

Changing Pattern of Socio-Economic Life in Ghasiya A Vulnerable Scheduled Caste Community of Sonbhadra (Uttar Pradesh)

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Abstract

The focus of this paper was on the assessment and understanding of the socio-economic condition of Ghasiya of Uttar Pradesh. They are numerically very much small and the total population is 5888 in Uttar Pradesh according to the census of India 2011. They claim themselves as Hindu. They speak Hindi and write in Devanagari. They live in separate Tola in a village as they are considered very low in a social hierarchy, there is limited commensal ties with another group. They are Kama (Folk song & dance) performer. Karma dance is popular in the entire world but the performers are languishing in penury and their identities are at stake. He came into the discussion when these dancers performed in front of President of India at 'Apna Mahotsav' held in New Delhi in November 1986. Even they were honored and invited to the lunches hosted by the former Prime Minister late Mr. Rajiv Gandhi and Sonia Gandhi at Teen Murty House, New Delhi, as a mark of respect. However, they are now living in abject poverty and inhuman conditions. Of Ghasia tribe are the artists of Karma and they perform their art in various parts of the country and also give the art performances on stage, radio and television. But these Karma dancer communities have no land, not proper home, no proper food and not even a safe source of drinking water.

Keyword- socio-economic, vulnerable, community.

Introduction:-

The word Ghasiya appears to mean a grass-cutter. (Hindi Ghas, grass: Sanskrit Ghasa). The Ghasiya are traditionally a Dravuan tribe living in various parts of the hill area of the Vindhya-Chal region of Uttar Pradesh. Under the name of Ghasi they are found in Bengal districts (Risley, Tribe, and Caste, I, 277). Nothing very definite is known concerning their origin, but one legend makes them of common origin with Kols, Bhuinyars, and Santhals. The clear distinction that now prevails between them and the neighboring tribes appears to be of comparatively modern growth, but unlike many of the kindred tribes, they had retained a complete set of tokenistic septs. These are seven in number; the first Sept is the Khatangiya, which is said to mean "a man who fires a gun" this sept worships the match-lock. Then

comes the Sangwan, who is the highest in rank. When any Ghasiyabecomes impure, one of the Sangwan sept is said to take a little bit of gold and put it in a vessel of water, which sprinkles on the impure person with a mango leaf. From this practice of using gold it is said that the tribe takes its name. The Janta is said to take their name from the quern of floor-mill (Janta). They have a story that a woman of the sept was delivered of a child while sitting at the mill, from which her descendants gained their name. The Bhinasa say they are descended from the Godline (Dewta) Bhainsasur, whom they worship with the sacrifice of a young pig on the second of the light half of Kartik. Simarlokwa sept there is a curious legend that explains their abhorrence of Kayashsandis told in an imperfect form by Risley. They call themselves Hindus, but their religion is a very irregular type. They sometimes worship Mahadev with a brunt offering (Hom). at the marriage they worship Dulhadeo. When they are cutting the rice, they leave a little uncut in each field, and when the harvest is done cut this, clean it, and boil it, and then offer it to the field goddess Hariyari Devi, with a sacrifice of red color hens and cock. This offering is consumed by the family of worshippers. They also worship the village boundary deity, tribal god Chhatbaba. In Bhadon they have the tribal dance Karma. Unmarried girls fast that day, and in the evening drink liquor, dance, and indulge in rude debauchery. This is the time when a young couple arranges their matches. The Ghasiya have a very powerful tribal council. The council deals with three classes of cases-Kankati (puberty ceremonies), Phulpari (scab of the nature of leprosy), and Zinkari (All offenses against morality). Ghasiyas are exogamous, polygamy and widow-marriage are allowed. Beena marriage is common. Divorcees are uncommon, Tribal offices are hereditary. They are greatly in fear of evil spirits. They work generally as grooms and keepers of elephants. Their social status is decidedly low. They will not do degrading occupations, among which they consider shoe-making disrespectful, and who practices this trade is debarred from marriage in the caste.

