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Language Identity among the Chik Baraik of Jharkhand and Odisha

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Abstract

Linguistic minorities are typically bilingual or multilingual. Their mother tongue is usually limited to use within the home or among members of their community, while the dominant languages in their environment are used for broader functions like education, administration, and mass communication. In this way, language, whether individually or in clusters, serves as a marker of cultural identity for both individuals and groups. This paper investigates language

and culture as a significant marker of identity among the Chik Baraik tribe in Jharkhand and Odisha. A qualitative approach was employed using questionnaires and group interviews. The study used SPSS for the analysis of the variables where the statistical significance was considered at p less than 0.05. The study showed that despite being a linguistic minority, the Chik Baraik were proud of their culture, language and social identity.

Keywords: Language Identity, Sociolinguistics, Chik Baraik

1. Introduction to Language Identity

Language identity in sociolinguistics cannot be seen as a single entity but as a combination of the individual, group, regional and national identities. In addition to revealing one's social, regional, and national identity, language also serves to unite speakers by permitting social space adjustments and fostering opportunities for identity negotiation. A language's adaptability and flexibility make it the perfect tool for carrying out this communicative task. Although social identification and language are closely related to ethnic identity, language is generally the most significant identity marker (Kachru, 1995) ^[4].

Since the late 19th century, the shared elements of language, culture and ethnicity constitute the people of a nation. The ideal vision of such a state is a population which is uniform in these three shared elements, not so in the case of India which has been a multilingual society since several centuries. After independence, when the states of India were formed on linguistic grounds every state had a state language which served as its regional identity, which unfortunately resulted in several tribal minority languages being ignored. Several regional languages went through this period of transition from being solely spoken to being used for reading and writing, especially when it was adopted for education or official purposes. The languages had to be standardized in grammar, spelling, vocabulary, and pronunciation, with the lexical range extended to cover new needs (Hobsbawm, 1990) ^[3]. During this stage, languages went through a process of social engineering where several words were borrowed from its neighboring regions and cultures.

Each of India's 29 states has its own official languages, with 22 of them recognized under the 8th Schedule of the Indian Constitution. with Hindi as the official language and English serving as the associate official language have bilingualism as a common feature across all states. Except for the Hindi speaking belt in the north, most states are trilingual with regional languages also being used in the spoken and written form. India has been a multilingual and multicultural nation for several centuries with no state in the country being entirely unilingual, no major modern Indian language is spoken without the use of additional codes, and every speech community employs at least three distinct linguistic codes in its repertoire. There have been several interactions between people from different linguistic backgrounds due to migration, trade, commerce tourism and other commercial and economic reasons. Except in some rare cases, acquisition of an additional language does not always, lead to language loss or a language becoming extinct (Mohan, 2006) ^[5].

Studying language within its social context involves examining human interaction and continuous negotiation of social encounters. Social behavior is shaped through interactions that are either established or frequently redefined. Language in this

interactions that are either established or frequently redefined. Language in this context is not only interdependent but is influenced by ecological factors that shape social markers and variations in speech styles, leading to regional, class, and caste dialects. Using language effectively requires not only knowledge of the language itself but also an understanding of how to adapt it to different situations and contexts. In a multi linguistic society like India the interaction between the languages usually do not result in conflict as different languages are allocated different functions (Kachru, 1995) ^[4]. Since language is unique to humans and bilingualism or multilingualism is a natural state in India, it can be inferred that language contact and its effects—such as language maintenance, language shift, and either transitional or stable bilingualism—are consistently present throughout all stages of human life (Mohan, 2006) ^[5].

The goal of every sociolinguistic research should be the empowerment of the research participants (Bucholtz & Hall, 2004) ^[1]. Sociolinguistics is the study of how language reflects a speaker's identity and behavior. This field typically examines the conscious or unconscious choices individuals make in selecting linguistic variables or forms in their everyday speech. These choices play a crucial role in expressing personal stance, identity, and the communicative function of language, based on the belief that languages are shaped by the societies in which they are spoken. Each linguistic community has its own distinct language behaviors and characteristics (Tanimu & Nwaobasi, 2024) ^[7].

1.1 Culture and Society of the Chik Baraik

Herbert Hope Risley, British ethnographer and colonial administrator, in his book 'The People of India', published in 1891, has categorized the Chik Baraik into a weaver caste where making garments like gamcha, sari, and dhoti is their traditional occupation. Although it is now difficult to determine their origin, he claims that they have several totemic clans, including the Bhainsa (Buffalo), Kachhuwa (Turtle), Nag (Cobra), Raja Kauwa (Crow), Mayur (Peacock), several kinds of deer, wild berries, etc. There are several clans known as Vansh that are derived from different animals, objects, and locations¹. These include Baunkra (Heron), Boda (Russell's viper), Chand (moon), Jamakiar, Kanjyasuri, Kothi, Kouwa (Crow), Loha (Iron), Mahanandia, Malua, Masath, Naurangi, Parwar, Rajhans (Hamsa), Singhi (Asian stinging catfish), and Mahanandia, Malua, Masath, Parwar, Rajhans. They engage in clan exogamy and group endogamy (Crooke, 1915) ^[2]. ¹ Though many have left their traditional occupation of weaving, there are some in Jharkhand who are still practising it. Because of its ceremonial and ritual meaning, Chik-Baraik woven cloth enjoys a seasonal demand despite being coarse and less beautiful than contemporary fabrics. Family is the smallest unit of the Chik Baraik society. Most live in nuclear families where parents live with their unmarried children. Children move out after marriage but continue to take care of their parents. The society is patriarchal in nature, the head of the family is male, and property can be inherited by the male members only. Women play significant roles in the close-knit society. They not only do the household work but also help in the farming and weaving activities but have no share in the ancestral property but the responsibility of looking

after the widows and unmarried girls is taken by the family members. The Chik Baraik practice group endogamy and clan exogamy, a practice similar to other tribes.

