

Socio - cultural Issues of Tribes

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Abstract

Due to modernization, industrialization, Hinduism, Islamisation, Christianization, and culturelization many normal and abnormal changes have occurred in their life. With the changes in cultures, influence of different religion the problems of social economical, cultural, religious, linguistic, health related arose in the life of Tribes. And significant changes have taken place in their life. Some tribe like Munda and Ho celebrate easter festival rather than their own. They are distributed in a group of christian and nonchristian. Due to the pessimistic atmosphere, folksongs of Adivasi in Chota Nagpur area express the meaning that our life is meaningless lets united for robbing.today Adivasi have no interest in their traditional dances. Holy dance and a dance of festival became pale. An adivasi with dual flute or a girl dancing with lezim is rarely seen. Internet, mobile and T.V. channels have also made equally bad effect among their traditional life. Dresses, lifestyle, celebration of festivals, and means of entertainment have changed.

With the impression of migration urbanization, modernization, Adivasis have left their own traditional culture. The special tradition of Adivasi are at the verge of vanishing Adivasi are passing through dual and contradicted process of modern and traditional along with changes and continuity, now a days. In Such a circumstance, what is their real place should be examined? Mostly this research is done on social and cultural challenges of dungri garasia adivasi of sabarkantha district of Gujarat.

Key word

Tribal, Issues, Society, Cultural, dungri garasia social

INTRODUCTION:-

There are a total of 62751027 Adivasi people in India, with largest concentration living in Madhya and second-largest in Gujarat (population: 6161775). Adivasi in Gujarat live in the mountainous regions of Danta taluka, poshina in khedbhramma, downword from the south of Vijaynagar on the northwestern side of the Panchmahals, as well as hilly and forest areas of

Mandvi, Dang, Ahva, and Dharampur on the southern Gujarat Nanchhad side. Adivasi region is bounded by Aravalli Mountains to north, Saputaara and Vidhyanchal Ranges to the east, and Sahyadri Hills to the south. In Gujarat, you may find members of over 25 different Adivasi groups, including baranda, bavcha, bhil, ghodiayaa, gamit, gond, kathodi, nayak, parghi, rathava, kunbi kodi, siddi, dubda, and padhar. Gujarat cities of Panchmahal, Surat, Vadodara, Bharuch, and Sabarkantha have the biggest concentrations of Adivasi people. Gujaratis are broken up into three groups based on where they live: northern, central, and southern. Adivasi population in Gujarat is strongest among Dubda and Bhil. Banaskantha, Sabarkantha, Vadodara, Panchmahals Bharuch, Surat, and Dang are some of the districts in Gujarat where you're most likely to find a Bhil. Northern Adivasi groups, such the Bhil and Garasia, have social, religious, and cultural ties with their Rajasthani counterparts, while Adivasi of Madhya Pradesh have similar ties to the Bhil, Rathava, Patelia, and Dhanka. Adivasi communities of south Gujarat (Ghodia, chaudhari, gamit, konkal, dhor, varli, bhil, and kodi) have a similar religious, social, and cultural link with people of Maharashtra. Arts, music, dance, and oral literature are all distinct in gujarati Adivasi culture. Their jewelry and clothing are artistic expressions of their culture. The songs, stories, and riddles they perform at weddings, festivals, and dances are hilarious.

Socio - cultural Issues :

Adivasi culture has been affected by a wide range of normal and pathological phenomena, including spread of Hinduism, Islam, and Christianity. Influence of other cultures and religions has resulted in a variety of new social, religious, cultural, educational, linguistic, and health issues. Social lives of Adivasi people have been affected by the rapid pace of change in their religious, social, and cultural norms. Munda and Hoo Adivasi no longer observe their traditional holidays in favor of Easter. There is a Christian and non-Christian split among certain Adivasi. Due to such a circumstances, the folksongs in Adivasi of chhota Nagpur indicate the meaning that their life has become meaningless so let's united to make a loot. According to Majumdar, "with the conversion in Christian, Christian have made their life social, and religious more complicated and the increase their problems too".

Today Adivasi have no interest in their traditional dances. Holy dance and a dance of festival became pale. An adivasi with dual flute or a girl dancing with lezim is rarely seen. Internet, mobile and T.V. channels have also made equally bad effect among their traditional life. Dresses, lifestyle, celebration of festivals, and means of entertainment have changed.

With the impression of migration urbanization, modernization, Adivasis have left their own traditional culture. The special tradition of Adivasi are at the verge of vanishing Adivasi are passing through dual and contradicted process of modern and traditional along with changes and continuity, now a days. In Such a circumstance, what is their real place should be examined?

