

A Study to Deeply Understand the Various Current Diverse Farming and Non-Farming Livelihood Activity of Chero Tribes of Patariya Khurd Panchayat, Sub-District- Chainpur, District- Palamau, Jharkhand.

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Abstract

This study brings to understand the livelihood activities of Chero tribes of District – Palamau, Jharkhand through their diverse farming and non farming activities. Also their living style and how they make sustainable in their daily routine activities, for this we study certain case studies under different aspects and strategies to understand existing opportunities and explore new opportunities to increase livelihood activities. We also found that culture and occupation of the tribe vary from place to place and most of the livelihood depends on forest. We also sketch the comparison between non- tribal and tribal communities and find out the difference in their livelihood activities.

Keywords: Chero Tribes, livelihood activities, Tribes communities, Farming and Non-Farming activities.

Introduction:

Jharkhand is known for the diverse tribal living communities. The culture and occupation of the tribes vary from one place to another place. But mostly tribes live near the forest so their livelihood depends on the forest. Like collecting the timber and non-timber products from the forest for personal use and selling to the market for some cash. Tribal also rear goats, chicken and tam animal like a cow, buffalo, ox, sheep etc. and collect fodder from the forest for their animals. While very few tribes are now living beyond the reach of the forest whose livelihood activities are very different from the tribes who are living nearby the forest. So deeply explore what tribes do and don't do, who are living beyond the reach of forest for their primary livelihood activities, this study is designed for. So this study is to deeply understand diverse current livelihood activities of Chero tribe is the key component because Chero tribe in the Patariya Khurd Panchayat has a different set of livelihood opportunities compare to other parts of a tribe of Jharkhand state.

As this study area is Palamau district of Jharkhand where tribes of Palamau district have been doing various kind of livelihood activities for the time being and most of the tribes have depended on the forest for their livelihood activities but as the time passed, industrialization and modernization have been happening the livelihood activities have been becoming more and more diverse expanding earlier from agriculture to non-agricultural livelihood activities. So as the topic of this very winter field project is 'to deeply understand the various current diverse farming and non-farming livelihood activity of Chero tribes of Patariya Khurd Panchayat, Sub-district- Chainpur, District- Palamau, Jharkhand' will focused to see the current diverse livelihood activities of the Chero tribes and try to understand that why and how the transformation of the livelihood activities has been changing. As I have understood by living there with the community and from the secondary data source that the most of the Chero tribes are moving from the agricultural livelihood activities to non-agricultural livelihood activities. So in the finding part of this research report would be very interesting to know the types of non-agricultural livelihood activities these tribes are able to explore over a period of time.

Note: - There are six Villages under Patariya Khurd Panchayat namely, Katual Kalan, Bokeya Khurd, Patariya Kalan, Patariya Khurd, Dulhi and Gangi. Chero Tribes live in Patariya Kalan and Patariya Khurd villages. So Area of Winter Field project will be Patariya Kalan and Patariya Khurd villages.

Objectives

My objective of the study to know the existing various livelihood opportunity in which the tribes are engaged into and to explore some new kinds of livelihood opportunity which will be favorable for the tribes and which will increase livelihood opportunity.

To deeply explore the existing various livelihood pattern of Chero tribe Community to find a pattern of agriculture and non-agricultural diverse activities.

Draw some important case study of the tribal household.

Comparison between the livelihood activities of tribal communities and non-tribal communities and figure out the differences if any.

Methodology

1. Sample Size

As per the census 2011, the total population of Patariya Khurd Panchayat was 5632, Male 2948 and Female 2684 in which the Chero tribe population was 1025. Total household of Patariya Panchayat was 694 while Chero tribe household was 102. Since winter field project will focus only on the Chero Tribes so Sample size would be the 30 % of Chero tribe households which thirty percent of 102 is 30 households.

Patariya Khurd Panchayat, village wise population, Geographical Area and Chero tribe population:

Name of the village	Total population	Household	Male	Female	Total geographical area (in Hectares)	Population density = No. of people/land Area
Patariya Khurd	1726 (602)*	185 (60)	899 (308)	827 (294)	184	9.38043478
Patariya Kalan	947 (423)	126 (42)	496 (220)	451 (203)	108	8.76851852
Katual Kalan	1202	154	619	583	99	12.1414141
Bokeya Khurd	225	15	118	107	182	1.23626374
Dulhi	565	67	299	266	125	4.52000000
Gangi	967	149	517	450	150	6.44666667
	5632	694	2948	2684	848	6.64150943

Data source: 2011 census

* Note: - Bold Number in bracket is showing the Chero tribe population, no. of households in Patariya Kalan and Patariya Khurd villages.