1.2 Customs and rituals

There are several instances of influence of Hindu rituals during marriage ceremonies where the marriage is conducted by the 'Thakur, ritualistic worship of various Hindu Gods and Goddesses is conducted by the 'Pahan', sacrifices during rituals, celebration of certain Hindu festivals like Holi and Diwali, observance of thread ceremony, cremation of the dead and immersion of the ashes in the confluence of three rivers etc. These influences are particularly observed in families where intercaste marriage has taken place.

1.3 Childbirth

Rituals related to birth, marriage and death are the three main components in the life cycle of the Chik Baraik. Some rituals are related to the protection of the unborn children. It is taboo for pregnant mothers to draw water from wells and go to the forests without a chaperone. There are no restrictions related to diet. Midwife from the Lohra or Ghasi community oversee the process of childbirth. The umbilical cord is cut with a knife and buried outside the house. The state of childbirth is considered as a period of relative impurity where the confinement is for a period of nine days. Cutting nails, getting a haircut, and bathing is taboo during this period. After nine days, the mother is given a set of new clothes, and her old clothes are washed and cleaned. The floors and portico of the house are washed and purified, and the naming ceremony of the child is conducted by the senior members of the family.

1.4 Marriage

Marriage rituals are like those of Hindus and other tribes. The marriage proposal is initiated from the groom's side. The marriage ceremony is usually conducted in the bride's village. During exceptional circumstances, it is conducted in the groom's village as well. A temporary wedding pavilion is set up at the brides' place. The groom comes in a wooden chariot and is given a grand welcome by the brides' family. The grooms' family is given a sumptuous feast, and the members are served food on eco-friendly leaf plates. The marriage rituals are conducted by the village priest. The rituals are concluded by the groom after he applies red vermilion the bride's forehead three times. The tradition of giving dowry is a common practice. The groom's family is gifted with clothes, cash, pulses, grains, rice etc. For those families who cannot arrange for dowry due to their limited financial means, 'seva vivaah', a common tribal marriage practice is arranged where the son – in – law gets the bride in marriage after completing the ritual of washing the feet of his in laws. Clan endogamy is taboo in Chik Baraik society and is severely frowned upon. Hardly a few decades ago, people who married outside their community were excommunicated but in recent times they are restated into their society after performing of certain rituals (Sharma, Bimla Charan, 2014) ^[6]. The practice of widow remarriage is also prevalent among the Chik Baraik. The wedding pavilion is not constructed, and the rituals are comparatively simple. Divorce is also prevalent where it is the groom's responsibility to give back the dowry attained in marriage,

¹ <https://www.trijharkhand.in/en/chik-baraik>

only if the divorce is applied by the wife and not when it is applied by the husband.

1.5 Death

Rituals related to death is an important part of Chik Baraik society. The dead person's body is kept on a cot made of bamboo sticks and is buried at the graveyard with the head facing the north direction. The body of a pregnant woman, leprosy patients, or a person dying of a communicable disease is cremated near the banks of a river. Though cremation is practiced, the practice of burying the dead is more common among the Chik Baraik. Tombstones are also installed near the grave. Impurity is observed for 10 days by the immediate members of the family of the diseased. Consumption of turmeric, oil, meat and shaving of beard, is taboo during this period. After ten days, as an act of purification, all the clothes, utensils, vessels, floors and the front portico of the house are washed and cleaned. All the members of the diseased family take bath, male members shave their beard, and rituals are conducted in the house to start the worship the family deities.

1.6 Religion

The religious practices of the Chik Baraik is a mixture of both Hindu and Sarna religion. They observe rituals common to both the religions. The Sarna faith is currently facing a complex and multifaceted situation in India. Certain Adivasi people of the present generation take pride in their indigenous faiths, which is demonstrated by the growing interest and curiosity in the Sarna religion. This has resulted in an increase in initiatives to uphold their rights as unique cultural and religious communities, establish community institutions, and revitalize and promote traditional customs. However, Sarna and other Adivasi religions in India are also confronted with difficulties and dangers. Adivasis being urged to convert to Hinduism and embrace Hindu customs and beliefs, is one significant obstacle which has resulted in indigenous cultures and religions being marginalized and eradicated which is frequently accomplished through social, economic, and political means.

Development projects like dams and mining have also resulted in environmental damage and displacement of Adivasi populations which has disturbed their traditional means of subsistence, customs, and religious beliefs. Despite initiatives to revitalize and advance these faiths, the Adivasis are endangered and face a constant threat of losing their linguistic, religious and cultural identities. Depending on the tribe or area, several Sarna customs and beliefs are still practised by several tribes. The worship of ancestors, the belief in nature-related spirits and deities, and the use of holy sites and artifacts in ceremonies and the belief that God resides equally in all beings from smallest species like ants, tortoises and earthworms to higher animals and human beings, are common characteristics of the Sarna religion. It continues to be practiced alongside other religions though many have converted to other religions like Islam, Christianity, and Hinduism as it is still a significant component of the Adivasi cultural and spiritual identities (Nayak & Munda, 2023).

Like other tribals of Jharkhand and Odisha, the Chik Baraik too, have adopted several religious customs, beliefs, rituals and festivals of Hindus, while retaining many of their own indigenous rituals, thus illustrating a beautiful blend of mainstream and indigenous culture. The rituals and customs

practiced by the Chik Baraik are a combination of both Hindu and Sarna rituals. Ancestral worship is performed during all the festivals of the year. The chief male deity is Singbonga, and the 'Devi Mayi' is the chief female deity. Other deities are the village God, Ancestral God, Snake God, Tiger God, etc. During the second month of the Hindu calendar, Vaishakha, the festivals of "Bad Pahadi" and "Surjahi" are worshipped. Goat is sacrificed by the patriarchal head of the family. Hen and 'Hadiya' (Rice beer) are offered to God during the festival of Navakhani where the rituals are performed by the chief priest of the village who is either a Brahmin or a 'Pahan'. The practice of performing Satyanarayan pooja is also a common practice. Through the activities of the German Mission, Roma Mission and SPG Mission, several families living in the districts of Khunti, Murhu, Tapkara, Torpa, Basiya, Bano and Simdega have converted to Christianity to avail of economic benefits.

