Research Article

Exploring the Adi Tribe's Cultural Heritage and Modern Challenges: An In-Depth Analysis of Identity and Transformations

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ARTICLE INFO	ABSTRACT
	Introduction: The present work deals with the tradition of the Adi tribe, having as a critical focus the complex elements of their cultural identity and artifacts and the evolution that their traditional practices have undergone amidst modernity. **Objectives**: Through the descriptive-analytical methodology undertaken in this research, a detailed overview is given of the historical and social development that has taken place in cultural expressions and the material culture of the Adi tribe. **Methods**: It thus looks at the continuity and discontinuity of traditional customs and artifacts to show how modern influences have affected the culture of the tribe. The study initially gives an overview of the rich cultural heritage of the Adi tribe: the diverse customs, rituals, and artifacts that define them. Results: It then goes on to look at how these given patterns in traditional life have been modified in a course of coping or responding to the compulsions and opportunities offered by modernity. **Conclusions**: Such a perspective only helps the study to throw light on not only the resilience of the Adi tribe's cultural practices but also how their heritage continually negotiates a rapidly changing world. The findings state that indigenous cultures navigate and adapt to global changes while striving to maintain their unique identities. **Keywords:** Modernization, Cultural identity, Globalization, Adi tribe, Cultural Disintegration, Adi Tribe, Cultural Heritage, Identity and Transformations.

1. INTRODUCTION

India is known for its rich tribal heritage, which often incorporates traditional symbols, motives, and techniques, representing the cultural identity and aesthetics of the indigenous communities. But nowadays values of tribal culture are declining with the influence of the processes of modernization, globalization, colonization, tourism, migration, religious influence, loss of language, education, economic development, land exploitation, environmental changes, and climate crisis. Following Hofstede (1984), culture is defined as "the collective programming of the mind that distinguishes members of one group or category of people from another." Moreover, one needs to be in the right place at the right time to acquire culture, as it is not genetically transmitted (Cleveland & Laroche, 2007). From Karl Marx to Daniel Bell, the modernization theorists have shared the opinion that economic development is marked by all-pervasive cultural changes. But others, from Max Weber to Samuel Huntington, have claimed that cultural values are an enduring and autonomous influence on society. Marx highlighted the transformative impact of capitalism on culture, particularly through urbanization. Change in any culture is inevitable. However, the pace of change and the processes and agents of change acting upon it vary from one society to another (Marak, 2012). According to Stuart Hall, cultural identity is not something inherited or innate but is instead constructed through various influences, such as history, language, traditions, and interactions with other cultures. He argues that cultural identities are subject to change, negotiation, and adaptation, reflecting the dynamic nature of cultural practices and the influence of external factors. The coming of the British administration and missionaries along with the setting up of the state governments and a state legal system helped

expedite the change. It is typically connected to the growth of cities and industries. Cities have developed into major hubs of culture and commerce throughout the 20th century, and new technologies have revolutionized practically every facet of daily life. It is the process through which non-Western societies adopt Western norms and values—both morally and technologically—instead of their own traditional cultures.

It tends to engender pervasive social and cultural consequences, ranging from rising levels of education to changed gender roles. Industrialization tends to view the central aspect of the modernization process impinging upon most of the other elements of the society. This brought less dependence on nature that had been seen as inscrutable, capricious, uncontrollable forces or anthropomorphic spirits. Life turned into a "war against artificial nature." Secular historical interpretations gave rise to materialistic ideologies, which held that human engineering through logically structured bureaucratic institutions could achieve secular utopias (Inglehart and Baker, 2000).

The present paper attempts to study in detail the rich culture that is prevalent amongst the Adi people and the effects of superior modern technologies on this ancient culture. This research will provide an extensive examination of their different cultural activities and the conventional artifacts still well-preserved, thereby allowing a proper understanding of the conflicting evolution of continuity and change that occurs with technological development, highlighting how these factors combine over time to create the Adi cultural landscape. This is essentially a research problem that attempts to understand how modernization and technological changes have contributed to shaping the cultural practices, social structures, and identity of the Adi people. Consequently, the research seeks to answer the following questions:

➤ RQ1: How much have the conventional traditional practices of Adi people changed with regards to modernization and advancement in technology?
➤ RQ2: How does the advent of new technologies augment or erode the cultural heritage of the Adi community?
➤ RQ3: How do people balance between retaining the unique cultural identity of the Adi and at the same time align themselves with modern changes in society?

