



## A study of the attitude of tribal, villagers and townspeople towards social change in residential background

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### Abstract

In the present study, Comparative discussion of all the three groups, townspeople, villagers and tribals measure the attitude towards housing background and social change was reviewed. It was envisaged that meaningful difference would be found between the three groups towards social change a relatively high attitude towards social change would be found among the townspeople. It is clear from the comparative interpretation of the statistical results that the mean of the social change attitude score of the townspeople has been found to be 15.58, the mean of the social change attitude score of the villagers is 10.26 and the mean of the social change attitude score of the tribals is 6.14. In connection with the measurement of social change attitude among the three groups, the APRC Psychology Measurement, 1986 has been used. It was proved by the study results that among the townspeople is not found to be highly favorable towards social change and more favorable attitude in the other two groups.

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### Keywords:

APRC;

T-Ratio;

Tribal;

Villagers;

Townspeople.

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## **1. Introduction**

Different species have been introduced in India since ancient times. Due to lack of development of the means of transport, different parts of it remain separate from each other, thus where on one hand different ethnic elements exist, on the other hand each part has its own civilization and culture. In these different geographical areas of India, people of many ethnic wings reside. But there are some human groups in different areas, which are also at primitive level in terms of economic and cultural development. They are addressed by the names of wild race, people and tribal. They stay away from modern settlements. For this reason, they are also called “Vanvasi”. Various sociologists have interpreted the term Janusati or Adivasi in their own way:

Any primitive group of local groups that live in a common area speak a common language and use a common culture is called a people race - the Gillins and the Gillins. (1949) is a compilation of peoples' families or groups of families, with a common name, whose members reside in the same land, speak the common language, and observe certain prohibitions concerning marriage, occupation or industry. And develop a certain system about interpersonal behavior. Many sociologists have expressed their views regarding the tribals. What are civil areas or cities? The term is used in two ways - demographically and sociologically. German sociologist Toennies (1957) impersonates impersonal and secondary relations in urban gasile society, and the exchange of ideas between individuals is based on formal contractual and particular tasks or jobs that they perform. The GalisSheft society emphasizes the utilitarian goals and the competitive tendency of social relations.

Other sociologists, such as Max Weber (1961) and George Simal (1950), have emphasized the acceleration of change and impersonal alterations on dense housing conditions in urban environments. Louis Worth (1938) states that a city can be defined for sociological purposes by saying that it is a socially heterogeneous form, a relatively large, dense and temporary settlement of individuals. The factors that have defined the city by scholars such as Ruth Glass (1956) are population size, density of population, major economic system, general structure of administration and some social features.

Based on the census of 1961, 1971, 1981, 1991, whose population is between 50,000 and one lakh, they are called cities. Those who have between one lakh and 10 lakhs are called big cities. The areas which have between 10 and 50 lakh persons are called Vishal Nagar and those which have more than 50 lakh persons are called metropolitan cities.

In the context of the villagers, history is witness that our ancestors used to live in the villages only. Civilization was not even fully developed at that time. The head of the village used to form the legislation of the village organization. Even today 65 percent of our people are residing in villages. India is a country of villages. Even today the number of villages in India is high. Mahatma Gandhi's statement that the soul of India lives in the villages. Nature is the queen's empire in the villages. The melodious voice of birds appeals to everyone; they are seen dancing sweetly. Hearing the melodious anthem of the cuckoo, the heart is strangled. Nature's



particles fill life with mania. Villagers are symbols of simplicity. Their life is simple. His home is a statue of the goddess Sanyaringta. The villager enjoys hospitality more than his ability. Those people consider the guest like a god, the rural folk keeps away from the smell of misconduct. Mutual brotherhood is more common in the villagers. There is immense reverence in the heart of all educated and uneducated people. The villagers are always ready to help each other. In the present day, the colorful environment has also taken the villagers in its wrap. If education, lighting, sanitation, medicine, traffic and entertainment etc. are arranged in the villages, then rural life can indeed give heavenly joy. Most of the people in villages depend on agriculture. In addition, fruits, flowers, vegetables, milk, ghee, butter, etc. are found in abundance. It is clear from sociological studies that the social relations and values in the rural and urban communities are clear. (Toennies, 1961)

The rural gamin safety community is one in which social ties are based on personal bonds close to family and friendship, and tradition, harmony and informality are emphasized. (Toennies, 1961)

## **2. Research Method**

Social change is a simple process. Increasing population, changing environment, new and ongoing scientific research are all such elements that continue to inspire social change, the society which will not change, that society cannot progress. Change means to mold our society to suit the new and modern environment. Today, the distance of the world has been reduced due to scientific research. Every region, no matter how far it is affected, is affected by the changes happening in any corner of the world. One who is not affected remains backward. It has been described in relation to residential areas that there is a difference in the progressiveness of all three areas. People of the cities are running faster, but the progress of the village and tribal brothers is slow. In this context, the following assumption is made: -

### **Preface:**

(A) It is envisaged that meaningful differences will be found in all the three groups towards social change.

