CULTURAL DIVERSITY AND ITS IMPACT ON JHARKHAND’S SOCIO ECONOMIC DEVELOPMENT

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ABSTRACT

The research is about the cultural diversity and its impact on Jharkhand’s socio economic development. Jharkhand comprises of multicultural dimensions of the tribal’s i.e. Santals, Bhumi, Munda, Ho etc. This cultural diversity is revolving the state around profit. As these tribal’s have unique lifestyles, languages etc. These things are attracting the tourism sector to act in these areas. This brings profit by taking care of the socio economic upgrade in the state. The main objective of the paper is an effort, suggesting maximum development of the people and utilization of resources as tourism product to attract the government to the socio-economic profit. The sample survey technique has been used for the paper. The finding highlights on the sustainability development of the cultural part and have some socio-economic development reducing the negative impacts. Framing some developmental program in Jharkhand. This region is rich in mineral resource but lack of coordination among the sectors as well as government is required to achieve the organizational goal in most effective and efficient way.

KEYWORDS: Culture, Cultural diversity, Socio-economic, Tribes.

INTRODUCTION

Jharkhand is an extraordinary center for human activity with contribution from both tourism sector and migrated persons staying here to maintain the dignity of life. Cultural diversity has formed in Jharkhand from its people, their languages, also for their different lifestyles. Tourism benefits equally to the cultural life of the local people as well as socio economic importance in the state. After implementation of tourism and also the migration process, it has helped for free movement within and outside the State for women’s and also some of the men’s, both.

Jharkhand tribal people started the revolts against colonial rule where Tilka Manjha act as a leader of the Santals, than Bhumij was the next revoler against British rule who are the resident in West Bengal nowadays. But than after the series of revoler stands with their different cultural
lifestyles, which has an important role in socio economic upgradation of the state. The next revoler was the Oraons, the Munda tribes in 1811-1813. Next the open revolt was done by the Ho’s in Singbhum. The biggest revolt by the tribal was done by the ‘Jamindars’ for owing their own living. Many other warriors came in existence from different states like Orissa, West Bengal. The revolution continued for many years for 1900 and then some movement has also taken place like Chotanagpur Tenancy Act 1908 to protect lands which was for the socio economic development of the people.

Then, a new and innovative planning ended up with “Unnati Samaj” movement for the socio economic development of the tribal’s. This particular movement placed a demand for a separate state which will be made by the tribal’s and for the tribal’s. And many a times this demand was rejected in every moment. Beside, the demand was rejected but the political power was increasing day by day within the state. And these ups and downs throw a positive result in the year, 2000. The identification was not only done for the adivasis but also done for the general people in the region. The heavy resources and the politics both insist the socio economic development within the state. Jharkhand have some advantages and disadvantages both. The state is advantageous of being culturally lively which reflects with languages, festivals, folk music, dance, theatre’s, tradition of performing arts, fairs, tribal cultural diversity inside the State which require some more establishments by engaging small industries and engaging the local people in it. Where it includes a long term effect on economic activity with getting a high percentage in relation with those heavy resources which is generating income for future to these under developed area and people both.

CULTURAL DIVERSITY IN JHARKHAND

The State of Jharkhand has thirty one to thirty two tribal groups and different group has preserved its district with lots of cultural importance. Different group have different languages - like the Dravidian, Austro Asiatic, Indo Aryan etc. Nowadays, these cultures added new dimensions. The state has maximum natural resources and also minerals and also has a large amount of cultural heritages which will create innovative creations.

As the state has many things to promote but the tribal culture has not been given a chance. So, jharcrafts or Jharkhand Silk Textiles and Handicrafts Development Corporation Ltd. (Jharcrafts) or Urban Haat, etc. These committees are there to promote the preserved tribal people. As the tribal’s are dependent on nature so the maximum products like the paintings, bamboo works, Sal forests, Tasar silk, etc are the vital things to this craft productions. Different tribes have different style of living and also the languages are different. The food is also having some difference with different tastes. Different tribal’s use flowers to eat as vegetables. And also different types of drinks in there festivals i.e. “Mahua and Handiya”. And many more.

