CHAPTER 1

Introduction

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The problems of Indian society have been studied by Sociologists, Social Anthropologists and other social scientists since the advent of British rule in India. But scientific studies owe their origin to the first half of the twentieth century. They contain information on the living patterns of castes and tribes spread throughout India. After independence the social life of people in India has undergone changes and studies were undertaken to highlight the changes. The Indian social system was exposed to the four aspects of Westernisation, Sanskritisation, Modernization, and Urbanisation.

The promulgation of constitution in 1950 has laid down the principle of social justice for all. It became the obligation of the government to work for the welfare of downtrodden, poor and weaker sections. Since then several programmes were undertaken to lift up the downtrodden and exploited sections of the Indians in order to enable them to participate in the mainstream society.

The Tribal studies occupied a significant place in Indian society. It is not clear that unless the tribes in India are not studied independently, the social dynamics of Indian society is difficult to understand. Realizing this, a large number of tribal studies have been undertaken in the context of the larger community, most of the scholars have brought out their scientific work on different tribal communities in India. They have emphasized the occupational mobility, traditional political system, profiles of tribals and culture change and the present condition among tribals. They were unanimous in treating India as a society under-going a social transformation.

The recent studies on Scheduled Castes and Scheduled Tribes, though of recent origin, contributed immensely to the understanding of the problems of downtrodden castes and weaker sections. It is a fact that Scheduled Castes and Scheduled Tribes are not homogeneous. They have different life styles and differ with each other in respect of occupation, social status, and beliefs and rituals. Therefore a scientific understanding of the living pattern of Scheduled Tribes warrants the study of different
tribal communities constituting this larger category. The local name of a tribe necessitates the conduct of scientific studies on the different tribals groups, which are characteristic of particular area or regions from this point of view; we noticed a big gap in our understanding of the phenomenon. This may be reduced to some extent if we venture to take up tribal community studies.

The welfare measures introduced by the government of India for the upliftment of Scheduled Castes and Scheduled Tribes have not been able to bring out the desired result evenly in the case of all communities covered under Scheduled Castes and Scheduled Tribes. It is observed that a few castes/communities have appropriated more benefits than the others. The progress is highly uneven. In order to understand this situation, an attempt is made in this study to examine the changing aspects of Gonds of Eastern Uttar Pradesh who belonged to tribal category in Uttar Pradesh. Gonds are at the lowest rungs of the economic ladder. Many of them are grain parchers, palanquin bearers, water carriers and domestic servants. They live in the culture of poverty. In spite of the five decades of development, this community is not in a position to make any significant progress in Uttar Pradesh. The main aim of this work is to find out the hurdles/reasons, which are responsible for inhibiting growth. An evaluation of changes occurring among Gonds is necessary. Unless a study of this kind is made, exploring the reasons for their remaining as most exploited community at present. Hence the need for understanding the problems of the development of Gonds community. Also what measures are needed in order to make them participate in the national mainstream have to be discovered.

Now we examine the profile of Uttar Pradesh wherein the present study is conducted.

**UTTAR PRADESH: A PROFILE**

Uttar Pradesh has a geographical area of 29.44 million hectares, which is about 9% of the land area of the country. It lies between lat. 23° 52' and 31° 28' N and long. 77° 5' and 84° 38' E. The state can be divided into three physiographic regions viz. the
UTTAR PRADESH
DISTRICTS 1991

BOUNDARIES:
INTERNATIONAL
STATE / UNION TERRITORY
DISTRICT
STATE CAPITAL

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northern mountains of Himalayas, the southern hills and plateau and the vast alluvial
Gangetic plains between the two. The state is fed by five major rivers namely the
Ganga, the Yamuna, the Ramganga, the Gomati and the Ghaghra, which drain into the
Bay of Bengal. The state has a tropical climate except in the Himalayas, which has a
temperate climate. The average annual rainfall and mean temperature ranges between
1,000 to 1,200 mm and 22.5°C to 25°C respectively. It is the most populous state
supporting 16.44% of the country’s population. The total population is 139.11 million
(1991 census) of which 80.16% live in rural and 19.84% in urban areas. Population
density is 443 persons per sq. km. The Scheduled Tribes constitute 0.21% of the total
population. Total livestock population is 64.80 million (1992 livestock census).

Uttar Pradesh, state in northern India, bounded on the north by Nepal,
Uttaranchal, and Himachal Pradesh; on the west by Haryana and Rajasthan; on the
south by Madhya Pradesh; on the southeast by Chhattisgarh and Jharkhand; and on the
east by Bihar. Uttar Pradesh has an area of 231,256 sq km (89,288 sq ms).

Uttar Pradesh has two main geographical regions: the southern hills plateau
(the Vindhya Range) and the Gangetic Plain. The Ganges River, which is the most
sacred river for Hindus and is of crucial importance for irrigation, flows through Uttar
Pradesh. Most rainfall is from June to October. The higher elevations are cooler than
the plains.

Uttar Pradesh is India’s most populous state with a population of 149,895,000
(2001). The population is 82 percent Hindus and 17 percent Muslim. Hindi is the main
language, but Urdu is also widely spoken by the Muslim population. The state capital
is Lucknow, which is a major administrative center. Uttar Pradesh contains three of
the seven holy cities of Hinduism: Mathura, Varanasi, and Ayodhya. Ayodhya is
believed by many Hindus to be the birthplace of Rama, the seventh incarnation of the
god Vishnu. Muslims also regard the city as sacred because of Babur, the Muslim
founder and first emperor of the Mughal dynasty, who built the Babri Masjid there in
the early 1500s. Popular legend claims that the mosque replaced a Hindu temple
honoring the birthplace of Rama. Violence arose between Hindus and Muslims in
1992 when militant Hindus razed the mosque in an attempt to reinstate a Hindu temple at the site. It remains a source of conflict between Muslims and Hindus. The famous mausoleum known as the Taj Mahal (one of seven wonders completed in 1648) is located in Uttar Pradesh, in the city of Agra. Uttar Pradesh is home to many colleges and universities, including the University of Allahabad (founded in 1887) in Allahabad, Kanpur University (1966) in Kanpur, the University of Lucknow (1921) in Lucknow, and Rohilkhand University (1975) in Bareilly, Benaras Hindu University in Varansi, Aligarh Muslim University and many more.

Agriculture is the main occupation. The state is India's largest producer of food grains, sugarcane, and oilseeds. About 10 million to 13 million hectares (25 million to 32 million acres) of agricultural land is irrigated. Large-scale industry (much of it state-owned) is important in Uttar Pradesh, but there are also many small industries. Kanpur, located on the Ganges, is one of India's most important leather industrial cities. Industries also include cotton, flour, and vegetable oil mills; chemical works; cement factories; and electronics companies. Uttar Pradesh has a well developed transportation network including major and minor roads, railroads, and airports in several cities, including Lucknow.

Uttar Pradesh has a bicameral (two-chamber) state legislature, comprising a 108-member legislative council and a 426-member legislative assembly. Uttar Pradesh has more members than any other state in the national parliament, with 85 seats in the lower house, the Lok Sabha (House of the People), and 34 in the upper house, the Rajya Sabha (Council of States). Many of India's prime ministers have come from Uttar Pradesh, including Jawaharlal Nehru, Lal Bahadur Shastri, Indira Gandhi, and Rajiv Gandhi and Atal Bihari Bajpai.

The area that is now Uttar Pradesh was originally part of a division of British India called the Bengal Presidency. In 1833 the Bengal Presidency was divided into two; one part became the Presidency of Agra. In 1836 the Agra Presidency was renamed the North-western Province. In 1877 Northwestern Province and Oudh Province were placed under one governor. In 1902 the two became known as the
United Provinces of Agra and Oudh. In 1931 the name was shortened to United Provinces. When India gained independence in 1947, the states of Rampur, Banaras, and Tehri-Garwhal merged with United Provinces, which became Uttar Pradesh in 1950. In November 2000 India's central government formed the new state of Uttarakhand from the northwestern section of Uttar Pradesh, reducing its total area by about one-fifth. The change was implemented as part of a national plan to create smaller, and more manageable administrative areas.

PEOPLE

Uttar Pradesh is the most populous state in the Indian Union. Kanpur is the biggest city in the state. Other big cities are Lucknow, Agra, Varanasi and Allahabad.

The Brahmans, Kshatriyas and Vaishyas, the three upper castes people of the state who have dominated the political and economic scene over the centuries are in a minority. A major group comprises of the backward classes, scheduled castes tribes and de-notified tribes. The tribal population is largely concentrated in the hill, terai-bhabhar and Vindhya regions. The central government has recognised five of the tribal communities, viz. Tharus, Bhoksas, Bhotias, Jaunwaris and Rajis as scheduled tribes. The other tribal communities are included in the backward classes and Scheduled Castes. The scheduled castes and scheduled tribes live in rural areas and are mostly dependent on agriculture, forming the landless labour class.

Hindus

The central fact of the social order in Uttar Pradesh is the existence of the caste system among the Hindus who constitute the vast majority of the population. The state has a number of citadels of Hindu orthodoxy, which from very ancient times laid down the law for the Hindus and had a profound influence on their life and behaviour. Great movements of reform have also originated from these citadels, which had their repercussion on the social structure and have changed the mores of society.
There were two theories about the origin of the caste system. The first is that the caste system is derived from the person of the supreme creator. According to the second theory, the caste system is an extension of the Varna Ashram Dharma which has its origin in the fight between the Aryans, who invaded the North Indian plains in the Vedic times and the Dasas, the original inhabitants of this region. The Aryans described Dasas as Shudras because their Varna (colour) was different from Aryans. The Aryans grouped themselves into three divisions of Brahmin, Kshatriya and Vaishya.

