Status of Primitive Tribal Groups of Bihar

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AN INTRODUCTION TO PRIMITIVE TRIBAL GROUPS (PTGS) OF BIHAR

Today Anthropology-Sociology provides a scientific basis for solving the crucial dilemma of modern world can be traced back through sacred writings of Malinowski as "The greatest scientific Odyssey in Modern humanism." The team on the job of Survey of Primitive Tribal Groups in Bihar, sponsored by the Department of SC and ST welfare, Government of Bihar, find in grief pandemonium when traces the attempts of scholars well before, in Bounded India right from 1774 by the Asiatic Society of Bengal, the conditions in the present Bihar does not find different than those available in the Scholarly writings. When we talk of Primitive Tribal Groups (PTGs), concave of reflex center around dwindling characteristics, poor health, high mortality rate, low life expectancy, non-acclimatize, non-acquisitive, no idea of progress and development, and what strikers us significantly, alienation.

Cybernetic Definition of PTGs:

The ides of the primitive is as old as civilization because civilized men have been compelled by the conditions of their existence to try to understand their roots and human possibilities. Primitive societies have not generated any-systematic notion or idea, certainly not any vision of civilization. Primitive Tribal Groups have no conceptions of progress or

development, nor any sense of history and thus no basis for projecting and image of civilization. PTGs have strong canons or perceptions of personal growth, as the individual journey through society, moving from experience to experience, crisis to crisis and ritual to ritual. Primitive cosmologies are often developmental in the broadest, metamorphic sense. They do not ignore simple chronologies or event sequences; the memory of primitive people is, in the absence of writing, unusually efficient. But history to them is the recital of sacred meanings within a cyclic, as opposed to a lineal, perception of time. The merely pragmatic events, uninvolved with the sacred cycle, fall, as it were, outside history, because it is of no importance in maintaining or revitalizing the traditional forms of society.

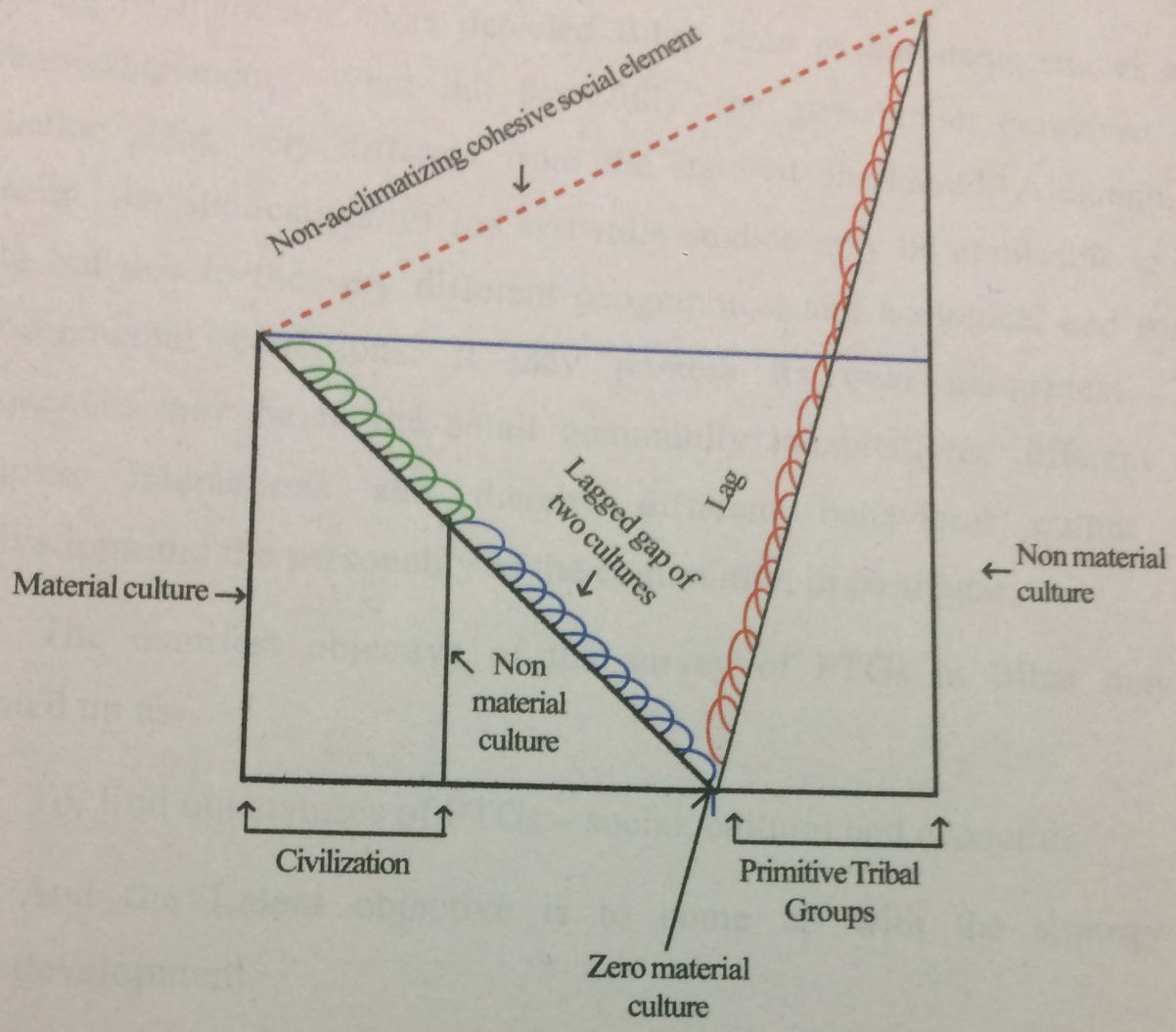
This is, obviously, not the result of a lack of imagination but a lack of need. Primitive myths, folk tales, legends, oral traditions generally, abound in the most vivid and trenchant symbolic comment on human conditions, but their content, in no case, foreshadows that level of social structure and quality of cultural being which we call civilization. Acculturation has always been a matter of conquest.

