

## **SYNOPSIS**

**Thesis entitled:**

**SOCIAL AND ECOLOGICAL ASPECTS OF THE JHARKHAND MOVEMENT C.1930-2001**

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**T**ribal egalitarian systems are interlocking sets of values, virtues, norms, usually practiced in their economic pursuits. Tribal intuitive values are normally interconnected with sacredness, holiness found in living and nonliving things existing within their traditional societies sharpened through ‘surrounding environment’. The surrounding environment produced their subsistence; they placed their burial stones in the sacred jungles, and maintained different taboos ensuring the protection of ecologies which is pivotal in tribal culture. In the course of the Jharkhand Movement, the question of tribal environmentalism was dovetailed with ‘Land ownership’ issues which have undergone a serious threat in the last couple of decades, particularly when the state has initiated economic policies in the region. On the other side, social transformations through modern ethics and culture began through the process of Hinduization which has brought simmering discontent among the tribes and found expressions in the mainstream Jharkhand political movement. It is with the objective of exploring tribal environmentalism through Jharkhand Movement on the face of operation of modern forces this thesis has been prepared. This thesis also points out how transformation in tribal society evolved gradually, from the colonial time to the modern era through the lens of tribal environmentalism to create notions of values which are their ‘own’. The thesis explicitly focuses on how the colonial and post colonial visions of landed properties and tribal use of common property conflicts and sharpened in the course of the Jharkhand Movement. In order to locate in detail of the problem persist even after the state formation the thesis provides some solutions keeping in view of the changing dimension of the tribal society. Finally the thesis provides some other avenues by focusing how the primeval quest for autonomy of Jharkhand that gradually shaping tribal identity reinforced again after the formation of the Jharkhand state, and that can be developed further by empirical research.