



**IMPACT OF GLOBALIZATION ON TRIBAL LAND USE PATTERN AND SOCIO-ECONOMIC ACTIVITIES IN SINGHBHUM DISTRICT AT MUSABONI IN JHARKHAND**

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**Abstract**

*The process of population growth in the urban area along with the article deals with the study of changes of land use pattern Socio-economic activities of tribes as a result of rapid urbanization. It encompasses an extensive survey of the tribes' dwelling places in urban, fringe and the rural settlements. The salient features include exploration of the physical and cultural background in the case study area. Composition of tribe families in 1931, Tribal population growth rate during 1931 to 2011, Urban to Rural Tribal population ratio, the proportion of Tribal people affected by urbanization and rapid populating in the study area i.e. change of their tradition and culture after the urbanization etc. Major findings include:*

*Perceptible changes occurred in Socio cultural system of tribes like birth, funeral, religion etc. Land use pattern, Majhi-Pargana system, tendency to change surnames, erosion of mother tongue, advent of dowry system, hunting system in forests, vanishing forefather's name. use of modern costume, musical instruments, dances in place of their traditional ones, etc.*

*Pull factors i.e. Urbanization and urban development is started in the East Singhbhum the commercial, industrial and transport preferment has favored the recent urban development throughout the areas. These have been accelerated with the overwhelming growth of population in urban areas through migration at acceleration and natural growth. These have given rise to systems of central places, problems of slums and squatter settlements besides enhancing the linkages of industrial centers thereby increasing the entropy of urban places. All these have forced the Governments to think about change in the urban policies, population policies and planning prospects.*

*In the East Singhbhum District process of rapid population growth started from the establishment of Tata Iron and Steel Company in 1907 as well as copper mines at Mosaboni and Ghatshila in 1927. This development changed the socio cultural life style of tribes. Though their Living standard, Educational and Economic condition had changed, they stand developed in all aspects but as a trade-off lost their socio-cultural composition a great deal. They must continue their positive traditional cultures and social traits and may do away with the negative sides like excessive drinking habits of the traditional brew etc. to avoid the extinction in the long run from the memory of the future generations. It is possible only by the awareness to them. Aboriginal culture has many important things, which need to be preserved and have to continue as Indian culture in the context of sustaining beautiful diversity of Indian culture landscape.*

**Keywords:** *Pull factors, Majhi-Pargana, Urbanization, Culture landscape, Urban Fringe, Jaher Garh.*

**Introduction**

In Mosaboni mining region process of rapid population growth started from the establishment of copper mines at Mosaboni and Ghatshila in 1927. This development changed the land use pattern and socio-cultural life style of tribes. Though their Living standard, Educational and Economic condition had changed, they stand developed in all aspects but as a trade-off lost their socio-cultural composition a great deal. They must continue their positive traditional cultures and social traits and may do away with the negative sides like excessive drinking habits of the traditional liquor to avoid the extinction in the long run from the memory of the future generations. It is possible only by the awareness to them. Aboriginal culture has many important things, which need to be preserved and have to continue as Indian culture in the context of sustaining beautiful diversity of Indian cultural landscape. Before the establishment of copper mines total area was covered by forest and agricultural land.

**Following data shows the changing land use (in %) pattern of study area:**

Years	Forest	Agricultur e	Settlem ent	Mines	Market	Water reservoir	Road and transport
1920	90	09	01	-	-	-	-
1930	85	10	02	1.5	01	-	0.5
1940	79	11	04	02	02	-	02
1950	75	10	4.5	2.5	04	1.5	2.5
1960	73	11	4.5	03	4.5	1.5	2.5
1970	66.5	10	10	3.5	05	1.5	03



1980	57	6.5	18	3.5	10	1.5	3.5
1990	51	6.5	24	3.5	10	1.5	3.5
2000	48	13	24	Closed	10	1.5	3.5
2010	48	12	24	03	08	1.5	3.5

Source: B.D.O,Mosaboni (East Singhbhum District),2010

On the basis of this data it can be said that after the establishment of copper mines at mosaboni, local people have lost their forest environment. During 1920 about 90% area was covered by forest area but in 2010 it is only 48%.Market and settlement is increased. This activity accelerates the urbanization in the area.

