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United Nations Demographic Year books

In general usage, urbanization is associated with the concentration of population in towns and cities. These are associated with urbanization. These are

- i) Demographic phenomenon
- ii) Structural change in society.
- iii) Urbanization as a behavioral Process.
- iv) Basis of urban settlement.
- v) Salient features of urbanization in study area
- vi) Urban classification in the study area

Materials and Methods

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

Results and Discussions

Majhi-Pargana system is one type of tribal court. Any type of social/cultural dispute/problems is solved in the Majhi Pargana. Decision of Majhi is valid to all. It is very cheap and locally very popular. Urban people give no important to Majhi-Pargana. They avoid Majhi decision. Gradually this system is eroding from urban tribes in the study area. Customs, Tribal Division, marriage, Sarnulpuja, Sohrai, Tribal dances, costume, funeral ceremony, singrai, hunting, are cultural activities of the tribes.

According to tribal customs, after child birth parents and other family members are purified after nine days. Purification is held after common collective bathing in river / pond in front of Majhi or Morehor(villagers). After purification a feast is organized. Four/five pots of handia (Rice beer) are given to morehor. Some people call it naming ceremony of the new born baby. Morehor are decided the traditional names i.e. names of grandfathers/ grandmothers. In urban areas due to impact

urban culture all sorts of activities are eroded. This ceremony is very important to maintain traditional names of to continue tribalism.

In the study area, I have found that PTGs tribes marriage system is of 5 types. Among these marang Bapal(Sange Baral) is more prestigious than others. In this marriage price (Garang) is given to girl's parents in presence of Majhi or Morchar. Price is nominal in average five rupees only. Due to impact of urban culture tribal people are forgetting traditional marriage system and introducing court marriage/dowry system. Introduction of dowry and court marriage is eroding the tribalism. To avoid the dowry following the tribal marriage system will be beneficial to the whole of Indian people, because tribal society is free from dowry. We must follow the tribal marriage system which is free from dowry system.

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

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

Urbanized Tribes use leather belt, jeans pants & shirts etc. in puja places. All these things are prohibited in the puja place. In Jahergerh or other puja place tribal people use Dhoch, Saries only. Urban tribes are eroding all sorts of costumes.

Culturally tribal people are not united. So they are not getting government holidays during Sohrai, Baha, Magh. They have no scheduled calendar for pujas and other festivals. It is not

transitions will be bright, because now it is the transitional stage and is the high time to save the society from annihilation of their positive cultural traits.

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

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

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

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small sized population which is economically, educationally, socially, and culturally backward compared to other Tribes is called Primitive. The word 'Society' is derived from the French

word 'Societe' and from the Latin word 'Societas'. Its generic meaning is the system of community life.

Table-1 : Status of PTGS in the study area. (East & W. Singhbhum), 1951-2011

Year	Total Population	Male	Female	Literacy		Occupation	Migration
				M	F		
1951	2422	1021	1001	Nil	Nil	Food gathering	No
1961	3418	2214	1202	Nil	Nil	Ag. Labour	No
1971	5524	3421	2103	Nil	Nil	Ag. Labour	No
1981	7326	4211	3114	198	30	Ag. Labour & Mines Labour	Inter Block
1991	9328	5114	4215	290	30	Mines Labour	Inter Block
2001	11363	6358	5005	360	50	Mines & Industrial Labour	Inter Block
2011	12904	7034	5900	421	108	Mines & Industrial Labour	Inter Block

Source : Census report (1951-2011)

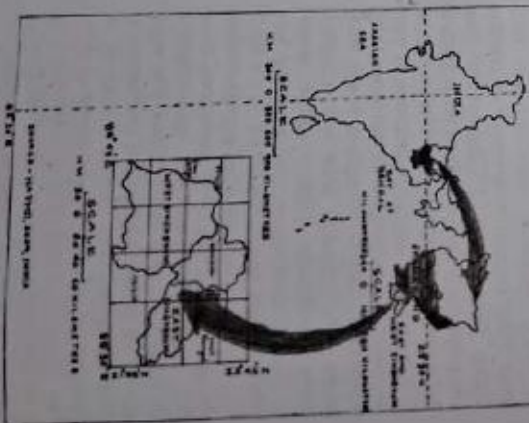
Data shows that after 1961 PTGS people started migration from one Block to another Block. This migrational activity changes their occupational and socio-cultural activities previously they were involved in food gathering but now they are involved as mines and industrial labor.

