Chapter-3

Factors affecting of the Cultural Changes among the Tribal peoples

Culture is learning behavior and learning parts of the culture is effected by geography, either is related to climatic and all geographical phenomena\(^1\). The word ‘Culture’ does not mean a fixed process but a transcendental process, based on various type of exclusion and inclusion. Fichter rightly said that ‘Change is defined briefly as a variation from previous state or mode of existence\(^2\).’ But the culture of the tribes is stable or slowly changes due to many geogaphical reasons.

Transformation of culture, or cultural change, refers to the dynamic process whereby the living cultures of the world are changing and adapting to external or internal forces. This process is occurring within Western culture as well as non-Western and indigenous cultures and cultures of the world.

Various scholars have proposed different theories of cultural change. Thomas R. Rochon proposed a differentiation between three modes of cultural change\(^3\):

- **Value Conversion** - the replacement of existing cultural values with new ones (ex. changing views of slavery as an acceptable practice to an abhorrent one),
- **Value Creation** - the development of new ideas to apply to new situations (ex. emergence of the environmental issues or concepts such as sexual harassment),
- **Value Connection** - the development of a conceptual link between phenomena previously thought unconnected or connected in a different way (ex. connecting new ideas to old religious or political ones: ex., abortion or environmental issues linked with traditional religious beliefs).
All cultures changed through time. No culture is static. However, most cultures are basically conservative in that they tend to resist change. Some resist more than others by enacting laws for the preservation and protection of traditional cultural patterns while putting up barriers to alien ideas and things.

By the early 1960's, it was evident to some anthropologists that cultures do not exist in isolation. When cultures change, they can have major impacts on the environment. Similarly, when the environment changes, there are likely to be impacts on culture. For example, global warming at the end of the last ice age, 10,000 years ago, very likely was a major contributing factor leading to the invention of agriculture. This technological innovation allowed for such immense increases in human populations that we began to rapidly alter the environment by depleting resources. In the vicinity of ancient cities, forests often were cut down for construction materials and fuel and wild animals were hunted to near extinction for food.

Geographical factor which contribute to the cultural change described in this chapter include: relief, forest, earthquake, weather and climate, biological factors; demographic factor, technological factors, economical factors, social movement, political factors, Christianity, role of great man, industrialization, ideological factors, terrorism, and urbanization, etc. These factors discussed in bellow:

**Forest:**

Forests are among the most important biotic resources and forestry is gaining in importance as an integral part of National Development Program of countries throughout the world. Forest not only provide wood, fuel and shelter, but these have
immense importance in the production of the soil and maintenance of the climatic, environmental stability and also human culture\textsuperscript{8}.

As an environmental element forest also play an important role for the change of human culture in different areas. In the forest, the human culture based on the basic feature of this mode of resource use consisted of Hunting of wild animals and the Gathering of vegetable matter which provide the mainstay of subsistence. In the gathering mode, societies depend almost exclusively on human muscle power and wood fuel as source of energy.

The official records of the Forest Department show that in 2000, out of the total geographical area of 4,31,430 hec. The total forest area in the district under the charge of Forest Department was 1,89,699 or 43.96\% of the total geographical area is under forest. This is interesting to see that the culture of the Pahari Korwas, the Dhanwars, the Baigas, the most economically backward tribes, they have different culture in compare to same tribes in forest less areas. In the forest areas the tribes hunt, gather, and posture for their livelihood. They have adapted to shifting cultivation and also criminal life. But in the forest fewer areas like korba town, Katghora town areas where the tribes engaged in secondary economic activities.

Relief:

There is a close relationship between the relief and culture. In the different relief areas we may found different types of human culture, which will be changed in time to time and space. In the plain areas having fertile soil and suitable climate for cultivation of crops are the regions of high density of population. Still over 60\% world population is dependent on agriculture for their livelihood\textsuperscript{9}. As usual, the cultures (including fooding, occupations, life style, clothing, social, education etc.) of plain areas should be changed over the time passed due to the stable habitation of different type of social communities.
On the other side, the rugged and folded mountains or highland areas are also sparsely populated and their culture also different in compare to the population of plain areas. The population in the mountain areas have adapted to seasonal migration to protect heavy winter and summer, which is known as ‘transhumance’\textsuperscript{10}. For example, in the Garwal area, the Garwal’s keep maintaining this culture.