Thus, this research forms a broad landscape of Adi-cultural practices in preserving traditional artifacts and attempts to explain how historical continuity interacts with technological change to shape the Adi-cultural landscape over generations.

These are organized into several sections: the Study Area followed by a Literature Review, Materials, and Methods describing the research design, Results with the main findings, Discussion presenting the interpretation of these outcomes, and finally, the Conclusion representing a summary of the insights from the study.

2. STUDY AREA

Northeastern India contains the state of Arunachal Pradesh. It was created from the North-East Frontier Agency (NEFA) territory, and on February 20, 1987, India formally recognized it as a state. Itanagar serves as the capital and largest town of the state. Arunachal Pradesh shares a disputed border with China's Tibet Autonomous Region to the north via the McMahon Line. Its other borders are with Assam and Nagaland to the south, Bhutan to the west, and Myanmar to the east. Even though China claims Arunachal Pradesh is a part of Tibet, in 1962 it took control of some parts of the state and then withdrew its troops. Spread over an area of 83,743 sq. km, with its population of 1,383,727 as recorded in the 2011 Census of India, Arunachal Pradesh has a population density of only 17 persons per sq. kilometer, making it the least populated state among all the Indian states. It is further characterized by its unique ethnic diversity: from the Monpa in the west, over Tani in the center, to Mishmi and Tai in the east, down to the Naga in the southeast. Major tribes residing in Arunachal Pradesh are about 26 in number, with 100 sub-tribes, including the Nocte, Adi, Nyishi, Singpho, Galo, Tagin, and Apatani, to name but a few.

The Adi people form part of the major original inhabitants of this state. They are also found in the Tibet Autonomous Region, which is better known as Lhoba, together with some Nyishi, Na, Mishmi, and Tagin people. The Adi people inhabit the Southern Himalayas, across regions in Arunachal Pradesh and counties within the Tibet Autonomous Region, including Mainling, Lhunze, Zayu, Medog, and Nyingchi. Its current habitat largely concerns where the ancient Lhoyu lies. The people belonging to the Adi tribe are found throughout temperate as well as sub-tropical regions of Arunachal Pradesh, including Siang, East Siang, Upper Siang, West Siang, Lower Dibang Valley, Lohit, Shi Yomi, and Namsai districts. All tribes claiming themselves as Adi are believed to be the descendants of Abutani/Abotani.

Table 1: Population of Adi Tribe

T/R/U	Population	Male	Female
Total	67,869	33,626	34,243
Rural	59,420	29,666	29,754
Urban	8,449	3,960	4,489

The Adi tribe faces significant challenges to their traditional way of life as a result of globalization and climate change. The dependence on forest products, especially bamboo and cane, also is tied in with their culture in the area of crafting traditional objects (Pandeya et al., 2021). Such practice is threatened by increased usage of plastic products by more youthful members. Traditional knowledge in the environment among the Adi people has been a vital tool in their adaptation against climate change, hence sustaining livelihoods over generations (Singh et al., 2011).

Although 90 percent of the Adi families are into shifting cultivation and celebrate as many as 13 festivals connected with the same, settled cultivation is slowly gaining momentum. Economic status and availability of labor determine which one of the two methods is adopted. Teegalapalli & Datta, (2016) state that the Adi tribe has shown interest in the establishment of community reserve forests with a view to conserve their biocultural resources. These could, in return, be connected to the REDD programs, in which one would sustainably make their livelihood and still give protection to their natural environment (Singh et al., 2011).

3. LITERATURE REVIEW

Key themes to be discussed in the Literature Review are set out as: Cultural Identity and Change; the Impact of Globalization and Modernization on Indigenous Cultures; Environmental Knowledge and Adaptation in Indigenous Communities; and Technological Advances and Changes Impacted on Traditional Crafts.

