



Socio-Cultural Change in Tribal Society: A Sociological Analysis

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ABSTRACT

Socio-cultural change is the transformation of culture and social organization/structure over time. In the modern world we are aware that society is never static and that social, political, economic and cultural changes occur constantly. Social change creates awareness among Tribal Women to empower themselves. Hence, here this paper focused on

Socio-cultural Change among Tribal Women who are actively involved in Panchayat Raj Institutions.

KEYWORDS: Socio-cultural Change, Tribal Women, PRIs, Empowerment.

Introduction:

Socio-cultural change is the transformation of culture and social organization/structure over time and place. In the modern world we are aware that society is never static and that social, political, economic and cultural changes occur constantly. Social change means, the alteration of patterns of culture, social structure, and social behavior over time. It involves the complex interaction of environment, technology, culture, personality, political, economic, religious change. Social change among Tribal women created awareness about the new issues, opportunities and challenges in modernized society. Hence, social change influenced by the modernization, urbanization and globalised world. If we observe, in traditional society women contribution to the society in any field was very low and few are involved.

Objectives:

Here this paper focused on Socio-cultural Change in Tribal society with sociological analysis.

Database and methods:

Here this paper based on primary data and collected information from Chitradurga District of Karnataka State. Selected respondents are 300 Tribal Women elected members of PRIs. The study concentrated on Socio-cultural Change among Tribal Women in their society.

Data Analysis & Discussion of socio-cultural change among Tribal Women in Panchayat Raj Institutions (PRIs) with reference Chitradurga District of Karnataka:

Type of family

Family is the basic unit of society, which assigns social status, roles and social responsibilities to every individual. Family is the most powerful medium through which value system develops and the type of family to which an individual belong has an important bearing on the individual behavior and attitudes. The type of family-joint, nuclear, single- determined the status and role of women respondents. Hence, information gathered here is about the type of family of the respondents. According David Mandelbaum(1960): "The joint family in India consists typically a set of men related as father and son or brothers, together with their wives and children. It is generally a unit of consumption and a unit of production where property is held in common under the trusteeship of the eldest male member. Usually all the members of a joint family feed from a common kitchen and have a single purse". As regards the nuclear family we have adopted the definition of Murdock(1967) "The term nuclear family refers to a group consisting of men, women, and their socially recognized children". It is needless to say that the children in the above discussion refer to unmarried children.

Table 1: Types of Family

Sl.No	Type of Family	Frequency	Percentage
1	Joint Family	109	36
2	Nuclear Family	186	62
3	Single Unit Family	5	2
	Total	300	100

Source: Field Survey

Table 1 shows that 36% (109 respondents) of the respondents belongs to joint families and 62%(186 respondents) of the respondents belongs to the Nuclear family and remaining only 2%(5 respondents) of respondents are living in the single family. Thus, the data indicate that the nuclear families more compare to Joint families. However, tribal communities are still having Joint families because they are not much influenced by the Hindu neighboring castes.

Type of language

Communicating language is the important factor which influences the socialization. Language is a best means of an individual attitude towards express their feelings and emotions in a proper way. Indian constitution has recognized 22 languages for the official list for the official purpose of administration. In tribal community they have their own regional languages, hence here in this study discussed about their mother tongue/communicating language of tribals.

Table no 2: Type of Language

Sl.No	Type of language	Frequency	Percentage
1	Kannada	254	85
2	Telugu	8	2.5
3	Both	38	12.5
	Total	300	100

Source: Field survey

The above table 2 shows that the more number of respondents i.e 85%(254) speak Kannada as their mother tongue. Only 2.5% (8) prefer to speak telugu language, and 12.5%(38) of the respondents they are comfortable with the both the languages. Thus, the study shows that Kannada speaking respondents are more and telugu speaking are in study area. Telugu respondents are also found because the study area is border district of AndhraPradesh.

Place of Living

Place of living is an influencing factor on people to change their lives. Living place is the most powerful thing through which value system develops and which wields a profound influence on the growth of attitudes and interests of the individual. Here an attempt has been made to analyze of place of living which the respondents on their socio-economic development. This has been analyzed in table No 3.

Table No 3: Place of Living

Sl.No.	Place	Frequency	Percentage
1	Tribal settlements	32	11
2	Village	254	85
3	Taluk	10	3
4	District	4	1
	Total	300	100

Source: Field survey

Table 3 reveals that the 11%(32) of the respondents live in Tribal settlements, 85%(254) respondents resided at village level, 3%(10) are in taluk and only 4 respondents residing at district level. This shows that the majority of respondents residing at the village level because of Hinduisation of tribals and influence of neighboring castes people.

Change in performing community festival:

India is basically diversified country Cultural diversity is predominant in India, each and every community having their own community festivals, general festivals and national festivals. Here an attempt has been made to get the opinions about performing community festival celebrated among tribal community and in study area.