In Korba district, the reliefs are belongs to 60% plateau and hilly area and 40% plain area, where we can find different types culture among the tribes and also other communities. In the Hasdeo River valley region, where the population of density is very high and their cultures are different then other regions. But in hilly areas like Korba hill, and hilly area of pondi-uprora, where the culture of the tribes area different then the plain areas of this district. They are normally adapted hunting and gathering culture in term of their livelihood. In hilly areas the tribes treatment suggestion with herbal plants due to the not avail of modern treatment or government policy, but in plain areas the demand of modern treatment is very high and they have adapted to modern agriculture and other modern economy.

In Korba district, a tribal village stands on flat-topped ridge or in the midst or on the fringes of forest. The villages situated in a comparatively plain area of the hilly region area due to land sliding in rainy season, generally on their agricultural land and are mostly surrounded by trees or forest. In Korba district, the tribes such as Gonds, Kanwars Majhvars are engaged as mining laboureres, for the rich availability of mineral resources in the plateau and hilly area, but these tribes were traditionally as cultivator or agricultural labours and also hunters and gatherers.

Establishment of Dam on Hasdeo river valley, the tribals (Manjhi, Majhwar, Dhanwars, Birhors etc) culture also changed, due to rehabilitation or displacement of the birth place and compelled to adapt other’s culture where they live. The tribes are adapting fishing in dam areas, because lost of agricultural land.
Generally all geographer, sociologist, and also planners think that in plateau and hilly areas where development affected by undulating relief, the culture among the tribals also changed very slowly\(^\text{11}\). But in plain areas where development is rapidly growing up, the culture among the tribals should be changed fast in comparatively the tribes of plateau and hilly areas, which is shown under in figure;

For Example, the cultural change among 20 surveyed families of the Pahari Korwa of Katghora tahsil, the plateau or hilly and plain areas, is shown in figure;

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Climate and Weather:

Of all geographical factors, climate is quite significant determines the cultural change of any area. Climate encompasses the temperatures, humidity, atmospheric pressure, winds, rainfall, atmospheric particle count and numerous other meteorological elements in a given region over long periods of time, as opposed to the term weather, which refers to current activity of these same elements. The climate of a location is affected by its latitude, terrain, altitude, persistent ice or snow cover, as well as nearby oceans and their currents.

Since ancient times a belief in the moulding power of the physical environment on human culture has attracted by the different elements of weather and climate of a region. Weather and climate is a dynamic concept which changes culture in space and time.\textsuperscript{12}

Aristotle explained the differences between the north Europeans and Asians culture in term of weather and climatic conditions. According to him the culture of the cold areas and the culture of the warm areas are not same. In the temperate climates, where the human cultures produced inventiveness, industriousness, and democracy, where as coastland pitted with floods produced great navigators, and
fisherman. In the cold region, the culture of the peoples are different then the temperate region and tropical region\textsuperscript{13}.

In Korba district, cultures are also affected by the weather and climatic conditions. The district falls under the temperate climate zone and hence the district experience very hot and dry. For this climatic and weather condition the culture among the tribes of this district is way too changed. As for example, the tribes are also adapted seasonal agriculture on the basis of climatic seasons, and also they are learning to adapt to wear seasonal dresses\textsuperscript{14}. The people of this district compelled to change their culture due to the harmful effects of the climatic hazards, such as cyclones, floods, drought etc. For example, the Manjhis or Majhwars are very affected by these hazards. They live in a deep forest area to protect themselves against cyclones.

