



“Changing Socio-Cultural Condition Of Dongaria Kandha: A Study On Rayagada District Of Odisha”.

Miss. Aliva Hansdah

Ph.d Scholar (Sociology) Kalinga Institute of social sciences (KISS) Deemed to be University Bhubaneswar, Odisha.

Dr. Barsha Biswal

Assistant Professor, Department of Sociology, Kalinga institute of social sciences (KISS) Deemed to be university Bhubaneswar, Odisha.

Abstract

A Dongria Kandha community be a assembly of people livelihood in ancient condition also still not universally identified towards additional current traditions. There be records of tribe livelihood every greater than India since healthy because a variety of part in the humanity. In India, 705 tribal group are documented as scheduled tribes. In fundamental India, the scheduled tribes are frequently referred towards as Adivasi, Which exactly means original peoples. According to D.N Majumdar, tribe like community assembly by means of trendy organization endogamous in the company of not some particular of function govern with family leader or otherwise, joint in verbal communication or dialect recognize community space among previous tribes or castes. Absent of them, Dongaria Kandha be a significant ethnic group which contribute additional than 50% of the Indian family residents. The document try to give explanation comforting condition of Indian tribes with situation to Dongaria Kandha community into Rayagada district of Odisha with as well find absent a variety of intellectual as well as foodstuff practice, spiritual practice, community organization similar to wedding and a variety of types of consciousness. Community change is single of the important issue which be capable of strong-minded point of progress in addition to modify within the blueprint of living method. L.M Lewis consider to make easy ethnic society be tiny in amount be controlled in the spatial and of time collection of their neighbourhood, official and supporting relatives and have a principles, a belief as well as humankind vision of matching dimension.

Keywords: Changing socio-cultural, Livelihood pattern, Dongaria Kandha.

Introduction

Orissa is single of the generally interesting ethnographic States of India. It has been home as many as 62 different ethnic communities in the middle the Kandha top list in statistical hold. The Part of book deals with the Dongria section of the Kandh community. This section is found in the Niyamgirl hill ranges which comprise 4 Community Development Blocks namely; Bissemtuttack, Kalyansingpur, Muniguda of Rayagada and Gunupur subdivisions of Koraput district. The ethnographic account of the Dongrias which finds piece in this part relates to such villages as Kurli, Hundijali, Khambesi, Khajuri, Mundabali, Kadragumma, Batigumma, Uppargumma and Radang of Bissamcuttack block and Bondeli and Tande of Kelyansingpur block. According to Oxford Dictionary "A people is a assembly of persons in a ancient phase of growth acknowledge the power of a leader and as a rule concerning themselves since have a universal forebear. Community transform refer to modify of culture with modify of community association during community development which complete scheme of web. It is including give-and-take conduct and residential the original connection by civilization in dissimilar part of the country. It might be alive other ways,' community transform is explain to a choice of aspect of community phenomenon, community organization, tradition, custom, community contact, universal behaviour and managerial group. Merrill and Eldredge say , "Social Change means that large numbers of population are engaging in activities that differ from those which they or their immediate forefathers engaged in some time before". According to M.D. Jenson, "Social change may be defined as modification in ways of doing and thinking of people. According to Jones "Social change is defined variations in or modifications of any aspect of social system, processes, social patterns, social interaction or social organization".

Objectives of the Study

1. To understand socio-cultural practices of dongaria kandha.
2. To explore changing livelihood pattern of dongaria kandha.

Data Based and Methodology

Both primary and secondary data were used to support this. The secondary data is gathered from a range of news, journals, books, websites, and other sources. Primary data has been collected from observation and scheduled conversations. Eighty families have occupied the learning space, using a simple or random sampling as the starting point. Finally, all statistics were organised in a suitable tabular format for better consideration during analysis.

Results Analysis and discussion

Education

A fairly reliable index of sociocultural and financial innovation is literacy. It can be categorised as the ability to understand characters; it is a key factor in the socioeconomic development of more than just one scrupulous region.

Table. No 1:- Learning position of Respondent

SL.N O	Educational category	Respondent of sex		totality	Percentage
		Male	Female		
1	uneducated	15	16	31	38.75%
2	1 to 5 class	11	7	18	22.5%
3	6,7&8 class	10	4	14	17.5%
4	9 & 10	7	3	10	12.5%
5	+2 and under graduation	4	4	8	10%
6	Graduation	2	2	4	5%
7	PG/Ph.D.		1	1	1.25%

Source: Source by Researcher

Table No. 1 shows that 38.75% of respondents are uneducated, 22.5% are in the 1 to 5 class education range, 17.5% are in the 6th through 8th grade, 12.5% are below the undergraduate range, 10% are approaching the graduate range, and the final respondent is at the PG/Ph.D range, which explains why there is only one boy in this community who pursues a Ph.D.

