



“Modernization, socio-cultural changes of Chuktia Bhunjia: A study on Nuapada District of Odisha”

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Abstract.

Modernisation is a process which is transformation or move from traditional society to modern society. It impacts on the every field of society and every people wants to change their way of life from traditional to modern, so that Chuktia Bhunjias culture, tradition, as well as way of life style can also be changed due to impact of modernisation. The Sunabeda Plateau, Komna Block of Nuapada District is the inhabitant of the Chuktia Bhunjia. It is known as one of the 13th particularly vulnerable tribal groups (PVTGs) those are disadvantageous tribes among the 62 tribes of Odisha. Over a period of time, they are practicing their indigenous knowledge for survival. The Chuktia Bhunjias have very simple, social, unique culture, pre-technological economy and community oriented political system. The Chuktia Bhunjia has gradually adopted the amalgamated modern technology system to boost up their economic activities. In the cultural front, the Lalbangala (the sacred Kitchen) carries the identity of Chuktia Bhunjia. This study focuses with regard to the Chuktia bhunjia of Nuapada district Odisha, It analyses the practices and changing pattern of livelihood, culture, tradition, value of Chuktia bhunjia tribes.

Keyword- Modernization socio-cultural change, practice. Chuktia Bhunjia Tribe.

Introduction:

Modernization theory is a broad theory that aims to explain how civilizations can progress? What all the variables influence that progress and how societies could react to that progress? The main idea of this period of modernization thought was that humans could change their civilization within a generation, and those developments in technology, production, and consumption typically encouraged this change.

The genesis of the Bhunjias has been described in details, the Chuktia bhunjia is a tribal community (PVTG) particular vulnerable tribal group basically they reside in Bastar district of Chhattisgarh and Nuapada district of Odisha. According to Russel and Hiralal (1916) “The tribe and castes of central provinces of India” that the Bhunjia have originated from the union between the Gond and Halva. The Chuktia bhunjia community is best known for its distinct culture, traditions, and unique way of life. The Chuktia Bhunjia tribe has managed to preserve its ancient customs and practices.), “Economic Life of a Vulnerable Tribal Group: Livelihood, Institutions and Changes among Chuktia Bhunjia Tribe of Odisha” analyzed the economic life and livelihood of Chuktia Bhunjia (B.Sabar, 2020). The Chuktia Bhunjia

people have a close relationship with the natural environment. They live in small settlements situated amidst the dense forests of Nuapada District of Odisha surrounded by scenic landscapes and rich biodiversity. The Bhunjias relies on agriculture, hunting, and gathering for sustenance and continues to maintain their sustainable lifestyle. The community's social structure is primarily based on clans, and each clan has its own set of rituals, festivals, and oral traditions that are passed down through generations. Chukutia Bhunjia has their own language, which is primarily spoken within the community. The Chukutia Bhunjias are best known for their artistic skills, particularly in the areas of music, dance, and handicrafts. Their vibrant dances and music are performed during festivals and special occasions, showcasing their cultural heritage and storytelling traditions. While the Chukutia Bhunjia community remains relatively isolated, efforts have been made to promote sustainable tourism and raise awareness about their unique way of life.

The Bhunjia of Sunabeda identify as Chuktia and recognize four sections of Bhunjias, namely Chuktia, Khalarajia, Nuagadia, and Saharia, the area of their inhabitation. Chuktia is a hill dwelling. Those who live in open country on plains as Khalarajia and those who remain in the Nuagad area and Saharia Bhunjia are so named because they live near the urban centre Bhunjia is classified into two categories, Chuktia bhunjia and Chinda bhunjia, the Chuktia bhunjia lives only in the hills of the Sunabeda plateau, in generally isolated areas where they maintain a safe distance from other individuals. Nonetheless, the Chinda bhunjia are primarily found in the plains and they have close ties with both tribal and non tribal people to enhance economic activities and integrate with the non-tribal people. The government has initiated a project the Chuktia Bhunjia Development Agency (CBDA) in 1994, the agency work for the development of the tribe, especially in livelihood programmes. It provides several facilities of Chuktia bhunjia people. The project did not break the ethos of Chuktia Bhunjia culture but still socialization processes are prevailing in terms of education and superstition. In the process of social and cultural transformation with the integration of economic system. The most stinking cultural land mark of the Chuktia bhunjia is their sacred kitchen-shed is called **LALBANGALA** which built apart from other huts of household. Bamboo or wild grasses are used to make Lalbangala doors. The oddest feature of Lalbangala no one can outside of the community, including members of neighbor's settlement is allowed to touch it. If someone mistakenly touches it is set on fire and a new one is built. After a purificatory ritual, they toss the cooked meal and begin cooking there. It is important in their socio-cultural and economic lives as in the collecting and use of minor forest product. Girls who have married are not permitted to enter the kitchen room since they are considering outsider, she is not permitted to enter the kitchen room if she visits her parents later. The reason is as they believe those outsiders are polluters who may corrupt whose god and goddess and inflict harm to family members External forces namely formal education system and marketization of own products have emerged with modes of economic activities with social harmony. The Sunadei is the supreme Goddess of the Chuktia Bhunjia. It has got mesmerizing story that is passing from generation to next generation among the Chuktia Bhunjia. There is another factor that definitely indicates conservatism among the Bhunjia.