3.1. Cultural Identity and Change

Due to a variety of reasons, the Adi, much like most other tribal populations, were biased against most forces of industrialization, urbanization, and globalization (Mahendrakumar, 2005). Traditional sports and games could be considered one of the chief aspects of Adi cultural identity. Traditional sporting games and plays do not only form part of recreation and entertainment within the culture but also carry a constituent element in the pattern of the people's collective memory and culture. In fact, the conventional gamut of games among the Adis, as among other tribes in Assam, is pretty long and relates intrinsically to their culture and mode of life. Games not only represent the ingenuity and physical strength of the Adis, but they also provide for the transmission of their cultural heritage to succeeding generations. The concept of Hofstede's culture as collective mental programming and Stuart Hall's notion of cultural identity as dynamic and constructed form the bedrock upon which external influences define and transform the cultural practices of indigenous communities, such as the Adi tribe (Chang et al., 2017). Theories on modernization and globalization, with the addition of Marx's work on how capitalism shapes culture, as well as Huntington's message of cultural values persisting, underpin the study by pointing to broader socio-economic forces at play.

3.2. Impact of Globalization and Modernization on Indigenous Cultures

The rapid progress taken by globalization and modernization in the last few decades has made one increasingly aware of the strong effects that these phenomena are beginning to have on the traditional ways of life and cultural practices of indigenous populations the world over. On the one hand, increased connectivity, economic opportunities, and technological advancement that come along with globalization and modernization have been greatly applauded as facilitators of development and progress (Noreen, 2021; Jokhu & Kutay, 2020). On the other hand, though, these global forces have also been seen to pose serious negative effects on the survival of indigenous cultures. It has emerged that while some kinds of modern technology, in particular information and communication technologies, can be used positively to support cultural preservation efforts in Indigenous communities (Zulfadrim et al., 2021; Toyoda & Kanegae, 2021), the introduction of many other technologies, especially those associated with transportation infrastructure, has exerted a decidedly negative influence on

traditional cultural patterns and practices. The impact brought about by globalization and modernization on indigenous cultures has been intricately diverse, hence eliciting extensive scholarly examination. For example, in the Asmat region of Papua in Indonesia, the encroachment of external interest, such as logging and fishing operations, has brought highly disruptive consequences to the indigenes of Asmat people. Their exile from the aboriginal territories has threatened the dimensions of communal life and economic continuity of the Asmat people.

3.3. Environmental Knowledge and Adaptation in Indigenous Communities

This stems from keen observation and experiential learning from traditional ecological knowledge passed on through the elders. Thus, indigenous peoples of the world have developed their knowledge and intimacy with local ecosystems over generations. Such environmental intelligence has afforded them ways of cleverly navigating and adapting to the unique challenges that come with their surroundings it the frozen Arctic tundra or the lush, changeable equatorial rainforests (Perez & Longboat, 2019). The theoretical basis for this traditional environmental knowledge is in the belief structure of so many indigenous cultures: all things within nature have worth and are interrelated in nature (Berkes & Berkes, 2009; Chiblow, 2021). For instance, the Mayangna and Anishinaabe of the Americas have sustained living, breathing traditions of respect and harmony with land and waterways that sustain them, under the guidance of spiritually saturated worldviews wherein humanity is interwoven rather than a separated, dominating force (Perez & Longboat, 2019). Indig-en-ous envir-on-men-tal intel-li-gence rep-re-sents more than a pas-sive under-stand-ing; it's an active, adap-tive knowl-edge that has allowed com-mu-ni-ties to flour-ish since time immemorial, even in face of the most dramatic environmental changes.

3.4. Technological Advancements and Their Impact on Traditional Crafts

The Adi tribe was part and parcel of the rich cultural heritage of India, with its dexterous hands doing wonders with bamboo. However, modern technology and changes in consumer preference have put the continuation of this culture in jeopardy (Reubens, 2010; Reubens, 2019). The article "Can Our Future be Handmade?" points out the increasing concern of shifting perceptions whereby craft industries are being subtly labeled as a "sunset industry" that has absolutely no place in the global perspective (Chatterjee, 2016). Similarly, the study on the brass and bell metal sector in Assam reveals threats from incoming machine-made products and imported items to the sustainability of these age-old traditions (Chutia, 2017). Like these, the Adi Tribe in Northeastern India, located as it is in these far-flung parts, is similarly torn between the hallowed crafts and the moderating demands of modern consumers. The main challenge can be attributed to the changing functional needs of customers today and the aesthetic considerations that come with it. For Adi artisans to stay competitive and reach a larger market segment, they have to be receptive today to changing traditional techniques to incorporate innovative designs and forms of production to meet the needs and wants of today's consumers.