As society got more complex not only was the Varna system further stratified, but a new class was born which did a lower order of work than the Shudras. This was called achhut or untouchables. The broad hierarchy in the Hindu social system thus became Brahmans, Kshatriyas, Vaishyas, Shudras and untouchables.

The essential characteristics of a caste is that it is bound together traditionally by similarity of occupational activities, strict caste endogamy and certain other common traditions and customs. The functional basis of the caste system is the mutual obligation of each caste to render service to each other in which it specializes all its members of the village community without taking into consideration of status or wealth. Its services are returned in goods or reciprocal services. This is known as the Jajmani system. Thus arose the castes of nai (barber), dhobi (washer man), lohar (blacksmith), darzi (tailor) and all of them form a vital part of the village economy and life. The Jajmani system is slowly breaking down under the impact of modern life.

The development of communications, the spread of education, and the weakening of certain social taboos against the low castes adopting the customs of the higher, have all contributed to what is known as Sanskritization of the Hindu society.

Under economic pressure some Brahmans in Eastern Uttar Pradesh, way back in an undetermined past, took to tilling the land themselves. This was a taboo for Brahmans in this area and they became outcastes. A separate sub-caste, which is lower than the full-blooded Brahmans in hierarchy but higher than the Kshatriyas, thereby
came into existence, known as Bhumihars. Several others of Khatris and Bishnois can be cited. These arose out of an intermixture of blood and other factors.

The advent of the machine age rendered many traditional occupations of the village useless and redundant. The weavers, oil-pressers, carpenters, blacksmiths etc. lost work and became landless labourers. Each of these traditional occupations had a place in the caste structure. The abolition of Zamindari, legislation concerning marriage, divorce and inheritance among the Hindus, imposition of estate duty, ceiling on land holding, the adoption of a democratic constitution and several other factors have also had a far-reaching effect on the social and economic structure. The twin processes of industrialization and urbanization have brought the town and villagers nearer to each other and shaken the villagers out of their traditional modes of life and behaviour.

Under the impact of western thought and the modern way of life, the caste barriers are gradually breaking down. The occupational distinctions of caste are being obliterated. Learning and scholarship are no longer the exclusive preserve of the Brahmins. The armed forces of India are not manned by Kshatriyas alone but by the people of all castes, creeds and communities. The Vaishyas have ceased to hold the monopoly of trade. Under economic pressure many people of the so-called upper castes have taken up work, which, under the traditional system, would have belonged to the Shudras. Untouchability has been banished by law but sustained by other forces. Scheduled tribes are not considered as untouchables whose touch pollutes the four castes.

In the more advanced sections of the Hindu community, the rituals and taboos governing the preparation and consumption of food has, with the passage of time, gained further momentum for reduction of taboos and inter-caste and inter-communal dining have now become quite common, particularly among the educated and in urban people. A more vital and profoundly significant change in attitude is provided by inter-caste marriages, which are now taking place without any one making much fuss about them. Caste leaders refused to recognize the progeny of such marriages. Peasant
castes in rural areas have retained a greater measure of homogeneity and undergone less changes. In their case political factors are playing an important part in bringing together adjacent segments.

The increasing solidarity in caste over large geographical distances has led to the strengthening of the caste spirit. The associational functions of caste have assumed a greater significance, while the institutional functions have receded into the background. The constitutional provisions, guaranteeing reservation of government jobs, legislative seats and school admissions to untouchables and low castes and tribals had sharpened consciousness on an enormous scale. Thus an under-privileged social class with constitutional safeguards and certain benefits guaranteed to it becomes segregated and social distance from other castes remains as before.

Economic grievances have been responsible for converting casteism from a social into a political force in the case of the lower castes. The upper castes did not object to physical contact with the Harijans or their entering temples, they had certain reservations regarding dining and marriage with Harijans. According to the commissioners report for scheduled castes and scheduled tribes in 1969-70 the government had adopted measures to make life easier and better for Harijans and tribals.

The rigid caste attitudes in the past and the social and political tensions have resulted in the growth of large settlements of particular castes in compact regions in Uttar Pradesh. Thus there are large pockets of Ahirs, Gujars, Kurmis, Bhumihars and so on in different parts. The scheduled castes and the tribals have their own settlement everywhere. The village leadership is in the hands of the upper castes while in the urban areas, the trading class, with plenty of money to spend, is a well-knit community and has a major say in the direction of affairs. Pressure groups are thus in evidence at election times.

Each election serves to give a fresh lease of life to the caste system. The social change has remained confined to the top circles of all caste groups. Modernizations
have generated two contradictory sets of forces in the tradition-bound Indian society. The first set has opened the doors to a new education and a new way of life in which inter-dining, inter-marriage and many other caste taboos no longer operate or do not have the same fears as in olden days. The second set, mainly political in character, it attempts to bring about equality in response to the demands of the times has, curiously enough, led to the formation of caste and tribal associations to safeguard the privileges and perquisites of castes and tribes, such as they are, and the creation of greater caste and tribal consciousness through elections, reservations of seats in the legislatures and the services for the depressed sections of society and so on. These two sets of forces act and react on each other. The caste system is undergoing a change under their impact is obvious.

TRIBES

The population of the tribal communities in the state is not large. They constitute the weakest section of the society and form distinct ethnic groups, which have preserved their own separate cultural identities in their original environment despite the ravages of time. Their habitats look like islands of primitivism in a sea of modernity and of how life was lived in those far-off days when civilization was in elementary stages.

The tribes live in three well-defined regions - the mountain tracts of Garhwal, Kumaon and Uttrakhand, the terai-bhabhar area extending from Dehra Dun to Bahraich district and the Vindhyan tracts of Mirzapur, Allahabad, Varanasi and Bundelkhand. They also live in Pithoragarh, Uttarkashi, Tehri, Banda and Jhansi districts.

Garhwal, Kumaon, Pithoragarh, Uttarkashi and Chamoli have the habitats of the Bora, Bhotia and Raji tribes. The Jaunsari type of tribal groups include the Khasas of the Jamuna tract of Dehra Dun district who claim to be Rajputs and Brahmins and the Aujis, Doms and Kolis, Koisor Koltas who are Harijans. The Jaunsari types are also found in the adjoining areas of Rawain (Uttarkashi) and Jaunpur (Tehri). The
Bhoksas and the Tharus inhabit the Terai-bhabhar area. The Vindhyan tracts have the largest number of tribes, including Agaria, Bhil, Bhumiyar, Chero, Ghasia, Gond, Kol, Korwa, Oraon, Parahiya, Panika, Pathari and Sahariya. The Jaunsaris are numerically the largest group.

Only five of the states tribal communities have been recognised by the central government as scheduled tribes in terms of the provisions of the constitution. They are the Bhotia, Bhoksa, Jaunsari, Raji and Tharu tribes, inhabiting the sensitive border area. The remaining tribes with the exception of Bhil, Bora and sections of the polyandrous Khasi people of Uttarkashi and Tehri, are termed as scheduled castes.

Tharus and Bhoksas are of Mongoloid stock and the Khasas of the Himalayan region of Indo-Aryan stock. The remaining Jaunsari types are of mixed descent. Of the Vindhyan tribes, the Gonds and Kols belong to Munda-Dravidian stock. The Bhils and Saharujas are of Indo-Dravidian origin.

The tribal areas suffered from poor communications and roads were unsuitable for commuters for the major portion of the year. There was extreme scarcity of water during summer, especially in Mirzapur and Banda districts. The Bhotias of the northern frontier suffered a severe setback on account of sudden stoppage of trade with Tibet. The Jaunsaris, had little land of their own and generally worked as labourers on farms or in forests. The problems of Tharus and Bhoksas in the terai areas were quite different. Those lands, which were previously defined as fallow land, were captured and developed by this community. The development had already been completed, thousands of outsiders and fortune-seekers were trying to come over and prosper at the cost of local tribes by displacing them from their paternal land. The state governments efforts to meet the situation had met with only partial success.

The Khasas are at the top in the Jaunsar tract and the Gonds in the Mirzapur region. For the Khasas, the Koltas do the tilling of land while the Baigas are their tailors and the Lohars and Sonars their blacksmiths and goldsmiths respectively. The Agarias, Panikas and Ghasias do services for the Gonds, though the Gonds have now
lost their hegemony. All the tribes love liquor. The Dangwarias and Kathawaras among the Tharus make their own brand of rice beer. The Korwas and Rajis live on wild fruit and tree roots. The tribals now wear the same kind of dress as non-tribals but the tribal women's weakness for gaudy dress, ornaments and finery is pronounced. But it is the well to do that can afford gold and silver.

The tribes have their own separate pantheons but they also worship a few Hindu gods. The Kols of Banda are devotees of Rama, Sita and Lakshmana because of their legendary association with them during their sojourn in exile at Chitrakut. The Sahariyas claim their descent from Shabari, the poor Bhil woman whose hospitality Lord Rama accepted during his wandering in the Chitrakut forests. The tribals follow the patriarchal and Patrilineal order of society. Women have a high social status. Among the Tharus of Naini Tal they play a more dominant role than men. Polygamy is a status symbol. Polyandry is prevalent among the Jaunsaris. The Korwas and Bhotias have a custom by which on the death of the elder brother the younger brother can claim the widow. Song and dance are part of the tribal way of life. Among the Jaunsaris and Bhotias, both men and women dance. The Kols have only women dancers. For Bhoksa women's dancing is taboo, while Tharu women dance during Holi only. Bhoksas, Tharus and Sahariyas have organized male-dancing parties.

THE VILLAGE SCENES

The village is the lynchpin of the state's economy. An assorted, shapeless cluster of mud huts, roofed with thatch or khaprail (earthen tiles) with hardly any sanitation, drainage or lighting arrangements and only narrow footpaths leading to the outside world constitute a typical Uttar Pradesh village.