During 1980-1990 following Caste wise workers are involved in the copper mines.

Years	Nepali	Madras	Telegu	Bengali	Local S.T	Muslim	Punjabi	Bihari	Others (including Engle-Indian)
1980	1200	1165	700	845	860	580	480	700	400
1990	1180	1080	680	750	540	480	340	680	380

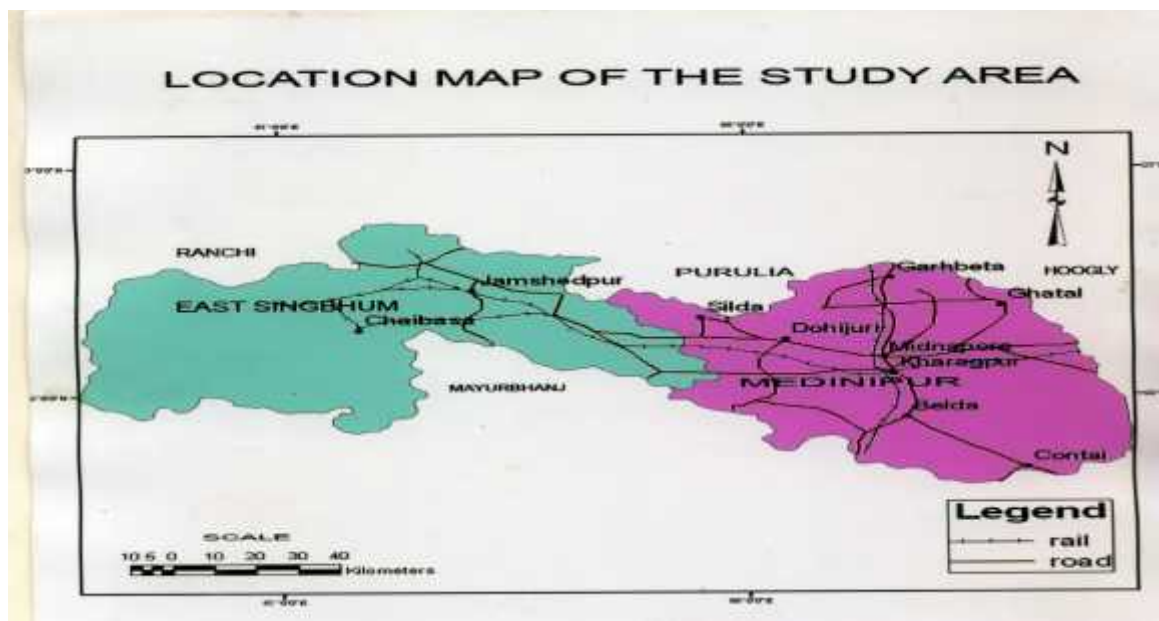
Data shows that many types of people were residing at the town .They came not only from India but also from abroad also. Their culture was also different from each other. So this peculiar gathering of workers developed the mixed culture. This culture impact the local Tribal culture.

After urbanization forest areas are changing as following:

FOREST →MINES / CULTIVATED LAND → INDUSTRIAL AREA → SETTLEMENT AREA → CULTURAL ACTIVITIES AREA → RELIGIOUS AREA → URBAN AREA (Parle, 1992, p-408Source: **Block Land Use Map of**

### Mosaboni, 2011

Due to urbanization traditional land use pattern has been changed in the study area. The whole area was covered by forest during 1931 but now all the forest area has been converted into urban, Industries and others secondary and tertiary activity area and whole forest area is converted into polluted land. Mosaboni group of copper mines was forest area before 1939. After 1939 copper mines are established. Now this company is closed due to loss and less production of the copper. All the mine area has been left to neither forest nor mines or nor cultivated area. Now it is converted into Ghost town. Whole ecological system has been polluted.