The data shows that 97% (290) of respondents are celebrating their community festivals and remaining 3%(10) of respondents are not performing the community festival. This data reveals that majority of the respondents are with all difficulty they are celebrating community festivals and religious ceremonies, that means all type of community festivals like deepavali, ugadi, sankranthi, Ganesh festival, Dasara, panchami, and also National festivals celebrated by the respondents. In tribal society, they are very particular about animism, nature of worship and also they are happy to celebrate their own family god and goddesses and kuladevatas, gram devatas. Only few respondents are not favouring the community festival because lack of interest, loses moralities, less faith in religious activities and community festivals.

Changes in the celebration festival and beliefs

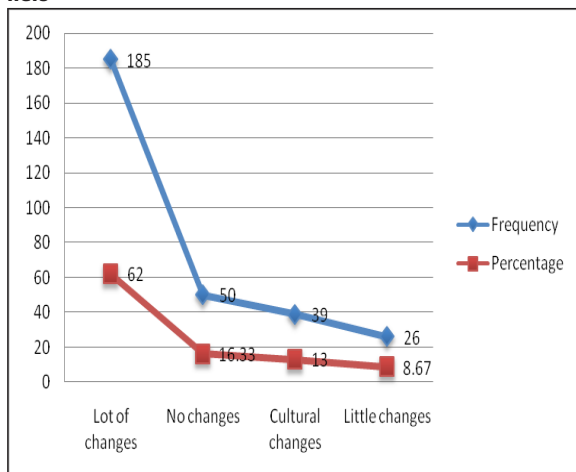
India is mainly a secular country it gives equality to the citizens in all respects, religious tolerance also one of the major contribution of the country. Social change is a must in all aspects of social system; due to western culture influenced on Indian social system at various levels. Table no. 4 shows the respondent's response of the celebration of festival.

Table No 4: Changes in the celebration of festivals & beliefs

Sl.No.	Response	Frequency	Percentage
1	Lot of changes	185	62
2	No changes	50	16.33
3	Cultural changes	39	13
4	Little changes	26	8.67
Total		300	100

Source: Field survey

Figure No 4: Changes in the celebration of festivals & beliefs



Above table shows 62% of the respondents are accepted the changes are common phenomenon in celebration of festivals and beliefs, 16.33% respondents have reacted no changes taking place in festival and beliefs, 13% respondents confined only cultural changes in beliefs and festivals and 8.6% respondents are only little changes have taken place in beliefs and festivals. This data reveals that majority of the women respondents are agreeing that changes are taking place in the society because it is inevitable to any system. Here, small portion of respondents are confined to the only the culture and small changes

taking place in community festivals and also some of respondents thought that no changes have taken place because they don't want any changes in the system.

Marital Status

Marriage is an institution, which exists in every part of society. Marriage is not only a biological need but, also a social contract and a bond contributing towards happiness and contentment in one's life. Marriage bond between male and female in Indian society is considered sacred and significant for the individual.

It is important to understand the marital status of the respondents at this stage. Status of individual is also recognized through social mobility. Marriage confers upon the individual a new status, which affects his/her, performance in every sphere of life. Table No 5 shows the marital status of the respondents.

Table No 5: Marital Status

Sl.No.	Status	Frequency	Percentage
1	Married	280	93.34
2	Unmarried	6	2
3	Separated	1	0.33
4	Divorced	3	1
5	Widow	10	3.33
Total		300	100

Source: Field survey

Figure No 5: Marital status

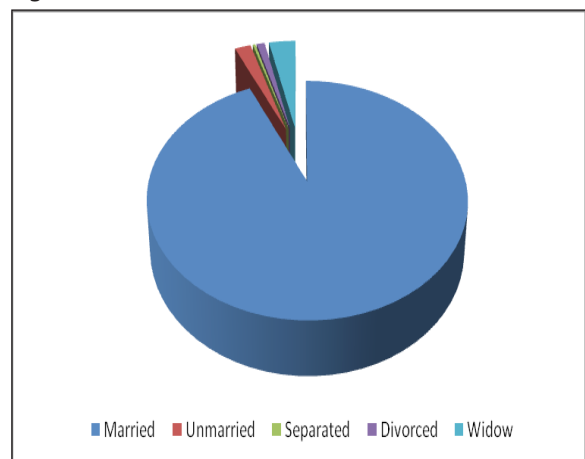


Table No 5 shows that majority of that is 93.4% (280) respondents are married, 2% (6) respondents are unmarried, one respondent separated, 1%(3) respondents divorced and 3.33%(10) respondents are widow. This data reveals that more number of respondents is married.

Type of Marriage

The institution of marriage is universal and compulsory in traditional society. At present child and puberty marriages are exist in rural and tribal society. The traditional Indian family, marriage is regarded as a religious sanctity. It is believed that, by performing religious ceremony, it is considered as valuable. But in modern times, registered or simple marriages have popular and are regarded as ideal.