Times had little effect on the shape or architecture of the Uttar Pradesh villages. Near cities signs of prosperity increased. Houses belonging to the prosperous farmers were plastered with cement and reinforced brickwork roofs or arched doors and windows.
The compulsions of life have forced people into deviations from the traditional norms. Dire poverty and pressure on land impelled the eastern districts of Uttar Pradesh towards the end of the nineteenth century to migrate to distant lands. The opening up of communications has established a sort of rural-urban continuum with the inevitable consequence of what the sociologists call modernization and the anthropologists Sanskritization.

Since Independence, the concept of welfare state, Zamindari abolition, the latest results of science and technology have benefited the villages. Some well-placed educated city-dwellers have taken to the land. All this has changed the traditional concept of village as a self-sufficient unit where the requisite complement of occupational caste workers was always available to meet the needs of the villagers from birth to death. In a survey in the mid-Gangetic valley it was found that no single caste occurred in all the villages surveyed. Chamars, Ahirs, Brahmins, Nai, Lohars, Telis, Dhobis, Kurmis, Kumhars and Baniyas were found in the villages.

The Nai is a journeyman who goes from door to door and village to village and can minister to the needs of more than one village. Dhobis are scarce because they cater primarily to the upper castes. Bhangis are as sparsely scattered as the Dhobis because people defecate in fields, while a single Baniya can finance operations within a radius of 10 to 20 miles or more. It is not only the lower castes that have abandoned their Jajmani obligations. The Brahmins have also done so. They formerly used to officiate at marriages and other ceremonies at the homes of their jajmans and received the traditional offerings in money and goods. The village Brahmins have given up some of their traditional functions. They regard it as demeaning the practice of accepting food and charity or settling marriages, cooking food at weddings and officiating as priests. Some of the Brahmins have taken to cultivation and other occupations, such as tailoring and shop keeping.

After abolition of Zamindari system, other changes have come about. In a village near Lucknow it was found that Chamars refused to perform shoe making and
remove corpse of animals while the Nais, Kahar and Kamkar, refused to draw water for the Thakurs and would not wash their utensils or remove their lead-plates.

The exploitative situations exist in other areas where the Jajmani system prevails. Land is the status symbol in the village while the landowners generally are from the higher castes, it is their position as land owners which gives them status and power rather than their caste affiliation.

A marriage in the village is a high point in its social life. There is much ostentatious display and expenditure of money by the family concerned. All the occupational castes, gets involved with the wedding through well defined customs, rules and regulations. It provides an occasion for the caste-men to strengthen their ties with the jajman. To a lesser degree the same is the case with funeral and the other major samskaras of upper caste Hindu goes through in his life cycle. These are mundan when the child's head is shaved off; janaeoo or investiture of sacred thread and vidyarambha or initiation into student life. The expenditure involved in rites and rituals from birth to death keeps most of the families perpetually in debt.

An occasional dangal (wrestling bout) or inter-village kabaddi match can keep the village agog for a long time. A form of the folk theatre (nautanki), the village puppet show (kathputli) and the recitation in the rainy season of the heroic deeds of two Bundela warriors (Alah-Udal) are longed for events. Bazars and markets are held weekly, bi-weekly or tri-weekly at suitable points from where the villages can purchase their household requirements.

A three-tier democracy is at work in the countryside. At the district level is the Zila Parishad, at the block level the Kshetra Samiti and at the village level, the Panchayat. To solve minor disputes there is the Nyaya Panchayat or the village court. All these are statutory bodies and form what is called the Panchayati Raj. Election to the Panchayats is by adult franchise and secret direct vote. Election to the Kshetra Samities is by indirect vote, Panchayat in a block constituting the Electoral College. The Zila Parishad has both ex-officio members and elected members. The ex-officio
members include the members of Parliament, Assembly and the council of the district. A lot of Government money in the shape of loans, assistance and advances for rural development is funneled through these institutional bodies into the villages.

The emergence of political bosses at the grass-root level is a new development in village life. Together with prosperous farmers and caste leaders they constitute the new rural elite. The Nyaya Panchayat performs certain statutory functions in village disputes but it is the caste Panchayats among the backward classes and the scheduled castes, and tribals, which are more formidable. Most caste disputes are settled by them. These caste Panchayats also perform certain other functions. They help to alleviate the difficulties of poor families to some extent, fixing limits to dowry, the number of persons to participate in marriage party and so on. They also regulate the customary dues involved in the system of Jajmani relationship.

**FLORA AND FAUNA**

Forests constitute about 12.8% of the total geographical area of the state. The Himalayan region and the terai and bhabhar area in the Gangetic plain have most of the forests. The Vindhyan forests consist mostly of scrub. The districts of Jaunpur, Ghazipur and Ballia have no forestland while 31 other districts have less forest area.

Near the snow line there are forests of rhododendrons and betula (bhojpatra). Below them are forests of silver fir, spruce, deodar, chir and oak. On the foothills and in the terai bhabhar area grows the valuable sal and gigantic haldu. Along river courses the Shisham grows in abundance. The Vindhyan forests have dhak, teak, mahua, salai, chironji and tendu trees. The hill forests also have a large variety of medicinal herbs.

Sal, chir, deodar and sain yield building timber and railway sleepers. Chir also yield resin, the chief source of resin and turpentine. Sisso is mostly used for furniture while Khair yields Kattha, which is taken with betel leaves or pan. Semal and gutel are used as matchwood and Kanju is used in the plywood industry. Babul provides the
principal tanning material of the state. Some of the grasses such as baib and bamboo are raw material for the paper industry. Tendu leaves are used in making bidis and cane is used in baskets, Agarbattis and furniture.

According to an authoritative compilation, there are many species of woody plants, including trees, shrubs and woody climbers. Species of grasses have been collected from the Gangetic plain. Herbs include medicinal plants like rauwolfia serpentina, Viala Serpens, podophyllum, hexandrum and ephecra gerardiana.

Corresponding to its variegated topography and climate, the state has a wealth of animal life. Its avifauna is among the richest in the country. Widespread in the jungles of Uttar Pradesh except in the higher reaches of the Himalayas, are found the tiger, leopard, wild bear, sloth bear, chital, sambhar, jackal, porcupine, jungle cat, hare, squirrel, monitor, lizard and fox. The most common birds include the crow, pigeon, dove, jungle fowl, black partridge, house sparrow, peafowl, blue jay, parakeet, kite, myna, quail, bulbul, kingfisher and woodpecker.

Certain species are found in special habitats. The elephant is confined to the terai and the foothills. The gond and para also found in this region. The chinkara and the sand grouse prefer a dry climate and have their habitat in the Vindhyan forests. The musk deer and the brown bear is found in the higher Himalayas. Among the game birds resident in the state are the snipe, comb duck, grey duck, cotton teal and whistling teal.

Several species of wildlife have become extinct in Uttar Pradesh. Among them are the lion from the Gangetic plain and the rhinoceros from the terai. The fate of many species is uncertain like the black buck, serow, musk deer, swamp deer, bustard, pink-headed duck, chir and mural pheasants and four horned antelope. Although a determined enforcement of laws against poaching and hunting has yielded some results, the wildlife population today is alarmingly low. Alligators and crocodiles were killed ruthlessly for their skin.
To preserve its wild life the state has established one National Park; famed Corbett National Park and 12 game sanctuaries. The Corbett National Park is situated partly in Ramnagar and partly in the Kalagarh forest division. It is one of the showpieces of the state.

**CLIMATE AND RAIN FALL**

The climate of the state is tropical monsoon, but variations exist because of differences in altitudes. The Himalayan region is cold. The average temperature varies in the plains from 3-4°C in January to 43-45°C in May and June. There are three distinct seasons - the cold season from October to February, summer from March to Mid June and the rainy season from June to September. The Himalayan region has about 100-200cm of rainfall. The rainfall in the plains is heaviest in the east and decreases to wards the north-east. Floods are a recurring problem of the state, causing damage to crops, life and property. There are occasional cloud-bursts adding to the misery of the people. The worst floods were in 1971, when 51 out of the 54 districts of the state were affected and the area involved was nearly 52 lakh hectares. The eastern districts are the most vulnerable to floods, the western districts slightly less and the central region markedly less. The eastern districts proneness to floods is ascribed, among other things, to heavy rainfall, low flat country, high subsoil water level and the silting of beds which causes river levels to rise. The problem in the western districts is mainly poor drainage caused by the obstruction of roads, railways, canals, newly built-up areas etc. There is water logging in large areas. The major flood-prone rivers are the Ganga, Jamuna ,Gomati ,Ghaghra ,Rapti, Sarda and Ramganga. The inadequate drainage capacity of the smaller western Sirsa, Kali and the Aligarh drain is also a cause of floods.

**Approaches to the Tribal Studies**

The approaches to the tribals considered by Vidyarthi L. P. and B. K. Rai (1977) in the context of pre-Independence and post-Independence periods is enumerated. Historically there were three main approaches:
(A) Policy of Segregation:

In Pre-Independence Period

In Post-Independence Period

(B) Assimilation: A result of constant contact of the Tribes with the rest of Indian population and the efforts of Social Reformers.

(C) Integration of the Tribes in Regional and National settings:

Policy of Segregation: In Pre-independence Period

The foremost policies which were adopted by the British rulers were to isolate tribal people from the general masses and separate the tribal areas from the purview of the normal administration. This administrative segregative adjustment was not at all realized by the rest of their countrymen, as they were either too subdued or too ignorant to understand what was happening. This isolation led to exploitation by non-tribal public viz., moneylenders, contractors, zamindars and middlemen. In the segregated areas only few such people could enter the administration. But they were not welcomed by the tribals. Also their contact with non-tribals added to their strain of fighting a lone battle against nature in hilly and forest areas.