1.1. Data Collection Methods and Technique

For collecting the data, I would like to use the different ways of collecting data like

- **Interviews:** -I have conducted semi-structured interviews with some questionnaire which were mostly open-ended because of this increase more engagement of respondents in the process of sharing the information.

- **Questionnaires and Surveys:** -here I have done survey related to migration with fully designed questionnaires based on the earlier discussion with the community people.
- **Observations:** -I have literally visited the side of diverse livelihood activities place in which Chero tribes and non-tribes are engaged with to observe and maximize my understanding of diverse livelihood activities of Chero tribes and non-tribes of Patariya Khurd Panchayat.
- **Focus Groups Discussion:** -I have done focused group discussion in which different types of the household have shared their ideas on a common matter which has to help me to understand the combined opinion of the different household on a common topic or issue.
- **Oral History:** -I have heard the story of some of the household randomly sitting with them in their own time framework. After that, I have like arranged the history according to my timeline framework and analyzed households and Chero tribe and non-tribe's community as a whole.
- **Case Studies:** - In whole nine weeks' winter field project period, I have drawn four case studies of four different Chero tribe households with rigorous discussion, sitting with the household and knowing their ends and outs of the household.
- **Documents and Records:** - I have also found recorded data from Patariya Khurd Panchayat which enriched the content of my research.

1.1.1. Details of Tools Identified for Data Collection

I have explained a little bit about the different tools that, what are the tools and why I have used. Apart from that, since this winter field project is focusing on the farming and non-farming livelihood activity, so seasonality, timeline and trend line have also helped me to understand the variation and dependency of Chero Tribe and non-tribe people on different livelihood activity throughout the year.

- **Seasonality:** - When I did the seasonality with Chero tribe community and non-tribe communities, they very clearly located their livelihood activities of whole year which show that when they are more engaged in and when they are less engaged.
- **Timeline:** - To special understand the day to day livelihood activities to draw my case studies, I have done the timeline in which household explained their life story in their own, time framework, after that, I have setup according to my time framework of writing the case study.
- **Trend lines:** - In this particular tool, I have seen that which types of farming and non-farming livelihood activities are more income-generating which has given a clear range of more important and less important livelihood activities.
- **Resource Map:** - To know the different resource which is in the Patariya Khurd Panchayat, I have used resource map tool and try to find out the relationship between resource and Chero tribes and non-tribes people of Patariya Khurd Panchayat that how the people have been using these resources over a period of time.
- **Social Map:** - this tool has helped me to know the different social, political and government institution over here in Patariya Khurd Panchayat which has enriched my understanding of sociological and political part of my research area.
- **Natural Resource Map and land use Map:** - The different natural resources which are there in Patariya Khurd Panchayat and nearby, I had tried to map the uses of those natural resources, especially the use of land and water resources as such.

2. Findings

So in order to find the diverse farming livelihood activities, Chero tribe of Patariya Khurd Panchayat are engaged starting from paddy cultivation to the cultivation of wheat and maize, turmeric but not for commercial use as such, garlic and ginger and some other kinds of spices also which are used for the domestic purpose only. The most important and interesting is this that the land or soil is enough fertile to grow the items at a large scale but the people don't grow at the large scale so for some month of the year people purchased from the market or nearby the town which is Daltonganj.

As for as the growing of vegetable is concern that in the Patariya Khurd Panchayat, the people mostly grow the some seasonally vegetable in which the potato, onion, and tomato are somehow grown the most in this area which is by some of the people sold in the market otherwise mostly people grow these vegetables for their domestic use only which last in eight to nine months of the year in the rest months' people by the vegetable from the market again. As we can see in the picture of doing the seasonality which has been done with the people of Patariya Khurd Panchayat that in most of the months of the year people but vegetable from the market.

The Patariya Khurd Panchayat is rich in the field for the pulses because when the monsoon helps the farmer then farmer grown pulses at a large scale in the area which sometimes sold in the market but as I know by the discussion of the people they said that since the monsoon is not helping the farming because monsoon is fallen very frequently so the farmer keeps the pulses for the next year because pulses is the part and parcel of the food items of this areas.

In the area, the animal husbandry is decreasing day by day because the commons which are used for the animals grazing are being used for some other kinds of purposes people are not leaving the field meaning people have begun to grow something or the others. So these commons are no more commons as such so the number of animals in this area has really decreased very drastically. But the very noticeable thing is this that rarely houses I found in which no animals are there, otherwise most of the houses have at least one cows because belief of the people of this area is this that if you have animals which is a symbol of the Laxmi (goddess Laxmi) and keeping animals is also a matter of pride in the society in the either ways.

