
International Journal of Advanced Multidisciplinary Research

ISSN: 2393-8870

www.ijarm.com

(A Peer Reviewed, Referred, Indexed and Open Access Journal)

DOI: 10.22192/ijamr

Volume 9, Issue 11 -2022

Research Article

DOI: <http://dx.doi.org/10.22192/ijamr.2022.09.11.010>

Livelihood, Seasonal Migration and Children's Education among the Sauria Paharia Tribes: A Case Study from Rajmahal Hill region of Santhal Pargana, Jharkhand

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Abstract

Livelihood is a means of securing the necessities of life. Livelihood among the tribal communities in India is a complex, dynamic and multidimensional phenomenon. The perception varies with geographical location, types of community, age, gender, education, social and economic condition, etc. Like any other tribe, seasonal migration to earn a livelihood is also widespread among the particularly vulnerable tribal group PVTG. The particularly vulnerable tribal groups (PVTGs) are the most vulnerable tribal entities in Jharkhand, with low population and literacy rates. Their predominant livelihood is based on forest and agriculture. Moreover, the seasonal out-migration to earn a livelihood in distant places from the community has also been witnessed recently. The PVTG owns primitive methods of agriculture and livelihood, being a primitive tribe. The Sauria Paharia, like any other PVTG, has been away from mainstream society and has been living in isolation for a long. With a low literacy rate, education has become a matter of concern among the Sauria Paharia Tribe. The present paper is an attempt to understand the socioeconomic condition and the livelihood practice, seasonal migration and children's education among the Sauria Paharia tribe of Pakur District in order to have a better understanding of the community and their present situation.

Keywords

Vulnerable Groups,
Livelihood practices,
Seasonal migration,
Children's
education,
Sauria Paharia

I. Introduction

A community that falls under these definitions but not under the Government of India's Schedule is the primitive tribe named *Paharias*. Paharia derives from the term *pahad*, which implies "mountain" and refers to people who live in the mountains. The word Paharia is "believed to have been derived from the word *pahad* meaning hills". The Paharia ethnic group is mainly in Jharkhand, Odisha, and West Bengal. Paharias are classified into two types; first, there is the Mal Paharia, who live in the southern highlands of Santhal Parganas to the south and east. Some are also found in Odisha and West Bengal. The second type is Sauria Paharia, primarily located in Santhal Parganas. Their primary source of livelihood has been shifting Cultivation. Their first language is "Malto," although they also speak Bangla. Their primary source of income is agriculture. The Sauria Paharias are an old tribe that live in the hills of Jharkhand (hill dwellers) called Adivasis, which means the original settler of the place. There are different groups of Tribals found in other parts of India. They constitute around 8.6% of the country's population. The identification of PVTGs has its history. The Government of India established the particularly vulnerable tribal group (PVTG) classification to make in the conditions of specified communities with particular low development indices. They were identified based on specific features like forest-dependent livelihoods, pre-agricultural level of existence, stagnant or declining population, low literacy rates and a subsistence-based economy etc.

Sauria Paharia

Jharkhand has 32 tribal groups, of which nine are identified as particularly vulnerable tribal groups. Paharia is one of them. Broadly, two types of Paharia are found in the state — Sauria Paharia (also known as Maler Paharia) and Mal Paharia. Both these groups of Paharia a tribe have several sub-tribes. According to the District Census Handbook Pakur (Jharkhand), Census of India 2011, the records show the Malers or Sauria Paharias were early settlers of the area who still inhabit the Rajmahal hills in Santhal Pargana.

Paharias have always tried to defend their freedom and identity, fiercely resisting Hindu, Afghan and Mughal rulers who invaded their land. They also rose against British colonial rule and participated in successive phases of the nationalist movement from 1919 onward. Something similar is recorded in the District Census Handbook Pakur: "In Santhal Pargana division, British were up against a band of simple but determined opponents, the Paharias, who were great lovers of freedom and could not tolerate any intruders in their homeland. Warren Hastings organised in 1772 social cops of 800 men to curb the Paharias."

"Paharia claim to be a Dravidian warrior race with its own Maler kingdom. There was also Shankara state, with its capital in Gando [Dumka district], ruled by Paharia. These states and kingdoms broke down under British attack. The British used Santhal tribe people to push Paharia up the hills where they led isolated lives."

