

SOUVENIR



ॐ JAY JAGANNATH ॐ ଜୟ ଜଗନ୍ନାଥ ॐ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ



21st FOLK FAIR 2023

Keeping India's Heritage & Culture Alive

**NATIONAL TRIBAL / FOLK SONG & DANCE FESTIVAL WITH
NATIONAL LEVEL EXHIBITION**

**30th May to 3rd June 2023,
Muktakash Rangmanch, Saradhaball, Puri, Odisha**



୨୧ତମ

ଲୋକମେଳା

ଜାତୀୟ ଆଦିବାସୀ / ଲୋକଗୀତ ଓ ନୃତ୍ୟ ମହୋତ୍ସବ

୨୦୨୩

ଜାତୀୟ ଆଦିବାସୀ / ଲୋକଗୀତ ଓ ନୃତ୍ୟ ମହୋତ୍ସବ ଏବଂ ଜାତୀୟ ସ୍ତରୀୟ ପ୍ରଦର୍ଶନୀ
୩୦ ମେ ୦୧୫ ଥା କୁଳ, ୨୦୨୩, ମୁକ୍ତାକାଶ ରଙ୍ଗମଞ୍ଚ, ଶରାଧବାଲି, ପୁରୀ, ଓଡ଼ିଶା

ORGANISED BY



SHREE SHRIKHETRA SOOCHANA, PURI

Paqunath Bhavan, Narendrapur Kona, Puri-752001 Odisha India. Cell-9437058632, Telefax-06752 298888



<https://folkfair.in>



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“ଏହି ପକ୍ଷୀଟି, ବିନିଯୋଗ ପୋର୍ଟଫୋଲିଓରେ ବିନିଯୋଗର ଆପଦ ପରିସାଧାରଣ ବହନ କରିଛି”

ଆସିଗଲା

ଆଜିର ଏକ ସ୍ଵାର୍ଚ୍ଚ ବିନିଯୋଗ,
ଆଣିବ ଆଗାମୀକାଳିର ସୁରକ୍ଷିତ ଭବିଷ୍ୟତ ।

ଏକଆଇସି'ର
ନୂ୍ୟ ପେନସନ ପ୍ଲାନ

Plan No.: 867

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(ଏକ ଯୁନିଟ-ଜଡ଼ିତ, ନର୍-ପାର୍ଟିସିପେଟିଙ୍ଗ୍,
ବ୍ୟକ୍ତିଗତ ପେନସନ ପ୍ଲାନ)



ଅନୁଭବରେ
ବିଶ୍ଵସ୍ତ



ନିଜ ପେନସନ ଯୋଜନାବନ୍ଧ କରିବୁ, ନିଆରୁ ଏକଆଇସି'ର ନୂ୍ୟ ପେନସନ ପ୍ଲାନ

- ବୟସ ପାତ୍ରତା : 25-75 ବର୍ଷ
- ନମନାୟ ପ୍ରିମିଅମ ପେମେଣ୍ଟ
- ଗ୍ୟାରଣ୍ଟିଡ୍ ଆଡ଼ିଶନାସ
- ଡିଫରଡ୍ ଆନୁଭଟୀ
- ମାର୍ଚ୍ଚେଟ-ଜଡ଼ିତ ପେଆଇବ୍
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ପ୍ରତି ଶ୍ରେୟ ଆପଣଙ୍କ ସାଥୀରେ

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LIC/PS/2022-23/13701



S O U V E N I R

National Tribal / Folk Song and Dance Festival with National Level Exhibition

Supported by :



Ministry of Culture, Govt. of India



Odia Language Literature & Culture Department
Government of Odisha



Handloom, Textiles & Handicrafts Department
Government of Odisha



Directorate of Handicrafts
Handloom, Textiles & Handicrafts Department
Government of Odisha



पश्चिम क्षेत्र सांस्कृतिक केंद्र, उदयपुर
West Zone Cultural Centre, Udaipur



North East Zonal Cultural Centre, Dispur



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DISTRICT ADMINISTRATION, PURI



Eastern Zonal Cultural Centre
Ministry of Culture, Govt. of India



South Zone Cultural Centre, Thanjavur



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अध्यक्ष, लोक सभा
SPEAKER, LOK SABHA
INDIA

MESSAGE

I am pleased to know that Shree Shrikshetra Soochana is organising 21st National Tribal / Folk Song and Dance Festival with National Level Exhibition (Folk Fair – 2023) from 30th May to 3rd June 2023 at Jagannathdham, Odisha.

India is known for its rich cultural heritage. The diversity of our cultural heritage makes our country unique and has attracted the world with its ancient cultural traditions, arts, folk songs, dances and distinctive lifestyles. In the year when India is hosting G-20 Summit, it will be an amazing occasion to showcase our tribal art and culture to rest of the world to foster the feeling of "One Earth, One Family, One Future."

The Tribal Fair and Festival connects the tribal people with the mainstream and provides tribal artisans a Centre stage at national level to display their art, crafts and culture. Besides promoting the arts and culture of the tribals, such fairs give global visibility to the rich cultural heritage of our tribal community.

I congratulate everyone associated with Folk Fair – 2023 and wish this event all the success.