In the C.D Block areas of this district, the tribes are used modern technology to protect warm wind and climatic hazards. In drought areas, tribal cultures are some different then other areas of this district. Droughts are widely perceived as hydro-climatic hazards. In reality droughts are socio-environmental phenomena, produced by admixtures of climatic, hydrological, environmental, socio-economic, and culture forces.

**Earthquake:**

Earthquake also plays a vital role to change human cultural. Tremors or shaking of the earth’s crust is called an earthquake. It’s a result of the action of the internal forces of the earth and they are associated with activities like faulting, folding, and volcanic eruptions. Earthquakes of lesser magnitude may be caused by human actions also. Blasting of rock using dynamite for example sets in tremors in the neighboring areas. Construction of large dams is also considered an activity rendering such areas more prone to earthquakes.
Earthquake is not only a geomorphic hazard, its called vital destructions on human life and also on human culture. It’s also effect on human economy. In the earthquake areas the dwellers live in a wooden house and small size building, for the minimum destruction of earthquake. They used modern technology to collect advance information of earthquake. If we will go to the hilly areas of Katghora tahsil of Korba district these types of houses are seeing, may be due to earthquake and therefore the earthquake affected people may be changed their village and adapt the new culture of their new village.

Biological factors; Demography:

Of the several factors that account for cultural change, the biological arguments are of considerable importance. Particularly when one notices that biological conditions can change faster than the slow natural changes. Population conditions and changes in the composition population account for the biological elements in cultural change, the demographer’s chart as to birth and death rates and the division of any population according to the various age groups are the immediate subject in this regard.

The biological factors of cultural change impress us not only in respect of population and population changes; it has its importance as regards the tendency towards the shifting of the people from one place to another place which can be explained as ‘migration’. In fact, the sociologist’s task of measuring cultural changes caused by biological factors is easier because such changes are observed in concrete terms.

Malthus explains that in any country, if population increases in geometrical progression while food production increases in arithmetical progression. As a result, scarcity of food result and famine conditions and consequent malnutrition of the population tend to keep life expectancy at a low level. Improvements in medical
standards lead to a fall in death rates and it is very interesting to see that, in Korba
district where the dependency ratio is very high. In 2001 census there are of the total
population is economically active. As a result 57.51% populations are dependent on
economically active population.

Migration is yet another factor that conditions the structure of population in a
Korba district and also others places. Even from very ancient times, the people of
this district have migrated from their place of origin to another due to economical
factors and as well as environmental factors.

**Technological factor:**

The technological factors represent the conditions created by man which have
a profound influence on his life. In the attempt to satisfy his wants, fulfill his needs
and to make his life more comfortable man creates civilization. Technology is a
byproduct of civilization .When the scientific knowledge is applied to the problems
in life it becomes technology. Technology is a systematic knowledge which is put into
practice that is to use tools and run machines to serve human purpose. Science and
technology go together. In utilizing the products of technology man brings cultural
change. The cultural effects of technology are far-reaching. According to Karl Marx
even the formation of social relations and mental conceptions and attitudes are
dependent upon technology. He has regarded technology as a sole explanation of
social change and cultural change. W.F Ogburn says technology changes society by
changing our environment to which we in turn adapt. These changes are usually in
the material environment and the adjustment that we make with these changes often
modifies customs and social institutions\(^19\).

Cultural life in a society is influenced by technology and cultural changed.
Technological innovations can enhance, displace or devalue human existence and
culture. Advances in medical technology have contributed to new demographic
changes, including increased longevity and decreasing fertility. For example,
although China has slowed its population increases through a one child per family policy, the median age of its people will soar in the next 35 years\textsuperscript{20}. In some Third World countries, kidneys, eyes and skin are sold in a flourishing market for body parts.

Men are seldom content with the purely utilitarian aspect of the instruments they use; they want the utility embellished. They want style in an automobile as well as performance or comfort. It is a general rule that what the economist term “consumer’ goods” are more “embellished” than “producers’ goods”\textsuperscript{21}. Another interesting point is that the longer an object of civilization endures, the more likely it is to acquire a cultural aspect.

