



IMPACT OF MODERNIZATION ON THE GOND TRIBE OF CHHATTISGARH: A TRANSFORMING ERA

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Abstract

India has the largest tribal population in the world, with 8.6 percent of its population belonging to tribes as of 2011. The Gond tribe, the largest among them, is mainly found in Chhattisgarh, Madhya Pradesh, Maharashtra, Telangana, Odisha, and Jharkhand. Chhattisgarh, a tribal state, has 30.6 percent of its population from tribal communities. The Gond tribe is the largest in Chhattisgarh, with a population of 4.2 million, mainly found in the northern and southern regions. They have unique cultures and traditions, which are declining due to modernization. Many Gonds are now integrating into a more diverse society, moving away from isolation. The primary factor driving tribal communities to assimilate into mainstream society or engage with non-tribal people is modernization. Since the onset of the modern era, individuals have begun to change their attitudes, ways of thinking, and lifestyles. The rapid pace of industrialization and urbanization is considered essential for modernization. In the Gond tribe, the expansion of education, communication, transportation, external contact, and new technologies is leading to significant changes in their lifestyle and habits. The village structure has transformed with the systematic development of cement roads, drainage systems, school buildings, hand pumps, health centers, departmental stores, and permanent community buildings. New economic opportunities have emerged through government and non-government jobs and business and public service roles. In the contemporary epoch, it is crucial to conserve and preserve tribal traditions, or they risk being lost forever. We must preserve art, history, traditions, and indigenous knowledge so that future generations will be able to indulge in their cultural heritage. Traditional values must be maintained amidst the rapid progress and changes brought about by modernization.

Keywords: Tribe, Modernization, Urbanization, Industrialization, Indigenous

Introduction

In general usage, the word "tribe" is taken to denote a primary aggregate of people living in a primitive or barbarous condition under a headman or chief. But in the modern world, this definition wholly is hardly acceptable. In recent times tribe is defined as a "group of people sharing common values, general customs, language and usually contiguous territory who as a result, also share a common cultural identity.

W.H.R. River defined tribe as 'A social group of a simple kind, the members of which speak a common dialect, have a single government, and act together for such common purpose as warfare. Other typical characteristics include a common name, a contiguous territory, a relatively uniform culture or way of life, and a tradition of common descent

G. W. B. Huntington gives a more holistic definition of tribes. He maintains that a tribe is a group united by a common name in which the members take pride, by a common language, by a common territory, and by a feeling that all who do not share this name are outsiders, "enemies" in fact.

The word tribe thus has become a controversial term on account of its diversified definitions. But it is not only with the definition of the term the term itself is called by different names. Risley, Lacey, Elwin, A.V. Thakkar, and others described them as "Aborigines" or "Aboriginals". Hutton called them primitive tribes. Dr. Ghurye described them as 'so-called aborigines' or 'Backward Hindus' and now accepts the designation 'Scheduled Tribes' as formulated by the Constitution.

India has the highest concentration of tribal population in the world, with 8.6 percent of its population belonging to tribes as of 2011. Among these tribes, Gond is the largest and is mostly located in Chhattisgarh, Madhya Pradesh, Maharashtra, Telangana, Odisha, and Jharkhand. Chhattisgarh is famously known as a tribal state, with 30.6 percent of its population belonging to tribes. Gond tribes are mainly concentrated in the northern and southern parts of Chhattisgarh. The Gonds have their own unique cultures, traditions, customs, and festivals, but their tribal culture is slowly fading away due to modernization. Tribes have started joining the plural society breaking down the isolationist tendencies. The major force driving tribals to get assimilated into the mainstream or to come in contact with non-tribal society is the force of modernization. Since the dawn of the modern era people have started changing their attitudes and orientations, way of thinking, and living. The accelerated pace of industrialization and urbanization is known as the sine qua non of modernization. The rapid increase in communication facilities and the narrowing down of the global area in terms of connectivity has affected almost every section of society in almost every country. Tribal society is one such section of the society. Modernization as a process encompasses social, economic, and political transformation through which traditional cleavages either narrow down or vanish completely. Thus, nobody can remain aloof from this process of modernization. Modernization once was nothing more than Europeanization, but with time, a wider term was needed to suit global requirements. It was only in the postwar years that Europeanization or Westernization changed into Modernization which surely encompassed it higher level of development and provided a superior place to Western countries. To define, 'Modernization is the current term for an old process of social change whereby less developed societies acquire characteristics common to more developed societies. The process is activated by international or inter-societal, communication. As Karl Marx noted over a century

ago in the preface to Das Kapital "The country that is more developed industrially only shows, to the less developed, the image of its future. It becomes clear from the above definition that modernization was primarily a Western concept having economic connotations. Here communication plays a vital role in connecting developing and developed societies. Later on, modernization became the process of social change, which came with the realization of the individuals themselves.

A study has been conducted to understand the impact of modernization on the Gond Tribe living in Haranmudi village of Korba district. The study investigates the factors that have driven modernization among Gond people historically and in contemporary times, and how this has transformed their social, cultural, and economic practices. It examines the changes in their livelihood patterns, social structures, and cultural practices due to modernization.¹ The text discusses a sociological study on the impact of modernization on Gonds, The study aims to understand how modernization has led to changes in the social, cultural, and family values of the Gond community. The study uses a combination of quantitative and qualitative research methods to collect data from primary and secondary sources. The analysis of the data shows that there have been significant changes in the family and marriage institutions of Gond due to the influence of modernization, and addresses the challenges faced by the Gond community. The area of study is selected purposely because Haranmudi village of Pali block comes under the Korba district. The Haranmudi village is about 1.5 km from the National Highway 130 (NH 130). This NH-130 connects Ambikapur, Katghora, Bilaspur, and Raipur. Bilaspur (Smart city) of Chhattisgarh is nearly 36 km from Haranmudi village. This connectivity to the National Highway and Smart City plays a significant role in transforming rural areas through better access to health and education, transforming agriculture, land use, and the nature of employment opportunities.