4. MATERIAL AND METHODS

This paper elaborates on the attributes of the Adi tribe through integrating qualitative and quantitative data. In this regard, the research design involves using both secondary and primary data, which have been collected using different methodologies in comprehensively understand the cultural dynamics of the Adi people.

4.1. Research Design and Sampling Methods

The study is a cross-sectional research design that allows the researcher an opportunity to take a snapshot of what currently exists with regard to the state of the Adi culture with the advances in technology surrounding the ways of life. The design is both exploratory and descriptive, aiming to expose the subtleties of the change in culture while documenting real practices, beliefs, and challenges faced within the community of the Adis.

The secondary data are collected from a range of variously ranked academic journals, books, ethnographic studies, and research papers that have been carefully selected based on the relevance, credibility, and contribution that they would bring to the understanding of tribal culture, in this case, the Adi tribe. Literature search is conducted through databases such as Web of Science, Scopus Index, and Google Scholar for high-quality and peer-reviewed materials.

The collection of primary data adopted the purposeful and convenient methods of sampling. In the purposive type of sampling, key informants who have in-depth knowledge about the Adi culture were selected, normally consisting of tribal elders, cultural experts, and local historians. These individuals would be selected by reputation or

recognized expertise within the community. Convenience sampling was used to collect the data from the general population of Adi tribals, considering all those who were available and volunteered during the field visits.

4.2. Data Collection

The secondary data were collected through a careful literature review from historical accounts, ethnographic studies, and scholarly analyses related to the Adi tribe, using library facilities and online databases. These were critically analyzed for patterns, themes, and gaps that have emerged or remain in the present knowledge about the culture of the Adi people. The primary data were generated through a multi-method approach of ethnographic fieldwork, semi-structured interviews, and visual documentation.

- Ethnographic Fieldwork: The work is carried out in villages that have been selected, basically where the Adi tribesman lives in Arunachal Pradesh. By observation and participatory roles within daily activities, rituals, and village events, intimate insight can be gained by a researcher into cultural practices and their respective transformations.
- Semi-structured Interviews: Key informants and community members were consulted to comprehend the cultural significance of different practices and how changes in technology had been perceived, besides strategies being used in the community to preserve heritage. Semi-structured interviews provided the flexibility to circle topics of interest but maintained the consistency needed across interviews.
- Visual Documentation: Some exhibitions held in Arunachal Pradesh collected images and videos on traditional artifacts, utensils, and clothes. These images and videos are considered important to provide a more detailed view of the material culture of the Adi tribe as supporting data to the text data.

4.3. Data analysis

Qualitative approaches were made to the data analysis. Qualitative data was subjected to a thematic analysis. Data were coded to look for themes, patterns, and narratives that describe cultural change and continuity within the Adi tribe. Thematic analysis has been chosen because it allows the investigation of complex cultural phenomena and permits the picking of underlying meanings present in the data. This can be viewed as justified in the present study, considering that the richness and complexity of the Adi culture are duly represented and evidence of the impacts wrought by technological advancement is also provided. Purposive and convenience sampling maintain representations from both knowledgeable persons and the general population for a comprehensive understanding of the cultural dynamics at play. Having both secondary and primary data helps in triangulating information from various sources, hence making the findings more valid.

5. RESULTS

The Adi tribes were referred to as Abors in the Ahom and colonial periods. They were formerly a part of the Tani, a significant tribal group that later moved from the Tibetan area to the north of the Himalayas. They became scattered and settled in various locations along the Siang River valleys in Arunachal Pradesh. The word "Adi" translates to "mountain top" or "hills." The Adi tribal communities are knowledgeable about art and produce household handicrafts made of bamboo and cane. In the preface of "Arunachal Pradesh: The Hidden Land," a non-fiction book about the northeastern state, Dai highlights the importance of exploring the often-overlooked cultural aspects and historical backgrounds of the ethnic communities in India. She emphasizes the need to delve into these aspects to gain a better understanding of the society (Lakshmi, 2019).