Review of literature:-

1. Crook W. (The tribe and caste of the North-western provinces and Oudh vol. ii. 1896) highlights some of the basic features of Ghasiya of Sonbhadra. He writes in pages between 408 to 419 in detail about the Physical appearance, organizational structure, tribal council, festivals, tattooing, food, occupation, social uses, marriage rules, family structure, religious beliefs and ceremonies of Ghasiya. Crook also writes that how Ghasiya of Sonbhadra performed as profession, karmasong dance, and why they leave our traditional profession

2. Keshari Arjun das (Adivasi Jeevan 1983) classified the tribes of Uttar Pradesh. He recognized the Ghasiya as a group of dancer, musician, hunters, and Artistic tribes. Keshari says that The Ghasiya are experts in prepare Madar (a type of drum) iron Dr. Keshari also writes about the folk and culture of Ghasiya.

3. Singh K.S. (People of India . Uttar Pradesh VOLUME XLII part ii Anthropological survey of India 2005.) Write about the socio-economic conditions of Ghasiya in a new scenario. He writes about the attitude of the Ghasiya community towards the various development programs that are

not favorable. He says the attitude of Ghasiya toward education is partly favorable for boys, but it is unfavorable for girls. They favor modern facilities provided by the government.

Need of study:-

This study is necessary to enlighten their miserable life such that they can be included in the mainstream of society..the significance of the study arises from the fact that Ghasiya cultures and traditions need to be preserved. These are our indigenous cultures and traditions and if we do not take the effort to preserve them then we would lose a life that was once an integral part of our everyday existence. The goals should be to let people develop along the lines of their ingenuity and avoid imposing anything on them and to encourage their traditional art and culture.

Statement of problem:-

Statement of Problem the traditional societies have been always conservative and very superstitious and the Ghasiya community is not an exceptional one. The impact of modernization in education, Sanskritisation and acultural processes like trans-acculturation and assimilation of the society, the culture of the Ghasiya community has been on the set of transformation. The change is inevitable; the imprint effect is observed in all sphere of life such livelihood support system change, social structure, cultural elements, etc. thus identity become paramount tool and led contra acculturation process to preserve identity attribute in the changing world. In the present study the unique and significant cultural practices of the Ghasiya community of Sonbhadra (Uttar Pradesh) are given, and its changing dimensions are being discussed.

Objective of the study:-

The general objective of this study is to know about this little community, that is Ghasiya in Sonbhadra district of Uttar Pradesh. The little known communities will be analyzed following sociological perspectives, the objective can be enumerated in the following ways.

1. Find out the socio-economic feature of the Ghasiya community in a holistic way.
2. To find out the change due to the Assimilation of innovations cultural traits.
3. To identify the problem faced by the community in the present day and to suggest the remedial measures.

Research Methodology:-

The present study was conducted purposely in Sonbhadra district of Uttar Pradesh as the district needs the study because as of now not much study has been conducted there. Sonbhadra district has 8 blocks out of which Robertasganj has been selected as it has a population of Ghasiya. There are villages in the Robertasganj block out of which Raunp villages have been **purposely** selected for the study. The total

population of Ranup village is 2512 and the number of houses is 396. Out of the total household there are 110 Ghasiya houses are situated separately in Ghasiya tola near the state highway no.5-A. Senior members of 110 are selected as respondents. For the scientific study of the problem, there are 60 males and 50 females are constituted in a sample. Interview schedule was prepared to examine the socio life of the Ghasiya

Results and Discussion:-

Modernization is the requirement of the time, and almost all of us would agree to this, but modernization at the cost of the rich cultural heritage which has been passing on from ages by tribal ancestors would be not the answer to the above question. To a certain extent modernizing their thoughts and accepting the changes would be helpful to the society.