Korba district was accorded the status of a full-fledged revenue district with effect from 25 May 1998.² The district headquarters is Korba city, which is situated on the banks of the confluence of the rivers Hasdeo and Ahran. Korba is the power capital of Chhattisgarh. The district comes under the Bilaspur division. The headquarters of the Korba district is situated about 200 KM from the capital city, Raipur. The people of Korba come from different religious, social, and cultural backgrounds. The main inhabitants are tribals. Tribals constitute the majority (51.67%) of the total population. The main scheduled tribes belonging to the Korba district are Pahadi Korwa, Raj Gond, Kanwar, Bhaiyana, Binjwar, Dhanuhar, etc. The main occupation is agriculture. The local languages are Chhattisgarhi and Hindi. The dimensions of Korba District are Latitude- 22°01' To 23°01' North and Longitude- 82°07' To 83°07' East. Korba district is situated in the northern half of the Chhattisgarh state and is surrounded by the districts of Korea, Surajpur, Surguja (from the North), Janjgir, Champa (from the South), Raigarh (from the East), and Bilaspur, Gurella-Pendra-Marwahi (from the West). Korba district falls under the hot temperate climate zone and hence the district experiences a very hot and dry summer season starting from April to mid-June. The rainy season due to the South-West monsoon is from mid-June till the end of September. The average rainfall in the district is 1506.7 mm. Korba district is also famous for its social and cultural diversity. The people of this district mainly celebrated Holi, Dussehra, Christmas,

¹ Bhaduriya, S. S. (2023). Empowerment of Tribal Community Through Technology: In Perspective of Time. *International Journal of Society and Education*, Vol. 1.

² Website: <http://korba.gov.in/en/about-district/>

and Diwali. The main Adivasi festivals are Dev Uthni, Pola, Cherchera, Karma, Hareli, etc, Ravat Nacha, Karma Nacha, and Suva Nacha are the traditional dances of the Adivasis of this district.

Demographic Details of Korba District:

Formation	25 th May 1998
District Headquarter	Korba City
Area	7145.44 in sq. km
Population	1206640
Sex ratio	969
Literacy Rate	72.40%
Constituency	04
Sub Division	03
Tehsil	10
Block	05 (Korba, Kartala, Katghora, Pali, Podi-Uproda)
Villages	792
Forest area	4187.375 sq. km.
Municipality	05

About Haranmudi Village

Block/ Tehsil- Pali

District- Korba

State- Chhattisgarh,

Haranmudi village is located in Pali tehsil of Korba district in Chhattisgarh, India. It is situated 15 km away from sub-district headquarter Pali (tehsildar office) and 70 Km away from district headquarter Korba. As per 2009 stats, Haranmudi village is also a gram panchayat. The total geographical area of the village is 287.79 hectares. The total population of the village is 1,820.

Particulars	Total	Male	Female
Total Population	1,820	905 (49.72%)	915 (50.27%)
Literate Population	1,174	679 (75.02%)	495 (54.09%)
Illiterate Population	646	226 (24.97%)	420 (45.90%)
Scheduled Tribe	860 (47.3%)		
Working Population	928 (50.98%)		

The Gond tribe of District Korba is socially dominated by Raj Gond. This tribe is divided into multi-clan (Gotras) and exogamous communities such as Netaam, Markaam, Tekaam, Dhurve, etc. Every clan (gotra) has

its clan insignia or totems which are based on animals, living creatures, tree leaves, or nature. Every clan or gotra community has its separate clan god whose worship is once annually held by the same gotra relatives and the kith and the kin together.

According to the belief of the Gond tribe, when Budhadeb (Mahadev) took birth in a human form, he took a test of all the humans and said that those who serve the land, eat animals, and worship the earth, would be called “Bhumiyar” or “Koyetor”.³ These characteristics are largely found in the Gond tribe, and the people of other castes address the people of the Gond tribe with the word “Koytur” or “Koyetor”. In the past the use of the word ‘Gond’ was negligible. The same is now very prevalent everywhere. No clear evidence is available regarding the first use of the word ‘Gond’. But these people currently prefer to call themselves “Koytor”. The origin of the word is believed to have been in the Telugu word Khond or Kond, meaning mountain, which later on appears to have become ‘Gond’ in the form of an aberration. The linguistic evidence indicates their migration from South India to Central India.

Different schools of thought have different opinions regarding the etymology of the word ‘Gond’. When the kings of the Gowda region came to support the Malwa ruler by General Cunningham, they came to be called Gond, which is derived from Gowda. Mr. Hislap considered the word Gond to be a form of the word “Kond”, which is an aberration of the “Kond tribe”. Gond has been derived from Kond, which is an interchange of the English letters ‘K’ and ‘G’, because Gotalghar, which is an empty house for the youth to sleep, has come from the word “Kotal”. Similarly, the word ‘Gond’ has been derived by converting it from Kond.

Concerning the origin of the word ‘Gond’, Pearson (1933) has mentioned that, as they used to speak the Koya dialect in the areas from Central India to Eastern Ghats and Hyderabad, they were addressed by the name “Koya” or “Koyetor”.

It is also mentioned that the Telugu people also address themselves as Khond by the names of Gond or Konda. It has also been mentioned by Russell that the word Gond has been given to them by Hindus or Mohammedans, but they call themselves “Koyetu” or “Koi”.

The clan or gotra of the Gond tribe is based on the number of revered and venerable gods (Dev) who are divided from three to seven into five gods. Under this system, the people of similar gods together constitute one gotra or clan community. There can be no marital relationship between people of the same gods. The Gond community believes in monogamous marriages, but polygamous marriages also have social sanction or recognition in special circumstances. The Gond tribal family is normally a nuclear or a central one. It is patrilineal, patriarchal, and focused on patriarchy in them. The property is transferred from father to son. The Gond tribal people are connected through the kinship system, which includes blood relations and matrimonial kinship, but blood kinship is considered closer.

On account of the expansion of education, communication, transportation, external contact, and new technologies in the Gond tribe of the Korba region, their lifestyle and living habits are now changing. With new dimensions, changes have also started taking place in their ancient customs, traditions, and material culture. The structure of the village has changed following the systematic development of cement roads, drains, school buildings, handpumps, health centers, departmental stores, pucca community buildings, etc., in the

³ The Gond A Tribe, Tribal Research and Training Institute, Nava Raipur, C.G., 2022

village. New economic activities have also started, having been created in the form of non-government and government wages, business and government service.

Review of Literature

To provide any research with a theoretical framework is very important. The tribal situation in India has been studied by numerous social thinkers and writers from time to time with different standpoints. Review of literature is an important aspect of the process of research. Following a review of the literature may not essentially deal directly with the research problem, but provides the base to pursue the research. So that research may not become directionless. A good number of works have been contributed by scholars of different disciplines, which are noted below:

Antho Chujam (2023)⁴ says that modernization is a term used in sociology to describe the transformation from a traditional, rural, agrarian society to an urban, industrial, and secular one. This process is continuous and never-ending. It involves a complex set of changes that occur in almost every aspect of society as it attempts to become industrialized. These changes affect the economy, politics, education, traditions, and religion of a society. Modernization has both positive and negative impacts on society. It exposes people to new ideas, improves education, and provides greater access to information, but it can also result in the loss of traditional practices, cultural homogenization, conflicts over cultural values, and alienation. The Tangsa tribe is also affected by modernization, a complex and ongoing process that presents opportunities and challenges. As education and socio-economic development spread, the tribe's old customs, social structures, cultural practices, and economic patterns are changing gradually.