The main festivals of the Chik Badaik, Sarhul, Karma, Jitiya, Navakhani, Devthan and Gohaal Puja are performed with a lot of religious fervor and song and dance festivities along with the members of the Munda and Oraon tribe. The Hindu festivals of Holi, Diwali, Durga Puja, Ramnavami and Vishwakarma Puja is also celebrated among the Chik Baraik. The Chik Baraik believe in evil spirits and ghosts and engage the services of an exorcist (Ojha – Guni) to get rid of evil spirits.

1.7 Political System

There are only around fifteen Chik Baraik families in every village. Thus, there is no exclusive Panchayat for the Chik Baraik since they live in small hut settlements with other tribal groups. Disputes are addressed by the gram Panchayats. In the pre – independence period, a group of villages had a village council headed by a King where the disputes were settled with the help of a "Dewan" or a minister. After independence, these village councils have been dissolved and only Gram Panchayats exist today (Sharma, Bimla Charan, 2014) [6]. The Chik Baraik have founded several organizations like the Akhil Chik Baraik Kalyan Samiti and Kaling Badaik Samaj Samiti, Rourkela, has members from all over India and abroad.

2. Research methods

The qualitative study employed a primary approach with the deployment of a participant observatory method which relied on first-hand observations of the linguistic behavior of the respondents. The findings showed that the mother tongue of the Chik Baraik, Nagpuri served the function of social identity and aspiration, though the external environment did influence their speech, behavior, and attitude.

The sample of this sociolinguistic study comprised of Nagpuri speakers from the Chik Baraik tribe which consisted of 370 respondents from the districts of Ranchi, Lohardaga, Khunti and Gumla in Jharkhand and Rourkela, Sundergarh, Sambalpur and Nuapada in Odisha. The respondents were randomly selected from the above-mentioned districts and consisted of 185 males and 185 females. The responses were collected through the Questionnaire Bank for Sociolinguistic Surveys in India, edited by Mr. M. V Sridhar, Mr. H. R Dua and K. S Rajyashree Subbayya, published by the Central Institute of Indian Languages, Manasagangotri, Mysuru. The

questionnaire was divided into four sections namely background information, language use, language maintenance and language identity. Under the language identity section, the respondents were asked the following questions.

2.1 How far do you consider the following as distinguished features of your community?

1. Festivals
2. Social customs
3. Rituals related to death
4. Rituals related to childbirth
5. Rituals related to marriage.

The responses were recorded on a three-point scale of important, somewhat and not at all.

2.2 The second question was in relation to the respondents associating themselves with various social and cultural organizations by doing active work, attending programs and giving subscriptions.

2.3 The third question was in relation to the goals which could be achieved if their language was given a separate identity for which the responses were recorded on a three-point scale of very much, somewhat and not at all.

1. Their language community will be economically well off.
2. Their language community will have more political power.
3. It will help the development of their language.
4. It will highlight the richness of your culture.
5. It will emphasize their group solidarity.

The data was analysed using the statistical software Statistical Package for Social Sciences (SPSS) to produce a comprehensive report, which displayed the actual findings of research. The respondents were divided into 3 age groups, namely, 12 to 25 years, 26 to 50 years and 51 years, four educational groups namely illiterates, literates, undergraduates and graduates and four occupation groups namely teachers, students, professionals (engineers, doctors, Navy personnel) and others (business owners, daily wage laborers, farmers, people employed in white collar jobs, housewives and unemployed). The analysis was done in relation to the sociolinguistic variables of sex, age, education and occupation.

3. Results

3.1 Distinguishing feature of their community: Festivals

3.1.1 Analysis of males and females in total.

In response to the question whether the respondents

considered festivals as distinguished features of their community for males and females in total, 81 % answered 'very much', 19 % answered 'somewhat' and no respondents answered as 'not at all' (Fig 1) For those whose answer was 'very much', 52 % were females and 48% were males. For those who answered 'somewhat', 40 % were females and 60 % were males. The p – value was 0.063 which showed that there was no significant relationship between males and females and their opinion on festivals.

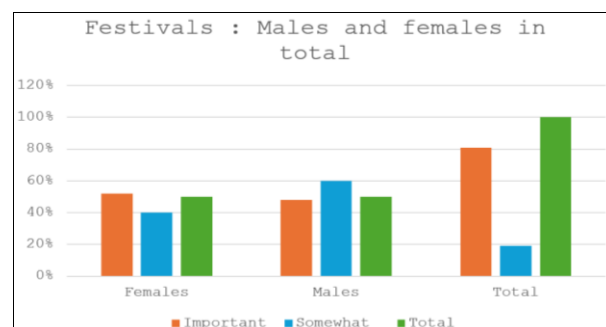


Fig 1:

3.1.2 Analysis of three age groups

For those who responded as 'Important' to the question regarding festivals as distinguished features of their community, 48 % belonged to the age group of 26 to 50 years, 31 % belonged to the age group > 50 years, whereas only 21 % belonged to the age group of 12 to 25 years (Table 1). For those who responded as 'somewhat' to the question, 60 % belonged to the age group of 26 to 50 years, 31 % belonged to the age group of 12 to 25 years whereas only 9% belonged to the age group > 50 years. The p – value was 0.001 which showed that there was a significant relationship between the three age groups and their opinion on festivals.

3.1.3 Analysis of four education groups.

In total there were 9 % illiterates, 25 % undergraduates, 41 % literates and 25 % graduates. In total, among those who answered, 'very much', regarding festivals as distinguished features of their community, were 81 %, those who answered 'somewhat' were 19 % (Table 2). Among those who said, 'Important', 41 % were literates, 24 % were graduates, 25 % were undergraduates and only 11% were illiterates (Table 2). For those who answered 'somewhat', 40 % were literates, 33 % were graduates, 24 % were undergraduates and only 3 % were illiterates. The p – value was 0.129 which showed that there was no significant relationship between the four education groups and their responses regarding festivals.