These villagers attract tourists with their innovative lifestyle and also for their shining diverse culture. This will create a great fairytale for the whole State, by its shimmering beauty! So, cultural diversity will create a fantasy for its future by promotional activities and selling their handicrafts in some famous fairs or fixed craft shops like urban Haat and many more fairs and festivals every month.
Government is taking some initiative and made a lot of changes within the State. Tourism is also creating a big difference within the state like creating job opportunities for earning purposes. And educational facility for all. But, these people are very conservative people; they are not getting less chance to believe in there self’s and use their own creativity in some promotional market. So, they should have to realize their dreams and work on it with the government.

REVIEW OF LITERATURE

Culture is within every people but they learn it from a group of people i.e. families as well as from the society. The child knows the good or bad culture from these parts and behave accordingly. Culture which is maintained by a group of people where they share all their social norms as a whole not individually. Culture which has been described by many authors. “Culture means the knowledge, moral of life, rules and regulations, art of living and many other capabilities which is acquired by an individual as a member of the society, as we know that no one can stay alone”. By Edward Burnett Taylor, (Haviland, 1994).

According to Georg Simmel, “Culture is the encouragement of individuals through some forms of life which symbolized within the course of history”.

Now, if we talk about the paper then, the word comes in our mind is in diversity in culture which means and in different perceptions. According to Eboni G. Price, “cultural diversity is defined as different persons with individual perceptions means with the view point of perception. Of the ethnic, number of interactions across the diverse cultural groups (Eboni, G.Price, et al, 2005).

Culture is the combination of values, benefits, languages which is shared within a fixed group. Where, cultural diversity is the different set of values combined in it.

According to Cox” cultural diversity is combined with different attitudes, languages and practices shared among different group members” (Cox, 2004)

According to Hayles and Russel “cultural diversity is defined in terms of religion, languages, nationality, lifestyle, status, etc.

Kossek and Label “cultural diversity is different people, different characteristics that make an individual or group, different to each other.”(Kossek and Label, 1995)

Cultural diversity has made a positive change, within society, organization, within an outcomes to the people.

According to the World Tourism Organizational (2001), “Sustainable development needs to change the tourists and host regions by safeguarding the opportunities for future. It is also told that social, economic, other needs can fulfill while maintaining cultural debt, essential processes and life system, as a work”.

According to Molly K, “Modern cultural upcoming is having many necessary changes in formation of cultural therefore it becomes necessary for government to understand the cultural diversity and its impact on the state as a whole”.
According to Robin J. & David A. “When the people sharing common goals in a group, cultural diversity leads to more valuable outcomes”.

NEED OF THE STUDY

As different tribals have different socio economic conditions. Tribals like the scheduled tribes go with low socio economic conditions. These tribal groups were out of the developmental process. As because maximum of the people, stay out from the natural resources (hills, forests). The development is marked by the concept of recreation and which the state renovates the State’s communities with people staying there. After this, State was made independent, than some provisions are in work for these people. Many other steps were also been taken for some general developmental programmes for these backward people. The differences between the tribal’s and the general people arise for education, transportation and medical facilities etc.

As per the welfare annual plan 2010-2011, Jharkhand has 11.3 % as the Scheduled castes population and 26.61 % as the Scheduled Tribes population of the total population of 26.90 million. Government is playing a vital role and gone through many policies, programmes against the low socio economic development among the tribal s. The Panchayati Raj in Jharkhand had the aim at giving women Scheduled Castes and Scheduled Tribe s a special and a profitable difference. This Jharkhand Panchayati Raj Act was in motion in the year 2001. Such constitutional schemes secure the life and for the welfare and development of the Scheduled castes and Scheduled Tribes of the country not within the different states only. The satisfaction and happiness can only be measured out by the surveys and then it is confirmed about the place to have migration. As migration is a long term process of survey with improvement of quality of life of the maximum in the whole area or region, etc.

In spite of covering maximum problems to make it minimum, tribal’s in Jharkhand face undefeatable problems due to their socio economic conditions i.e. Unemployment, lack of opportunities, poverty, awareness creation, accessibility etc. Nowadays, the decision makers i.e. the governmental programmers who is helping the private owners to create some new scope and some promotional campaigns for these backward people in different sectors. Some of the mega projects are in progress i.e. mining, health care centers, transport and business within the interior areas where these tribal people can work and earn living opportunities for their present as well as future. These also create a concept of migration of rural tribal and also urban areas for the livelihood not temporarily but in permanent basis. Then, they can adopt the new urban life and also family relationships much better with their neighboring relationships. But, migration of the tribal s is becoming an important socio economic problem for the policy makers. This particular process should be made easy nowadays.