The culture of the community has not had time to express itself in them. But more static primitive tribes in the Korba district the tool is more than a tool; it is bearer of tradition, a symbol of culture, on which according the craftsman lavishes his art. Under this condition the techniques of production as well as the products have a ceremonial, symbolic, in general a cultural quality.

Beside the changes of occasioned in standards of living and structure of social classes, technology and mechanization have changed values so rapidly that men now go more by quantity than by quality, by material measurement than by appreciation. From the new agricultural techniques, therefore, tribal society of Korba district has advanced the shape of technology in superfast forms of communications and in the reliance upon atomic science for the purpose.

After adapting the modern technology, the tribes of the Korba district, changed their way to treatment of diseases but in the areas where the modern technology reaches, such as the Gonds, Kanwars, Oraons are adapting the modern technological benefit. They also used this technology in agricultural poductions, such as, tractors, harvesters, chemicals, pumps etc.
Economical Factor:

Economical factor is one of the most dominating factors for culture change of any society. Marx gave the theory that, economic factor is the base of cultural pyramid and all other structure such as social and political groups, arts, literature, science, philosophy, religious structures are dependent on economic factor only. Max Weber also accepted the importance of economic factors but did not give much importance to them. Human beings would like to live where they should get better economic facilities. In Korba district, the people of rural areas in respect of the people of urban areas belongs to different types of economic culture where they adapted to primary economic activities such as hunting, fishing, gathering, cultivation, etc. but the people of urban areas where more than 70% peoples are engaged in secondary activities.

Social Movement:

The tribal movements have been both agrarian and forest based, because traditionally they dependence on forests. Social movement not only gives them proper right, but changed their culture in time and place. The tribes are basically engaged in different types of social movement for save their traditional culture or due to the urbanization, industrialization, and modernization, tries to change culture. Now the tribes are engaged in the secondary economic activities such as service, industrial labourers, transport and communication labourers, and mining labourers, for the success of their social movements.

In Korba district, the tribes are very primitive and economically very backward community, they belongs to forest areas. They fight against the govt. of C.G. for their proper constitutional rights, such as good education, hospitality, transport and communication, marketing facilities, and much more source of revenue for their livelihood. As a result tribals are getting these facilities due to long time of period.
Political Factor:

Political socialization can be defined as a process of socializing in a political system through information on political symbols, institutions and procedures and internalizing the value system and ideology supporting the system. It is also a process of acquisition of political culture. This process works at individual as well as at community level through cultural transmission. It is one of the most important functions of the political system. It is also part of the general socialization which starts at the later life.

The two important components are 1. In calculation of general values and norms regarding political behavior and political matters and 2. The induction of an individual or some people into a particular party and learning its ideology and action programmes. The role played by mass-media is equally important in educating the masses and clearing their views for making informed decisions regarding political affairs. It plays a very crucial role during elections.

From the First Five Years Planning, the Indian Government try to developed tribal socio-economic condition but in the Fifth Five Years planning the government of India launched Sub-tribal Development plane for the development of tribal areas and the tribes who belonged from primitive and backwards for them the Government launched Special Tribal Development Plane.

In regional level the Chhattisgarh Government launched Sarguja Vikash Pradhikaran and Bastar Vikash Pradhikaran for tribal development and Korba district is a part of Sarguja Vikash Pradhikaran. Therefore the tribal cultural activities may change.

Korba district, where political environment is play very crucial role for cultural change among the tribal population. In the ancient time, the tribes are traditionally participating in the political system as a political member from the Gond king Nago Singh Gour. In recent time the govt. of chhatisgarh has taken some
policies about the most backward tribal communities, such as Indra Abasan, national rural employment guaranty scheme, free medical treatment, national family maternity scheme, BRGF, national old age pension scheme etc.

Christianity:

Christianity is by far the largest universalizing religion, both in area and number of believers. Christianity has been an important factor of cultural change among the tribals since the British rule. The first impact of proselytization in the tribal areas was felt by the Khasis of Assam in 1813, the Oraons of Chotanagpur in 1850, the Bhils of Madhya Pradesh in 1880.