Non-farming livelihood activities

In the non-farming livelihood activities, the people of Patariya Khurd Panchayat are also engaged into a range of occupation which is starting from pulling rickshaw to handing a big shop in the village and also in the town. The youngster of Patariya Khurd Panchayat area in the government job which is mostly in the defense sector and some or in the local para teacher to the different posts in the government department. The people are also a huge number of the men from the Patariya Khurd go to the other cities or state to work in the different type of job. Which is starting from the construction worker to the contractor? Some women very interestingly I fact I found that are selling the vegetable in the market and also in the nearby the cities and running their family.

As there are no any small or big industries in this area so the people are not engaged in these types of work but sometimes people also got work in the village under MGNREGA and in some kinds of construction in the village itself.

In this research come to an expected result is not so easy because how the study will process, the results will depend on that but since I have already a good connection with Patariya Kalan and Patariya Khurd villages and the Chero Tribes community over there. So I may expect some of the results of my study but finally, the results will depend on the research study.

Most of the Chero tribe population would be engaged in very diverse livelihood starting from growing vegetable to running the small shop in the villages, from doing agricultural labourers to having a big land holding to doing the government and private job, from rearing chicken to mulch animals, from construction work to pulling rickshaw in the nearby the town, migration from seasonal to full years and years and so and so forth.

The interest of people towards different livelihood activities has been changing from generation to generation to the pattern of engagement in the livelihood activities of a particular household would have changed over a period of time where from farming to non-farming livelihood activities or vice-versa would be there.

Analysis and discussion

As there are eleven wards in the Patariya Khurd Panchayat where Mr. Vivek Kumar Singh is the Mukhiya of the Panchayat Khurd Panchayat and Bali Singh is the Panchayat Samiti and the list of ward member's representative from each ward is given below. As the list below which is taken from the voter list of the Patariya Khurd Panchayat shows that there is around 300 plus 18+ populations are there in each ward. While the male in which are always more than female one. I have taken the age between 18 to 60 is as the working population Panchayat. So very interesting data came that 3189 is working for population out of 3480 which include male and female both of the Panchayat, but doing the comparison with the seasonality which is shown in the photographs part, the working population of Patariya Khurd Panchayat hardly found work of four months during paddy cultivation in the Patariya Khurd Panchayat and nearby the Patariya Khurd Panchayat and in the rest of the months meaning 8 months of the years working population has to migrate to the other cities and state in order to find the work. Since this area also follows the patriarchal traditional culture of India in which female member of the family is not free to go into the other cities and state for working except some critical and emergency situation in the household. So coming to the seasonal and long-term migration of the Patariya Khurd Panchayat, it would not be the alien for this Panchayat to say that around 80 to 90 percent of the working population migrate to another cities and state as it is very for the Jharkhand state itself. While around 30 to 40 percent of working population do the long-term migration from the Panchayat Khurd Panchayat and these people have yet the good connection with their native place which is Patariya Khurd Panchayat so these people occasionally come to their home. So I

would not say that this migration is good or bad for the development of this Panchayat but since there is no other option in the Panchayat and nearby the Panchayat so migration is happening, therefore, it turn into one of the challenges to stop migration

ward member name	ward no.	Total 18+ population	male	female	total 60 + population	working population	male	female	total st population	working male st	working female st
1	2	3	4	5	6	7	8	9	10	11	12
Law chaudhary	1	320	162	158	29	291	17	12			
Jokhan chaudhary	2	322	181	141	31	291	17	14			
Sangita devi	3	332	170	162	31	301	15	16			
Akash singh	4	330	183	147	21	309	13	8	43	26	17
Nepal ram	5	335	170	165	28	307	15	13	126	66	60
Jayram chaudhary	6	319	184	135	27	292	17	10			
Rajkumar chaudhary	7	310	161	149	22	288	8	14			
Rishi bharati	8	275	149	126	17	258	8	9			
Sila devi	9	319	170	149	22	297	13	9	120	69	51
Chinta devi	10	298	157	141	35	263	17	18	108	56	52
Ashnarayan singh	11	320	168	152	28	292	11	17	222	122	100
		3480	1855	1625	291	3189	151	140	619	339	280

which is happening at the large scale.