(Om Birla)



RAJ BHAVAN
GUWAHATI

Shri Gulab Chand Kataria



MESSAGE

I am happy to learn that Shree Shrikshetra Soochana is organizing Folk Fair 2023 from 30 May to 3 June, 2023 at Jagannath Dham Puri. My heartiest congratulations to everybody associated with Shree Shrikshetra Soochana on this occasion.

India is a country where unity in the name of Maa Bharati exists to celebrate its diversities. In this great nation, all the geographical entities are working in tandem to fulfill one single dream that is Ek Bharat Shrestha Bharat. People belonging to different caste, creed and ethnicity with their unique cultural heritage are contributing to make the country a Viswa Guru. In this backdrop, celebrating the Folk Fair to showcase the unique cultural traits of our people will really be an ode to this great nation.

With the blessings of Lord Jagannath, I convey my best wishes to the organizer for resounding success of the fair. Hope the Folk Fair is a strong statement of our robust demographic bond which makes the country great.

Dated: May 2, 2023

(Gulab Chand Kataria)

फागू चौहान
PHAGU CHAUHAN



राज्यपाल, मेघालय
GOVERNOR OF MEGHALAYA

राजभवन
शिलांग - 793001
RAJ BHAVAN
Shillong-793001

संदेश

यह जानकर मुझे प्रसन्नता हुई है कि श्री श्रीक्षेत्र सूचना जो एक गैर-लाभकारी, गैर-सरकारी, स्वैच्छिक संगठन है, प्रत्येक वर्ष की भाँति इस वर्ष भी अपनी 21वें लोक मेला 2023 के तहत राष्ट्रीय जनजातीय लोकगीत एवं नृत्य महोत्सव के साथ राष्ट्रीय स्तर पर जगन्नाथ धाम, पुरी, ओडिशा में प्रदर्शनी का आयोजन करने की पहल की है; जो आदिवासी समुदाय के लिए एक सराहनीय कदम होगा।

इस त्योहार में देश के सभी राज्यों एवम् केन्द्र शासित प्रदेशों के आदिवासी समूहों से नृत्य और संगीत कला के प्रतिस्पर्धी सुशोभन कार्यक्रम में भाग लेने हेतु 50 आदिवासी समूहों को आमंत्रित किया गया है। यह आदिवासी समुदाय के युवा प्रतिभाओं को उत्कृष्टता का लक्ष्य हासिल करने तथा उसे ऊँचाइयों तक ले जाने में सहायक सिद्ध होगी। आदिवासी समुदाय के लोग अपने पर्व लोकगीतों एवं नृत्य से अपनी लोक संस्कृति को विलुप्त होने से बचाते आ रहे हैं, इसका मुझे गर्व है। इससे न केवल राज्य बल्कि पूरे देश में आदिवासी संगीत एवम् नृत्य के विकास में एक अनोखा मंच प्राप्त हो सकेगा।

मैं 21वें लोक मेला 2023 की अप्रतिम सफलता और समृद्धि की कामना करते हुए स्मारिका के सफल प्रकाशन के साथ ही आप सभी आयोजकों को अपनी तरफ से हार्दिक बधाई देता हूँ।

(फागू चौहान)

Press Secretary
to the Governor of West Bengal



RAJ BHAVAN,
KOLKATA - 700 062
Telephone No. : 2200-1641
Ext. 356, Fax : 2200-2222
e-mail : press.sec.gov@gmail.com

No. 1322-6

Date : 31/5/23

Message

His Excellency the Governor of West Bengal is delighted to learn that Shree Shrikshetra Soochana is going to organize the 21st National Tribal/Folk Song & Dance Festival with National Level Exhibition under the name of Folk Fair-2023 from 30th May to 3rd June 2023 at Jagannath Dham, Puri, Odisha.

The Hon'ble Governor of West Bengal conveys his best wishes to the organisers for its success.


(Sekhar Banerjee)

Prof. Harekrishna Satapathy
Chairman ,SSS-Cum-Former Vice Chancellor
National Sanskrit University, tribal And & KISS University
Raghunath Bhavan, Narendra Kona, Puri - 752001(Odisha)



No.415/Press/CMO/23

24 April, 2023.

MESSAGE

I am glad to note that 'Folk Fair 2023' – the 21st National Tribal / Folk Song & Dance Festival with National Level Exhibition is being organised by the Shree Shrikshetra Sookhana.

I hope that it will serve as a means to celebrate the rich and varied indigenous arts and cultures of our country.

My best wishes.



Pinarayi Vijayan

The Coordinator
Folk Fair - 2023
E-mail : folkfair2023@gmail.com

मनोहर लाल
MANOHAR LAL



मुख्य मन्त्री, हरियाणा,
चण्डीगढ़।
CHIEF MINISTER, HARYANA,
CHANDIGARH.

Dated: 19/05/2023

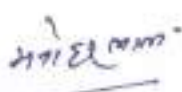
Message

It gives me immense pleasure to know that Shree Shrikshetra Soochna is organising the 21st National Tribal/Folk Song & Dance Festival with National level exhibition being held under the name of **Folk Fair-2023** at Puri from 30th May 2023 to 3rd June 2023 and also bringing out a Souvenir on the occasion.