A 2008 publication of the UNDP, 'Paharias: The struggle of a tribe for recognition', reads: "The Paharias are an extremely marginalised community. Their elaborate/dynamic interactions with the forest have been a foundation of their symbiotic bond and for their bodily and cultural survival. Living with the forest, they are not oriented to live out of it and fail to cope with the outside world."

II. Review of Literature

The majority of the tribal population lives in rural villages. They are very close to nature as it was their shelter once upon a time. They are nature-loving People. Their lifestyle and livelihood are culturally integrated. Water, forest land and their identity. Agriculture, hunting, food gathering and forest product collection and sale have been their traditional primary source of livelihood. A single activity is not sufficient to provide sustainable livelihood to them. Therefore, other than the conventional livelihood pattern, they are also involved in Multiple activities such as casual labour, tribal art and craft work, small enterprise and business, and a few percentages of them are in the service sectors (Kiran & Pattnaik, 2013)

The natural environment surrounding the people provides several goods, services and amenities to them. However, the limited natural resource base surroundings and the pressure from other sectors and areas of society reduces the availability of livelihood to the tribal communities. The traditional agro- forest-based livelihood on which most of the tribal communities depend is unable to support the growing demands of the growing population. Traditionally, the options for livelihood were not much diversified. The tribal communities had not many opportunities to go out (Mukherjee, 2012).

If climate change significantly impacts indigenous tribes and livelihoods, women will be disproportionately affected. Gender discrimination, combined with the current marginalised situation, increases the likelihood of women being casualties, and victims bear the brunt of the burden. Women's Lives are also jeopardized due to their proclivity to care for their children and the elderly. Food security may cause women to eat last and eat the least, even if they are pregnant or nursing, making them more vulnerable to illness and disease (Tebtebba, 2008)

Tribal societies have been hit the hardest because they have fewer sources and rely on migratory labour. When a family's earning members cannot migrate due to illness or other circumstances, the entire family faces starvation. Reduced employment led to wage decreases. There is an impact resulting in a shift from subsistence to migratory labour with financial constraints. Male migration increases the burden on women. In the absence of male family members, adult women usually take charge of agriculture activities and handle-out usual household chores, managing livestock and rearing children. (Minz, 2020)

Some media coverage and newspaper reports force us to reflect upon the life condition of Sauria Paharias. For example, Santosh K. Kiro(2012) highlights the issues of the vanishing dialects of the PVTGs in one of the popular newspapers, namely; 'The telegraph' In this report, he presents the study conducted by the Central Institute of Indian Languages (CIIL) on

tribal languages. The scholars and students of Ranchi University carried out this work and found that together with other Particular Vulnerable Tribal groups, dialects are on the verge of extinction. Nidhi Jamwal, in Gao connection (22 November 2019), brings up the issue of the Paharia Tribe in Jharkhand by addressing how now Paharias are highly vulnerable and struggling with poverty, malnutrition and human trafficking. The article states that Paharia once ruled the hills of the present-day Santhal Pargana region. Over the last few decades, the Paharia tribe members have been disassociated from the Pahad and the forest. Moreover, this has had a direct impact on their livelihood and health. Today, Paharias have reduced to mere 90,761 people in the state, alienated from their forest and struggling with poverty, malnutrition and human trafficking.

About the education of Sachidanand (1967) argued that tribal education is closely related to tribal economic development. Srivastava (1981) has also commented that economic hardship has adversely affected the education of tribal children. Das (1979) has considered that the lower position of tribes in social stratification is one of the main reasons which led to the backwardness of tribals in education.

