

Socio-Cultural Changes of Lodha Tribes of Binpur -II Block at Jhargram in the Era of Globalization

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ABSTRACT: Globalization is a process by which knowledge, goods, information and services spread worldly. It is a multidimensional process of increasing interaction and integration between different regions around the world. This process, which sometimes affects social life either positively or negatively. Tribal society maintains its separate distinct ethnic characteristics from main stream society. The rare Primitive Tribal Groups (PTGs) of Lodha tribes carry unique ethnic culture among the tribal people of Binpur-II block as well as West Bengal. Since the rise of Globalization and its result has focused in the different socio-cultural aspect of their tribal group. This paper discuss about the changes in their society, culture and life style as a impact of Globalization.

Key Notes: Globalization, ethnic, Lodha, Primitive Tribal Groups (PTGs).

Introduction

In general the word Tribe gives some images, these are; the people are a vulnerable sections living in natural condition keeping their own values, customs and beliefs. Tribal people are protecting nature from the ancient days. The original Tribes are categorized based on their own names; culture, customs, location, practices and their lifestyle. Tribes are living in closer, exclusive remote hills and forest area Livelihood is based on primitive agriculture, low cost closed economy on low level of technology which causes poverty. They have low level of literacy and have lack of health facility. But, now a day's globalization is the fact which affects each and every part of the world. So we can simply generalize that, globalization could be affect Tribal people. Globalization can be defined as the set of processes (economic, social, cultural, technological, and institutional) that contribute to the relationship between societies and individuals around the world. It increased interconnectedness and interdependence of people around the world. Many people called the globalization process as modernization because of the development in technology. However, for different reason, not everyone has been benefiting the same from globalization and technological change, because of unequal distribution of economy and other facilities.

This paper present the particulars about the Lodha – a primitive tribe of India as well as Paschim Medinipur, West Bengal, who has an individual of their own. Lodha means piece of flesh named after their ancestor. “The word Lodha has come from the Sanskrit word “Lubdhak” which has a literal meaning the “hunter” fowler”. They are the traditional people of Jungal Mahal, who were traditionally dependent upon the forest for a living. The traditionally forest dwelling tribe lack experience in Agriculture, and rely on the forest for their livelihood. They had revolted but were ruthlessly suppressed. Having been deprived of their livelihood and without any alternatives they took to criminal ways of life and were subsequently branded a criminal tribe. In British region “Lodha” were considered as a “criminal tribe” and sometimes they had to bear the defamed recognition as “Born criminal”, and “Born thief”. “Lodhas in the jungal areas use Sabbar as a surname, while, in other areas, their clan names serve as surname”. A section of Lodha of my study area has converted to “Sabbar”. Now the study will reveal how globalization affects the traditional people.

About the Study Area

West Bengal is culturally very rich. This state has multi-cultural population. According to “1976 The Scheduled Castes and Scheduled Tribes (Amendment) Act there are about 38 tribal groups in West Bengal”. This study emphasize on Lodha tribe of three Mouzas of Binpur-II block of Jhargram

subdivision. The mouzas are Samarbhula, Banshgar, Hijla. These mouzas are dominated by Lodha people, who are converted into "Sabbar" tribe silently. The Jhargram is well known for many tourist spot, ancient temple, forest, royal palaces. This area is also well known for its political background. Many Maoist attack, Shilda attack, Lalgah movement are burning example of political event.

Geographically the study area located at 22°31'56"N, 86°38'45"E. this area is surrounded by the infertile laterite rocky soil as the Chotonagpur Plateau gradually slope down to that area. In this study we have tried to focus on understanding the social economic condition of the people.

Objectives of the Study

- How Tribes are changing day by day through Globalization.
- To estimate how the standard of living or quality of tribal communities of study area have improved.

Methodology

Three mouza areas of Binpur II blocks under the Paschim Medinipur districts were covered under the study. Reliable and valid samples were drawn through Random Sampling method, from the target area covered under survey. Quantitative Research was executed through proper questionnaires. The data obtained from the respondents were carefully recorded and executed through statistical methods.

Socio-Cultural Aspects

Men and women both walk outside in the morning; some cut wood while others gather leaves, fruits, roots, and honey. The actual image of a Lodha's day is when they arrive home at the end of it. Once more, both the husband and the wife support themselves by working on the farm. On the outskirts of the forest, they reside in small communities. In general, Lodhas are a patriarchal society. The father, who is the family's head, resides with his daughters and sons who are not married. However, in the household, women hold a stronger position. The little mud houses are surrounded by poverty all the time. Everyone eats together if they gather food, else they don't worry about fasting. Boys typically create new families after they get married. Everyone in the village gets along with one another. There are separate Morol, Mukhiya, and Dakuya in each Lodha village. Morol resolves the small social disputes and issues. And the Mukhiya is notified of any issues or disputes through the Dakua acting as a messenger. He finds peace via mimanga, and in Lodha society, priests are known by the names "Dehri" or "Dihari." The two most significant holidays in Lodha society are Bandana and Tusu (Poush Sankranti Day) (during Kali Puja). The social structure of the Lodhas has undergone significant alteration in current times; the Mukhiyas or Morals are no longer as important. The Gram

Panchayat is present there. The Lodhas are also losing their own cultural identity in all facets of their own religious rites, rituals, customs, culture, and so forth as a result of contact with the Hindu community and leaving the village in quest of a living.

