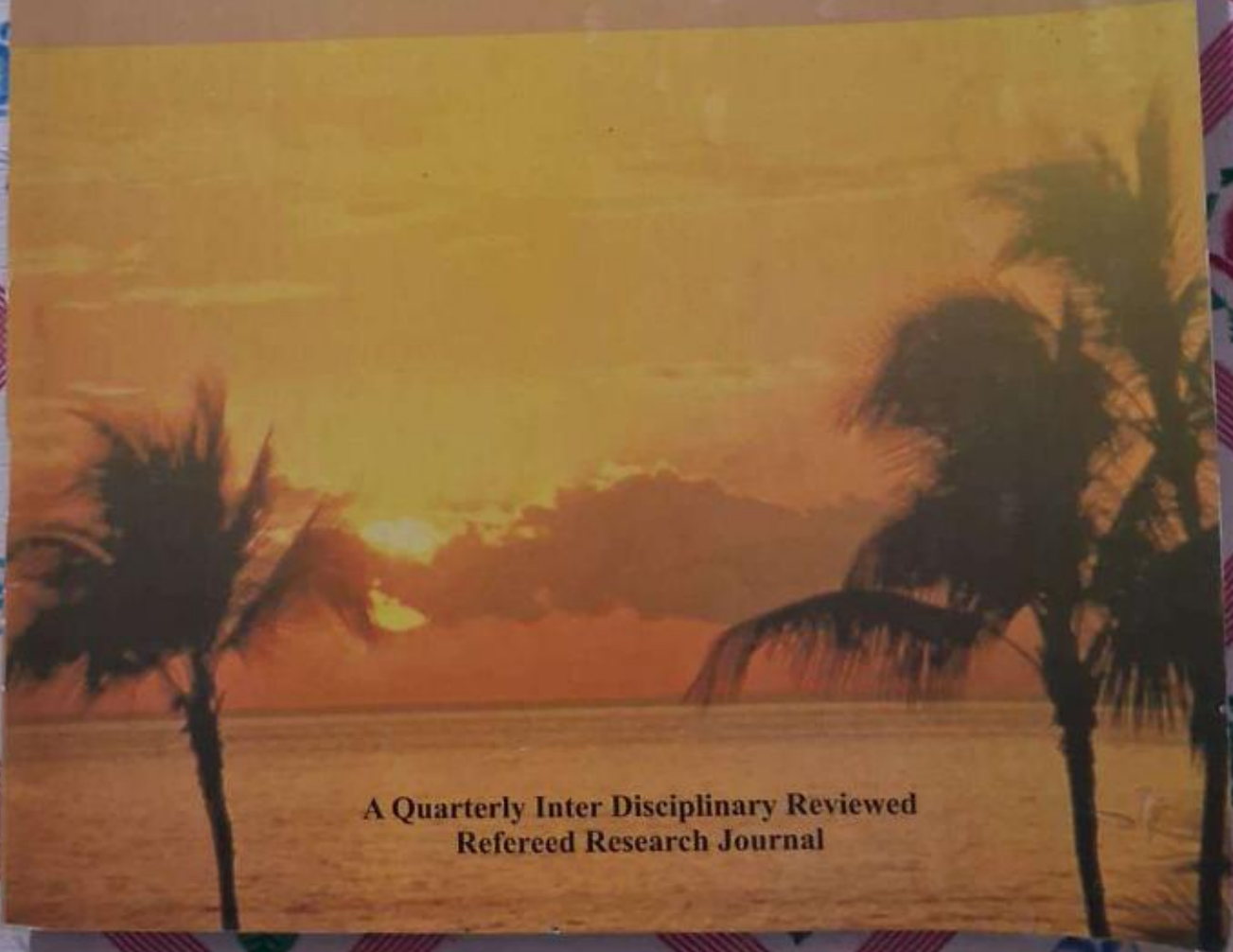


ISSN 0975-8771  
RNI : CHHBIL/2010/36213  
Vol. - IV ( II )  
April to June 2013

# Educational Waves



A Quarterly Inter Disciplinary Reviewed  
Refereed Research Journal

Urban people do not prefer traditional pesticide & medicine as well as chemical fertilizer. By the use of chemical fertilizer and pesticide, agricultural production is increased more than the previous time. They are getting more crops but they lose the whole ecological system in paddy field. Indigenous fishes is by product of the farmers are not appearing in the paddy field. Pakal, Shole, Puthi, Chimeri, Mithiri etc. fishes do not appear in the paddy field. They are not able to adjust with the poisonous water and soil. After discussion with old farmers in the study area I can say that traditional pesticide, manure & compost should be given more preference. Traditional pesticide, medicines are not only useful for the tribes but it is useful for the whole human beings ( Acharya and Ganga, 2006a-99-108.)

(X) Tribes are the inventors of traditional medicines and herbs. They use tulsi, neem, tribha, shiroose, pinli and date fruits juice, kothari, saujhani, phalbhagbhaya etc. These are traditional medicines for human beings and animals also. It has no side effects and its price is very less. So we must prefer traditional medicines. We should protect all the medicinal plants.

Land use pattern in rural area is different from urban area. Tribal people use land for different purposes i.e. Jaltegeri (Saurli/Vaghi, puka phater), Agricultural land, Kshalbin, paddy field, manure preparation, place, pond, well etc. cemetery, for villages, common and personal, Akhura for house building, place, manure learning, place, forest (social forestry, agro forestry, Protected forest, reserve forest, personal forest) unimatched road etc. But in urban area Jaltegeri, common cemetery, Akhura, all sorts of forest etc are not found. New tribal generation of urban area has no idea about Jaltegeri, akhura, puka, social & agro forestry etc. Jaltegeri has religious and environmental use. It is the indication of environmental protection. Tribal got lives in trees. So deforestation is not allowed within the tribalism. Sal tree is the house of namang Barn (Hanso). According to tribal religious trends all sorts of trees have different