The policy of isolation by the British Government was largely affected by their deliberate efforts not to develop communication in these tribal areas, which, as a result, remained cut off from the rest of the population. The most glaring example that can be cited in this respect is of the north-eastern Himalayan tribes. They had no communication with the rest of India and consequently a sense of separatism has developed in them.

In isolated tribal areas a very small number of people were allowed, i.e., some contractors, government officials and a few businessmen. They grouped together and started business on their own terms. They were there to interpret the rule, and their
terms of business swept in purchase and sale of the goods and thus exploitation of an extreme degree pervaded.

In some areas the British rulers also created “excluded” and “partially excluded” areas and gave them separate political representation. The feeling in the national field was that it was wicked conspiracy to create a new separatist minority. And ultimately this precipitated in the creation of Nagaland, a separated State, in 1960 with a population of a few lakhs.

In fact the area-wise isolation began with the enactment of the Government of India Act of 1870 and a few tracts were specified as “scheduled tracts”, viz., in the Himalayan region, the then Assam, Darjeeling, Kumaon and Garhwal, the then Tarai Paragnas, Jaunsar- Bawar, Lahoul and Spiti; in middle India, Chotanagpur and Santhal Pargana, Angul Mahal, Chanda, Chhattisgarh, chhindwara, Manpur (Indore), Jhansi, Mirzapur, Ganjam; in western India, Panch Mahal, Mewasi (Khandesh); and in south India, Vizagapatam (Visakhapatnam) Godavari districts, and Lakshadweep. In 1874 the scheduled District Act gave effect to the Government of India Act 1870. A number of Acts were enforced from time to time till 1919 when certain territories were declared “Backward Tracts” under the Government of India Act of 1919. The areas were, more or less, the same as those of “Scheduled Tracts” and “Scheduled district” with certain additions and omissions. For instance, Sambhalpur was included whereas the Mewasi, Chhattisgarh, Chanda, Chhindwara, Mirzapur and Jaunsar-Bawar were excluded. The “backward tracts” were the result of the reforms suggested by Montague and Chelmsford in their report. They considered certain areas as backward, the people being primitive without political institutions and so on. This drama of helping the tribals with special protection in these demarcated areas did not end. The British Parliament was eager enough to show that something had been done to help the tribals through special administration in the areas concerned. Again in 1936 two areas were created, “Excluded Areas” and Partially Excluded Areas” under sections 91 and 92 of the Government of India Act of 1935. The list of the areas was embodied in the Government of India (Excluded and Partially Excluded Areas) Order, 1936. On the
whole the list of excluded areas or partially excluded areas largely left the situation as it was in 1874 barring only certain areas on the then frontiers. The main features to distinguish an Excluded Area from a Partially Excluded Area were: (i) The Governor functioned in his own discretion in and “excluded area”, (ii) the expenditure in regard to the former was non-votable while the demands in the latter case were subject to a vote of the Legislature, (iii) the discussion of any matter regarding the excluded areas needed prior consent of the Governor. In 1939 Elwin advocated (1939: 511-519) for the “establishment of a sort of National Park” of the tribals and advised that their contact with the outside world should be reduced to the minimum. Again in 1941 he supported the idea of “isolationism” to the great extent.

Segregation in Post-Independence Period

In the early period of Independence, the government of India too adopted the policy of isolation in a slightly modified form. The partial exclusion of largely tribal areas was followed by special welfare measures. This greatly helped them to go ahead with a separatist movement, for instance the demand for an independent Naga State and an autonomous Jharkhand. Verrier Elwin, advisor on tribal affairs to the Government of Assam recommended isolation of tribal groups in certain extreme cases. His “National Park” policy of keeping the tribals as “museum specimens” became the model for the administration. Later, Elwin, in the second edition of his book (1959: 20), developed what he meant. He clarified, “we do not want to preserve the tribesmen as museum specimens, but equally we do not want to stop the clock of progress but we do want to see that it keeps the right time. We may not believe in the myth of noble savage but we do not want to create a class of ignoble.”

The declaration of “a few particular areas of tribal concentration as Scheduled Areas and Tribal Areas”, is again an example of isolation. The sub-committee, with Shri A. V. Thakkar, a close associate of Mahatma Gandhi, as Chairman, constituted by the Constituent Assembly, had emphasized that the great need of the aboriginal was protection from expropriation from his agricultural land and virtual serfdom under the moneylender. It further recommended “considering the past experiences and the
strong temptation to take advantage of the tribal simplicity and weakness it is essential
to provide statutory safeguards for the protection of the land” (Elwin, 1963: 15-16).
This clearly indicates that the Constituent Assembly had never recommended isolation
of some area as specific area but had simply wanted the end of the exploitation. The
implementation of the safeguard was made by declaring some areas as Tribal and
Scheduled. The governmental machinery remained confined to the scheduled area.
The tribals living outside the areas were not duly protected. This is clearly sounded in
the report of the Scheduled Areas and Scheduled Tribe Commission 1960. it notes,
that if the Government is unable to accept this programme (i.e., programme of
grouping of all the tribal areas under a Tribal Development Block so that the bulk of
the tribal population is brought under intensive development schemes) there is no
alternative to declaring these areas as Scheduled Areas despite the complications
involved. (Elwin, 1963: 33)

The enlisting of the Scheduled Tribes also creates the wrong impression that
the tribals were under a special law. The origin of the term “Scheduled Tribe” itself is
the result of our constitution, which came in to force on January 26, 1950. However,
the first serious attempt to list these communities as primitive tribes was made during
the census of 1931. In the Government of India Act (1935) a reference was made to
“Backward Tribe” and again the Thirteenth Schedule to the Government of India
(Provincial Legislative Assemblies) Order, 1936 specified certain tribes as backward
in the then provinces of Assam, Bihar, Orissa, Central Provinces, Berar, Madras and
Bombay. In the 1941 census these people were recorded as “Tribes” and separate
totals were furnished only for a few selected individual tribes.

Here, again, the old British concept of “excluded area” was applied in a
modified form where the ethnic groups were the basis rather than the area. Moreover,
the Constitutional safeguards, and the inclusion of tribes in the Fifth Schedule created
Constitutional gaps between general population and tribal population.

In pursuance of the provisions under Article 343 of the constitution, the
President made an order in 1950 specifying certain tribes or tribal communities as
Scheduled Tribes. This list of Scheduled Tribes was revised as the need arose in 1953, 1954, 1956, 1959, 1960, 1962, 1966, 1967, 1968, 1970 and 1976. Here mention may be made of the advisory committee of 1965 which was setup for advising the Government on the revision of the list of the Scheduled Castes and Scheduled Tribes, which also suggested a revised list, and the orders made in 1967, 1968, 1970 and 1976 are the result of the efforts made by the committee. The population of scheduled tribes went up on account of the removal of area restriction for scheduled communities in 1976.

Again, in the different Five Year Plans the tribal development faced financial segregation. The fund meant for “tribal welfare” was kept reserved for tribal development and the general fund was not utilized for the developmental work among them. They were not given the general benefit of being part of the general mass. It is good that it has been felt and the Fifth Five Year Plan clearly laid down that major thrust of developmental efforts be provided by the general sector (Fifth Five Year Plan Report: 1976, 3).

The intensity of isolation can well be grasped from a statement in the report of the Scheduled Areas and Scheduled Tribe Commission. It says: “The problem emanates from centuries of isolation. Only to this extent it is different from the problems facing the other section of Indian society. The most hopeful feature is that the tribal himself has awakened to the need of finding a solution and is responding.”

During the 1981-1991 also the increase of tribal population has been faster than that of general population. Thus, there has been a constant increase in tribal population in the country ever since 1951, both in absolute terms as well as their percentage share in the entire population of India.

The Assimilation : The assimilation of the tribal people with the rest of the population is another approach and is a continuous process and the culture contact with the neighbouring population is held responsible for it. Though this has also created some problems for them, partly because of their isolation and partly of their
limited world view. About assimilation, Kroeber (1948) opines that “normally, we may expect assimilation only when the outlook of one society is inclusive and when this society is definitely the stronger and its culture is more advanced”. In India, the tribal people have come in contact with different Hindu and other communities and the situation had different degrees of culture contact leading to assimilation in different parts. Some tribals have gradually accepted the Hindu way of life and others have converted to Christianity. This culture contact has given rise to so many types of tribals and has created a set of different types of tribes on acculturation level. Ghurye (1963:3) divided them into three classes: First, members of fairly high status within Hindu society. Viz., Raj Gonds; second, partially Hinduized and, thirdly, hill sections.

Assimilation of the tribals attracted a number of anthropologists. Mjumdar (1947: 131) held “Hindu influence” responsible and gave a threefold classification: (i) real Primitive, (ii) primitive tribe with a degree of association with Hindu caste and (iii) Hinduized tribes whereas Elwin (1943) talked about it as the “external influence” and suggested four types of tribes, viz., (i) Most primitive, (ii) individualistic and used to outside life, (iii) detribalized and (iv) tribal aristocrats. In the Indian Conference of Social Work in 1952, four divisions of tribals were made: (i) tribal communities, (ii) semi tribal communities, (iii) acculturated tribal communities and (iv) totally assimilated tribals. Dube (1960) classified them into five categories considering the present habitation and behaviour of the new communities which come in contact. According to this classification they are: (i) aboriginals living in seclusion, (ii) tribal group with some village folk association, (iii) tribals living in mixed villages, (iv) tribals who have been forced to live as untouchables, and (v) tribals enjoying a high social status.