OBJECTIVES OF THE STUDY

The main objectives of the present study are:

1) To assess the social and economic situation of the state mainly the tribal areas migrant, improving the condition of tribal women and empower them.
2) To study the opportunities from cultural diversity factor and improving employment to various towns and cities of the state.

RESEARCH METHODOLOGY

The study is based on the sample survey where multi stage random and purposive sampling has been used. At first, a highly concentrated tribal state of Jharkhand is chosen due to its large tribal population and recent tribal migration. Some of the districts have been selected for the study. From the state officials, the suggestion and recommendation is also been discussed as where tribal population is high. The total of 4 districts selected for the field work. Some of the blocks have been taken randomly for study. Within the process of the field study, the concentration of the tribal population and also some officials were the helping hand for guiding. Some villages and places have been randomly selected i.e. Pindrahat, Majhidihi, Kusara, Alakend and Noyadih, and Kenduadih etc from each of the blocks and areas and 6 families from each of the selected villages and regions. Thus, a total of 90 families has been planned and included in the survey as per plan.

A field work was undertaken to make in depth study of the socio economic conditions with reference to the cultural diversity, types of migration within the area surveyed, and women after migration was done.

Further, some information was also collected from the officials, socialist who are in connection with the village, forest and representatives and many other people’s with the help of open ended discussion and focus group interview.

A close ended questionnaire was made, for field test and finalized ones. A guided check list of questions has been prepared for the official’s interview.

Besides some employers, agencies employing the tribal are for their services and elected Gram Panchayat person, headmen was also contacted for in depth interview. A total of 40 individual participants were included in the interviews and focus group discussions.

RESULTS & DISCUSSIONS

This part of the paper deals with the tribal’s in towns, cities and villages. The perception of the tribal’s deals with the families, employment, living conditions and tribal’s migrant men & women. So, nowadays the married and unmarried women’s both are working. And many more people are also searching for a job. The maximum age group is 19-25 years. Maximum job opportunities are also there in daily basis. So, it can make a percept that every person is thinking about their job, nowadays.

A woman’s who are joining the job, some are married and some are unmarried. Many women’s are also there who are not in contact with their families and leaving the villages forever. After a survey, it is also noted that, many women’s are sold somewhere by attracting them to give a job. The tribal men and women families working as wage labor, domestic servant maids, contractual
basis, and many more. And also reporting in the private job and very few are engaged in government job, in shops/hotels, students and in other occupation.

And one more individual point is there, which is a value added point i.e. the tribal migrant families. Due to migration they have a great change in their lifestyle, which is a good sign for upliftment. The style of speaking i.e. there languages have also changed in their day to day life with their dressing style after migration. The food habits, the cleanliness and hygiene related habits, the health care behavior, where every point’s deals with perceptible change. This change shows a good percentage change in their life than before. And also the central and the state government had launched various schemes for the tribal’s where the area is going through hunger, bad health and strike (bandh). Some of the non governmental bodies are also there which is creating opportunities especially in some national and international agencies for families and one of the members in the family.

According to the Census of India 2011, the total population of the State (Jharkhand) is 32966238 within that 1693188 are males and 16034550 are females. The literacy rate of males is 78.45 (percent) and 56.21 (percent) is the females. So, from this it can be verified that the population is more or less is in comfort part. We can increase literate the women’s than what we have before. For this we need some more promotions regarding education camp to these villages to create more interest within these people. The average ratio could be reached easily to the level it needs to gather. Alarming, maximum children’s of the Jharkhand villages are not going to school. Before, in this state it was full of child labor because there guardians are alcoholic but not uneducated. The money which they get as a salary, intentionally they don’t go for using it to their family use. So, promotion of this state needs a full fledged work power about literacy rates.

Nowadays, there is a rapid change in this particular section. Means, government is taking care of these very persons. For e.g. Kenduadih colliery in Dhanbad was a big problematic portion for development. But, nowadays government, made schools for children’s as well as old age persons are also interested in studies at night class. The children’s whom they are giving food and the people who are over aged persons for education, they are given small jobs. This particular change has made the whole area as a nice and perfect one. The auto drivers in Dhanbad have a dress code. They had to follow a dress code because it is the rule made by Jharkhand Government.

