

**IMPACT OF MODERNISATION ON TRIBAL RELIGIOUS  
CUSTOMS AND TRADITIONS: A CASE STUDY  
OF ROURKELA**

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This is to certify that the dissertation entitled “**Impact of Modernisation on Tribal Religious Customs and Traditions: A Case Study of Rourkela**” being submitted by Nancy Ekka for the award of the Masters of Arts in Development Studies of NIT Rourkela is a record of bona-fide research work carried out by her under my supervision and guidance. The contents of this thesis, in full or part, have not been submitted to any other university or institution for the award of any degree.

Dr Seemita Mohanty  
(Research Supervisor)

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## **ABSTRACT**

The objective of the study was to measure the impact of modernisation on the religious customs and traditions of the tribals residing in Rourkela. The study was confined to the four major tribes, viz. Kisan, Oraon, Kharia and Mundas, who reside in different settlements located in Rourkela. A major issue that the study reveals is the large-scale impact of modernisation and urbanisation on indigenous tribal areas of Rourkela that is rapidly eroding the age-old customs and traditions of the tribal groups. The government policy of industrializing remote areas has led to the emergence of high-tech industries and modernisation in the tribal belts. 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 tribals in Rourkela can be seen. It can be seen that tribal religions are no longer in practice and dominant religions like Christianity and Hinduism have taken their place. Magical cures and herbs that the tribals practiced are considered archaic today. Tribal crafts and cultivation have also steadily declined. Yet, on the converse side, the benefits of modernisation also cannot be ignored which has aided the tribals from exploitation and provided them better living condition including education and health care.

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## CHAPTER I

### INTRODUCTION

The English word tribe has come from the Latin word 'tribus' which signifies a particular type of common and political organisation which is alive in all these societies. The name 'tribe' refers to a category of people and designates a step of development in human society. As a type of society the term signifies a set of typical features and as a point of advancement it cannotes a definite form of social organisation. (Behura, 1990). Tribal population is found in almost all parts of India and Odisha claims to be the second largest leading tribal state in the country. About 68 million people of the state of India are members of Scheduled Tribes and one of the most studied tribal religions is that of Odisha (Census 2011). Of all the states of India, Odisha has the largest number of tribes, as many as 62. Tribals of Odisha are known as *Adivasis*, *Vanabasis*, and *Girijanas*. They are described as aboriginals of Odisha in anthropological literature. The Adivasi (aborigine), Vanabasi (forest dweller) and Girijana (mountain dweller) represent an impressive 22.13% population of Odisha. Government of India has notified 62 endogamous tribal groups of Odisha as Scheduled Tribes. Surrounded by these 62 local indigenous groups have different sub-tribes who have continued to preserve their original harmony. Government of India and census of India have been enumerating all tribal inhabitants and classifying them into 62 tribal groups. Amongst these Sundergarh district is one of the majority densely settled tribal regions in Odisha according to the "Revised paper presented in the Census Data Dissemination Workshop, "Status of Scheduled Castes and Scheduled Tribes in Odisha (Community Wise): Census 2001" organised by Directorate of Census Operations, Odisha and SC ST Research and Training Institute, Govt. of Odisha, at Bhubaneswar on 29 August, 2007.

This research is an attempt to analyse the impact of modernisation on the religious customs and traditions of the primitive tribes living in Rourkela, a town of Sundergarh district of Odisha. It shows how the modern practice which has been created by modernisation and urbanization has brought major changes in some part of Rourkela. Spread of industrialization and fast modernisation has brought all along the method of reduction in the culture and traditions of these primitive people. The focus of the study is on a few selected tribes of Rourkela – Kisan, Oraon, Kharia and Munda. Reviews collected from a few published, documented literatures and some unpublished sources, this research is a try in the approach of giving importance to the slow destruction of the traditions which once was the heritage of tribal culture.

These tribes were very much dependent on forest for their day-to-day needs, including food, shelter, tools, medicine, and in some cases even clothes. As long as the tribes were in control of forest and use to have an open use of its produce, they had no difficulty in meeting these needs. In turn they preserved the forest as it was their life support system. During the last 60 years and particularly during the plan periods, the pace of mining and manufacturing industries, as well as the use of power and forest resources have been accelerated to a great extent, which accounted for the loss of their indigenous culture and this has been partly documented in the book. *The Tribal Culture of India* (Vidyarthi & Rai, 1977)

This study would be highlighting the important issues, linked to their cultural life, which the tribals are facing today. While industrialization and modernisation has its own significance, we also have to realize that the tribal culture has to be preserved, which has been buried in giving more attention of industrialization and modernisation. With the progress of industrialization and modernisation the people of Rourkela have undergone strong change in their life style. Thus, we examine the hypothesis that the beliefs and cultures of these

indigenous people acquire a historicity of its own, which we should learn to respect and understand.

## **1.1 Background Information**

It is being widely seen today that the traditional features of tribal life is gradually changing from being deeply ingrained in tribal customs and traditions to something that is more modernised, in a developmental sense, due to adaptation of modern ways of living and altered life-style pattern.

### **Tribes of Rourkela**

#### **1. The Kharia Tribe**

The three sections of the tribe lie at three diverse stages of economic scale: the Hill Kharias handle to live on food gathering and hunting, the Dhelki Kharias on agricultural work and the Dudh Kharias on settled agriculture. Some are linked with the work related categories of transportation, storage and communication. The remaining workers engage in mining and quarrying, construction, trade and commerce, household industry, etc. Fishing is a secondary and rare economic pursuit for the Kharias. Commonly Kharia women make mats out of date palm and splits of bamboo for their own use. The Kharias make ropes out of sabai fibres and the leaves of the aloe plant. A number of religious ceremonies are celebrated among the Kharias. Their religion is a blend of the ideas and rituals of Hinduism, tribalism and Christianity. They worship the deities of Nag Deo, Jal Deo, Gram Deo, Dharti Mai, Brun Deo, Thakur Deo, Fire God, Burha-Burhi Deo etc.

## **2. The Kisan Tribe**

In most of the parts Kisans mainly belong to an agricultural community. They have not yet engaged themselves in paid employments like usual service, trade and commerce to a major extent, but still mostly they depend on crop growing and farming work. They gather fuel, green leaves, fruits, mohua flowers and seeds mainly for their own use, and kendu leaves for sale. Hunting and fishing have become pastimes. As regards household industries, women have knowledge of making mats and broomsticks from wild date palm leaves, while many men know brick-making and carpentry.

The Kisan religion reveals their values in soul, super human power, *mana* (cultivators), *Bonga* (dancing around campfire), natural objects, different Gods, Goddesses and spirits. They think that the soul of living beings dwell on hills, mountains, wells, tanks, streams, mud pits, dry trees etc. They also believe that all living and non-living things hold super human control. They believe that every happening in their society is brought by the super human power. In and around the settlement of the Kisan village, one finds a number of spots dedicated to the names of different spirits of man, natural things, snakes, tigers, etc.

## **3. The Munda Tribe**

The Mundas engage in agriculture and as labourers in mining units. Mainly Munda people follow the Sarna religion, believing in a god called *Singbonga*. Still almost one-fourth of them have adopted Christianity. The surname of a Munda defines their identity. Many surnames are frequent among other tribes with slight variations. Surnames are based on natural elements, trees, animals birds or any nature related object which are often found in Chotanagpur region.

Common surnames among the Munda are: Topno (species of tree ant), Barla (Potter, species of fig tree), Aind (species rare river eel), Kerketta (species of rare bird), Kandır (lion), Guria, Sanga, Kandulna, Bage, Lugun, Surin, Burh/Bur, Demta, Mundu, Jojo (Tamarind), Honhaga (younger brother), Kongari (species of rare bird), Horo (tortoise), Lomga, Samad, Purti, Bodra, Dang, Bhengra, Hem(b)rom, Dodrai, Soy, Herenz, Tiru, Bhuinya (earth). Many Mundas also choose to write 'Munda' in place of their surname. There are also group of Munda families who are called Sing Munda.

#### **4. The Oraon Tribe**

The Oraons are described as an agricultural society. Tradition on agricultural work is less surrounded by the Oraons, while the involvement working in mining, quarrying, and manufacturing, processing, servicing and repairs within the industrial sector has shown an rising trend. They also have a considerable quota of workers in household performance.

The Oraon Adivasis are the follows of *Sarna Dharam* (*Sarna* religion) which has views alike to Hindu religion. This is partly documented in the book, Ray B.C. (2002). *Tribes of Orissa the Changing Socio-Economic Profile*. New Delhi: Gyan Books Pvt. Ltd.

#### **1.2 Research Problem**

Tribals in Rourkela are economically and socially very backward (Socio Economic Profile - National Portal of India, Census 2001). More than 3/4th of Scheduled Tribe women are illiterate. They have high dropout rates in proper education, resulting in extremely low representation in higher education. They have very low levels of nutrition. The percentage of Scheduled Tribes is under the poverty line to a large amount which is higher than the national average. Usually the tribals are engaged in low-skilled, low-paying jobs, especially in

primary sector. The Constitution of India incorporates a number of special requirements for the support of educational and economic interest of Scheduled Tribes and their protection from social injustice and all forms of exploitation. After Independence, it was thought that tribes are backward due to their isolation from the mainstream.

The different measures taken up for their upliftment are usually divided into three categories:

1. **Protective**: includes constitutional and legislative rights that safeguard their interests.
2. **Mobilizational**: reservations extended to tribals in various fields.
3. **Developmental**: programmes and activities initiated for promoting their welfare.

### **Impact of Modernisation and Urbanization on Tribal Culture**

In the modern process of change, modernisation and urbanization have brought a new change in more or less all localities of Rourkela. For the period of the last 60 years and especially through the plan periods, the speed of mining and establishment of manufacturing industries, as well as the exploitation of power and forest resources has been greatly accelerated. This has led to a high degree of displacement and dislocation that is in urgent need of rehabilitation and relocation of the uprooted villages. Experienced villagers of the communities say that this process of rehabilitation and relocation is going on for years but without proper functioning or responsibility on the part of the authorities.