Suchita Tripathi & Kunal Kashyap (2023)⁵ examine the effects of urbanization and globalization, tribal villagers still hold strong beliefs in and worship their ancestral and village deities, such as Budha deo, Thakuraindai, and Thakur deo. Budha deo is the main God of the Gond people and is worshipped in various ways, such as under a neem tree with a pot and coconut. Other ancestral deities, such as Budhidai, Kankalindai, and Sarangadindai, are also worshipped inside the homes of the Gond people. Additionally, caste people also worship village God Thakur deo and Goddess Thakuraindai while adhering to their Hindu religion and worshipping both ancestral and Hindu gods and goddesses. Marriage rituals and other festivals are celebrated by both caste and tribal groups, with a few exceptions such as Dhurpawa and Mirga Maar, which are only celebrated by the Gond tribe. The study also found that Birkona, a village close to the main city of Bilaspur, has all the characteristics of an urban village, with many tribal people migrating there from other places and adopting Chhattisgarhi and Hindi as their primary languages. The majority of tribal families are nuclear and rely on agriculture for economic support, but many also work in labor, business, and government services.

⁴ Chujam, A. (2023). Impact of Modernization in Tangsa Tribe of Arunachal Pradesh . *International Journal of Science and Research*, vol. 12.

⁵ Suchita Tripathi & Kunal Kashyap. (2023). Changing of Tribe and Caste: An Anthropological Study in Birkona village of Bilaspur, Chhattisgarh. *ResearchGate*.

Children attend both private and public schools based on their economic status, and the village has access to urban facilities.

Ashutosh Kumar Aahire & Ayush Tiwari (2023)⁶ examine the tribes of Chhattisgarh and highlight the various challenges they face, which are deeply interconnected and require immediate attention. These challenges include land alienation, poverty, lack of education, healthcare disparities, exploitation, and cultural disintegration. However, the Chhattisgarh government has taken several initiatives to uplift the tribal communities and address these issues. These include welfare schemes and policies to provide education, healthcare, livelihoods, empowerment, and cultural preservation. The government's efforts are focused on creating a more inclusive society where tribal communities have access to quality education, skills development, and healthcare services, thus enabling them to thrive.

Savita Singh Bhaduriya (2023)⁷ examines how information and communication technology can enhance the quality of life and instill a sense of empowerment among the tribal communities residing in Khamri and Majhauri at Panna. The paper also highlights how the use of mobile phones by tribal people can facilitate their access to health information and improve their awareness about health-related issues. The impact of technology developments, education, and mobile phones on tribal people is the main issue addressed in this study. Tribal customs and values have been changed by modern technology not rapidly but slowly by the ethnic cultures of tribals. Technology's become a part of the community. It's going to make their lives a lot simpler. These technologies are being used by humans in order to improve their reach and reduce the traditional cycles of output deliverables. Indigenous people across the world have been affected by the introduction of technology. It is commonly recognized that the use of information and communication technology is crucial for the personal, educational, and professional growth of young people, as well as for their participation in political, economic, and social development. This assertion was made by Beteille in 1980.

Shamrao Koreti (2016)⁸ explains it is commonly assumed that the Gonds have undergone significant changes in their traditional way of life due to the influence of urbanization, modernization, and Hinduism after gaining independence. It has become difficult to distinguish the Gonds from non-Gonds in social gatherings in urban areas. They have adapted to new ways in their household items, clothing, food habits, and personal hygiene. Their efforts to integrate new practices have resulted in significant changes in their customs, values, religious beliefs, and rituals by Hinduism. The Gonds were once a highly cultured community, but they have now fallen into poverty and lost their status to dominant powers.

⁶ Ashutosh Kumar Aahire & Ayush Tiwari. (2023). THE TRIBAL COMMUNITIES OF CHHATTISGARH: IDENTIFYING AND ADDRESSING KEY CHALLENGES. *INTERNATIONAL JOURNAL OF RESEARCH AND ANALYTICAL REVIEW (IJRAR)*, Vol. 10.

⁷ Bhaduriya, S. S. (2023). Empowerment of Tribal Community Through Technology: In Perspective of Time. *International Journal of Society and Education*, Vol. 1.

⁸ Koreti, S. (2016). Socio-Cultural History of the Gond Tribes of Middle India. *International Journal of Social Science and Humanity* , vol.6.

Manoj Kumar (2010)⁹ mentioned that education has had both positive and negative impacts on the lives of Gond tribes. On the positive side, education has improved their material and non-material well-being, enabling them to work outside their traditional occupational social structure, receive social recognition in mainstream Hindu society, interact with the outside world, and shed many social stigmas. However, on the negative side, education has resulted in the breakdown of collective life among Gond tribes, with many educated individuals becoming alienated from their traditions, culture, and customs. Social solidarity has been eroding, and the traditional language and culture of the tribes are being forgotten. Additionally, class inequality has emerged among literate and illiterate tribes, endangering the egalitarian nature of tribal society.

Significance of the Study

Studying the impact of modernization on the Gond tribe is crucial for better understanding the complexities of socio-cultural change, promoting and preserving the indigenous heritage and culture, and advocating for the rights and well-being of the Gond tribe in the context of rapid societal transformation. Modernization often brings cultural transformation, and changes in lifestyle, values, beliefs, and social structure in the Gond tribe. Studying this transformation helps us understand how traditional cultural practices adapt or change in response to modern influences. Also, it sheds light on changes in livelihood patterns, employment opportunities, income generation, access to the market, and resources. It helps in identifying both opportunities and challenges for socio-economic development within the community. The introduction of modern lifestyles, technologies, and the healthcare system can impact the health, and well-being of indigenous populations like the Gond tribe. Research in this area can examine changes in health practices, access to healthcare services, and traditional healing practices. Modernization influences educational opportunities and knowledge transmission mechanisms within the Gond tribe. Researching in education system, language use, literacy rates, and the transmission of traditional knowledge from one generation to another. It helps in promoting culturally relevant education and preserving the indigenous knowledge system. It also gives insights into how modernization can bring tremendous changes in social relationships, power dynamics, and the maintenance of cultural identity and cohesion. It helps in addressing challenges related to social integration, cultural preservation, and the rights of indigenous people.

Objectives of the Study

To assess the impact of modernization in the Gond tribe of Haranmudi village of Korba dist. in Chhattisgarh, this paper has endeavored a thorough empirical investigation to analyze the following objectives.