Data sources: Voter list of Patariya Khurd Panchayat

I personally discussed with the people about the local festival which is more happily and greatly celebrated in this areas, particularly in which I found very interesting data which are as follow.

s.no	Name of festivals	Date of celebration	Ranking which is done by GD
1	Makar Sankranti	14 of January	1
2	Independence day	26 January	2
3	BasantPanchami or Saraswati Puja	Any date in February	1
4	Ravi das Jayanti	Any date in February	3
5	MahashivRatri	Any date in March and February	1
6	Ram Navami	Any date in April	2
7	Nag Panchami	Any date in August	2
8	RakshaBandhan	Any date in August but only on ShravanPurnima according to Hindi calendar	2
9	Independence day	15 of August	2
10	Krishna Janmashtami	Any date in August	4

11	Vishwakarma Puja	17 of September only each year	2
12	Dipawali or Diwali	September	1
13	Gandhi Jayanti	2 October	2
14	Navratri or dasahara	Any date in September and October	1
15	KarwaChauth	Any date in October but only after passing the 4 days in Kartik month according to the Hindu calendar.	4
16	Chhath Puja	Any date in November	1
17	Sewarimela		3
18	Chaitadogola program	Which is celebrated at the beginning of the Hindi calendar new year?	4
19	Karma	Which is celebrated after passing the 3 days of bhado	3
20	Jitia	Kunwar	2
21	Anat puja	Which is celebrated on bhadopurnima	3
22	HariyariPuja	which is celebrated any date of the year but which is very necessary to celebrate each and every day because in this festival all the village god and goddess are worshiped.	4
23	ShrawaniPuja		4

Note: Ranking is done on four scales:

1. Very happily and very greatly
2. Happily, and greatly
3. Very Happily
4. Very greatly

Market Visit:

Market Name: Friday, Weekly Market

Place: Lidhaki, nearest and oldest market of Patariya Khurd Panchayat

It is around 3:30 PM very early for the market timing but in the hope of watching whole market activities, I reached the market, after a while a few numbers of vegetable sellers, clothes seller, small hotel walas and the sweets seller began to come to start the market. Firstly, I met with Rato Mahato who is one of the oldest vegetable sellers in the market and asking about the situation of market and about his time spent here in selling the vegetable in the market, he explained that the situation of this market is going to bad to worse because very few buyers come to this market due to lots of another weekly market nearby the villages.

Further talking to many people in the market in finding that craze of Friday weekly market in Lidhaki has been decreasing over a period of time as the Rato Mahato said, for this, there are several reasons that people and seller stated during discussing in the market for example. Two another local market has been started which are on Tuesday and Wednesday in Bokeya Katual respectively. In last 8 years from nearly the market have now very good connectivity of nearby town which is Daltonganj by auto rickshaw, kamandor, buses etc. so people now prefer to go to town rather coming the weekly local market.

Earlier people were coming from many villages for marketing at Lidhaki Friday market. Mostly from Katual Kalan, Katual Khurd, Bokeya Kalan, Bokeya Khurd, Patariya Kalan and Patariya Khurd. Dulhi, baheratad, gandi, Lidhaki gadi gown, ohpar meaning villages opposite side of the KoelRiver.

I found that this Friday weeklymarket is the oldest market of areas which is around 35 years old. I talked to the Radha Singh who is around 65 year's old man and also the government ccl retired man. He explained each and everything very smartly in the market itself. He said that Ishar Singh, Dwarik Singh, Gahaki Singh and some of the other people of Patariya and Lidhaki had started this market earlier and earlier here animals were also sold in this market only. This market has a very good economic and social value earlier for this areas but over a period of time the animal selling stopped in this market and now only vegetable and some other kinds of domestic use goods are sold in this market, by and large, the market is running but now the importance of market for these areas are decreasing day by day. Since this marketplace is roadside so for renovation something new technologies and market rules can help to utilize this market for the development of these areas.

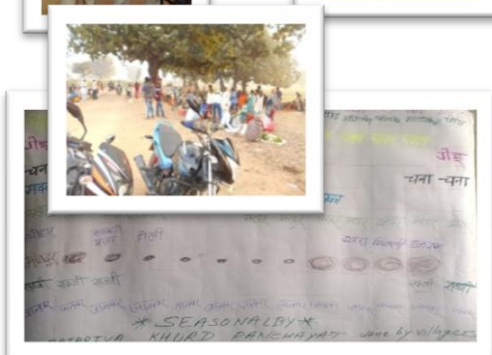
1. Details of a location where data have been collected:

Patariya Khurd Panchayat consists of six villages namely, Katual Kalan, Bokeya Khurd, Patariya Kalan, Patariya Khurd, Dulhi, and Gangi. In which Chero Tribes live in Patariya Kalan and Patariya Khurd villages while in rest four villages' non-tribe communities. So focuses Area of Winter Field project would be Patariya Kalan and Patariya Khurd but to do the comparative analysis study is done on the overall Patariya Khurd Panchayat. Actually, Patariya Khurd Panchayat is around 20 KM far from the main town Daltonganj which is the nearest town of this Panchayat so reach this there is no public bus or kind of service by now but private transportation is available in the daytime. This Panchayat has also electricity facilities which are not supplied regularly due to some unavoidable reason but the people are doing their best to improve the situation of the electricity in this area as such. Drinking water is used from the hand pump and very few people yet use well for drinking the water and also for other kinds of domestic use. Irrigation facilities are lacking which is very urgent to improve these areas as I found during my research.

