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To Contact

The Managing Editor
International Journal of Management and Social Science Research Review (IJMSRR)
SLAA Publications Pvt Ltd ,
Bangalore-560032
Karnataka.

E.Mail: ijmsrrjournal@gmail.com,
managingeditorijmsrr@gmail.com,
Mobi: 09500520177/ 09986881177.

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In this occasion, sirupai party comes and takes part in the dances. They are awarded prize as per their abilities. Those people who gather more people are placed first and next will be given second and so on.

In this occasion some social evils are seen. These are:
Unlimited use of rice beer and other liquor.
Participation of women at morning and sometime night also.
It is held many days and less than three days.
It is a social tradition. It must be controlled but we must avoid the social evils, which are involved in the system.

Conclusion
Abolition of Tribal socio-cultural activities is major challenge for the Indian urban society. Abolition of language, Multipurpose, Marriage system, song, title, Traditional, land, use, Use of traditional pesticide and fertilizer, Mixed agriculture, Communal (Paternal) Land Ownership and their traditional dances etc are decaying from the society. Local NGOs and their society are experimenting with numerous methods to check the erosion but still it is continued. So Government should implement such types of plan/project to continue the tradition in Scheduled area and Tribal area in India.

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Following new systems.



Introduction of dowry system, introduction of band party in place of traditional dance and drum beating court marriage should not be accepted by Tribal society, because with all these, social evils like dowry system are introduced against tribal social and cultural trends. Traditional Tribal marriage was free from dowry and court marriage. Following trees are used during Tribal marriage:

Sarjan, Sal, Malkoni, Medicoua, Odi, Marango, Tuli, Kud (Jammu), Henshi (Pipla), Dulhigawa,

After industrialization and urbanization traditional marriage system of the Tribes have changed and new modern system got introduced. These are following:

Introduction of Court marriage

Introduction of Dowry system

Introduction of Band party, Car, Bus etc. in place of Tribal, Tamada, and bullock cart etc respectively. Introduction of Dowry system could not be accepted by Tribal society because all these are Vedic social evil. Traditional Tribal marriage is free from Dowry and Court. It was based on society.

Erosion of traditional land where puja & festivals of the Tribes are done

Sohral puja, held in the month of March, when the sal tree blossoms. It is held at 'JAHER', Jajer is the residual part of sal forest. In urban area Sohral puja and Jajer is abolishing due to impact of urbanization. Mahamora festival held in the month of Asim (September / October) for a blessing on the crops. Sohral festival is held in the month of October/November during Kalnigh. During this festival the cattle are anointed with oil and dished with vermilion, and a share of the bundle, rice beer, is given to each cow. Every third year in most houses, the head of family offers a goat to the sun God. Sing, Bengla, Ashge is given for the prosperity of the family, especially of the children. "Thus, they may not be cut off by disease, or fall into sin" (M.S. 2014, Ph.D Thesis "Impact of Urbanization in the Society and Culture of Primitive Tribes of East and West Singhbhum Districts in Jharkhand") and (Sing : P. 1976, Pattern of land use in Urban Areas: A case Study of silong, Indian Geographical Stud (Gowhand))

Ancestor are worshipped, or rather their memory is honoured, at the time of the Sohral festival and each head of a family makes offerings at home. Importance of Sohral, Baha, Mugh, Karam, Man, Monah, Sakara, Gorcha, Chira etc. are in erosion due to impact of urbanization. Its social values are decreased due to gap between present and past generation of Urban and rural people respectively.

Erosion of Majhi Pargana System:

Majhi Pargana is the Tribal Cor. All sorts of social, cultural, economic and landed property disputes are solved by Majhi Pargana system. In the urban and industry area it is not considered by PTGs. (Jamshedpur city and Chhatra town).

So far I have discussed with the help of the data, diagrams and photographs about the impact of urbanization on the society and culture of primitive Tribes. They remained relatively undisturbed, not so civilized and economically backward till 1951 but after 1951 they developed themselves but lost out a large chunk of their own social system, which marks the history of the Primitive tribes.

