done in altogether in many seasons. Further the study observed that the small land owners i.e., generally cultivate paddy fully. Higher land holding may provide a chance of multi crop cultivation.

**9. Degree of Dependence**

The degrees of dependence of the tribal's on the forest depend upon several factors. These factors include their socio-economic status, living condition, cultural and religious norms, literacy level etc. however the tribal communities which have gained access to the modern amenities have started adopting the new ways of life the changes that took place in the vanishing forest and their activities over the centuries have affected the extent of dependence on forest in terms of their dependence for food, house hold, fuel, medicine etc.

Forest Goods	Count of Dependence of forest good	Percentage
Medicinal plant, Hunting	6	20%
Timber, Medicinal plant, Hunting	24	80%
Grand Total	30	100%

**Fig-22:- Interpretation of dependence of forest goods**  
Source: - Primary Data

As can be seen from table depends on forest good. In study area the respondent most of them (80%) are depending on forest, Timber, Medicinal Plant, Hunting. Rest of respondent (20%) are depend only Medicinal Plant and Hunting. They get all the raw material required for hut and thatches. Timber is required for fuel wood. Traditionally they believe on medicinal plant, for their health care and medicine. Traditionally they like Hunting, but in Jharkhand entry in the forest is restricted, for this reason they depends on kerosene for fuel. Now they are purchasing goods from market.

**10. Govt. Scheme**

Scheme's	Count of the scheme	Percentage
Gas, Electricity	1	3%
Gas, Electricity, Ration	1	3%
No	6	20%
Ration	18	60%
Ration, Gas	2	7%
Ration, Housing	1	3%
Ration, Housing, Gas	1	3%
Grand Total	30	100%

**Fig-23:- Interpretation of dependence of Govt. Scheme**  
Source: - Primary Data

This table shows that more than 70% are available Govt. Ration Scheme. 12% are available subsidies gas. 6% are available electric facility. Housing for Tribal's (Indira Gandhi Awas Yojana) available 6%. 20% of respondent are not available any Govt. Scheme.

**1. Summary**

In olden days the tribal's lived in harmony with nature and utilized what they needed. In fact the forests met all their basic needs. But now there has been significant change in man-forest-interaction in tribal's area. This is brought about by a variety of factors such as inaccessibility of forest resources, land alienation and annihilation of resources base of the tribal's. Because of the high rate of deforestation certain hamlets do not obtain even firewood and thatching materials sufficiently. However, not much attention has been paid to record these changes and the possible impact on the socio-economic condition of the tribal's people, who are the under privileged in the society.

In order to understand the full implications of the problem, micro-level study was considered most appropriate. Keeping this in view a detailed study was conducted in the tribal's areas of East Singhbhum. East Singhbhum district was selected mainly for two reasons. First reason has been a high rate of deforestation. Deforestation has adversely affected the socio-economic conditions of the forest dependent tribal in the district. Secondly the district has the second highest concentration of tribal's population in the state.

The study was based mainly on primary data was gathered from 130 tribal household located in the of East Singhbhum. A multi stage simple random sampling method was used for the selection of the samples. Participant's observation and questionnaire methods were used for the collection of primary data. The secondary data was collected from published reports and historical records. The summary of the major findings and conclusion of the present study are given in the following pages. A few policy suggestions that emerge from the study which can help to solve problems faced by the tribal's are also made in the chapter.

Forest has been the lifeline for the survival and substance of the tribal population from time to immemorial. Writings of the past indicate that the forest in the pre-British days was luxuriant and agriculture too flourished without seriously hampering each other. Organized exploitations of forest took place in the early 18<sup>th</sup> century by the Poonjar Rajah and it gained alarming properties during the British rule in the late 18<sup>th</sup> and 19<sup>th</sup> centuries. The British commercially exploited

the forests for timber on a large scale for the monetary benefits. Depletion of natural forests in the study area became more pronounced during the second half of 19<sup>th</sup> centuries. The local communities mainly the tribal who lived inside or in the periphery of the forests depending on it for their existence were always the most immediate and adversely affected by such ruthless exploitation.

