

The Influence of Globalization over Tribal Culture, Education and Health in Jharkhand

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ABSTRACT

The present study is intended to explore the study of tribal education and culture of Jharkhand. The researcher has taken sample of tribal from East Singhbhum and West Singhbhum. The Tribal people are a vulnerable sections living in natural condition keeping their own values, customs and beliefs. They considered land and blood as homologous. Their society, culture, religion, identity and their very existence were ultimately linked to the land they held. Whenever there was any attempt to separate them from their land they became restless and even took up arms to safeguard it. Socially the majority of Indian tribal are still tradition bound and are in a disadvantageous position. Since globalisation is opening up the Indian economy suddenly at a very high speed, without the required economic and social policies to provide the much required safety net, tribal who have been involved with production in the traditional ways, have to cope with numerous problems and yet try to avail of the opportunities which an open economy promises.

Keywords: Globalisation, Tribal people, Tribal culture

India has the second largest Tribal population in the world. The Tribal population is 8.61 percent of the country which is 104.28 million and covering 15 percent areas in the country. The Tribal people are peculiar in ethnic traits, language, social organization, economy, religious beliefs, customs and demographical features. Moreover, the Tribal people have different dialects, different food habits, and different surnames in India. India is marked by its rich traditional heritage of Tribal Culture. Religion and ethnic culture have very important role in the formation of identity of each society. Religion and ethnic culture take an important role in the formation of the social structure.

The Indian Government has recognized the Scheduled Tribes in the government gazette. Under the constitution of India, certain tribes have been specified as the scheduled tribes. As per the article 366 (25) the main criteria adopted for specifying communities as the Scheduled Tribes include –

1. Traditional occupation of a definite geographical area.

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2. Distinctive culture, which includes whole spectrum of tribal way of life, i.e., language, customs, traditions, religious beliefs, arts and crafts, etc.
3. Primitive traits depicting occupational pattern, economy, etc., and
4. Lack of educational and techno-economic development.

The Tribal people are a vulnerable sections living in natural condition keeping their own values, customs and beliefs. In India, there are 645 distinct tribal living in our country. Tribal people are knowledgeable persons, until now they are protecting the forest even though they get diseases from the forest. Tribal people are protecting nature from the ancient days. The fact that tribal people need special attention can be observed from their low social, economic and participatory indicators. In this study there are 29 tribal groups from the Jharkhand State. Jharkhand is a newly formed state carved out of its former territory of Bihar in Eastern India. She is spread over an area of 79,714 sq km with varied altitudes ranging from 1000 to 4000 feet. The state is also renowned for the multiplicity of the colourful tribal who reside in this vibrant land. Its major festivals are Sarhul, Baha, Sohrai, Karma, Maghe parob, Tusu, Manda etc. The major tribal language are Santhali, Mundari, Kurukh, Nagpuria, The numerous sacred groves of the tribal which they call 'SARNA' have further enriched the spiritual side of this blessed state. The region is also gradually being known to the world for its enormous treasure house of megaliths. Megaliths in Jharkhand can be primarily being divided in two segments: sepulchral and non-sepulchral. The Tribal peoples of India are not only numerically considerable but they are also scattered practically over the whole country, though the main concentration is found in Assam, Manipur, Tripura, Santal Parganas (Jharkhand), Chhottanagpur, Orissa, Raipur (M.P.), etc. Again the tribes of each block differ from one another in race, language culture, social pattern etc. According to their food economy, they may be grouped. The people of Jharkhand were able to lead a peaceful and undisturbed life during this period. "Their way of life was based on cooperation and was in harmony with the environment. For them land was not simply a factor of production but a source of spirituality as well. They considered land and blood as homologous. Their society, culture, religion, identity and their very existence were ultimately linked to the land they held. Whenever there was any attempt to separate them from their land they became restless and even took up arms to safeguard it.