1. Family system.

Family is considered as the basic pillar of the society from the structural and functional point of view. Among the Ghasiya, there are simple joint family and the vertically extended family exists. But in the present some changes are seen in the family structure of Ghasiya.

Table-1

Changes in the family structure of Ghasiya.

Family system							
Traditional family structure		Frequency	%	Change family structure		Frequency	%
a.	Joint family	47	41.8	c.	Nuclear family	45	44.9
b.	Vertical Extended family	08	7.3	d.	Broken family	00	00.0
	Total	58	49.1		Total	42	44.9

Total-110

The above table shows that the family structure among the Ghasiya community divided into categories i.e. traditional family structure and changed family structure. The table shows that 45(44.9%) respondents were living in the Nuclear family and 47(41.8%) respondents were living in a Joint family. While 08(7.3%) respondents living in an extended family. The majority of the respondents live in a joint family because as both males and females of the family involve in daily wage laborer the elder ones take care of the home and the little one as well. Nuclear families are more in numbers the separation usually comes after the marriage. These are new trends in family structure.

2. Marriage system.

Marriage solves a problem found in all societies-how to share products of the gender division of labor, how to take care of infants, who are dependent for a long time; and how to minimize sexual commotion. The Ghasiya follow endogamy at the community level and exogamy at Kurilevel. There a special provision for marriage in Ghasiya that the children of a sister are barred, while marriage with the children of mother's brother (mama), and father's sister are allowed. This is known as consanguineous marriage.

Table-2

Changes in the marriage system of Ghasiya.

Total-110

Marriage system							
Traditional marriage system		Frequency	%	Changed marriage system		Frequency	%
a.	Consanguineous marriage	27	24.6	e.	Sample marriage in community	57	51.8
b.	Exchange marriage(gulawat)	12	10.9	f.	Love marriage in community	07	6.4
c.	Junior sororate	02	1.8	g.	Love marriage outside the community	02	1.8
d.	Junior levirate	03	2.7		-	-	-
	Total	44	40.0		Total	66	60.0

In the above table, it is shown that marriage organization among Ghasiya community divided into two categories i.e. Traditional marriage system is and changed marriage system But till days 44(40%) respondents marry under traditional marriage system i.e. 27 (24.6%) marry by Consanguineous marriage, 12(10.9%) marry by Exchange marriage and 02(1.8%), 03(2.7%) are respectively marry by junior sororate and levirate. While the majority of respondents married with changed system i.e. 57(51.8%) are simply marry in community, 07(6.4%) respondents marry by love marriage within the community, and 02(1.8%) respondents marry by love marriage outside the community.

3. Way of mate selection.

In Ghasiya traditionally all marriages supposed to take place with the consent of the parents. The marriage is arranged by Mahato, who gets his fee with turban and few rupees in cash. Beena marriage is common; in this case the period of probation is one year, during which the son-in-law works for his father-in-law, and is entitled to maintenance; but has no right to inherit from his estate. But in present, elopement and mutual agreement way of mate selection are also seen in practice.

Table-3

Changes in way of mate selection of Ghasiya.

Way of mate selection						
Traditional mate selection system		Frequency	%	Changed mate selection system		Frequency
a.	By Probation	06	5.5	c.	By Elopement	09
b.	By negotiation & Exchange	80	72.7	d.	By Mutual agreement	15
	Total	86	78.2		Total	24

Total-110

Above table 80(72.7%) respondent's marriages were arranged by parents through the way of negotiation & exchange mate selection, 06 (5.5%) are married through Beena marriage. Only 24(21.8%) respondents' marriages were arranged without the parent's approval. In this total 09(8.2%) married by elopement and 15(13.6%) married by mutual agreement.

4. Sources of income of Ghasiya.

The Ghasiyais a small landholding community. Agriculture and animal husbandry, woodworking, bagging, singing, and dances are their traditional occupation. The Ghasiya also work as grass-cutters and the women usually do this work. They also make Mandau (combo) and the brushes for the weaving looms, the broom and the Katoth the type of wood material used for making sieves to sieve the flour. They are also engaged in other occupations like plantation industrial workers, and a few of them are also in service.