### "CONFLICTING AND CONVERGING SOCIAL...

A.D. After the establishment of UNESCO, the area is developed and has become urbanized. About 65% forests, 35% agricultural land, 45% tribal people are there in the study area. Due to urbanization forest and agricultural land is lost. Tribal people crisis is also lost. Now it is only 20% of total population (Giri 2007, p-109)

(X) Urban people do not prefer traditional pesticide & medicine as well as chemical fertilizer. By the use of chemical fertilizer and pesticide, agricultural production is increased more than the previous time. They are getting more crops but they lose the whole ecological system in paddy field. Indigenous fishes is by product of the farmers are not appearing in the paddy field. Pakal, Shole, Puthi, Chimeri, Mithiri etc. fishes do not appear in the paddy field. They are not able to adjust with the poisonous water and soil. After discussion with old farmers in the study area I can say that traditional pesticide, manure & compost should be given more preference. Traditional pesticide, medicines are not only useful for the tribes but it is useful for the whole human beings ( Acharya and Ganga, 2006a-99-108.)

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\* Sumo Mahali

values, because different gods live in different trees like Karam god lives in Karam tree. In urban area we must maintain a Jaltegeri for puka and environmental values. Protection of Jaltegeri maintenance of Jaltegeri will be beneficial to the whole society (Chishu A.K.2007-p-115-122.)

### (XIII) Conclusion:

All these changes may bring about the loss of tribal identity. They must adhere to the good traditions and avoid the bad traditions of the aboriginal society. Like changes, vanishing, Coechar's name and change of language are dangerous to the social traditions.

These things may destroy the whole social and traditional fabric of the minor Tribes. This change should not be continued in the society. To check the changes, people must be aware of the value of tradition and own identity. To check the change, N.G.O and Government Tribal development officer should belong to Tribes. Local Mighi and social reformer must try to convince the society at large to be aware of the value of traditional traditions. I hope that this change may be controlled and then only future of the positive Tribal culture and traditions will be bright, because now it is the transitional stage and to the bright time to save the society from annihilation of their positive cultural traits.

