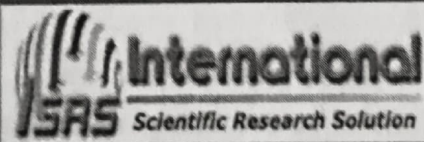
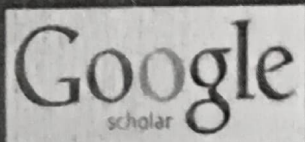
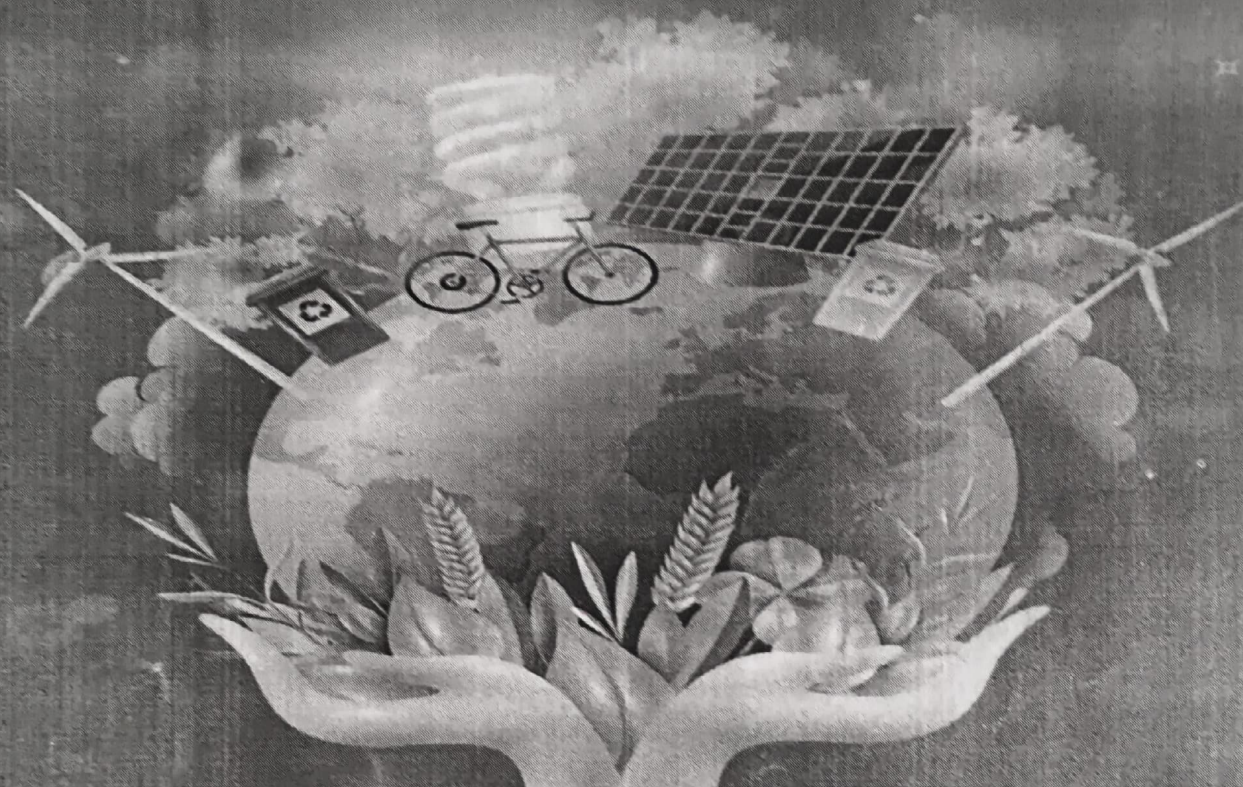


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The Impact of the National Food Security ACT on the Lives of the Oraon Tribe in Jharkhand

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Abstract :- Tribal communities have been the focus of researchers and development agents since independence. As tribal society tries to adapt to changing lifestyles, the National Food Security Act is increasingly impacting the lives of the Oraon tribe in Jharkhand. The Oraon is the second largest tribe of Jharkhand. The Oraon society is a patriarchal society. Men and women have no right to receive and perform the religion of the family. Mostly, extended families are seen in the entire village. The life of the Oraon tribe of Jharkhand state is very simple. They are agricultural tribes. Their economy at present is as low as that of other tribes. The National Food Security Act is playing an important role in improving their situation. With the help of this Act, the standard of living of the Oraon tribe is improving. With this Act, the Oraon tribe is moving towards development.