So, as the state is now can be told as art and craft living state also. Because the state has efficient work powers and resources to be used for their living as employment. In Dhanbad the male literate persons are with 85.68 % and females with 64.70 % where the total population is 2682662. Continuation of the promotional strategies will bring about miraculous changes in the State.

**FINDINGS**

The government of India had gone through many systems for sustaining in the future. The factors are:
1. The tribal areas normally depend on agriculture and in Jharkhand Agriculture contributes approximately one fifth of the total gross domestic production. Not only economic development but contributes to the employment of the area.

2. The tribal’s is dependent on the forests and laboring systems for their livelihood.

3. The women’s of Pahari Korwa, Sawar and the Birhor play an important role in many works like hunting, herbal medicinal plant collection, honey collection, handicrafts making, fishing and many more.

4. The seasonal crop is not sufficient for the survival of farmer’s family. So, agro forestry can help in the off season also to the farming system. This which will provide extra income and generates employment in the off season.

5. Tribal education in the overall development of the community. The process of education for these backward people made easier and more natural as they can continue it for future.

6. Open cast mining areas can make a change for these tribal areas and tribal people both for their employment purpose. These areas can be developed as a tourist site by taking a consideration from the locals.

These creative factors will generate a sense about sustainable development within the people of the State, etc.

DATA ANALYSIS

T-1)

Household size 2011 is 5.4 in Jharkhand by National Family Health Survey. And the percentage of households having is:

<table>
<thead>
<tr>
<th></th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>cycle</td>
<td>50.50%</td>
</tr>
<tr>
<td>motor cycle</td>
<td>3.30%</td>
</tr>
<tr>
<td>T.V colour</td>
<td>10.50%</td>
</tr>
<tr>
<td>T.V black &amp; White</td>
<td>7.00%</td>
</tr>
<tr>
<td>Cable connection</td>
<td>15%</td>
</tr>
<tr>
<td>Radio</td>
<td>2.50%</td>
</tr>
<tr>
<td>Phone mobile</td>
<td>8.50%</td>
</tr>
</tbody>
</table>
Phone landline | 2.70%
---|---
Source: Field Survey

T-1, data sample indicates that more than 50% of the families own cycle and about 10% of the families are having T.V sets (color and black & white). With all its cable connection. Radio and landline phone connection is not much more used. But, mobile phone is seen in about more than 8% in each of these homes. Nowadays the transportation facilities are also made perfect for everyone but migrant male & female both get more scopes.

T-2)

**MAIN OCCUPATION OF THE TRIBAL FAMILY**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farmer</td>
<td>16.10%</td>
</tr>
<tr>
<td>Wage Labor</td>
<td>64.30%</td>
</tr>
<tr>
<td>Private service</td>
<td>9.80%</td>
</tr>
<tr>
<td>Govt. service</td>
<td>6.40%</td>
</tr>
<tr>
<td>Shop Owner</td>
<td>2.20%</td>
</tr>
<tr>
<td>Others</td>
<td>1.20%</td>
</tr>
</tbody>
</table>

Source: Field Survey

From T-2, sample representatives most of them were wage laborer (64.30%). Jharkhand states having farmers which are more than 16%. Now, in 2011-12, tribal’s private service personnel are more than 9% which is good than before. Government service is not negligible among the tribal’s. About 1-2% is practicing with other occupations. If the data extends to what they have now than it will be a perfect and a profitable state in the future.

T-3)

**EDUCATION LEVEL OF THE MIGRANT WOMEN’S FAMILY MEMBERS**

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Post Graduate</td>
<td>16%</td>
</tr>
<tr>
<td>Doctor/ engineer</td>
<td>9%</td>
</tr>
<tr>
<td>Graduate</td>
<td>17%</td>
</tr>
<tr>
<td>Sr. Secondary/ high school</td>
<td>25%</td>
</tr>
</tbody>
</table>
Middle 18%
Primary 15%

Source: Field Survey

T-3, reveals that education was the main problem before but now Sarbha Siksha Abhiyan has made a great change in the state. The tribal families’ data indicate that there is a good condition as illiteracy is changing into literacy profiles. Now, the tribal’s are not only a senior secondary educated but they are doing their best to reach their own aim by becoming doctors, engineers, etc. Mainly the females within the tribal’s are doing the best than the males in the State. They are getting jobs so they all are very much interested to study also.