Table- 4

Changes in source of income of Ghasiya and influences of development programs.

Total-110

sources of income							
Traditional sources of income		Frequency	%	Changed sources of income		Frequency	%
a.	Grass cutting, Hunting & gathering	07	6.4	e.	Owner cultivator	03	2.7
b.	Woodworking (making plug, combo, axe, Mat, Mandar, etc.)	09	8.2	f.	Daily wages laborer	53	48.2
c.	Singing & Dancing in ceremonies of other community	17	15.5	g.	Animal husbandry	02	1.8
d.	Bagging with playing Drum (Mandar)	11	10.0	h.	other	09	8.2
Total		43	39.1	Total		67	60.9

The above table shows that the sources of income among the Ghasiya community categorized into two categories i.e. traditional sources of income and changed sources of income. Nowadays 67(60.9%) respondents are engaged with the changed source of income. In which the 53(48.2%) respondents engage as Daily wage laborers, 03(2.7%) respondents are owner cultivator and 02(1.8%) respondents are engaged in animal husbandry while 09(8.2%) involve in other work such as self-employed, private or government job. But still today 43(39.1%) Ghasiya joint with us traditional economy i.e. 07(6.4%) engaged in Grass cutting, Hunting & gathering, 09(8.2%) engaged as Wooden worker, 17(15.5%) engaged in Singing & Dancing in ceremonies of other community. 11 (10.0%) engaged in Bagging with playing Drum (Mandar). Attitude towards money saving is not favorable. They get facilities and loans from the local statutory panchayat, cooperatives and banks. They also depend on moneylenders and a shopkeeper whenever necessary.

5. Dress pattern of Ghasiya.

A long ago Ghasiya men wore large Dipper (Langota), Vihiti, Dhoti with Ganji and women wore sari (Lugga) sari with short kameez. But nowadays the women of Ghasiya mainly wear Saree and the men wear

Shirt-pant and dhoti. The children also wear a shirt-pant and the girls wear salwar-kameez and few girls wear saree also.

Table- 5(a)
Changes in the Dress pattern of Ghasiya (male).
Total-60

Dress pattern (men)							
Traditional dress		Frequency	%	Modern dress		Frequency	%
a.	Diper(Langota)	01	1.7	d.	Dhoti,,kurta,	06	10.0
b.	Vinhiti	06	10.0	e.	Kurta ,payjama	09	15.0
c.	Dhoti with Ganji	11	18.3	f.	Pant, shirt	27	45.0
	Total	18	30.0		Total	42	70.0

Study reveals that modernization has put a huge impact on the dressing pattern of Ghasiya tribe as the time changes they start wearing modern clothes in comparison to traditional clothes more often and these changes can be seen in young generation lying between 21 to 40 years of age, from above table it can be seen that only 18(30.0%) of the respondents wear traditional clothes while 42(70%) of the respondents wear western clothes.

Table- 5(b)
Changes in the Dress pattern of Ghasiya (female).
Total-50

Dress pattern (women)							
Traditional dress		Frequency	%	Modern dress		Frequency	%
a.	Only saree(Lugga)	02	4.0	d.	Saree with fancy blouse	21	42.0
b.	Saree with Kameez	03	6.0	e.	Salwar Kurtis	09	18.0
c.	Saree with simple blouse	11	22.0	f.	Other dress	04	8.0
	Total	16	32.0		Total	34	68.0

The above table shows that most Ghasiya women like to wear the saree. In which 02(4.0%) wears only saree, 03(6.0%) wears saree with kameez and 11(22.0%) are like to wear saree with a simple blouse.

Some young respondents 21 (42.0) are enjoying with saree and fancy blouse, 9(18%) with salwar kurta and 04(8.0%) respondents are like to wear other fancy costumes.