It is significant to note that during the process of conservation in selected areas, the choice fell on the numerically major tribes and minor tribal groups, it seems, escaped it. This fact finds support in both the Oraon and Baiga areas of Korba district where the emphasis for conservation was on two primitive tribes. In general, it seems that owing to the sincere efforts of the missionaries, the patronage and co-operation of the British Government.

For the process and pattern of cultural change under the impact of Christianity the case of the Christian Oraons may be taken up for consideration. As results in korba district, there have been vast cultural changes, for example changes in festival, village organization, economic life and such other aspect of the converted tribes.

While Christianity has functioned as a force of fission in disintegrating the indigenous tribal organization in term of the emergence of caste like groups, it has also worked as a force of fusion to consolidate inter-tribal social and religious affinity on the various denominational and religious levels. A few cases of inter-tribal marriage within the members of the same denominations have been reported from among the converted tribes.
Roll of Great man:

In the history, the political system of culture change has focused on great people. In is said that history never remained un-effected by the influence of great men. Pereto also has the view that “history is the grave-yard of cities”\textsuperscript{28}. In Korba district, the people of the Katghora tehsil affected by the roll of Swami Shaardanand Saraswatiji Maharaj, who established different type of opportunities for the residence of Kendai village such as education, some poultry farm for their livelihood and much more.

It is also a truth that great men gave important contributions in giving a new turn to the social incidences, in giving directions, in giving birth to movements, in giving new ideas and ending the social evils and wrong or evil customs. Roll of Mahatma Gandhi against untouchability and in freedom movement is unforgettable. Great men such as Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Swami Vivekananda etc. made effects to bring about reforms in Indian culture.

Urbanization and Industrialization:

Under the modern process of cultural change, urbanization and industrialization have literally brought about revolutionary changes in some parts of tribal Korba district. During the last 60 years and specially during the plan periods, the pace of mining and manufacturing industries, as well as the exploitation of power and forest resources, have been greatly accelerate in the hilly and forested belts of tribal areas. This release of “pull factors” during the last decades (1971-2001) in the previously neglected tribal belts gets reflected growth of the largest percentage of urban population in the Korba district to compare with others district of Chhattisgarh.

Environment-development issues in the transitional zones between distinctly urban and unambiguously rural areas, known variously as rural-urban fringes
transition zones, or Peri-Urban Areas or Interfaces (PUI)\textsuperscript{29}. Such concerns reflect the growing real-world limitations of traditional concepts of a simple rural-urban dichotomy. Moreover, recent archaeological research suggests that these phenomena may have ancient experience. Present-day fringes have become intimately bound up with notions of sustainable urbanization and urban development, with different issues and agendas manifested in different geo-historical zones of urbanization. Following an overview of planning issues in (post) industrial societies, the chapter addresses the complexities of changing peri-urban production and livelihood systems in the context of rapid urbanization in poorer countries, distinctive peri-urban challenges of appropriate and flexible planning and development, and the future prospects for enhanced sustainability in this most challenging category of development-environment interfaces. Possibilities for mutual learning between geo-historical regions are also raised\textsuperscript{30}.

With the growth of urban population in the predominantly tribal district has also been changed culture with rapidly growth of industrialization. In Korba district, the tribes are generally accepted the modern culture, like- education, economic activities, life style and also foods and cloths etc. but in the rural areas where they have bounded to continued their traditional culture lack of absent of urbanization and industrialization.

The first stir of industrialization was felt in Korba and Katghora tahsils with the exploitation of the cool mining industry in different coalfield of this district. Korba has been in the grip of an Industrial Revolution, and this has led to a rapid urbanization, comparatively in a short span of time. During the formulatory and constructive phases of industrialization, Korba could remain the only surviving tahsil (near to the factory site), and it emerged as the most important business centre for meeting the day-to-day requirements of the migrant and the slum labourer.
In urban areas of Korba district (Korba and Katghora), the tribes, economically the most affected families are those that have lost their mainstay of life, agriculture. They are always on the look-out for industrial work. The neighbouring agriculturist have started growing cash crops, vegetables, and such other items required by the new emerging society of these two urban places. The locals who are either landless have been attracted to the factory work.