Dance and music are the spiritual parts of the socio-cultural life of tribals. Contribution of tribes to the social, economic and cultural life of Odisha is well known. Our cultural heritage has traditions of more than thousands of years. It is a very beautiful fact that in Jagannath Culture, the tribal community considers lord Jagannath as part of their family. These traditions have been transferred from generation to generation through dance and festivals.

It is believed that tribal folk song and Dance festivals showcase the inner strength of Indian Culture's Unity in Diversity. This festival features tribal/folk song and dance performances and offers everyone a wonderful opportunity to affirm spirituality, share the rich cultural heritage and showcase the talent with the wider community.

I appreciate the efforts of the organizing Committee for their commitment to interfaith harmony and dedication for building cohesive society and for advancing the course of peace and brotherhood among the masses.


(Manohar Lal)

धर्मेन्द्र प्रधान
ଧର୍ମେନ୍ଦ୍ର ପ୍ରଧାନ
Dharmendra Pradhan



75
आज़ादी का
अमृत महोत्सव

मंत्री
शिक्षा; कौशल विकास
और उद्यमशीलता
भारत सरकार

Minister

Education; Skill Development
& Entrepreneurship
Government of India



MESSAGE

It gives me immense pleasure to know that **Shree Shrikshetra Soochana**, Puri (Odisha) is going to organise "21st Folk Fair - 2023" at Jagannath Puri, Odisha.

India is a melting-pot of cultures and the tribal communities are part of India's diverse cultural treasury. With more than 22% of the tribal population and 62 tribes, Odisha presents a mosaic tribal culture, even Lord Jagannath owes his origin to 'Nilamadhab', the deity worshipped by a tribal king 'Viswawas'. Contribution of different tribes to social, economic and culture life of Odisha is immense. Despite belonging to different linguistic divisions, the tribes of Odisha have many socio-cultural similarities and together they characterise the notion of tribalism. Dance and Music are inseparable parts of socio-cultural life of tribals. *Biri* dance of Dharua tribe, *Karama* dance of Oraon tribe, *Chaiti Parab* dance of Koya tribe, *Gofar Parab* dance of Lanjea Saora tribe, *Salai* dance of Santal tribe and *Chhau* dance of Lodha tribe are highly noticeable.

Shree Shrikshetra Soochana is putting in great efforts to preserve, promote and popularise the traditional art, craft, culture and heritage of these tribes. I heartily congratulate the organisation for this effort and wish the "21st Folk Fair - 2023" success.

(Dharmendra Pradhan)

सबको शिक्षा, अच्छी शिक्षा



कौशल भारत, कुशल भारत

MOE - Room No. 301, 'C' Wing, 3rd Floor, Shastri Bhawan, New Delhi-110 001, Phone : 91-11-23782387, Fax : 91-11-23382365
MSDE - Room No. 518, 5th Floor, Shram Shakti Bhawan, Rafi Marg, New Delhi-110001, Phone : 91-11-23465810, Fax : 011-23465825
E-mail : minister.sm@gov.in, minister-msde@gov.in



Bhupendra Patel

Chief Minister, Gujarat State

Dt: 25-04-2023

Prof. Shree Harekrishna ji,

Saprem Namaskar,

It is my immense pleasure to note that a National Tribal folk, song and Dance festival, and Exhibition is being organized **As Folk Fair 2023 at Jagannath Dham – Puri, Odisha**, at open air pandal, near Gundecha Temple, during 30th May to 3rd June, 2023.

Appreciating the endeavor by Shree Shrikshetra Soochana, for the activities on Socio-cultural uplift, and for promotion of youth of the Nation.

I Congratulate for the Event and wish the Souvenir, being published, a grand success.

(Bhupendra Patel)

To,
Prof. Shree Harekrishna Satpathy, Chairman,
Shree Shrikshetra Soochana, Puri,
Raghunath Bhavan, Narendra Kona, Puri (Odisha) – 752001.
Email : folkfair2023@gmail.com
Mo. 9437058632

Apro/ht/2023/04/25/vj

ARVIND KEJRIWAL

CHIEF MINISTER



GOVT. OF NATIONAL CAPITAL TERRITORY OF DELHI
DELHI SECRETARIAT, I.P. ESTATE, NEW DELHI-110002
PHONE : 23392020, 23392030

D.O. No. : csdemi/53
Date : 13-05-2023

MESSAGE

I am pleased to learn that '**Shree Shrikshetra Soochana**' is organizing the 21st **Folk Fair-2023** on 30th May, 2023 to 3rd June, 2023 at Puri, Odisha.

It gives me pleasure to know that a souvenir is also being brought out on this occasion. I hope that Organization would be able to inspire the young artists in the field of music and dance further to provide them an opportunity to excel their talent.

I extend my best wishes for the entire endeavour.

(ARVIND KEJRIWAL)

PRADEEP JENA, IAS
CHIEF SECRETARY, ODISHA



Tel : 0674 - 2534300 (O)
0674 - 2536700
Fax : 0674 - 2536660
E-mail : csori@nic.in

D.O. No. :/CS
DATE : 29.05.2023



MESSAGE

It gives me immense pleasure to know that, **Shree Sriketra Soochana, Puri** is organising **21st National Tribal/Folk Song and Dance Festival with National level Exhibition** named as **"Folk Fair-2023"** at Open Air Pandal, Sharadhabali near Shri Gundicha Temple, Shri Jagannath Dham from 30th May to 3rd June, 2023 and like every year a colourful Souvenir is being brought out to commemorate the occasion.