6. Housing pattern of Ghasiya.

Housing of the basic need and ranks only second to food and clothing. Housing encompasses all the ancillary services and community facilities, which are essential to human wellbeing. House of Ghasiya are made of mud with tin/grass/tile roof.

Table-6

Changes in the housing pattern of Ghasiya.

Total-110

Housing pattern							
Traditional housing pattern		Frequency	%	Changed housing pattern		Frequency	%
a.	House under the tree	00	0.0	a.	Tiled house	60	54.5
b.	Grass roof house (hut)	03	2.7	b.	semi RCC Slab	18	16.4
c.	Mud wall grass/tin shed roof house	23	20.9	c.	fully RCC Slab	06	5.5
Total		26	23.6	Total		84	76.4

The above table, based upon observation shows that house patterns among Ghasiyai.e. traditional and changed house patterns. Nowadays no respondents are living in a traditional house under the tree.03 (2.7 %) respondents have the grass-root house (hut) while 23(20.9%) respondents live in kaccha houses with grass/tin shed roof. There most oftherespondents 60(54.5%) live in houses with a tiled roof.Respectively, 18(16.4%) and 06(5.5%) respondents have to enjoy with semi RCC Slab and fully RCC Slab houses

7. Ornament of Ghasiya.

Ghasiya is too poor communityso they have not any tradition of silver and gold jewelry.Ghasiyawomen wear only a string of red and white beads,nickel made jewelry and glass bangle. They also use Bindiya and Red led (Sindur). There is no tradition for male ornaments.

Table-7

Cultural changes in the ornament of Ghasiya.

Total-50

Ornament of Ghasiya							
Traditional ornaments		Frequency	%	Adopted ornaments		Frequency	%
a.	String of red and white beads	02	4.0	d.	Artificial ornaments	34	68.0
b.	Ornaments made by nickel	05	10.0	e.	Silver & gold jewellery	06	12.0
c.	Wooden Ornaments	00	0.0	f.	Other ornaments	03	6.0
Total		07	14.0	Total		43	86.0

The above table shows that 12(10.9%) respondents wear ornaments made by nickel and 05(4.5%) respondents wear a string of red and white beads that is traditional while in changed ornaments 75(68.2%) respondents wear artificial metal ornament and 06(5.4%) respondent wear other ornaments. Changes in the ornament and pattern of ornament are due to changes in the economy and their purchasing power.

8. Entertainment media

Entertainment is a form of activity that holds the attention and interest of an audience or gives pleasure and delight. Ghasiyas have their folk song, folktales and folklore. Folk songs are sung by both males and females. Karma is very popular among them they also act as professional singers the musical instrument like Mandar, Poijan and Darnkhan are used by them.

Table-8

Changes in the Entertainment media due to developmental programme.

Total-110

Entertainment media							
Traditional Entertainment media		Frequency	%	Changed Entertainment media		Frequency	%
a.	Folk Songs & dance	34	30.9	d.	Radio/stereo	17	15.5
b.	Folk tale	02	1.8	e.	Television	15	13.6
c.	Traditional sports	03	2.7	f.	Mobile	39	35.5
Total		39	35.4	Total		71	63.6

The above table shows that the entertainment media used by Ghasiya is divided into two categories i.e. traditional entertainment media and changed entertainment media. But nowadays 34(30.9%) respondents entertained by Folk Songs & dance, and 03(2.7%) respondents by traditional sports and only 02(1.8%) by Folk tale while 15(13.6%) respondents listen to Radio, Stereo, 17(15.5%) respondents see television and, 39(35.5%) respondents use mobile phone in changed entertainment media. In every village, most of the people use mobile as their entertainment medium and skipping the traditional entertainment.