Table 1:

Responses	Age			Total	p-value
	12 to 25 yrs	26 to 50 yrs	>50 yrs		
Important	63 (21%)	144 (48%)	93 (31%)	300 (81%)	0.001*
Somewhat	22 (31%)	42(60%)	6 (9%)	70 (19%)	
Total	85(23%)	186(50%)	99(27%)	370 (100%)	

Table 2:

Responses	Education				Total	p-value
	Illiterates	Undergraduates	Literates	Graduates		
Important	32(11%)	74(25%)	123(41%)	71(24%)	300(81%)	0.129
Somewhat	2(3%)	17(24%)	28(40%)	23(33%)	70(19%)	
Total	34(9%)	91(25%)	151(41%)	94(25%)	370(100%)	

Table 3:

Responses	Occupation				Total	P-value
	Teachers	Students	Professionals	Others		
Important	15 (5 %)	44(15%)	6(2%)	235(78%)	300(81%)	0.009
Somewhat	1(1%)	15 (21%)	6(9%)	48(69%)	70(19%)	
Total	16(4%)	59(16%)	12(3%)	283(76%)	370(100%)	

3.1.4 Analysis of four occupation groups

Among the respondents, 76 % were from Occupation group 4 (Others), 16 % were students, and only 4 % were teachers, and only 3 % were professionals. Among those who answered, 'Important', regarding festivals as distinguished features of their community 78 % belonged to Occupation group 4 (Others), 15 % were students, only 5% were teachers and only 2 % were professionals (Table 3). For those who answered 'somewhat', 69 % were from Occupation group 4 (Others), 21 % were students, 9 % were professionals, whereas only 1 % were teachers. The p – value was 0.009 which showed that there was a significant relationship between the four occupation groups and their responses on festivals.

3.2 Social customs

3.2.1 Analysis of males and females in total

Table 4:

Responses	Males and females in total		Total	p-value
	Females	Males		
Important	157(52%)	143(48%)	300(81%)	0.063
Somewhat	28(40%)	42(60%)	70(19%)	
Total	185(50%)	185(50%)	370(100%)	

In response to the question whether the respondents considered social customs as distinguished features of their community for males and females in total, 81 % answered 'Important', 19 % answered 'somewhat' and no respondents answered as 'not at all' (Table 4).

For those whose answer was 'very much', 52 % were females and 48% were males. For those who answered 'somewhat', 40 % were females and 60 % were males. The p – value was 0.063 which showed that there was no significant relationship between males and females and their opinion on social customs.

3.2.2 Analysis of three age groups

Table 5:

Responses	Age			Total	p-value
	12 to 25 yrs	26 to 50 yrs	>50 yrs		
Important	63(21%)	144(48%)	93(31%)	300(81%)	0.001*
Somewhat	22(31%)	42(60%)	6(9%)	70(19%)	
Total	85(23%)	186(50%)	99(27%)	370(100%)	

For those who responded as 'Important' to the question regarding social customs as distinguished features of their community, 48 % belonged to the age group of 26 to 50 years, 31 % belonged to age group 3 whereas only 21 % belonged to the age group of 12 to 25 years (Table 5). For those who responded as 'somewhat' to the question, 60 % belonged the age group of 26 to 50 years, 31 % belonged to the age group of 12 to 25 years whereas only 9% belonged to the age group of > 50 years. The p – value was 0.001 which showed that there was a significant relationship between the three age groups and their opinion on social customs.

3.2.3 Analysis of four education groups

In total there were 9 % illiterates, 25 % undergraduates, 41 % literates and 25 % graduates. Among those who answered, 'Important', regarding social customs as distinguished features of their community, were 81 %, those who answered 'somewhat' were 19 % (Table 6). Among those who said 'yes', 41 % were literates, 24 % were graduates, 25 % were undergraduates and only 11% were illiterates. For those who answered 'somewhat', 40 % were literates, 33 % were graduates, 24 % were undergraduates and only 3 % were illiterates. The p – value was 0.129 which showed that there is no significant relationship between the four education groups and their responses regarding social customs.

Table 6:

Responses	Education				Total	p-value
	Illiterates	Undergraduates	Literates	Graduates		
Important	32(11%)	74(25%)	123(41%)	71(24%)	300(81%)	0.129
Somewhat	2(3%)	17(24%)	28(40%)	23(33%)	70(19%)	
Total	34(9%)	91(25%)	151(41%)	94(25%)	370(100%)	

Table 7:

Responses	Occupation				Total	p-value
	Teachers	Students	Professionals	Others		
Important	15(5%)	44(15%)	6(2%)	235(78%)	300(81%)	0.009*
Somewhat	1(1%)	15(21%)	6(9%)	48(69%)	70(19%)	
Total	16(4%)	59(16%)	12(3%)	283(76%)	370(100%)	

3.2.4 Analysis of four occupation groups.

Among the respondents, 76 % were from Occupation group 4 (Others), 16 % were students, and only 4 % were teachers, and only 3 % were professionals. Among those who answered, 'Important', regarding social customs as distinguished features of their community 78 % belonged to Occupation group 4 (Others), 15 % were students, only 5% were teachers and only 2 % were professionals (Table 7). For those who answered 'somewhat', 69 % were from Occupation group 4 (Others), 21 % were students, 9 % were professionals, whereas only 1 % were teachers. The p – value was 0.009 which showed that there was a significant relationship between the four occupation groups and their responses on social customs.

3.3 Rituals related to death

3.3.1 Analysis of males and females in total

In response to the question whether the respondents considered rituals related to death as a distinguished features of their community for males and females in total, 74 % answered 'Important', 23 % answered 'somewhat' whereas only 3 % respondents answered as 'not at all' (Fig 2). For those whose answer was 'Important', 52 % were females and 48% were males. For those who answered 'somewhat', 39% were females and 61 % were males. For those who answered, 'not at all', 80% were females and 20 % were males. The p – value was 0.015 which showed that there was a significant relationship between males and females and their opinion on customs related to death ceremony in their community.