1. To highlight the Socio-Cultural changing status of tribal communities due to modernization.
2. To investigate the impact of modernization on Gond culture, traditions, religion, and social norms.
3. To identify the key challenges faced by tribal communities in Haranmudi village due to modernization.

Research gap

⁹ Kumar, M. (2010). *Education and Social Change among gond tribes in Rohtas, Bihar, a Sociological study*. Sodhganga.

The reviewed literature gives insight into the previous work. Many studies are conducted on tribal culture and tradition. And many studies focus on the positive side of modernization in the society.

This study would be highlighting the important issues, linked to their socioeconomic and cultural life, which the tribals are facing today. While industrialization and modernization have their significance, we also have to realize that the tribal culture has to be preserved, which has been buried in giving more attention to industrialization and modernization. With the progress of industrialization and modernization, the people of the Haranmudi village have undergone a strong change in their lifestyle.

Research Methodology

The current research is a descriptive investigation that relies on secondary data obtained from diverse sources such as books, academic journals, scholarly articles, government reports, publications, printed reference papers, and relevant websites concerning tribal issues. During the research, the exploratory research method was used, and primary and secondary data were collected and critically analyzed. Records of the Gond tribe have been collected from the literature, online sources, and elderly persons from Haranmudi villages. Close-ended and Open-ended both types of questions are included in the Interview Schedule and secondary interview methods were applied during the research through offline mode.

Research design

The blueprint of the study is contrived as Descriptive and Exploratory. It is descriptive as it is a fact-finding study that explains the state of affairs as it exists at present, and exploratory as it provides significant insight into a given situation and familiarity with various factors for the research.

Area of Study

The area of study is selected purposely because Haranmudi village of Pali block comes under Korba district. The Haranmudi village is about 1.5 km from the National Highway 130 (NH 130). This NH-130 connects Ambikapur, Katghora, Bilaspur, Raipur. Bilaspur (Smart city) of Chhattisgarh is nearly 36 km from Haranmudi village. This connectivity to the National Highway and Smart City plays a significant role in transforming rural areas through better access to health and education, transforming agriculture, land use, and the nature of employment opportunities. The Haranmudi village is dominated by the Gond tribe, nearly 47% of the population belongs to the Gond tribe. Better connectivity to a smart city influences the lifestyle and livelihood of the Gond tribe by making it more modern, but due to this modernity the tribal society is converting into a 'modern society'. And this leads to the dilution of tribal culture and tradition.

Sampling

The present research comprises of Purposive Sampling method, selecting a sample from the overall sample size based on the judgment of the researcher. To study the impact of modernization on the Gond tribe, 40 Household respondents were interviewed in the study. One member from each family. Before the selection of sample households, consulted with the Panchayat Secretary to obtain information relating to the Gond settlement and village. The respondents in the study are comprised of Gond households, both male and female. Collecting data through non-participation observation.

Data Collection Tools and Techniques

Primary Source- The primary data with the help of an interview schedule, which contains open-ended and closed-ended questions for inquiry into the subject matters.

Observation helps a researcher to keenly observe the situation and helps in judging whether the information given is reliable or not because in certain cases respondents hesitate to provide true information. To overcome this problem, the researcher used a non-participant observation method where a distance was maintained from the respondents. This helped the researcher in verifying the information provided.

Secondary Sources- The secondary data have been collected from various published and unpublished sources. Published resources include; books, reports, articles in research journals, and magazines, and printed materials in newspapers, gazetteers, etc. The unpublished data constitutes the records of the various departments of the state governments. In addition to this, various websites/internet sources have been consulted.

Classification and Tabulation of Data

Systematic classification of data helps organizations, manipulate, track, and analyze the collected data. Classification helps organize the data into meaningful categories, making it easier to manage and analyze, and to perform more focused and targeted analysis. By grouping and tabulation, it is easier to compare and contrast different categories of data. The data so collected was tabulated under various heads of tables. Data was analyzed by using a simple method. The interpretations of the analysis of the data were made accordingly or the data suggested itself. By analysis, a meaningful conclusion can draw. Classification of data in research is crucial for organizing, analyzing, interpreting, and communicating research findings effectively. It enhances the vigor and reliability of research studies by providing meaningful conclusions.

Limitations of study

1. The sample size is very small, through which we cannot generate a proper outcome.
2. The respondents were not able to give answers to many of the questions. because they also don't have the proper knowledge about their culture.
3. The respondent also hesitates about giving pieces of information.
4. Most of the time the respondents were unavailable.

Socio-Economic Status of the Gond Tribe of Haranmudi Village

Social Structure

The Gond tribe is patrilineal based on hereditary lineage, power, and residence and is a community of local nature. The main basis of their social structure is the Gotra system. Many of their gotras join together to form a Gotra group. These Gotra groups are exogamous. The members of each gotra coming under a Gotra group consider marriage a taboo among themselves by keeping the relation of grandfather and brother among themselves. Similarly, other Gotra groups are formed, which is called the Akomama group. Marriage is

recognized among Gotra relatives of grand father-brother group or akomama group. The gotra are formed based on their worshiped deities. There are three, four, five, and six gods of the gotra group. Among them, mainly Potai, Goti, Nareti, Dhurva, Koreti, Kunjam, Netam, Tekam, Kadium, Torsha, Kumoti, Gavade, Komra, Khedam, Korcha, Salam etc., are found. Their gotras are totemic, the totems are in the name of animals, fish, etc. which they consider the origin of their tribe. Their Gotra symbols are a tiger, some birds, a goat, a snake, a tortoise, a Kassi tree, a bodh fish, a kumot bird, etc. According to the belief, they do not harm their gotra signs in any way nor do they consume them. Being a patrilineal community, their property is transferred from father to son. They are blood related and relatives are considered closer in their kinship. The custom of close approaching kinship is found.¹⁰

The members of the Gond tribe mainly reside in the forest areas. Their colonies have separate locations in villages. The settlement of villages is either circular or elliptic, in which there is a wide unpaved main road, from which many streets go to different localities. Houses are built on both sides of streets. Mango, Tamarind, Sal, Mahua, Banyan, Peeple, Neem, Jamun, etc., trees are found in their villages. There are 'Devgudi' and 'Matagudi' at the edge or middle of the village, where the village deities are established in the form of idols. Often in the structure of the Gond villages, the settlement is more visible. There is a separate burial ground for Gond communities at one end of the village as well as the gathering of cattle. The school building, Panchayat building, and Anganwadi are situated on the main road of the village. In the big Gond villages, the place is fixed for the weekly Haat market, which is prepared by platform or bamboo woods like a pavilion. After entering the village, there are small roads, branching out from a wide unpaved road on both sides of which there are usually shady trees. As per the requirement of the Gond people, 2-3 rooms are built, in the area. Their houses are usually of raw and pakka type. The walls of the houses are painted with white clay or red clay and the floor is smeared with cow dung and water. Walls are painted during special festivals and other occasions. Inside the circle, there is a courtyard in front of the main residence which is used for drying forest and agricultural produce and for sitting, etc. A Mandp or Parchi (Pavilion) is constructed in the courtyard itself, which is used for sitting on normal days or for family discussions. There is Kotha for keeping and tying domestic animals like cows, oxen, and goats. On entering through the door of the main residence first, there is a long-shaped Parchi (Porch), in one corner of which Randhnikholi (Kitchen) and hearth (Chulha) are made. In the other corner, there is Goradi, a place for keeping chickens, etc. There is Kothi, for storing grains. Inside the enclosure, there is a fence behind the house in which seasonal green vegetables are grown called Kola (badi). Kothar is the place where the stalks of paddy are kept.