Features of Indian Tribes:

The original Tribes are categorized based on their own names; culture, customs, location, practices and their lifestyle. A well-established criterion is followed on certain attributes. They are

1. **Geographical isolation:** Tribes are living in closer, exclusive remote hills and forest area
2. **Backwardness:** Livelihood is based on primitive agriculture, low cost closed economy on low level of technology which causes poverty. They have low level of literacy and have lack of health facility
3. **Distinctive culture, language and religion:** They have developed their own community based on their culture, language and religion
4. **Shyness of contact:** They have marginal degree of contact with other cultures and people. They live always far away from civilized society and found in the inaccessible areas lying in forest and hills.

Table 01, Major Tribal population and location

Name	Population in Million	Tribal population in Percentage	Geographical Locations
Gond	7.5	14.5	Karnataka, Andhra, Orissa, Madhya Pradesh, Maharashtra
Bhill	7.4	14.3	Rajasthan, Gujarat, Maharashtra, Madhya Pradesh
Santal	4.3	8.3	Jharkhand, West Bengal, Orissa, Assam, Tripura
Mina	2.1	4.0	Rajasthan, Madhya Pradesh
Oraon	1.9	3.7	Jharkhand, Madhya Pradesh, West Bengal, Orissa Maharashtra, Tripura
Munda	1.5	2.8	Jharkhand, West Bengal, Orissa, Tripura, Madhya Pradesh

Source: Censes 2011

The tribes in Jharkhand were originally classified on the basis of their cultural types by the Indian anthropologist, Lalita Prasad Vidyarthi.

Table 02, Tribes in Jharkhand

1 Baiga 2 Asur 3 Banjara 4 Bedia 5 Bathaudi 6 Binjhia 7 Bhumij 8 Birjia 9 Birhor 10 Chick Baraik 11 Chero 12 Gorait 13 Gond 14 Karmali 15 Ho 16 Kharwar 17 Khond 18 Kisan 19 Kharia 20 Korba 21 Kora 22 Mahli 23 Lohar 24 Munda 25 Mal Paharia 26 Parhaiya 27 Oraon 28 Sauria Paharia 29 Savar
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Objectives of the research

1. To explore and analyze the status of various forms of tribal culture and education system;
2. To study the existing opportunities facilitating the preservation, promotion and dissemination of tribal culture and education system

METHODOLOGY

Two gram-panchayat areas of five blocks under the two districts East Singhbhum and West Singhbhum districts were covered under the study. Reliable and valid samples were drawn through Random Sampling method, from the total population of target individuals in the target area covered under survey. Quantitative Research was executed through the judicious deployment of the questionnaires. The data obtained from the respondents were carefully recorded. For more detailed information regarding the living pattern of target-group, to execute qualitative research. During the process of executing research, the respondent’s detailed information regarding their living pattern was collected. The data obtained through quantitative and qualitative research was analysed.

Singhbhum district or popularly known as the ‘Sonar Singhbhum’, vis. Golden Singhbhum, in the southern region of Jharkhand plateau is quite rich with its minerals as well as cultural heritage. Arid repulsive land of the repudiated villages has stored a unique culture. The valleys of Subernarekha & Kharkai rivers and Dalma hill are inhabited by Proto Austroloid and mixed Dravidian communities from the time immemorial. Inherently the culture of this land consists ancient as well as aboriginal elements. Since the land has not been influenced by any foreign culture, it has maintained its uniqueness and identity of this dignified culture which is reflected through its festivals and festivities. Here almost every month or every season has its own kind of festivals and festivities and other significances. Amongst them the main are Sharhul, ChaitGanjan, Ind-Karam, Bandna, and Makar or Tusu Parab.

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Sample:

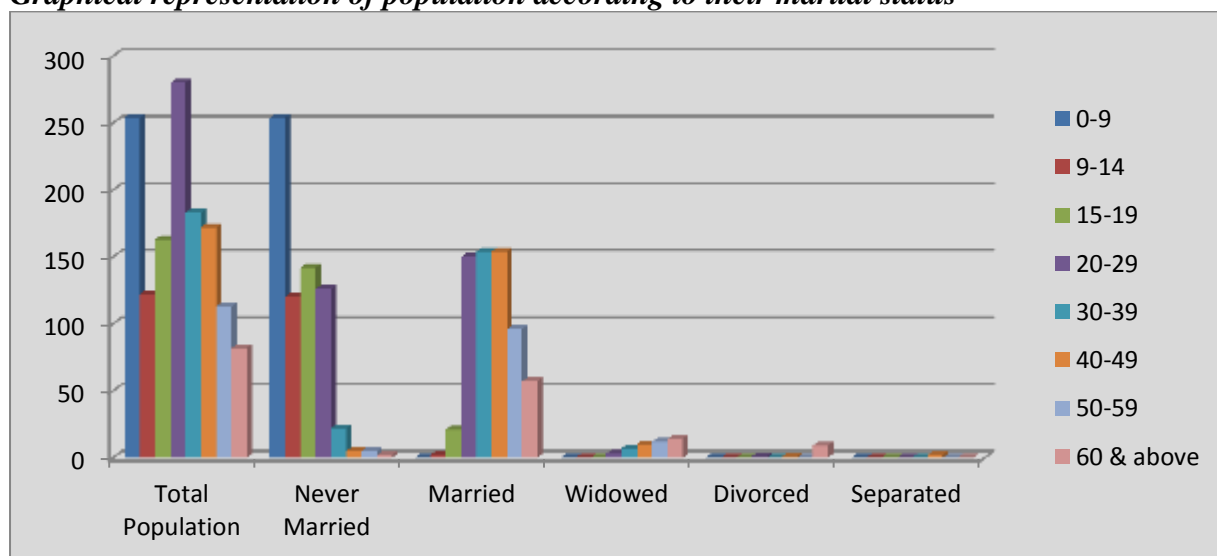
Table 03, Sample design

District	House holds	Population			Percentage	
		Total	Male	Female	Male	Female
East Singhbhum	166	664	341	323	51.4	48.6
West Singhbhum	181	705	357	348	50.6	49.4

Table 04, Classification of population according to their marital status

Age Group	Total Population	Never Married	Married	Widowed	Divorced	Separated
0-9	254	254	0	0	0	0
10-14	122	120	2	0	0	0
15-19	163	142	21	0	0	0
20-29	280	126	150	3	1	0
30-39	183	22	154	7	0	0
40-49	172	5	154	10	1	2
50-59	113	5	96	12	0	0
60 & above	82	2	57	14	9	0
Total	1369	676	634	46	11	2

Graphical representation of population according to their marital status



Tribal Education

Education is a lifelong process; it begins at birth and ends only in death. There is only one subject-matter for education and that is Life in all its manifestations. Life has got its numerous problems - physical, mental, moral, social, religious, economic, political, cultural and so on. The education of the Tribal people of India with problems is so complex and difficult that their solution challenges the educational genius of India. To think of the education of the Tribal people of India in an isolated manner without taking into account other problems of their lives, particularly their adjustment to and integration into the Indian nation, will be futile and useless.

The missionaries have done allots of good things to the tribal people. Since the British rule had been firmly established and they tittered into interior of the forests and hills of India lived

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there with the Aborigines, and opened schools and hospitals for their improvement. But there were some motive and incentives behind these humanitarian work, and it was conversion of the tribal people to Christianity, So the blessings was not an unmixed one, for they had done consciously or unconsciously some harm. To the Indian nationality. Rabindranath's views on the missionary activities in India were probably not very favourable. A few lines from 'A Poet's school may indicate this. "The minds of children of to-day are almost deliberately made incapable of understanding other people with different languages and customs. This causes us, when our growing souls demand it, to grope after each other in darkness, to hurt each other in ignorance, to suffer from the worst form of blindness of this age"

Government planners see education as indispensable for helping tribal peoples cope with national integration. Education will also determine their prosperity, success and security in life. The tribes which remain either deprived of or negligent toward education will suffer the consequence. Compared with the literacy rates of 29.34% for the general population, literacy among tribal peoples in India is at most 6%. The Union and the state governments have spent considerable sums of money for tribal youths' education, but the results are meagre. The Commissioner for Scheduled Castes and Scheduled Tribes asserts that unless exploitation among the tribes is combated and eliminated through education, no improvement in tribal welfare will occur. Within tribal areas, education can be the basis for integrated development. Government reports indicate that there is no scarcity of schools, other facilities or scholarships for the implementation of tribal education schemes. Most tribal youth find these incentives unattractive, however. Consequently, the government's dream to assimilate the tribes remains unfulfilled and raises basic questions about the implementation of such policies and strategies.