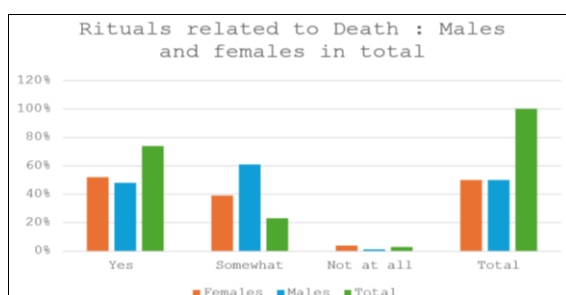


Fig 2:

3.3.2 Analysis of three age groups

Table 8:

Responses	Age			Total	p-value
	12 to 25 yrs	26 to 50 yrs	>50 yrs		
Important	51(19%)	132(48%)	90(33%)	273(74%)	0.001*
Somewhat	30(34%)	48(55%)	9(10%)	87(23%)	
Not at all	4(40%)	6(60%)	0	10	
Total	85(23%)	186(50%)	99(27%)	370(100%)	

For those who considered rituals related to death as an important distinguished feature of their community, 48 % belonged to the age group of 26 to 50 years, 33 % belonged to the age group of > 50 years and 19 % belonged to the age group of 12 to 25 years (Table 8). For those who responded as 'somewhat' to the question, 55 % belonged to the age group of 26 to 50 years, 34 % belonged to the age group of 12 to 25 years whereas only 10% belonged to the age group of > 50 years. For those who responded as 'not at all' to the question, 60 % belonged to the age group of 26 to 50 years, 40 % belonged to the age group of 12 to 25 years, whereas no respondents belonged the age group of > 50 years. The p – value was 0.001 which showed that there was a significant relationship between the three age groups and their opinion on customs related to death ceremony in their community.

3.3.3 Analysis of four education groups.

In total there were 9 % illiterates, 25 % undergraduates, 41 % literates and 25 % graduates. Among those who considered rituals related to death as important, 42 % were literates, 24 % were graduates, 22 % were undergraduates, whereas only 12% were illiterates (Table 9). For those who answered 'somewhat', 40 % were literates, 28 % were graduates, 30 % were undergraduates and only 2 % were illiterates. For those who answered, 'not at all', only 2 respondents were literates, 4 were graduates, 4 were undergraduates while there were no illiterates. The p – value was 0.159 which shows that there was no significant relationship between the four education groups and their opinion on customs related to death ceremony in their community.

Table 9:

Responses	Education				Total	p-value
	Illiterate	Undergraduate	Literate	Graduate		
Important	32(12%)	61(22%)	114(42%)	66(24%)	273(74%)	0.159
Somewhat	2(2%)	26(30%)	35(40%)	24(28%)	87(23%)	
Not at all	0	4(40%)	2(20%)	4(40%)	10(3%)	
Total	34(9%)	91(25%)	151(41%)	94(25%)	370(100%)	

Table 10:

Responses	Occupation				Total	p-value
	Teachers	Students	Professionals	Others		
Important	14(5%)	34(12%)	6(2%)	219(80%)	273(74%)	0.015*
Somewhat	2(2%)	23(26%)	5(6%)	57(66%)	87(23%)	
Not at all	0	2(20%)	1(10%)	7(70%)	10(3%)	
Total	16(4%)	59(16%)	12(3%)	283(76%)	370(100%)	

3.3.4 Analysis of four occupation groups

Among the respondents, 76 % were from Occupation group 4 (Others), 16 % were students, and only 4 % were teachers, and only 3 % were professionals. Among those who considered rituals related to death as an important distinguished feature of their community, 80 % belonged to Occupation group 4 (Others), 12 % were students, only 5% were teachers and only 2 % were professionals (Table 10). Among those who answered 'somewhat', 66 % were from Occupation group 4 (Others), 26 % were students, 6 % were professionals, whereas only 2 % were teachers. For those who answered, 'not at all', 70% were from Occupation group 4 (Others), 20 % were students, 10 % were professionals, whereas no respondents were teachers. The p – value was 0.015, which being less than 0.05 showed that there was a significant relationship between the four occupation groups and their responses on customs related to death ceremony in their community.

3.4 Childbirth

3.4.1 Analysis of males and females in total

In total, 74 % considered rituals related to childbirth as an important distinguished feature of their community, 23 % answered 'somewhat' whereas only 3 % respondents answered as 'not at all' (Table 11). Among those who considered childbirth as an important ritual, 53 % were females and 47% were males. Among those who answered 'somewhat', 38% were females and 62 % were males. Among those who answered, 'not at all', 70% were females and 30 % were males. The p – value was 0.02 which showed that there was a significant relationship between males and females and their opinion on customs related to childbirth in their community.

Table 11:

Responses	Males and females in total		Total	p-value
	F	M		
Important	146(53%)	129(47%)	275(74%)	0.02*
Somewhat	32(38%)	53(62%)	85(23%)	
Not at all	7(70%)	3(30%)	10(3%)	
Total	185(50%)	185(50%)	370(100%)	

3.4.2 Analysis of three age groups.

Among those who considered rituals related to childbirth as an important distinguished feature of their community, 49 % belonged to the age group of 26 to 50 years, 33 % belonged to the age group of > 50 years and 18 % belonged to the age group of 12 to 25 years (Table 12). Among those who responded as 'somewhat' to the question, 54 % belonged to the age group of 26 to 50 years, 35 % belonged to the age group of 12 to 25 years, whereas only 11% belonged to the age group of > 50 years. Among those who responded as 'not at all' to the question, 50 % belonged to the age group of 26 to 50 years, 50 % belonged to the age group of 12 to 25 years, whereas no respondents belonged to the age group of > 50 years. The p – value was less than 0.0001 which showed that there was a highly significant relationship between the three age groups and their opinion on customs related to childbirth in their community.

