

ESTD. 1998

Government of India R.N.I. No.BIH / 4625/ 2000 Delhi

ISSN : 0973-0583

IDEAL RESEARCH REVIEW

A Peer Reviewed Multidisciplinary Journal

Impact Factor : 8.61

Special Issue



Volume 75

No. II

September 2023

National Seminar on Tribal Philosophy,
Culture and Tradition 12-14 on May 2023

Organised by:

University Department of Philosophy,
Kolhan University, Chaibasa (Jharkhand)



BUDDHA MISSION OF INDIA

IDEAL RESEARCH REVIEW

Vol. 75, No. II

CONTENTS

SEPTEMBER 2023

1. Status of Tribal Women in Overall Progress of India	Dr. Pushpa Singh	1
2. Techno-centrism and its impact on the Tribal of Chotanagpur with special reference to changes in Culture and Tradition assessing its future impact and behavioural change on Tribal Population	Akash Dayal Pradeep Kumar Sinha	6
3. Tribals and Their Philosophy of Religion	Dr. Suchitra Bahera	11
4. Impact of Depression on Tribal Adolescents of Kolhan Region	Dr. Anshu Srivastava	15
5. A Philosophical Perspective on Tribal Culture	Dr. Abdul Latif Mondal	19
6. Uniform Civil Code Vis-à-vis Customary Tribal Laws	Anand Kumar	21
7. Cultural Transactions among Tribes	Dr. Sushant Kumar	25
8. Adivasi Tribal People Society and Entrepreneurship in Reference to Jharkhand	Dr. Vijay Prakash	31
9. The Life of Oraons of Chotanagpur	Prof. Juthika Chowdhury	39
10. Therapeutic Application of Tribal Foods	Dr. Sheeth Toppo	41
11. Livelihood Problems and Development Plans of Tribals People in India.	Prasenjit Hati	47
12. Impact of socio economic development in Tribal Population: A Case Study of West Singhbhum District Jharkhand	Dr. Ranvijay Kumar	52
13. आदिवासी धर्म दर्शन : एक अवलोकन	डॉ० (मौ०) अशरफ बिहारी	57
14. आदिवासी दर्शन, संस्कृति एवं परम्परा	डॉ० दीपंजय श्रीवास्तव	61
15. आदिवासी समाज में परिवर्तन एवं विकास : एक मूल्यांकन	डॉ० प्रमोद कुमार सिंह	65
16. भारतीय आदिवासी समाज का राजनीतिक दर्शन	डॉ० विनय कुमार गुप्ता	69
17. झारखण्ड के आदिवासी संस्कृति का दर्शन	डॉ० अशोक कुमार सिंह	77
18. आदिवासी संस्कृति	अमलेश कुमार सिन्हा	82
19. झारखण्ड के आदिवासी कला एवं संस्कृति	हीरा लाल गुप्ता	85
20. आदिवासी संस्कृति के विविध आयाम : एक अवलोकन	डॉ० अर्चना सिन्हा	88
21. आदिवासी जीवन दर्शन	डॉ० विनीता उरॉव	90

A Philosophical Perspective on Tribal Culture

Dr. Abdul Latif Mondal

Assistant Professor, Karim City College, Sakchi, Jamshedpur

ABSTRACT:

The impact of many religions can be seen among the tribals living in India nowadays. However, each tribal community has its own distinct culture and traditions. But what they have in common is their belief that every tribal community in India (they worship Nature). Although there are some differences in religious practices among the various tribal groups in India, they are basically Nature worshippers. For example, Santal, Ora, Munda, Mahali, people believe that their original religion name is 'Sari' or 'Sarna' which means 'Real'. Some of the main deities worshiped are "Sim Banga" or Surya Dev, Chandu Banga or Chandra Dev, also Jayar Than, Ayu Baba, and many other Bangas are worshipped. Adibasis never worship idols/murti according to Sarna dharma. The name of the religious book of Sarna Dharma is Sir Jam Puthi. The question is if the religion of the tribals is Sarna then why their religion is considered to be Hindu. The answer to this complex question is the lack of information, moreover Hinduism and Sarna religion can be found to have some similarities if we look deeply.

Hindu-Tribal Cultural Relations in Colonial East India, if we observe the impact of Hindu religion on the tribal society during the colonial period, various ideas have been developed in this context; in this article I will try to analyze some of them. In fact, a perceptual gap between Hindu and Tribal cultures persisted for a long time. "During 1950-53 and 1956-59, when Sinha studied the Bhumij, he observed that Bhumij had moved even farther in the direction of Hinduization since Risley's time." (yourarticle library.com) Surojit Sinha said, "The tribal villages lying in a homogeneous culture area lived in by the same ethnic group. The contacts of the tribes with the neighboring peasantry have given rise to a sort of tribal-peasant continuum." (Sinha, 1957) Surojit Sinha's view can be taken as a confession. During 1950, he researched about the society and culture of Singhbhum's people. Before research work started he thought that the tribal culture was different from Hindu-Brahmin culture. After a few days of research he realized that his ideas before research were wrong. After doing some research he realized that the connection between these two cultures are very similar, long-standing and geographically extensive. I am using the word

"culture" in its broadest sense, i.e. social life practice, religion, action, meditation, agriculture, arts and techniques and formation of integrated society etc.

In Hindu-Tribal cultural relations, mainly Hindu influence is mentioned. The exchange and the trend of the two cultures were prominent, that is how tribal religious belief and rituals have influenced various aspects of Hindu life practice. But an idea of the significance of the impact of tribal culture is subject to judgment, saying that there is no significant difference between Hindu influence and tribal influence. Kumar Suresh Singh calls this second influence the "countervailing processes" compared to the Hindu influence. There is a glimpse of two trends in the exchange of Hindu-Tribal culture on Hindu society that is evident in some places. While these two cultures have parallel stands, mainly because the Hindu-Brahman order hailed to establish itself in the tribal area, but Kumar Karan's view is different. He says the impact of tribal culture on all Hindu groups was not equally important. In fact it had little impact on upper caste Hindus but it had a significant impact on lower caste Hindus. In this context he speaks about two groups, farmer who