Keywords :- Jharkhand, Oraon Tribe and National Food Security Act.

Introduction :- Jharkhand came into existence as the 28th state of India on 15 November 2000. This state has 5 divisions, 22 divisions, 25 subdivisions, 211 blocks, 326 police stations, 2744 Panchayats and 32615 villages. According to the 2011 census, the population here is 3296 6238. Jharkhand is an ancient landmass and has a unique history. Geologically, it is a subdivision of the ancient Gondwana Land where there are abundant deposits of many minerals deposited in different eras. It contributes 40% in terms of production and 32% in terms of value to the total minerals of India. This is why it is called the Ruhr of India. At present, 32 tribes are found here. Out of which 8 are primitive tribes. These tribes are called by many names like Adivasi Adivasi Jati Vanvasi Giri Jain Scheduled Tribe etc. Verrier Elwin called them primitive inhabitants. Under the Government of India Act 1935, scheduled castes and tribes were called scheduled castes and scheduled tribes for

the first time. Oraon tribe has a special place among the 32 types of tribes. Oraon is the second largest tribe of Jharkhand which is also found in Bihar, West Bengal, Odisha, Chhattisgarh, Assam and Andaman Nicobar states. In Jharkhand, their main residence is Gumla and Latehar district. According to the 2001 census, their population in Jharkhand state was 1054066. Oraon tribe calls itself Kudukh in their language. Their own language is also called Kudukh which is a sub-family of the Dravidian language family. The main source of history before the entry or settlement of Oraons in Jharkhand is tradition. Very little written material is available before the arrival of the British. Tradition tells us that their original place of residence was Konkan, from where due to increasing population and external pressure, they moved away from the western coast of India and came to North India through river valleys. After wandering a lot in North India, the Oraons reached Shahabad and established themselves as land owners and farmers here. An Oraon chieftain established a kingdom. In mythological literature, there is mention of an ancient king who lived in the area before the arrival of the Aryans. This area can be identified as Shahabad, which is considered to be the former residence of the Oraons. Even before entering Jharkhand, the Oraons had overcome the systems of hunting, animal husbandry etc. and had adopted the agricultural system. Ptolemy, while discussing Chhotanagpur in his book Ancient Geography, has indicated the presence of Oraons here. When the Oraons came to Jharkhand, the Mundas did not oppose it.

The Mundas and the Oraons started living together. The Oraons were more adept at agriculture and war than the Mundas. Over time, they became strong in the north-western and central parts of the plateau. Gradually, they started putting pressure on the Mundas and forced them to move away from there and

towards the east and south. It is said that a fierce battle took place between the Mundas and the Oraons near Mudma.

The area where the Oraons live is rugged, broken by rivers and streams, full of forests and surrounded by high and low hills, which are called Ghera Pahad.

There are small villages and small huts on top of the hills, and large villages in the valleys and large settlements in the plains.

Objective of the Study :-

The objectives of this study are as follows:

- To study the lifestyle of the Oraon tribe of Jharkhand.
- To study the impact of National Food Security on the lifestyle of the Oraon tribe of Jharkhand.
- To analyse the impact of National Food Security Act on the life of the Oraon tribe of Jharkhand.
- To give suggestions based on the findings of the study.

Methodology :- Some secondary data were obtained from journals, national survey reports and various publications. The information thus obtained was analysed, interpreted and tabulated. This research study is explanatory in nature. Although the study is comprehensive, there is scope for further research.