Table No 6: Type of Marriage

Sl.No.	Marriage	Frequency	Percentage
1	Arranged	272	90.7
2	Love	27	9
3	Inter- Religion	1	0.3
Total		300	100

Source: field survey

Figure No 6: Type of Marriage

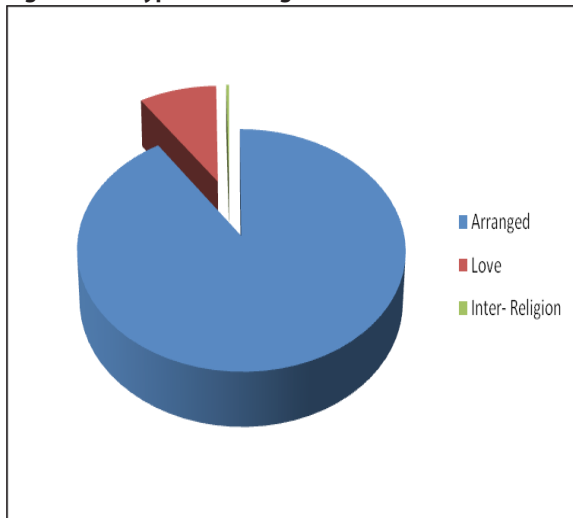


Table No 6 shows that 90.7 % of respondents have arranged marriages, 9% respondents have love marriage, and only 0.3% respondent in inter-religion marriage. Hence the data indicates that majority of the respondents comes under the arranged marriage with the patriarchal dominance, and very less percentage of respondents they have their own choice of marriage. This clearly shows that still arranged marriage system is being practiced in tribal society in this paper.

Mate selection:

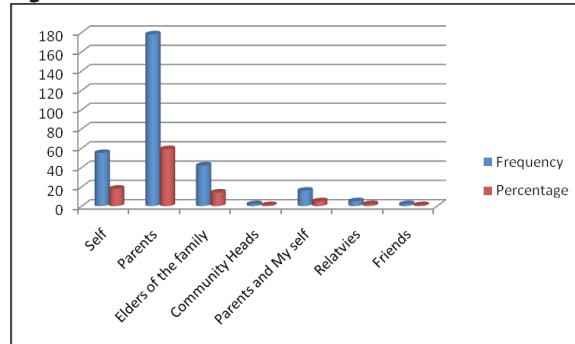
Marriage is a universal phenomenon, the basic objective of companionship, besides fulfillment of sexual instinct and procreation. Keeping the needs of family in mind, in India, it is the parents, who select the spouse. In recent years, the process of urbanization and modernization has brought significant social changes in term of mate-selection. In tribal societies the selection of mate is very rigid and complex. Hence, even today tribal society people depend upon tradition and custom regarding marriage and mate selection is concern. Keeping in this view the question was asked concerning their attitude towards selection of life partners. Table No 7 reveals that different mode of selection of a mate in the selected study area.

Table No 7: Mate selection

Sl.No.	Marriage	Frequency	Percentage
1	Self	55	18
2	Parents	178	59
3	Elders of the family	42	14
4	Community Heads	2	1
5	Parents and My self	16	5
6	Relatives	5	2
7	Friends	2	1
Total		300	100

Source: field survey

Figure No 7: Mate selection



Above table shows that 18% of the respondents have selected their mate by self, 59% of the respondents selected their mate through their parents, 14% of the respondents selected their mate through elders of the family, 1% of the respondent mate selected by community heads, 5% of the respondents selected their mate through parents and self, 2% of the respondents selected mate through relatives and only one respondents selected their mate through friends. Hence we can presume that respondents have enjoyed limited power in selecting the mate, and majority of the respondents controlled by the family members, relatives, and community head. It shows their dependency on the family and community.

Age at Marriage

Age at marriage is an important aspect. Only a mature person should be considered fit for holding these new responsibilities. Age, physical and emotional maturity are needed. In Indian, legislature prescribed that 18 and 21 years minimum marriage age for girls and boys respectively. Here an attempt has been made to study the relationship between the age group and age at marriage of respondents.

Data shows the age at marriage of the respondents. Out of 300 respondents for 3% of the got married at the age group of 18-21, 22.67% of boys and 91% of girls got married at the age of 22-24, 75.66% of boys and only 6% of girls got married at the age of 25-27, and remaining 1.67(5)% of boys got married at the of 28 years and above. This data shows that the in tribal society women age at marriage is ideal and it shows the changes and empowerment process.

Conclusion:

In conclusion socio-cultural change among Tribal Women increased the Economic and Social status and empowered them. We can here observe that there is change in lot of issues concern. Social change is a common phenomenon in any society, change may occur in individual level, institutional level, community level and globally. Indian constitution also made an attempt to change the social system and attitudes towards in the society. But in reality it's different regarding the changes in social system.

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