Change has arrived like a steamroller today. The shift from the uncharted territory to the contemporary state was abrupt and swift, and the issue of fate and direction has grown increasingly complicated and involved introspection. On the one hand, the state is moving forward with its development and progress goals in accordance with the national agenda. Conversely, our people's history, ancestry, and migration paths are still up for debate, based only on the scant documentation left by the earliest explorers. Additionally, certain specialized niches within our tribal heritage could be permanently lost if change is not carefully considered, evaluated, and negotiated (Dai 9).

They are involved in material culture, which is primarily composed of natural bioresources extracted from a neighboring forest, such as bamboo, wood, cane, and palm leaves. The art of creating brass items is known as yvbo-cvnam. It is believed that only individuals who have been blessed with supernatural powers can become skilled metal workers. The decline of local blacksmithing in the area can be attributed to the introduction of mechanized tools and the loss of traditional knowledge in metalworking. They had their metal industry locally known as 'Rogmo

or'Yogmo which comes from the term '^owk/oyok". It shows the change that is taking place in the tribal community where people adopted to dominant culture. The skills that they possess reflect their traditional knowledge and their connection with nature where they gather products of bio-resources to make traditional artifacts. It symbolizes their cultural identity of depending on the forest for their livelihoods. Figure 1 showcases the intricate traditional beads worn by the Adi tribe, reflecting their rich cultural heritage and artistry.

Figure 1: Traditional beads of the Adi tribe

They consider beads to be valuable items. Both men and women wear beads during weddings, festivals, celebrations, and religious ceremonies. They are not only the property item but also their identity. These are inherited by them. In addition to beads, necklaces made of coins and silver such as Tompila (coins and silver), Pason (silver), Golpotaa (coins and silver), and Modalii are also very popular among them (Deori, 2012). They pass these valuable items through generations which highlight their role in maintaining the continuity of cultural identity. They demonstrate how cultural practices evolve and adapt over time while still preserving connections to tradition and heritage.

The Adi-Galos' methods for processing food reveal that they use very little ceramic in their cooking. These traditional habits provide insight into the cooking practices of early societies. The Adi-Galos have certainly manifested a great knowledge of their ecology, with an economy which is traditional to hunting and fishing and gathering. This would be indicative of a very long history utilizing the environmental and natural resources. While agriculture has been initiated among them, the traditional methods of fishing and gathering food are still used by the Adi-Galos. This situation is instructive of the past ways of food obtainment. Much of what is known regarding the ecology of prehistoric agricultural communities was attained through the study of folk community agriculture, such as that of the Adi-Galos. Their methods preserve and continue the customs of early food production communities and prehistoric food gathering. The implements used for harvesting included a sickle or a locally made knife of iron with a wooden handle. People used bamboo knives with sharp edges as harvesting tools in the past. Figure 2 displays various traditional artifacts of the Adi tribe, showcasing their unique craftsmanship, cultural significance, and historical value.

Figure 2: Traditional artifacts of the Adi tribe

The tools used by the Adi-Galos have evolved, from bamboo knives with sharpened edges in the past to the use of iron sickles and local knives today. Such a change in material culture indicates the advancement of society in general and very strong attachment to tradition. A study of the adaptive strategies of the Adi-Galos goes a long way towards gaining insight into prehistoric agricultural communities and provides an insight into the ecological knowledge and cultural practices of early food production societies.

The region has an elaborate mosaic of cultures and subsistence strategies. The main subsistence of the Adi-Galo tribe includes swidden cultivation and animal husbandry. Apart from agriculture they have broad diversity of food-gathering techniques. They hunt games, trap birds, fish and gather wild foods because of rich varieties of flora and fauna in which they live in. Thus, they have not only relied upon the provision of nature to meet their daily needs but at the same time they have also modified the environment in order to make it better suit their needs for subsistence (Deori, 2012).

The Adis have their own unique religious rituals and beliefs based on the worship of God and Spirits. The Adis of Tani tribe has a long history of adhering to their own religion and preserving their ancestors' rituals and traditions. Basketry techniques are utilized to create various religious structures such as altars, effigies, and decorations used in religious ceremonies and rituals (Pandey, 2021). Effigies of gods and spirits are made by the Adis, Nyishis, and Apatanis tribes. Split bamboo is used to create the elaborate basketry on these effigies. Figure 3 depicts the traditional male attire of the Adi tribe, showcasing intricate patterns, colors, and accessories.