III. Statement of the problem

Forest has supported tribals and forest dwellers communities with food, medicine shelter and brought them cash for their subsistence use. In recent years, changing climate has emerged as a significant cause of concern. Since it is known that they depend on natural resources for survival and their livelihood revolves around the forest, agriculture, livestock and wage labour, there has been a substantial change in their pattern of livelihood and living. Their rain-fed agriculture adversely affects production and food security due to the lack of rainfall during the cropping season. Since the Sauria Paharias are forest dwellers, less than half of the food requirement is met from their agro-production due to small land holdings; the rest is through income from other sources like the sale of fuelwood, bamboo, sal and tendu leaf, herbs and sale of livestock and earning

from wage labour and seasonally migrating to the different cities of work. However, deforestation, soil erosion, frequent droughts, the seasonal shift in rainfall pattern and the out-migration of people to earn livelihood continues to force the Sauria Paharia to live in miserable condition and deprivation. The education of the children also becomes the primary concern. Due to various reasons, children of the Sauria Paharia community remain deprived of education.

The research aims to study the socio-economic condition of the Sauria Paharia tribe of the Rajmahal hill region and understand the livelihood practice, seasonal migration and children's education among the Sauria Paharia community.

Objectives of the study

The study aims to understand the socio-economic condition of the Sauria Paharia tribes. It also aims to understand the seasonal migration practice, livelihood practice, and children's education among the Sauria Paharia tribe.

IV. Methodology adopted

The study was conducted in a Paharia village named 'Bada Khambi' in the Littipara block of Pakur district. It is an ethnographic study based on data collected from the Sauria-Paharia community of Pakur district to understand the relevance of Indigenous Knowledge for livelihood practice in a localised context. The previous studies (Halder, 1998) on the Sauria Paharia community focus on the outcome and importance of induced development but undermine the inherent process of the endogenous development model. The village is situated in a very interior location and inhabited by only 120 households with 560 total population. The research has been carried out in different phases. The initial research period proved difficult because of the hilly terrain and the suspicious attitude of the respondents, which gives the impression of a culture whose members constitute what Adler and Adler (2002) described as reluctant respondents who are hard to

find and also not very open to interacting. The researcher collected data on indigenous knowledge and livelihood practices through open-ended interviews and guided observation. For the study, 80 respondents were taken purposively from the Bada Khambi village, which included males, females, adults, older people and young. They were interviewed independently to find the distribution of knowledge and better understand livelihood practices in the community. The study was guided by qualitative methodology; however, data were numerically coded, and categorical variable values were presented quantitatively. Focused group discussions and peer group meetings validated the findings.

V. Major findings

The study conducted in the Primitive tribal community gave an insight into the life and living of the people belonging to the Sauria Paharia tribe. The way of living has no resemblance to any other community. Since these people are hill dwellers and are away from contact with any other tribal community, they form their living. The socio-economic condition signifies an economic and social combined total measure of a person's work experience and an individual's or family's economic and social position towards others; based on income, education and occupation (Maharana. R. et al., 2018) The data collected from the field have been analysed, and the socio-economic condition has been discussed below. The socio-economic study includes all the essential factors such as age, gender, education, occupation, income, expenditure etc.

A. Socio-economic profile

Age and Gender of the Respondents:

The respondents were selected purposively as per the people available in the village and people willing to participate in the study. The respondents included were 18 and above, as they could give insight into the community and their knowledge about indigenous and livelihood practices.

Table no. 1: Age and Gender of the Respondents

Sl. No.	Age group	Male	Female	Percentage (%)
1.	18 -27 yrs.	11	8	23.75%
2.	28- 37 yrs.	17	3	25 %
3.	38- 47 yrs.	10	6	20%
4.	48-57 yrs.	7	9	20%
5.	58-67 yrs.	6	1	8.75%
6.	68 – 77 yrs.	2	-	2.5%
	Total =	53 + 27 = 80		100%

Source: primary data

Table no. 1 represents the age and gender of the study’s respondents. It could be seen from the table that the maximum number of participants belonged to the age group of 28-37 yrs. and 18-27 yrs. and most of the participants were male. Women were less interactive and did not participate much. From the age group of 68- 77 yrs., two older people were found who shared their traditional knowledge and experiences about the community and their lives and beliefs. Since the community has been least attended to and known, It was exciting to know about their traditions and culture.

Education of the respondents

Education is a significant challenge in the PVTG community. Education has a vital role in the development process of any community, especially the particularly vulnerable tribal groups like Sauria Paharia, who are away from the mainstream line. They have still kept themselves detached from mainstream society. Though they have special provisions mentioned related to education, jobs and other areas in order to help them in their upliftment, these Paharia tribe, due to the lack of awareness and the lack of voicing for their rights, remain deprived of their rights. The study also found that dropping out from their studies has been very common in the community.