These agricultural people when uprooted were in a great trouble. First was about their alternative place for rehabilitation as well as alternative occupation to earn their livelihood. Though these affected families were given reasonable compensation they had to face numerous social problems, cultural crisis, economic disorganization and social disintegration (Vidyarthi & Rai, 1977).

## **Tribals vis-à-vis Development**

The process which were undertaken for bringing about the rapid national development were seen as an important method for the addition of tribal societies into the national guidelines. But the national aim to make resourceful entities like Rourkela Steel Plant for future growth and revenue generation for growth was given far more value than issues relating to the wellbeing of the tribes. Activities such as building infrastructure, setting up industries and constructing dams for irrigation and power projects for electricity and light included taking out and exploitation of minerals and forest resources. A large part of these projects were initiated in the areas where the tribals were settled. As these areas happened to be a rich reservoirs of mineral and forest resources. This led to an expected clash between tribals and groups professing allegiance towards national interest.

As a result tribals were most severely affected by the use of land and forest. Tribal areas in Rourkela have also seen an entry of people from outside in search of employment. These activities have not only given rise to increasing urbanisation of tribal areas but also have caused large scale migration of non-Tribals into tribal territory depriving the tribals of fruits of development in their own areas.

Poverty and lack of development have extracted a terrible price and one of them has been the rise of Naxalism. Tribals now see no other option but to embrace Naxalism in the present model of development, where forceful acquisition of land and displacement of thousands by the State are order of the day. Tribals saw this as an opportunity to escape out of the poverty, displacement and deprivation of lands being forced upon them by successive governments.

## **Social Consequences of Development**

As a result of progress the tribals have gone through some changes not only changes occurred in their relation with land but also in their relation with forests. Tribal people were very much dependent on forests for their day-to-day requirements, including food, shelter, equipment, medicine, and in some cases even clothes. As long as the tribes were in control of forest and open use of its produce, they had no difficulty meeting these needs. In return they conserved the forest as it was their life support system.

For all the tribes, the religious concepts, terminologies, and practices are different and various, but all the members of these groups contribute to somewhat which is common in them, they are below regular stress from the main prepared religions, like Hinduism and Christianity. Some of this force is intentional, as the missionaries work among tribal group to gain converts. Most of the pressure, however, comes from the process of integration within a national, political and economic system that brings tribes into increasing contact with other groups and different, prestigious belief systems. In general only those tribes that remain geographically isolated in desert, hill, and forest regions or on islands are able to retain their traditional cultures and religions for longer periods. Those tribes that make the transition away from hunting and gathering and toward agriculture, usually as low-status labourers, find their ancient religious forms in decay and their place filled by practices of Hinduism, Islam, Christianity, or Buddhism (Thakur & Pandey, 2009).



### **1.3 Research Objectives**

**The main objectives of the present study are:**

- To examine the extent to which modernisation is affecting the religious customs and traditions of tribals of Rourkela.
- To identify the key differences existing between the religious customs and traditions of indigenous tribal groups of Rourkela.
- To study the differences in religious practices existing between the Christian and Hindu tribal groups of Rourkela.

### **1.4 Research Questions**

**The research questions of the present study are:**

- How modernisation is affecting the religious customs and traditions of tribals of Rourkela?
- What are the key differences existing between the religious customs and traditions of indigenous group of Rourkela?
- What are the differences in religious practices between the Christian and Hindu tribal groups of Rourkela?

### **1.5 Definition of Key Terms**

- **Tribal Culture:** The tribal people express their tribal culture and distinctiveness in their social organisation, language, rituals, and festivals. It is a precondition for members of a tribe to possess a strong feeling of identity for a tribal society to form.
- **Traditions:** An inherited, established, or customary pattern of thought, action or behaviour (as a religious practice or a social custom).

- Customs: Practices followed by people of a particular group or region. Here customs are defined in the context of practices followed by tribal people related to their festivals and marriages.
- Religion: The tribals believe that their religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life.
- Modernisation: The tribal people have started the act of improving and adopting the process of modern ways, ideas.
- Urbanisation: This is the aftermath of industrialisation, where economic restructuring of a place brings in rapid changes in the social life as well.

### **1.6 Significance of the Study**

Significance of the study arises from the fact that tribal cultures and traditions need to be preserved. These are our indigenous cultures and traditions and if we do not take the effort to preserve them then we would lose a life that was once an integral part of our everyday existence. The goals should be to let people develop along the lines of their own ingenuity and avoid imposing anything on them and to encourage their traditional art and culture, their land and forests respected to the maximum. Tribal people should be allowed to administer themselves and avoid entry of too many outsiders into tribal area in the name of administration, without overwhelming them with too many schemes and work in cooperation with their own social and cultural institutions. The development factor should be judged according to the perceived indices of actual level of human development seen in the context.

### **1.7 Limitation of the Study**

- The study is concentrated on the urban setting of Rourkela Township and cannot be generalised for other such townships as the socio-economic conditions could be different for other towns.

- The unwritten literary world of the tribal community, the unavailability of documented sources to study the characteristics of tribes of Rourkela in the present scenario is one of the major hindrances to study the impact of modernisation on tribals of Rourkela.
- Segregation of the tribal communities from their original place of residence due to fast modernisation and urbanisation is another limitation of the study. It is seen that most of the tribals have migrated to cities in search of a good life style and to meet their economic needs.

### **1.8 Organisation of the thesis**

The present study is organised into five chapters. The first chapter introduces the study, giving the background information of the four major tribes of Rourkela i.e Kisan, Munda, Kharia, and Oraon followed by the research problem, research objectives, research questions, definition of key terms, significance of the study and limitation of the study.

The second chapter is based on the review of literature and theoretical framework. The third chapter contains the methodology including the selection of study area, sample size and data collection and tools and techniques. The fourth chapter discusses the results obtained from the field study on the impact of modernisation on tribal religious customs and traditions. The fifth chapter provides the conclusion, in addition to the recommendation made to other researchers, scholars, academicians, administrators and policy makers. At the end the reference section is provided along with questionnaire in appendix-I

## CHAPTER II

### REVIEW OF RELATED LITERATURE AND THEORITICAL FRAMEWORK

Many studies have been conducted on the impact of modernisation on the tribals; the present review is limited to the impact of modernisation on the religious customs and traditions of tribals.

The review of literature is done for the study by considering various journals and articles done by individuals to show the relevance of the study.

The word 'tribe' means a part of common organization, mainly between primitive people but existing in some present societies, consisting of a group of people claiming a common heritage, usually contributing a common way of life, and originally living together under a chief of head-man (Tiwari and Sharma, 1989).

Fr. John Felix S.J (1990) 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".

The project submitted by Dr. Pravash Chandra Manna to Ministry of Culture, Govt. Of India, is of the view that the tribal development department of the central government has some exact strategies for rehabilitation and growth of the tribal societies. But there was no comparability between what the tribal development department offered and what the tribal community needed, opined M. A. Uday Kumar at the 7<sup>th</sup> international conference of the International Society for Third Sector Research (ISTR), held at Bangkok during 09-12 July, 2006.

The impact of Christianity is very obvious in numerous forms with the receiving of education as a tool to progress. The religious / sacred values have also undergone a tremendous transformation, with less belief in spirits. (Kalyani, 2008).

Furer-Haimendorf (1982: 321) 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."

Saravana, R (2010) is of the opinion that the younger age groups use nowadays imported cosmetics which they buy at a high price. And the amount which they spent on recreation has been raised rapidly high in the form of television and other electronic media of entertainment; even if they live in such interior and remote villages.

Beck and Mishra (2010) stated that, "Displaced from their natural forest habitats, their economic, social and psychological poverty is steadily increasing. It is in this context, it is essential to look at the quality of life led by the different tribal communities."

According to Verma (2011), "All tribal communities deserve more and special treatment, especially the young generation, "If the youth do not have higher education and communication, how can we think of real and fast development of tribes."

"The worldview of the tribal groups in India is not a static picture of their universe nor is it a closed system; it incorporates the world which, in turn, guides their day-to-day life and culture Saraswati (1991), so the changing perceptions and tastes of the people in the tribal areas are changing the surrounding environment".

Ghurey (1959) 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".

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.

Acknowledging the contribution of modernity and its evil effects, Longchar (2012) submits that, “Modernity in spite of its positive contributions in many areas of life has created restlessness and identity crisis among the tribals.”

Louis (2000) is of the opinion that the indigenous people’s myth, stories, tales, and songs replicate their social, political and cultural organisation. Nature, environment and ecology play the most important roles in their lives. They have developed their religious beliefs and practices around these life-giving forces. But ‘modern and literate’ society terms their religious ‘animistic’ a derogative term that looks down upon the tribal religious way of life.

According to Stapp & Bourney (2002), “Cultural properties should be maintained because they are in danger of destruction. The most important threat according to him is development, looting, erosion, and inadvertent impact from recreationists.”

“The pressure of modernisation, cultural flow and market forces, most of the traditional practices, as adopted by these tribal communities are still gifted with certain beliefs, values, norms and institutional mechanisms” (Kala 2005, 2009).

Malyadri (2012) is of the opinion that a major problem lies in the fact that even though the tribal readily acknowledge the impact of modernisation and the demands of time, but they are not coming forward to bring reforms in their educational status and in their economic standards.

Ravishankar and Selvam (1996) are of the view that their knowledge of seed selection, their traditional methods of conserving seeds and grains in eco-friendly traditional granaries and their communities' participation in maintaining plant protection methods provide important insights to global efforts aimed at genetic conservation.

Thus the review of literature reveals that there are both positive aspects and negative aspects 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 modernisation that is somehow providing a better living condition for the tribals of Rourkela.

## **CHAPTER III**

### **METHODOLOGY**

The research has been conducted after adapting various analytical techniques, so as to achieve the set objectives of the topic i.e. the impact of modernisation on tribal religious customs and traditions of Rourkela, applying it to the four major tribal groups of Rourkela (Kisan, Oraon, Munda, Kharia), residing in different hamlets, around the steel city of Rourkela.

#### **3.1 Selection of Study Area**

The present study was carried out in five different villages situated in the outskirts of Rourkela Township. Areas covered were Luakera, Hamirpur, Orampara, Tarkera (Balughat) and Tulsitola. The study was specifically confined to the four major tribal groups, i.e. Kisan, Oraon, Munda and Kharia.