Tribal development comprises deliberate efforts by the Tribes along with the planners, anthropologists and the elite group to orient themselves towards new cultural and social ways of life transitionalities. Mere adaptation of new cultural and social ways of life and action by the Tribes is no longer a Tribal development, as long as the Tribes are to feel that the quality of life to which they espire is in fact achieved. We may have a claim for Tribal development, it may sound a dream of utopian society or may sound even "impossible" to some of us to attain the level. The truth lies in the fact as to how we approach the basic problems of the Tribes and when groups have to be preferred in the development process. It necessarily calls for the strategies to improve the prevailing state of affairs over the years. Since the planning began, we have been working out strategies to improve the socio-economic condition of weaker sections and development for valuable groups. The poor, weak peasantry and semi-dwellers was the first subject of discussions for planners. Out of group mobilization or the inability to deal effectively with their problems, the ethos of our

### "CONFLICTING AND CONVERGING SOCIAL ISSUES OF DEVELOPMENT : IMPACT OF POPULATION GROWTH AND URBANIZATION OF TRIBAL SOCIETY AND CULTURE IN WEST MIDNAPUR AND EAST SINGHBHUM DISTRICTS."

\* Samu Mikhal

**Abstract :**

The article deals with the study of changes of Socio-Economic and cultural activities of tribes as a result of land urbanization. It encompasses an extensive survey of the tribes dwelling places in urban, fringe and the rural settlements. The salient features include exploration of the physical and cultural background of the study area. Computed on of tribe farms as in 1981. Tribal population growth rate during 1981 to 2001. Urban to Rural Tribal population ratio, the proportion of tribal people accorded by urbanisation and rural population. The study areas are change of their location and culture after the urbanization etc. Major findings include: 1) Tribal population changes occurred in Socio cultural system of tribal, towns, religion, etc. 2) Tribal Pygma system, tendency to change summer, erosion of 'pot or terraces, advent of dairy system, hunting system in fringes, vanishing forestiers' came use of modern cooking, musical instruments, dance in place of their traditional ones, etc.

Rural factors to Urbanization and urban development is started in the East Singhbhum and West Midnapur Districts, Jharkhand in West Bengal India. The process of population growth, the urban areas along with the commercial, industrial and transport government have favoured the rural village development throughout the areas. These have been accelerated with the overruling growth of population in urban areas through migration in transportation and rural growth. These have given rise to systems of central places, problems of slums and squatter settlements besides enhancing the impact of tribal, socio, changes in the urban periphery population and urban places. Factors have to be the governments to bring socio, changes in the urban periphery population and urban places for the process.

In the East Singhbhum and West Midnapur District process of rapid population growth started from the establishment of the 'iron and steel Corridor' in 1957 as well as copper mines at Mosabani and Ghatala. This development changed the socio, cultural life style of some tribes like B'nao, Mahapatra, Parania, Satchi (Guria) (Paria). Though the living standard, social, economic and Economic condition had changed, they stand developed in all aspects but the tribal spirit and sentiment remain as such. They must continue their positive traditional culture and to avoid the erosion in the long run from the minority of the future generations. It is possible only by the awareness in their 'Aboriginal culture' has many important things, which need to be preserved and 'have to conserve the tribal culture in the context of sustaining beautiful diversity of Indian culture.

**Keywords:** Pull factors, Migration, Pygma, Urbanization, Culture landscape, urban fringe, labor gain.

**Introduction:**

Generally, backward and comparatively small sized population and ethnically, genetically, socially, culturally, regionally different from others and have their own dialect is known as tribes. The concept of Tribal groups came into existence while formulating the strategy of Tribal development known as Tribal sub plan. The question of taking the problems of more backward Tribal communities had received the attention of various commissions and study team. The for the state Governments.

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### “CONFLICTING AND CONVERGING SOCIAL.....”

\* Sarma Mohali

national feeling seems to have shifted very recently towards the direct of our weaker section, viz. the 'scheduled Tribes'.