The Relation between Tribal Students and Teachers

Among the various important factors of tribal education that influence integration into the national mainstream of life are the students and their teachers. Tribal students have different backgrounds from their non-tribal schoolmates and even the teachers, who are normally outsiders, do not understand the tribal students. To the teachers, tribal students appear untidy, reinforcing their biases against tribal. These biases are expressed in various forms of discrimination. Tribal youths have complained that teachers did not teach them in the schools because they believed that if they did, the tribal students would no longer be dependent on them. Tribal youths also feel that teachers endeavour to undermine the attitudes toward their own customs, mannerisms, language, or, toward their cultural heritage in general.

Educational Institutions

The schools and their surroundings shape the minds of the children who frequent them. Most tribal schools do not blend well into the tribal environment. They are alien and often ugly structures in tribal villages. Shortly after schools are opened, they acquire the look of neglected and dilapidated buildings. Even after tribal youths' educations are completed and they find employment, negative attitudes fostered in the classroom remain a real social hurdle. They do not belong in their tribal culture, nor in the national culture.

The Medium of Instruction

Some tribes still speak their language. While adult males are often bilingual, the women and children speak tribal dialects almost exclusively. Yet, a tribal child, on entering school, is suddenly expected to understand the state language. Children cannot understand the teacher, let alone answer questions. Many teachers assume that tribal students are slow; even if the teachers are sympathetic, overcoming this language barrier requires a great deal of effort. It

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would help considerably if tribal pupils were taught, during their first years in school, in their tribal language. They could then be gradually encouraged to learn the regional language.

The Constitution of India, under Article 350A, affirms that every state must provide adequate facilities for instruction of pupils in their mother tongues. Decades have passed and state governments have ignored this prescription for tribal people. Since initial instruction to the tribals is given in a foreign language, they understand and assimilate very little. Consequently, their response to education is poor. Had the instruction at the primary stage been in their own tongue, the progress of tribal students would have been better, and today there would be awareness of the importance of literacy among the tribal populations. Some attempts are being made to educate Gonds, Bhils, Santals, and other groups in their own tongues. According to recent reports, tribal children are responding well to such programs.

Content and Method of Tribal Education

The content and the method of tribal education must be objectively evaluated. Tribal youth have unique historical and social backgrounds but need special attention and orientation in their attempts to bridge two cultures. Many school and college curricula which tribal youths encounter are either irrelevant to them and/or offer only negative views of tribal societies. While national and state governments, in theory, offer many benefits, concessions and facilities to tribal students, few of them reach the intended recipients.

Integration of Tribal Youth in Their Own Culture

Tribal youth, even while they study at the secondary and college levels, should, be encouraged not to jettison their own cultures and to remain integrated in their own societies. Once they become culturally and socially alienated, it is impossible for them to protect and lead their own societies and maintain traditions that may be essential to the viability of tribal cultures. Furthermore, tribal leaders often begin to imitate non-tribal peoples' exploitive tactics, even looking down on their own people. In some cases they treat tribal populations worse than non-tribal populations. Development in tribal societies should focus on educational programs that encourage keeping tribal youth genuinely integrated in their own culture.

Tribal students, even while they are receiving their education, must be trained to be dedicated to the service of their own people. They must help to develop their people's inner resolve to resist exploitation and to safeguard their own rights.

Globalisation

Globalization is the worldwide process of homogenizing prices, products, wages, rates of interest and profits. The term "Globalization" refers to these collective changes as a process, or else as the cause or turbulent change. It is a Process by which the people of the world are unified into a single society and it leads to the integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and spread of technology. It is an increase in the impact on human activities of forces that span national boundaries. These activities can be social, cultural, political, technological, or even biological, as in the case of disease. It offers a new opportunity for knowledge dissemination, but this does not mean that all the nations and institutions will equally benefit from it. With improvements in transportation and communication, international business grew rapidly after the beginning of the 20th century. A MNE may also be called a Multinational Corporation (MNC) or Transnational Company (TNC). Globalization in India is generally taken to mean 'integrating' the economy of the country with the world economy. This, in turn, implies opening up the economy to foreign direct

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investment by providing facilities to foreign companies to invest in different fields of economic activity in India; quantitative restrictions over a period of six years beginning 1997.