Economic Structure

The economic life of the Gond tribe is mainly dependent on forests. Forest produce includes such items as Sikakanda, Soronda, Taragiya, Tondari, Kaddu, Pita, Cherkanda, Bhajibhelwan, koliyari, Patrani, Phullata, Phulbhaji/dhiribhaji, Charota, Aal Kotni, Silyari, Phul Mahua Phul, Girla, Phutu, Pairafutu, Tendu, Chaar, Mahua, Baheda, Sara boda, Imli, Harra, Mahuaphool, Mango, Honey, Tendupatta, Dori, etc., Apart from self-use, income is also earned by selling them in the local Haat market and forest-produce collection centers. Mahua Phool and Tendu leaves are specially collected by them. Since the produce of Mahua and Tendu trees

¹⁰ The Gond A Tribe, Tribal Research and Training Institute, Nava Raipur, C.G., 2022

are considered separately as an important part of the social relation festival of tribal life, they are used on occasions of special importance. Collection and sale of Mahu and tamarind and possession of trees also play a major role in their economic life. Some Gond members also make bamboo utensils, such as baskets, Supa, Jhaua, Churki, Bahari, Tatiya, etc. for their daily use.

Agriculture is the main source of income for the Gond tribe. Most of the Gond families are landholders and depend on the monsoon for agriculture.¹¹ Due to living in the middle of the forest, the agricultural land of most of the families is Marhan (entisols) or Tikra land, on which coarse grain like Kodo, Kutki, Kulthi/Hirwa, Tili are produced. A coarse type of Paddy/Rice is planted on the main agricultural land. Along with this they also produce Jondhara (corn) in the surroundings of the house. Apart from the self-consumption of agricultural produce, they also get cash benefits by selling them in the local Haat market.¹² Their farming methods are based on the traditional technique, in which modern fertilizers are used in small quantities but the cow manure is used in excess. Wild animals were traditionally hunted by the Gond tribe, which is done from the beginning of the winter season to the end of the summer season. In the summer there is a tradition of collective hunting called 'Parad' in which all the young men used to hunt the animals by driving them away. Dhanukand (arrow-bow), Tangiya (axe), and Jala (nets) were used for hunting. At present hunting is done symbolically for the fulfillment of religious and cultural needs. At present, the Gond community hunts small animals and birds like Padki (dove), Barah, Rabbit, Rat, etc., from the point of entertainment and for the safety of their crops. Along with this, fishing is done through traditional equipment in the pond, drain, jhorki, etc. The fish obtained is quickly used as a curry and is also dried and kept in the form of Shuski, due to the non-availability of the vegetable or its use from time to time. When it is in excess or not needed, fish are also sold in the local markets. Under the category of animal husbandry, they rear rooster-hen, goat, and pig for hospitality, socio-religious, and other economic purpose. Cow and oxen are reared for help in agricultural work.

But now the economic condition of the Gond tribe of Harannmudi Village is changing. The implementation of Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) has impacted the lives of tribal people. As known the MGNREGA provides guaranteed employment to rural households. The tribal households have benefited from this scheme in many ways as it has increased their income resulting in multiple impacts on their social and economic life, now with agriculture, they also participate in MGNREGA for extra income.

India's Demographic Dividend: India has 62% of its population in the age group of 15-59 years which is ever-increasing and will be at its peak around 2036 when it will reach approximately 65%. According to the **Economic Survey 2018-19**,¹³ India's Demographic Dividend will peak around 2041, when the share of working age, i.e. **20-59 years**, population is expected to hit 59%.

¹¹ Aashutosh Kumar Aahire & Ayush Tiwari. (2023). THE TRIBAL COMMUNITIES OF CHHATTISGARH: IDENTIFYING AND ADDRESSING KEY CHALLENGES. *INTERNATIONAL JOURNAL OF RESEARCH AND ANALYTICAL REVIEW (IJRAR)*, Vol. 10.

¹² The Gond A Tribe, Tribal Research and Training Institute, Nava Raipur, C.G., 2022

¹³ Website: <https://pib.gov.in>

According to the **United Nations Population Fund (UNFPA)**, demographic dividend means, “**the economic growth potential that can result from shifts in a population’s age structure, mainly when the share of the working age population (15-64) is larger than the non-working -age share of the population (14 and younger, and 65 and older)**”¹⁴.

In the Gond tribe also the working population belongs to the ages of 14- 65 years, tribal people are very hard-working and self-sustaining. They do hard work in their field and also do work in MGNREGA, collecting forest resources tendu patta, mahua flower, tendu fruits, chaar-chironji, honey, tamarind, lakh, salfi, green leafy vegetable, etc. Agriculture occupies a major role in the tribal population, as it is the main source of their livelihood. Most of the tribal people depend solely on agriculture practices as they are illiterate and are unable to get employment to support their lives. In the tribal areas, the males and females work equally to maintain their families. The women of the family perform various duties inside and outside the home. The duties include cooking, raising their children, rearing, and milking the cattle, etc. along with agricultural work.

Impact of modernization on Gond culture, traditions, religion, and social norms

Modernity consists in modifying the existing traditions and creating room for new and better traditions, in a different terminology, modernity helps enrich our existing value orientation in terms of new values that assure us of a smooth progress towards image fulfillment¹⁵. Modernity is not at all a cancellation of everything old, it is a continuous process. Modernization, in sociological terms, refers to, the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. It is a continuous and open-ended process. According to Smelser, modernization refers to "a complex set of changes that take place almost in every part of society as it attempts to be industrialized. Modernization involves ongoing change in a society's economy, politics, education, traditions, and religion".¹⁶ Modernization has both positive and negative impacts on society. Modernization can lead to positive changes such as exposure to new ideas, improved education, and greater access to information. It can also lead to negative changes such as loss of traditional practices, cultural homogenization, conflicts over cultural values, and alienation. Each with their distinct tradition, dialects, customs, diversity of religion, and ethnic grouping, and are living through farming and allied activities. With the growing modernization, spread of education, and socio-economic development, old traditional customs, social structures, cultural practices, and economic patterns of the inhabitants are changing gradually.