9. Method of treatment

Ghasiya favor modern mediocre and get facilities from the local health center when needed. However, they still prefer their own traditional indigenous medicine, which is available near to their door. The Ghasiya have few common characteristics regarding the perception of health and disease, like many other tribal societies. They also attribute a lot of diseases to the wrath of God, the mischief of evil spirits and the magic of human beings. Treatment is based upon the removal of causative factors by appeasing god; controlling evil spirits through counter magic, use of sorcery and of course some herbal preparation. But due to health-related development and awareness program launched by the government, most of Ghasiya peoples changed their mode of treatment. They also accept the family planning programme and use both indigenous and modern methods.

Table -9

Changes in method of treatment.

Total-110

Method of treatment							
Traditional Method of treatment		Frequency	%	Changed Method of treatment		Frequency	%
a.	By exorcism	13	11.8	d.	Homeopathic medicine	09	8.2
b.	By incantation	09	8.2	e.	Ayurvedic medicine	17	15.5
c.	By indigenous medicine	15	13.6	f.	Allopathic medicine	47	42.7
	Total	37	33.6		Total	73	66.4

In the above table it is shown that Method of treatment among Ghasiya community divided into two categories i.e. Traditional Method of treatment is and Changed Method of treatment. But till days 37(33.6%) respondents are taking Traditional Method of treatment i.e. 13(11.8%) believe in exorcism, 09(8.2%) believe in incantation and 15(13.6%) believe in indigenous medicine. While the majority of respondents are like to Changed Method of treatment i.e. 57(51.8%) believe in Homeopathic medicine, 17

(15.5%) respondents believe in Ayurvedic medicine, and 47(42.7%) respondents believe in Allopathic medicine.

10. Economic transaction in Ghasiya.

Before money (currency) was introduced, the Ghasiya carried out business transactions on the barter system. It is a system of exchange by which goods or services are directly exchanged for other goods or services without using a medium of exchange such as money. Monetization is one of the major changes that are taking place in the Ghasiya people economy. It is simply the process of switch over from traditional barter system of exchange to money-based transactions. The Ghasiya people's interaction with the outer economy through periodical markets (Haat). And, have all contributed to the spread of money as the most popular medium of exchange of goods and services.

Table-10

Changing pattern of economic transaction in Ghasiyas.

Total-110

S. N.	Transaction material	Traditional way of transaction with	Frequency	%	Changed way of transaction	Frequency	%	Total
1.	Edible things	Edible things	00	0.0	Money	110	100	110
2.	Other things -mat, broom, basket, etc.	Edible things	08	7.3	Money	102	92.7	110

The above table shows transactions within the community in which only no respondent transact edible things with edible things and 110(100%) with money and 08(7.3%) respondents transact their artifacts with edible things, while 102(92.7%) with money. Transaction within the community with edible things is traditional while with money is changed why of the transaction developmental programme, training has changed attitude of Ghasiya community where the mode of transaction how been changed instead edible things environment of money is slightly increasing.

11. Decision-making power of women in Ghasiya.

Status of women is generally measured using three indicators:-education, Employment status and intra-household decision-making power. In general women with higher education tend to have a better position (WHO, 1989). The tribal in general but of much greater relevance to women who have traditionally had a higher socioeconomic status than high caste women did. Tribal women have a relatively High status in their traditional society. Among the Ghasiya women enjoy equal status to that of men in the society and

also have decision-making powers. They perform various economic activities like agricultural operations animal husbandry, collecting of fuel and bringing of portable water.

Table-11

Changes of decision-making power of women in Ghasiya.