Table 12:

Responses	Age			Total	p-value
	12 to 25 yrs	26 to 50 yrs	>50 yrs		
Important	50 (18%)	135(49%)	90(33%)	275(74%)	<0.0001*
Somewhat	30(35%)	46(54%)	9(11%)	85(23%)	
Not at all	5(50%)	5(50%)	0	10(3%)	
Total	85(23%)	186(50%)	99(27%)	370(100%)	

3.4.3 Analysis of four education groups.

In total there were 9 % illiterates, 25 % undergraduates, 41 % literates and 25 % graduates. Among those who considered rituals related to childbirth as an important distinguished feature of their community, 43 % were literates, 24 % were graduates, 22 % were undergraduates, whereas only 11% were illiterates (Table 13). Among those who answered 'somewhat', 38 % were literates, 31 % were graduates, 28 % were undergraduates and only 4 % were illiterates. Among those who answered, 'not at all', 2 respondents were literates, 2 were graduates, 6 were undergraduates while there were no illiterates. The p – value was 0.029 which showed that there was a significant relationship between the four education groups and their opinion on customs related to childbirth in their community.

Table 13:

Responses	Education				Total	p-value
	Illiterate	Undergraduate	Literate	Graduate		
Very much	31(11%)	61(22%)	117(43%)	66(24%)	275(74%)	0.029*
Somewhat	3(4%)	24(28%)	32(38%)	26(31%)	85(23%)	
Not at all	0	6(60%)	2(20%)	2(20%)	10(3%)	
Total	34(9%)	91(25%)	151(41%)	94(25%)	370(100%)	

3.4.4 Analysis of four occupation groups.

Among the respondents, 76 % were from Occupation group 4 (Others), 16 % were students, and only 4 % were teachers, and only 3 % were professionals. Among those who considered rituals related to childbirth as an important distinguished feature of their community, 80 % belonged to Occupation group 4 (Others), 12 % were students, only 5% were teachers and only 2 % were professionals (Table 14). Among those who answered 'somewhat', 66 % were from

Occupation group 4 (Others), 26 % were students, 6 % were professionals, whereas only 2 % were teachers. Among those who answered, 'not at all', 60% were from Occupation group 4 (Others), 30 % were students, 10 % were professionals, whereas no respondents were teachers. The p – value was 0.011, which being less than 0.05 showed that there was a significant relationship between the four occupation groups and their responses on rituals related to childbirth.

Table 14:

Responses	Occupation				Total	p-value
	Teachers	Students	Professionals	Others		
Very much	14(5%)	34(12%)	6(3%)	221(80%)	275(74%)	0.011*
Somewhat	2(2%)	22(26%)	5(6%)	56(66%)	85(23%)	
Not at all	0	3(30%)	1(10%)	6(60%)	10(3%)	
Total	16(4%)	59(16%)	12(3%)	283(76%)	370(100%)	

3.5 Marriage

3.5.1 Analysis of males and females in total

81% considered rituals related to marriage as an important distinguished feature of their community for males and females in total, 19 % answered 'somewhat' and no respondents answered as 'not at all' (Table 15). For those whose answer was 'Important', 53 % were females and 47% were males. For those who answered 'somewhat', 37% were females and 63 % were males. The p – value was 0.012 which showed that there was a significant relationship between males and females and their opinion on customs related to marriage in their community.

Table 15:

Responses	Males and females in total		Total	p-value
	F	M		
Important	159 (53%)	140(47%)	299(81%)	0.012*
Somewhat	26(37%)	45(63%)	71(19%)	
Total	185(50%)	185(50%)	370(100%)	

3.5.2 Analysis of three age groups.

Among those who considered rituals related to marriage as an important distinguished feature, 48 % belonged to the age group of 26 to 50 years, 31 % belonged to the age group of > 50 years and 21 % belonged to the age group of 12 to 25 years. (Table 16). Among those who responded as 'somewhat' to the question, 61 % belonged to the age group

of 26 to 50 years, 31 % belonged to the age group of 12 to 25 years, whereas only 8% belonged to the age group of > 50 years. The p – value was less than 0.0001 which showed that there was a highly significant relationship between the three age groups and their opinion on rituals related to marriage in their community.

Table 16:

Responses	Age			Total	p-value
	12 to 25 yrs	26 to 50 yrs	>50 yrs		
Important	63 (21%)	143(48%)	93(31%)	299(81%)	<0.0001*
Somewhat	22(31%)	43(61%)	6(8%)	71(19%)	
Total	85(23%)	186(50%)	99(27%)	370(100%)	

3.5.3 Analysis of four education groups.

In total there were 9 % illiterates, 25 % undergraduates, 41 % literates and 25 % graduates. Among those who considered rituals related to marriage as an important distinguished feature, 41 % were literates, 24 % were graduates, 24 % were undergraduates, whereas only 11% were illiterates (Table 17). Among those who answered 'somewhat', 41 % were literates, 31 % were graduates, 25 % were undergraduates and only 3 % were illiterates. The p – value was 0.173 which showed that there was no significant relationship between the four education groups and their opinion on rituals related to marriage.

Table 17:

Responses	Education				Total	p-value
	Illiterate	Undergraduate	Literate	Graduate		
Important	32(11%)	73(24%)	122(41%)	72(24%)	299(81%)	0.173
Somewhat	2(3%)	18(25%)	29(41%)	22(31%)	71(19%)	
Total	34(9%)	91(25%)	151(41%)	94(25%)	370(100%)	

Table 18:

Responses	Occupation				Total	p-value
	Teachers	Students	Professionals	Others		
Important	15(5%)	44(15%)	8(3%)	232(78%)	299(81%)	0.172
Somewhat	1(1%)	15(21%)	4(6%)	51(72%)	71(19%)	
Total	16(4 %)	59(16%)	12(3%)	283(76%)	370(100%)	

3.5.4 Analysis of four occupation groups.

Among the respondents, 76 % were from Occupation group 4 (Others), 16 % were students, and only 4 % were teachers, and only 3 % were professionals. Among those who considered rituals related to marriage as important, 78 % belonged to Occupation group 4 (Others), 15 % were students, only 5% were teachers and only 3 % were professionals (Table 18). Among those who answered 'somewhat', 72 % were from Occupation group 4 (Others), 21 % were students, 6 % were professionals, whereas only 1 % were teachers. The p – value is 0.172, which showed that there was no significant relationship between the four occupation groups and their responses on customs and rituals related to marriage.