Review of Literature :- Sanskritization occurred largely in the form of Sanskritization (Srinivasa, 1952) and diversification of religion, which transformed tribal culture in India, especially after independence. This also affected the status of tribal women (Elwin, 1986). Early studies of tribal societies found that tribal women had a relatively high status compared to most traditional women. Tribal women had autonomy in choosing a spouse, remarrying widows, divorce, decision-making, and accessing resources (Berman, 1983). On the other hand, it also helped improve socioeconomic conditions by providing women with more opportunities to learn and find livelihoods other than agriculture. External factors brought about large-scale changes in women's autonomy, altering their position in the tribal social system, particularly influencing infant and maternal

mortality rates. This continues to influence reproductive preferences (Maharatna, 2011). High fertility, food insecurity, malnutrition and exploitation are linked to superstition, ignorance and malnutrition.

Oraon life cycle :- There are three major events in their life cycle - birth, marriage and death.

- Yes, the Oraon tribe of Jharkhand, India strictly follows rituals, ceremonies and festivals for birth, marriage and death:
- Marriage: Oraon marriages are strictly inter-clan marriages and inter-clan marriages. Most of the marriages were primarily within the same community. Polygamy was socially accepted.
- Birth: Cultural context greatly influences the form and meaning of birth rituals.
- Death: Funeral and death rites are considered the final event in the life cycle, marking the transition from life to the afterlife or another existence.

Birth is the starting point of life and it helps in maintaining the lineage. They believe that evil spirits attack especially during delicate moments like pregnancy and delivery. Measures are taken to protect against invisible powers. Oraons remain alert even before birth. A pregnant woman is not allowed to go out alone in the forest, to waterfalls or other places where spirits reside. Some prohibitions are followed from a protective point of view. After birth, an experienced person purifies the house. After that, outsiders consume food and water from this house. After that, the child's naming ceremony (mundan) and ear-piercing ceremony is performed. Children are named after their ancestors so that they get the blessings of that ancestor. Considering marriage ceremony important in life, Oraons consider it mandatory. Oraons do not marry in the same gotra. They marry within their caste only. Along with this, marriage is also prohibited in milk-feeding relation and Sahia relation. Oraons are monogamous but it is accepted to keep a second wife in case of infertility or other special circumstances. The most popular form of marriage is arranged marriage in which the proposal of marriage is put forward by the boy's side to the girl's side and bride price has to be paid which includes cash, clothes, fertilizers

etc. Apart from this, service marriage and exchange marriage is also found in Oraon tribe. Examples of such forced marriages are also rare in Oraon society. Widow marriage is prevalent in Oraon tribe. There is also a provision for divorce, the exemption of divorce is given to both husband and wife. Oraon people believe that death is the last point of life whose time is fixed. But they do not consider untimely death to be good. These people have cremation rites. The corpse of a person who dies after sowing in the field and before harvesting is buried temporarily and cremation takes place after harvesting. The corpse of a person who dies of a disease like a small child, pregnant woman or man is not cremated. It is sometimes thrown in the river or sometimes buried. In any case, the death exemption is considered for 9 days and during this period many types of special rituals are followed. On the 10th day, rituals like hair cutting, nail cutting, bathing etc. are performed and feast is given, then purification takes place.