I am also happy to learn that with an objective of socio-cultural uplift of society and promotional youth management focusing on the development and growth of tribal music and dance in Odisha, Shree Shrikhetra Soochana through this National level Folk fair and Exhibition will be able to create a platform for tribal artists of our State as well as from other States and Union Territories of our country to perform their talent and skills to showcase the rich cultural heritage of our country. Organising the festival ahead of the famous Ratha Yatra of Lord Shri Jagannath in June, 2023, will add glory and fervor to the festival.

I hope, the Souvenir going to be published encapsulating research oriented articles of eminent personalities will help in spreading the message of Lord Shri Jagannath Cult as well as rich cultural heritage of our State.

I congratulate all the artists, singers and all those participating in this National level Festival and Exhibition all success.


(Pradeep Jena)

For Grand Success of 21st Folk Fair-2023 We Owe Our Gratitude to



Shri Narendra Modi Ji
Hon'ble Prime Minister of India



His Excellency Prof. Ganeshi Lal
Hon'ble Governor, Odisha



Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha



Shri Arjun Munda
Hon'ble Minister, Ministry of Tribal Affairs, GOI



Shri Dharmendra Pradhan
Hon'ble Minister, Ministry of Education and Skill Development and Entrepreneurship, GOI



Shri Piyush Goyal
Hon'ble Minister, Ministry of Textiles, Commerce & Industry, Consumer Affairs, GOI



Shri G. Kishan Reddy
Hon'ble Minister, Ministry of Tourism, Culture & Development of North Eastern Region, GOI



Shri Ashwini Vaishnaw
Hon'ble Minister, Ministry of Railways, Communications and Electronics & Information Technology, GOI



Shri Hardeep Singh Puri
Hon'ble Minister, Ministry of Petroleum and Natural Gas and Housing and Urban Affairs, GOI



Shri Bisweshwar Tudu
Hon'ble Minister, Ministry of Tribal Affairs and Jal Shakti, GOI



Shri Aswini Kumar Patra
Hon'ble Minister, Dept. of Odia Language, Literature & Culture, Excise, Tourism, GOO



Shri Jagannath Saraka
Hon'ble Member of, Dept. of Law, ST & SC Development, Minorities & Backward Classes Welfare, GOO



Shri Jual Oram
Hon'ble Member of Parliament, Lok Sabha



Shri Pratap Chandra Sarangi
Hon'ble Member of Parliament, Lok Sabha



Shri Bhartruhari Mahatab
Hon'ble Member of Parliament, Lok Sabha



Dr. Sakshi Ji Swami Maharaj
Hon'ble Member of Parliament, Lok Sabha



Dr. Amar Patnaik
Hon'ble Member of Parliament, Rajya Sabha



Shri Jayant Kumar Sarangi
Hon'ble Member of Legislative Assembly-cum-Chairman Reception Committee, Folk Fair-2022

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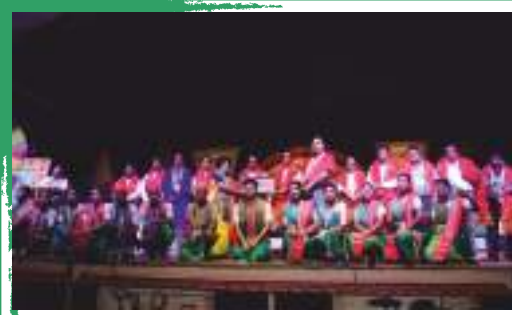
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Tribal Resistance Movement in Odisha

Balabhadra Ghadai

Tribal resistance movement in Odisha, an integral part of Indian freedom struggle presents a wide spectrum. By temperament, tribals are simple, innocent and nature-loving people. In cultural complexities, economic backwardness and political primitiveness, they are differentiated

from the rest of the people. They have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of life style and therefore any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformative and correctional changes, however laudable, is bound to be resisted by the tribals with their individual and collective might.

Soon after the British occupation of Odisha in 1803, freedom struggle began in different parts of Odisha in form of armed resistance, protest and rebellion against the alien authorities. The defective land revenue system and administrative vagaries of the British rulers continued to cause discontent among the people and as a result, there broke out an armed rebellion by the masses in 1817, under the leadership of Buxi Jagabandhu Bidyadhar, the military Commander of the Raja of Khurda. The rebellion began when about 400 Kandhs from Ghumusar entered into Khurda and joined with the rebellious Dalbeheras and Paiks under Jagabandhu's leadership. They plundered Banpur and adjoining areas, reducing the Government buildings and Police Stations into ashes. From Banpur the insurgents proceeded towards Khurda. On the way hundreds of Paiks joined them. Government offices at Khurda were taken by complete surprise. At Khurda official buildings were set on fire and treasury was looted.