Map of study area

The English word 'culture' and the German word 'Kultur' as defined in the dictionaries, mean 'refinement as the result of cultivation (character) and "improved by (mental or physical training), intellectual development"(Oxford). In Indian languages like Hindi and Bengali both the words Sanskrit Krieti are used to mean culture. The word Krieti has been used in Sanskrit language. While Rabinranath Tagore, Sunilkumar Chattopgey, Ksitirirohan Sen prefer sanskrit, the word Krieti is considered more appropriate by Jogesh Chandra Ray Megandhi and Nilgar Ranjan Ray. Bengal's devotee-sant, Ramprasad Sen also used the word Krieti. The word 'culture' means exactly what is meant by Krieti. The word Krieti has a more comprehensive connotation than the word Sanskrit. In anthropology and sociology Krieti means the entire way of life of the people, including religion, moral values, Law, politics,

literature, fine art and performing arts. That is to say, whatever is the product of the cultivation of mind, can be called culture. Culture is therefore a very complex concept which includes external behaviour and expression as well as internal feelings and conceptualization.

LOCATION MAP OF STUDY AREA



the urban area
the population

1981-2011

Age group	1981	2011
0-6	10	10
7-14	10	10
15-24	10	10
25-34	10	10
35-44	10	10
45-54	10	10
55-64	10	10
65-74	10	10
75-84	10	10
85+	10	10

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socialization.

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The parents of the Tribes necessarily have to undergo some purification ritual bathing for nine / ten / twenty one day after child birth. A kind of gravel is prepared & after a libation to 'Sung' Marang Bura, it is served out to the mother & other members of the family. An eldest son is always named after his grandfather & 2nd son after the maternal grandfather. The other children are named after other relatives. In case of eldest daughter she is always named after her grandmother. Child marriage is not in vogue in the society.

There is no separate dormitory for the boys and girls in a Tribal village. Unrestrained they visit markets, festivals and village dances in groups and late in the evening, they return under escort of the young men who have been their partners in dances or have played with them; no harm is thought of it.

In the urban area above-mentioned social custom of minor Tribes are becoming extinct like eldest son (daughter is always named after his/her grand father) (grandmother and other children after relations).

Maini-Pargana system is one type of tribal court. Any type of social/cultural dispute/problems is solved in the Maini Pargana. Decision of Maini is valid to all. It is very cheap and locally very popular. Urban people give no importance to Maini - Pargana. They avoid Maini decision.

Marriage of Primitive Tribes

Marriages of the primitive Tribes are divided into following types.

1. Arranged Marriage
 - a) Marang Bapla (Sange Barai)
 - b) Tunki Digil
2. Love Marriage.
3. Ah lut.
4. Muni Marriage/ Angir Marriage and
5. Pala Burue Yampem (Mumu 1972, p-104)

Sarful puja : Sarful puja is held in the month of March, when the sal tree blossoms. Mahapuro festival is held in the month of Aun (September / October) for a blessing on the crops. Sarful festival is held in the month of October/November during Kalyuga. During this festival the cattle are anointed with oil and doused with vermillion, and a share of the harvest, rice beer, is given to each cow. Every third year in most houses, the head of the family offers a goat to the Sun God. Sing Bonga/ Aatye Gossain for the prosperity of the family, especially of the children. 'That they may not be cut off by disease, or fall into air'.

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

Urbanization is defined differently in different countries. In U.S.A. places of 2500 or more inhabitants and urbanized area. In Japan cities (shi) having 50000 or more inhabitants with 60 percent or more of the houses located in the main built-up areas and 60 percent or more of the population engaged in manufacturing, trade or other urban types of business. In island location of two hundred people or more inhabitants should be there. In France communes containing an agglomeration of more than 2000 inhabitants living in contiguous houses or with not more than 200 meters between houses, also communes of which the major portion of the population is part of a multi-communal agglomeration of this nature.

The factors of urbanization : The basis data in relation to urban population for the middle of the present century were set out in the early 1970s by Kingsly Davies. In his book world urbanization 1959-1970. A near-contemporary United Nations Publication 1970-1972 (United Nations, 1969) provided a further source. Since then the main source has been the

fixed, village to village date of observation is different. Tribal people must prepare a yearly calendar to observe all the pujas and festivals in rural areas. Most of the tribal people are living in nuclear families. But in urban areas I find that persons belonging to small families are less cultured and have less adjustment feeling. All sorts of work are performed very easily in a nuclear family. Nuclear family is the most important characteristic of a tribal family.

Generally rural environment means forest area, agricultural land, less population density and most of the people should be involved in primary activities. Jamshedpur and Chabassa were rural area before 1907 A.D. After the establishment of TISCO, the area is developed and has become urbanized. About 65% forests, 35% agricultural land, 45% tribal people are there in the study area. Due to urbanization forest and agricultural land is lost. Tribal people ration is also lost. Now it is only 20% of total population. Urban people do not prefer traditional pesticide & medicine as well as chemical fertilizer. By the use of chemical fertilizer and pesticide, agricultural production is increased more than the previous time. They are getting more crops but they lose the whole ecological system in paddy field. Indigenous fishes i.e. by product of the farmers, are not appearing in the paddy field. Pakal, Shole, Puthi, Chingri, Mura etc. fishes do not appear in the paddy field. They are not able to adjust with the poisonous water and soil. After discussion with old farmers in the study area I can say that traditional pesticide, manure & compost should be given more preference. Traditional pesticide, medicines are not only useful for the tribes but it is useful for the whole human beings.¹⁶