#### **3.2 Sample Size and Data Collection**

A total of 130 households were covered during this study which included all the four major tribes, divided into groups of 25 to 30 households belonging to each tribe. The present study is based on primary data, collected from each household, relating to various parameters of socio-cultural status and the cultural practices of religious customs and traditions followed by tribals, with a well-designed and structured questionnaire and face-to-face interview.

#### **3.3 Tools and Technique**

Both qualitative and quantitative aspects have been taken into consideration for the study. The methodology followed was a questionnaire-based survey among the tribals of the selected localities. The questionnaire (Appendix -1) consisted of 30 items on various aspects



of the study including tribal religious customs and traditions, about their involvement with their communities, their views whether they would like their future generation to preserve their culture and tradition, do they use modern technologies in agriculture, whether their family still practices the daily activities like agriculture, hunting, gathering etc, in addition to the demographic details of the respondents. A pilot study among 30 numbers of tribals of different tribes of Rourkela town was initially conducted to test the validity and reliability of the questionnaire. Subsequently certain items were dropped and certain others were modified for better elicitation of results.

### **3.4. Analytical Frame work**

The objective of the study could be achieved by using various tabular techniques to come to a conclusion after analyzing the data. The techniques employed to compute the data were based on the amount of house-hold covered during this study and the number of people involved in the study.

#### **Following indices were computed related to the study:**

1. A total of 100 households, divided into 25 households in each of the 5 regions covered.
2. All the 4 major tribes were covered.
3. Each house-hold constituted of minimum of 4 and maximum of 6 in a family, thus an average of 5 members in a family have been taken into consideration.
4. The number of tribals in each tribe is divided on the basis of house-hold covered during the study.

## CHAPTER IV

### RESULTS AND DISCUSSIONS

#### **Effect of Modernisation on the Religious Customs and Traditions of the Tribals in Rourkela**

Modernisation is the require of the time, and almost all of us would agree to this, but modernisation 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 tribals in Rourkela have undergone a 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.

#### **Perceived Religious Changes**

The results from the study show that most of the tribals have converted themselves to Christianity or Hinduism. Some have transformed themselves due to situation, some due to outside force and some from the influence of the society and some have transformed for their betterment, and some, just because it is more acceptable to the modernized Indian society.

The seminal book *The Tribes of Odisha: the Changing Socio-Economic Profile* (1989) by B.C Ray notes that the Kharias once used to worship the deities of *Nag Deo, Jal Deo, Gram Deo, Dharti Mai, Brun Deo, Thakur Deo, Fire God, Burha-Burhi Deo* etc. And the Kisans revealed their beliefs in soul, super human power, mana (cultivators), Bonga (dancing around campfire), natural objects, different Gods, Goddesses and spirits etc. The Munda people followed the *Sarna* religion, believing in a god called *Singbonga*. The Oraon Adivasis also followed the *Sarna Dharam* (*Sarna* religion) which has views similar to Hindu religion. It

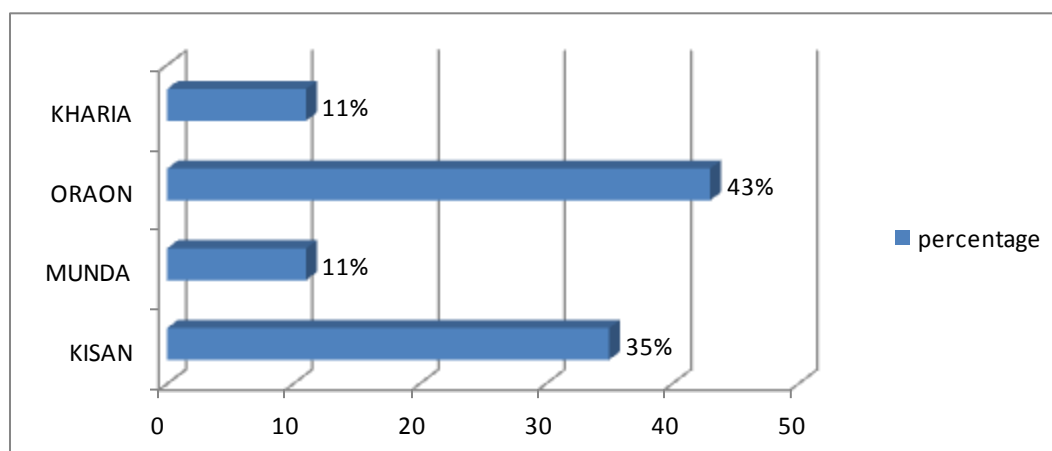
can be seen from the results of the primary data that most of the tribals have converted themselves to Christians and Hindus.

The Kisans in Hamirpur are complete followers of Christianity, where as most of the Oraons in Orampara are still followers of *Sarna* Dharam but influence of Hinduism can be seen in their practices. A mix of Hindu and Christian followers resides in the suburbs of Luakera. Same can be seen amongst the Kharias and Mundas living in the outskirts, in Balughat (Tarkera) village of Rourkela.

**Table 4.1 Percentage Distribution of Tribes Found in the Five Regions Covered**

**(A Total of 100 households with 25 households from Each Tribe)**

Places/Tribes	Kisan	Oraon	Kharia	Munda
Hamirpur	25	5	0	0
Orampara	0	20	3	0
Luakera	3	7	4	5
Tulsitola	4	6	2	4
Balughat (Tarkera)	3	4	2	3



**Fig 4.1 Percentage Distribution of Tribes**

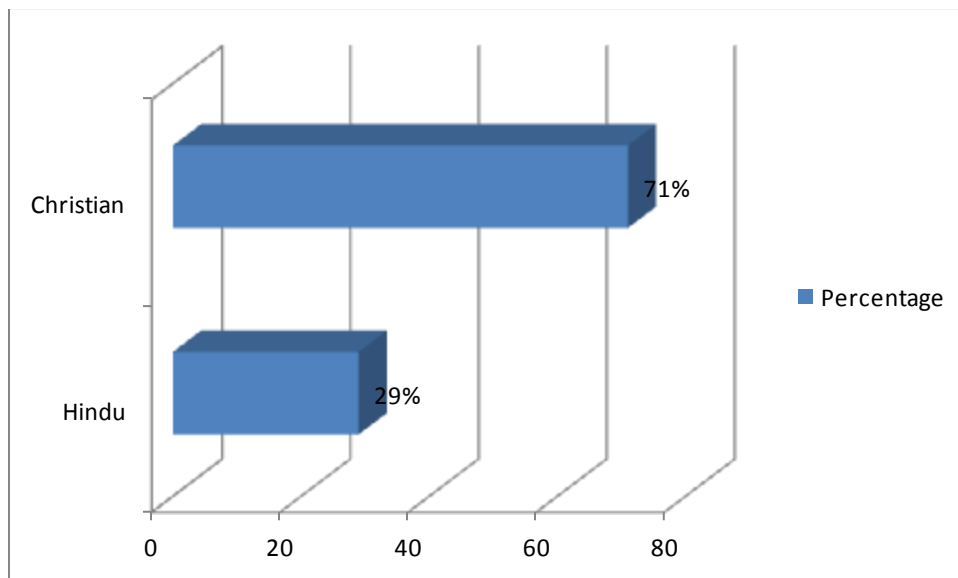
As seen from the figure above, the Oraons constitute the largest percentage of tribals of Rourkela, with the Kisan tribe in the second place. The Mundas and Kharias constitute the other two majority tribes of the place with almost similar percentage of population.

**Table 4.2 Percentage Distribution of Christian and Hindu Followers Found in Each Tribe**

**(25 Household per Tribe)**

Tribe/Religion	Christianity	Hinduism
Kisan	19	6
Oraon	16	9
Kharia	18	7
Munda	17	8

Sources: Primary Data.



**Fig 4.2 Percentage Distribution of Tribals Following Christianity and Hinduism**

The above graph reflects that 71% of the tribes are followers of Christianity and 29% follow Hinduism.

### **Education and Literacy among Tribals**

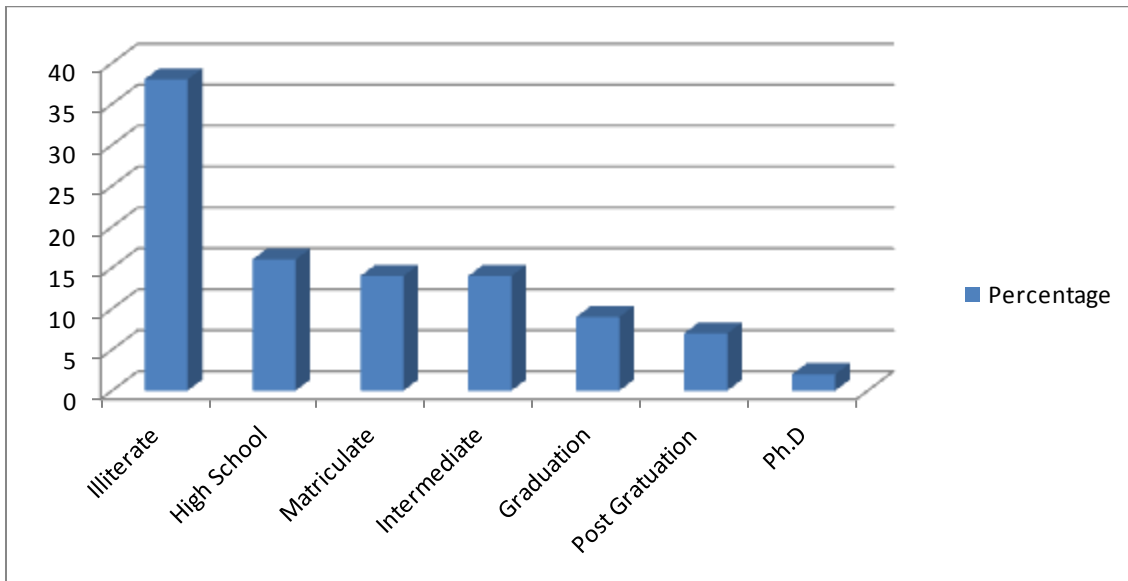
Modernisation has its positive aspects too, modernisation has brought along with it education and literacy which has helped the tribes to get themselves better living conditions and has also aided them from being exploited by the non-tribal groups. It can be seen from the results that most of the tribals encourage their children to pursue education and send them to schools and colleges for education. It is also seen from the study that in many cases the parents are not well educated or sometimes not at all educated but they prefer to send their children to school. On the other hand Government has also been actively participating in providing education to the backward people by employing various schemes and facilities that helps the poor people to get educated.