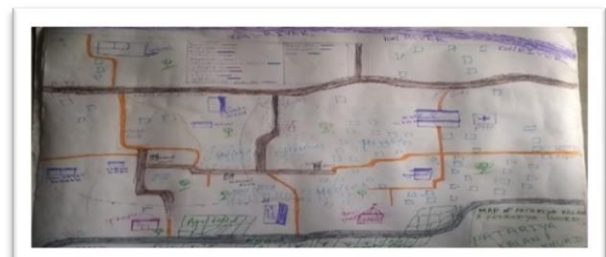
2. Photographs:



These all pictures show the different kinds of activities and meeting with people during my winter field project. Mostly these pictures



explain meeting the Mukhiya of present and ex-Mukhiya of Patariya Khurd and meeting with ward member of Patariya Khurd panchayat. One of



the big activities which I did with villagers the village social and resource map and seasonality in which youngsters of Patariya Khurd and Patariya Kalan villages participated and gave their view on each and everything. the library opening picture where the headmaster of High School Katual is giving a prize to the painting competing winter because I have organized a painting competing in which lots of school children participate and take an oath to use the library for their study purpose. The activities of one household in which a woman is making coat. Market visit and joy of plowing in a village by me. And showing the potato because the potato is one of the big vegetables which is being grown this year.

There are lot more pictures of different activities but I am unable to attach here, I will present in the photo presentation in the class.

3. Case Study

A case study on:

Livelihood: Agriculture and Non-Agriculture Activities and Various Aspects of a Chero Tribe Household of Patariya Kalan, District-Palamau, Jharkhand;

1. Bigan Singh: diverse livelihoods strategies and activities

This study has tried to visualize the reality of a Chero Tribe household of Patariya Kalan village in which it shows that Chero tribes are engaged in various non-agricultural and agricultural livelihood activities where men are traditionally obelized to do a certain type of work while women are some other kinds of works. This particular case study is about the Bigan Singh and Tetari Devi who are the husbands and wife respectively and also the head of the household where Bigan Singh seasonally do the agricultural work while Tetari Devi is a housewife and also help in the agricultural work. After completing the agricultural work, Bigan drive Rickshaw in the nearby the city which is Daltonganj for earning some cash for the family.

Chero Tribe of Patariya Kalan is of two different Parish which is Barah Hazariya and Terah Hazariya which is become too much important during marriage because in the different clan marriage can't happen. Bigan belongs to Barah Hazariya clan but he also added that now-a-day married custom of marrying in the same clan is banishing and people have begun to marry in other clans also. Bigan comes to a family in which his grandfather was a single son of Bigan Singh great-grandfather and the father of the Bigan Singh is also single son and also Bigan Singh is single son of his father, Bigan Singh is around 52 years old and he married with Tetari Devi at the age of around 25 years old. But now he has three sons and one daughter in which two sons and one daughter are married while the younger son is still unmarried whose age is around 20 years. Now Bigan has a combined family in which all member of the household lives together.

It is saying that Chero belongs to a community in the Palamau district a King Dynasty of king Medini Rai who was kind of Palamau area during the 18th century. So Chero had a good amount of land holding and also very good social status in the society as such but over a period of time when land holding and social status has declined but when CNT-Act 1908 (Chhotanagpur Tenancy Act 1908) came which prohibit the Chero tribe to not use the land for business purpose then

Bigan Singh has good knowledge of doing the traditional way of agriculture and he also uses some fertilizer and pesticide in his paddy field whenever is required. He has 2 Bigha land which is Tad (not suitable for paddy and wheat but suitable only for mustard and wheat) so for growing paddy, gram and Tisi, Bigan Singh lease land of around 2 Bigha from other caste people. He works with his whole family member during cultivation period. As explained earlier Bigan regularly drives rickshaw in Daltonganj except for agricultural work. In order to explain about his past, he said that my grandfather had 14 Bigha land but some people from upper caste has looted that land with the help of my caste people only and since my family background is not education and also not strong in term of financial condition so we are not able to fight for that land yet. But I am getting taught my younger son and hoping that in future he will do something to get that land. Bigan has mud house of four room in which he is living with the whole family is now becoming tough because a family member is increasing day by day. But Bigan is not sitting and thinking only that how he will get rid of this situation so he has started building a four-room new Pucca House which is now not fully built due to some money problems.