The Bhunjias do not eat or drink from the hands of Brahmin, who are the only caste with the privilege of worshipping Hindu gods and goddesses, according to Hindu caste hierarchy. Only Brahmins cook and make gifts to the go and goddesses. In this context, it is worth noting that the Bhunjia do not eat food cooked by the Brahmins. The Bhunjia, as a racial mixing with the Gond tribes and they preserve the practices of Gond Tribes. On the occasion of marriage ceremony, the bride of a Chinda Bhunjia must undergo specific particular rites (such as being poured with "Dudh Pani" milk water) in order to be cleansed and permitted to enter the hallowed kitchen of the Chuktia Bhunjia.

OBJECTIVE OF THE STUDY

1. To find out the socio-cultural pattern of Chuktia bhunjia
2. To identify the impact of modernization on the Chukutia bhunjia

This is descriptive study data and information is collected from both primary and secondary sources.

Methods: Tools and technique

This chapter provides a systematic description of the methodological procedures adopted for the study. The study is based on exclusively both primary and secondary data only. The secondary data collected from various sources, including various reports, journals, books, annual govt, reports, internet, etc. The methodology is the systematic theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of the methods and principles associated with a branch of knowledge typically; it encompasses concepts such as paradigm, theoretical model, phases and quantitative or quantitative, Descriptive techniques. This chapter seeks to explain the methodology employed in this

research. Primary data is collected from primary sources such as observation, interview schedule. For the purpose of the study the simple random sampling has been used. The present study has been conducted in the Nuapada District Odisha. There are five blocks. We have taken 80 house hold as sample size in Komna block of sunabeda Panchayat because maximum Chuktia bhunjia tribes live sunabeda Panchayat.

Result Analysis and discussion

Table NO- 1 Age and gender distributions

SL. N0o	Age group	Gender		Total	Percentage
		Male	Female		
1	20-30	10	8	18	22.5
2	31-40	12	7	19	23.75
3	41-50	20	13	33	41.25
4	51 and Above	5	5	10	12.5

Source: Field source by researcher

Above the table 1 is explain of age group of the respondent and it also explain about gender of the respondent. Maximum Chuktia Bhunjia people are live in Sunabeda village so we have taken this village. it shows that 20-30 years of age old respondent belonging to the 22.5 percent whereas 23.27 percent respondent belong to age group 31-40 old, and 41.25 percentage respondent belong to the age group 41 to 50 old, and last one is 12.5 percentage respondent come under the age group 51 to Above

The table concludes that the male member is higher than the then female member. The analysis is seen that the maximum respondent 41.25 percent come under the age group 41 to 50 as the of result of analysis.

Table No .2 Marital status of respondent

1	Marital status	No of respondent by gender		Total	Percentage
		Male	Female		
2	Married	25	20	45	56%
3	unmarried	18	12	30	37%
4	Widow	4	1	5	6.25

Source: Field source by researcher

Above the table No.2 show that 56 percentage of the respondent belong to the category of married and other is 37 percentage of respondent come under the category of unmarried where as 6.25 percentage respondent belong to status of widow.

However, a significant variation is observed between the married and unmarried. From the above table it is conclude that majority of the respondents are married

Table No. 3 Occupational status of respondent

SL.NO	Occupation	Respondent of the gender		Total	percentage
		Male	Female		
1	Agriculture	30	20	50	62.5%
2	Govt Job	2	3	5	6.25%
3	Private Job	5	3	8	10%
4	Daily Labour	8	4	12	15%
5	Business	3	2	5	6.25%

Source: Field source by researcher

In this table No.3 show that 62.5 percentage of respondents come under the occupation of agriculture, 6.25 percentage respondent belong to the occupation of Govt job, and 10 percentage respondent belong to the private job and 15 percentage respondents come under the category of daily Labour and whereas 6.25 percentage respondent come under the category business.

Above the table finding is that the majority of respondent come under the agriculture and second is daily Labour.