Adivasi of this region are dwelt in Arravalli ranges and in jungles. They worship Hindu God and Goddess. According to 1991 census, their population is 324199 i.e 18.75% of total population. In Bhiloda taluka they are 93858 i.e 53.51 % among them 45771 are male and 48087 are women.

The dungri garasia adivasi are an Adivasi subgroup based in Bhiloda taluka. They eat mostly corn and sometimes create Laddu and Churama. They also provide meat and alcohol. Teenage boys like pents and shirts, whereas men wear dhotis and material around the waist. While men wear turbans, women wear ghagros and scarves. A lot of women like wearing jewellery.

The adivasi Dungari garasia often have small families. Their society is mostly comprised of men. The Adivasi split up into several families, known as "Gotras," and often marry within their own kin group. The panch system includes positions such as village panch, pradesh panch, and castepanch. They have a powerful physique and live in a dispersed shelter system.

They do marriage out of their Gotra and marriage in the same Gotra is prohibited. Remarriage, keeping more than one wife, kept system and a marriage with running with a girl are common among them. Marriage ceremony is performed by bhabhi (a wife of brother) in them. They make a living via farming, cattle ranching, and other forms of manual labor. Hilly terrain and a lack of an irrigation system make farming difficult for them. Common occupations among them include woodcutting, manual labor, and vegetable cultivation. They often have financial difficulties. They revere the deities of their ancestors. Rama, Hanuman, Shitalamata, Ganesh, and Ambaji are just few of the gods they worship. Their shared respect for vrat and religious diversity. Many people consider shamadia dev to be a deity. Black magic and omens are also taken seriously by them. They celebrate the festival like Holi, akhatrij, diwaso, diwali, uttarayan, janmasthanami, navratri and shivratri certain festival have a fair and they like to celebrate the uttarayan.

In a present research adivasi have made conversion to Christianity and adopted their culture too. Their clothing, accessories, and way of life are all reminiscent of Christian norms. Adivasi people's lives are brightened by the fair. They celebrate the numerous Gods and Goddesses throughout the year at various festivals that are timed to coincide with lunar

calendar's tithis. During a festival, they socialize, buy, perform, and sing with friends before ultimately choosing one of them to marry. However, modern customs have altered the celebration calendar. influence of monetary trade and gain. 70 % of respondents have said that youngsters have no attraction of fair and no such rush in a fair as it was before.

Holi and other festival are soul of adivasi. Festival brings soul in their life. The same intensity was applied to the celebration of more traditional festivals. They dance in traditional garb and play large percussion instruments like dhols a month before Holi. They bring coconut and sweets from the neighboring villages, as well as alcohol and money. Now elders celebrate it, youngsters have less interest in celebrating it. 65 % respondents said that burden of education in a children have kept them away from such things while Christian adivasi only celebrate Christian festival.

Dungari garasia adivasi celebrate their uttarayan in a first Friday of Gujarati month of Posh on that day youngster catch upa dev chakali (sparrow) from the farm without throwing a stone on him, and bring it to mukhi of villages. They make that sparrow drink a ghee and try to make her fly by making typical voice from the mouth. They keep eyes on the little bird's every move and perch. They use this information to generate predictions for the next year. The future year will be favorable if the sparrow lands on a green tree, and terrible if it lands in a dry area. Adivasi have a ball game where they use cloths and cords to create a net. Seventy-five percent of respondents claimed that such a celebration of uttarayan is very uncommon among adivasi, and much more so among young people.

Traditional decorations for both men and women, such as kanto, kanful (ear ornaments), hathful, tupio, and ahadi, have given way to more contemporary styles. Traditional foods, clothing, and ways of living have evolved through time. Family and social relatives are now addressed in a different way. No longer do houses have walls adorned with artwork of numerous deities. Education, industrialization, contemporary technology, and cultural interaction have all contributed to rapid changes in adivasi culture in recent decades.

Prior to interaction with contemporary civilization and other cultures, weddings in their society cost far less than they do now. As a result of the high price, they are now economically insecure as well. Due to gender gap in the workforce, many upper-class men have resorted to using marriage brokers to acquire brides from lower classes.

After receiving a solid education, some Adivasi have made their homes and careers in urban centers. Some of them have maintained ties to their community, raising children who speak and

dress in the vernacular, while others have drifted so far from their roots that they no longer recognize it. Their women also seldom display any kind of traditional jewelry.