The absence of revolutions and reform movements, the nativistic opposition that arises when primitive cultures are under assault, preaching that civilization is but the wrath of God which may be exorcised by penance and right living, the spontaneous, marked distaste when the Primitive culture retains a base from which to view civilization, and absence of any alternative mode of life as a systematic element in primitive oral tradition are all symptomatic of the human adequacy of Primitive institutions. The passionate notion of death and rebirth through ritual, the linking of deceased to the living and the unborn, in creative correlation with traditional

subsistence techniques, set primitive perceptions against the idea of progress. How often primitive persons have lost their way in civilization and development because they could not anticipate and therefore never learned or learned too late, the responses expected of them in an environment.

The Primitive Tribal Groups is traditional and multifunctional; labour is, of course, utilitarian but it is also sacred- a sport, a dance, a celebration. In civilization labour becomes a compulsive means, a means not for only his subsistence but well designed for the society too. Primitive Tribal Groups are spinning on its fixed axis.

A living hope of Development- Acculturation is the only feasible solution to enjoy the rewards of any civilization, particularly, a minimum living standard which would probably enthuse to be acquisitive of new life standards and universal knowledge and applications. This is to us not an easy homework to discuss PTGs characteristics as **-1. History to them is recital of secret meanings within a cyclic and 2. Civilization is but the wrath of God which may be exercised by penance and right living- when the primitive culture retains a base from which to view civilizations or to us.** But it is proven fact that attitudes and beliefs change with the change in materials, contact, Reference and the Environment and specially **acclaim of their response by the new Environment.** It is only enthusiasm that now the inhabitations of PTGs are close to the forests and hills but also proximate to us and a slow change has been observed in responses and statuses wherever there is a social intervention.



This study is simply the measurement of statuses, the lagged gap, which seem imbalanced and to make an attempt of the universal knowledge of society to bring PTGs closer, especially in the conditions close to the general society inhabitations.