Table no.2: Education of the Respondents

Sl. No.	Particulars	No. of respondents	Percentage (%)
1.	Illiterate	33	41.25 %
2.	Primary	28	35%
3	Middle school	6	7.5%
4	High School	1	1.25%
5	Intermediate	8	10%
6	Graduation	4	5%
	Total	80	100%

Source: Primary data

From the study, it was found that only a few of the respondents have attended their high school, intermediate and graduation. Most of the respondents (41.25%) were illiterate, and 28

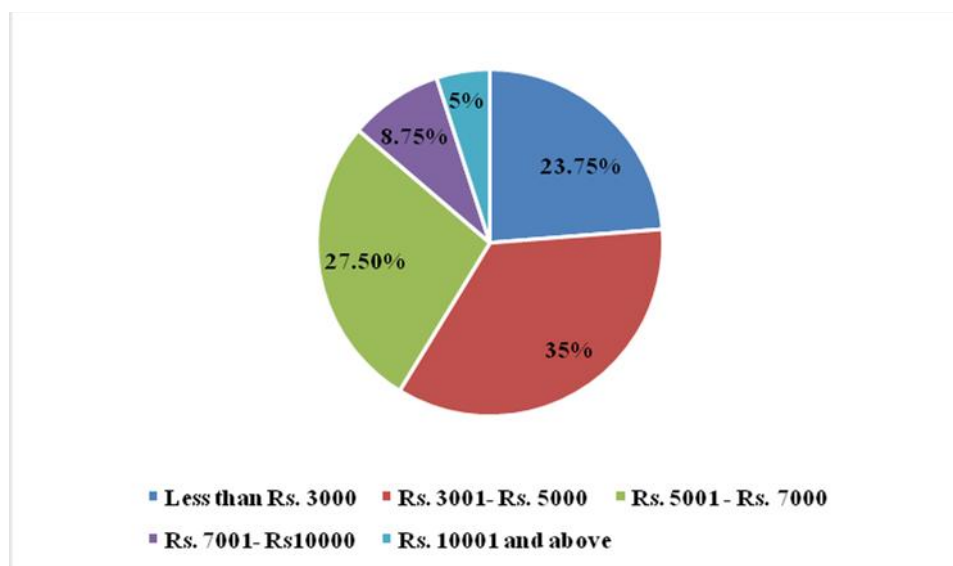
(35%) of the respondents had attended primary education and dropped out. One of the biggest reasons for their dropping out is that no schools are nearby. They only have a primary school

in the village which is also 3 km away from the village. For middle and high school, they have to get down the hill to the Kariyodih middle school in the plain land, which is also 7 km away from the Village or to the Hiranpur high school, which is 10 km away from the village. For intermediate school and college, they must go to Pakur centre as there is only one college in the district, which is 25 km away from the village.

According to Maysa Paharia (a respondent), *“We want our children to study, but we do not have schools in the village, and our children do not want to go to school when it is away from the village”*.

Dharma Paharia, another respondent, says: *“Only those who have vehicles can go to school or college, that too not regularly. Because who is going to fill petrol daily as the petrol price has also risen” and we do not have so much earning”*.

Chart no. 1: Average monthly income of the respondents.



The pie chart represents the average monthly income of the respondents from all the sources. It can be seen in the chart that 35% of the respondents had a monthly income between Rs. 3000 to Rs. 5000. 23.75% had a monthly income of less than Rs. 3000. 2 people among the respondents were Government employees working as a Peon in the Water Resource department, Pakur, and another one worked as a

It was observed during the study that most of the community people used to walk down the main road (Pakur- Dumka road), which is almost 6 km away from their village, to get on the buses or autos to go anywhere, such as the market, hospital, schools, colleges, etc. This showed their hardship, but the community people seemed accustomed to it. Only those who had vehicles would go on cycles and motorcycles.

Average monthly income of the Respondents

With related to the income of the family, the respondents had varied answers. The income depended on the work or occupation they were into. Some had earnings from agricultural work, and some were daily labour; the sources of income and livelihood practice have been discussed in further studies. Here, the average income of the respondents as per their responses has been represented in the chart below.