Physical form of People

They are of medium stature with a broad to medium nose, prominent molar tone and flat face. Their hair is reddish-brown, thin and wavy with a scanty body and facial hair. The females are shorter in comparison to males. They have a heavy body built and have broad shoulders.

Language

The statement 'Dongaria' in Kuvi language means 'Hill'. As Dongria Kandhas live in the high altitude mountainous ground of Odisha, they are generally call as Dongaria Kandha. They are habitually originate in Bissamkattack and Muniguda blocks of Rayagada district of Odisha. The Kandha speak [Kui](#) and [Kuvi](#) as their native languages. But Kandh of Rayagada sub-division speak Kuvi mixed with Telugu.

Table. No 2:- Knowledge about language

SL.NO	Level of Knowledge	No's responded	percent
1	can read, write, and speak	6	15%
2	Can only read	12	30%
3	Can neither write nor read	22	55%
4	Total no of interview	40	100%

Place of origin: Field origin by Researcher

Since the Dongaria Kandha community is well-represented in this remote area, schoolwork has focused on facts about their native Kuvi language. Interestingly, it is commonly known that 67.5% of the population speaks and values English whereas only 22.5% converses in, reads, and writes their native language. Many of them look for second-hand Telugu conversation.

Wearing Traditional Dress of Dongaria Kandha

Indian tribe is the inheritance of customary culture since the majority of ancestral citizens silent live below ancient as a result their intellectual practice is extremely attractive with simple. Dongaria Kandha group wears of variety clothes such this be entirely dissimilar through present lifestyle including still he and she be hardly tracked by his be the owner of customary don clothes. The dress pattern of the Dongria Kondh is of a peculiar type. The cloth used by male is nearly 20' to 28' long and 1' in width. The Kondh women wear cloth of 4-5 feet in length and width early of 2 feet. Another piece of cloth they use covers the front side. They have the belief that their legendary king Niyamraja (Sinda) prescribed them this in the past. Besides both males and females use gold, silver, and other ornaments to end the females' ornaments add to their beauty, appearance, and wealth status. On festive occasions, they bedeck themselves with more and more ornaments. They feel proud of their traditional dresses outside the village.

Table:-3 Wearing Traditional Dress

SL.NO	want to wearing traditional dresses	Yes in %
1	dress in all time	thirty
2	display during festival period	fifty six
3	wear only contemporary attire	fourteen
4	total interviews conducted	hundred

Place of origin: Field origin by Researcher

This canvas is incredibly motivating. Only 30% of people wear their regular clothing at all times, another 56% don't dress up much during celebrations, and only 14% of people (primarily people in the current generation) do not wear their regular clothing and have completely switched over to the newest fashion.

Socio-cultural Pattern of Dongaria kandha

In the Rayagada area of Odisha, there is a tribe known as the Dongaria kandha. They have a rich artistic heritage and distinct history that have been passed down through the generations. a number of aspects of their society and customs are at this point.

Language: The Dogaria kandha group talks a separate speech well-known as kuvi. It belongs to the Dravidian linguistic group, which is common along with some native tribe in middle of eastern Odisha.

Occupation: The Dogaria kandha is reliant on slash-and-burn farming or shifting cropping. They grow vegetables, millets, maize, pulses, and other crops. Still, some people have moved to settle farming or taken up other occupations like labourer and artisan because to changes in land-use patterns and government policy in recent years.

Festival: - They celebrate a number of holidays throughout the year. **Meriah, Kodru Parbu, Ghanta Parbu, Illu arpa, Pungal Pam, Mandia Rani**, and others may be mentioned among them.

Meria or **Kodru Parbu, Toki Parbu** is the native name for the most significant **Kodru Parbu** or **Meriah**. Today, buffalo sacrifices are made in place of human sacrifices. Every four to five years, it is practised for a couple of days. The Kodru Parbu group depends on the village's economic position because it performs at both the clan and village levels. The buffalo to be sacrificed is brought to the rural community's holy place on the final day of Parbu, the day of the Meria festival.

Ghanta Parbu:- Dongria families have a healthy crop thanks to Ghanta Parbu's practical methods. The host family seeks the prior approval of the traditional village council before inviting the locals to participate in this festival. The festival lasts for two days and can begin either on Monday or Friday. Numerous Pejunis and other magico-religious experts participate in this occasion as well.

Illu Arpa:- In the home, this is celebrated. In the backyard, each and every family member's deity and relatives are worshipped. Invocation of the Jani spell with the Pejunis present. All members of the family are invited. Scarifications include goats, poultry, and a buffalo. The feast is enjoyed by all participants on the second day when they return to their respective villages in the afternoon.

Pungal Pam:-

A flower festival that takes place in January and February.

Bicha Hapam:-

For seven days, there are celebrations, a multitude of sowing rites, and open-air hunting. The rain god "Bhima" is worshipped at the beginning of the rainy season.

