

## Impact of Modernization On Kharwar Tribes Of Sonebhadra Uttar Pradesh

Anubhuti Pandey<sup>1</sup> (Prof.) Dr. Jahanara<sup>2</sup>

<sup>1</sup>Research Scholar, Department of Anthropology, SHUATS, Allahabad (India)

<sup>2</sup> Head of Department of Anthropology, SHUATS, Allahabad (India)

Email: <sup>1</sup> abhibhuti10648@gmail.com, <sup>2</sup> jajahanr648@gmail.com

**Abstract:** It is “A Study on Impact of Modernization on Kharwar tribes of Sonebhadra Uttar Pradesh” The present study was conducted in the purposely selected village Nagwa and Amwar which comes under Duddhi block of Sonebhadra district of Uttar Pradesh. The respondents were selected from the households which were selected by complete enumeration survey method. The objective of the study was to measure the extent to which modernization is effecting religious customs and traditions of the Kharwar tribes of Sonebhadra Uttar Pradesh.

A major issue that the study reveals is the large-scale impact of modernization and urbanization that is rapidly eroding the age-old customs and traditions of the Kharwar tribe of Sonebhadra. The first and major impact which tribal population faces is in the shape of loss of tribal identity through the establishment of industries that brings in development in the form of technology and its concurrent side-effects. Tribal customs and traditions come under pressure, due to contact with the town culture and a consequent change in the attitudes of the Kharwar tribes can be seen. It can be seen that tribal religions are no longer in practice and dominant religions like Hinduism has taken their place. Magical cures and herbs that the tribal practiced are considered archaic today. Tribal crafts and cultivation have also steadily declined. Yet, on the converse side, the benefits of modernization also cannot be ignored which has aided the tribal from exploitation and provided them better living condition including education and health care.

**Key Words:** Modernization, Tribal, Urbanization, Custom, Tradition.

### 1. INTRODUCTION:

A tribe is viewed, developmentally or historically, as a social group existing before the development of, or outside of states. A tribe is a group of distinct people, dependent on their land for their livelihood, who are largely self-sufficient, and not integrated into the national society. It is perhaps the term most readily understood and used by the general public. As a type of society, the term signifies a set of typical features and as a point of advancement it can not a definite form of social organisation. (Behura, 1990). Tribal population is found in almost all parts of India. Tribals constitutes about 85% of total population in India., There are many tribal people that play a part in Indian culture. One of them is the Kharwar and most anthropologists agree they are one of the primitive tribes in India. The term Kharwar means grass and it has been said that they never destroy grass. Kharwar or Khairwar a Dravidian cultivating and landholding tribe of Jharkhand, Uttar Pradesh, West Bengal, Orissa, Gujarat, Rajasthan, Maharashtra, Chattisgarh. Some kharwars declare their original seat to have been the fort of Rohtas, so called as having been the chosen abode son of Rohitaswa, son of Harischandra of the family of the Sun. From this ancient house they also claim descent, call themselves Suryavanshis and wear the Janeo or caste thread distinguishing the Rajputs. The Kharwar have six endogamous groups which are Surjabanshis, Daulat bandi, Paraband, Kharia, Bhogti and Maujihia. Kharwar community recognised as tribes in the Balia, Deoria, Ghazipur, Varanasi and Sonebhadra district of Uttar Pradesh. Kharwar is the second populous tribe constitute 14.16 percent of total STs population of state. This community has 58.5 percent literacy rate out of which 70.3 percent are men while 46.3 percent are women. Total 37.44 percent workers in this community where 12.99 are main workers, majority of population are agricultural labourers. There are features that distinguish a Kharwar tribe from others. They have a normal physique but are different in complexion. They tend to keep to themselves and are introverts. They are not influenced by modern society. Unlike most tribes, the Kharwar do not have a language of their own.

They are not well educated. The Indian government classes them as a Scheduled Tribe. The surnames they use include Singh, Kharwar and Mandal. They speak in Hindi and they are mainly Hindu in religion. Modernization is the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. A traditional society is based on agrarian while modern society is organized by industrial functions. Traditional societies have a unified and single system the power remains in one hand while at the opposite end modern societies are based upon plurality and heterogeneity. Modernization can also be defined as a process of changes in economic as well as cultural aspect of the society. The traditional societies use the scientific knowledge gained from the modern societies and apply it on their own societies, this application of scientific knowledge which is borrowed from the west creates changes in their

traditional culture. The family system, cultural patterns, religious system and their normative structure changes as a result of the foreign rules and procedures. When this happens the society changes in many ways. It changes in terms of its values and beliefs, moving from traditional beliefs to more scientific and secular beliefs. Modernization theory both attempts to identify the social variables that contribute to social progress and development of societies and seeks to explain the process of social evolution.. This research is an attempt to analyse the impact of modernization on the religious customs and traditions of the primitive tribes living in Sonebhadra district of Uttar Pradesh.