Objectives of the study

Sometimes prior to truncation of Bihar, the naxal activities picked up the tribal areas of Bihar, it was not a supposed cool place for the thropological studies, just after 1985. Whatever literature is available of researches is undoubtedly studies in the now Jharkhand territory. The

making of Jharkhand state depleted Bihar state of the status studies and acknowledgements. What felt thankfully, the government perceived the situation right, very different from the state of Jharkhand. Although, in general, the applications of the erstwhile studies may be applicable to the state but due to the very different geographical and ecological and social environmental conditions, it may possess its own uniqueness. The uniqueness may be in the small community inhabitations, different and complex interactions and thereby different behavioral output and motivations and the personality of the community, in particular.

The manifest objective of the survey of PTGs in Bihar may be summed up as-

1. To, find out statuses of PTGs – social, cultural and economic
2. And the Latent objective is to come up with the strategy for development.

Educational Status: The team shall enquire into-

1. Admission in the formal school systems
2. Present educational status
3. level of education
4. level of dropout and its reasons
5. the feeling of the teachers of adoptions
6. the response-feelings
7. status of the special school and hostels

Health Status: the team shall enquire into -

1. Awareness and consciousness towards health
2. Status of population growth
3. Infant mortality rate

4. Child Mortality rate <5 years
5. Vaccinization
6. Family planning
7. Institutional delivery system
8. Health checkup during pregnancy
9. Fertility rate
10. Family size
11. Average life expectancy

Cultural Life: Maximizations of this determinants is as -

Material culture

1. Inhabitants
2. sculptures
3. Musical Instruments
4. Dress
5. Ornaments
6. Use of Modern Cosmetics

Non-material culture

1. Dialect
2. Customs
3. Folk Tales
4. Folk songs
5. Traditional Medicine
6. Social Norms and values
7. Local self governance (other than the Panchayati Raj tiers)
8. Interactions with Women's
9. Role of Women
10. Intra and Inter communities Interactions
11. Traditional Educational System (dormitories)
12. Empowerment of Education for the Economic activities

variance are classified as-

1. Land possession
2. Tribal forest Interface
3. Working Population (**a.** Main worker **b.** Marginal Workers C. landless labour)
4. Preparation of Liquor and sales
5. Other Development activities and felt need.

Methodology

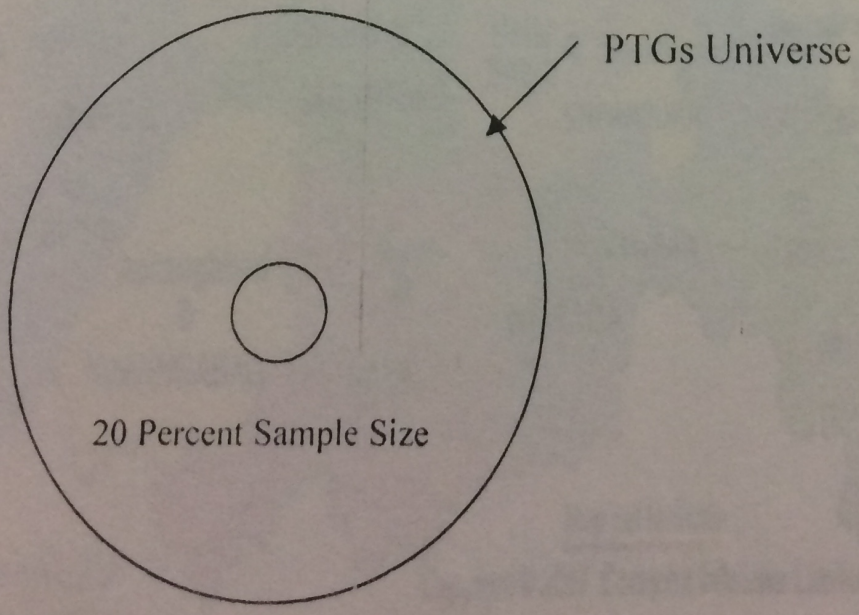
The universe: As per the government report of the enumeration of 2001, the state account 9361 Primitive people inhabited across the state over 35 districts. There are 9 districts which have the number less than even 10. The enumeration list Department of SC and ST welfare as coated in the reference of census report 2001, reveals that 1) There is no social/family life when only male members were found in the enumeration who had been there to sale their labour and 2) this very troublesome to locate them in the case of no support in finding the locations by the censes department or providing any remarkable support of locations by the district welfare offices. The strategy was changed after 4-5 days of field work when found very poor response of the concerned district offices on phone, the list and numbers were provided by the conscience officer in the secretariat- Sri Vijoy Prakash, Principal Secretary, welfare department, Govt. of Bihar and Sri Lian Kunga, The Director, SC & ST welfare Department Government of Bihar. The investigators were reoriented how to make a search in case of no official