Cultural and social existence of the Primitive Tribes is abolishing due to present Government's socio-economic policies. To develop, Government and Government servants implement the different types of scheme and planning. Most of them belong to General Caste people. Their psychological temperament is not

In tune to develop the Tribal society and social structure. So, in this regard, as far as possible Tribal development officer should be employed from the Tribal people. It has already been experienced that the result of the top-sided development has only created social strife, which has given rise to 'extremism' among the tribal youths. So it is paramount to adopt a very careful strategy to deal with the issue of development concerning Primitive tribal societies.

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Samru Mahuli

### Marriages of Primitive Tribes:

Marriages of the primitive Tribes are divided into following types-

#### 1. Arranged Marriage:

Arranged Marriage is following-

a) Marang Bagpa (Sange Barun)

b) Tunli Bepil

2. Love Marriage-

4. Madan Marriage/ Aigle Marriage and

5. Pan Barun Yampun. (Murnu 1972, p- 04)

### (V) Sacred puja:

Sacred puja is held in the month of March, when the sal tree blossoms. Mahanoch festival is held in the month of Ash (September / October) for a blessing on the crops. Sabhal festival is held in the month of October/November during Kalipuja. During this festival the cattle are anointed with oil and dandul with vermilion, and a share of the handia, rice beer, is given to each cow. Every third year, in most houses, the head of the family offers a goat to the Sun God/Sing Barang/ Aigle Gossari for the prosperity of the family, especially of the children, that they may not be afflicted by disease, or fall into sin. (Dablan, 1972, p-108-112)

(VI) As we know that urbanization is the process of becoming urban. In other words, it is a demographic process whereby an increasing proportion of the population of a region or a country live in urban areas. It is characteristic of economically advancing nations, where it is occurring at much faster rate than it did historically in the development. Urbanization is linked to industrialization. (Mondal, 2004, p-19)

(VII) Urbanization is defined differently in different countries. In U.S.A places of 2500 or more inhabitants are urbanized area. In Japan cities (shi) having 50000 or more inhabitants with 60 percent or more of the houses located in the main built-up areas and 60 percent or more of the population engaged in manufacturing, trade or other urban types of business, inhabitants should be there. In France communes containing an agglomeration of more than 2000 inhabitants living in contiguous houses, also communes more than 200 houses between houses, also communes of which the major portion of the population is part of a multi-communal agglomeration of this nature

(Harold Carter 1991, page-10-11)

### (VIII) Population Growth:

Growth of population in any area has to be seen in the context of its vital rates. The projected vital statistics released by recent census reveals that the average fertility and mortality rates for the period 1981 to 2011 were likely to be 30.9 and 10.8 per thousand, respectively.

### (IX) Factors of population growth:

(1) Pull factors: (a) Establishment of Tata Iron and Steel Company, (b) Development of Copper mines at Ghudhila, Moranbani and Rakha Mines, (c) Development of south eastern railway, (d) Laxa nagar and Madanpur town attract the people for business and job purposes, (e) Development of Educational institute like Vidyasagar University, Medinipur and Jamshedpur University, (f) Genetic factors, (g) Increase in the life expectancy at birth, (h) High mortality rates, (Chaudhary, 2008, p-209-212)

### (X) Materials and Methods:

For the purpose of in depth study the contents have been taken from various reports, relevant books, articles, journals, maps and Websites. The method used is analytical and descriptive. Both primary as well as secondary sources of information have been taken.

### Results and Discussions:

Majhi-Pargana system is one type of tribal court. Any type of social/cultural disputes/problems is solved in the Majhi Pargana. Decision of Majhi is valid to all. It is very deep and locally very popular. Urban people give no importance to Majhi - Pargana. They avoid Majhi decision. Gradually this system is eroding from urban tribes in the study area. Customs, Tribal dances, Dietian, marriage, Samalpuja, Sobral, Tribal dances, costume, funeral ceremony, singing, hunting, are cultural activities of the tribes.