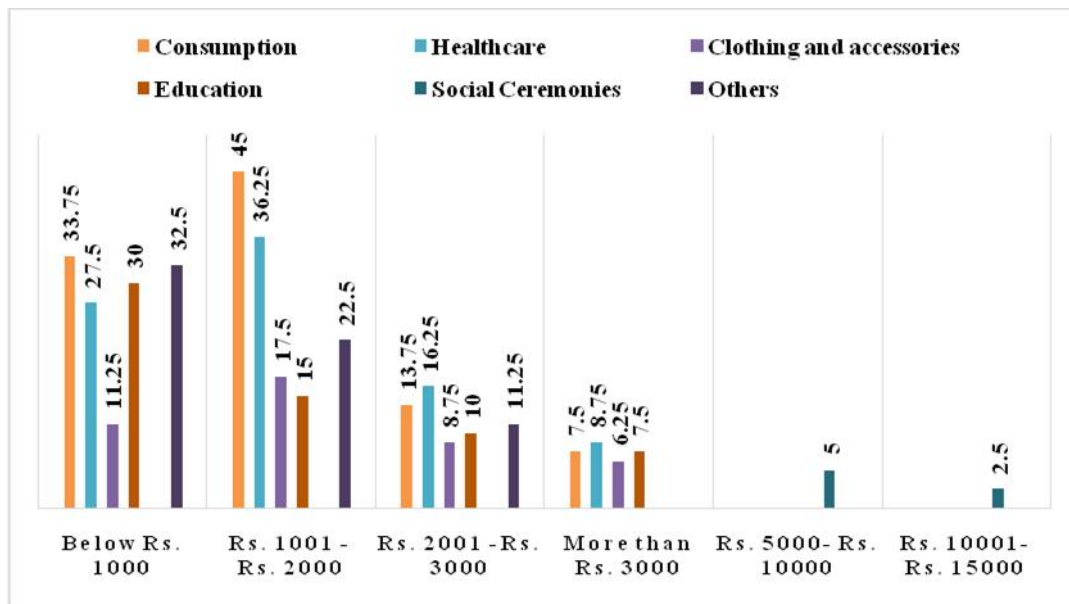
guard in the State Bank of India, Pakur, who mentioned their earning above Rs. 10000. And were the only government job holder in the village. 2 respondents worked as field staff under JSLPS working in Pakur, and earned between Rs. 5000 to Rs 7000 from different sources. It could be seen that only 5% of the respondents mentioned their earnings above Rs. 10000.

Average monthly expenditure of the respondents

The respondents have different expenditures. There were multiple responses recorded related to the expenditure of the respondents. The community people would hardly remember what they spent in a month besides food and essentials and did not want to disclose their personal

information about income or expenditure. They assumed that if they discussed more income and expenses, they would not get support from the government and others. However, with the help of a few educated people, we were able to discuss the expenditures of the respondents and their families. The data collected are shown below.

Chart No. 2: Average monthly expenditure



The chart represents the expenditure of the respondents. It can be seen that the maximum expenditure is on actual food consumption and healthcare. Maximum no. of people spends up to Rs. 2000 for food and essentials in a month. Education is the slightest bother. Only a few people spend more on their children’s education, that too who have put their children in hostels. During the study, it was also known that people spend on liquor/alcohol consumption. 5% of respondents mentioned that they have been spending Rs.5000 – Rs. 10000 building the house for the last six months. 2.5% have expenses on others.

Available basic facilities in the village

The basic facilities include all the essential requirements such as roads, houses, healthcare

facilities, schools, markets etc. As per the basic facilities available in the village, the village has a road in the village which was made in the year 2007, which is in its worst condition now. The village has mixed types of houses; Kuccha, pucca, and semi-pucca houses could be seen in the village. The villagers have been provided with PMAY, and the houses are under construction. They do not have a school in the village; they have a primary school 3 Km away from the village in the adjacent village. They do not have a middle school or the high school in the village nearby. They have to either go to Hiranpur or Littipara for further studies. With healthcare facilities, the village has a CHC, which has been operational for the last three years due to the availability of healthcare staff. So, for any medical need, they must go to Hiranpur, Pakur or Karyodih medical stores.