Tribal in the past practiced shifting cultivated and subsisted by the collection of the forest produce. Various forest Acts along with the prohibition of shifting cultivation in 1867 brought about drastic changes in the life of the tribal's. After independence to the Indian Govt. followed the British policy in the forestry sector. Immigration into East Singhbhum led to further changes in the forests and impoverisation of the tribal's. One of the major outcomes of such large-scale immigration was the progressive alienation of the tribal's from the land.

Narrowing down to the three selected communities, the hill Dalma prior to these change had equal access to the forestland and were totally dependent on its bounties for their substance. In the wake of capitalist development in the agricultural sector the hill Dalma were offered attractive wages as labour. Thus given the option of low value agriculture, tenure insecurity and wage employment, they opted for the last. The live in the forest amidst all the restrictions enforced on them on the use of forests and they had to depend on their patrons and immigrants in order to make both ends meet. Resultant of these entire factors is the present socio-economic conditions of these tribal communities.

Even though all the three communities were totally dependent on the forest for their substance in the past. Their substance agriculture and at present they are engaged in the cultivation of rice. Landless are larger are labour class. Though landless they are cultivated on the land they have access but no title deeds.

The self sufficient non-monetized tribal economy of the past which relied heavily on the forest for needs was transformed into a money based economy which bought with it its vagaries. Thus the tribal's are at present reduced to the status of mere labours living on daily wages and thereby market dependent. Unlike in the past, where concept was day to day existence with no thought of tomorrow, today they are conscious of their living conditions, future and status.

Importance of religion has seen a decline, with rites and rituals being performed mechanically, without the traditional forever and gaiety. District important traits have disintegrated with the development of apathy for traditional song, dance and ornaments.

**2. Conclusion**

The main economic livelihood of the tribal's is their manual labour and there is not much diversity in their employment pattern and source of income. The earning capacity being low, their income and standard living too are correspondingly at a low level.

Among the land possessing tribals, the average size of land holding is less than two acres. Majority of the land is

cultivated and the important crop is rice. The main reasons of the low productivity are the lack of financial assistance and inadequately of irrigation facilities. Alienation of land is serious problem among the tribal households. Transfer of land was necessitated mainly because of their failure to raise adequate resources to meet their various consumption needs.

As the tribal's are economically backward they dependent mainly on wage income and it's supplemented by their income from land. Less than 50% of the tribal children is school going. The rest are retained at home mainly due to the lack of desire for education.

A comparative study of the tribal's communities using crucial indices of land ownership, income, employment, education and housing reveals that the present socio-economic conditions are very depressing, though the landed community is better off. The indices of development such as the size of land holdings, income, employment, education, health, housing and their dependence on forest substantiate the above conclusion.

In spite of the various development programme and scheme implemented by the government for their upliftment, the economic standard and living conditions of the tribal's are still backward. This can be attributing to two factors. One, the development scheme are not implemented in earnest and monitored throughout, due to inadequate communication facilities and two, the inaccessibility of the tribal settlements. The traditions outlook and negative attitude of the tribal's to development and absence of employment avenues in the secondary and tertiary sectors are the major stumbling blocks which keep them in a backward state.

### 3. Recommendation upon based on summary

The following suggestions/ recommendation which have policy implication emerge from the present investigation.

1. The tribal's consist of well-knit cohesive groups, depending on forest and living with mutual co-operation and support. The practice, as a social system links them with the economic system and environment in which they live. Any change in one of the system has pervasive effect on other systems. This inter linkage should be taken into account, while implementing any development programme in the study area.
2. Land is the basic resource of the tribal's without their economic condition cannot be improved. The study reveals that the socio economic conditions cannot be improved. The study reveals that the socio economic conditions of the tribal's depend of their resources land. So, the alienated and dispossessed land should be given back to the tribal's.

3. The development programmes implemented through ITDP (Integrated Tribal Development Projects) are mostly beneficiary oriented programme aiming to get benefits to the tribal's directly. In a backward they should supplementary by area development programme so as to improve the socio-economic conditions of the tribal's.
4. Preference should be given to the tribal labourers in the forest department plantations and the Commercial Plantations adjoining tribal habitation, as the employment of tribal labour is negligible there.
5. Agriculture development on modern lines must be introduced in the backward tribal agrarian regions. Station imparting technical know-how, training in modern farming techniques and providing seeds and seedling to the farmers must be established in important tribal centers.

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