These classifications reveal that the process of assimilation has been a part and parcel of the Indian tribal culture. Many anthropologists have explained it in their own ways. Sanskritisation of Srinivas (1957) and tribe-caste continuum model given by Sinha (1965) for the Bhumijs, by Srivastava (1966) for the Bhutias and by Sachchidananda (1970) the Gonds explain the phenomenon. L. K. Mahapatra (1968) feels that there was an age-old process of cultural assimilation in Orissa especially
among the tribes like the Binjhul, Bhuiyan, Gond, Kond, etc. all this points to gradual assimilation into the Hindu peasantry at various levels as Kshatriya agricultural clan caste or even low caste. The process of assimilation has been propagated by the tribals themselves, the Hindus and the tribal chief (Ghurye, 1963 : 45). Among the Munda and Oraons as accounted by Roy (1912 and 1915) a Hindu-Munda Chief's family first introduced Hindu officers and Brahmins in the latter half of the 17th century.

Ghurye characterised the tribals as backward Hindus (1963:19) and argued that any attempt to isolate them from the mainstream of Indian life would be meaningless. While sections of these tribes are properly integrated in Hindu society, very large sections, in fact the bulk of them, are rather loosely integrated. Only very small sections, living in the recesses of hills and forests, have not been more than touched by Hinduism. He opines that the tribals are the imperfectly integrated classes of Hindu society. Though for the sake of convenience they may be designated the “tribal classes of the Hindu society” suggesting thereby the social fact, as viewed by him, that they have retained much more of the tribal creeds and organization than many of the castes Hindu society, yet they are, in reality, Backward Hindus/ the Gonds are the best illustration of assimilation and the Raj Gonds rank with the Hindu cultivating castes; and the Brahmins take water from them (Ghurye 1963: 52).

The tribes of the north-west and central Himalayan regions have assimilated themselves into the frame of Hindu castes. The Gujjars, Pangewals, Lahaulis (see Census Monograph 1961), Khasas (Majumdar, 1962), Tharus (Srivastava, 1958) have all adopted the Hindu way of life. In middle India the Mundas and Oraons (Sachchidananda, 1964) have felt the impact of the neighbouring Hindus and their way of life. The Hos, (Majumdar, 1950 and Rai, 1967) have exclusiveness as an important character but much has been adopted form the Dikkus (the Hindu neighbours). In the Dikku Andi way of marriage, a Brahman presides over the ceremony. The Parhayas feel proud to be called Hindus. The Bhumij are new Hinduized tribes (Sinha, 1965).

The Kols not only call themselves Hindus but also claim ancient association with them and their religion is a tribal edition of Hinduism (Hasan, 1972: 146-174).
The Korkus and Baigas have a hinduized section as Rah Korkus and Binjhwaras. Roy expected (1935:231) that within a few decades the Pauri Bhuiyas (Hill Bhuiyas) would hardly remain distinguishable form the hinduized Plain Bhuiyas. The Khonds of Puri (O’ Malley, 1912) were so Hinduized as to resemble the lower Oriya castes of the Hindus. The Saoras of Puri are considered good enough to serve as cooks in the temple of Jagannatha.

Some of the Bhils are Hinduized to the degree that they claim to be classified as Rajputs. Some of the advanced sections employ Brahman priests. The Katkaris tend towards the standard of the Kunbis, the cultivators. The Warlis’ marriages are performed by the Brahmans. The Thakurs (Chapekar, 1960:211) can hardly be distinguished from their agriculturist neighbours. When the Ma Thakurs began to employ a Brahman priest for some of their rites, their assimilation proceeded at a greater pace. The Dhankars have adopted various Hindu Gods and Goddesses. Shah (1964: 285) opines that Gujarat tribal leaders are bringing about vast social changes to remove tribal backwardness and to adopt the prevailing folkways of the majority community in the neighbouring areas. Rajasthan and Maharashtra tribes too are assimilated to a great extent with the folk population. The Minas consider themselves to be Kshatriyas.

The south India tribes also are not untouched by the process of assimilation. Luiz (1962:12) believes that rapid Hinduization has been going on and the greater part of the Kerala tribes who willingly proclaim Hinduism as its religion, uses Hindu names, celebrates Hindu festivals and visits Hindu temples. As regards the Lakshadweep people, Aiyappan never regarded them as tribes, but the inhabitants are as good as the Moplas of the west coast. Their coming to the mainland on different occasions (Roy Burman, 1973) and the historical account of Leela Dube (1969) about the people clearly indicates their close association with the coastal people.

It would be seen from the above that the tribal people of different regions have assimilated themselves in the neighbouring folk people and have been in fairly intimate contact with them.
Integration of the Tribes in Regional and National Setting:

The ultimate way in, which the tribals were approached, is the integrational one. The past experience of the policies of isolation and assimilation and their results forced the thinkers and social reformers to go a midway, which might have been more fruitful. The base of the Indian culture, i.e., "unity in diversity" once again got its due importance. The social reformers, politicians, anthropologists as experts on the tribal ways of life and the administration combined their skills and adopted an integrated approach towards the tribals.

For the first time the late Jawaharlal Nehru (1958:xiii) gave a “Panchsheel”, i.e., five fundamental principles for the tribal upliftment, as an integrational approach, which was later, confirmed by the research anthropologists. The principles are:

(i) People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.

(ii) Tribal rights to land and forests should be respected.

(iii) We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will no doubt, be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.

(iv) We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through, and not in rivalry to, their own social and cultural institutions.

(v) We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.

From the experience of the working of the “Panchsheel” for the tribals we find: (i) that we should not force tribals to do things, (ii) that tribal rights aim at saving
tribals from exploitation which can be possible only by integrating them with their
neighbouring people, (iii) that only tribal officers may work in the area with some
local bias, and in these conditions experienced non-tribal officers have proved
themselves to be anthropological in approach, (iv) that tribal programmes have to be
very simple, and (v) that one has to "serve the tribals in a dedicated spirit".

Dube (1968: 110) has reviewed the policy in the broader context of national
unity and opines that in tribal India there is not one tribal culture but an admixture of
so many tribal customs and traditions, and "unity" is not at all there. (The British
administration and the free-India administration were previously of the view that
there existed unity in tribal India.) The various all-India tribal Conferences organized
by the Government or actively supported by it indirectly created solidarity in tribal
India. But he found in this only additional encouragement to the separatist move in
some parts of the country. The most desirable course, therefore, she suggests, was to
work for the integration of the tribes in the regional and national setting according to
their genius.

The latest approaches, i.e.: (i) single-line administration, (ii) comparatively
small districts due to communicational difficulties, (iii) area development approach
(Vidyarthi, 1974) to develop the area in its totality in the Fourth Plan and drawing the
Sub-Plans in the Fifth Five Year Plans are a clear reflection of the policy of integration
with the regional and national setting. It is also a good sign that recently all the three
districts of Nagaland have been bifurcated into seven districts and one big district of
Madhya Pradesh, i.e., Raipur, have been bifurcated into two districts. The single
district, Bastar, has been put under a Commissioner and has been made a
commissionary. In Bihar, too, the number of districts has been doubled to give better
administration and to speed up development.
THEORETICAL APPROACH

Definition of Social Change

Studies of social change in the non-literate societies have been confined to the modification of the social life. Anthropologists had introduced such term as "cultural contact" and "acculturation" to express the way in which the new patterns of behaviour or type of relationship were acquired and incorporated into a primitive social system. Sociologists generally use the word "Social Change" to alterations in the non-material culture i.e. values, mores and social institutions which lead to technological and other innovations. These alterations are found in the economic, social and political fields of activities of the people.

For better understanding of the process of social change we may consider some of the definitions of social change. According to Moore, "social change is the significant alteration of social structures (that is, of patterns of actions, social and interaction), including consequences and manifestations of such structures embodied in norms (rules of conduct), values, cultural products and symbols" (1968: 366). In this point of view, any alteration to be socially significant has to be accepted by the majority of the people and has to be assimilated or integrated into the society.

Many thinkers emphasized the inevitability of social change. Dewey remarks "change is the primary social fact in motion is primary physical fact" (1916). Very often the concept is used as a synonym, or relationship with the concepts of social progress and evolution.

Ogburn (1922) includes both material and non-material changes under social change. To Freeman (1951) social change refers to "any non-repetitive alteration in the established modes of behaviour in a given group or society". It is a new method or mode of behaviour, which modifies or replaces the old activities of the people. It includes changes in social techniques, relationships, behaviours patterns, folkways, mores, institutions, etc.
According to the Panchanadikars (1965:9), the analysis of social change implies consideration of a given social system (cultural context and interaction process) that is being subjected to stresses generated either internally within the system or impinging on it from an external culture”.

To Morris Ginsberg, social change means ” a change in social structure, e.g., the size of a society, the composition or balance of its parts or the type of its organization. The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and changes with them” (1958:205)

Leach’s contention is that change is not deplorable but is inherent in the nature of a society. In support of this he offers the case of the Chattiness of Burma where groups of villages have to choose either the hegemony of a chief or claim to be independent each under its own headman. Leach concludes by saying that it is nonsense to say that any society is in equilibrium; all are in a process of constant change (in Luci Mair, 1972: 27)

According to Luci Mair, ” the study of social change is a historical one, it is a matter of tracing a process over time. The Anthropologists must ask how the change is brought about? What is it that is changing? Ideas on the study of social change have developed along with ideas on the subject matter of anthropology in general” (1972:267).