Social system of Oraon tribe :- Oraon society is a patriarchal society. Men and women have no right to receive and perform the religion of the family. Mostly, extended families are seen in the entire village. Oraons are divided among themselves in many clan groups. This is called khunt. Membership of khunt is by birth. Family, community, clan etc. are some of the main parts of social organization but clan has the most important place in these words. Since Oraon is a patriarchal family, hence in this tribe like other tribes, clan is transferred to the father's lineage. In Oraon language clan is called Kokila. More than 50 clans have been discovered among Oraons whose names are found on the names of trees, creepers, animals and birds. The names of some important clans are Lakra, Tirki, Ekka. A.C. Roy has tried to find the origin of the totem Kunjar snake of Oraon tribe. Religious and social justice is tied with totem in Oraon society. One special thing in Oraon social system is that there are youth houses Dhumkuriya and Akhara in the village. Its form is such that from the age of 8 to 10 years till marriage, boys and girls are members of Dhumkuriya and they have to sleep in it. Dhumkuriya is a simple house which is a large rectangular room where people sleep on

mats. Separate Dhumkuriya is arranged for boys and girls. Dhumkuriya of boys is called Chakh Erpa and Dhumkuriya of girls is called Erpa. For the control and care of Chokherpa, a boy is appointed as the head. In Mahato or Dhangar, the responsibility of taking care of the girls of Apa and keeping an eye on them is first given to a fraud or widow woman. She is called Badki Dhangir.

Economic system of Oraon tribe :- Agriculture is the main occupation of Oraons. Almost every Oraon family has some agricultural land. Their agricultural land is of two types - Tand and Don. In Tand, coarse varieties of rice, Madwa, Urad, Kurthi, Surguja etc. are cultivated. Tand is high and less fertile land, so in this land, rotational farming is done. In the first year, Madwa is grown, after that Dhanuka comes, next year Urad is planted and in the last year Gondli is grown. Don is low land and fertile, from which good varieties of rice are grown. In Oraon tribe, artisan caste is not found, nor is fishing found in large numbers and no trader is also found. The forests gave the opportunity to collect fruits, flowers, tubers and other forest produce and to cultivate rice and other crops in the valleys. The cold dry climate made them hardworking, patient and enterprising. The old people adopted farming, weaving, basket making, pot making, blacksmithing, etc. and did not consider such works to be small, so they had to depend on others for these things.

National Food Security Act :- The problem of food security in Jharkhand state is more than in other states. As most of the population here is tribal, the problem of hunger and malnutrition is more among them. The biggest problem of food security in Jharkhand is to provide food to the needy people because food does not reach those who are helpless and extremely poor, who have neither a house to live nor a safe place to sleep. Those people live on the footpaths in the forests. The concept of food security is multidimensional. Food is as necessary for life as air is for breathing. But the meaning of food security is not limited to getting two meals a day. It has the following dimensions. Availability: It means the production of food within the country, import of food and availability of stock in government food

warehouses. Accessibility: It means that every person should have access to food without any discrimination. Affordability: It means that a person has sufficient money to purchase adequate, safe and nutritious food to meet his dietary requirements.

The Government has notified the National Food Security Act, 2013 dated 10th September, 2013, passed by the Parliament, with the objective of providing food and nutritional security in a human life cycle approach by providing adequate quantity of good quality food grains at affordable prices to the people to lead a dignified life. The Act provides for coverage of 75% of rural population and 50% of urban population for receiving subsidized food grains under Targeted Public Distribution System (TPDS), thus covering about two-thirds of the population. An eligible person is entitled to receive 5 kg of food grains per person per month at subsidized prices of Rs. 3/2/1 per kg for rice/wheat/coarse cereals respectively. Existing Antyodaya Anna Yojana families, comprising the poorest of the poor, will continue to receive 35 kg of foodgrains per family per month. The Act also provides special focus on nutritional support for women and children.

Current status of implementation of the Act :-

The Act is now being implemented in all States/UTs and out of the targeted coverage of 81.34 crore persons, 80.72 crore persons are being covered. In Chandigarh, Puducherry and Dadra & Nagar Haveli, the Act is being implemented on cash transfer mode under which food subsidy is directly credited into the bank accounts of beneficiaries. They then have the option to purchase foodgrains from the open market. Assistance to States/UTs for Non-Building Assets for State Food Commissions The National Food Security Act, 2013 (NFSA) provides that every State Government shall, by notification, constitute a State Food Commission for the purpose of monitoring and reviewing the implementation of the Act. It has been decided that in case a State decides to constitute a dedicated State Food Commission, the Central Government will provide one-time financial assistance for non-building assets to the State Food Commission.