In 1835 a rebellion broke out in Ghumusar under the leadership of the Kandh leader Kamal Lochan Dora Bisoyee who had tremendous loyalty to Raja Dhanurjaya Bhanja for restoration of Bhanja family to power. The Kandhs became violent. In an encounter they killed 13 sepoys and 2 European officers. A vigorous military operation was undertaken by the British to suppress the Kandh insurgents and most of them were either shot dead or hung upon the trees. The rebellion was suppressed for sometimes, but the British authorities could not catch hold of Dora Bisoyee inspite of having announced a reward of rupees 5000/- for his capture. He escaped from Ghumsur and took shelter in Angul. The Raja of Angul handed him over to the British authorities. Thereafter Dora Bisoyee was made a state-prisoner in Ooty near Madras. There he breathed his last in 1846 leaving behind a glorious legacy of brave and resolute struggle against the British. After his sad demise, his nephew Chakra Bisoyee continued the rebellion in Ghumusar for two decades from 1837 to 1856. All attempts to capture him failed. This valiant Kandh Chief never surrendered to the British inspite of the British offer of pardon. After all the Ghumusar rebellion provided the proper background to the rising of the subsequent freedom movements in and around Odisha.

Towards the end of April 1868 the Bhuyan Sardars revolted in Keonjhar. The town of Keonjhar was invaded and the oppressive Dewan Nanda Dhal along with some of his associates was abducted. The rebellion was suppressed with a strong hand and most of the Bhuyan Sardars surrendered. Ratna Naik, the leader of the rebellion, was captured by the Paiks of Pallahara on the 15th August. Ravenshaw tried the case of the Bhuyan leaders at Keonjhar. The

captured rebels, numbered 183, were sent for trial. Among them Ratna Naik and six others were sentenced to transportation for life, and the rest to different periods of imprisonment.

During the last part of the 19th century, the Bhuyans of Keonjhar again raised a revolt against the despotic rule of Raja Dhanunjay Bhanj and his officers. The immediate cause of the rebellion was the construction of a canal known as 'Machhakandana Jhara' from Bararaon Pahar (hillock) to Keonjharagarh which would flow the stream water to the capital. The cutting of stone was done completely by the 'bethi' system in which the Bhuyans were required to render inhuman physical labour. It was strongly repulsed by Dharanidhar who instigated the Bhuyans and other tribals like Bathudi, Kolha and Saunti to rise revolt against the tyrannical rule of the Raja. The Bhuyans looted the granaries and procured guns and cannons to wage war. The revolt of the Bhuyans took a violent turn. Later, the British Government arrested Dharani by hatching a conspiracy. Dharanidhar was detained in Cuttack for seven years. Later he was released in 1897 and led the life of a Saint.

The resistance movement of Sambalpur led by Surendra Sai against the British imperialism was mainly a tribal rebellion. Of course, the passion of the Gadi (throne) of Sambalpur was the cause of the origin of the Great Rising. But by and large it aimed at making Sambalpur free from British yoke and restoring native rule. The tribal Zamindars of Ghens, Kolabira, Paharasirgira, Machida, Kodabag had joined the rebellion espousing the cause of Surendra Sai. Some of them lost their estates, some were killed in the battle, some were arrested and hanged and many were imprisoned. Although the Great Rising was finally suppressed, it shook the very depth of the British rule in Sambalpur.

The Quit India movement assumed the character of a formidable mass uprising in the district of Koraput which is mostly inhabited by the Adivasis or aborigines. It was on August 21, 1942, under the leadership of Lakshman Naik tribals from different villages holding Congress flags and lathis reached the Mathili Police Station and tried to hoist the flag there. Lakshman Naik was not allowed to hoist the flag as the magistrate Mujibur Rahman ordered lathi charge on the demonstrators. Lakshman was mercilessly beaten. In this scuffle that followed, the local Forest Guard G. Rammaya was beaten to death and some police men sustained injuries. So the police opened fire on the mob and five people died on the spot and seventeen injured. Lakshman was falsely accused of beating the Forest Guard to death at the break of dawn on March 29, 1943 by 5.30 am. Lakshman Naik gallantly marched towards the Gallows in the Berhampur Central Jail. There ended his life and he was buried inside the Jail compound. He was not at all worried for this punishment. Rather he told his fellow convicts on the previous night of hanging "I know Swaraj will definitely come. But I feel sorry that I shall not be able to see Swaraj". With his death passed away a great leader of the tribals and a true disciple of Mahatma Gandhi.

An analysis of the tribal resistance movement in Odisha reveals that it was mass oriented, wide spread and violent. In spite of the barbaric methods of repression by the British, the exemplary courage and spirit of nationalism displayed by the tribals in anticolonial uprisings had its profound impact on India's freedom struggle.