Pidika Jatra:-

A ritual performed at the village level to lay aside the early fruit and crops that are susceptible to insect attack. Mandia Rani:-Eating freshly harvested millets was celebrated. Pigs, goats, chickens, and pigs are sacrificed to appease the gods of revolving agriculture.

Marriage:- Dongaria Kandha's marriage is a drawn-out and difficult procedure. Exogamy among clans is observed. They choose partners in a conventional manner. Monogamous marriages are widely seen. with other instances, polygyny is also used to acquire many spouses to aid with shifting agriculture.

Socio-cultural changes

- In society, change is the unchanging law of nature. There is no exception to this unchanging norm in society. As a result of adjusting to new ways of life and altered lifestyle patterns, Dongaria Kandha culture and customs are changing even more dramatically.
- Education generates knowledge, transforms pupils, and fosters creativity, all of which play crucial roles in society. Knowledge. The process of changing beliefs, customs, institutions, and structures is ongoing. The primary purpose of education in the present day is to pass on cultural heritage to future generations. The findings indicate that the majority of the Dongaria Kandha tribes encourage and send their kids to schools and other educational institutions. The study found that many parents still opt to send their kids to school despite their lack of education. Contrarily, the government has actively participated in providing education to the unfortunate through various initiatives and conveniences that assist the underprivileged in obtain education.
- All villages have access to drinking water through their wells and tube wells, even though in the past they relied on river water. A few homes additionally have access to a piped water supply for the home. And because those regions are unable to deliver the electricity needed by those villages, solar lights have been installed in each home. Dongaria Kandha has purchased a TV in order to obtain the daily news of all of human society. They have been attempting to alter their way of life by paying attention to the nearby tribe or non-tribal community.
- Dongaria Kandha is now using tractors, power tillers, and winnowers in his farming operations. The classic plough was employed by the naked back then. As the cornfield is at the upper level of the Nala, the government donates or supplies the motor pump that is placed for irrigation purposes in the open field. The installation of an iron outlet in a house, which would allow the government to provide irrigation for Dongaria Kandha's cornfield and backyard plantation, does not benefit the locals. Agricultural equipment like bullocks, a plough, a Kudal, and a Khanti have been donated by a home.
- The Dongaria Kandha tribe's shifting dress patterns show that the tribe's members are abandoning traditional and herbal cosmetics in favour of contemporary products like shampoo, powder, and surf. They also wear modern costumes and metal ornaments in place of flower decorations. The younger generation dislikes wearing traditional attire. According to the current study and social media, this tribe follows actors and actresses to alter their personal style of attire.
- The Dongaria Kandha women frequently advance thanks to a variety of programmes and policies put in place by governmental and non-governmental organisations. like SHG, OPILEP, OLM, etc. The Dongaria Kandha women eventually underwent various changes as a result of the transformation. Nowadays, menstruating women and girls in their puberty are not banned from going to resource gathering, school, and other places. Family women are treated with unique humanity, just like people who work and single women who are not married. The tribal women's community is made up of people who live and make a living according to their natural environment.

Conclusion:

The lessons on the power and responsibility of changing the socio-cultural condition in customary being style, cultivation, living, and public actions of Dongria kandha peoples of Khajuri rural community throughout lots of them be at ease during the development of change themselves with several of these who were rooted in the shadows of primitivism anticipate that in the future also they will be able to accept themselves with the advancement of social media. Both the Dongria kandha cultural augmentation and the mains switchover issue are problems. Of course, there are a number of factors, including societal conventions that have contributed to this tribe's shift. On the other side, those who lack infrastructure services are doubly helpless because they can hardly access development plans and programmers. On the other side, those without access to infrastructure services are doubly helpless because development plans and programmers are hardly accessible to them.

REFERANCE:

1. Aparajita. U., 1994. Culture and Development: Dongrias of Niyamgiri. pp.304.New Delhi, Vedamts eBooks, Inter India Publications.
2. AratiM, SahooT. 2004. A Comparative study of indebtedness among the DongriaKondh and the Juang. Adivasi, 44 (1&2):68-100.
3. Ota, A.B. (2010), 'Development Projects and Displaced Tribal's: An empirical Study, SCSTRTI, and Bhubaneswar. ISBN No978-81-902819-4-2 .
4. Ota. A.B.& Mohanty. S.C (2013) Scheduled Castes & Scheduled Tribes Research and Training Institute (SCSTRTI) Bhubaneswar, Odisha, India.
5. Guha.S & Md Ismail.(2015) Socio -Cultural Changes of Tribes and Their Impacts on Environment with Special Reference to Santhal in West Bengal.ISSN:2319-8834.
6. Patnaik.N & Patnaik.Das. P.S (The kondh oh Orissa) Tribal and Harijan Research -cum - Training Institute .BHUBANESWAR , Orissa.