There have been many theories, which have tried to explain social change. Miller lists the following: theory of Economic Materialism (Marx), Economic Theory of Socialization (Veblen), Division of Labour Theory (Durkheim), Social Differentiation Theory (Mclver and Page), Socio-Cultural Theory of Social Change (Taylor, Sumner and Ogburn) (1957:77). In spite of this Miller concludes, ” There is an increasing recognition that a general theory of the process of change of social systems is not possible in the present state of knowledge (1957:102).
Many Sociologists have attempted to know the nature, causes, rate and direction of social change, which have resulted into various theories. Some of these theories are Evolutionary Theories (Comte, Spencer, Darwin, Marx), Cyclical Theories (Spengler), Collective Incarnation (Sorokin), Particularistic theory i.e. Diffusionism (Smith), Geographic Determinism (Huntington), Biological Determinism (Hooton), Technological Determinism (Weber) etc.; Sociological Theories such as Assimilation (Thomas), Social Ecology (Park and Bruges), Social Lag (Ogburn), Cultural Acceleration (Trade, Hart), Multiple Causation Theory (Ginsberg), Multiple Factor Theory (Reeder) and so on. Each of these theories throws light on the different aspects of social change.

Comte and Durkheim have often said to favour a naturalistic approach. The dynamic agencies to which Comte refers to in his analysis of social development are the instinctive and emotional drives, and furthermore, his fundamental laws of social change are laws of mental evolution.

Spencer is often included among the determinists. He explains his theory that institutions evolves in conformity with general laws also imply that the human will is an important factor in social evolution. The institutions of people and the character of the members will tend to be reflected in a change in the institutions, and conversely, a change in the institutions will also affect the character of the members. Since changes in the character of individuals can only affect institutions insofar as they are expressed in actions. It follows that the voluntary acts of individuals are an important factor in bringing about changes in the structure of societies (Morris Ginsberg 1953: 207).

According to Firth’s, theoretical framework for the analysis of social change must be concerned with what happens to social structure. That is, any addition or modification in the elements of social structure may be resulting either in a change in the organizational life of the people or a change in the structure itself. Often changes may arise due to the entry of new factors into the social environment offering new opportunities or new ways of protection. Thus these new factors demand a new adjustment by the individual in his daily activity. But he has also to preserve the old
values, which had hitherto been a powerful controlling and guiding factor in the social life. The outcome is certain change in the social organization.

Nordskog (1960:31-36) describes certain social processes, which are accountable for social change. First of all, there is a process by which an organism becomes adapted to a new climate, which he refers to as acclimatization. Then there is the accommodation process, which involves a functional change in the habits and customs of persons and groups and by this old habits are given up and new habits formed. Social change also involves a process of organization, i.e. the gradual, development of an integrated scheme of structures and functions suited to a rather definite mode of life under specific conditions. This is called 'adaptation'. People of diverse racial origins and different cultural heritage occupying a common territory tend "to be similar or alike". By this process people acquire the languages of the immigrated people and gradually participate in the economic, political, and social activities thus becoming assimilated. Thus they become culturally similar to their neighbours and form part of a cultural solidarity. This process is known as 'assimilation'.

Competition is an essential social process in every social system by which the individual and institutions are adapted to new conditions. A competition functions as a process of selection, promotes organization, and thereby functions as an agent of social change. Closely related to competition is another process of conflict. While competition with location, position and ecological interdependence and determines the position of the individual in the community, conflict is concerned with status and control and determines the individual's position in society.

‘Invention' and ‘discovery' are also involved in social change. Discovery of new facts or principles presupposes the invention of new methods of acting or thinking, which results into new cultural traits.

Social change also happens by a process of borrowing of cultural elements from some other contemporary culture. This may happen by adoption " which means
the act of taking and applying something or putting into practices as one's own a trait or complex which was not so originally intended" (Nordskog: 1960:34) People may also copy or imitate some object or idea. Related to this process is another concept called 'diffusion', whereby a trait spreads from one culture to another. It is the process by which an invention or a new institution adopted by one society is also adopted in neighboring areas.

Finally, there is another process, which covers all the various ways, whereby individuals or groups take to new cultural traits, called 'acculturation' or 'cultural contact'. Wilbert E. Moore points out the chief modes of acculturation as imperialism, wars, conquests, missionary, religious, mass migration, individual migration, trade, tourism, transported Labour, transfer of knowledge, formal communication etc. (1965: 86).

In Nordskog's point of view is that these social processes do not function singly, but in multiple relationships, and furthermore they do not operate by, and of, themselves; they depend upon what human beings do in response to social stimuli and in efforts to solve their problems. That is the way in which human being utilize social processes, which will determine the pace of social change.

Boskoff says that there is a marked concentration on social and cultural and physiological factors in social change rather than on the well worn biological, physiological and elemental factors (1957: 268). Thus to him, social change is a complex process and it is very difficult to analyze changes in terms of a single factor.

According to functionalistic theory of change, social change is brought about by two types of factors - exogenous and endogenous. An exogenous factor arises outside the social system, where as the endogenous factor is internal to the social system (Don Martindale (1962: 27). From this point of view the society undergoes a social change due to the impact of political, economic, judicial, cultural and social systems.
Dr. Barnabas study of social change in a North Indian Village which was based on Reeder's multiple factor theory of social action, states there are several factors responsible for social change and that they produce a cumulative effect on any particular situation (A.P. Barnabas, 1967: 10). These several factors give a more adequate explanation than one or two of why people behave the way they do. The factors included are: opportunity, ability, expectation, goals, and values, living comfortably with odds in the face of conflict support, self commitment force, unusual shared experiences and habits, customs and institutionalized behaviour.

In every society we can find two kinds of processes at work: - process that maintain the structure of the system and process that tend to change it, and it can be said that social change refers to the intelligible process in which we can discover significant alterations in the structure and functioning of determinate systems (Becker and Boskoff, 1957: 263).

According to Kroeber, there are certain factors in every society, which he calls “culture process," which operates either forward in the stabilization and preservation of cultures and their parts, or towards growth and change. Changes in turn, may consist either of increments such as new developments, inventions, and learned traits acquired from outside or lesson and displacements" (Kroeber 1948: 348)

In dealing with social change, certain sociologists have applied the structural functional analysis of change. Johnson elucidates this method as follows: "we cannot deal simultaneously will all the changes that are going on in a social system. We are obliged to consider the impact of some impetus to change- 'a disturbance' of a system, a strain or conflict, or a cultural or environmental impetus of some kind upon some part of total system, and while doing so we temporarily regard the rest of the system as fixed or constant. Then we must progressively consider further repercussions of the initial effects on the system. The concept of structure enables us to define the system that is subject to change. The concept of functional problems and concept of functional interdependence indicate for us the significance of particular interaction process. Finally, the concept of structure enables us to define the changes that have
occurred or that is to be explained"(1963: 647-648) To him social change in the social structure and the social change is qualitative when something structurally new is added to the system. Therefore enquiry into social change should study change which is social structural and qualitative.

From Radcliff Brown's point of view; changes may take place in the non-literate people not only by a process, which he termed as culture-contact, but also by another processes of a different kind. In his word, "there will be region that was formerly inhabited by a particular community with their own social structure. Then the literate people by peaceful or forceful means established control over the region. A new social structure puts up a new political and economic structure in which the literates' exercise dominating influence. Societies of this kind would be called "Composite Societies" or "Plural Societies" (1964: 201).

The theoretical approach to social change generally used in Social Anthropology today is that of the structural-functionalism developed by Radcliff Brown. This particular approach to social change involves "comprehension of a social system as a whole. A people or a tribe is studied as if their social relationships constituted a closed and integrated system. However, problems arise when factors and forces extraneous to the people or tribes are active on the scene making it possible to describe the indigenous society. In this case the proponents of structural-functionalism deal with situations artificially by noting that changes have taken place in the tribal indigenous institutions. Such descriptions are spoken of as studies of culture-contact or social change (Kenneth Little 1960: 332-398).

The structural-functional method has been used by many eminent Sociologists and how it has now become a key tool in the study of social change (Becker and Boskoff 1957: 284), with the help of a device of "constructed types" (Bento Graciano D’Souza 1975: 5). Based on this criterion, Sociologists have developed analysis in terms of sacred and secular types (Park, Hyghes, Becker); Folk and Urban types (Redfield, Linton, Minner, Kroeber); Folk Society and State Civilization (Giddings Odum); Repetitive and changing types (Ogburn, Gluckman); Ideational, Sensate and
Idealistic types (Sorokin), Chance Discovery, Invention and Planning types (Mannheim).

Modern Social Anthropologists and Sociologists have been much concerned with the process of social and cultural change. In this they are not only concerned with the problem of the diffusion of cultural traits or some kind of social evolution independent of external influence. This stand is clearly expressed by Ginsberg when he states that, "it is now a little plainer that modifications in a people's social institutions and values through them are not to be understood in terms of any simple, blanket principle, but rather a multiplicity of processes is involved, often contemporaneously" (Ginsberg 1958: 205-229). Social change is not just one social field among others; it is all social fields, considered in their temporal, dynamic aspect. It is no more possible to study "Social Change" in general than it is to study "Society" in general. What is given us for analysis are specific social institutions, and what we have to do is to study the modification of these through time in context of their relationships with other co-existing institutions (J. H. M Beattie, 1961: 165).

In Firth's book "social change in Tikopia", he discusses the change in the social system of the Tikopian islanders in 1929, and in 1952. In respect of social change, Firth gives a full account of changes in the social life of thirteen hundred Tikopians, who lived in a small island of Southwest Pacific, over a period of 28 years. In this he describes the changes not only by the European contact alone but also takes into account of such internal factors of population growth, population movement or environmental factors as draught or famine. Thus he describes changes in economic status and standards of living, land rights, patterns of residence and marriage, descent groupings, political structure and social control. Many more Tikopians were employed outside the land, there was much more use of land and familiarity with money. Christianity had spread; the local mission had become a force in public affairs. Land rights were much, or individualized fragmentation had begun. The gap in wealth between chiefs and people had lessened and other agents of political authority had begun to appear. There were, of course, changes in personal and inter-personal
relations, there had been, a good deal of social movement (in Firth’s Phrase) This type of analysis in fact provides a “unique conscious development of a small island community over a quarter of a century or so, and “detailed and exact account of them which is given there provides a firmer basis for comparative analysis and for testing a hypothesis about social change” (Beattie, ibid. 168).

