

## **UNIVERSALIZATION TO LOCALIZATION: SAPNADEV**

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### **Abstract**

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India known us a country of culture and tradition. In India, there are various traits which are divided in traditional, modern and now post-modernism category. Present culture and tradition is a result of various processes and change which are affected by various factors. Evolution and diffusion are major process for change of society and culture. Our culture and society are large concepts which are made by many small traits and institution. A change and development of culture, society and tradition are not only a single and large change but those are change of minor traits and adoptive surrounding is helping it. Univeslization and localization are process for culture change. Present study is tried two shown a example of these kind of process. Present study conduct in Kakidadar village, Gariyaband district of Chhattisgarh State. A concept of Sapnadev in found in Kakidadar village that could be universalized or localized form of Hindu god Sanidev.

**Key words: Universalization, Localization, Culture Change.**

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**Introduction:** On the basis of two famous anthropologist named Robert Redfield and Macciem Marieat, we can understood culture and traditional change in anthropologist perspective. A famous concept of great and little tradition which is given by Robert Redfield and concept of localization and universalization given by Macciem Marieat, both concept are reference concept for understanding change of culture abd society in Indian perspective. A theme of Robert Redfield concept is form and way of tradition and theme of Macciem Marieat concept is process of way of tradition. In present era, many culture and tradition are merge with each other and other side some tribal culture and tradition and related religious practices, customs are in their pure and original form and they are away from change factors and sources. Some culture traits which are seen in new forms actually they are a result of changes and it could be away from our knowledge. Because of place, need of human, geographical condition and these types of factors are always dominant for change of culture like according to famous anthropologist M.N.Srinivas many lower cast groups are tried to grow up their lifestyle and reach to high caste, srinivas called these kind of process sanskrilization. In these process some caste are change their form, some caste are in under process and some are in same stage after long practices. So, in this process a group of low caste tried became a high caste o identification of lower caste are slowly-slowly destroyed and society became a new caste.

**Study area and used methods and traits:**

Present study conduct in Kakidadar village, Gariyaband district of Chhattisgarh. This paper is totally based on anthropological observation. Open scheduled, interview and observation are used for data collection. Interpretation and descriptions is base for data presentation.

**Importance of presentation study:**

In present study I tried to know how a culture changes to localization to univrsilization. Present study tried to show how different cultural traits of various geographical conditions are crashed each other and then how some culture traits are defend own originality and why some culture are change and also tried to show way of sanskrilization etc.

**Result and discussion:**

**Sapnadev:** Kakidadar village of Gariyaband district of Chhattisgarh known as tribal dominant village. *Kamar*, *Gond* and *Bhunja* tribal communities are lived there. Some Sahu families are lived in Kakidadar village. Sahu caste is very large caste group of Chhattisgarh known as teli. Customs, tradition and religious process of Sahu families who are lived in Kakikadar are totally difference to Sahu families who are lived in central Chhattisgarh or non-tribal areas. We can see the difference between these two different areas Sahu families by their god and religious practices. The Sahus of Kakidadar are close to tribal religion and different to Hindus religion and goddess also. According to Sahus of Kakidadar their all things and properties like agriculture land, crops, home, animals and all material culture because of blessing of Sanadev. Actually Sapnadev is a name of god who is not in list of Hindu god and goddess and also not in list of tribal goddess.

**Structure of Sapnadev and Sapnadev temple:** In study area, some open places in outside of village like in between of village and agriculture land Sapnadev temple is located there. It is not a Hindu temple because generally Hindu temples are covered by wall and roof but there was no roof in Sapnadev temple. Many materials are put in Sapnadev temple like trishuls (weapon of Iron) lemons, coconut, lamp etc. These material things create a confusion about Sapnadev identification because generally coconut is not used by tribal community they use only lemon and sometime trishual (weapon of iron). Actually, some months before there were a home of Sahu families but because of heavy rain the home is destroyed but temple still there. Sahu family moves in another place of village but they can't move temple because of some ritual process and specific religious date. Sapnadev is their Kuldev. Some other reasons also thee because of Sahu families can't move Sapnadev temple and they are:

1. According to villagers if Sapnadev temple is stay in agricultural land than amount of crops are much.
2. Agricultural land could be safe by various natural disasters.
3. If some agriculture tools are thief from agricultural land by someone than Sapnadev help farmers for found their tools return. A small son of Sahu family will worship of Sapnadev, after that Sapnadev gave dream to child about theft, his address and actually where are agricultural

tools etc. After that theft return all agricultural tools to owner by himself. Villagers are still believed in this kind of thought because according to them it was not a myth but many times it's done in villages.