T-4)

MONTHLY EARNING

<table>
<thead>
<tr>
<th>Monthly earnings (Rs)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,000-4,000</td>
<td>40%</td>
</tr>
<tr>
<td>4,000-10,000</td>
<td>23%</td>
</tr>
<tr>
<td>10000-15000</td>
<td>35%</td>
</tr>
<tr>
<td>15,000 &amp; above</td>
<td>2%</td>
</tr>
</tbody>
</table>

Source: Field Survey

T-4, deals that the people earning on an average of about Rs 2000 to 4000 per month as they are working as mason. However, about 35% male and female both earning about 10,000-15,000 from SSI (small scale industry) within the villages and also a 100 days contractual work given by some private or government sections. People of 2% are getting there income of Rs. 15000 and more as they are out of their villages and working in some other states or regions in good posts.

T-5)

ANNUAL INCOME

<table>
<thead>
<tr>
<th>Mining/Agriculture</th>
<th>30%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wage Labor</td>
<td>25%</td>
</tr>
<tr>
<td>Mason</td>
<td>20%</td>
</tr>
</tbody>
</table>
From the above table T5, most of the annual income comes from mining/ agriculture which is about 30% of the total income. The other major part of their income comes from local works, government programmes, migration related works in the cities/ towns. The mason workers reported is about 25% of the total income. Jobs/services (about 10%) and other miscellaneous works (about 15 %). The jobs/ services are not very fetching for the peoples. And, also the national mission program are also not very helpful for their income. As per the government the rural area tribal’s figures about more than the urban area tribal families with BPL problem (1999-2000). As the figures are not new. So, the present study says or indicates higher annual income which is higher than the old rates.

T6)

<table>
<thead>
<tr>
<th>INCOME &amp; EXPENDITURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
</tr>
<tr>
<td>Clothes</td>
</tr>
<tr>
<td>Education</td>
</tr>
<tr>
<td>Health</td>
</tr>
<tr>
<td>Festivals</td>
</tr>
<tr>
<td>Travel</td>
</tr>
<tr>
<td>Loans repayment</td>
</tr>
<tr>
<td>Others</td>
</tr>
</tbody>
</table>

Source: Field survey

From T6, the surveyed tribal families data regarding expenditure from various sources indicates that their income and expenditure percentages are more or less same. The major expenditure incurred by them is food which is 35 % of their income, followed by clothes (10 %), education (15 %) which is very good for upliftment of the students, health (10 %), festivals (5 %), and tourism (10%). It is noticed that food and loan repayment takes out 50 % of their income and also they are incurring 25% on education and health in spite of the national mission programmes for rural’s. Free medical service and education and also food for tribal families. These changes in which some are good because the income part is used in good works. Some are bad because expense is more than the income.
CONCLUSION

Tribal’s in Jharkhand face unlimited problems due to their low socio-economic conditions, poverty, lack of job opportunities, lack of awareness, unemployment, etc. For the projects i.e. deforestation, industrial growth, mining activities etc is denying the basic right of livelihood to the tribal’s. Historically the disadvantaged communities were the Scheduled Tribes, Scheduled Castes and other backward people i.e. OBCs are heavily represented in migration. A new concept was followed i.e. the women’s are migrated for their self dependency. Before the migration was only been done for the males of the urban areas. Tribal migrants now getting jobs in factories, working as porters, domestic servants, bus cleaner, rickshaw pullers, construction workers and domestic workers etc. But the wages are too low to make a living.

It has also been observed that the uneducated, illiterate women’s are working as the house maids and also working to some private sectors. The findings of the study suggest the policy makers to undertake many development and welfare interventions among these tribal groups. Some of them are:

1. Transportation within the small community in several village areas.
2. Making the villages in some good rural settings.
3. Education is essential for the development of the tribal’s to foster economic growth, social well being and also the stability.
4. Making partnerships with NGOs and also with the voluntary organization for the development of the local people.
5. Media campaign is needed to promote the small villages and their life styles.

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