**Table 4.3 Percentage Distribution of Tribal Children Going to School in Each Region**

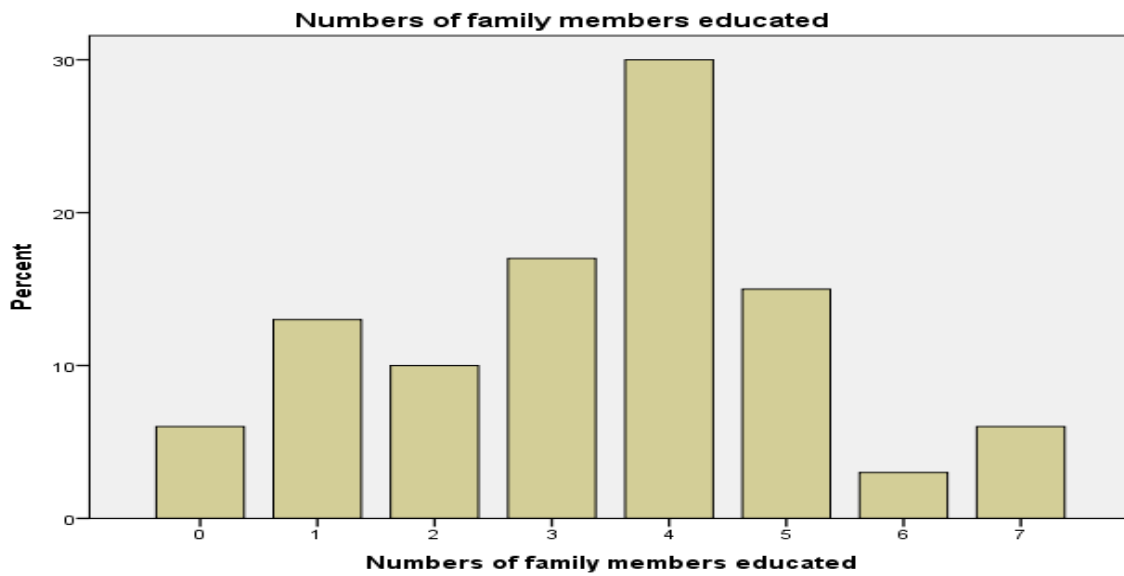
Place/Tribe	Kisan	Oraon	Kharia	Munda
Hamirpur	25/25	-	-	-
Orampara	-	20/20	5/5	-
Luakera	-	5/7	8/10	7/8
Tulsitola	-	3/3	8/9	11/13
Balughat (Tarkera)	2/3	4/4	6/7	10/11

Source: Primary Data.

It can be seen from the above table that 91.2% of the tribal children go to school.



**Fig 4.3 Percentage Distribution of Educational Qualification among Tribals.**



Source: Primary Data.

**Fig 4.4 Percentage Distribution of Educated Family Members**

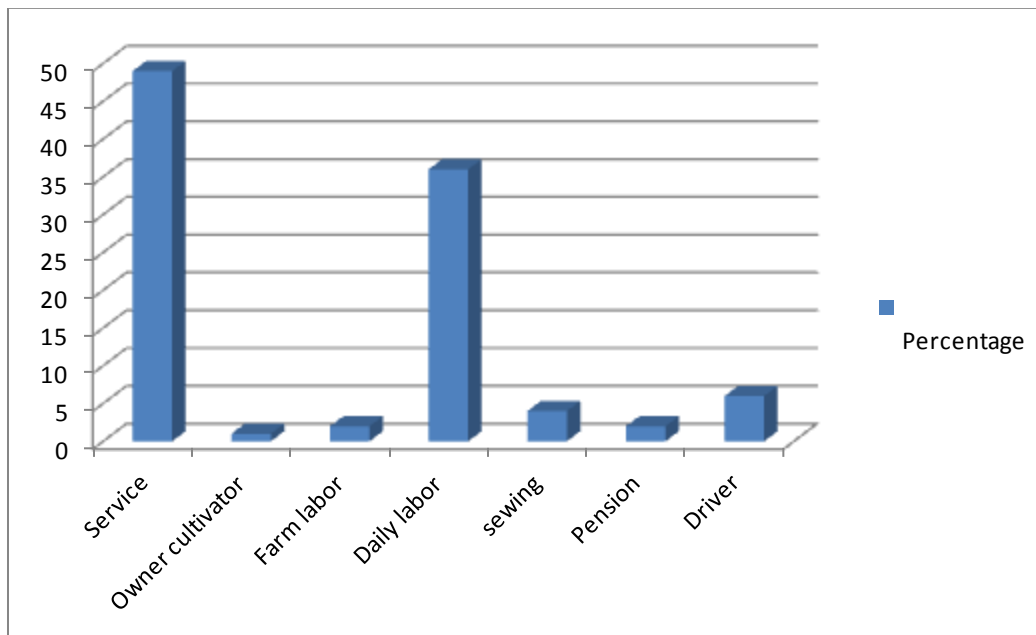
The education level has also changed remarkably due to modernisation in these villages. In these villages the impact of modernisation has changed the trend of education among the tribals.

The above figures show that though the illiteracy level amongst the tribal is very high, but still most of the tribal children are intermediate and matriculates, the numbers of graduates are also noticeable and some families have also managed to provide higher education like Post-Graduation and PhD studies to their children. The tribals are highly motivated in providing education to their children but due to lack of income and other related facilities they lag behind.

### **Employment Scenario among Tribals**

In earlier days the tribals used to practice agriculture and herding of cattle. They used to cultivate the land which not only helped in maintaining the fertility of the soil but also helped in preserving the natural environment at its best, but today in this developing scenario the practices of agriculture and cattle herding is at its extinction level. Workings in factories and corporate offices have become the trend, and the agricultural practices are no more being carried amongst the tribes, with very few tribes today having any land-holdings. The study reveals that the tribals residing in Rourkela are no longer into agriculture and cultivation practices, and hardly any tribal family possess cattle. Land holdings are very few amongst the tribals in Rourkela; the tribals in Hamirpur have very little land holding. Most of the tribals are working in Rourkela Steel Plant and some are daily laborers. Tribals of Orampara mostly work in private companies and in shops or run small businesses of their own. The tribals in Tulsitola are mostly daily laborers. The tribes of Luakera cultivate several local vegetables and grow some crops to sell in the local market for their livelihood. The tribals at Balughat are mostly vehicle drivers and daily laborers.

The figure below throws light on the main sources of livelihood generation among tribals of Rourkela.



**Fig 4.5 Percentage Distribution of Main Source of Livelihood among Tribals**

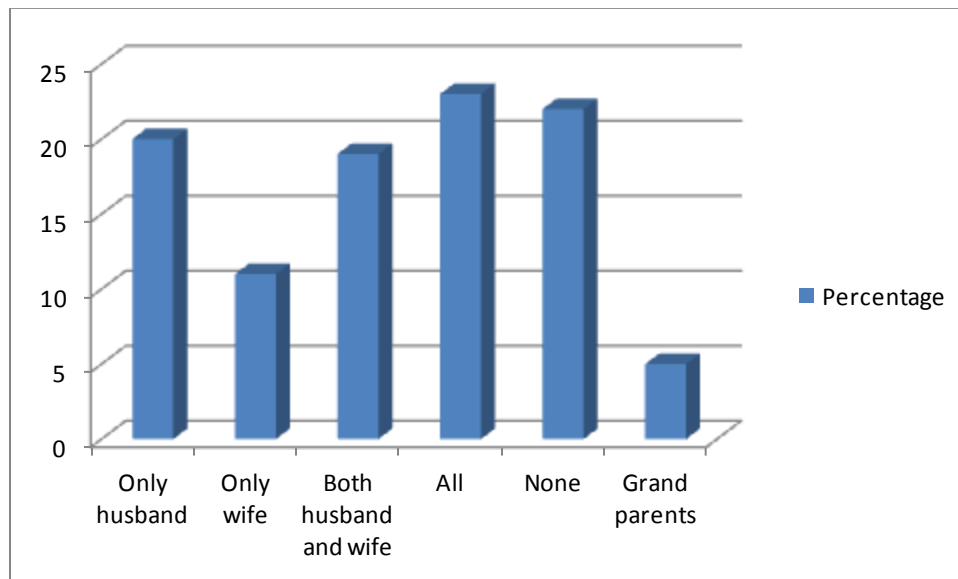
Source: Primary data.

### **Linguistic Changes**

Rourkela is located in the north-western tip of the Indian state of Odisha which is situated very close to the state of Jharkhand, thus the influence of Hindi language on the language of the people of Rourkela can be clearly seen. The tribals of Rourkela are also influenced by the two major languages that are commonly being used in the state i.e. Odia and Hindi, which has resulted in linguistic assimilation. Many tribal communities have lost their original tongue and today speak the two main languages of the state. The study clearly indicates that most of the tribes today do not speak their original language or even encourage their children to learn the basic ideology of their long lived tribal culture. Today, the use of local language,



Odia, has been an important aspect in Rourkela and the tribal languages have become limited and the use of Odia language has taken their place.



**Fig 4.6 Percentage Distribution of Family Members Speaking Tribal Languages**

The figures collected from the data shows that only 20% to 25% of the tribals know and speak their tribal languages.

**Table 4.4 Percentage Distribution of Family Members Knowing the Cultural Songs and Dances of Their Community**

PARTICULARS	Frequency	Percent
Only Husband	2	2.0
Only Wife	6	6.0
Both Husband and Wife	29	29.0
Grand Parents	2	2.0
All	53	53.0
None	8	8.0
Total	100	100.0

### Photographs Showing Tribal Dances of the Local Tribes



A very interesting picture that was revealed after having direct interview with the tribals was that the tribal people have preserved their tribal dances very well. As the study areas were the

rural belts, not only the elders but also the children knew this dance forms. Tribal dance plays a very important role and have a lot of significance in their life. During every occasion and festival this dance form is commonly seen to be practiced. The tribal Hindus often organise functions and get-together during festivals of *Sarna Dharam*, and follow the rituals of traditional dance and songs, whereas the Christian tribals follow these practices on the occasions of Christmas and Easter. They usually take these occasions as an opportunity to meet and interact amongst each other in the tribes. Marriages in the tribes have a significantly common interest for both Hindu and Christian followers as during these occasions the dances and songs are mostly practiced.

