

IMPACT OF COPPER MINES ON TRIBAL LAND USE PATTERN AND SOCIO-ECONOMIC ACTIVITIES AT MUSABONI AND SURROUNDING AREA.

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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	Agriculture	Settlement	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

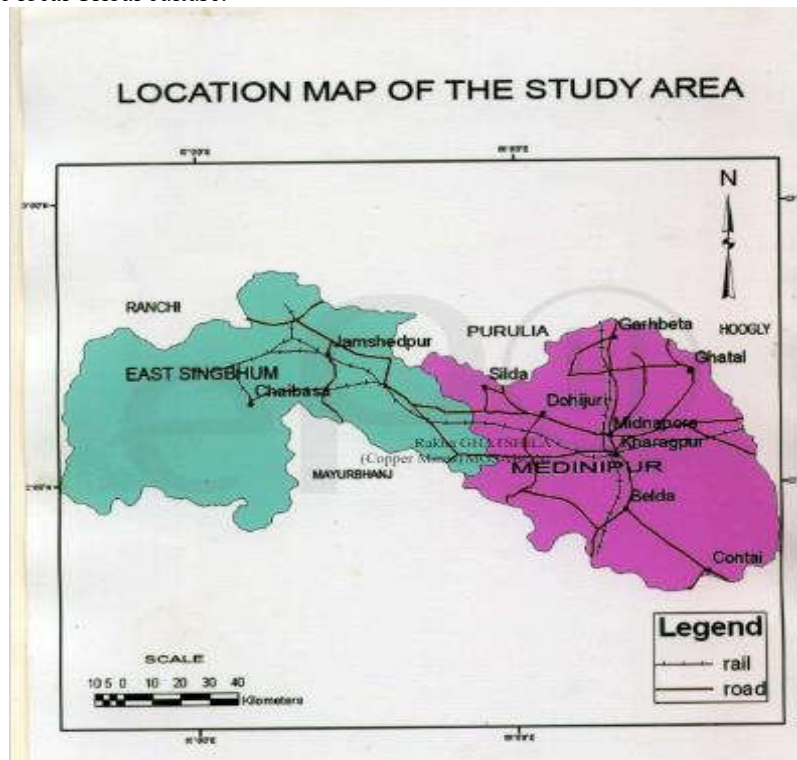
Source: B.D.O, Mosaboni (East Singhbhum District), 2010

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	Madrasi	Telegu	Bengali	Local S.T	Muslim	Punjabi	Bihari	Others (including EngleIndian)
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.



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 localities 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

EROSION OF TRADITIONAL TRENDS:

Erosion of hunting at forest:

Hunting (sendra) is of many types:

Seasonal hunting

Yearly hunting

Jani shikar

Ecologically, hunting is not good for the present and future environment. In town area this trend is abolishing gradually.

The people who are not aware of Gin and witchery system are still backward.

Hunting instrument of the Tribal people is following:

Arrow, Bow, Kapi, Talawar, Borlam, Katari, Budia, Tanga and Batul.

Every year the Tribal people go for hunting in the summer season. The commencement of the summer hunts in a village is usually marked with the worship of a stone God. They worship jungle God and sacrifice chicken or goat or pigeon and then start for jungle and comeback after one or two days. After the sacrifice, the hunting party starts for the jungle equipped with bow, arrow staff, axe etc. The dogs that accompany them prove themselves very essential for hunting in the forest, as they run about and bring information about the games and also assist the hunters in killing them. (Bogue, 1962,p-340) The animals that are mostly hunted are peacock, tiger, bear, wild hen, cock, urchin, deer etc. Hunting in the study-area is held in Dalmapahar, Maknapahar, Saparampahar, Pindergaria, Lefo Pahar and Ayodhyapahar etc. The games, thus procured by the hunting party are firstly offered to the forest, God and then those are distributed among the hunter according to their conventions. According to the tradition at first, one leg goes to the man majhee and the other goes to the person who has killed the animal. The remaining portions are equally divided among the persons who accompany the hunting group. The dog also gets their share. Along with hunting in the forest, there is also some scope for fishing in the streams following in the hilly valleys.

Erosion of Pata and traditional liquor:

The process of preparing the liquor by the Tribal people is very simple. They put four to six seers of Mahua flowers in an earthen pot, fill the remaining portion of the pot with water and leave, it for six days for fermentation. After the period, a hollow bamboo-stick is attached to the mouth of the earthen pot and it is placed at a distance of two feet and the other end of the bamboo stick is joined with the mouth of this earthen pot. Through his hollow stick, the Mahua essence, converted into wine, accumulates in the other pot. I observed the preparation of the Mahua liquor at the village of Chhamraghutu. I noted that while the liquor was ready it was first of all offered to the friend who was with him at the time of preparing the liquor. The informant told me that it was customary for the owner of the liquor to offer the first leaf-cup filled with forest liquor to his bosom friend who helps him in preparing the liquor and who shares the secrecy of his act. Mahua liquor is the most favourite drink of the Tribes, and they prefer it to the maize beer or to rice beer or even to the factory made alcoholic liquor. The forest provides those raw materials as well as suitable place for distilling it, among many things. The Tribes have great love for the forest and in spite of all the allures of the Government they do not like to come down on the urban area or on the plains. Rice beer along with Mahua liquor is of great value in the social and religious life of the Tribes. It is needed for making offerings to the Gossainyans (Tribal God) and the ancestral spirits on the occasion of the festivals. Tribe rightly commented that he could not think of any sacrifice of religious ceremony, observed on an elaborate scale unless the leaf cups filled with rice beer are offered to the Gossainyan and are exchanged among participants. On the occasion of birth and marriage rites and even on the occasion of death rice and the Mahua liquor is freely shared and enjoyed. Rice beer and Mohua liquor is a very important thing to change the Tribal social and cultural conditions. Before the impact of urbanization it was traditionally taken by all Tribal people in Pata, Buru, Hor (Fair, Forest and Footpath) and house also. After taking liquor they themselves forget obviously all sorts of family or social activities. It was the cause of backwardness. After the educational development this thing has been identified as the poison by the social reformer of this area. They have awarded the people that excess taking of this liquor is unsociable. (Brush, 1968, p-280) Musical instruments used by Primitive Tribes are abolishing due to urbanization.

Following musical instrument are used by minor Tribes: Flute, b) Kendri, c) Tamak, d) Tumdah, e) Charchori, f) Gorga, g) Sakwa and h) Ghonta. Ancient utensil used by Tribes abolishing.

Ancient utensils used by Tribes are following:

Patra, Phuruh made of sal leaf, Tukuch, Chelang, Thili, Supari, Surahi, and Dabu (made of mud). But now they are using utensil of metal i.e. Gayra, Dekchi, Karah, Bati, Thari, Gina. Old, leaf and mud utensil were better than new ones.

Again now a good chunk of urban people prefer leaf made utensil.

While mingling with other forward class of people some sort of inferiority complex make the minor tribes shy away from uttering their own language. Alchiki invented by pandit Raghu Nath Murmu is a very rich script among the Tribes. Only the Santhal and the minor Tribes use this scripts. But those who are dwelling in the urban area are forgetting Alchikis and own language.

Pata-Mela and Handia and Mahua Liquor have their own importance in worship and recreational value of the Tribes. Pata is the recreational value of Tribal people. It has also religious and historical value. Pata is of different types: Local Pata

Regional Pata :

- i) Seasonal Pata and
- ii) Yearly Pata

Bad effects of the Pata are following:

- i) Unsocial activities are involved.
- ii) Unlimited rice beer and Mahua liquor are taken by the local poor people
- iii) It is continuously held up to three or four days.

Some good effects of the Pata are following:

- i) Recreational venue of the people
- ii) Unification of the people
- iii) Alive cultural and trends
- iv) To give more important to the Pata God during the occasion.

Tradition of the Tribal Pata is changed in urban area. Its importance and social values are decreased due to gap between present generation and past generation. Its good effect must be continued to make the social existence alive.

Erosion of ancient utensil of Tribes:

Ancient utensils (vessel) used by Tribal people are following:

Pata, Phuruh made of sal and polash leaf, Tukuch, Chalang, Thill, Supari, Surahi, Dabu all are made of mud (soil).

Said Utensils are traditional, used by Tribal people. It was free from poisonous and other effects. But now they are very much affected by urban people and they are using the utensils of metal i.e. Gayra, Deckhi, Karah, Bati, Thari, and Gina etc. Uses of metal utensils are more harmful than traditional utensil. So, in the urban area people prefer the utensil of leaf and mud. But the entire valuable utensils are gradually abolishing from Tribal society due to the impact of urbanization.

Food they used before and after urbanization:

In a day Tribal people are used to take food four times. These are:

- i) Basiam (Breakfast)
- ii) Kiduoh (lunch)
- iii) Mazan (snaks)
- iv) Yenda (dinner)

Above said times they take Dah Madi (rice with water) or Panta and own produced or own collected vegetables.

Edible things: Grains:Rice, Wheat, Maize, Corn, Grass Rice (sagah and sama)Pulses:

Gram, Raher, Horeth, Mung, Masur, Soyabean, Ramrah, Badam, Motar, Kasari, Oil:Kuyndih, Baru, Turi, Rai, Karanj and Coconutetc.Vegetable:Sujna sag (Munga Arah), Kulmisag, Mathasag, Jaja Arah, Kundri arah, Hatat arah, konhda arah, Kiduh arah, Shar bha, Chola arah, Munch arah, Lupung arah, Khapra arah, Kana arah, Amrah arah, Turi arah, Kupi arah, Mula arah.Fishes:

Puthi, Ichah, Chorkha, Dunri, Photeya, Rondha Icha, Katal, Ruhi, Batoi, Gendrang, Gongha, Rokach, Ketla, Meat:Goat, Deer, Hen, Cock, Peacock, Pigeon, Potam, Pig, Gudu, Cow, konh, Sheep, Sal, Saram, Urchin, Bear, Rabit, Wild Goat, Wild Cock, Hen and Tiger " Panthera Tigris Tigris". Wild fruits:Tiril, Tarap, Baru, Meral, Mango, Merlech, Kurithrama, Baunla, Mather (custard apple, Kud, Supra, Didhari, Taher, Aalu, Badam, Chola and etc.