In dealing with social change in India, M. N. Srinivas dealt with two major concepts, “Westernization and Sanskritization” to explain some features of religious cultural and social change in India (1966: 1) Sanskritization “is a the process by which a ‘low’ Hindu caste, or tribal or other group changes its customs, rituals, ideology, and way of life of a high, frequently ‘twice born’ caste”. Sanskritization results in positional changes in the system, and does not lead to any structural changes. Westernization means radical changes in Indian society and culture brought about by British rule. Westernization results not only in the introduction of new institutions, for example, newspapers, elections, and Christian missions, but also in fundamental changes in the old institutions such as technology, ideology and values.

M. S. A. Rao dealing with the social change in Malabar has defined social and cultural change very broadly as the sum total of all the activities. In his study, all such activities were grouped under six heads: (1) Occupational activities, (2) Family life, (3) Religious activities, (4) Educational activities, (5) Leisure time activities, and (6) Community activities. Changes in these spheres have been analyzed in an interrelated way (1967: V) This theory is applied in this research.

Barnabas tries to establish a relationship between the Multiple factor theories of social change as follows. Social action is any behaviour of an individual influenced by or directed towards other individuals, groups, or objects. Social change is composed of the cumulative actions of the individuals and groups. Some of the factors induce change others restrict change. Some of the factors can act either as inducers of change or retarders of change. Opportunities and ability tend to induce change. The factors that restrict change in habit are customs or institutionalized behaviour. The remaining factors can act either as agents of change or retarders of change. Individuals
may be forced to change or may be forced to continue in set ways. In analyzing social change it is necessary not only to study change but also to explain why change does not occur (Barnabas A. P. 1969: 37-138).

Social change is not equally welcomed or controlled in all societies. In some cultures it comes about when people are hardly prepared for it or even conscious of its significance. Since it brings in its train new ways of life threatening the old ones, its poses serious problems to the mass of people who were following a certain way of life. Thus societies reverse the old and fear the new or the unknown (Fairchild, 1934). This is most true of the primitives.

Among the factors that resist social change, there are certain prominent factors such as inertia, fear of the new, ignorance, tradition, ethnocentrism, vested interests, and so on. Psychologically, it is the individual's sense of danger to his identity and security, which resist social change. The whole set of attitudes and values will be changed by a new mode of culture whether by invention or innovation, and so its acceptance or rejection would primarily depend on the attitudes of the people. Therefore "efforts will have to be made to inculcate a set of attitudes and values that are conducive to economic development and modernization" (Dube, 1968: 45-46).

Yogendra Singh studied social change in the context of Indian society and discussed that "the conceptual schemes for the analysis of social change resulted from two types of forces: the disenchantment from evolutionary speculative interpretation of social change both in India and the west, and the deepening of interest in the structure and culture of one's own society" (Singh, Y. 1997).

From the above discussion, it is seen that sociologists and anthropologists emphasized on different perspectives while dealing with social change on different societies. In our study an attempt has been made to discuss the institutional pattern of the Gonds, viz., life style, family and marriage, occupation, agriculture, education, religion and Political participation in order to know how these parameters have been
influenced by modernization, sanskritisation, westernisation and urbanization which brought about changes in the society.

SOCIAL PROGRESS:

It is appropriate to distinguish the terms social change, social progress, social development and social evolution because many a times these are interchangeably used. Social change is a generic term, an objective term describing one of the categorical processes. It has no value judgment attached to it. Majumdar an eminent sociologist says, "social change as a phenomenon is neither moral nor immoral - it is amoral," (Majumdar, 1966: 492) He however, did not rule out the fact that some changes were beneficial to mankind and some were injurious. According to him the study of social change involves no value judgment. Changes are studied in the value system without being for or against the change.

On the other hand, the concept of social progress definitely involves and implies value judgment. Sociologist Lester, F. Ward was a strong believer in and advocated social progress. His emphasis is upon education as a means of social progress is thoroughly an American concept. His doctrine of teleology or telesis was not just philosophical. He related it to society i.e. social Telesis (Lester, F.).

In the eighteenth century "Enlightenment" and "Progress" meant emancipation from the bonds of tradition and the tyranny of power. In late nineteenth century America seemed to be identified with triumph and expansion of society and the exploitation of the resources of the earth (G.R. Madan, 1978:8).

The central core of the problem of social progress is a balancing between the status quo (in any respect) with its assets and liabilities should the aspects of change outweigh its liabilities and are greater than the assets of the status quo progress may be said to have taken place (Mazumdar 1966: 492).
SOCIAL DEVELOPMENT:

The word 'development' connotes implicitly not explicitly: a conception of social change, for development is nothing but an aspect of social change. Developmental values in order to bring change must be purposive and directional. The overriding question will require values and ethics. "Development is inevitably treated as a normative concept to pretend otherwise is just to hide one's value judgment" (Dudley Seers, 1969: 1-3). Sometimes development has been defined mainly in terms of industrialization. Milton Esman says, "development denotes a moral societal transformation, a change in system, along the continuum from peasant and pastoral to industrial organization (Esman 1966:59). Some people regard the achievement of political and economic independence as development, still others regards enlightenment and science as essential ingredients of development. According to August Comte, positivism reason as applied to human progress is the foundation of development. Comte thinks that human society professes from theological to metaphysical stage and finally to positive stage (Choudhary, 1979: 68).

Max Weber would define development as ever increasing rationality in the affairs of human life and social relationship (Choudhary, 1979: 68). According to Hobhouse, "a community developed as it advances in (1) Scale, (2) Efficiency, (3) Freedom, (4) Mutuality of service. By scale is meant size of population, by efficiency the adequate opportunities and co-ordination of functions in the service of an end whatever the end may be, and whether it be or not be understood by those who contribute to it. By freedom is meant scope for thought, character and initiative on the part of members of the community, by mutuality of service of an end in which each who serves participants (Hobhouse, 1966: 78). He further adds that no one of these criteria is in itself a sufficient measure of the development of the community. " The community might grow in population while in other respects its organization remains rudimentary. It might be efficiently organized e.g. by a powerful class for the purpose of maintaining and augmenting the wealth, power or dignity of class. In actual fact development is actually one-sided" (Weber, 1960, 78-79).
SOCIAL EVOLUTION:

Evolution is a process of gradual change. It is a descriptive term. It does not give causes but describes to what by which nature of man and God work in the material, social and spiritual world. Ordinarily change takes place slowly, gradually and minutely. The plant evolves from the seed and the man from the infant so slowly that daily growth is not detected. It makes small adjustments, more or less continually. In this way, the need for revolution is met. Evolutionary change prevents the rise of revolutionary movements.

The cosmic evolution or the development of the universe happens according to a process of origin, development and decay as planets and sun undergo transitions and pass away. Organic evolution, a phase of cosmic evolution and its cycle of birth, maturation and death. Its processes are accompanied by an infinite number of changes and modifications. Struggle for existence and survival of the fittest are terms, which explain how animals and even human beings have developed.

Organic evolution has its most important expression in mental evolution or the growth, functioning and breakdown of thinking, feeling and behaving. It is not at all clear that any mental evolution has occurred since Cro-Magnon days. All the present mental characteristics seem to have been possessed by primitive men. The intellectual possibilities of Cro-Magnon man were perhaps equal to those of modern man"(Bogardus, 1947: 387).

Social and group evolution has developed on the basis of mental evolution. Associations of persons have no life cycle. One group may perish quickly and a similar group live on for a thousand years. A nation may become disorganized and perish or it may make the necessary adjustments and maintain a high level of activity indefinitely.

The main characteristics of social or group evolution involves an increasing degree of complexity and a goal towards which social change is headed.
MODERNIZATION:

The term modernization has been used in different ways in different meanings. While explaining the term it connotes Europeanisation to some, while to others Americanization and sometimes it is called Westernization. Whatever way we may explain the term 'modernization', began as a process in western countries of Europe in the later part of the nineteenth century. It involves the emergence of a new behavioural system with certain distinctive characteristics. Such a system implies considerable value-change. It implies also a common "behavioural system" historically associated with most urban and industrial societies like North America as well as those of USSR and Japan (Srivastava, S.K., 1975: 3).

Modernization today diffuses among a wider population and touches public institutions as well as private aspirations with its disquieting 'positivist spirit' (Etzioni, 1981: 47). Black defined it as "the process by which historically evolved institutions are adopted to the rapidly changing functions that reflect the unprecedented increase in man's knowledge permitting control over his environment, be accompanied by scientific revolution" (Black, 1967: 7).

According to Wilbert Moore, the concept of modernization denotes a "total" transformation of a traditional or pre-modern society into the types of technology and associated social organizations that characterizes the "advanced", economically prosperous, and relatively politically stable nations of the western world (Moore, 1963: 89). Such a view does not conform with any tribal society because any traditional or pre-modern tribal society cannot totally transform into economically advanced society.

According to Daniel Lerner, the phases of modernization are (a) Urbanization, (b) Literacy, (c) Media participation, and (d) Political Participation" (Daniel Lerner, 1964, 69). Whether the phases visualized by Lerner are applicable as a rigid framework or not is questionable. Because the area under study is far from the concept of urbanization or in the literacy field or media participation. Yet it may be said that
the rate of political participation is very high in this area. This is an extremely contradictory trend.