As the keystone of the family is doing cultivation and since Bigan Singh is a rickshaw driver in the nearby the cities so he goes to the Daltonganj by which he runs his family. His two sons also go to the other cities or state to work as migrant laborers so their earning contribute a lot to the economy of the family as such.

2. Diversified Livelihood Activities of Gango Devi: The woman Headed Household

This is the season of harvesting and Gango Devi with her younger daughter who has married last year and has only a few months' years old babies and son-in-law who have not gone to his home after married, is very busy in the harvesting season. On the one hand, she has got her field ready for the next crops which is wheat and gram and some other kinds of pulses and on the other hand she has to do the harvesting soon because the weather is indicating that anytime will start raining. Yes, this is the harvesting season of paddy and Gango Devi is now fully busy with lots of work from morning to evening and sometimes very late night. Because she has to get her field ready for Ravi crop and her also in the fear of rain because rain will destroy whole Kharif crop.

In her family, one very big bad things have happened around 10 months back and she says that death her husband happened just some months after the marriage of her younger daughter Rima Devi. Due to twice paralysis attack, one after another Kamesh Singh the husband of Gango Devi happened. Gango Devi has taken around ten thousand rupees in the marriage of her younger daughter which has not yet paid back to the money lender and during the unhealthy condition of the Kamesh Singh Gango has spent a very big amount of money of around 60 thousand from selling the animals, trees she had and also taken a loan of around 20 thousand rupees from the money lender so both the loans are yet to pay back to the money lender which is taken by the two different money lender.

Now Rima Devi who has around a few months' years old babies with her husband are living with Gango Devi and supporting the family a lot after the death of Kamesh Singh. Gango Devi lives near the bank of Koel River which is far from the main Basati (Densely populated area of the village) of Patariya Khurd but she has also house in the Basati where her eldest son Shravan Singh lives with his wife and children. Gango Devi moves to that place around 15 years before when she married her son. Now she has no any support from her son and she is totally dependent on her younger daughter. Now Gango is around 65 years old and hardly do some household work.

Gango Devi has around 2 Katha of land in which she has got a very good Kharif crop because this year after the 4 years of drought the rain come on time so this year paddy is very good and she is also hoping good Ravi crops because the monsoon is very favorable for it. She will sell some paddy to buy the seeds and fertilizer for Ravi crops and this year she is happier than earlier four years like the other farmer of Patariya Khurd panchayat.

On things which Gango has never thought to do in her life is selling of vegetable in the market. Yes, after the demise of her spouse when there was a very critical crisis of cash in her family so she started buying the vegetable from the nearby hometown which is Daltonganj and Garhwa and selling to village weekly market nearby Patariya Khurd village. She sells vegetable three days in a week and alternate day buys from the nearby the market and she has three Mahua trees from which she per season earns around 5000 rupees. Now she is not able to think what to do for adding more income to her family. Since her son-in-law, Binod Singh is living here after marriage and running the family so Gango has no worry. Actually, Binod Singh works as a peach van driver in the construction of the road so he earns some money to meet the daily expenses of the household.

Gango Devi has BPL card and she also avails the benefits of BPL card and she also gets the widow pension which decreases the stress of money problem in her household. Now where she lives in near the bank of Koel river has no electricity connection so she is thinking to get an electrical connectivity to use the electric pump to irrigate her field whenever is required but she has no sufficient money to do this so she is expecting some help from government and she has also visited the Mukhiya of Patariya Khurd panchayat but yet she has not got any kind of positive response. She also added that if she would have good irrigation facility then she herself grows the vegetable to sell.

Despite lots of problems facing Gango is managing her household which is great for a woman and she is also thinking in right ways to develop and do better in her future so I think the government should come up with some kinds of special solution for this kind of woman. Yes, also I do remember that she is not the part of any SHG groups because she is old and also her house is far from the main Basati of the village.

3. Ashish and his Memory of Childhood: Livelihood Transition and Many More....

Ashish Singh is now government employee as the Jharkhand police but he very much remember the time he has spent in his childhood, now Ashish is 45 years old and he has two sons and two daughter in which one son is married and both the daughters are married and since Ashish is Jharkhand police so he rarely live at home so his wife manage the house in the villages and this is the condition of the most of the household in which the male counterpart work as the police force and live far from the house and his wife manage the household.