Evolution of traditional puja, festival and dances: There is always reserved an open space in front of the Jaj-Majhi's house as a dancing place. To this the young men frequently gather after the evening meal and the sound of their flutes and drums soon attract the maidens. (Pal, 1999 p-208)

Tribal dances are divided into following types: Sohral Dance, Baha (Sardul) Dance, Karam Dance, Lajngah Anosh, Dong Anoch, Jhumar Anoch, Jantia Anoch / Kahi Anoch, Darsana Anoch and Terau. All the dances are performed in particular occasion / special occasion.

Evolution of Singral :-

Singral is a forest meal, which is held on the occasion of hunting in the forest. After the completion of hunting people generally make a gathering at preferred predominant area of the forest where hunting is done. Only Male people organize this meal. They gather at night but at morning female folks come with rice beer and Mahan liquor for business. They sell it. Singral people take the liquor and enjoy.



IMPACT OF GLOBALIZATION ON TRIBAL LAND USE PATTERN AND SOCIO-ECONOMIC ACTIVITIES IN SINGHDHUM DISTRICT AT MHSABONI IN JHARKHAND

Suman Mohali

Asst. Professor in Geography, Kaptipada College, Burnihat, Purkhi, West Singhbhum (Jh.B).

Abstract

The process of population growth in the urban area along with the article deals with the study of changes of land use pattern and socio-economic activities of tribes in a result of rapid urbanization. It encompasses an extensive survey of the physical and dwelling places in urban, fringe and the rural settlements. The subject focuses include exploration of the physical and cultural background in the case study area. Composition of tribes families in 1931, Tribal population growth rate during 1931 to 2011, Tribes to forest, Tribal population ratio, the proportion of Tribal people affected by urbanization and rapid population in the study area i.e. change of their tradition and culture after the urbanization etc. Major findings include:

Perceptible changes occurred in socio cultural system of tribes like gods, funeral, religion etc. Land use pattern, Mphl, Pargana system, tendency to change language, erosion of dowry system, hunting system in forest, remaining Jorjorh's name, use of modern clothing, mineral instrument, change in place of their traditional ones, etc. Profit factors i.e. Urbanization and urban development is started in the East Singhbhum the commercial, industrial and transport performance has forced the recent urban development throughout the areas. There have been accelerated with the overwhelming growth of population in urban areas through migration of acceleration and natural growth. There have been rise to systems of central places, production of items and similar settlements besides enhancing the linkages of industrial centres thereby increasing the entropy of urban places. All these have forced the Governments to think about change in the urban policies, population policies and planning projects.

In the East Singhbhum District process of rapid population growth started from the establishment of Tata Iron and Steel Company in 1907 as well as copper mines at Malsoda and Chhribhalla in 1927. This development changed the socio cultural life style of tribes. Though their living standard, Educational and Economic condition had changed, they still developed in all aspects but as a trade-off for their socio-cultural composition a great deal. They must continue their positive traditional cultures and social traits and may to avoid with the negative sides like excessive drinking habits of the traditional liquor to avoid the extinction in the long run from the memory of the future generations. It is possible only by the awareness to them. Aboriginal culture has many important things, which need to be preserved and have to continue as Indian culture in the context of sustaining beautiful diversity of Indian cultural heritage.

Keywords: *Paul Factors, Mphl, Pargana, Urbanization, Culture landscape, Urban Fringe, Jharkhand*

Introduction

In Malsoda mining region process of rapid population growth started from the establishment of copper mines at Malsoda and Chhribhalla in 1927. This development changed the land use pattern and socio-cultural life style of tribes. Though their living standard, Educational and Economic condition had changed, they still developed in all aspects but as a trade-off for their socio-cultural composition a great deal. They must continue their positive traditional cultures and social traits and may to avoid with the negative sides like excessive drinking habits of the traditional liquor to avoid the extinction in the long run from the memory of the future generations. It is possible only by the awareness to them. Aboriginal culture has many important things, which need to be preserved and have to continue as Indian culture in the context of sustaining beautiful diversity of Indian cultural heritage. Before the establishment of copper mines total area was covered by forest and agricultural land.

Following data shows the changing land use (in %) pattern of study area:

Years	Forest	Agriculture	Settlem	Mines	Market	Water reservoir	Road and transport
1930	90	09	01	-	-	-	-
1930	85	10	02	1.5	01	-	0.5
1940	79	11	04	02	02	-	02
1950	75	10	4.5	2.5	04	1.5	2.5
1960	73	11	4.5	03	4.5	1.5	2.5
1970	66.5	10	10	2.5	05	1.5	03