Occupation

The most significant factor in determining socioeconomic class is occupation. A person's employment determines their way of life and social class, making it a good indicator of their social standing. One's occupation has a big impact on their sociopolitical beliefs and ideologies. In this sense, occupation is a useful indicator of socioeconomic mobility in addition to being significant in the distribution of status and prestige. For their way of life, Lodha rely primarily on the forest and the natural world. The original geography, resources, and technology used in this situation are typically connected to the economic reliance of this group. The most crucial component of socioeconomic standing is occupation. A person's occupation is a good indicator of their social position because it affects their way of life and social class. One's sociopolitical ideals and ideology are strongly influenced by their line of work. The distribution of status and prestige is influenced by occupation, which is also a reliable indicator of socioeconomic mobility in this situation. The Lodha rely heavily on nature and the forest for their survival. The initial geography, resources, and technology used in this situation are typically tied to the community's economic dependencies.

Agriculture

The Lodhas lost control of the woodlands once the Forest Conservation Act was passed. The government then assisted in distributing Khas land pattas to the Lodhas. Although the Lodhas do not practise agriculture, the government implements required programmes to pique their interest in it. Most of these patta bili lands were unusable for farming, but some of them were purchased from them by dishonest people who took advantage of their destitution. Currently, only a small number of Lodhas do agriculture, with the majority working in farm labour and other occupations.

Other source of income

Every morning they go out in quest of food with sticks, arrows, bows, swords, etc. They frolic in the jungle all day long looking for wild cats, roosters, and birds. In addition to this, they also gather various herbal roots, wild potatoes, different kinds of seeds, and mushrooms. In clay pots, they boil or prepare the food, which they then eat in the evening. They were always looking for food or acquiring food throughout their entire lives. They receive the following prices for the food they sell: Rs. 50 for 1000 pieces of Shal leaves, Rs. 100 for each kilogramme of herbal roots such as Ananta Mool,

Gathiya Mool, 100 pieces of Dudhi lota, 100 pieces of Kendo leaves, Rs. 50 for one kilogramme of Khosa fol (in the rainy season), Rs. 6 for one kilogramme of Shal seeds, Rs. 150 for one kilogramme of Mohul, Rs. 125 for one \$200 for 1 cycle or 1 bundle of wood.

Mouza Name	Agriculture (household)	Agriculture labourer (household)	Collection of leaves (household)	Collection of fuel wood (household)	Husbandry (household)	Industrial labourer (household)	Others (household)
Samarbhula	16	16	20	19	08	00	03
Hijla	19	19	20	20	06	00	03
Banshgar	38	34	40	28	24	07	06

Language

Each tribal group has its own language for communication in a tribal society. Each tribe has its own distinctive language that sets it apart from other tribes. Every member of a tribe uses the same language or vernacular to communicate. Their shared use of the same language not only strengthens their bonds and fosters a sense of belonging. Regarding the concept and definition of a tribe, it's accurate to state that a tribe is a collection of individuals who are in a basic or primitive stage of development, acknowledge a chief's authority, and rely heavily on one another, much like children who have an unusual parent. On Lodha, there are several points of view regarding their origin. Many claimed to be from Odisha. The Lodhas' ancestral home is the jungle-covered, mountainous Chhotnagpur Plateau, which straddles the borders of West Bengal, Jharkhand, and Odisha and includes the districts of Mayurbhanja in Odisha, Singhbhum in Jharkhand, and Midnapur in West Bengal. Many people claimed to be from Ludhiyana. A land-holding caste known as the Lodha or Lodhi originated in the Ludhiana area of the Punjab and immigrated from the United Province (Uttar Pradesh). Although the current main facts do not support this, they once spoke Lodhi. To the extent that the phonological and morphological features of the Lodha dialect are concerned, they speak a corrupt form of Bengali, or an Indo Aryan language. This demonstrates unequivocally that, as far as their language is concerned, the group has been totally integrated into the local Bengali culture. They seldom ever use Lodhi to communicate.