Table. No 4 Educational Status of respondent.

SL.NO	Education status	Respondent of gender		Total	Percentage
		Male	Female		
1	Illiterate	15	16	31	38.75%
2	primary	11	7	18	22.5%
3	secondary	10	4	14	17.5%
4	High school	7	3	10	12.5%
5	+2/undergraduate	4	4	8	10%
6	Graduate	2	2	4	5%
7	PG/Ph.D		1	1	1.25

Source: Field source by researcher

Above the table No.4 show that 38.75 percentage of respondents come under the occupation of illiterate, 22.5 percentage respondent belong to the status of primary education, and 17.5 percentage respondent belong to the secondary school level and 12.5 percentage respondents come under the category of undergraduate level and whereas 10 percentage respondent come under the category graduate level and last one is PG/Ph.D level it show that only one girl of this communities belong to the Ph.D level.

From the analyses is found that majority of the respondent belong to illiterate.

❖ **Socio-Cultural pattern of Chuktia Bunjia**

The Chuktia Bhunjia is an indigenous tribal community residing in the Nuapada district of Odisha, India. They have a rich cultural heritage and unique customs that have been preserved over generations. Here are some aspects of their culture and customs:

Language: The Chuktia Bhunjia people speak a distinct language known as Bhunjia. It belongs to the Munda language family, which is prevalent among several indigenous tribes in central and eastern India.

Occupation: Historically, the Chuktia Bhunjia tribe has been primarily dependent on shifting cultivation or slash-and-burn agriculture. They grow crops like millets, maize, pulses, and vegetables. However, in recent years, due to changes in land-use patterns and government policies, some have transitioned to settle farming or taken up other occupations such as laborers and artisans.

Festivals and Rituals: The Chuktia Bhunjia community celebrates various festivals and rituals throughout the year. Some of the important ones are:

Karma Puja: It is a major festival celebrated during the spring season. The community worships the Karma deity and performs dances accompanied by traditional music. The festival is believed to bring prosperity and good health.

Dasahara: The Chuktia Bhunjia people celebrate Dasahara with great enthusiasm. They perform traditional dances like Dalkhai and enact episodes from the Ramayana. The festival signifies the victory of good over evil.

Bhunjia Parab: This festival is unique to the Chuktia Bhunjia community. It involves the worship of ancestors and is considered an occasion for community bonding. People gather, sing traditional songs, perform dances, and offer sacrifices to their ancestors.

Music and Dance: Music and dance play a significant role in Chuktia Bhunjia culture. They have their distinct musical instruments like mandal, jhanj, and dhap, which are used during various festivals and cultural performances. The dances of Chuktia Bhunjia are vibrant and often depict aspects of nature, agriculture, and daily life.

Clothing: The traditional attire of Chuktia Bhunjia consists of distinct garments. Women wear a knee-length wraparound skirt called a kanchula, along with a blouse known as phanka. Men typically wear dhoti (a long loincloth) and a shirt or kurta. Traditional jewelry made of beads, shells, and metal is also worn during festivals and special occasions.

MARRIAGE

In Bhunjia language the term marriage is called (bihaghar) they believe that marriage is union between man and women for procreative and economic purpose. Cross-cousin marriage is prevalent among the Chuktia Bhunjia; a man can marry either his father's sister's daughter or his mother's brother's daughter. There no restriction in marriage between Chuktia Bhunjia and Chinda Bhunjia. But in such case a rite called dudh-pani (purification rituals) is performed when a bandhu washes the mouth of the bride with milk before she is taken in as member of the groom's group.

❖ **Socio-cultural changes due to impact of modernization**

Change is the unchangeable law of nature in society. As part of the vast nature, society is not an exception to this eternal law. The reality of social life is the reality of change. The traditional characteristics of tribal life are gradually shifting from being deeply ingrained in Chuktia Bhunjias Culture, customs to something more modernized, in a developmental sense, as a result of adaptation to new ways of living and altered lifestyle patterns.

- Education plays vital role for society as it generates knowledge, transformation to students, and enhance creativity. Modernization is a continuous process of changing, encompassing values, norms, institutions, and structures. In this contemporary era, the major function of the educational system is to transmit the cultural heritage to the new generations. The results show that most of the Chuktia bhunjia tribes urge their children to pursue education and send them to schools and institutions for education. According to the study, many parents are not well educated yet, They still prefer to send their children to school. On the other hand, the government has been actively involved in giving education to the underprivileged through different initiatives and facilities that assist the poor in obtaining an education.