The PDS system works in good condition as these people reach the food materials on time. The villagers say; “*They are happy with the change of dealer; they are provided with the rations on time, but the earlier dealer would not do the same, and he often caused problems in the distribution of rations*”.

The respondents also mentioned the electricity in the village. Every household has been provided with electricity, but when there is a power cut or disruption, the electricity goes off for weeks or even months.

The drinking water facility is not proper in the village. Since these are the Paharia tribe and dwell in the hilly area, the water level is far below, so the hand pump and the well are not successful. They dry up soon. The village had a water tank built in through the Water Resource department, which has now become useless. They are not provided with supply water. So majorly they are dependent on nearby rivers and ponds in the village.

There is no market near the village; the only market for the village is Hiranpur, which is 10 km away. They depend on the weekly *haat* that happens every Thursday and Monday in Hiranpur. A shop opened in the village by one of the respondents has helped the people in times of need. However, for other essentials, they prefer going to Hiranpur Market.

B. Livelihood practice among Sauria paharias

As mentioned in Brundtland Report (1987), livelihood is one of the three broad areas of concern for sustainable development. The livelihood or the economy of Sauria-Paharia of the studied village is dependent on land and forest resources. They mainly depend on shifting cultivation, but a significant share of support reaches them from various forest yields. Indigenous farming is the primary occupation of the community. Shifting cultivation, Upland cultivation and plough terrace cultivation are the three types of farming practices carried out by the villagers. Among these three, shifting is the

primary source of income, providing them with the most cash. Shared cropping is observed too in the village where the one-third distribution of the product is held, and the cultivator invests inputs.

Shifting cultivation

Shifting cultivation is a farming system where farmers move on from one place to another when the land becomes exhausted. In this cultivation, three years are taken for crop frequently in Bada Khmabi. There are two terms prevalent for this practice- Ghangra (Long bean – Barbatti) is used for the first year of cultivation in plain land after slashing. After that, Cowpea (Kosroi in Malto) is cultivated. From the second year onwards, a mixed crop is taken. The mixed crop generally comprises Maize, Bajra, Pearl millet, Arharand Ramda (a Pulse-type). Kankrol (Round bitter gourd) is also very commonly grown nowadays. Shifting cultivation has some common steps all over the globe, but there have been many controversies too on the effect of this type of cultivation on ecology and natural resources. (Sahu et al, 2005; Erni et al. 2005). The field is left for four months before monsoon. Other crops like maize, sutri, arhar, jowar, pearl millet and kankrol are sown simultaneously, leaving one hand spacing in each crop.

The Bada Khambi village has huge sales of Gangra, as Ghangra (long beans are predominantly grown in the hills and give a good production) in the nearby market, and they supply to the vegetable dealers from where they have sufficient earnings. The shifting cultivation has helped them a lot in producing varieties of crops which in turn help them earn their livelihood.

Jotbari cultivation

Jotbari cultivation is done on the upland and in kitchen gardens in the surroundings of Paharia houses. Most of their pulses, oilseeds and vegetables are grown from this dry farming practice. Cowpea, maize, Kurti, mustard, and coriander are grown at large for self-consumption and sale. Farm Yard Manure (FYM) is applied in Jotbari fields, and broadcasting is done for

sowing. Some other crops like fruit crops, tomato, chilly, pumpkin and bottle gourd are cultivated too in Jotbari. Papayas are grown and sold in massive amounts.

Plough terrace cultivation

Plough terrace cultivation is done during the rainy season. Paddy is cultivated in the lowland in the monsoon. The land is ploughed with a bullock plough. Red soil is best for cultivation. No irrigation and manuring are provided for this crop. According to the Sauria-Paharias, the water flowing from uphill carrying humus and silt is enough as manure and fertilizer. Transplanting is done after 20-25 days, and the whole Paharia community is engaged in agriculture. It is a typical agricultural method for growing rice. They store the rice grown for themselves, and the rest is sold from time to time according to their need, which helps them in earning.