Education

Several parents, many of whom were illiterate themselves, stressed the importance of their children's education because they did not want them to follow in their footsteps. The desire to educate their children is significantly stronger among illiterate parents than it is among literate ones. However, few Lodha parents desire their kids to continue their education above Class VIII. The major cause of this is the inability to pay for their college and senior secondary education. They also believe that education is an extremely expensive endeavour with few benefits and assert that their children must labour in the fields whether or not they receive an education. They do not benefit from education in terms of job chances. People do not have a lot of knowledge about the implications of schooling for other careers.

Mouza	Illiterate	Only signature	Primary(class I to class IV)	Secondary(class V to class X)	Higher Secondary	Graduation
Samarbhula	45.24%	14.29%	26.19%	13.1%	1.19%	00
Banshgar	38.82%	16.47%	25.88%	16.47%	2.35%	00%
Hijla	38.89%	15.56%	25.56%	17.78%	2.22%	00

Eating Patterns

Meals or food can be any nutritive material that people consume or drink in an effort to sustain life. The method that people consume food may be referred to as a "food habit," which encompasses the manner that food is chosen, obtained, stored, cooked, distributed, and even thrown away. Food's essential symbolic quality is its ability to evoke cultural affiliation. Additionally, tribe members closely follow these procedures in an effort to maintain their institution identification. Indigenous peoples' traditional meal structures are said to be made up of items that are available locally, naturally, and in accordance with cultural norms. The Lodha tribes are mostly hunters by trade, and they depend heavily on the habitat and environment of the forest to meet their daily food needs. By hunting various species of birds, toads, lizards, and snakes, they rely on the forest economy. They gather items from the jungle, such as the tubers, roots, and nuts of babui grass. They typically eat the meat of small animals, river fish, birds, eggs, wild fruits, and roots. However, they kill a lot of birds and animals each day for their diet, which primarily consists of animal and bird flesh. However, the research found that rice is the primary diet of the Lodhas. Puffed rice and rice flakes were also frequently eaten forms of rice. They eat twice or three times every day. They prepare a meal with tomato and potatoes that have been burned in mustard oil, together with roasted drumstick leaves, which they frequently serve with rice. They eat cooked rice and other vegetables for lunch. They occasionally serve cooked fish with mustard oil. They consume the identical meals that were prepared for lunch at night. They like to consume the veggies that they raise on their property and gather from

the neighbouring forest or sources of water. They also consume non-vegetarian foods including chicken, mutton, fish, and dried fish in addition to vegetables. They now consume packaged, branded, ready-made fast food items as magi, chowmin, potato chips, and many kinds of chocolate in addition to those natural foods. They also employ ready-made spices in their regular diet. We can think of such as the good effects of globalisation.

Clothing style

West Bengal, Bihar, and portions of Orissa are the three states where Indian tribal clothing is at its most prevalent. With males sporting a piece of clothing (Gamchha) and ladies donning short saris without a shirt, Lodha outfit essentially redefines simplicity. The effects of globalisation may be seen in the Lodha people's clothing. Men used to wear lungis, while ladies wore short saris without blouses. But today, instead of wearing sarees, they wear jeans in place of the pant shirt, burmunda, t-shirt, and chudidar.

Festival:

They mostly worship "Barham" God, who is their chief ancestor. They have the notion that the "Barham" God wanders the jungle or forest, guarding people from any wild creatures. On Poush and Chaitra Sankranti, people worship that god in praise. They also worship a divinity by the name of Chandi (joy chandi, vairabi chandi, boraham chandi etc). Today's Lodha people are changing their traditional holidays and embracing new socio-modern culture as a result of the effects of globalisation. They said that they all celebrate Durga Puja and Kali Puja.

Marriage system:

This tribal society has a really intriguing marriage system. In general, they are monogamous. They are staying away from the custom of paying a bride price to find a partner among themselves. Marriages between parallel or cross-cousins are not permitted.

Conclusion

The social interaction with nearby Hindu neighbours causes a shift in the belief system, which affects the way of life. At varying rates, the Savara and Lodha have transitioned from the hunting and gathering industry to the non-agrarian daily wage sector. These disparate distribution patterns for tribal employees, both male and female, show that they are experiencing structural changes and eventually integrating into the nation state economy. Lodha or Savara were still able to pursue their traditional line of work, which consisted of manual labour and the gathering of medicinal herbs. Male Savara youth work as daily labourers and in the fishing industry. Old men and women are the only ones who engage in the traditional activity of collecting medicinal plants. The Lodha's attire and

personal ornamentation, as well as the domestic items and utensils they use on a daily basis, all indicate the shift in their traditional subsistence pursuits. The expansion of infrastructural amenities made it simple for people to get power, television, cell phone, and other services, which was fairly important and revealed a notable break from the conventional method on the part of Lodha.

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