According to Wilbert Moore, “modernization is a ‘total’ transformation of a traditional or pre-modern society into the types of technology and associated social organization that characterizes the advanced, economically prosperous and relatively stable nations of the western world”.

Similarly, **Daniel Lerner** defined modernization as, “the process of social change in which development is the economic component.”

¹⁴ Website: <https://www.unfpa.org>

¹⁵ Hasrat Arjumend & Alicia Cristina. (2006). Baiga and Gond Tribes in Chhattisgarh, India: Comparative study of Community Behaviors in Development Context. *GRASSROOTS Occasional Papers*.

¹⁶ Ghosh, P. (2015). Impact of Globalization on Tribal world of West Bengal. *SEMANTIC SCHOLAR*.

¹⁷The impact of modernization on the Gond tribe of Chhattisgarh, like many indigenous communities around the world, has been profound and multifaceted:

1. **Cultural changes:** Modernization often brings changes in lifestyles, values, and beliefs. For the Gond tribe, this might mean a shift away from traditional practices, rituals, and customs towards more modern ways of living influenced by mainstream society.
2. **Economic Shifts:** The introduction of modern economic systems and industries can alter the traditional livelihoods of the Gond people, who historically have been primarily dependent on agriculture, forest resources, and handicrafts. This can lead to changes in occupation, income sources, and socio-economic status.
3. **Land disputes and Displacement:** Modernization often leads to increased pressure on land and natural resources. The Gond tribe, whose way of life is closely tied to the land, may face challenges such as land grabbing, displacement due to development projects, and loss of access to traditional territories.
4. **Education and Healthcare:** Modernization can bring improvements in education and healthcare infrastructure to tribal areas, providing opportunities for the Gond community to access better quality education and healthcare services. However, there may also be challenges in ensuring culturally appropriate and accessible services.
5. **Political Empowerment:** Modernization can also lead to increased political awareness and empowerment among tribal communities. Efforts to preserve and promote indigenous rights, cultural heritage, and self-governance have gained momentum in many parts of India, including Chhattisgarh.
6. **Social dynamics:** With increased interaction with mainstream society, the social dynamic within the Gond community may change. This could include shifts in family structures, gender roles, and intergenerational relationships.
7. **Preservation efforts:** Recognizing the importance of preserving indigenous cultures, there have been various efforts to document and revitalize Gond traditions, languages, and art. NGOs, government initiatives, and grassroots movements play crucial roles in these preservation efforts.¹⁸

Overall, while modernization brings both opportunities and challenges to the Gond tribe of Chhattisgarh, efforts to ensure the preservation of their cultural identity and the protection of their rights are essential in navigating the complexities of development and modernization. One of the central concerns of the sociology of development is change. In societies of all times, there is change affecting every realm of life- social, economic, cultural, technological, demographic, ecological, and so on. Social scientists have underlined social change in terms of a change in relationship, organization, culture, institution, structure, and functioning of the social system.¹⁹

¹⁷ Gates, R. R. (1961). THE MURIA GONDS OF BASTAR. *Mankind Quarterly*, vol.1.

¹⁸ Medonou Rulu & Rahul. (2022). A Changing Patterns of Livelihood of Tribes: A Case study of Nagaland. *International Journal of Humanities and Social Science Invention (IJHSSI)*, vol.11, page no.31-43.

¹⁹ Yadav, S. (2020). Precarity as a Coping Strategy of the Gonds: A Study of Insecure and Long-distance Seasonal Migration in Central India. *Indian Journal of Human Development*.

According to **Maciver and Page (1949)**, social change is a change in social relationships. It is a process responsive to many types of changes, to changes in man-made conditions of living, to changes in attitudes and beliefs of men, and to changes that go beyond human control to the biological and physical nature of things.

Swachh Bharat Mission, the mission is world's largest sanitation initiative was launched by the Prime Minister of India in 2014 to achieve an Open Defecation Free India by **October 2, 2019**, as a tribute to Mahatma Gandhi. The program led to the construction of over 10 crore individual household toilets.

82.5% of respondents are using Gas cylinders, under the **Scheme Pradhan Mantri Ujjwala Yojna**, launched on **1st May 2016**. It is a scheme of the Ministry of Petroleum & Natural Gas for providing LPG connection to women from Below Poverty Line (BPL) households.

100% of respondents have an electricity connection in their house. Under the **Pradhan Mantri Sahaj Bijli Har Ghar Yojana- SAUBHAGYA** launched in **October 2017**, to achieve universal household electrification, by providing electricity connections to all un-electrified households in rural areas and all poor households in urban areas in the country.²⁰

The members of the Gond tribe use many household and kitchen appliances in their daily use. A self-made Chulha (stove) made of clay is used for cooking food, Sil Lodha (a stone grinder), Jata (pulses grinder), Dhenki, Supa (cleaning grains), Parala for keeping Futu, Burka for holding water, Tati/Tatiya for drying futu, fish, wooden taboret (pidha), Dechki (cooking pot), Hasiya (sickle), Kuro and Pail (for measurement of grains), Dhera (for making rope), Kuddedi (pot for cooking milk), Marki (pot for cold water), Dhudwa (container for oil), Kandil (lamp), Danwari (container for rice), Daliya (basket for transporting grains), Jhanpi (fan made up of bamboo), Tukni (basket), Chanp (protect from the sun), Bagai khatiya (bed), Mora (for serving rice), Jhawha (basket), Paira pidha (for sitting), Chndi Bahari (cleaning), Ghanauchi, Teda (traditional way for taking out water from well), Golai, Dhintori (basket to keep fish), Khadpadi. But due to the reach of modernization tribal people started using modern things Like Plastic buckets, utensils, Containers, etc.²¹

Agricultural types of equipment include Nagar (plough), Pata (wooden sword), Koper, Ranpa, Kodki, Kanta, Kudali (spade), which are used at the time of weeding the crops, sur or sudi basket made of bamboo) is used for carrying paddy bales or grass. Dauri or Belan (swirl) for threshing and Gaiti (mattock), sabbal (sable), Ira (sickle), Tangiya (axe), Barsi, Basula, Bidhna (sharp object). These are types of equipment used in traditional farming. Now traditional farming equipment is replaced by modern farming types of machinery such as harvesters, threshers, tractors, etc. Fishing equipment is made of Taat rope, thread, bamboo, etc. Choria, Dandar, Thapa, Dhiri, Jaal, Ghari-lath, Dhanush, jaal, pelna, Jhara, chauki, telai, and chaugodi are generally

²⁰ Das, L. (2020). Trends of Change among the Particularly Vulnerable Tribal Group: An Account of the Hill Korwas of Chhattisgarh. *Journal of Adivasi and Indigenous Studies (JAIS)*, Vol. X, Page No. 87-96.