### **The Status of Awareness about Their Own Culture**

All the tribal communities have their own amazing culture and traditions. Similarly Oraons, Kisans, Kharias, and Mundas have their own rich customs and traditions. It is good to know that now tribal communities are aware of education and its value but it is sad that their own new generation who are highly educated youths are not that much aware of their own tribal religious culture and practices. The youth are the group who can retain and participate in the process of carrying forward their culture, but it was not in this case. Most of them do not know even their tribal languages; they do not know the significance and the importance of many religious practices, the cultural ceremonies and many more activities practiced in their day to day life. While interviewing the young generation, a large number of youth belonging to these major tribes of Rourkela wanted to get modernised with total acceptance of the modern culture, and in this way the youth are ignoring their cultural and traditional values. Most of the young people refuse to carry forward many of their social rules and customs. In the rush of modernisation they are leaving behind their own cultural heritage by adapting and accepting other cultures.

## **The Status of Traditional Customs and Beliefs Practiced among Tribals**

Time has changed and modernisation has made its influence visible on the society. People are getting civilized day by day and their life-style is changing with time and so are the tribals of Rourkela. Drastic changes are being perceived and the rich cultural heritage that once was the identity of the tribes is no longer being followed.

The tribals used to worship the nature, like trees and mother earth and they protected them, but today there are very few persons left who follow these practices. Though the practice of sacrifice which was once practiced by tribals, and which is no longer being practiced today, is a positive change in itself.

The practices of body inscriptions and tattoos have changed though the individual tribes believe that it differentiates them from other tribes, but still their children do not follow these practices.

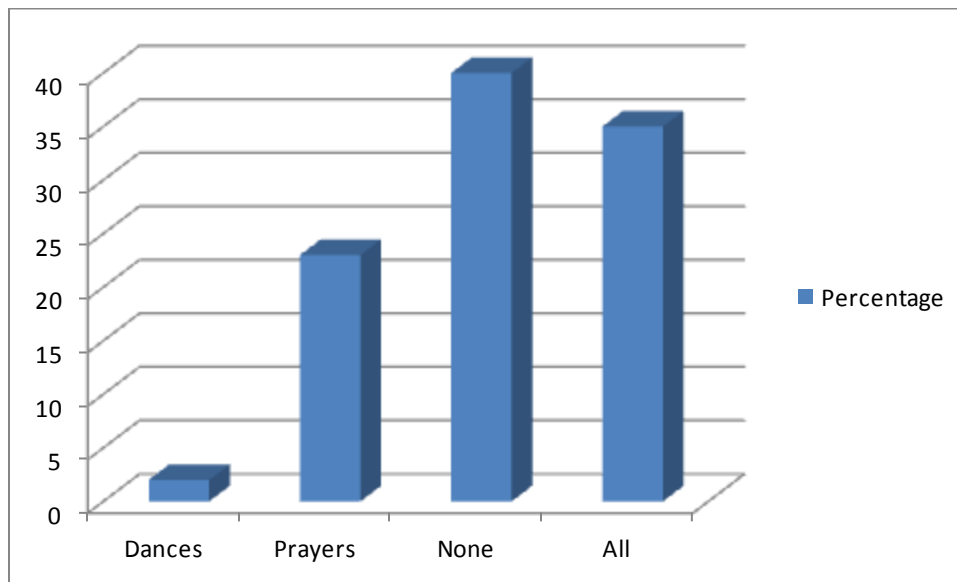
Practices of washing hands of guests are still followed amongst the tribes and the dancing style are still practised during ceremonies and celebrations and songs in their own languages are sung. All these traditions provide certain uniqueness to each tribe. But, the use of traditional crafts and equipment like pots, baskets, mats etc. are rarely used amongst the tribes.

The practices of miracle and healing through herbs was a knowledge and ritual that was passed on from their ancestors have almost come to an extinction, since most of them prefer visiting a doctor and moving to a hospital in case of diseases.

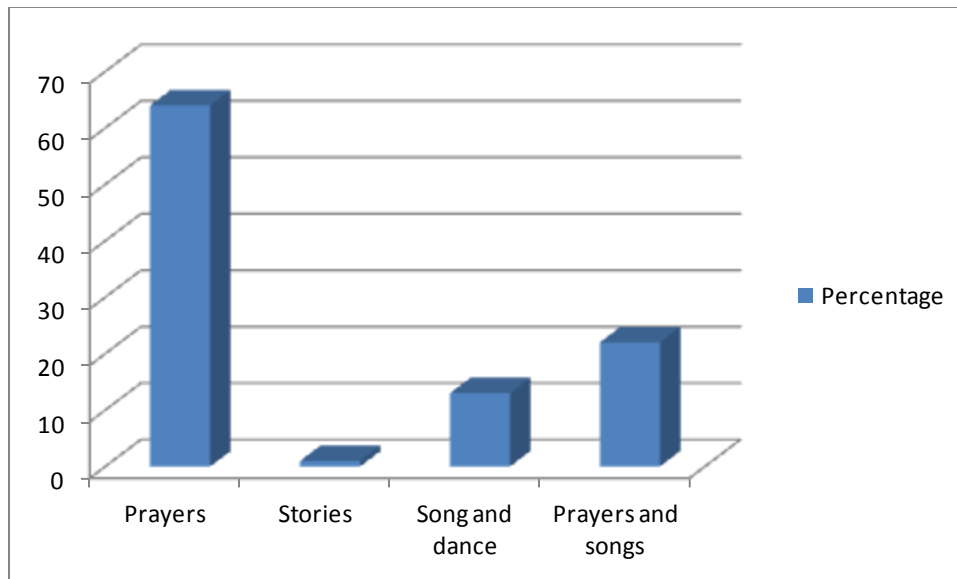
On being asked if they believed that their children should have knowledge about their tribes, the response was invariably on the affirmative, yet on the other hand, they also want them to

be educated and literate as they perceive that this will help them in their future and to be competent enough to be a part of the society.

On being asked regarding the cultural activities like songs, dances, prayers, stories, etc. which they follow during ceremonies of celebration and sorrow, their answer to this was that during celebratory ceremonies like marriages, births and religious festivals, all cultural activities like songs, dances, prayers, stories etc. are practiced, but during sorrowful occasions like death, they mostly preferred only prayers and songs.

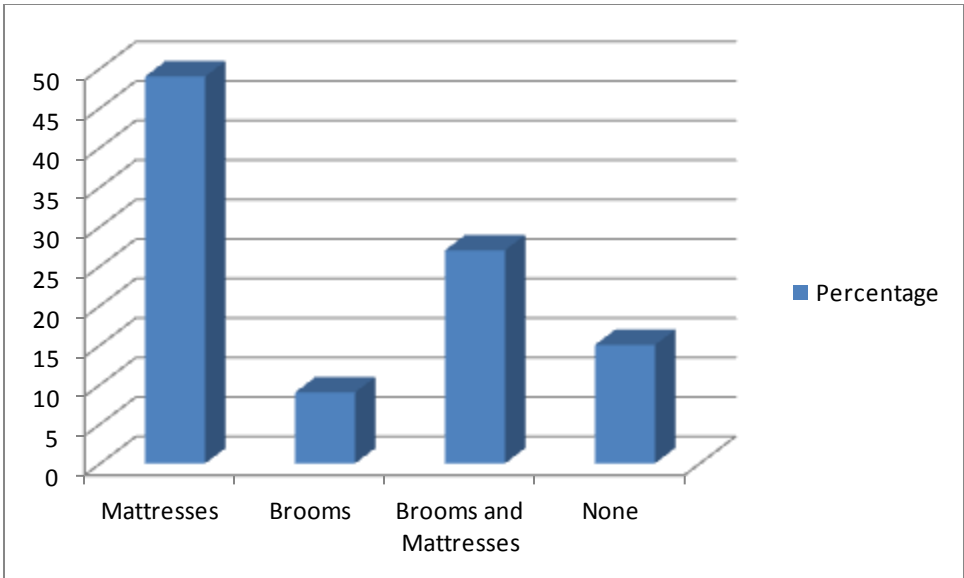


**Fig 4.7 Percentage distribution of cultural activities followed during ceremonies of celebration**



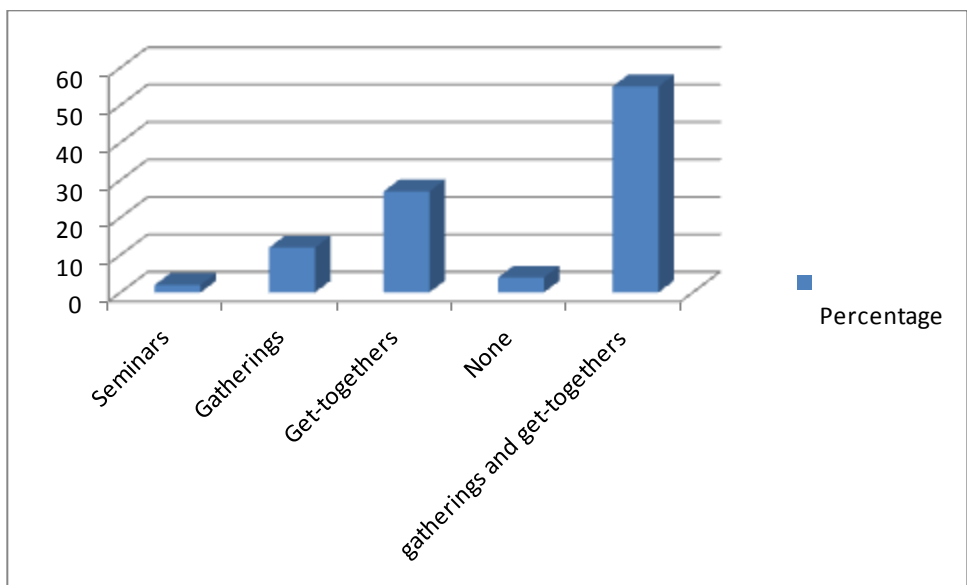
**Fig 4.8 Percentage distribution of cultural activities followed during ceremonies of sorrow**

Earlier tribal women used to know how to prepare the local handmade products of their community and they used to practice it in their daily life. But when they were asked whether their family members used to practice in making the local products, they replied that now days very few people are involved in, or are interested in making those local products like brooms, mattresses, baskets, vessels, cutlery etc. Yet, the present study revealed that the knowledge of making only brooms and mattresses is available with the tribals but they are rarely making use of these traditional skill forms anymore.