- "Religion is a mindset towards superhuman abilities." Durkheim, "Religion is defined as a "unified system of beliefs and practices concerning sacred things, that is, things set apart and forbidden." Tribal religions, also known as indigenous or traditional religions, refer to the religious beliefs and practices of indigenous. The Chuktia Bhunjias religious life is straightforward. They are polytheists who are animistic in nature. Apart from other tutelary deities, such as ancestral spirits, their proprietary deity is Goddess Sunadei (duma). Worshiping the totemic objects reveals their animistic nature. They worship specific Gods/Goddesses for specific reasons. Such as, Chhotigudi (Goddess of Scabies), Mata (Goddess of Small Pox among others. He worships Sunadei and other deities regularly make offerings on behalf of the villagers. Traditionally this position is held by the Priest clan. The Pujari worships the rite and rituals of their villages. During Sunadei festival in the month of October, (Chhatar Jatra) which is responsible for carrying the Chhatar (umbrella of the Goddesses Sunadei). During festivals, Kotria sacrifices animals. Chhatria and Kotria positions are also hereditary. Supernatural, witchcraft, sorcery, and irritated ancestral spirits cultures and communities. These religions are often rooted in the customs, traditions, and spiritual beliefs of specific tribal or ethnic groups, and they are passed down orally from generation to generation. The effects of modernization are unable to bring any changes in the religion of Chuktia Bhunjias people because they strongly preserve and protect their rules of religion. They have faith in terms of cultural and traditional activities.
- In the past Chuktia Bhunjia community's people used to go their relative's house on foot. If long distance has to be covered, they were used to go by bicycle and Bullock cart. But present days, something going to Changes they have concrete road, they can go very easily or quickly, and their house also changed. Many years ago they were made by hut but now Govt, of Odisha/Central Govt, provided to them IAY, Bijupucca Ghara, etc.
- This study shows that drinking water facilities are also available in all villages' wells, tube wells, and they were used to river water in the past. In a few houses also Pipe line water supply is available to the house. And those areas cannot provide/supply the electricity in that villages have been provided solar light at home. So that, some Chuktia bhunjia have bought a TV and getting the daily news of all over human society. They have been trying to change their lifestyle by observing their neighboring tribal or nontribal group.
- In the agricultural field, the Chuktia Bhunjia is now using modern tools like tractors, power tillers, and winnowers. In the traditional day, the bare used the traditional plough. The government gives or supply motor pump is installed for irrigation purposes in the open field as the cornfield is at the upper level of the Nala. Thus this project becomes insignificant. The villagers are getting no benefit from this installed in a house with an iron outlet, which would provide irrigation facility to the cornfield and backyard plantation of Chuktia Bhunjia through the govt. Some house has provided agricultural implements like bullocks, plough, Kudal, Khanti.
- changing clothing pattern of the Chuktia Bhunjia tribe, it indicated that Chuktia Bhunjia peoples now use many cosmetics such as shampoo, powder, surf, leaving herbal and traditional cosmetics, they wear modern dresses, and floral ornament are replaced by metal ornament to decorate. The young generation does not want to wear traditional dresses. From the present study and social media, this tribe follows the actor and actresses in order to change their dressing style.
- The Chuktia Bhunjias women tend to transfer improvement through various program and policies implemented by government and non-government organization. Such as SHG, OPILEP, OLM etc Due to the impact of modernization, the Chuktia Bhunjia women gradually changed in different parts. Like education, social, Cultural and occupation, Now a days, the Chuktia Bhunjia women use different types of cosmetics such as talcum powder, shampoo, cream, etc., they use color sari and slipper Blouse also. At the time of Menstruating women and girls in their puberty are not restricted to go for resource collection, School and another place the world of tribal women is different from those peasant women working women, single women and all other women. The world of tribal women consists of spontaneous ways of life and livelihood in the natural environment.

Conclusion:

The study focused on the role and influence of Modernization in changing the traditional life styles, agriculture, livelihood, social activities, of Chukutia Bhunjia peoples of Sunabeda village through many of them were still in the process of shaping themselves in the flavor Modernization and some of these who were still in the darkness of the primitivism hope that in future also they will fit to adopt themselves In tend of Modernization with advance of social media. The Chuktia Bhunjia. One is the cultural attachment and second is the problem of mains transition. Of course, there are various factors found responsible for the marginalization of this tribe including that of customary norms. The absences of infrastructural facilities, on the other hand, have double their vulnerability as the development schemes and programmes are hardly reached to them. It was found that the main transmission for them is only cultural change and for them change in culture is disrespect to their community value. Some people do not want to change their culture which strongly is believed as heritage of their own. However, some of them are quite eager to change their habit but the fear of social ostracism always guards to them.

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