²¹ Suchita Tripathi & Kunal Kashyap. (2023). Changing of Tribe and Caste: An Anthropological Study in Birkona village of Bilaspur, Chhattisgarh. *ResearchGate*.

used. Among hunting equipment they use faanda, a kind of trap, to catch small wild animals, and to catch birds they use Fadka (noose), Davnifaanda, Lakhafaanda, Lasa, Gulel, Dhanush (bow-arrow). Music instruments of the Gond community such as Mandar (bifacial instrument), Dhol (drum), Bansuri (flute), Danda, Tudbudi, Dholki (tom-tom), Turki (bugle) are used in music and dance on social and religious events. Traditional musical instruments are also vanishing due to the introduction of DJs, speakers, western orchestras, etc.

The great attraction of the Gond women and girls towards makeup and jewelry shops can be seen in the Haat bazaar (market). Married Gond women wear Anthi-Churi-Patta-Banuri on the wrist of their hand. In contrast, the widowed Gond women do not wear any of the above. Women have Tikimund on their forehead, Mundi, thorns in their hair, Chauri, suta, and Rupaya mala, Kariyamala, Deepmala, Nanu Dandamli, authi or bangles on their wrists, Banuriya, Khinwa, in ears, Bari, Khanja, Glass bangles, Pahunchi in arms, Bahata, Polka Kada, Phulli (nose pin), in the nose, Phulhuna, dandi, Dasha barat, Chuda on foot, Bichiya (toering), kamarpatta or kardhan (girdle) in the waist, wear patta or pairpatti, (payal or anklet), around leg, Unmarried girls put on colourful kilip (hairpin) or fita (ribbon) in their hair. Men wear Moti mala (pearl beads) around the neck, and chudas on the wrist as a form of makeup. Women and men wear black thread as amulets to protect themselves from evil eyes and negative influences. Among Gond women, there is special attraction towards Godna Gudana (tattooing) of various figures on the forehead, throat, arms, hand, wrist, calf, etc. It is believed that a tattoo is a permanent ornament that stays with them beyond death. The haat bazaar started keeping artificial jewellery of modern design which attracted the tribal women. Because they are cheap and easily available. And women can change them from time to time to be updated in their fashion.

The economic life of the Gond tribe mainly depends on forests. Forest produce includes such as koilari, karil, mahua phool, tendu patta, char-chirongi, lakh, honey, harra, behda, etc. Apart from self-use, income is also earned by selling them in the local market and forest-produce collection centers. Mahua phool and tendu patta are specially collected by them. Since the produce of Mahua and Tendu trees are considered separately as an important part of the socio-religious pandum (festival) of tribal life, they are used on occasions of special importance.

Agriculture is the main source of income for the Gond tribe. Most of the Gond families are landholders and depend on the monsoon for agriculture. They produce Rice, Kodo, Kutki, Kulthi/Hirwa, Sesame, Jondhri, Chana, Bautra, Tiwra, Urdu, etc. Apart from the self-consumption of agricultural produce, they also get cash benefits by selling them in the local Haat market. Their farming method is based on traditional techniques, in which modern fertilizers are used in small quantities but the cow dung manure is used in excess. The Gond tribe also started using Chemical fertilizers, pesticides, and weedicides for better agricultural production.²²

Religion and Magic, the members of the Gond are nature worshipers and believe in spiritism. They worship the deity within the boundary of a village, in a hall of the main residence which is called Deogarh. Their main deities are ancestral deities Budhadev and Dulhadev. The abode of the Budhadev is erected as a symbol under the Sarai tree. After offering fruit to the deities, people often sacrifice hens, and goats to their favoured deities.

²² Meher, R. (n.d.). Globalization, Displacement and the livelihood issues of Tribal and Agriculture Dependent Poor People: The Case of Mineral-based Industries in India. *THE ENERGY JOURNAL*, VOL. 25.

The Hindu gods/goddesses started taking place in the temple of the Gond tribes. It is very easy to see the Hindu God/goddess idol in the Gond tribe houses.

On account of the expansion of education, communication, transportation, external contact, and new technologies in the Gond tribe, their lifestyle and living habits are now changing. With new dimensions, changes have also started taking place in their ancient customs, traditions, and material culture. The structure of the village has changed following the systematic development of cement roads, drains, school buildings, handpumps, health centers, departmental stores, pucca community buildings, etc. in the village. New economic activities have also started, having been created in the form of non-government and government wages, business, and government services.

Challenges faced by tribal communities in Haranmudi village

The Gond people valued social cohesion and community cooperation and also interacted with neighboring communities, including other indigenous groups and, in some cases, external powers. These interactions influenced their social structure and way of life. With the advent of modernization and the influence of mainstream culture, the traditional social structure of the Gond has faced challenges. Younger generations often adapt to changing social dynamics and may be less bound by the traditional hierarchy. In conclusion, the impact of modernization on the Gond tribe is a complex and ongoing process that brings both opportunities and challenges.

As the forces of modernity influence their social structure, the traditional clan system faces transformation, with individualism on the rise and new dynamics emerging in leadership and social hierarchies. The introduction of modern governance structures may reshape traditional authority, altering decision-making processes within Gond communities.

In terms of lifestyle, modernization brings a shift in livelihood patterns, with a move away from solely agrarian practices to a more diversified economy. Educational opportunities empower the younger generation, influencing occupational choices and aspirations. The integration of technology and access to information enhances connectivity but also introduces changes in communication patterns and cultural influences.

Cultural adaptations become evident as the Gond tribe navigates a balance between preserving their heritage and incorporating modern elements into their lifestyles. Traditional crafts face the dual challenge of meeting market demands while maintaining authenticity.

Family dynamics undergo shifts with changing gender roles, marriage patterns, and the division of labor within households. It is essential to recognize that the impact of modernization is dynamic and context-dependent. The Gond tribes navigate a delicate balance between embracing the benefits of modernity and preserving the core elements of their rich cultural heritage. As this transformative journey continues, local contexts, individual choices, and governmental policies will play crucial roles in shaping the trajectory of the Gond tribe amidst the currents of modernization.