As it is fact that most of the villager who has got the government job in Patariya Khurd and Patariya villages are in the defense sector either at the central level or at the state level. And if the youths are not able to get these kinds of the job then they migrate from the villages to the cities in all over the country of India and do whole lots of activities to earn their livelihood. Now in the Ashish Singh household, his eldest son has got married and he has also around 4 years old son. Like other youths of the village, he has also tried a lot to get the government job but he failed to do so. So he has also migrated to some other city to earn something because he has separate burden to run his family despite his father Ashish Singh is a government employee and getting a fair amount of money as salary.

Ashish remembers that when he was around 8-9 years' old there was very much crisis of food in his family. Hardly his father was able to get the food for two times and sometimes Ashish has slept without food. As for the clothing is concern Ashish has no good clothes to wear and bedding to sleep. He remembers that when there was no food at home then he went to the field and collect Chana Ka Sag and eat that and that's it for that day. He has also studied up to 7th class in nearby the government school and he got the job because at that time only 7th pass students can apply for the post of Jharkhand police. Ashish when growing little elder around 17-18 years then started plowing for some upper caste people and also doing all kinds of other household work for that upper caste and hardly start managing the expenses of his household. But when he got a job the condition of his household start improving a lot as the other household of the Patariya Khurd panchayat. As Chero tribes have a reservation in Jharkhand and also they physically are strong.

Earlier he has very small mud house in which a sleeping of the family in the house was not possible but now he has built a well pukka house with around 12 rooms with fully furnished. He has also married his both daughters in a well-off family by giving a huge amount of dowry. And he has also taken a loan of around 6 lakh rupees from government and also from the local money lender to build the house and for marrying her daughters which is yet to pay. Now Ashish has become also one of the respectable person of Patariya Khurd panchayat and in his community. Ashish Singh has very less amount of land which is not feasible to do the cultivation so he tends that piece of land to some other farmer of the village and that farmer give some return to Ashish when he harvests that. As most of the household weather that is well off household or poor all have BPL card and that household is taking the benefiting of it so is the Ashish' household. Now he has good water, electricity, food, and clothes etc. for him and his family members. And he is also getting his youngest son taught in the town and also spending a fair amount of money on his education.

So the story of Ashish shows that the livelihood activities of people like him have change very-very drastically and his situation has forced him to do so. So many of the household in Patariya Khurd and Patariya villages like Ashish household are there whose livelihoods activities has changed over a interval of time and these households when going back to past and see the story of their own then they themselves are not able to connect that what was the condition of their household were earlier and what is today.

4. A Story of Shreepati Devi: Livelihood, Tradition, Culture and Decision Making

Shreepati Devi is around 40 years old and belongs to a family in which her father-in-law is a government employee and also from the Chero community which is one of the respectable and very strict to the culture and tradition of Chero tribes. The culture and tradition of the Chero of Patariya Khurd panchayat is this that woman particularly belongs to well-off family could not go out of house for doing any kinds of business mostly staying outside from house for business is very much against the culture and tradition of Chero tribes of Patariya but Shreepati Devi what did, was totally against the culture and tradition of Chero tribes.

She says that she has never thought of doing what she did in her life, she added that "situation of the household Make her helpless to do this business". Actually, a very bad incidence happened in the Shreepati House in 2004, the leg of Jageshwar Singh (Jageshwar Singh is the husband of Shreepati Devi) has fractured after falling from a tree and at that time Jageshwar Singh was running his family separate because his father has divided the house and land to his son. So after the leg fractured of Jageshwar Singh there was no any meaning of earning daily expenses for the household and in Shreepati house her both sons were around 9 years and 11 years old and studying so she has to pay expenses for their study also. So these condition forces her to do what she has never thought of doing in her life. She started selling the vegetable in a different market, town and cities whole weeks traveling to different places where she can buy vegetable in cheap rate and sell in the high rate and night stay at the bus stoppage or on the railway's station. Since she was moving around not stable at one place so she kept very less luggage with her, no cooking only buying some street food and eating them and passing the day and she spent around six years of time doing this business because Jageshwar Singh is still not able to do the work properly he hardly manage to do something. She left this

business because her two sons start earning for the family by doing working as a construction worker in the other city. But both sons are studying also only for the sake of study because they have very little time for this and elder son has also failed twice due to not giving sufficient time for his study.