Earnings from forest resources

The Sauria-Paharias of Bada Khambi village and the people of adjoining villages depend largely on forests for significant and minor forest products. Among major forest products, timber is observed to be in large amounts. The villagers cut trees and burn bushes during shifting cultivation. They also cut trees and branches for specific needs like housing, cart making, agricultural and household implement making like ploughs, house roofs, etc. However, they use the primary forest products for subsistence and commercial use. The forest resources remain in balance with this type of practice. The National Forest Policy (NFP), 1988 allows the tribal people within and near forests to enjoy domestic requirements of fuel wood, fodder, minor forest produce and construction. Among the minor forest products, they fetch fuel wood, fruits, flower, medicines, leafy vegetables, mushrooms, cotton, honey, bidi leaves, rope, etc. The availability of forest produce differs in different seasons. Among the products, mahua fruit and flower have great demand in the market, which is used for alcohol made by the tribals. Most of the products are sold in Hiranpur market,

10 km from the village. Bamboo trees are grown at large for self-use in houses and sale.

Animal rearing

Animal rearing is done by every household in the village studied. Animal rearing is the source of top supplementary income. Cow, buffalo, bullock, goat, pig and lamb are mostly available domestic animals. The animals serve as cash deposits in emergencies. They are primarily sold in the Hiranpur market. Animals have regular use in diet, household work and farming. The villages buy ducklings at Rs. Fifty each and sell them at Rs. 600 when grown. The same is with the other animals, too, according to the rate of the animal.

Daily wager

The villagers from Bada Khambi village go to Pakur and nearby villages to work as daily wagers. They are engaged in construction work and agriculture work. From where they can earn Rs. 250- Rs. 300. For the Rajmistris, the wage is Rs. 400 – Rs. 450. During the cropping season, people are hired to work in the fields by wealthy farmers and employed in the agricultural field. Even the poor farmers take the help of the people from the same community, and the payment is according to the then-current rate of Rs. 150- Rs. 180 to a maximum of Rs. 200 and a full meal. The availability of the labour force in the nuclear family is inadequate, due to which they have to hire people for help. As a result, the villages have earnings for working as a daily wage.

C. Seasonal migration among the Sauria paharia tribe

Seasonal migration for agricultural work

Seasonal migration among the tribes of Jharkhand is a common phenomenon. Santhal seasonal migration for agricultural work from the region is widespread. However, seasonal migration for agriculture work is also very prominent among the Sauria Paharia tribe. The studies conducted in this regard show that the Sauria Paharias migrate to distant places where they are involved in agricultural work. They preferably migrate

seasonally during the lean season to the districts of West Bengal, near the home district, i.e., Pakur. Moreover, they find it convenient as there is a direct train route to the districts. Sauria Paharia tribes are dominant among the other primitive tribe in the region of Pakur. Upon interaction with the leader of 'Paharia Uthan Samiti', Mr Naran Paharia, it was known that Paharias have always been the migrants. They have always migrated to different places in search of livelihood and survival. He also states that they have constantly moved to different Pahads when they felt threatened. Since these people are forest dwellers, they have been moving from mountain to mountain, and where they have felt safe, they have settled down. In the earlier period, the Rajmahal hills of Santhal Pargana seemed the safest place, and they settled in huge numbers. The Paharias were the people away from the other community; their livelihood depended on the forest. Moreover, they were confined to working in forest and agriculture practices. Thus, with the change of time, and the realisation of extreme poverty, these people have also started migrating to different places for work and earning. Seasonal migration for agriculture is one of them. These people have also been migrating to other work destinations, but due to their lack of skill, they are restricted to working in the known sector. Seasonal migration to earn a livelihood is widespread among the Sauria Paharias. Moreover, the families go to the districts of Birbhum and Burdwan for agricultural work during the lean season.

Seasonal migration for construction work

In recent times, primitive tribes have also experienced change with the changing scenario of the world; The primitive tribes were found to be reluctant to interact with the world outside. They used to be confined in their own space. They used to be limited to their traditional living and practice. However, with the change of time, they have opened up a bit and have started interacting with people; they have opted to work in different firms and have started migrating to work in different cities for construction sites. The youths from villages go to different cities for

construction work or work in factories. They go to Kolkata, Gujarat, Bangalore, Mumbai, etc.