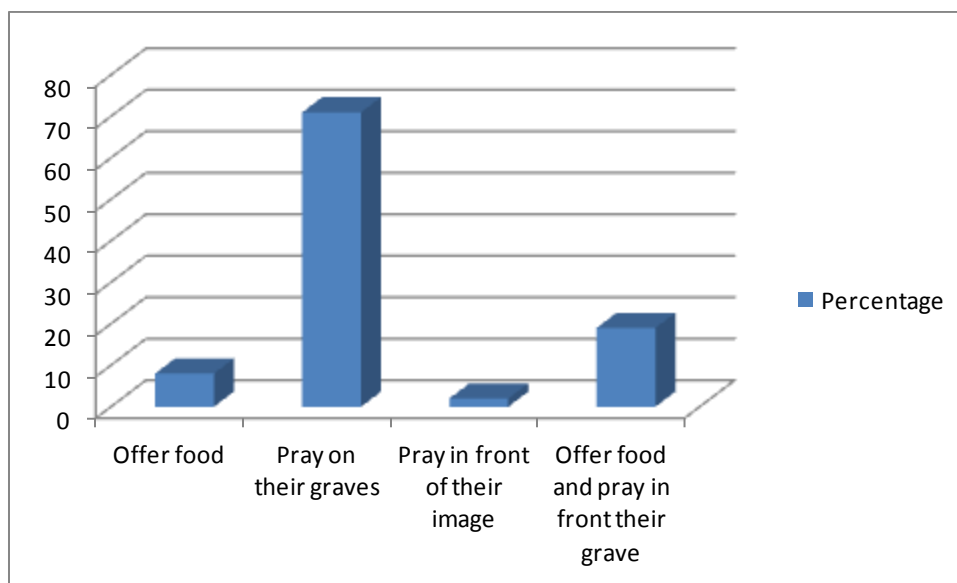
**Fig 4.9 Percentage distributions of family members involved in practices of using locally made products of their communities in daily life**

The tribal communities also organize cultural programs for their tribes such as seminars, gatherings, get-togethers etc. Gatherings and community get-together were mainly found to be followed by the indigenous people, but these gatherings and get-togethers occur only during festive occasions. Tribal gatherings, get-togethers, seminars etc. are the activities or programmes through which tribal people get to meet each other. They exchange their views and ideas in these types of ceremonial get-togethers.



**Fig 4.10 Percentage Distribution of Tribal Communities Organizing Cultural Programmes**

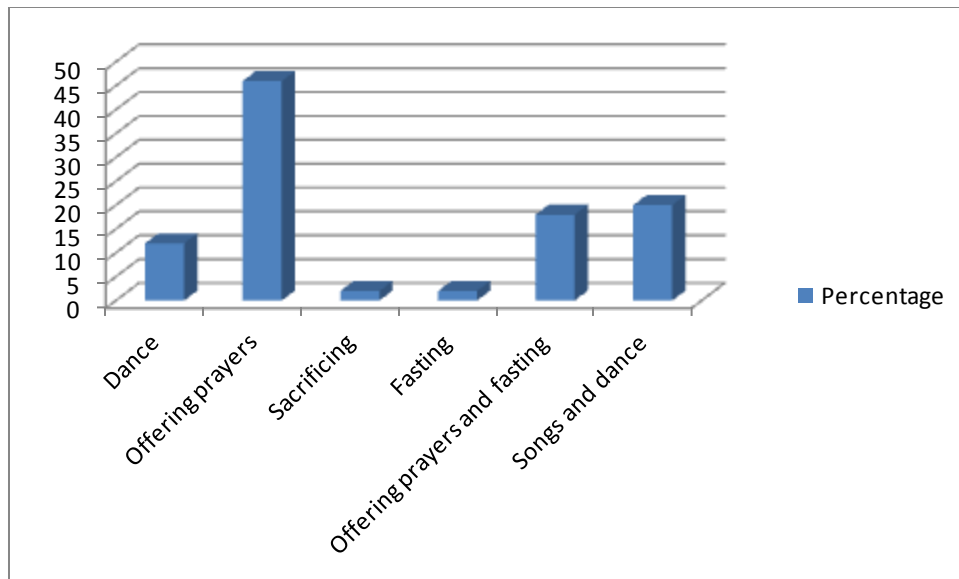
The exercise of offering prayers to the dead and deceased was found very common among the tribals. Offering food and praying in front of their images are the rituals followed by the non-Christian tribes. On the other hand, praying on the graves of the deceased is the activity practiced by the Christians.



**Fig 4.11 Percentage Distribution of Tribals Offering Prayers to the Dead/Deceased**

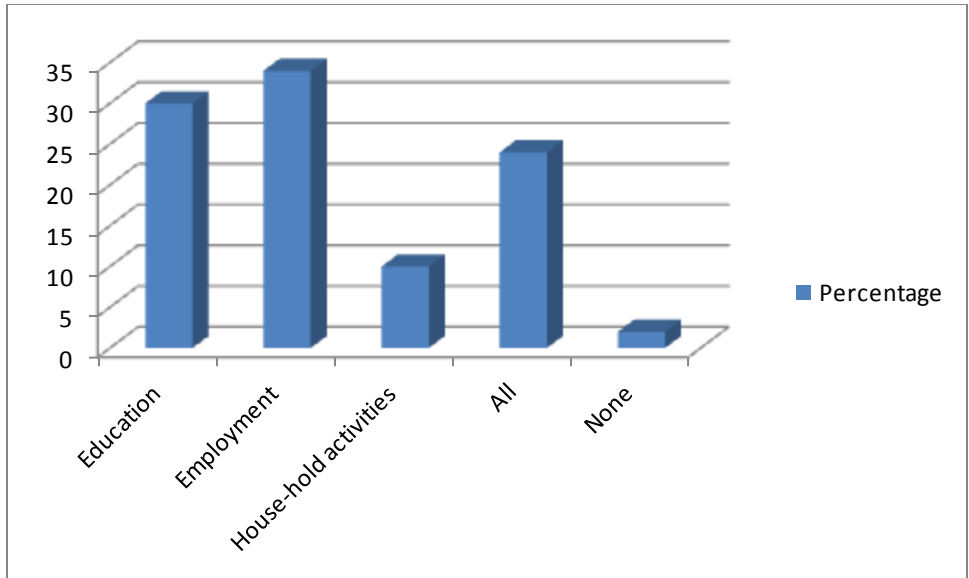
The graph below shows the cultural activities such as songs, dances, offering prayers, sacrificing, fasting etc. that reveals the glory of God for the Tribals. From all these cultural activities, offering prayers and fasting are regularly practiced in their day to day life. Sacrificing animals or birds are still in practice in some part of Rourkela, by the non-Christian tribes.





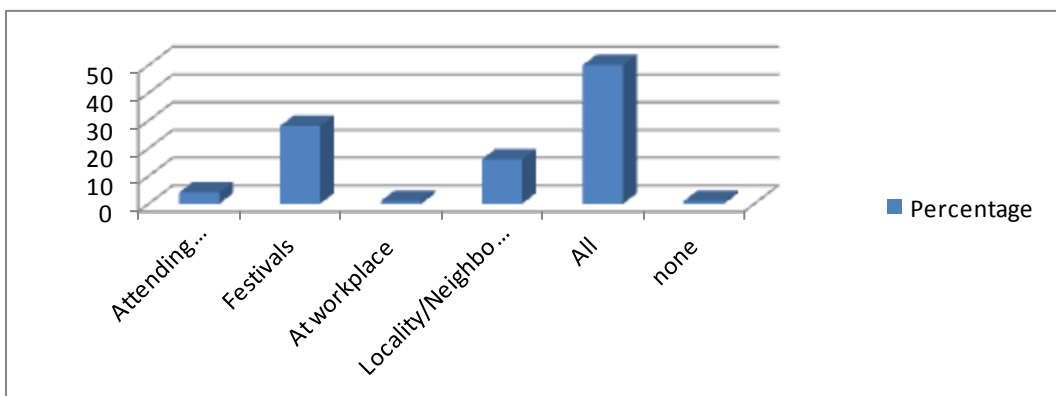
**Fig 4.12 Percentage Distribution of Cultural Activities that Reveals the Glory of God**

The study also showed that the tribal people of Rourkela have started accepting female members of their family to get educated and also actively participate in social activities like seminars, meetings, functions etc. They also want the female members of their family to become employed and contribute to the family resources. This shows that tribal people have started realising the importance of education, and also the benefits of employment, and active participation in other household activities. It is not only the men, but also the women who have realised the importance of education in their lives. They understand that education can always give them better living standards, for which today they actively want their children to pursue higher education.