Shreepati is now happy and she has also married his elder son Pankaj last year and so his daughter-in-law is also at home and she is doing all kinds of household work. Now Shreepati is the part of a group who has taken loan for the betterment of the group as such the loan giving agencies name is KESBAR who provides loan but very strict to its rule as Shreepati told that KESBAR wala guy come once in a week and collected an amount of 365 rupees from each member of the group and its mandatory to submitted otherwise KESBAR wala start using bad words and not leave the place. So Shreepati is telling that an amount of 15000 rupees is not benefiting them directly because she has no good ability to use that money. Meaning invests in a business which gives a constant return of some amount so that she can repay the installment. So sometimes she has to take some another lend money from other money lenders to pay the installment of the loan.

Shreepati has a mud house but these days she has got the Indra Aawas Yojana so she is building the new pukka house but she told that all installments has not been given to her so that her new pukka house is not completed. Shreepati brings water from someone others hand pump because she has not her own hand pump but she is planning to get a hand pump of her own, if the government will provide some support then it will be very good otherwise since she has problems of water so she will manage to get a hand pump.

Jageshwar has BPL card and he avails its benefit. Since most of the household in the Patariya Khurd panchayat has got the toilet by the government but due to poor infrastructure that is not in the condition of using so the Jageshwar Singh household also don't use the toilet.

Jageshwar has very less amount of land because there were many divisions happened in the property of his grandfather. But still, he cultivates paddy, wheat, maize and some pulses items in his field. But these are not enough for his family to survive for one year so he buys rice. Wheat and pulses from the market for his family. Jageshwar Singh has also very good tie-up with his daughters and both the daughters are married in the same household and both co-operate a lot during the hardship of Jageshwar. Shreepati is thinking to do kitchen gardening and grow some vegetable but due to lack of water, she is not able to do. So her next plan is to get sufficient water.

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Annexure:

Research Question

- What are the current diverse livelihood activities of Chero tribe?
 - 1.1. Sub-Questions
 - Why are diverse livelihood activities changing from agriculture to non-agriculture?
 - How and to what extent it has changed over a period of time?

Questionnaire format for case study:

Since I have done four case studies so firstly I collected data according to questionnaires which are below and then I have converted the raw data into the story format of the household as such which are below.

- The keystone of the household on which the family is running on.
- Family background in short.
- Decision-making process in the household whether a decision is taken by men or women.
- One day whole working schedule in which he/she is engaged during his/her busy schedule.
- To know the broader perspective about the family, would like to know the one-year activities in which that particular household are engaged in.
- An education level of the household.
- Total food and health and also education expenses of the household.
- Risk and vulnerability context of the household.
- The capital which each household have and in which I would focus the working power of the household as such, which will give me more explanation about the household because in a village the most important thing which is working power.
- Institutional access in term of government benefits, self-help group and some special case.
- One striking change in the household which has changed most of the things in the household.
- Future planning of the household if there is any, why and how.....
- Major agriculture and non-agriculture livelihood activities in which the household member are engaged across the year.
- For small health issues where the household visit, meaning PHCs nearby the village or private local doctors.
- Total earning members of the household.

To know especially about the Chero tribe:

Questionnaires:

- For how many years Chero Tribe have been living here?
- Are all Chero tribes of the same group? If not how many groups are there?
- For earning the livelihood, what did Chero tribe early?
- If farming, then which types of farming activities like paddy etc.
- What do Chero tribe do now for earning their livelihood?
- Do you think that farming activities are changing over a period of time if yes, what are some of the changes, and why changes are happening?
- What were some of the non-farming activities earlier in which Chero tribes were engaged?
- What are some of the non-farming activities now in which Chero tribes are engaged?
- Why is it changing over a period of time?
- Do you think that livelihood activities are changing from agriculture to non-agriculture, If yes then why?
- How, why and to what extent it has changed over a period of time?
- Festival that Chero tribe celebrate on which they have more to say and why?

Questionnaire to interview the PRI representatives.

1. Sir, first of all, tell me that, how does your Panchayat work?
2. What are diverse current means of livelihoods or livelihood activities of Patariya Khurd Panchayat people?
3. Have means of livelihood or livelihood activities of Patariya Khurd Panchayat people changed over a period of time?
4. What are some of the move from farming to non-farming livelihood activities?
5. How can means of livelihood of Patariya Khurd Panchayat be improved?
6. How is the health condition of the Patariya Khurd Panchayat? How can it be improved?
7. What have you to say about the education of Patariya Khurd Panchayat?
8. Today, unemployment is a very big issue, what would you like to say about unemployment of your Panchayat?

Note: These questionnaires are answered very well by each and every respondent and their answers are paraphrased according to the format of research report because the direct answer of these question is not ethically right to present in this research report.