Religion as one of the fundamental structures of any human society is a set of beliefs that typically include the worship of spiritual powers or entities that continue to exert a significant impact. The tribal people used to have a common kind of religion that was a conviction that spirits existed. The present paper focuses on how the spread of modernization, urbanization, and non-tribal religion significantly affected the tribal religion and

compelled them to adopt the value system of non-tribal religion. However, the traditional belief system and practices are considered to be a key part of tribal culture. It is concluded from the study undertaken that the attitudes of the tribals, views, food habits, daily lifestyles, clothes, festivals, laws and rituals, the eco-friendly, nature-related culture, etc., are all deteriorating due to the trend of modernization in these tribal villages.²³ As modernization has entered the tribal lifestyle, in the changing scenario, there is a chance to lose tradition and tribal singularity in the long run. There is no simple description of tribal religious practices and beliefs such as Islam and Buddhism or any other religion (Chaudhuri, 1965). And yet, at the same time, distinguishing between tribal culture and certain types of common Hindu practices is not so easy. Needless to say, Hinduism is not the only cultural force that has brought about drastic changes in tribal societies, as Christian missionaries have also been involved in tribal areas, with the result that most tribals have converted to Christianity. The problem here lies in how these indigenous people will blend with the homogeneous Indian society, the so-called advanced Indian society with its never-uniform linguistic religion and caste separation. And where those indigenous groups can be incorporated has never been established. The tribals are constantly facing stress and the burden from the community in which they live. Being a part of society has contributed to linguistic assimilation and many tribal groups have lost their original language and now speak one of India's major languages. Recent schooling and related knowledge have undoubtedly helped the tribals not to be seriously abused by the non-tribals. It is paradoxical that in many cases the tribals are subjected to the power of the culture they will be abused so that they are qualified and part of the society.²⁴ Modernization is therefore seen as slowly destroying the tribal culture as it progressively disintegrates the tribal community's cultural capital. The question here that must be addressed by us as a part of society is whether to embrace or repudiate such modernization. Tribals have their religious convictions that they have long maintained. While these people are in the process of transformation and are coming to the mainstream, they still retain their values and customs. Community values and concepts have a critical impact on men, women, and children's lives. For one thing, it strengthens the division of labor, location, resources, and language between the sexes. Without a doubt, this religious role has influenced the social status of women, who have social freedom which is very remarkable in its breadth. The Gond of Haranmudi village, are living near the highway which provides good connectivity to the smart city of Bilaspur. This connectivity allows them to come into contact with the mainstream.²⁵ Nowadays, they use advanced farming machines, pesticides, fertilizers, using bikes & four wheelers, most of the Gond families of Haranmudi village have modern technology home appliances like T.V., Fan, Refrigerator, washing machines, mixture grinders, etc. street of the village is fully installed with solar panel street lights, there is a primary and secondary school for children, and best colleges and central university is located 36 km away from the village.

²³ P. Panda, T. Sahoo. (2012). *GOND (A Scheduled Tribe of Odisha)*. Bhubaneswar: Scheduled Castes & Scheduled Tribes Research and Training Institute (SCSTRTI).

²⁴ Singh, P. K. (n.d.). *Globalization and Socio-Cultural Change A Sociological Study of Gond Tribe Sonbhadra District Uttar P.*

²⁵ V. Roy, K. Metry, & Kumar. (2021). TRADITIONAL OCCUPATION OF NOMADIC RAJGOND TRIBE. *AGPE The Royal Gondwana Research Journal of History, Science, Economic, Political and Social Science*, Page No. 05-10, Vol. 2.

They are also getting the best care hospital available. This connectivity makes their lifestyle modern and easy. But due to this modernity, slowly they are losing their traditional values, culture, and traditions, and they started adapting Hindu festivals. It is a matter of concern because this modernity can lead to the vanishing of Gond Tribal Culture. With increasing urbanization, modernization, social-political and cultural exploitation, and with the younger generation moving to cities for better livelihood options, the Gond tribal community is gradually shrinking therefore Government has to take steps to preserve tribal culture and heritage because the identity of the Gond tribe is rooted in their culture. Their uniqueness lies in the unbreakable bond between the community and nature. As societies embrace modernized development, the richness, diversity, and depth of tribal cultures tend to fade away. They tend to get overshadowed by the homogeneity of globalized norms.

Conclusion

The study “Impact of Modernization on the Gond Tribe of Chhattisgarh” analyzes the socio-economic status of the Gond tribe in Haranmudi village. It presents demographic data showing that 35% of respondents are aged 51-60, with 48% in the 41-50 age group. The gender distribution is 57.5% male and 42.5% female. Educationally, 12.5% are post-graduates, while 30% are graduates; 25% completed high school, 20% primary school, and 12.5% are illiterate but can write their names. Increased education is positively impacting job opportunities and living standards among the tribe. In terms of economic activity, 62.25% are engaged in agriculture, 25% hold government jobs, and 2.5% run their businesses. The modernization of agriculture, including the use of machinery and better irrigation methods, has led to increased productivity. Monthly incomes vary, with 22% earning over 5,000 INR, and 12.5% exceeding 50,000 INR; most households engage in both farming and employment. Housing conditions show that 100% of respondents own their homes, with 42.5% living in pakka houses. Family structures reveal that 62% live in nuclear families, while 37.5% are in joint families. On the modernization front, all respondents have basic amenities, including electricity and modern appliances like refrigerators and mobile phones. The study observes a shift in lifestyle, with respondents adopting modern clothing, dietary practices, and healthcare approaches, although traditional beliefs still persist, particularly in medicine. The influence of Hinduism is noticeable, with many homes featuring small temples. This reflects a cultural transformation towards modernity while maintaining some traditional practices.

Suggestions

As we step forward into the twenty-first century, there is a need to protect and promote these tribal traditions or they will be lost forever. The art, history, tradition, and awareness of indigenous knowledge should be preserved so that future generations won't be deprived of their culture. Traditional values should not be lost in the fast progress and the direction of modernization. The younger generations among the tribes are changing towards modernization. The government should take the initiative towards the age-old profession. Enough support is given to the younger generation to practice the traditional occupation and cultural customs of their tribes. More research activities for the preservation of tribal culture and tradition should be encouraged. Thus, summarizing the whole study, it can be said that the Gond tribe is in a transformative phase and is getting transformed with the change of time, becoming a part of mainstream by accepting modern values. The impact of modernization on the Gond Community, the tribals' perceptions, thoughts, food habits, daily lifestyles,

dressess, festivals, rules and rituals, the eco-friendly, nature-related culture, etc., are all transforming. Various government and non-government agencies should come forward with plans of development and positive efforts without harming their cultural values so that they may also benefit and be socially uplifted and become a part of mainstream society.

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