All adivasi society have their own culture. They live their life with nature. so they worship nature and many gods and goddess too. Their various cultural aspects like ornament, dress, folkdance, folk songs, festivals, folk story, arts, paintings, toys, languages, tangles, fair songs, festival songs etc are parts of their life. in a present time due to modernization, culturalisation, migration, education, urbanisation Christianization, Hinduism have made big effect on their basic culture. Some aspect of their culture have vanished from their life. These are mentioned below which are found from respondent of present study.80 % respondents believe in religious ceremony. They do worship and religious ceremony in their house but present system of celebration of navratri, ganesh, and janmashami are changed. Now entertainment seen more than religious aspects. The information from respondents said that elders are not happy with present celebration of such festival. On uttarayan now catching a devchakali and playing ball is no more now, but like civilized society they celebrate uttarayan with flying a kite in the sky. The festival like Diwaso Akhtrij and Punam are not celebrated traditionally. The dress of Dungari garasia adivasi have vanished now. 85 % respondents have said that ghagaro,dhoti or odhani is not seen now. Garasia woman wear wearing ten to twelve metre ghagharo (a cloth weared below waist) is out of date now. The ornaments like boru on forehead, aganna in ear, round on nose, hasadi, heran, dupada, kachhali, vedh, ring, kambiyu etc silver ornaments have not seen now a days. Male were wearing ring on finger,kandoro on waiste tahulo and kadu on wrist,and lovingia on ear are out of date now.

The shelter of dungari garasia adivasi called KHOLARU were made of wood,grass and soil in that day are now taken place by R.C.C. houses .some adivasi doing job have made houses in the city in the society area. Their residence dispersed in the various farm is out of date today. Dhol, kundi, thali, and sharani are the main musical instruments of garasia adivasi. Various noise and pattern of playing instruments have different meaning.With Homera dhol, dedia dhol, vari dhol, holi dhol and hajari dhol they were playing sag, vaju, tamburo, shankh, thali, fluet, korayu, zalar and lezim such dual instruments were bringing enjoyment in the dance. In a present time majority of instrument have vanished from adiavsu garasi's life and tabla, dholak, tibbo, kango, drumset, key board cashio, etc modern instruments have taken place, and they play film song by T.V., D.V.D., or C.D. Holi is their major festivals and twenty days before they dance in a group with musics wear unique dress and mock dress of character from the Ramayana. They dance

with sword, spear and bow in their hands and collect the money from door to door on that days. But 65 % respondents of the study showed that youngster have no such interest in festival and feel ashamed in dancing. With contact from the civil society they have dual language problem their children speak their own as well as civil society's language and thus their personal language have at edge of disappearing. Languages carry a culture with him from one to another generation, and due to language, culture also disappear from their life. 62 % defendants ensured that their children like to communicate gujarati language rather than their own. But along with language there are changes in the life style, dress and living style of dungari garasia adivasi. 68 % respondents have said that adivasi women sing garbas and sing Hindu marriage song. Majority respondents believe that enjoyment, gait in garbas, emotion towards traditional songs have changed. In a group adivasi playing dual flute or sing a fair song is rarely seen now. Many dress of fair and having a weapon in hand decorated with colorful ribbon has become a dream now the effect of Christians and hindu religions have put impression on their, religious, cultural and social festival too. 70 % respondents said that due to modernization, migration, contact with upper class, increase in education, and government job their contact with upper class has increased. And thus civil society has crushed the adivasi culture. Adivasi's brave story, folk story, and legends remain meaningful. In a present time this literature have vanished. 60 % respondents have said that New generation has no interest in such thing. Art is soul of adiavsis life ,some arts earn them money too. Toys, supada, topali and things made from wood bring money and enjoyment in their life. But modernization and westernization have cut off adivasi from their root. Wall paintings, rangoli and statue are seen in the old house only. 72 % respondent are of the opinion that their art is at the verge of vanishing while .82 % respondents have said that they know no art at all.

Adiavsi make painting gods and goddess and incidence of Ramayan and Mahabharat on their body but youngster have hardly interest in it. Adivasi woman paint a Mehdi on their hand now. Majority of (80%) respondents have said that pattern of traditional fair have changed. Along with business and profits adiavsis have feeling of cheating. 35 % respondents believe that Traditional meaning and emotion towards fair is changed, and contact of other caste have disturbed their enthusiasm. There is historical and folk story's heritage in dungari garasi adivasi. They present that story with special style. In a folk story they present imagination, religious matter, philosophy, human origin, natural life and special work of gods and goddess. But

majority respondents have said that today youngsters have no such interest in a story and folk story.

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