Rakha GHATSHILA  
 (Copper Mines) MOSABONI



## Materials and Methods

Regarding the subject matter of the article various books of scholars and research scholars have been consulted. Materials and data has also been collected from the concerning institute and offices like HCL (Hindustan Copper Limited) library, GM (General Manager) office, DO, Mosaboni and NGOs of locality's of the information has also been collected from local old people and extreme care has been taken to be objective in approach.

## Result and Discussions

### Origin of new culture:

The following sorts of changes are seen after migration of Tribal people from rural area to urban area:

- Origin of new mixed culture
- Higher living standard
- Adaptation of new culture
- Erosion of witchery system in the town area
- To give up the A.B.C.D (Adibasi Cold drink) or Gin or Handia and adaptation of new and foreign liquor

Witchery and taking of Gin is a social evil. They offer Gin to God during all sorts of puja and festivals. It is continued in rural areas. But after migration from rural to urban, this social evil is changed. It was principal cause of backwardness of the Tribal society. Gin is offered to God during all sorts of puja and festival. So, it should not be abolished from the Tribal society.

### Changes of traditional marriage system & entering dowry system:

Marriages of the Primitive Tribes are divided into following types.

1. Arranged Marriage  
Arranged Marriages are following-  
Marang Bapla (Sange Baraiat) b) Tunki Dipil.
2. Love Marriage.
3. Arh Itut.
4. Muhni Marriage/ Angir Marriage and
5. Pata Burure Yanpam.

Arrange marriage is considered more respectable. The parents or guardians without any acknowledgement of the reference to the young people make it. The price (Ganangh) is to be paid for the girl, averaging Five rupees, with presents of cloths to the parents, having been determined on a day, fixed for a preliminary feast and afterwards for the marriage itself and a Knotted string; which shows the number of days (Gira Sakam) that intervene, is kept as a memorandum. Each morning the impatient lover removes one of these knots, and when the last is loosened, the bridegroom and his friends with music set out for the abode of the bride. As they approach the village, the Jag majhi comes out to meet them, attended by women with water to wash the feet of the guests, who are then escorted to the house of the bride, and the two mingling together merrily sing, dance, and feast in front of the bride's chamber (chamda). At the last quarter of the night, the bridegroom makes his appearance riding on the hip of one of his comrades, and soon after the bride is brought out by a brother or brother-in-law in a basket (daurah). Then comes the inevitable 'Sindradan'. (Mahali.S,2013,Social and cultural Geography,ACB Pub. Kolkata).

The groom daubs his ladylove on the crown and brow very copiously with vermilion (Sindur) and the assembled guests applaud with cries of 'Hori bol'. The bride and groom who have fasted all the day now eat together, and this is supposed to be the first time that the girl has sat with a man at her food. It is creditable to the kolarians that this custom has been relined through ages, notwithstanding the derision with which all Hindus view it. On the following day before the party breaks up, the young people are thus admonished by one of the 'Sages - "Oh boy! Oh girl! You are from this day forth to comfort each other in sickness or sorrow. Hitherto you have only played and worked (as directed), now the responsibility of the house-hold duties is upon you; practise hospitality, when a kinsman arrives, wash his feet, and respectfully salute him". No priest officiates during a minor Tribe marriage. The social meal that the boy and girl eat together is the most important part of the ceremony as by the act the girl ceases to belong to her father's Tribe, and becomes a member of her husband's family.(Sen,2012,p-208)

After Industrialization and urbanization traditional marriage system is changed and introduced into following new systems.  
Introduction of court marriage.



Introduction of dowry system, Introduction of band party in place of traditional dance and drum beating, court marriage should not be accepted by Tribal society, because with all these, social evils like dowry system are introduced against their social and cultural trends. Traditional Tribal marriage was free from dowry and court marriage. Following trees are used during Tribal marriage:

Sarjam(Sal), Matkom(Mohoua), Oul(Mango), Tulsi, Kud (Jamun), Hensah(Pipal), Dubhghash.

After Industrialization and urbanization traditional marriage system of the Tribes have changed and new modern system got introduced. These are following:

#### **Introduction of Court marriage**

##### **Introduction of Dowry system**

Introduction of Band party, Car, Bus etc. in place of Tamak, Tumdah, and bullock cart etc respectively.