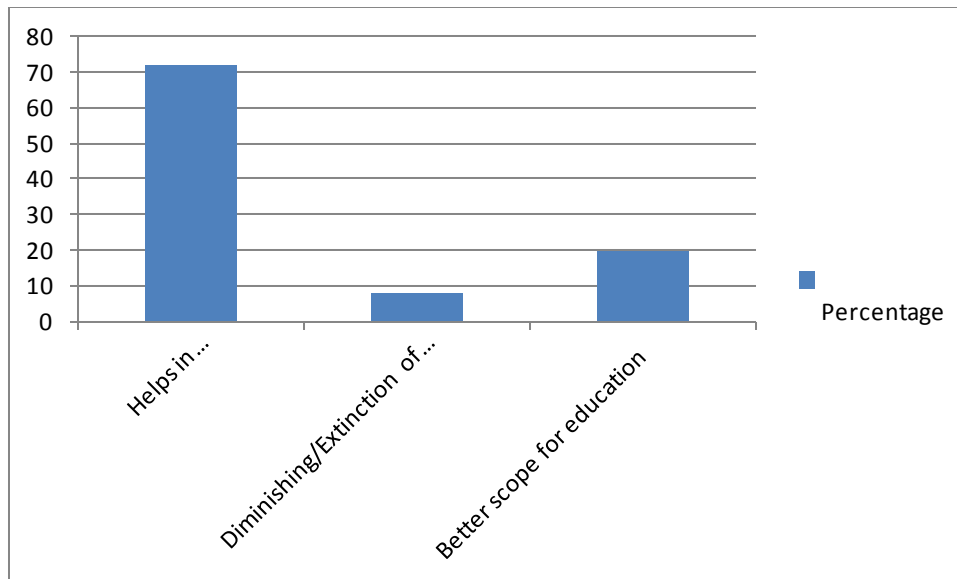


**Fig 4.13 Percentage Distribution of Tribal Women Engaged in Education, Employment and Other House-hold Activities**

The figure below shows the socialisation aspects of tribal communities with other non-tribal communities. Maximum number of people said that they socialise with other non-tribal communities in places or occasions like festivals, ceremonies, marriages, work-places and with their neighbours in their localities. Only a minor percentage of people responded that they did not like to socialise at work-place or attend ceremonies like marriages of non-tribal communities.



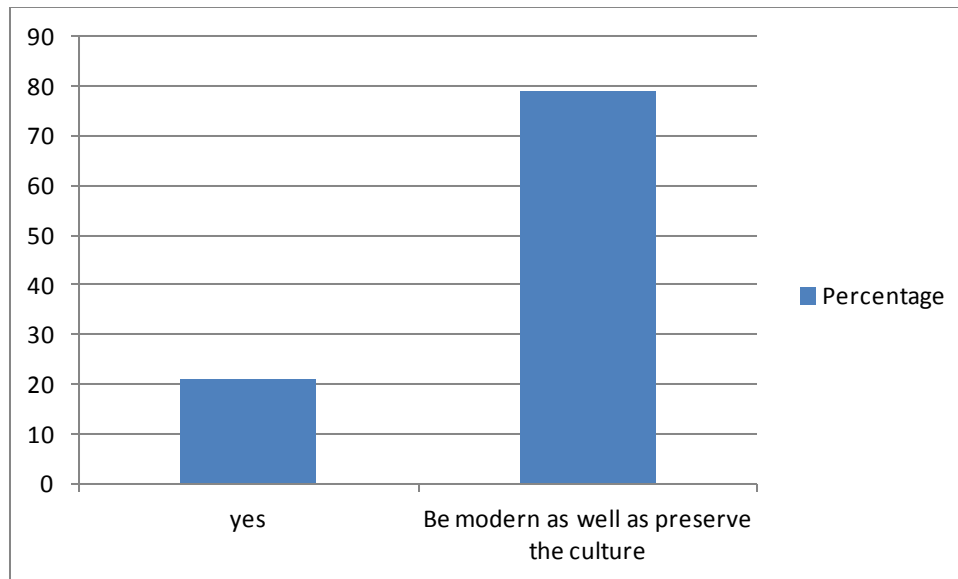
**Fig 4.14 Percentage Distribution of Tribals Socialising with Non-Tribal Communities**



**Fig 4.15 Percentage Distribution of Views on Modernisation in Relation to Their Tribes**

While interviewing the tribal people, they were asked what were their views regarding modernisation in relation to their tribes, whether modernisation helps in development or does it diminishes the cultural values.

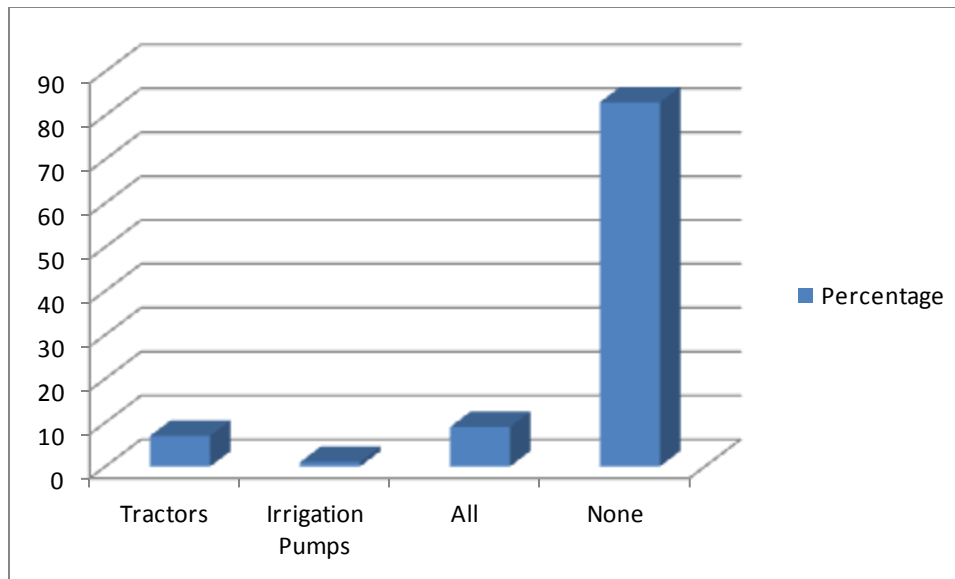
Majority of population said that modernisation helps in their development, economically and socially and only very few people said that due to modernisation extinction of culture happens. People today want to be modernized so that they can satisfy their needs and to cope up with the changing scenario. Needs of the people have increased and in the rush of satisfying their needs people have lost their originality and want to come along with the mainstream. It depends upon each tribe to help them to tackle this situation and it becomes the responsibility of the government to support the tribes to preserve their culture, by providing necessary requirements for their development.



**Fig 4.16 Percentage Distribution on Views of Whether They Liked Their Children and Descendants to Preserve the Religious Cultures and Traditions**

Even if to a greater extent the tribals have forgotten their age-old tradition like dance, music, songs, folk-tale, their own dialect and many more traditions, still when they were asked whether they would like their children and their future generations to preserve their religious customs and traditions or become modernized in every aspect which would result in vanishing many of their traditional practices, the answer was quite obvious. To this they answered that they want to preserve their traditional values but be modernized as well so that they can cope up with the drastic change occurring in the society and come out of the feeling of perennial backwardness.

It is a contradictory situation where modernisation has brought along with it both positive and negative changes. All developmental programs should be implemented efficiently and effectively for successful progress. It is very important for a nation to preserve its culture and tradition for overall growth of the country.



**Fig 4.17 Percentage Distribution on Use of Modern Technologies in Agriculture**

Very less use of modern technologies such as tractors, irrigation pumps, fertilizers, pesticides etc, in agriculture were into practice. In these areas tribal people still follow their old practice of ploughing their fields and cultivating their lands. This shows that still people in these places are backward in this aspect and have not adopted the modern technologies in agriculture. The reason behind the fact that modern technology is not being used among the tribes is that, they have lack of knowledge about the use of technologies, pesticides, irrigation facilities and machines in agriculture. They mostly depend on the traditional methods, which not only hampers the productivity of the farmers, but also becomes a hindrance in their progress. One more fact that cannot be denied here is that the tribals are not financially sound enough to avail these facilities. It is very important for the government to impart knowledge amongst the tribal through organizing camps on the use of modern technologies in agriculture and its benefits and also providing them financial assistance through banks.

The lack of modern and government facilities and remote geographical features of tribal areas, as well as a strong belief in folk knowledge continue to be the first choice for traditional knowledge and for their life style. Anburaja & Nandagopalan, (2012).

**Photographs Showing Local Tribal Women Practicing Their Age Old Traditional Process of Agriculture and Cultivation**



## CHAPTER-V

### CONCLUSION AND RECOMMENDATION

#### Conclusion

It is concluded from the study undertaken that due to the tread of modernisation in these tribal villages, the tribals' perceptions, thoughts, food habits, daily life styles, dresses, festivals, rule and rituals, the eco-friendly, nature related culture etc., are all deteriorating due to the impact of modernisation. As modernisation has entered tribal lifestyle, there is a chance to lose the traditions and tribal uniqueness in the long run, in the changing scenario. Tribal religious customs and traditions are clearly not easily definable as Islam and Buddhism or any other religion, (Chaudhuri, 1965). Yet at the same time it is not so easy to distinguish between tribal culture and certain type of popular Hindu practices. Hinduism is of course not the only ideological force which has brought about fundamental changes in tribal cultures, as Christian missionaries have also been active in tribal areas, with the result that a majority of the tribals have been converted to Christianity. The controversy here lies in how these indigenous people will merge with the homogenous Indian society, the so called advanced Indian society with its linguistic religious and caste division which has been never uniform. And it has never been defined where these indigenous groups can be integrated. The tribals constantly face trauma and pressure from the society that they live in. To be a part of the society has resulted in linguistic assimilation and many tribal communities have lost their original tongues and today speak one of the main languages of India. Recently education and related awareness has definitely aided the tribals from being seriously exploited by the non-tribals. It is paradoxical that in many areas the tribals are exposed to the influence of the society they will be exploited, thus to be competent and to be a part of the society the tribals have undergone a major change in their lifestyle ([www.socyberty.com](http://www.socyberty.com)). Thus, modernisation

is seen to be slowly killing the tribal life as it is gradually disintegrating the cultural resources of the tribal community. The question here that has to be answered by us as a part of the society is, whether such modernisation is to be accepted or to be repudiated.

### **Recommendation**

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 modernisation 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 modernisation.
- At present, there is no normal place or institutional services in towns and cities for getting together and conducting societal and cultural events for the tribal people. These infrastructural issues can very well be addressed by the system and policy makers.
- 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.