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Traditionalism and Globalization : A Discourse on Tribal Transformation

Alochana Sahoo

India sets one of the finest examples in the world in portraying its unity in diversity. Cultural heterogeneity characterizes Indian culture and its social system. The history of India speaks of truth behind the existing cultural diversity. The inflow of various immigrants into India sowed the seeds of diverse cultural practices of various kinds among the native population. That explains India's unique culture and social system. Culture in common parlance refers to 'social heritage' which stands for knowledge, beliefs, customs and skills that are available to the members of a society. In 1871, an anthropological definition of culture, for the first time, was given by Taylor in his famous book '*Primitive Culture*' which said "culture or civilization is that complex whole, which includes knowledge, beliefs, art, morals, law, customs and any other achievement of man as a member of society" (Taylor 1871). The continuous journey through ages, have set in changes that consequently altered the social structure. No culture is static as it includes within it the elements of change. Culture is dynamic because it is essentially an adaptive mechanism and different social systems seek their adaptation differently by the variations in their natural settings. Thus "cultural change is the process by which the existing orders of society, that is, its social, spiritual and material civilization is transformed from one type to another", (Malinowski 1958). Cultural change is a permanent factor of human civilization. It may be induced by internal or external factors. In other words, it may be caused by the factors and forces

spontaneously arising within the community or it may take place through the contact of different

cultures. Cultural change along these lines takes the form of independent evolution or takes on the process called 'diffusion'. In this era of globalization, cultural change has assumed a rapidity and magnitude, unprecedented in human history. The technical inventions, the developments of industrial enterprises and of financial and mercantile organization have contributed towards the intensification of this evolutionary process.

Origin of the Discourse on Culture Change

The study of culture change began with the thought of how societies evolved from their original primitive states around the end of 19th century and the beginning of 20th century. Charles Darwin was the initiator with his concept of evolution. It was during this period when several ways of analyzing the transformation of society were provided by social thinkers like Comte, Mill, Spencer and Marx.

Cultural change can be explained in terms of change in the constitution of social entities over time and the change in the relations among entities over time. MacIver (1959) says Culture change is a process responsive to many types of change, to changes in the beliefs of man and to changes that go back beyond human control, to the biological and physical nature of things (quoted by Kuppaswamy, 1975:20)

Rogers attempted bifurcation of the social system into its structure and functioning

parts and explained social change. 'Social change' is the process by which alteration occurs in the structure and function of a social system. Change is seen as a process, not as a state. In addition 'at the heart of all social change is an innovation, defined as an idea, practice or object perceived as new by an individual'.(c.f., Rogers, 1962; Mann, 1979:38). Boskoff (1957:263) states, "social

change refers to the intelligence process in which we can discover significant alteration in the structure and function of determinate social system. The implications of this definition can be explored by focusing attention on the key terms: social system, structure, function and significant

alteration (quoted by Mann, 1979:19). To Kuppuswamy (1972:21), "social change may be defined as the process in which is discernible significant alteration in the structure and function of a particular social system". Social change indicates some change in social behavior and in the structure. The universal law of nature dictates that changes in one aspect of social structure brings parallel changes in other aspects and creates chain reactions. Changes in the technological sector would inevitably lead to changes in the social field as a consequence. For instance, new technique of manufacture is bound to affect social relations in relevant industry.

Significance of Cultural Change in India

India is a developing country with very diversified culture. Adaptations of the people of India to their conquerors reveal the entire range of inter- groups interaction. India's independence brought in tremendous transformation in the social set-up. The transition of Indian society from the agricultural to industrial society

started off the process of social change that is still continuing. There has been a gradual shift from a caste and class based society to a casteless and classless society. Several Indian thinkers like Kuppuswamy, Yogendra Singh, S.C. Dube and M.N. Srinivas grappled with the problems of changes in the social situations in India with emphasis on the transformation of individual from a member of a tribe or a village or caste or a creed or a language group to a citizen of India. Meanwhile, during the change that occurred in post-Independent India, the processes of acculturation and integration moved simultaneously. In this process some (individual) tribes acculturated and integrated. Some were completely annihilated and there were some who could retain strong tribal affiliations which provided a comprehensive subject for investigation. Now with the growing impact of development being scheduled in Indian constitution, (Article 341 and 342) tribals who constitute the most integral part of the country's social structure are benefiting through directed and non-directed modes of change.

Challenges to Tribal Culture in the Era of Globalization

Culture is an external expression of a community's social and economic situation. Its core is the worldview and value system on which it is built. To speak of tribal community they perceive their culture as a way of reasserting their identity. Tribal culture accomplishes not only their externals in form of their song, dance, and festivals but is a total expression of their livelihood and identity. Culture is not neutral but is linked to a society and reproduces its value system. In other words, culture refers to the way a community adapts to its social and material

environment. The case of Indian tribes in particular encounters sundry of social situations and material environment. Tribes with diverse ethnicities coexist in varied tribal pockets across India differing in their socio-economic milieu. Their worldview represents these differences. Since their languages, dances and songs as well other customs are external forms of their social and natural environment, each tribe expresses itself in its own way. For some tribes the war songs and dances predominate while among others hunting and harvesting songs predominate. These differences account for their diversity and richness (Kumar 1998 : 103-7). These differences got exhibited also in sustenance-related forms such as technology, methods of cultivation, food habits, social relations, resource sharing, social control mechanisms, beliefs and practices. The differences in worldview are reflected in systems such as marriage. Some tribes have marriage by personal choice, a few by eloping and others through arrangement. Tribes also differ in terms of the role they assign to the women of their community. However, the livelihood of the tribals is under attack in the name of national development. They are being deprived of their land, forest and water sources to which their culture is closely linked.