Process of transfer of Sapnadev: When the Sahu family wants to move Sapnadev temple to their home they can by some religious process. And the processes are:

A. The Sahu family move Sapnadev temple in ujjyaripak.(According to Hindu religion whole year is divide in two part first six month is ujjyaripak when all Hindu god and goddess are awake for six month and next six months call andhiyaripak, when al Hindu god and goddess are gone to sleep. Generally in Hindu festival named Tulsi Vivah (also called Devutani= dev means god and utani means wake up) is the special day when all god and goddess are awake and next six month they awake and it these six month called ujjyaripak means months of lots of light. Generally all Hindu family of Chhattisgarh done there sacred ceremony like, marriage, naming ceremony etc, in ujjyaripak. The Sahu family of Kakidadar move Sapnadev temple from agriculture land to home in only any festival which is comes in ujjyaripak like holi, cher-chera (a Hindu especially for farmer festival, when new crops are cutting by farmer and in these festival children collect grains door to door), maker-sakranti etc. According to Sahu family if they move Sapnadev temple in andhiyaipak than their whole work would be fail like in marriage, agriculture etc.

B. After selected any festival of ujjyaripakh, Sahu family goes to leader. Leader could be sarpanh of village or any member of panchayat. That is very important step because if Sahu family does not take this step and they try to move Sapnadev temple than villagers can think Sahu family doing any kind of black magic which could be harmful for village and villagers.

C. Sahu family cares for this and they inform his family member and head of village about shifting of Sapnadev. Because according to Sahu family if whole villagers know about shifting then someone in villagers can try to black magic on Sapnadev and it could be harmful for Sahu family.

D. After this, Sahu family fit a iron rod in the land before shifting and before establishment of Sapnadev. A iron rod is sign of place of Sapnadev. Sapnadev protect their agriculture land and home by this rod.

E. Then, a small child of Sahu family doing all activities and religious process for establishment of Sapnadev in new place.

**Concept of Shadow of Sapnadev:** According to Kakidadar villagers real Sapnadev lived in Barka Nala ( a natural small canal which is located in outside of village). All Sapnadev which are founded in Sahu families and other communities are shadow of real Sapnadev but powers of all Sapnadev shadow are same in power like real Sapnadev.

**Conclusion:** A present culture which is known as complex culture is a result of many culture and sociological process and change. Many medium are working like factors in this kind of change. Sapnadev is one of them in Kakidadar village. There are confusion of Sapnadev is a god of tribal or non-tribal (Hindu) but a concept Sapnadev is working a medium between tribal and non-tribal cultural change. Structures of Sapnadev, color of Sapnadev, some religious practices of Sapnadev are similar to Hindu god Sanidev. A temple of Sanidev are also open on roof side, it's color is black, lots of iron weapon in his temple, many religious process done by lemons. These are some similarities between Sapnadev and Sanidev. It could be result of universalization to localization. Sapnadev is not a part of great tradition, it is only found in Kakidadar village who worship by tribal and non-tribal both communities. A temple of Sapnadev is n dangerous because road work in progress in Kakidadar and the temple of Sapnadev is under in measurement of road map. So, it is possible the temple of Sapnadev could be destroyed and that is not only destroyed of Sapnadev temple but it is a destroyed of rare material culture. Some other conclusions are also found in present paper which are:

1. Non-tribal Sahu communities of central Chhattisgarh have not any concept of Sapnadev.
2. Sahu families of Kakidadar lived in tribal dominant village that's why they are affected by various tribal cultures.
3. A concept of Sapnadev is not diffused by geographical culture area.
4. The Sapnadev could be evolutionary stage of any Hindus god. So, the process could be localization to universalization.
5. A shifting and worship done by Sahu family members only which shows modern thought of caste system which is purity of caste.

Sanidev is a part of universal, whole Indian known Sanidev. So, it could be result of localization Sanidev is convert in Sapnadev in Kakidadar village. Its deep research is great topic for social anthropology. Present study is based on fieldwork observation and some interviews there could be long chain to know about Sapnadev.

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