### **A Few Case Studies:**

1. Prabha Lata Lakra is a 51 years old lady resident of Hamirpur belonging to Kisan community. When interviewed during the study she was very cooperative and was a very good source that highlighted the impact of modernisation on their lives. They live in their own house with a small family of 4 members; she has 2 sons of the age of 26 years and 29 years. Both are highly qualified and working in reputed companies, her husband is a 54 yrs old man working in Rourkela Steel Plant. When asked during the study how modernisation has affected their lives, the reply that she gave was very enlightening. She said that she was an illiterate woman and her husband was just a matriculate, but since they lived in the town area they could educate their children well. Mrs. Lakra says that before marriage she lived in a very rural village and her parents were not rich enough to provide her education and the case was same with her husband too, who could manage his studies till matriculation only. But the town culture has provided them knowledge and opportunity to educate their children which they know has benefited their children. On being asked whether they still follow their cultural practices she says no, as they had converted to Christianity long back during their grandparents' days. She also said that they do not practice agriculture and cultivation as all are working in companies and they don't have time to do so. Mrs. Lakra has a strong belief that knowledge of their language is very important for them and though only husband and wife speak their tribal language and communicate in Odia with children at home but still her children know their native tribal language, which is definitely a positive aspect.

It clearly shows after interaction with Mrs. Lakra that modernisation has had both positive and negative impacts on their lives. Though the traditional practices of agriculture and cultivation are not practiced amongst them but still they have been successful in preserving their language. Christianity has helped them in socializing with people and has given them a

reason to believe in God, and education has helped them in providing better living conditions to them and their children.

2. Sunil Toppo aged 50 and Gloria Toppo aged 46 of Luakera grow crops and cultivate some vegetables in their field. They have very less land-holdings but manage to cultivate enough to sell it in the local market to earn their livelihood. They have three children. Mrs. Toppo says that though they do not have enough earnings from agriculture but they manage to send their children to the local government school. She says that they have lost all their land holdings due to the construction of Rourkela Steel Plant in the town, which brought along with it huge infrastructural changes in the town. Their lands were taken by the government for construction of houses to build a steel town ship. The compensation that they were given was not comparably satisfactory. The Toppos live a very average life, but want their children to get educated so that they can cope up better with the town culture.

3. This case shows that how a family had to face problems because of breaking the rules made by their community. In every tribal settlement there is a *para* house where the committee members decide about the welfare of the community and impose certain kind of penalty and punishment, if anybody breaks the rules and regulation or goes against the decision of the *para* house and the committee members. Smitra Lugun, aged 52 says that she has three children and her husband Peter Lugun died because of some health problem in the year 2005. They belonged to a poor family. Her husband's younger brother also lived along with them, when her husband was alive. One day her husband's younger brother eloped with a girl of a different tribe and settled somewhere far from that place because they knew that the *para* house committee members will not accept their marriage and will impose some penalty on them. This couple eloped long back in the year 1997. After eight years unfortunately Peter Lugun expired. At this painful time when the family deeply needed the help of their community members, no one was there to help them out because of the decision

of the *para* house committee members. And the committee members decided that the grieving family has to pay an amount of rupees ten thousand, and only then the dead body will be removed from their home. This punishment they got not because they did any offence or broke any of the laws made by the committee but because their relatives, her husband's brother, did a mistake of eloping few years back. She prayed to the committee members to give her a week's time to arrange money, but they did not listen to her. The children were crying sitting near their father's dead body but no one dared to go against the law and help them out. The poor lady went rushing to her mother's home in Sundergarh and borrowed some money and also asked few other people for helping her financially and finally she managed to arrange the fixed amount. She returned and paid the money to the committee members and then the permission came to take the body to the grave, which was lying in the home since morning, and the day came to an end only after she could arrange the required money.

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## APPENDIX I

### Impact of Modernisation in the Religious Customs and Tradition of Tribal: A Case Study of Rourkela.

#### QUESTIONNAIRE

##### SECTION 1: DEMOGRAPHIC INFORMATION.

1. Locality/ Area: \_\_\_\_\_
2. Head of the household: \_\_\_\_\_
3. Name of the respondent: \_\_\_\_\_
4. Respondent's relation with HH: \_\_\_\_\_
5. Sex: \_\_\_\_\_ (1.Male, 2.Female)
6. Marital status : \_\_\_\_\_ ( 1.Married, 2.Single, 3.Divorcee, 4.Widow/Widower)
7. Educational qualification: \_\_\_\_\_
8. Name of the tribe: \_\_\_\_\_ (1.Kisan, 2.Munda, 3.Oraon, 4.Kharria)
9. Religion: \_\_\_\_\_ (1.Hindu, 2.Muslim, 3.Christian, 4.Others)
10. Number of family members: \_\_\_\_\_
11. Number of family members educated: \_\_\_\_\_
12. Main source of livelihoods: \_\_\_\_\_ (1.Service, 2.Owner cultivator, 3.Farm labour, 4.Daily labour)
13. Number of family members working/employed: \_\_\_\_\_
14. Current monthly income: \_\_\_\_\_
15. Land holding: \_\_\_\_\_ (1.Yes, 2.No) (Acres): \_\_\_\_\_  
(1.Landless, 2.Sharecropper, 3.Owner cultivator)
16. BPL card holder: \_\_\_\_\_ (1.Yes, 2.No)



17. Anthodia card holder: \_\_\_\_\_ (1.Yes, 2.No)

18. Have you received Indra Abash: \_\_\_\_\_ (1.Yes, 2.No)

19. Place of residence: \_\_\_\_\_ (1.Own, 2.Displaced, 3.Rehabiliated,  
4.Rented)

20. Equipment in use: \_\_\_\_\_ (1.Television, 2.refrigerator, 3.computer, 4.  
Mobile, 5.motorcycle)

## SECTION 2: RELIGIOUS CUSTOMS AND TRADITIONS.

1. Do you and your family members speak your tribal language?

- (a) Only husband
- (b) Only wife
- (c) Children
- (d) Both husband and wife
- (e) All

2. Do you and your family members know the cultural songs and dances of your community?

- (a) Only husband
- (b) Only wife
- (c) Children
- (d) Both husband and wife
- (e) All

3. What are the cultural activities followed during ceremonies of celebration?

- (a) Songs
- (b) Dances

(c) Prayers

(d) Stories

(e) None

4. What are the cultural activities followed during ceremonies of sorrow?

(a) Songs

(b) Dances

(c) Prayers

(d) Stories

(e) None

5. Do you and your family members practice the following activities in your daily life?

(a) Agriculture

(b) Hunting

(c) Gathering/Herding

(d) Fishing

(e) None

6. Do you use modern technology in agriculture?

(a) Tractor

(b) Fertilizers

(c) Pesticides

(d) Irrigation pumps

(e) All/None

7. Do you and your family members involve in practices of using locally produced products of your community in daily life?

- (a) Mattresses
- (b) Baskets
- (c) Vessels
- (d) Cutlery
- (e) Others/None

8. Does your community organise any cultural programs for your tribe?

- (a) Seminars
- (b) Gatherings
- (c) Get-togethers
- (d) Others
- (e) None

9. Do you believe in worshipping of nature? If yes, which objects from nature do you worship?

- (a) Mother earth
- (b) Trees
- (c) Rivers
- (d) Mountains
- (e) None

10. Do your rituals call for petitions to the spirits and offerings that include sacrifices? If yes, what are they?

- (a) Animals

- (b) Birds
- (c) Food
- (d) Object
- (e) Others/ None

11. Does your community believe in practices of making tattoos and inscriptions on body to differentiate their tribe?

- (a) Yes
- (b) No

12. Do you and your family members follow the practice of making tattoos/body inscription?

- (a) Yes
- (b) No

13. Do your dance forms have significance to your tribe?

- (a) Yes
- (b) No

14. Do you practice the customs of washing hands and feet of your guests?

- (a) Yes
- (b)No

15. Do you offer prayers to the dead/deceased?

- (a) Offer food
- (b) Pray on their graves
- (c) Pray in front of their image

(d) Others

(e) None

16. Do you practice the rituals of consuming traditional liquors during ceremonies?

(a) Yes

(b) No

17. Practices followed by you for the treatment of diseases?

(a) Traditional herbs

(b) Exorcism (ojha)

(c) Medicine-man (baid/hakim)

(d) Consulting doctors

(e) All

18. How often do you visits places of religious interest?

(1) For Christians

(2) For Non-Christians

a. Weekly (Sundays)

a. Everyday

b. Once in a month

b. Once in a week

c. Only during festivals

c. Once in a month

d. Only during festivals

19. Does your community impose penalty on offence/breaking of rules made by your community?

(a) Yes

(b) No

20. Do the tribal Christian/Non-Christian communities are free to choose their partners outside the tribe?

- (a) Yes
- (b) No

21. Which cultural activities reveal the glory of God?

- (a) Songs/Dances
- (b) Offering prayers
- (c) Sacrificing
- (d) Fasting
- (e) Others

22. What are your views on modernisation in relation to your tribe?

- (a) Helps in development (economic, social etc)
- (b) Diminishing / Extinction of culture
- (c) Better scope for education
- (d) Positive impact of technology
- (e) Negative impact of technology

23. Does state / government programs / international agencies / NGO's etc, meet the requirements to protect the communities' traditional culture practices?

- (a) Yes
- (b) No

If yes

- (a) Through schemes and programs
- (b) Through financial assistance
- (c) Promoting cultural programs in radio / T.V
- (d) Distributing prizes and awards
- (e) None / Others

24. Do you believe that knowledge of tribe and their practices will help your children in future?

- (a) Yes
- (b) No

25. Does education help in development of your community and children?

- (a) Yes
- (b) No

26. Is it important for the female members of your family to actively participate in social activities? If yes....

- (a) Education
- (b) Employment
- (c) Household activities
- (d) Others
- (e) None

27. How do you socialize with other communities (non-tribal)?

- (a) Attending ceremonies/marriages

- (b) Employment
- (c) At workplace
- (d) Locality/Neighbours
- (e) All/none

28. How are you treated by other communities in the society?

- (a) Well accepted
- (b) Accepted with reluctance
- (c) Ignored
- (d) Lack of involvement from other communities
- (e) Discriminated against

29. Do you believe that people of your community geographically separated living in deserts, hills and forests are able to retain their traditional cultures for a longer period of time?

- (a) Yes
- (b) No

30. Would you like your children and descendants to preserve and follow the religious culture and traditions of your tribe?

- (a) Yes
- (b) No/ be modern in every aspect
- (c) Be modern as well as preserve the culture