The Tribal Culture

Tribal culture is unique and differs significantly from mainstream cultural practices. Commonality is the essence of tribal life which gets illustrated in its value system. Tribal culture

has its bearing from the nature that counts land, forest and water and are marked as their foundation. Their culture and social customs bear the mark of nature. All rites and rituals, festivals of the tribals have an

inbuilt system of nature worship in one or other form. Tribes have an inbuilt worldview, and that is based on their social system, set of customs, economy and sustenance. These are the elements that combine to give the tribals their livelihood and economic sustenance. Together these form their livelihood and give them an identity which is expressed in their culture. The second commonality is the set of values i.e. intra and inter-generational equity on which their culture is built¹. The tribal people express their cultural identity and distinctiveness in their social and political organizations, language, rituals and festivals, as well as in their dress, ornaments, technology, art and craft. Tribals live a communal life sharing almost everything among themselves. In order to ensure the sustainable use of their livelihood, the tribals kept it under the control of the community and developed the myths and social control mechanisms required to meet the needs of every family in the present generation and prevent its over exploitation by anyone. Thus it was renewed and preserved for posterity (Fernandes, Menon and Viegas, 1988: 158-63).

Tribal Culture and Globalization

Social change is incessant for its indispensability in human life. Change is the law of nature. No society could remain static and goes through a process of change. And tribal society is no exception to it. The dramatic changes in the economic and political environment of tribal populations had a profound influence on the social order prevailing among most of the tribes. Earlier many tribesmen used to live in clusters of villages with a completely homogenous population; today such areas of compact aboriginal populations have split up by the intrusion of numerous newcomers of

different cultural backgrounds. The social order which used to regulate the interaction of tribesmen rooted in the same or related traditions could not withstand the presence of intruders motivated by aims and a value system entirely distinct from those of the indigenous population. The disturbance caused by this admixture of novel elements to the social scene is all the greater as the newcomers are almost invariably economically and politically more powerful, and in no way inclined to fall into line with the old order. In areas where massive immigration of advanced populations has caused a complete fragmentation of tribal communities, next to nothing is left of the latter's indigenous authority system, but even where tribal villages have so far escaped the infiltration of outsiders, the effectiveness of traditional authority systems has sharply declined because of the tribesmen's increasing dependence on economic forces over which they have no control. Tribal society accordingly has made a shift from archetype to a contemporary society under the pressure of changing situation.

Traditionalism got itself transformed to some extent under the current of modernity. Contemporary society incorporates various social processes such as industrialization, urbanization, liberalization, privatization globalization etc. Among all those ongoing social processes, globalization as a process had its far reaching consequence within India and abroad. Globalization has its impact on local communities too. Globalization has affected every facet of tribal life ranging from social, cultural, economic to political spheres. Socio-economic organization of tribal underwent significant transformation under its effect. Tribals are affected more than the others (because their regions are rich in natural and

mineral resources). So the tribal communities run the risk of greater marginalization than in the past. Local technology, culture and economy were delegitimized and under the influence of the new value system, the indigenous value system of the tribals got drastically changed. A change of culture is basic to the globalised economy and the tool used today is the information technology. The main value projected is consumerism. It is assumed that this is the only possibility and that there is no alternative (Amin 1999: 23-4). Thus, the culture of (selfishness and) consumerism got greater importance than individualism. More and more of the limited natural, mineral and financial resources were monopolized by a few. This value system and culture stood in opposition to the tribal culture of equity and sharing. The process of transformation which has already begun with colonialism and “national development is getting more intensified with globalization”. Globalization thus involves “the systematic penetration and domination of the cultural life of the popular classes by the ruling class of the West in order to reorder (their) values, behaviour, institutions and identity.”

Social Organization and Transformation

Society is an organized, interacting aggregate of individuals who follow a given way of life (Nadel 1955). Social structure of a society is nothing but the institutions by which relationships between men and women of a society are determined. Thus social structure is concerned with the principle forms of social organization i.e. the type groups, associations and institutions and the complex of these, which constitutes societies. In other words it can be said that all the various modes of grouping together comprise the composite pattern of social structure. In the analysis of

social structure the role of the diverse attitudes and interest of social being is revealed (c.f., MacIver and Page, 1950; Jha 1983:100)

Firth (1951:26) states that 'the term social organization has two broad classes of the institution, those which grow out of kinship and those which result from free association of individuals' kinship structures including the family and its extension into broader relationship groupings such as the clan, as also the underlying principle of marriage on which family rests. Mann(1979:19), on the other hand, says the nature of the familial structure is not always uniform and static, but is rather flexible and subject to variation, depending upon and conditioned by the nature of social group and consequently the systems, in force.

Family occupies a unique place in the society. The importance and place of family as a social institution is widely known and perfectly established in all the social systems. A family is a functional unit where one or more parents live together, with their children. During the life of a typical family besides those of composition, other changes take place. The size of the family establishes an important aspect of tribal (life) social institutions. Not only it indicates the economic condition of a family but also determines the consciousness of an individuals and personal attitude to them². Traditionally tribals reside in joint families; joint living is the foundation of tribal family structure. However, there have been drastic changes in the social system owing to the occupational shifts of the tribals. Now, they mostly prefer nuclear family than joint. Although various factors such as compactness of (living) space, cost of living etc., are in a way responsible for their inclination to nuclear family system

(although some tribe still remain firmly attached to their ancestral family).