3.6 Do you associate yourself with the organizations and activities of your communities?

3.6.1 By doing active work? Analysis of males and females in total

In response to the question whether the respondents associated themselves with the organizations and activities of their communities by doing active work, for males and females in total, 57 % answered 'yes', whereas 43 % answered 'no' (Fig 3). For those whose answer was 'yes', 54 % were males whereas 46% were females. For those who answered 'no', 56 % were females and 44 % were males. The p – value was 0.059 which showed that there was a significant relationship between males and females and their

responses regarding doing active work in organizations of their community.

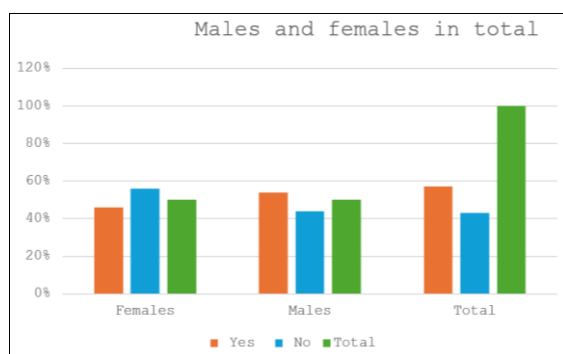


Fig 3:

3.6.2 By attending programs?

In response to the question whether the respondents associated themselves with the organizations and activities of their communities by attending programs, for males and females in total, 52 % answered 'yes', whereas 48 % answered 'no' (Fig 4). For those whose answer was 'yes', 54 % were females whereas 46% were males. For those who answered 'no', 56 % were males and 46 % were females. The p – value was 0.096 which showed that there was no significant relationship between males and females and their responses regarding attending programs in organizations of their community.

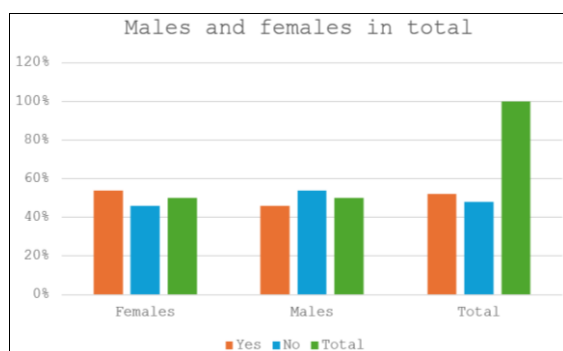


Fig 4:

3.6.3 By giving subscription/ donations?

In response to the question whether the respondents associated themselves with the organizations and activities of their communities by giving subscriptions or donations, for males and females in total, 37 % answered 'yes', whereas 63 % answered 'no' (Fig 5). For those whose answer was 'yes', 61 % were males whereas 39% were females. For those who answered 'no', 56 % were females and 44 % were males. The p – value was 0.002 which showed that there was a significant relationship between males and females and their responses regarding giving subscription/ donations to organizations of their community.

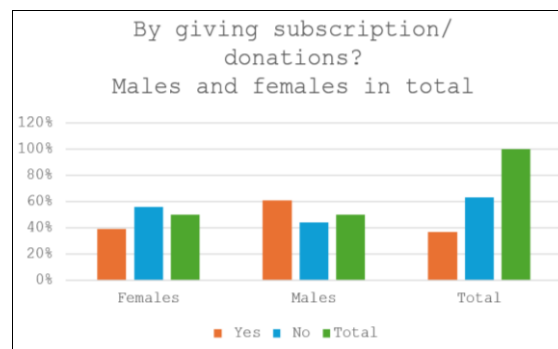


Fig 5:

3.7 How far do you think the following goals could be achieved because of separate identity?

3.7.1: Your language community will be economically well off

In response to the question whether the goal of their language community being economically well off, could be achieved because of separate identity, for males and females in total, 97 % answered 'yes', whereas only 2 % said 'somewhat' and only 1 % said 'not at all' (Table19). The study showed that 97 % believed that their language community will be economically well off, because of separate identity. For those who said 'yes', 50 % were females and 50 % were males, thus showing that both males and females equally believed that their language community will be economically well off, because of separate identity. Only 5 respondents said 'somewhat' and only 4 respondents said, 'not at all'. The p – value was 0.904 which showed that there was no significant relationship between males and females and their responses.

Table 19:

Responses	Males and females in total		Total	p-value
	Females	Males		
Very much	180(50%)	181(50%)	361(97%)	0.904
Somewhat	3(60%)	2(40%)	5(2%)	
Not at all	2(50%)	2(50%)	4(1%)	
Total	185(50%)	185(50%)	370(100%)	

3.7.2 Your language community will have more political power

In response to the question whether the goal of their language community having more political power, could be achieved because of separate identity, for males and females in total, 97 % answered 'Very much', whereas only 1 % said 'somewhat' and only 2 % said 'not at all', which showed that 97 % believed that their language community would have more political power because of separate identity. Among those who responded as 'Very much', 50 % were females and 50 % were males, thus showing that both males and females equally believed that their language community would have more political power, because of separate identity. The p – value was 1 which showed that there was

no significant relationship between males and females and their responses.

Table 20:

Responses	Males and females in total		Total	p-value
	Females	Males		
Very much	180(50%)	180(50%)	360(97%)	1
Somewhat	2(50%)	2(50%)	4(1%)	
Not at all	3(50%)	3(50%)	6(2%)	
Total	185(50%)	185(50%)	370(100%)	

3.7.3 It will help the development of your language

In response to the question whether the goal of development of their language could be achieved because of separate identity, for males and females in total, 97 % answered 'Very much', whereas only 2 % said 'somewhat' and only 1 % said 'not at all' (Table 21). The study showed that 97 % believed that their language community would be developed because of separate identity. Among those who responded as 'Very much', 50 % were females and 50 % were males, thus showing that both males and females equally believed that their language community would become more developed, because of separate identity. The p – value was 0.845 which showed that there was no significant relationship between males and females and their responses.