On the basis of UNECO research it may be observed that while on the one hand these industrial complexes sign an economic and industrial growth of the country or state or district, they have on the other, caused a great deal of social disruption among the tribal living in the areas of industrialization\(^31\).

**Ideological Factor:**

Ideas and ideology also play important role in bringing social changes, which also change the culture as a part of society. Sociologist presents new ideas for solving any problem. Marx gave the theory that, economic factor is the base of cultural pyramid and all other structure such as social and political groups, arts, literature, science, philosophy, religious structures are dependent on economic factor only\(^32\). Max Weber also accepted the importance of economic factors but did not give much importance to them. He believed religion as the most important factor for social change as well as cultural change also. Ideological changes also bring about changes in custom, institutions, traditions and lour. When one political group following a certain ideology makes government by replacing another political group believing in different ideology, then the changes in culture in society is noticeable.

**Terrorism:**

The Terrorism Act 2000 (c.11) is the first of a number of general Terrorism Acts passed by the Parliament of the United Kingdom. It superseded and repealed the Prevention of Terrorism (Temporary Provisions) Act 1989 and the Northern
Ireland (Emergency Provisions) Act 1996. The powers it provides the police have been controversial, leading to noted cases of alleged abuse, and to legal challenges in British and European courts. The stop-and-search powers under section 44 of the Act have been ruled illegal by the European Court of Human Rights.\textsuperscript{33}

Terrorism is defined, in the first section of the Act, as follows:

Section 1.

1) In this Act "terrorism" means the use or threat of action where-
   - The use or threat is designed to influence the government [or an international governmental organization] or to intimidate the public or a section of the public, and
   - The use or threat is made for the purpose of advancing a political, religious [or] racial or ideological cause.

2) Action falls within this subsection if it-
   - Involves serious violence against a person,
   - Involves serious damage to property,
   - Endangers a person's life, other than that of the person committing the action,
   - Creates a serious risk to the health or safety of the public or a section of the public, or
   - Is designed seriously to interfere with or seriously to disrupt an electronic system.

3) The use or threat of action falling within subsection (2) which involves the use of firearms or explosives is terrorism whether or not subsection (1) is satisfied.

Terrorism also influenced the culture of a region or a society. In India and rest of the world are very much affected by this unsupported authority. Like terrorism, the people of Korba district are little more affected by Naxalism in recent
time. They used some destroyed weapons to fulfill their social demands. Therefore the culture of forest tribes is changed.

The Naxal name comes from the village of Naxalbari in the Indian state of West Bengal where the movement originated. Naxals are considered far-left radical communists, supportive of Marxist Political sentiment and ideology. As of 2009, Naxalites were active across approximately 220 districts in twenty states of India accounting to India’s 40% total geographical area. According to India’s Intelligence agency, the research and analysis wing 20,000 armed cadre Naxalites were operating in addition to 50,000 regular cadres. On 6th April, 2010 Naxalites launched the biggest assault in the history of the Naxalite movement by killing 76 securities personnel in the jungles of Chhattisgarh’s Dantewada district. Therefore, govt. of India listed some organization as terrorist group including Naxal for central India for their unsupported activities. Thus the Naxalite as a terrorist can change a culture of a society.

All the above discussing factors affect on human as well as tribal culture directly or indirectly. It’s depends on human test. If a society wants to adapt a new culture from other society so any culture may be changed. But, in Korba district where more than 41% population out of the total populations are belongs to tribal communities, they would like to maintained their traditional culture which going on from the past.
Reference


27 Hasnain Nadeem, 2005, “Tribal India”, Palaka Prakashan, Delhi, Page no-330