Figure 3: Traditional male attire of the Adi tribe

Considering that the Adis do not have written records, reconstructing their history has proven difficult. The sun (Donyi) and the moon (Polo) are the core of the Adis religion, also known as Donyi-Polo or Donyi-Polosim. They have a rich, unique cultural heritage. However, unlike most other world communities, there is no written record or documentation of their history regarding indigenous rituals and religion to refer to for comparison. This condition leads to the decline of their religion and the reconstructing of their history has proven difficult. They are also extremely influenced by other religions which is also an important factor for the decline of their cultural identity.

Basically, they are depending on practices of ritual ceremonies, animals sacrifice, beliefs, customs and traditions to maintain their past glorious. Thus, we have seen that at present, the religion of the Adis is not unified body of beliefs and practices. Significantly, changes are seen in their overall religious life. Further, Adis of Arunachal Pradesh is deeply beliefs in the indigenous ritual ceremonies and traditional divination power. Even though the belief in role of priest, ceremonies and animal sacrificed to deity have been slightly change, yet there is a certain degree of beliefs which are based on superstitious perspective in interpretation of dreams, taking of omens to undertake any kinds of work, identity of clans on the basis of ghosts of men and life after death are still exists in the minds of the people of Adis (Riddi, 2020).

The most important festivals of the Adis are Solung and Araan. In the present-day time, further alterations have been made to these tribes' ways of life. because of urbanization, migration to cities, cross-cultural marriages, and so on, which have led to major shifts in beliefs and practices. In the 17th century, the British missionaries introduced the tribesmen to Western education and religion, which led to their change.

As a result, over the years - especially in recent past, there is substantial decline in usage of handicrafts articles and thus such indigenous products are losing its place in the society while there is a steady growth of usage of industrial products possibly these products have relatively longer durability (though they are non- biodegradable), variety in terms of size, shape, colour as well as comparative economical value. As another major contributing factor for declining of the traditional handicraft business, most of the young people are not expressing interest to inherit the traditional bamboo and cane craftsmanship mainly due to the fact that process of making handicraft is relatively lengthy and also complicated ((Pandey, 2021).

The tribes of Arunachal Pradesh started to modernize as a result of their adoption of Western education and religion. The easy availability of advanced industrial products, such as plastics, arising from globalization of markets and trade has made consumers' preference for the handicraft products decline (Praveena, 2019). Culture-both material and non-material-is never at rest or static. The rate of change may vary from one community to another, but society always looks forward to positive change. The Indigenous people's deep connection to their culture and a strong sense of identity can help preserve their traditions in the face of change. However, the longevity of these traditions is uncertain and depends on the speed of globalization.

Indeed, culture (material and non-material) is not static in nature and always changing though, the speed of change may differ from community to community. The desirable change is ever anticipated by the society. Strong bonding of the indigenous people with their culture and sturdy sense of place could safeguard and sustain their tradition amidst the waves of change, but nobody knows 'how long' the tradition can be sustained and obviously, it depends upon the velocity of wind, i.e., the intensity of globalization (Pandey, 2021).

The study explores the traditional socio-cultural life of the Adis to prevent its total extinction among the younger generations. Numerous factors, including the impact of education, the influence of Christianity, interactions with the outside world, and political manipulation, have been criticized for this change. The research facilitates a better understanding of the Adis' past and the societal transformations they have experienced. Both in rural and urban locations, changes have been observed in their way of life and sociocultural practices, which are having an impact on the essence of their culture (Ramya, and Ramjuk, 2018). Figure 4 depicts the traditional female attire of the Adi tribe

Figure 4: Traditional female attire of the Adi tribe

Those who adhere to modernization ideology often view groups rooted in ancestral traditions, such as indigenous peoples, as being in a primitive state of development. This perspective positions indigenous peoples as backward societies in need of transformation to align with modern standards, typically defined by Western (Eurocentric) ideals (Daraiseh, 2021). Consequently, development efforts frequently clash with the cultural identities and values of indigenous peoples. They are consistently targeted by various development initiatives, both governmental and non-governmental. This ongoing focus on modernization often disregards the unique cultural heritage and traditions of Indigenous communities, perpetuating a cycle of incompatible and contradictory interventions (Irwandi et al, 2023).