Impact of globalisation on tribal education

This research gave an overview of the impact of globalisation for the tribal of India. A large group of working tribal people of India are in the rural and unorganised sectors. Socially the majority of Indian tribal are still tradition bound and are in a disadvantageous position. Since globalisation is opening up the Indian economy suddenly at a very high speed, without the required economic and social policies to provide the much required safety net, tribal who have been involved with production in the traditional ways, have to cope with numerous problems and yet try to avail of the opportunities which an open economy promises. The changing scenario will diversify the information needs of tribal at different levels. Globalisation is a fact of life, which has come to stay. It is expected to be a major force for prosperity of Indian tribal. It is however necessary to understand that effective development requires full integration of tribal in the development process as agents of change as well as beneficiaries because Indian tribal can be utilized as development resources in many ways.

Due to globalization, the availability of study books and information on the internet or the World Wide Web (www) has increased tremendously. However, the exorbitant cost factors have made higher and specialized education beyond the reach of poor and middle class students. Hundreds of foreign universities have started collaborating with Indian universities and study institutions. This has affected the course fees. For Engineering, Medical and Management studies, the course fees are hovering around Rs.20 to Rs.50 lakhs. Intelligent students from tribal and poor class may have to settle for daily wages earning in future as they cannot afford for the same. However, prospects of higher and quality education have become feasible for those tribal who can afford them, economically and socially.

Education to an individual means development of various kinds. It leads to social development, economic development, cultural development and many things else. Education gives vision and vision gives mission. Vision is very much important for the transformation of the society. The empowerment aspect of the development has an importance. Globalization no doubt has broadened the scope of education, particularly for countries with good levels of education. Similarly it helped in building human capital rests in both the content and methodology of education, which in turn shapes students to cope with the challenges thrown by globalization. In a developing nation like India, globalization is a sudden thrust. Education and globalization seem to be more intricately related to each other. On the one hand, globalization impacts education, on the other education facilitates globalization. Such relationships vary among countries depending upon their level of development. Whereas developed countries derive significant benefit out of globalization, developing countries perceive it as a significant thrust for out-flow of resources and increasing gap between the developed and developing countries. Globalization is raising the stake in terms of opportunities for poverty reduction and the potential cost of policy mistakes. In the context of globalization tribal education is given very importance.

Impact of education system and literacy rate in India after implementation of globalisation

Year	Literacy rate			Male- Female Gap
	Person	Male	Female	
1981	43.6	56.4	29.8	26.6
1991	52.2	64.1	39.3	24.8
2001	65.4	75.8	54.2	21.6
2010	74.04	82.4	65.46	16.94

Tribal Culture

Man and culture are inseparable and considered being the two sides of the same coin. One does not exist without the other. The cultural innovation was the most remarkable mechanism that led man to more and more complex setting to adapt to the new environment. In fact, culture maintains order, balance with nature and natural as well as supernatural forces through their disposition, feelings, attitudes and manners as well as in significant forms, which they give to material objects. Simply defined, cultural heritage refers to that package of cultural asset that man has created and maintained in the forms of values, norms, cultural tradition, beliefs, knowledge and range of activities that often provide meaning and substance to human life. Representing extreme variations of attitudes, beliefs and behaviors, the intangible cultural asset produces a spectacular identity of a nation, which makes an astounding spectacle of the overall psyche and sentiments of entire communities residing in that nation. In fact, intangible culture is the soul of all that we see in the tangible form of the culture. Tribal Society is an enigma to the world of culture and heritage. In the broad sphere of Indian society, the tribal communities represent an important social category of Indian social structure. They are considered as the original inhabitants of India, who carry forward a legacy of rich and distinct cultural traits for many decades. Tribal society displays a fascinating profile of ethnic diversity. They belong to different racial stocks, speak language of different families and show considerable variations in their heritage. The variation in physical and biological environment of their habitat is equally amazing. This bewildering variety in race, language, habitat and economy is fully reflected in their culture, which like a mosaic evokes the admiration of social scientists to study the dynamics of their society.