Effect of National Food Security Act on Oraon Tribe :- Even today the socio-economic status of Oraon tribe of Jharkhand state is low. Due to the problem of hunger and malnutrition, their standard of living is also low. Their education and health status is also not good. At present, the main objective of the state government is to ensure availability of fertilizers to all those people whose socio-economic status is low. Even today the number of hunger is increasing in the state. It is a big challenge to make the Food Security Act reach the public. For this, care has to be taken in identifying priority families. Its entire responsibility lies on the public distribution system. Due to lack of proper storage, thousands of tons of grains get wasted every year. The National Food Security Act has played an important role in fulfilling the food requirements of the Oraon tribe. Through this, not only their daily food requirements are being fulfilled, but this Act is leaving an indelible mark in reducing the level of poverty among them and improving the health system of women. The National Food Security Act has acted as an effective tool in fulfilling the food requirements of the Oraon tribe, which has increased their courage to fight malnutrition and food security. As a result of this Act, the process of bringing prosperity dividends in the form of access to food for the poor, especially in rural areas, has been strengthened and it has strengthened in improving their productivity, improving labor efficiency as well as positive changes in health conditions and reducing urban migration. After the introduction of this Act, the way has been paved for fulfilling the food conditions of the Oraon tribe.

However, empirical evidence shows a higher incidence of food insecurity in terms of poverty, calorie deficiency and malnutrition among tribal groups as compared to non-tribal groups. Social status has a significant impact on the nutritional status of children. The nutritional status is significantly poorer in tribal communities as compared to non-tribal communities. The nutritional status of children is subject to many other factors such as educational level of the mother, age of children, birth order, whether the mothers are engaged in collection of NTFPs from forests or not, etc. The lives of tribal people are inextricably linked to land, water resources and

forests. Priority should be given to conservation and preservation of resources, developing methods to improve yields, encouraging sustainable use of resources. Developing appropriate market linkages will enable them to get a fair price for their produce.

Conclusion :- Evaluation of the Food Security Act and its problems it is not surprising that the NFSA does not guarantee the universal right to food. Instead, it limits the right to food to people identified on the basis of certain criteria. It also specifies that the Act will not apply in the event of "war, flood, drought, fire, cyclone or earthquake" (specifically, this is subject to the Central Government declaring the existence of such a situation). Given that the right to food becomes most valuable in the above circumstances, it seems questionable whether the Act is effective in guaranteeing that right. Another problematic aspect of the NFSA is that it includes certain objectives that must be worked on progressively. These objectives or provisions include agricultural reform, public health, sanitation and decentralized procurement, but there is no mention of the need to rethink the fundamental assumptions about our agricultural systems and to look at food security in a more comprehensive manner.

Suggestions :-

Based on this study, the following suggestions were made :- The National Food Security Act (NFSA), 2013, aims to ensure access to quality, affordable food for all. Here are some ways in which the NFSA may have impacted the lives of the Oraon tribe in Jharkhand:

Increased access to food- The NFSA ensures access to food through the Public Distribution System (PDS). The NFSA has mandated reforms to the PDS, which may have helped reduce leakages in the system.

Free meals for children- The NFSA requires state governments to provide free meals to malnourished children.

Food security allowance- If the entitled quantities of food are not provided, the state government is required to pay a food security allowance to the affected person.

PVTGs Dakia Yojana- This free rice scheme was launched by the Jharkhand government to ensure food security for the Particularly Vulnerable Tribal Groups (PVTGs). The scheme ensures that PVTG families receive AAY ration cards and the food grains are delivered to their doorsteps.

The Oraon tribe, along with other agricultural tribes such as the Munda and Ho, depend on the forest for much of their livelihood. They collect edible roots, fruits, vegetables, flowers, honey, birds and animals from the forest.

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