



ISSN 2349-638X

REVIEWED INTERNATIONAL JOURNAL

**AAYUSHI
INTERNATIONAL
INTERDISCIPLINARY
RESEARCH JOURNAL
(AIIRJ)**

MONTHLY PUBLISH JOURNAL

VOL-I

ISSUE-II

JULY

2014

Address

- Vikram Nagar, Boudhi Chouk, Latur.
- Tq. Latur, Dis. Latur 413512
- (+91) 9922455749, (+91) 9158387437

Email

- editor@aiirjournal.com
- aiirjpramod@gmail.com

Website

- www.aiirjournal.com

CHIEF EDITOR – PRAMOD PRAKASHRAO TANDALE

A Study of Chitodiya Adivasi – Undergoing Socio-economic and Educational Transformation

Dr. Ravindra Mirajkar

Assitant Professor,
Mahavir Mahavidyalaya, (B.A.B.Ed.
Integrated Course),
Kolhapur,(Maharashtra)

&

Dr. Shraddha Patil

Assitant Professor,
Mahavir Mahavidyalaya, (B.A.B.Ed.
Integrated Course),
Kolhapur,(Maharashtra)

Introduction

The scheduled tribes particularly the primitive tribes particularly the primitive tribes are placed in the most disadvantageous position in modern India. The backwardness of the tribe is attributed largely to their long isolation from the general society and their exploitation by non-tribes. Tribal's who have contributed to the richness of our culture and heritage have been neglected and insolated particulary during 19th and 20th centuries.

In this study Chitodiya Adivasi is recognized by coppersmith by our Government of Maharashtra. These Adivasis are migrated from Rajasthan and they are the ancestors of Raja Maharana Pratap. They were very much brave when they were living in forests of Rajasthan. But nowadays in 25-30 years they have been migrated in all over county. In this study they are living in Kolhapur.

Chitodiyas are an endogamous group with exogamous clans. In Chitodiya Adivasi there are socio-economic development changes in terms of literacy, educational patterns, societal structure and other aspects. Really Anthropologically, Chitodiya Adivasi cannot be termed a tribal state. In Chitodiya incidence of child marriages has declined in almost all areas of Advasi Chitodiya. The proportion of nuclear families is higher than joint families.

But there is non not good condition of housing and sanitation. Yet they are living there traditional cement huts called as 'Thambus'. The cement concrete houses are ready to live but they are not using such 'pacca' house. There has been growth in LPG connections, TV sets, newspaper and cell phones, bikes and four wheelers also. More people are exposed to communication and media facilities according to this study.

They are doing their traditional 'Jadi buti' profession. They are going at all over India to sell the Jadi buti called Ayurvedic medicines for all types of diseases.

This study is conducted to assess social transformation of Chitodiya Adivasi their social and demographic characteristics, economic transformation, changing occupational patterns, work participation rates, physical and communication facilities, besides other aspects. A total 103 households were surveyed in Kolhapur city near Unchagaon.

Now the various aspects of social transformation of Chitodiya as under:

Education

Due to technological development and the higher rate of social mobility helps Chitodiya to change drastically. They have contributed to the increasing levels of literacy attainments among young generation. They appreciate the general significance of literacy and formal education. As majority of them are engaged in unorganized/unskilled labor activities besides their traditional profession of selling of Ayurvedic Jadibuti. According to them, the formal schooling and literacy attainments do not help them achieve fuller employment opportunities in these sectors.

Our study reveals that the attainment of literacy levels among the younger Chitodiya is significant. This particularly true with regard to young Chitodiya between the age group of 6 to 14 years.

Marriage

The Chitodiya are experiencing a change in the observance of their rituals particularly with reference to the practice of marriage. The practice of divorce, re-marriage and widow marriage is not happened yet. But age of marriage is now changed. There is significant change in the age of marriage.

Festivals

The chitodiya's due to their interaction with the plains have gradually absorbed some of the 'great traditions' in the form of observing festivals like Deepavali, Dassara etc. They also continue their little traditions.

Recreation

A visible transitive is seen in the recreation practices of Chitodiya Adivasi. The Chitodiya who were once entertaining themselves with folk traditions are now gradually shifting to modern means of entertainment such as watching T.V., cinema and use of internet etc.

Dressing

The access to modern market brought changes in dress material and style. The modern dress materials are available at affordable process and the increase in their earnings and income and even their increased interaction with other communities.

Male younger generation is also changing their dressing pattern. They are using formal shirts and pant.

In conclusion, Chitodiya Advai's are changing their attitude towards life. They are moving from folk traditional Nomadic society to Modern society.

References

- Isabelle Clark-Decès (2011). *A Companion to the Anthropology of India*, Wiley-Blackwell
- Makhan Jha (1994). *An Introduction to Anthropology Thought*, Vikas Publishing House, Sector 8, Noida, Uttar Pradesh



ISSN 2349-638X

www.aiirjournal.com