Need for Preserving Tribal Cultural Heritage

The intangible heritage that the tribal population possesses including the traditional knowledge system contains many positive and productive elements that are really invaluable for the entire humanity. Despite its significant role to integrate the society and enhance the sense of ownership to the concerned people and culture, intangible heritage faces serious threats for its existence. In many parts of India fast pace of modernization has been taking toll on it. The danger also comes from the rapid process of globalization, homogenization, and pervading influence of western culture. There is even more critical situation facing tribal culture: the intense pressure of adopting the cultural framework of ruling class elite within. Each human community has developed its own ways of life to satisfy human needs through the process of interacting with specific environment and the universe throughout the centuries. These processes provide living communities with a sense of continuity with its previous generations and are important to cultural identity, as well as to the safeguarding of cultural diversity and creativity of humanity. There are many challenging factors that are quickly bringing permanent changes in the present day and every one of us should be primarily concerned with the preservation of human cultural inheritance in its multiplicity of forms and manifestations. There is thus an urgent need to preserve intangible heritage in order to contribute to the development of mankind.

The whole tribal society at present moment is going through the critical stage of transformation. Various modernizing forces have brought rapid transformation in their whole socio-cultural milieu. Cultural intermixture is on increase and this is sure to effect a perceptible change in the life style of tribes. Changes brought through modern and scientific attitudes are healthy sign for their development, but at the same time attention should be paid to preserve their traditional systems, which have immense value. The art and culture of tribes should be given new orientation and respectability in the overall scheme of cultural development. The best traits of both the tradition and modernity should be synthesized for

their sustainable development. The tribal people have rich traditions, cultures and heritage with unique life styles and customs. Till date, it is not being preserved. Today the rich cultural heritage of the tribes manifested in its folklore, costume, jewellery and lifestyle, is under serious threat, and may fade into oblivion. There is no authentic documentation of the traditional tribal lives, history and cultural heritage in India. At present there is no centre of excellence or one stop information centre, which holistically deals with the tribal folklores, customs and traditions and its application for promoting endogenous development.

Role of Media in Preservation of Tribal Culture and Tradition

There is general agreement that the media has the capacity to influence audience attitudes, and that it exerts influence on social life. A media impact study commissioned by the Ministry of Information and Broadcasting in 2003 revealed that the impact of media was “*visible in the social, cultural, and political aspects of tribal life...*” Article 49 of Constitution of India obliges the state *to protect every monument or place or object of artistic or historic interest, declared by or under law made by Parliament to be of national importance, from spoliation, disfigurement, destruction, removal, disposal or export, as the case may be* and the state shall endeavour to preserve, protect and promote the cultural heritage of the country, including monuments, places and objects of artistic or historic interest ...to enrich society and the cultural life of the citizens.

In this context the print media and the digital media can provide a powerful public voice for this indigenous culture. As a public service, media must continue to be a virtual public classroom, a platform for display of indigenous cultures, and it must guard itself against temptations to indulge in mindless commercialism and politicking, a weakness many newspapers and television channels in the region have suffered. The print media’s research departments must identify those aspects of the country’s tribal culture which has remained untouched and are more vulnerable to the phenomenon of loss and displacement. Tribal culture and tradition should be presented by the print media in order to sustain and promote the originality of our cultural heritage that can create awareness among the younger generation. The younger generation needs intellectual feed that has cultural values and deep perspectives. The print media’s role in educating young minds on the distinct manifestations of tribal culture—be it the literary canons, spirituality, or folklore, will be immense.

Senior citizens, academics, culture bearers, writers and researchers, the academia—all must work to evolve a discursive community that will create a public space of common concern dedicated to disseminating cultural knowledge, articulating cultural aspirations, and advocating cultural maintenance and promotion. When we look at the three popular domains of tribal culture, namely literary culture, spiritual culture, and folk culture we find that the media can create adequate public space for disseminating cultural knowledge and facilitating popular discourse amongst them.