Recent changes in tribal culture involve greater individualism and stronger patriarchy. Patriarchy is the recent trait that the tribals emulated from their counterparts. A tribal society goes with equal positioning of men and women in every aspect. Patriarchy or male authority is a new social order of tribal society as an outcome of their cultural encounter with diverse population. Besides this in all tribal societies there are also certain values which are universally respected. Some of them are respect for elders, conformity with the rituals and religious framework of society and its laws and conventions, respect for ancestors and gods, respect for nature and forces of nature. A sense of harmonious balance with nature, gods and ancestors is an integral part of the tribal ethos and traditional socialization. A deep-rooted attachment for society and its traditions is incorporated in this system. However, recent processes have resulted in the deterioration of the tribal lifestyles and cultural changes have become tools of legitimization. All the tribal communities not only possess rich cultural heritage but also have unique traditional system of social control. The traditional Panchayats found in tribal villages exercise enormous social, moral, religious, economic and political control over these communities. The functions and responsibilities of the traditional Panchayats include, upholding social customs, traditions, mores, codes governing matrilineal alliances, divorce, family disputes, interpersonal relations, safeguarding and promoting the economic interest of the members of the community in allotting community lands for cultivation, shifting cultivation, protection of common property resources, religious rites and

festivals, political safeguards, development and encouragement of right type of leaders, administrations of justice as per traditional law, hereditary rights, and protection of cultural heritage- maintenance and continuity of folk dance, folk lore, traditional skills, knowledge etc.

But now the Panchayats (Extension to the Scheduled Areas) Act, 1996 gives governance powers to the tribal community. The new law makes a sea change in the above situation and casts a grave responsibility on the organization. The 73rd and 74th constitutional amendment inserted Part IX in the Constitution to ensure a Panchayati Raj set up with new emphasis on devolution of power. Compulsory elections of the local level bodies, reservations for scheduled castes, scheduled tribes, other backward classes and women, setting up of a state finance commission, and other provisions were initiated to ensure more decentralization and people's participation in the developmental processes. This new part excluded scheduled areas from its operation, but also provided that parliament may extend the provisions to the scheduled and tribal areas, subject to some exceptions and modifications. This law constitutionally guarantees the right of self-government to the tribal

community. The traditional village authoritarian figure is fading away in the midst of numerous legal provisions purposed for the overall development of the scheduled castes and scheduled tribes. Thus, a proper synthesis of traditional laws, ethics and customs and statutory rules have to be ensured in order to achieve sustainable development in tribal areas³.

Tribal Economy

Tribal economy is mainly an agricultural economy. The tribals depend upon

utilization of the natural resources to get their sustenance. Their economy is subsistence economy; tribals live by minimum as they do not have the urge to grab maximum unlike their mainstream counterparts. Contrary to the principle of homogeneity (of tribals) work specialization is the working principle of the globalized era. Present economy and the workforce is marked by mechanization and heterogeneity (specialization). Tribals after losing their ownership over their land moved towards city and found it very difficult to cope with the changing working conditions. Thus tribals are exposed to a new world totally different from its own finding it difficult to adapt to the changed situation. During the last five decades, many tribal communities didn't have proper conversant with the monetary economy and were pushed into the new culture without adequate preparation. Since they were unable to cope, outsiders took control of their economy and legitimised this invasion by devaluing their culture and worldview.

Tribals got exposed to the consumerist ideology and thereby move away from their traditional community value system. Thus tribal society experienced a changeover from their community ethos to a totally new culture and system (without adequate preparation). However, slowly the tribal communities absorb the value system of this culture. On one hand, the tribals are exposed to the consumerist ideology, and on the other they experience more deprivation and joblessness. Apparent absence of alternatives increases the sense of helplessness of the tribals who are among the worst victims of globalisation, and legitimizes the consumerist society which impoverishes them. Industrial establishment spreading over tribal habitat goes against the tribals. In spite of

industrialization their exploitative terms left the localite including the tribals left with low paid jobs, for those who got deprived of their livelihood. Combined with mechanization, this ensures that the tribals go from exploitation to total exclusion.

The globalization processes have serious implications for the culture of the tribals. The alienation of the land and other resources which are both their physical sustenance and the centre of their culture is an attack on their very identity. Besides, globalization imposes a homogeneous consumerist culture and value system on society. The tribals must return to the core value system of their cultures and choose a new set of values based on it in order to find relevant alternatives to consumerism and the selfishness which the process of globalization generates. In other words, they have to begin with the spirit of sharing, the sustainable use of their livelihood and the women's higher status, and take their whole community towards equality and prosperity⁴.

The law of dynamics is universally applied to every society and tribal society is no exception. Thus, the tribals exposure to the forces of change, both indigenous and exogenous, consequently have serious implications on the life-style and culture of the tribals. The process got further affected by the induction of the process of globalization which brought in a homogenous consumerist culture and value system into the society. The resulting change in the attitude of the

tribals further reinforced the fading vigor and vitality of the tribal culture. The tribals must return to the core value system of their cultures by choosing a new set of progressive values other than consumerism and the selfishness which the process of globalization generates. Then only they would be able to participate effectively within the system upholding their distinct identity.



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