support, and the investigators team was assisted with learned Senior Research Officer and Research Officers. The universe is small but well scattered throughout the state. The target group is not socially very interactive. **Search and detection** people's enquiry were commenced to reach to the target group. Many of the places are naxal infected, with very poor transport system and frequency on the poor roads, very poor. The target group is as tough as anything.

Sampling-

Although, 10 percent sample size was mentioned in the proposal but on practical experiences of their distinct alienates and scattered inhabitations it was decided to take 20 percent sample size. The universe is highly homogenous, so sample of 20 percent would explicably reflect the universe. It is hypothesized that in any case this size of sample is enough large to represent the universe.

Figure.2



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Methods of data collection

Participatory observation method is supposed to be the best in the case of either suspicion of unreliable natural context information due to a negative Reference interaction pattern between the interviewer and the interviewee or because of shyness of the interviewee. The designed research had only three months for the fieldwork. The best-suited data collection design in this time schedule consisted of the mixture of many methods depending upon the circumstance. The flexibility of the methods was the real strength of the veniality of information judged by the investigators in single village observations and interviews instigated and accompanied by the senior fellows.

An in-depth schedule cum interview guide was prepared according to the revelations of correlations of identified variances to suit the demand of the study. Largely 10 page schedule was prepared for the purpose after mammoths of discussions and review of literatures. The problem was that in a family or village gathering, the interviewee is greatly influenced by the presence of the person/persons of the community/family. So, it was decided that to carryout 3-4 interviews simultaneously in a village and one research member asked only put observation and inferences of each of context concerned. Thus the unreliability and invalidity was minimized. It was minimized to with the maximization of variances and the cross-checks of question in different orders.

The quantitative and qualitative analysis is the requirement of the study. So the reliability of the quantifiable statement and validity of the open statements was put under discussions in the daily evenings to make a check instantly if there is any error in the data. The routine of the research team

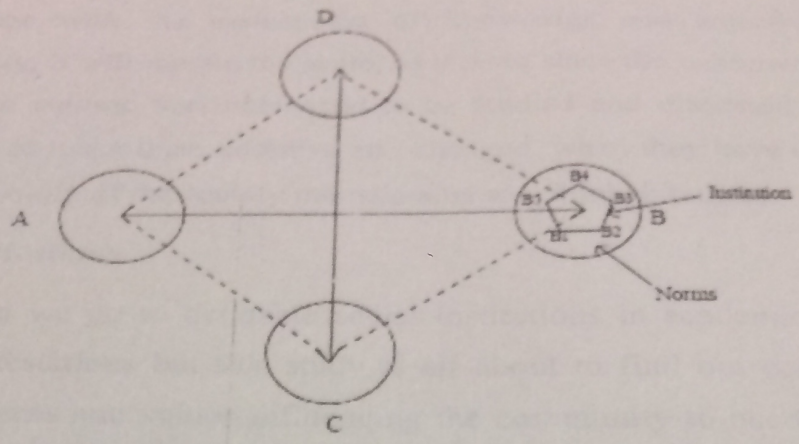
was very tight and taught but, attitudes very friendly and motivated from morning six to 11 in the night, the bet time.

Quantification methodology

The study of different PTG across the districts and even the same PTG on different locations in the same district or different districts were to be treated an element of change in the different environment, chosen far the comparative study. The comparison of degree of similarity and differences is to put on drawing inferences far making strategy of development. It would be incorporated quantitatively as well as qualitatively. It is decided that the comparison of the quantification of the value would be more easily understandable if being represented in percentage terms. So, all the numerical value has been changed in the percentage value to be explicit and explicable, in comparative strategy.