In an age in which a networked society is given much importance, there remains an imbalance between the globalization the digital technology brings and the preservation of Indigenous culture. Alongside the promise of better education and communication, digital media and networked technology can widen the horizon of knowledge amongst the Indigenous societies and can provide an alternative to Indigenous traditions for younger segments of society. It may be obvious to say that the mass media in general and television in particular, have a huge cultural significance, since television is the most popular and ubiquitous popular medium, offering diversity and availability unmatched by the print media. The way in which the audiences of mass media and television interpret the world shapes their

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existence and their participation in society. In an effort to prevent the wholesale extinction of Indigenous practices, many digital preservation projects by the Government and the NGOs are currently underway. When we analyse globally we see that at the University of the South Pacific, in Fiji, students are encouraged to film traditional ceremonies in their home villages while on holiday, which are later on uploaded to the University's Cultural tradition database. There is a need today to develop digital media and networked technology according to the modes and habits of these Indigenous cultures. This may include developing strategies to enable Indigenous people to utilize digital technology, creating digital toolsets that allow modification and customization for Indigenous content, and exploring the development of technology according to the goals and ways of thinking of Indigenous Peoples. The three phases necessary for a robust digital preservation, promotion and growth may include:

1. Straightforward documentation of Indigenous traditions;
2. Translation of Indigenous traditions into emerging technology and contemporary cultural modes of expression;
3. Application of principles of Indigenous traditions to develop new technologies.

CONCLUSION

So the need of the hour is to preserve the rich & fast diminishing cultural heritage of the tribes by making people aware and motivated towards it. Hence the need of media arises on this tribe to highlight the salient features of its values. The media can play a vital role for an exhaustive documentation of tribal values in the form of documentaries, which could be an important tool for future generations to know about its culture and customs. The media through their documentation and presentation of culture will help to expose and promote the tribal cultural identity and uniqueness to the outside world. The media must play a proactive role in the cultural sphere, as it will in the political sphere. This desire is in fact expressed unambiguously by the government when it links the media's role to the country's social, cultural and political imperatives: *that the media in India must be conscious that "it serves a small vulnerable society that survives on the strength of a distinct cultural identity"* and that it must be sensitive to the "cultural and social complexity in the environment of rapid political transformation".

The study was conducted on tribal culture in Jharkhand of Eastern India with the primary objective of exploring the status of various forms of tribal culture, tribal education and health and also for suggesting suitable measures for their preservation, promotion and dissemination.

Important Cultural festivals of Jharkhand

HAL PUNHYA: Here the cultivation year begins with the fall of winter. The first day of Magh month which is known as Akhain Jatra or Hal Punhya, means the beginning of ploughing. The farmers, to symbolize this auspicious morning plough two and half circles of their agricultural land. This day is also considered as the symbol of good fortune.

SARHUL: The Sarhul festivals are the worship of the village deity who is supposed to be the protector of the tribes. Unless the deities of their village are pleased on them they cannot be safe and prosperous. The whole region is highly charged with dance and song, food and drinks. It is celebrated in the spring season when the sprouting Sal gets greener and Sal trees blossoms with its flower called Shalony or Shalai. The Prasad or offering of this festival is known as Hadia or Diang, immensely popular wine made of stale rice. Men & women get absorbed in nature with gay and over whelm with joy.

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BHAGTA PARAB: Bhagta Parab namely the festival of the devotees, comes in the end of spring season and in the beginning of summer season. Among the tribal, it is popularly known as worship of Budha Baba because here it has got its own meaning and procedure of worshipping. Bhagta or devotees observe fast for the worship. In the evening they carry their village priest called Laya from bathing pond to the temple. After the evening worship, devotees take part in dynamic and vigorous Chhau Dance.

ROHIN: Perhaps the first festival of this land is Rohin. It is a symbolic festival of sowing seeds in the field. Farmers begin sowing seeds from this day. There is no dance or song like other festivals but just a few rituals. There are also some other festivals along with Rohin and they are Rajsawala Ambavati and Chitgomha.