(B) A relatively high attitude towards social change will be found among the townspeople.

**Method:** - APRC Psychology Measurement (1986) (Agra Psychological Research Institute) in Hindi was run to measure the attitude of tribal, villagers and townspeople towards social change in residential background.

**Area:** - People living in rural, urban and tribal areas of Bihar were included under the study area.



**Sample:** - Out of those who live in rural, urban and tribal areas of Bihar, 100 villagers, 100 townspeople and 100 tribal people, the total number of the three groups selected for the study is three hundred. Social change was studied on the basis of all three groups.

**Connectivity and Measurement:** - **APRC** Psychology Measurement, 1986 (Agra Psychological Research Institute)

### 3. Results and Analysis

#### Residential background and attitude towards social change:

In the three hundred models, one hundred townspeople, villagers and tribal models were selected and studied on the basis of residential status, whose education was at least Matric pass. The distribution of attitude scores against the different social changes of these three groups and the certified deviation and T ratio between them were compared comparatively. In the second hypothesis, a high favorable attitude towards social change will be found among the citizens. The distribution of the scores related to it and its mean standard deviation and T- ratio are described in Table no.1.

**Table no. - 1**

|             | Number | Mean  | Primary deviation | Standard deviation error | T- Ratio<br>A B | Significance level |
|-------------|--------|-------|-------------------|--------------------------|-----------------|--------------------|
| Townspeople | 100    | 15.58 | 2.16              | .432                     | 6.386           | .01                |
| Villager    | 100    | 10.26 | 3.586             | .713                     | B C<br>3.393    | .01                |
| Tribal      | 100    | 6.14  | 4.915             | .983                     | A C<br>8.589    | .01                |

Comparative discussion of all the three groups, townspeople, villagers and tribals mentioned in Table number one was done. It is clear from the comparative interpretation of the statistical results that the mean of the social change attitude score of the townspeople has been found to be 15.58, the mean of the social change attitude score of the villagers is 10.26 and the mean of the social change attitude score of the tribals is 6.14. The standard deviation of the three groups is 2.16, 3.586 and 4.915 respectively and the T ratios of the three groups are 6.386, 3.393 and 8.589 respectively, which proves to be .01 significance level meaningful for 98 DF. Therefore, it can be concluded that the above hypothesis was proved to be true.



On the basis of the second hypothesis, it is also clear from the comparative analysis of the scores of the three groups mentioned in Table No. 1 that the mean of the townspeople is 15.58, the mean of the villagers is 10.26, 6.14 for the tribals. On the basis of the mean, there is a difference of 5.32 among the townspeople from the other two groups, which makes it clear that the townspeople have found a highly favorable attitude towards social change.

All three of the above have the following conclusions regarding residential status and social change:

(A) In hypothesis number one, it was envisaged that meaningful difference would be found between the three groups towards social change which is being verified.

(B) It was envisaged that a relatively high attitude towards social change would be found among the townspeople. It is also being verified.

#### **4. Conclusion**

In order to measure the attitude of tribal townspeople and villagers, the interrelationship of attitude towards housing background and social change was reviewed. It was proved by the study results that among the townspeople is not found to be highly favorable towards social change and more favorable attitude in the other two groups. A hypothesis related to this variable has been made. The result is favorable. The attitude of citizens towards social change is moderately 15.58. The score of the villagers is 10.26 and the score of the tribals is 6.14. The difference of mean scores between the townspeople and the villagers is 5.32, 9.44 between the townspeople and tribals and 4.12 between the villagers and tribals. Authentic deviations of the three groups have been obtained from townspeople 2.16, villages 3.586 and tribals 4.915 respectively. The T ratios of the three groups have been found to be 6.386, KB 3.393 and CB 8.589. The significance of difference of mean is being proved at .01 level. In connection with the measurement of social change attitude among the three groups, the APRC Psychology Measurement, 1986 has been used. This scale is helpful in studying all aspects related to social problems.



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