Table 21:

Responses	Males and females in total		Total	p-value
	Females	Males		
Very much	180(50%)	179(50%)	359(97%)	0.845
Somewhat	4(50%)	4(50%)	8(2%)	
Not at all	1(33%)	2(67%)	3(1%)	
Total	185(50%)	185(50%)	370(100%)	

3.7.4 It will highlight the richness of your culture

In response to the question whether the goal of highlighting the richness of their culture could be achieved because of separate identity, for males and females in total, 21 % answered 'Very much', 73 % said 'somewhat' and only 7 % said 'not at all' (Table 22). The study showed that maximum respondents 'somewhat' believed that the richness of their culture would be highlighted due to separate identity. Among those who responded as 'Very much', and 'somewhat', 50 % were females and 50 % were males. The p – value was 0.977 which showed that there was no significant relationship between males and females and their responses.

Table 22:

Responses	Males and females in total		Total	p-value
	Females	Males		
Very much	38(50%)	38(50%)	76(21%)	0.977
Somewhat	136(50%)	135(50%)	271(73%)	
Not at all	11(48%)	12(52%)	23(62%)	
Total	185(50%)	185(50%)	370(100%)	

3.7.5 It will emphasize your group solidarity

In response to the question whether the goal of emphasizing their group solidarity could be achieved because of separate identity, for males and females in total, 20 % answered 'Very much', 47 % said 'somewhat' and 33 % said 'not at all' (Table 23). Among those who said 'Very much', 50 % were females and 50 % were males and those who said 'somewhat', 43 % were females and 57 % were males. The

p – value was 0.018 which showed that there was a significant relationship between males and females and their responses.

Table 23:

Responses	Males and females in total		Total	p-value
	Females	Males		
Very much	38(50%)	38(50%)	76(20%)	0.018*
Somewhat	74(43%)	98(57%)	172(47%)	
Not at all	73(60%)	49(40%)	122(33%)	
Total	185(50%)	185(50%)	370(100%)	

4. Findings

4.1. Out of 370 respondents, 81% believed that festivals and social customs were a distinguished feature of their community, with more females (52%) than males (48%). Age wise, 63 out of 85 respondents (74%) in the age group of 12 to 25 years, responded as 'important' thus highlighting that, students and working professionals between 12 to 25 years were equally proud of their festivals as compared to the other age groups. Occupation wise, 15 out of 16 teachers (94%), 235 out of 283 respondents (83%) from Occupation Group 4 (Others) followed by 44 out of 59 students (74%), and 6 out of 12 professionals (50%) believed that festivals and social customs were important. The Chik Baraik are extremely proud of their social and cultural identity and apart from Hindu festivals, Sarna festivals like Karam and Jitiya are celebrated with equal fervour.

4.2. 74% Regarded rituals related to death, as an important distinguished feature where 48% of respondents were in the age group of 26 to 50. 70% were graduates, 67% were undergraduates, 75% were literates and 94% were illiterates, thus highlighting that all respondents from graduates to illiterates believed that death ceremony was an important distinguished feature of their community. Occupation wise, 88 % teachers, 74% from Occupation Group 4 (Others) 58% students, 50% professionals believed that death ceremony was an important distinguished feature of their community.

4.3. For customs and rituals related to childbirth, 74% in total regarded it as an important distinguished feature, with more females (53%) than males (47%). 74% in the age group of 26 to 50 years, 91% illiterates, 77 % literates, 88 % teachers, 78 % Others, and 50 % professionals and felt that customs related to childbirth was important.

4.4. 81% believed that customs related to marriage was an important distinguished feature with more females (53%) than males (47%), 77% in the age group of 26 to 50 years, 74%, in the age group of 12 to 25 years, 94 % illiterates, 94%, 77% graduates 77%, 67% professionals, 82 % from Occupation group 4, felt that customs related to marriage was a distinguished feature.

4.5. Majority of respondents (57%) did active work in their organizations like volunteering during programs, with males (54%) more than females (46%). 52% of the respondents attended programs with more females (54%) than males (46%). Since most respondents (76%) had an annual income of less than 3 lakhs per annum, only 37 % gave subscriptions and donations. Since most of the women respondents were housewives, males (61%) were more than females (39%) among those who gave donations and subscriptions.

4.6. Almost all respondents (97%) believed that their language community would be well off, will have more political power and their language will be more developed,

if their language gets a separate identity whereas only 20 % believed that a separate identity would highlight the richness of their culture and would emphasize their group solidarity.

5. Summary and Conclusion

The study showed that the Chik Baraik, despite a linguistic minority were proud of their customs and rituals in relation to festivals and social customs relating to marriage and childbirth. Though not many respondents gave subscriptions and donations, almost all respondents from the sample population believed that their language community would be well off, have more political power and their language will be developed if Nagpuri gets a separate identity and status in Jharkhand and Odisha. Even though language use of Hindi is common at home, Nagpuri as their mother tongue plays a major role among the Chik Baraik to preserve their identity as a distinct culture. All the respondents in the sample population believed that Nagpuri, which is their linguistic identity is strongly intertwined with their culture, but their identity is not in danger due to Hindi's widespread acceptance across a variety of fields. Their tribal identity is composed of three markers: Linguistic, religion and customs. A social group's 'culture', or cultural identity, is made up of all its identifying indicators taken together. As a result, losing one marker does not necessarily mean losing one's tribe's cultural identity. It is hoped that linguistic identity and tribal cultural identity will not quickly vanish from Jharkhand given India's strong multilingual past, where languages serve as communication facilitators rather than obstacles (Mohan, 2006)^[5].

6. References

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