According to tribal customs, after child birth parents and other family members are purified after thirteen days. Purification is held after common collective bathing in river / pond (bath of Majhi or Moreh or villages). After purification a feast is organized. Food/Five pots of handia (Rice beer) are given to mother. Some people call it naming ceremony of the new born baby. Mother or declined the traditional names i.e. names of grandfathers/grandmothers. In urban areas due to impact urban culture all sorts of activities are eroded. This ceremony

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Multidisciplinary Quarterly Research Journal

RNI : CHHBIL/2010/36213

Vol-IV ISSUE-II April. to June 2013

ISSN 0975-8771

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A group of proto-Australian human Races, small-sized population which is socio-culturally, educationally, socially, and culturally backward compared to other Tribes, is called Primitive (Dutton, 1971, p.207-222). It is shown that after 1981 people started migration from one District to another District. This emigration activity as well as population growth, changes their occupational and socio-cultural activities. Previously they were involved in primary activity but now they are involved in mines and industrial labour.

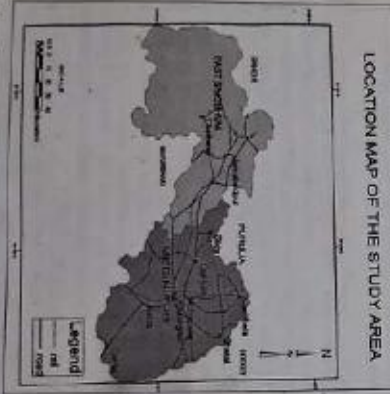
Table-1 Population Growth in the study area (East Singhbhum Districts), 1981-2011

Year	Total Population	Total Male	Total Female	Urban %	Gender Ratio	Sex Ratio
1981	100000	50000	50000	10	1000	1000
1991	120000	60000	60000	15	1050	1050
2001	150000	75000	75000	20	1100	1100
2011	180000	90000	90000	25	1150	1150

Table-2 Population Growth in West Singhbhum Districts

Year	Total Population	Total Male	Total Female	Urban %	Gender Ratio	Sex Ratio
1981	100000	50000	50000	10	1000	1000
1991	120000	60000	60000	15	1050	1050
2001	150000	75000	75000	20	1100	1100
2011	180000	90000	90000	25	1150	1150

Map of study area:



• Samra Mishra

The word 'Society' is derived from the French word 'Societe' and from the Latin word 'Societas'. Its general meaning is 'the system of community' (Prasad, 2012, p-2). In the English word 'culture' and the German word 'Kultur', as defined in the dictionaries, mean 'refinement as the result of education' (Sharma) and 'improved by mental or physical training, intellectual development' (Oxford). In Indian languages, like Hindi and Bengali, the words Sanskriti Kirti are used to mean culture. The word Kirti has been used in Sanskrit language. While Ratanprasad Tagore, Santhakumar Chatterjee, Ratanprasad Sen, Jyoti Basu, the word Kirti is considered more appropriate by Jogesh Chandra Ray, Vidyasahai and Nihar Ranjan Ray. Bengal's devotional Ramprasad Sen also used the word Kirti. The word 'culture' means exactly what is meant by Kirti. The word 'Kirti' has a more comprehensive connotation than the word Sanskriti. In anthropology and sociology Kirti means the entire way of life of the people, including religion, moral values, law, politics, literature, fine art and performing arts. That is to say, whatever is the product of the cultivation of mind, can be called culture. Culture is therefore a very complex concept, which includes external behaviour and expression, as well as internal feelings and conceptualization.

The parents of the Tribes necessarily have to undergo some purificatory rituals bathing for nine/ten / twelve one day after child birth. A kind of goat is prepared and after a libation to sing Bongo/ Maning Bura, it is served out to the mother and other members of the family. An eldest son is always named after his grandfather and 2nd son after the maternal grandfather. The other children are named after other relatives. In case of eldest daughter she is always named after her grandmother. Child marriage is not in vogue in the society.

In the urban area above-mentioned social custom of Tribes are becoming extinct. Like eldest son / daughter is always named after his/her grand father / grandmother and other children after relations. 'Majhi' Pargana' system is one type of tribal court. Any type of social/cultural disputes/problems is solved in the Majhi Pargana. Decision of 'Majhi' is valid to all. It is very cheap and locally very popular. Urban people give no importance to 'Majhi - Pargana'. They avoid 'Majhi' decision.

**CON**

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- 2. La
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is very important to maintain traditional names or to continue tribalism.