S. N.	Decision-making power	yes		No		Cannot say		Total
		Frequency	%	Frequency	%	Frequency	%	
1.	spending and saving money	33	30.0	71	64.5	06	5.5	110
2.	Purchase of property	34	30.9	65	59.1	11	10.0	110
3.	Education of children	47	42.7	56	50.9	07	6.4	110
4.	Marriage of children	61	55.5	34	30.9	15	13.6	110
5.	Purchase of household goods	67	60.9	37	33.6	06	5.5	110
6.	family planning & maternity	72	65.5	27	24.5	11	10.0	110
7.	Taking part in social organization	76	69.1	33	30.0	01	0.9	110

Total-110

By the above table observed that The status of women is decreased in some domestic affair, i.e. Saving money 33 (30%), purchase of property 34 (30.9%) and education of children 47 (42.7%). In other affairs like, "purchase of household goods 67 (60.9%), family planning and maternity 72 (65.5%) and taking part in social organization 76 (69%)" Ghasiya women still maintain their presence strongly. There are too poor conditions in dealing with property and monetary affairs.

12. Changing lifestyle patterns in Ghasiya.

Indian society has been responding to the process of modernization and social change with a changing degree of intensity. However, the impacts of this process are not uniform to all sections of the population. Urbanization, industrialization, education and political awakening embrace modernization influence.

Table-12

Changing lifestyle patterns in Ghasiya.

Total-110

S.N	Tradition's	yes		No		Cannot say		Total
		Frequency	%	Frequency	%	Frequency	%	
1.	Follow traditional Sharecropping	02	1.8	101	91.8	07	6.4	110
2.	Follow puberty ceremony's	03	2.7	105	95.5	02	1.8	110
3.	Follow traditional Food eating habit	18	16.4	86	78.2	06	5.4	110
4.	Follow traditional panchayat	22	20.0	82	74.5	06	5.5	110
5.	Follow old social custom & Ritual	56	50.9	34	30.9	20	18.2	110
6.	Follow Ancestor worship	58	52.7	42	38.2	10	9.1	110
7.	Follow Religion and Ethnic Practices	62	56.4	39	35.4	09	8.2	110
8.	Follow Traditional food, Drinking, Smoking	69	62.7	29	26.4	12	10.9	110
9.	Follow traditional Birth ceremony's	86	78.2	16	14.5	08	7.3	110
10.	Follow traditional festival	91	82.7	17	15.5	02	1.8	110
11.	Follow traditional marriage rules, ceremony's & Ritual	101	91.8	07	6.4	02	1.8	110
12.	Speak mother tongue	110	100	00	0.0	00	0.0	110

Though there is a change in social and cultural attribute but the perception of peoples still holds different views ongoing cultural change. The change of views is observed in the study area where table 12 indicates that some changes are slowly-slowly introduced as developed but presently only 02(1.8%) respondents are Following traditional Sharecropping, 03(2.7%) puberty ceremony's, 18(16.4%) traditional Food eating habit. And 22(20.0%) respondents believed in the traditional panchayat. Even today 56(50.9%) respondents strongly associated with old social custom & Ritual. 58(52.7%) Religion and Ethnic Practices 69(62.7%) traditional food, Drinking, Smoking, 86(78.2%) with Birth ceremony's 91 (82.7%) with the

traditional festival and 101(91.8%) with traditional marriage rules ceremonies & Ritual. There are all respondents Speak mother tongue Mirzapur.

Conclusion:-

Socio-economic condition plays an important role in the development of any society. The Ghasiya is one of the isolated communities of India. From the above results it has been concluded that the socio-cultural life of Ghasiya was changing that was the impact of modernization and innovations were taking place in dimensions of life, cultural traits were changing, social and cultural life of Ghasiya were coming out of the old frame and assimilating new ideas, skills, and knowledge. But Ghasiya community are suffering from transition period, development programmes from the state as well as the central government are not implemented properly, so the ray of social and economic development are far away from Ghasiya community,

Suggestion

Based on the research findings, the following suggestion is made to other researchers, scholars, academicians, administrators, and policymakers:

1. The younger generation among the Ghasiya are changing towards modernization and attempt should be made such that enough support should also be given to them to practice the traditions and cultural customs of their community
2. Traditional values should not be lost in the fast progress and the direction of modernization

The art, history, tradition and the awareness of indigenous knowledge should be preserved so that the future generation won't be deprived of their culture.

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