KARAM: Another extensively celebrated festival is Ind-Karam which is held on the 11th day of the phases of moon in Bhadra month. It is the festival of youthfulness and for the youth. The youth of villages get together in the forest. Where they dance, sing and collect fruits and 43 flowers for the worship of the deity known as Karma Devta. At the evening, when the worship is over, dancing and singing go all through the night. The entire plateau resounds with dance of damsel, song of spirit and joy of juvenalia. At the same time, the unmarried girls celebrate the Jawa festival, which as its own kind of dance and songs. This is held mainly with an expectation of fertility and better household. The unmarried girls decorate a small basket with germinating seeds. It is believed that the worship for good germination of the grains would increase the fertility as well.

BANDNA: Perhaps the most popular festival is Bandana Parab during the black moon of Kartik month (Kartik Aamavashya). This festival is mainly for the benefit of animals and symbol of animal worship. The songs of this festival are called Ohira. Farmers clean their animals, feed them well, give them complete rest, decorate and ornate them. They sing songs of admiration as an acknowledgement for their contribution. The primitive people believe that animals also have spirits which might harm or benefit them.

TUSU OR MAKAR: Here the most common festival is Tusu or harvest festival comes during the winter in the last day of Poush month. It is also for the unmarried girls. For them Tusu is super excellent with grace and elegance who may fulfill their desire. Though there is no history behind this festival, there are some ritual custom and what it has its tremendous store of scintillating songs full of life and taste. The stories and the experiences of livelihood are reflected through these songs. It is so deeply affective that one can realize the simplicity impression in the innocent people of this land.

Critical analysis of the primary data collected from the respondents as well as the information obtained from credible authentic secondary reports, have led us to infer that globalization has triggered the emergence of a synthetic macro-culture. This synthetic macro-culture is gaining popularity day by day and silently engineering the gradual attrition of tribal culture. The twenty first century, the age of globalization, is marked by the incidence of cultural crisis. It is the era in which many tribal cultural forms are either losing originality, or passing into oblivion. Globalization has exerted adverse influence in the social, economic and cultural arenas. Especially our indigenous cultural exclusivity is getting decimated. Our traditional culture is being replaced by a homogenized and westernized culture which is fomented and fostered by rampant consumerism. This has a negative impact on the third-world countries. Its influence is destroying cultural identity. Globalization has exerted its voracious effect on society, culture, economy and policy, even up to regional level. The contemporary global

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trend exhibits that globalization is catalyzing the promotion of the popular culture and discouraging the indigenous culture. The retardation in the growth and development of culture has resulted into multi-faceted disastrous consequences like dilution of cultural identity, fragmentation of social-cohesion and finally a negative impact on rural economy. The massive transformation that globalization has engineered in the cultural arena, is that the indigenous culture of the various parts of the entire world are gradually coming under the clutches of an all-pervasive omnipresent macro culture. As a result the exclusive micro cultures that retain our cultural identity are on the verge of extinction. Indigenous cultural forms are becoming vulnerable to subjugation by a synthetic macro culture which is toppling the socio-cultural structure of the regions having weaker economy. Global culture is maliciously affecting the cultural identity of the backward society. Since this study was concentrated among the tribal communities of the impoverished areas, I have witnessed the fact that incisive permeation of a synthetic global culture has exerted an injurious influence upon these areas disrupting the community structure, social structure, and cultural structure. Globalization has facilitated the infiltration of consumerism and hedonist culture. This is gradually effacing our cultural identity at the local, ethnic, and national levels. A globally endorsed monoculture is silently creeping into the mind of the common people thus effacing the interface between locality-defined cultures which had constituted our identities. Through globalization the entire world is shrinking into a single place marked by the dominant presence of a single culture and single identity. Distinctions of culture and society are wiped off through a homogenous global culture. Thus it is clear that globalization has destroyed cultural exclusivity. Religion is a binding factor in the areas covered under study. Thus the entire indigenous culture system is crumbling and there will no longer be any socio-cultural solidarity.

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Acknowledgements

The author appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author declared no conflict of interests.

How to cite this article: Pushplata (2019). The Influence of Globalization over Tribal Culture, Education and Health in Jharkhand. *International Journal of Indian Psychology*, 7(3), 776-788. DIP:18.01.084/20190703, DOI:10.25215/0703.084