**Surname change of Tribes in the study area :**

For instance, tribes in the study area of Laria village, P.O. & P.S. - Mosabani, Dist. - East Singhbhum (Jharkhand) have changed their Title. They changed their title 50 years ago. They converted their Title into the Title of General caste people like Samant, Karanami, Manal, Mukherjee etc. but traditionally they are Tribal people. They got their caste certificate as schedule Tribes from the office of the B.D.O's and S.D.O's, Mosabani and Giridih respectively (Journal, 2007).

Table-1

List of the Tribes changed profile of caste of Laria are given below:

S.N. (Original Name and Surname)	Conversion/Surname
1. Kachhawar Kanti (Bhary)	1. Mukherjee Karanami
2. Raju Kanti (Bhary)	2. Jha Samant
3. Jhoni Kanti (Bhary)	3. Ghose Karanami
4. Mahasudan Kanti (Bhary)	4. Mahasudan Karanami
5. Chanda Kanti (Bhary)	5. Chandra Karanami
6. Kanti Samal	6. Kanti Samant
7. Rajni Mani	7. Singh Mani
8. Sonu Bhatia	8. Sonu Samant
9. Rajni Samal	9. Rajni Samant
10. Mohi Kanti (Bhary)	10. Mohi Karanami
11. Dhan Samal	11. Dhan Samant
12. Sani Samal	12. Sani Samant
13. Kanti Samal	13. Kanti Samant
14. Chanda Samal	14. Chanda Samant
15. Suresh Mani	15. Suresh Mani

Source: Block Development Office, Mosabani and Dhanbarga.

This sort of Title change should not be continued in the aboriginal Tribal society, if it is continued, the following changes will be seen in the society. Their traditional Title and name of the forefathers will be vanished. Marriage may be arranged in the same family in the future. Next generation may be affected by different type of congenital diseases.

They will be embarrassed to continue with the traditional Tribal culture and other type of social activities.

In the study area I have found that tribes marriage system is of 5<sup>th</sup> type. Among these marriage Bapal/Sange Barial) is more prestigious than others. In this marriage price (Cantangi) is given to girl's parents

in presence of Maigh or Moochur. Price is nominal in average. Five rupees only. Due to impact of urban culture tribal people are forgetting traditional marriage system and introducing court marriage/dowry system. Introduction of dowry and court marriage is ending the tribalism. To avoid the dowry follow the Tribal marriage system will be beneficial to the whole of Indian people, because tribal society is free from dowry. We must follow the tribal marriage system which is free from dowry system.

Sarful Puja, Sahrani, Maigh etc. and festivals are not observed in urban area like rural area, because urban people do not have facilities to observe the puja and festival. In urban area they are minority people and they are influenced by surrounding/neighborhood culture. During Kalipuja Tribal people should be given holiday for 10 days so that they may observe sarful traditionally. They must come to the village during holiday to continue sarful.

Except singrai dance all the Tribal dances are group-dances. All the dances are related to puja/worship, Baha, sarful, and karzan dance are not performed in urban area. All religious dances are performed during a particular occasion. It is not possible in urban area, because urban area has no Jahergarh.

Urbanized Tribes use leather belt, kamas pants and shirts etc. in puja/pices. All these things are prohibited in the puja place. In Jahergarh or other puja place tribal people use Dhoni, Sares only. Urban tribes are ending all sorts of costumes.

Culturally tribal people are not united. So they are not getting government holidays during Sahrani, Baha, Maigh. They have no scheduled calendar for puja and other festival. It is not fixed, village to village date of observation is different. Tribal people must prepare a yearly calendar to observe all the puja and festivals in rural areas, most of the tribal people living in nuclear families. But in urban areas they live in small families. In my study area I find that persons belonging to nuclear families are less cultured and have less adjustment feeling. All sorts of work are performed very easily in a nuclear family. Nuclear family is the most important characteristic of a tribal family.

Generally rural environment means forest area, agricultural land, less population density and most of the people should be involved in primary activities. Jamshepuri and Chahabasa were rural area before 1997.