Introduction of Dowry system could not be accepted by Tribal society because all these are Vedic social evil. Traditional Tribal marriage is free from Dowry and Court. It was based on society.

#### **Erosion of traditional land where puja & festivals of the Tribes are done**

Sarhul puja, held in the month of March, when the sal tree blossoms. It is held at 'JAHER'. Jaher is the residual part of sal forest. In urban area Sarhul puja and Jaher is abolishing due to impact of urbanization. Mahmoreh festivals held in the month of Asin(September / October) for a blessing on the crops. Sohrai festival is held in the month of October/November during Kalipuja. During this festival the cattle are anointed with oil and daubed with vermilion, and a share of the handia, rice beer, is given to each cow. Every third year in most houses, the head of family offers a goat to the sun God 'Sing Bonga/ Aabge Gosain' for the prosperity of the family, especially of the children, "that they may not be cut off by disease, or fall into sin".(Mahali.S,2014,Ph.D Thesis "Impact of Urbanization in the Society and Culture of Primitive Tribes of East and West Singhbhum Districts in Jharkhand.") and (Sing J.P,1976, Pattern of land use in Urban Areas :Acase Study of sillong,Indian Geographical Std.Gowhati.)

Ancestors are worshipped, or rather their memory is honoured, at the time of the Sohrai festival, and each head of a family makes offerings at home. Importance of Sohrai, Baha, Magh, Karam, Mah Morah, Sakrat, Gomha, Chito etc. are in erosion due to impact of urbanization. Its social values are decreased due to gap between present and past generation of Urban and rural people respectively.

#### **Erosion of Majhi Pargana System:**

Majhi Pargana is the Tribal Cort .All sorts of social,cultural,economic and landed property disputes are solved by Majhi Pargana system.Inthe urban and Industry area it is not concidered by PTGs.(Jamshedpur city and Chaibasa town).

So far I have discussed with the help of the data, diagrams and photographs about the impact of urbanization on the society and culture of primitive Tribes. They remained relatively uneducated, not so civilized and economically backward till 1951 but, after 1951 they developed themselves but lost out a large chunk of their own social system, which marks the idiosyncrasy of the Primitive tribes.

Erosion of traditional puja,festival and dances.There is always reserved an open space in front of the Jag-Majhi's house as a dancing place. To this the young men frequently gather after the evening meal and the sound of their flutes and drums soon attract the maidens.(Pal,1999,p-208)

Tribal dances are divided into following types: Sohrai Dance, Baha (Sarhul) Dance, Karam Dance, Langreh Anach,Dong Anach, Jhumur Anach, Dantha Anach / Kathi Anach Dansain Anach and Tusu .All the dances are performed in particular occasion / special occasion.

#### **Erosion of Singrai :-**

Singrai is a forest mela, which is held on the occasion of hunting in the forest. After the completion of hunting people generally make a gathering at prefixed piedmont area of the forest where hunting is done. Only Male people organize this mela. They gather at night but at morning female folks come with rice beer and Mahua liquor for business. They sell it. Singrai people take the liquor and enjoy.



In this occasion, singrai party comes and takes part in the dances. They are awarded prize as per their abilities. Those people who gather more people are placed first and next will be given second and so on.

In this occasion some social evil are seen. These are:

Unlimited use of rice beer and other liquor.

Participation of women at morning and sometime night also.

It is held many days not less than three days.

It is a social tradition. It must be continued but we must avoid the social evils, which are involved in the system.

### **Conclusion**

Abolition of Tribal socio-cultural activities is major challenge for the Indian urban society. Abolition of language, Majhipargana, Marriage system, own title, Traditional land use, Use of traditional pesticide and fertilizer, Musical instruments, Communal(Patternal) Land Ownership and their traditional dances etc are decaying from the society. Local NGOs and their society are experimenting with numerous methods to check the erosion but still it is continued. So Government should implement such types of plan/ project to continue the Tribalism in Scheduled area and Tribal area in India.

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