The objectives of the study include:

- To find out the socio-economic profile of Kharwar tribe of Sonebhadra.
- To examine the extent to which modernization is affecting the religious customs and traditions of Kharwar tribes.

## **2. LITERATURE REVIEW:**

Review of relevant literature provides useful directions and helpful suggestions for proper investigation. This exercise will help eliminate duplications and wrong assumptions. There is no dearth of literature in the field of Development Administration. A survey of some studies in the field of development administration gives a theoretical perspective and provides tools to a researcher which can be helpful in examining views of tribal development. Many studies have been conducted on the impact of modernization on the tribal; the present review is limited to the impact of modernization on the religious customs and traditions of tribal. The review of literature is done for the study by considering various journals and articles done by individuals to show.

Fordham (1998) suggests that because language is a vessel of culture, so its loss can be harmful to the cultural heritage if it is continued. Language loss compromises tribal uniqueness and sovereignty. Moreover, their cultural heritage and identity also gets separated from their children, preventing them from communicating with elders and from participating in their language community the relevance of the study .

Ghurey (1999) says “the tribes as backward Hindus as according to him, the tribes of central India are neither isolated from the Hindu caste of the plains in the terms distribution and tradition, nor are they true autochthonous in their present habitat”. S.R. Bakshi and Kiran Bala (2000 )'presents the socio-economic status of several scheduled tribes inhabiting in various regions of our sub-continent. Their life-style, customs and traditions are quite different from the population in our rural and urban areas. In fact 'they live in their own world'. Their social backwardness has been assessed at various levels and schemes have been launched for the education of their children, to provide them health facilities and jobs for their daily needs. Prakash Chandra Mehta (2000) presents an over all review of the tribal development measures adopted during the 20th century. According to him the government failed to provide them basic minimum needs for their subsistence. The first half of the century were administered by the British government and the local rulers. They were not bothered about their needs and welfare. Hence, during the first half of century they were exploited by the then rulers. Furer-Haimendorf (2013) writes, “...in the streets of Ranchi one can still see Munda and Oraon rickshaw-pullers who not long ago were independent cultivators tilling their own land.Fr. John Felix S.J (2013) has stated in his article that The Impact of Globalization on Tribal Culture and Economy, “that the tribal way of life is very much dictated by the forest, right from birth to death. He says in his article that, it is ironical that the poorest people of India are living in the area of richest natural resources. Historically tribals have been pushed to a corner owing to economic interest of various dominant groups.

Thus the review of literature reveals that there are both positive aspects and negative aspect to tribal religions and practices. Sometimes their traditions have been looked down upon in the limelight of more organized groups of the society, yet, the tribals who were once dependent on the forests for their livelihood and lived like nomads are also quietly settling down, reaping the benefits of modernization that is somehow providing a better living condition for the Kharwar tribes of Sonebhadra.

## **3. METHODOLOGY:**

The present study was conducted purposely in Sonebhadra district of Uttar Pradesh as the district has need for the study because as till now not much study has been conducted there. Sonebhadra district has 8 blocks out of which Duddhi has been selected as it has wide population of Kharwar tribe. There are 279 villages in Duddhi block out of which 2 villages i.e. Nagwa and Amwar has been purposely selected for the study. A total size of sample that constituted was 100 of respondents. Interview schedule was prepared to evaluate the extent of modernization.

## **4. RESULT AND DISCUSSION:**

Modernization is the requirement of the time, and almost all of us would agree to this, but modernization at the cost of the rich cultural heritage which has been passing on from ages by tribal ancestors would absolutely is not the answer to the above question, To a certain extent modernizing their thoughts and accepting the changes would be helpful to the tribal society. The Kharwar tribes have undergone a minor but remarkable change in their religious

practices and customs with the changing time, not only to be a part of the modernized world but to be acceptable to the society as well.

#### 4.1.To find out the socio-economic profile of Kharwar tribe of Sonebhadra

**Table-1.1 Education and literacy among tribes**

Sr	Educational status	frequency	Percentage
1	Illiterate	46	46.0
2	Primary education	34	34.0
3	Secondary-education	18	18.0
4	Graduate	2	2.0
	Total	100	100.0

The above table shows that 46per cent are illiterate ,34 per cent are primary educated ,18 per cent has completed secondary education while only 2 per cent have completed their graduation.