Above said edible things grain, pulses, oil, vegetable, fishes, meat and wild fruits are gradually abolishing by the urban Tribal people. All have their own importance, because all the said edible things are free from out-effect in the body. Some traditional vegetables and wild fruits have medicinal value. These valuable vegetables, wild fruit should not be abolished from the society.

Erosion of forefather's name:

According to customs of minor Tribes, an eldest son is always named after his grandfather, other children after other relations. In urban area minor Tribes are forgetting the name of grandfathers, forefathers and other relations. If this custom continues in society grandfathers, forefathers and other relation's name will be ruined from the society. Surname change of PTGs

In the study area people of Latia village are changing their Title. They changed their Title before 50 years ago. They converted their Title into the title of General people like Samanta, Karunamay, Mandi, Mukharzee etc., but traditionally they are Tribal people. They get their Caste certificate as Schedule Tribes from the office of B.D.O. and S.D.M. Mosaboni and Ghatshila respectively (East Singhbhum).This sort of Title-change should not be continued in the aboriginal Tribal society if it is continued; the following changes will be seen in the societyTheir traditional Title and name of the forefather will be vanished.Marriage may be arranged in the same family in the future.Next generation may be affected by different type of diseases.They avoid the Tribal culture and other type of social activities.Growth of Urban settlement & change of land use pattern: Before the urbanization Tribal people were the inhabitant of forest or hill area. After urbanization and Industrialization forest and hill areas are changed into cultivated land, settlement area, Transportation area, Town area etc.(Sing,1976,p-89) Land use patterns of Tribal areas are divided into following parts: Cultivated land Settlement areaCultural activities areas Religious place. Transportation land Agro forestrySocial forestryIrrigated land andUrban areai) Cultivated area: Cultivated areas are divided into following sub areas: Agricultural land Crop processing

area Irrigated land Agro forestry Social forestry Cows and other cattle shade Hens coop Dog kennel Pigs sty Horses stable
 ii) Settlement areas: Settlement areas of the study area are of following types: Urban settlement Rural settlement iii)
 Cultural activities area: Dong anech Akhra Lagre anech Akhra Pata Dahar anech Akhra Somgrai Tandi (Gipitich Tandi)
 Sasan Playground Kulhi (lane) Simpara area Dangri Khuntaw iv) Land used for Religious purposes: Jaher than Gonsain
 arch Naike Racha Tulsi Pinda Got Bonga Muchri Bonga Bir Bonga Mantar chet Akhra Karam Bonga Akhra Gora Bonga
 Bhtar (Arah Bonga) Singrai Bonga and Dihri Bonga Than Erosion of traditional land use pattern : Traditional land use
 pattern i.e. forest, cultivated land, fishing area are changed into urban settlement and Industrial area.

After urbanization forest areas are changing as following:

FOREST → MINES / CULTIVATED LAND → INDUSTRIAL AREA → SETTLEMENT AREA → CULTURAL
 ACTIVITIES AREA → RELIGIOUS AREA → URBAN AREA (Perle, 1992, p-408)

Source: 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.

Use of modern costume:

Clothes/ dresses used by Tribes before urbanization are following:

Sakam (leaf), Chal and leather (first generation)

Denga, Petheng (second generation)

Data, dhuti, lungi and sari (third generation)

Pant, shirt, chaddi, Gangi, Braw, Saya, sari, blows and other short of dresses which are used in modern time due to impact of urbanization (fourth generation)

Erosion of traditional musical instrument: Traditional musical instruments used by Tribal People are following:

Flute, Kendri, Drum (Tamak), Tumdak, Charchori, Gorga and Sakuwa

After the impact of urbanization, all sorts of modern musical instrument are introduced in place of traditional musical instrument.

Erosion of own language:

Literate Primitive Tribes are more backward than other General people. 'Alchiki' invented by Pandit Raghu Nath Murmu is the very rich script among the Tribes. Only the Santhal and the Primitive tribes use this script. But those who are dwelling in the urban areas are forgetting Alchiki script and their Mather language.

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 other (diku) 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-

a) 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'.

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 household 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 iii) Introduction of band party in place of traditional dance and drum beating.

Introduction of dowry system, 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), Dubghash.

After Industrialization and urbanization traditional marriage system of the minor Tribes has 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 puja & festivals of the Tribes:

Sarhul puja, is 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".(Journal,2007)

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 gather 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 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.

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