SOCIAL AND CULTURAL LIFE

Tribal social and cultural life is interwoven. In particular set of natural environment, human group or a set of groups used to interact with the natural resource with pertinent knowledge of the community shapes way of life of the community and the personality as a whole influencing the behavior and patterns of life is the culture. And now how the cultural life influence the social life of the PTGs is mirrored through transmission of the parent's outcome through the process of socialisation. A new born child is gifted with particular cultural values and set of knowledge patterned through ways of life influence PTGs as a whole not to be adjective and acquisitive of set of knowledge because of the fact of alienated inhabitations, too fearing cultural personality and having no script of the different dialect to evolve any ethnocentrism and fanatic patriotism, in a narrow sense to be pathetic of the present conditions and thereby no sense of development to achieve a better life chances. This study doesn't contain any objective to find out the failure of responsibility of the general society in general and government policies in particular, but we are of the strong view that this must be examined very seriously on the basis of the scientific inputs to influence the policy makers to have some positive changes for the sake of humanitarian values.



The social life is all about interactions between two persons or more persons in a meaningful way, meaningful in the sense that some sorts of communications to influence each other's behavioral output to meet the objective of the social values and the common goal. This means that in any society the small groups shall find its existence in order to meet the specialized roles and requirements in relation to the common goal. These small groups or the forms of organizations of people are termed as institutions, with specified objectives and norms. Whenever there are norms to abide by all interactions and the life cycle, it is culture, that we learn throughout the life consciously or unconsciously and being transmitted from generation to generations. If there is an 'accepted deviance' in the society in any form of knowledge and patterns of life and conserved in the writings, the society go on development, i.e. to meet the changing requirements of the changing society otherwise no vision of development takes place.

And especially when any group which don't have a script writings, lived alienated since the evolution and development of society, not being acculturate with the mainstream of knowledge and adjective society personality, it will remain the same, as it were since the unknown past. The social and cultural variances need to be studied and discussed with keen intentions to make them adoptive and changed, when they have come down to the proximity of the society mainstreams social inhabitations.

Social Institutions

When we go to delineate social institutions in academics, go on to many manifestations but this study is all about to find out correlations of cultural patterns and values influencing the community to become a text of the kind of basic humanitarian research? We confine our delineation to only three such institutions - the family, the marriage and the community.

Family- Family is the most basic unit of the social system. The procreation of children is legitimized where out sexual outcome is socialized to maintain the continuity of the society and enhancement of the community knowledge as well as conceives the importance old age security. Family is the most basic cohesive social institution to spread the lessons of social solidarity and thus to pass over many interrelations of social institutional interactions. Nature of the family and the social and economic interactions within it, of course, being guided by the cultural environment, decides the nature of the community, the groups and the society. Now let us consider first, the size and nature of the family in the sample of the study, to draw some input of the correlation of the behavior and the status of the PTGs, that is, the basic formulation of the present study.

Table. 1 Family types and forest interaction.

Tribe	District	Family		Go to Forest	
		Nuclear	Joint	Yes	No
Birhor	Gaya	100	-	100	-
	Nawada	20	80	60	40
Korwa	Bhabhua	71.42	28.58	100	-
Mal Paharia	Banka	68	32	20	80
	Bhagalpur	100	-	50	50
	Kishanganj	100	-	-	100
	Madhepura	100	-	66.67	33.33
	Purnia	100	-	20	80
Parhaiya	Bhagalpur	61.90	38.1	71	29
Sauria Pahariya	Katihar	80	20	10	90
	Supaul	100	-	-	100
Sawar	Bhagalpur	100	-	100	-
Total (%)	Bihar	74	26	46.29	53.71

The Table reveals that 74 percent of the sample size belongs to the nuclear family. This is striking that in general nuclear family is supposed to be the outcome of the urbanization and industrialization which is based only upon the richness of knowledge and specialization of work to create more money, better life chances, interdependence and confidence to play work in the completive social system. But why being opposite of not having accumulated knowledge and specialized economic environment, the nuclear family practice is in prominence?

In general the agricultural society has been transformed into complex industrialized modern society. Due to modernization, fewer hands needed the agricultural harboring and at the since time the urbanization and specialization of work created cities, better life opportunities attracted