**Table-1.2Employment Scenario among Tribals:**

Occupation	Frequency	Percentage
Agriculture	67	67.0
Labour work	30	30.0
Other	03	3.0
Total	100	100.0

Above table shows that 67per cent of the population is indulge in agriculture ,23per cent are labours while 3 per cent are indulge in other work such as private or government job or having small business.

**Table-1.3 Percentage Distribution of Tribal Women Engaged in Education, Employment and Other Household Activities :**

Activities	Frequency	Percentage
Education	-	-
Employment	3	3.0
House hold	97	97.0
None	-	-
All	-	-
Total	100	100.0

Above table shows only 3 per cent women are indulge in employment i.e.in agriculture and labour work while 97per cent are indulge in house-hold chores.

**Table-1.4 Source of drinking Water :**

Water source	Frequency	Percentage
Well	22	22.0
Pond	-	-
Handpump	78	78.0
Water tap	-	-
Total	100	100.0

Above table shows that only 22per cent of the respondent use well as water source while 78 per cent use handpump (champakal in local language).

#### 4.2. To examine the extent to which modernization is affecting the religious customs and traditions of tribals of Kharwar:

**Table-2.1 Percentage Distribution of Family Members Knowing the Cultural Songs and Dances of Their Community:**

Particular	Frequency	Percentage
Only husband	-	-
Only wife	30	30.0
Both	20	20.0
Grand parents	35	35.0
None	10	10.0
All	5	5.0
Total	100	100.0

Above table shows that 90 per cent of the people know about their cultural dances and songs of the community while only 10 per cent don't have knowledge about their cultural songs and dances .it shows that kharwar tribe have preserved their culture .

**Table-2.2 Percentage distribution of cultural activities followed during ceremonies of celebration**

Activities	frequency	Percentage
Dances	25	25.0
Song	45	45.0
Prayer	25	25.0
None	-	-
All	5	5.0
Total	100	100.0

Above table shows that 100 per cent of the respondent follow cultural activities weather its dance song or prayer during ceremonies of celebrations

**Table-2.3 Percentage distribution of type of utensils used by the respondent**

Utensils	Frequency	Percentage
Earthen pots	3	3.0
Steel utensils	30	30.0
Aluminium	67	67.0
Total	100	100.0

Above table shows that only 3 per cent of the population use earthen pots while 30per cent use steel utensils where 67 per cent of the respondent use aluminium utensils.

**Table-2.4 Percentage Distribution on Use of Modern Technologies in Agriculture**

Technology	Frequency	Percentage
Tractor	2	2.0
Irrigation Pump	1	1.0
Traditional method	97	97.0
Total	100	100.0

Above table shows only 3per cent of the respondents use modern technology in agriculture while 97per cent use traditional method in agriculture.

## 5. SUGGESTIONS:

On the basis of the recent research findings, the following recommendations are made to other researchers, scholars, academicians, administrators and policy makers:

- The younger generation among the tribes are changing towards modernization and attempt should be made such that enough support should also be given to them to practice the traditions and cultural customs of their tribes.
- Traditional values should not be lost in the fast progress and in the direction of modernization.
- As we step forward into the twenty first century, there is a need to protect and promote these traditions or they will be lost forever.
- The art, history, tradition and the awareness of indigenous knowledge should be preserved so that the future generation won't be deprived of their culture.
- More research activities for preservation of tribal culture and tradition should be encouraged.
- It is the moral responsibility of the youth group that they must know the importance of their culture and tradition.
- If proper support is given to these people they can continue their tradition and culture and also contribute in the developmental process of the country.

## 6. CONCLUSION:

Modernization is the requirement of the time, To a certain extent modernizing their thoughts and accepting the changes would be helpful to the tribal society. It can be conducted from the above findings that kharwar have undergone some small but remarkable change in their lifestyle . The people of study areas are still following the traditional activities. Their main occupation is agriculture, secondary occupation is daily wage labour.As per education is concerned they are very dedicate towards education of their children,the worth noticing point was that Khairwar tribe is very much in favour of girls education.They are open to adopt new technologies,they have started using irrigation pump ,tractor in their agricultural work.their knowledge towards health have improved,but as far as sanitation is concerned they are still poor in this area.As per the consideration of their cultural heritage they have

preserved their culture, they follow all ritual of celebration and death as their ancestors. They have knowledge about their cultural songs dance that means they somehow have preserved their heritage.

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