Initially modernization was used as coterminous to economic development, i.e. capital formation was given more importance. This conception was mainly applied to the third world countries. But this viewpoint has been modified due to the growing awareness of the role of non-economic factors. Max Weber propounded the antithesis "of the spirit of capitalism". Which according to him had played a general role in the modernization of the west. But these traditional values were now thought to be important in retarding modernization in some of the third world countries (Parsons, 1973: 72-86).

Thus for understanding modernization various factors should be given importance. The phase of modernization among the tribal people of Eastern Uttar Pradesh seems very slow but the following forces may be regarded as the agents and the indicators of modernization especially among the Gonds.

Modern education

Westernized dress and food.

Urban growth.

Modern means of transportation and communication.

Economy.

Improvement in agriculture.

Political consciousness.
CULTURAL CHANGE:

Cultural change is another term, which is frequently used in discussions of social change. Although there is an overlapping between the concepts of cultural change and social change. The culture change refers to alterations, which occur in material (such as computer, farm machinery, train etc.). Material and non-material (such as language, sexual norms, attitude towards divorce etc.) aspects of culture. Sociologists are primarily interested in changes in social relationship (social change) but they cannot ignore the cultural change, which initiates, accompanying and result from social change.

Change is a universal phenomenon. The change process involves both the biological or cultural forms. The best example of biological process of change is stated, as evolution, growth and decay but the cultural process of change is difficult to comprehend because we lack adequate knowledge of it. Changes have been viewed with different perspectives. It may be viewed as alteration in the total system, its structure or its function. Earlier thinkers (Comte, Taylor, and Spencer) thought change is evolutionary like biological change. This was followed later by Radcliff Brown and Molinowski who explained that change in any term or component of the system will bring about change in the total system. Internal factors such as new inventions or external factors such as conquest by another society may bring about cultural change. We know that society is not completely static, rather it is changing constantly. The rate and type of change may be slow or gradual as it was during the Paleolithic or fast and drastic as it has been in contemporary societies (Gillin and Gillin, 1948: 489).

According to Encyclopedia of Anthropology culture change is a modification in the elements and patterns of a cultural system (1976: 16). Hence it is the primary means of human adaptation to changing environmental circumstances.
Cultural change may take place due--

To know the internal or external factors that occur change in rates and types of culture.

To know the process by which culture change takes place.

To know the availability of models and methods for the study of culture change.

How the concepts of culture change is related to other associated phenomena, i.e. Diffusion, Innovation, Evolution, Acculturation and Nativism.

According to Mahapatra there are different processes through which culture changes:

The Processing of Growth:

Invention Patterning, Integration, Universalisation, Parochialization and Synthesis.

Process of Transmission:

Invention, Diffusion, Acculturation As Socialization.

Process of Change:

Evolution, Adaptation, Cultural Drift, Reinterpretation, Synchronization, Assimilation, Acculturation, Modernization.

Specific Process of Change:

Sanskritization, Westernization, Tribalization, Brahminisation, Kulnization, Hinduisation etc.
Problems of Cultural Contact:

Adaptation and Rejection of Innovation, Cultural Resistance, Revivalism and Revitalization (Saikia, 1980)

FACTORS INFLUENCING CULTURAL CHANGE:

There are no specific factors that may generate significant shifts in rates and types of culture change. One may favour some factors, other may not support them. Some anthropologists favour basically Marxist or Neo Marxist interpretations. Others emphasized upon ecology and stressed the adaptation of a culture to its environment as the primary factor. Other scholars emphasized the importance of “religious ideology” (Weber, 1922), Cultural Themes (Coler, 1947), and cultural focus (Herkovits, 1955) or like (Greetz, 1957) to inherent ideas and tensions in social and cultural systems that generate constant pressure for change. Hollowell (1955) and Wallace (1961) stressed psychological aspects of cultural change.

According to Eon Z. Vogt in international Encyclopedia of social sciences there are three general factors that can influence change in a given culture: -

“Any change in the ecological niche occupied by a society influenced culture change such a change may occur as a result of either (a) natural environmental change, (b) the migration of a society from one ecological niche to another.

“Any contact between two societies with different cultural patterns influences change in both societies. The diffusion or borrowing of cultural elements and more usually called acculturation” generates more significant shift in the rates and types of change in the two cultures.

“Any revolutionary change occurs within the society as an important factor for cultural change. Murdock explained evolution simply to designate process of orderly adoptive change” (Vogt Eron, Z. (1968).
CULTURAL TERMINOLOGIES AND THEIR MEANINGS:

There are many postulates, which define the cultural change such as Assimilation, Acculturation, Adaptation, Accommodation, Adjustment, Diffusion, Integration, Interaction and Synchronization.

**Assimilation:** - It is a process in which persons of diverse ethnic and social backgrounds come to interact, free of these constraints in the life of the larger community (Milton, 1968: 2-60). Assimilation implies a dispersion of subordinate status, their increasing participation in the social systems of the majority group. Complete assimilation means if any separate social structure based on racial or ethnic concept remains no more. S.N. Eisenstadt in “the absorption of immigrants” said that change in the receiving society may be induced through contact with immigrants and that a state of cultural pluralism may be one of the stable equilibrium (Eisenstadt, S. N. 1954: 9).

**Innovation:** Any thing, which is new, may be a thing, a new object of a new action. Borrowing there is no culture without any influence of the external factors. Naturally every new culture shall have to borrow from some other culture.

**Acculturation:** - It is the process whereby societies of different cultures are modified through fairly close and long continued contact, but without blending of the two cultures. Acculturation is sometimes regarded as a process, which "works only in one direction that is some tribal societies are undergoing this process only through loss of their original cultures and adopting new customs and meanings. But it must be known that acculturation has to process- that societies very seldom come into contact without the cultures of both being mutually modified to some degree” (Gillin and Gillin, 1948: 536).

**Adaptation:** - It refers to the processes whereby an organism accommodates to its environment. In Sociology adaptation is used to refer to the manner in which a social system, whether it is a small group such as the family or a larger collectivity such as
an organization or even a total society like a tribal society fits into the physical or social environment.

**Accommodation:** - The term accommodation, which is analogous to the term “adaptation”, is the process by which living things become adjusted to the environment. By this term the sociologist means the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties, which arise in competition, contravention or conflict.

**Adjustment:** - Some Social-Psychologists refer to it as the process whereby an individual enters into a harmonious relationship with his environment, physical or social but occasionally used by some sociologists to refer to a social unit, like a group or organization accomplishing the same end (Mitchell, 1977: 3).

**Diffusion:** - Culture grows not only by invention and discovery but also by diffusion. It borrows and accepts cultural traits or patterns from other social unit or individual. Sometimes, it is thought of movement or traits through space. Culture traits and pattern pass through time that is from generation to generation (Young and Mack, 1972: 460-4610).

**Outline of Study:**

The overall goal of this socio-economic survey is to provide a set of meaningful and reliable data on the social structural and economic variables on the rural and urban household of Ballia district, which help us to understand the present way of life of Gonds. It is held by scholars and historians that the Gonds are not the natives of the Eastern Uttar Pradesh. They were immigrants from the central part of India during the medieval centuries and took refuge in their present place of habitats. During the long span of time the tribals mixed with different kind of people and came in contact with their cultures. How far these people and their culture have influenced the Gonds in different period is studied here. Of all the tribes the Gonds live along with the main streams and are taking education.
The traditional cultures of the Gonds are fast changing under the influence of modernity, agriculture, science and technology and easy accessibility of transportation. The educated Gonds are taking up jobs outside of their village, which has tremendous implication for social change. They are from an independent traditional background but while living in the town they adopted modern ways of outlook. These factors created changes in the socio-economic set up of the Gonds people. Thus, the change in the life pattern of these people from traditional to modernity, from rural to urban setting and the impact of Hinduisation are the main objectives of the present study.

1.5 Hypothetical questions:

The following questions have been formulated for the present study.

1) Who are the Gonds who migrated to Ballia district?
2) In what way the Gonds social structure and social systems operated.
3) The social change, which occurred in family, marriage, education, occupation, and political participation.
4) What is the influence of sanskritisation, westernization, urbanization and impact of reservation?
5) The effect of tribal welfare measures on Gonds.
6) To what extent the Gonds maintained their tribal identity.
7) Is there a link between economic and tribal identity?
8) In what way Hinduism has influenced the Gonds?
9) How the social change helped in reducing or strengthening social inequalities among the Gonds of Ballia district in particular and Uttar Pradesh in general.
10) What changes occurred in family, marriage, religion, occupation and political structure of Gonds.
11) Has acculturation, assimilation and integration occurred in these Gonds?
These hypothetical questions have been formulated in such a way that they seek answers for understanding the social change among the Gonds of Eastern Uttar Pradesh.

**The Chapter Schemes:**

**Chapter I:** it deals with a brief introduction followed by description of Uttar Pradesh. Approaches to tribals, the theoretical formulations of social change and other concepts are given. Outline of Study and Chapter Schemes are given.

**Chapters II:** It deals with literature survey.

**Chapter III:** Description of the area of study, methodology, tools and techniques are given.

**Chapter IV:** Socio-economic profiles of the respondents are given.

**Chapter V:** Changes in Family, Marriages, and Divorce.

**Chapter VI:** Religion, Beliefs, Practices and Attitude to life are given

**Chapter VII:** Social changes due to Political Participation, Caste Association, Identity formation and Social Movement, Impact of Governmental Schemes and Reservation Policy on Gonds.

**Chapter VIII:** Summary, Major findings, Continuity and Social Change, Conclusion and Suggestion for Further Studies are given.

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