Tribes are the inventors of traditional medicines and herbs. They use tulsi, neem, bitala, chinrose, palm and date fruits juice, karbun, sanghoni, panchgabhya etc. These are traditional medicines for human beings and animals also. It has no side effects and its price is very less. So we must prefer traditional medicines. We should protect all the medicinal

plants
Land use pattern in rural area is different from urban area. Tribal people use land for different purposes i.e. Jaherghat (Sarnu/ Magh puja place), Agricultural land, Khairan, paddy field, manure preparation place, pond, well etc. cemetery, for villagers common & personal. Akhara for dance learning place, mantra learning place, forest (social forestry, agro forestry, Protected forest, reserve forest, personal forest) unmetalled road etc. But in urban area Jaherghat, common cemetery, Akhara, all sorts of forest etc are not found. New tribal generation of urban area has no idea about Jaherghat, akhara, pala, social & agro forestry etc. Jaherghat has religious and environmental use. It is the indication of environmental protection. Tribal god lives in trees. So deforestation is not allowed within the tribalism. Sal tree is the house of marang Buru (Hansaj). According to tribal religious trends all sorts of trees have different values, because different gods live in different trees like karam god lives in karam tree. In urban area we must maintain a Jaherghat for puja & environmental values. Protection of Jaherghat/ maintenance of Jahur will be beneficial to the whole society.

Conclusion

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

These things may destroy the whole social and traditional fabric of the minor Tribes. This change should not be continued in the society. To check the changes, people must be aware of the value of tradition and own identity. To check the change, N.G.O. and Government Tribal development officer should belong to Tribes. Local Majhi and social reformer must try to convince the society at large to be aware of the value of traditional customs. I hope that this change may be controlled and then only future of the positive Tribal culture and

Impact of Urbanization on the Society and Culture of Primitive Tribes of East and West Singhbhum Districts in Jharkhand

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Abstract

The article deals with the study of changes of Socio-Economic and cultural activities of Primitive tribes as a result of rapid urbanization. It encompasses an extensive survey of the minor tribes, dwelling places in urban, fringe and the rural settlements. The salient features include exploration of the physical and cultural background in the case study area. Composition of the families in 1951, Tribal population growth rate during 1931 to 2001, Urban to Rural Tribal population ratio, the proportion of Tribal people affected by urbanization in the study villages i.e. change of their tradition and culture after the urbanization etc. Major findings include: Perceptive changes occurred in Socio cultural system of P.T.Gs tribes like birth, funeral, religion etc. Major Pergana system, tendency to change surnames, erosion of mother tongue, musical instruments, dances in system in forests, vanishing forest-dweller's name, use of modern costume, advent of dowry system, hunting and place of their traditional ones etc. Urbanization and urban development are seen in the East Singhbhum and West Singhbhum District, Jharkhand, India. The process of population growth in the urban areas along with the commercial, industrial and transport development have favored the recent urban development throughout the areas. These have been accelerated with the overwhelming growth of population in urban areas through migration at acceleration and natural growth.

Keywords : mahn-pergana, urbanization, culture landscape, urban fringe, jaher garh

Introduction

Generally, extremely backward and small sized Tribal population is known as primitive Tribes. The concept of Tribal groups came into existence while formulating the strategy of Tribal development known as Tribal sub plan. The question of taking the problems of more backward Tribal communities had received the attention of various commissions and study teams. The schedule area and scheduled Tribes commission (1961) usually known as Dhebra commission had observed from different layers among the Tribes. As the base, the commission had identified a class of tribes who are in extremely under developed state. The commission had also recommended for the protection of these Tribes. The study team of all Tribal Development programmes, 1989 observed and marked imbalance in development among Tribes. Some of them were still at the state of food gathering. The study team reiterated the view of the Dhebar commission, that the lowest layer needed the

utmost consideration and should be made the special concern for the state Governments.

On the eve of the fifth plan, Tribal Development programmes were reviewed. It was decided that groups known as P.T.Gs should be taken up the line suggested by Shilu Ao team. It was also suggested that the programmes would be financed cent percent by the ministry of Home Affairs. For the identification of primitive groups, the ministry of Home Affairs has issued detailed guidelines. In identification of P.T.Gs, three norms were followed by the states. They were: 1. Pre agriculture of technology II. Low level of Literacy and III. Stagnant or diminishing population.

On the basis of these criteria 52 communities were identified as P.T.Gs till the end of 1979-80 in Jharkhand eight tribal groups were identified as P.T.Gs. They were Asur, Savar, Hill Kharia, Korwa, Mahapatarya, Paharia, and Sura Pharia.

A group of proto-Australian human Races,