D. Children's education among Sauria paharias

Education has always been an essential factor in development; educational inequality and accessibility of marginalized people have been significant issue that has been researched over time. Many results have been derived from various research conducted in this regard. Many policies have been adopted to reduce educational inequalities among the tribal people. There have been several policies framed and implemented for the educational development of tribes and particularly the primitive tribes. The Sauria Paharia tribe have not been able to benefit from it at large. Their literacy remains low compared to the other tribal group. Moreover, which has resulted in lots of deprivation among the Paharia community. As stated by Furer- Haimendorf, 1982, "*The vulnerability of tribal populations to exploitation can be largely traced to their illiteracy*". The lack of education among these primitive tribes has also led them to various deprivation and exploitation.

The education among the children in the Sauria Paharia community could be seen as they have also started education at a higher level. But at very few ratios. There are several reasons behind this. Dropping out is one of the biggest reasons. The primary schools are far away from the village, so children are less motivated to attend the schools. It is only due to the government's campaign and awareness programme; children get enrolled in schools but do not continue schooling after a few years. Parents' unwillingness or lack of parent's concern is the other reason children are not attaining and complete education. The lack of awareness among parents about education becomes a reason for children's deprivation from education. In the studied village, some children were the first generation going to school; educational awareness seemed very poor. Lack of financial ability is another reason which restricts children from getting an education. After completing their primary education, children stop

attending school, as they must travel long for middle or high school. Moreover, as a result, they cannot complete their studies. The children in the Paharia community grow up in the forests and habitual natural environment; when enrolled in the schools, they encounter an unknown environment, the teacher from another community and a completely different environment, which creates a sense of fear among them of not being able to face the environment. There were incidences where children said they feared facing the teacher and ran away when they saw the teacher outside the school. These fears and the inability to face the situation have caused a psychological barrier in children's education. Language is another barrier to children's education. The Sauria Paharia Tribe speak the "Malto" Language, and children are taught in Hindi, to which children face difficulties in understanding and responding. Due to this, children do not like to go to school. Seasonal out-migration has also affected children's education at large. Moreover, these reasons have led to the educational backwardness of the Sauria Paharia community.

VI. Conclusion

The Sauria Paharia tribe in the Rajmahal hill region have had livelihood threat in the changing environment. With increasing mines and crushers, these tribes have been displaced from time to time. They have struggled a lot due to cutting down forests and breaking mountains since their livelihood depends on forest resources and agriculture and seasonally migrating to different places for earning. In this process of earning and seasonal migration practice, children's education is at stake. The present study, conducted in the Bada khambi village, attempts to understand the socio-economic condition of the Sauria Paharias and their livelihood, seasonal migration and education of children in the present circumstances. From the study, it has been found that the Sauria Paharias of Bada Khambi village are low at the education level. Only a few can continue with their higher studies. The basic facilities are also not available in the village.

People have no means of transportation; they walk 5- 6 km to get to the main road. Moreover, very unfortunately, they have not been voicing their primary need. During the study, it was also known that the Villagers were not provided with rations for 4-5 months due to the dealer's negligence. With the initiative of a few villagers, they would collect ration from the dealer's house, whereas the provision is that they should be reached the ration to their houses. Regarding the livelihood practice, the Sauria Paharias are well-versed in their traditional practices. They practice shifting cultivation and Jotbari cultivation for their food and earnings.

There is also out-migration of the youths and adults to different cities for earning. Though the Paharia tribes are less interactive and remain isolated, they are forced to migrate for their earnings. Since these tribes are economically, educationally and socially backward, it is essential for the Government and the related authorities to strictly implicate the provisions meant for their upliftment.

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Quick Response Code	
DOI: 10.22192/ijamr.2022.09.11.010	

How to cite this article:

Sweety Marandi, Sasmita Patel. (2022). Livelihood, Seasonal Migration and Children’s Education among the Sauria Paharia Tribes: A Case Study from Rajmahal Hill region of Santhal Pargana, Jharkhand. *Int. J. Adv. Multidiscip. Res.* 9(11): 81-93.
DOI: <http://dx.doi.org/10.22192/ijamr.2022.09.11.010>