The survival of traditional forms of craftsmanship is facing significant challenges due to the emerging signs of globalization. Culture is constantly evolving and changing, although the rate of change can vary from one community to another. Society always looks forward to positive changes. The profound sense of belonging and the close ties that Indigenous people have to their culture can help protect and maintain their traditions in the face of change. However, it is uncertain how long these traditions can be preserved, as it ultimately depends on the intensity of globalization.

Protections of intellectual property, patent, or copyright registrations, and other legal measures will be provided to avoid any threats to the traditional handicraft in order to allow the locals to benefit from their traditional artifacts. In fact, from the perspective of North East India, globalization is a real challenge to the survival of traditional craftsmanship, a domain of intangible cultural heritage, and ultimately it is leading the traditional heritage into a vulnerable stage. These challenges would harm people's livelihoods and, in most cases of small Indigenous groups, for whom this type of Indigenous handicraft business is a basic livelihood option (Pandey, 2021).

6. DISCUSSION

The research brings out the enigma of the struggle to maintain traditional culture with unstoppable changes due to modernization, urbanization, and globalization. The Adi tribe is a community attached to the environment, having a rich history, and has maintained a distinctive cultural identity through their traditional way of life, crafts, and beliefs. However, all these were altered because of external factors such as Western education and religion, the availability of industrial products, and the pressures of a globalized economy that significantly changed their way of living their lives. Some major findings are regarding the demise of traditional craftsmanship, such as making cane, bamboo, and brass artifacts. This is a result of disinterest from the younger generations and, partly, the fact that industrial products are more durable and, hence economically viable. In this respect, it is threatening not only the survival of skills but also the cultural identity carried by such practices. It also brings into view the dialectical relation between continuity and discontinuity, whereby, though the Adi tribe still performs their traditional religious rituals and retains a certain connectedness with their ancestral origins, the adherence to those practices has shown a decline due to the inroads other religions have made into it and modern ideologies. The changes in religious beliefs of the Adi tribe are related to sun and moon worship and ritual ceremonies.

The presentation further talks about the socio-economic adaptability of the Adi tribe, whose people conventionally obtain their food from the environment by methods like swidden cultivation, hunting, and gathering. Although agriculture has been adopted, the dependence of the tribe on these traditional methods of food procurement shows that their cultural way of life is continued. However, the rising influence of modernization brings into question the long-term sustainability of these practices. It represents a dynamic cultural ecology whereby the Adi tribe is struggling to preserve the remnants of their culture amidst the pressures of a rapidly changing world. The results show that though the strong attachment of the tribe to their culture acted as a resilience factor, the rapidity of changes induced by globalization and modernization might finally be the detriment to life in these traditions. This will add to the broader understanding of how indigenous communities, such as that of the Adi tribe, maintain cultural continuity in the face of forces for change and point out the need for thoughtful interventions to protect and sustain their cultural heritage.

7. CONCLUSION

The replacement of traditional craftsmanship with industrial products made from bamboo and cane implies durability, variety, and greater economic viability. However, it comes at the cost of slowly disappearing indigenous craftsmanship and their underlying cultural traditions. The results of this study have shown that the infiltration of Western education and religion, coupled with the easy availability of industrial goods, has finally brought a sea change in the traditional habits of the Adis. It is further aggravated by the fact that the younger generation does not show much interest in continuing the time-consuming process of making handicrafts, thereby putting the traditional skills in jeopardy of getting lost. However, the fact that the Adis are still closely related to their culture instills some hope for the survival of the cultural tradition. It has to be agreed that cultural change takes place at differential speed and scale, and though societies change with time and progress, the challenge is how a society balances modernization with retention of a particular culture. The case of the Adis is a poignant example of how complex the task of preserving cultural heritage will prove in a rapidly globalizing world. Programs and policies to promote integration of traditional practices into economic life and social life in the future need nurturing. If

successful, it would be the preservation of those invaluable cultural resources for future generations by adapting to irreversible changes brought by globalization.

The study emphasizes the profound impact of Western education, religion, and the proliferation of industrial goods on the traditional practices of the Adis. According to Hall, this disruption reflects the notion that cultural identity is shaped by both historical continuity and change. The waning interest of younger generations in traditional craftsmanship highlights the difficulties of upholding cultural practices in the face of modern influences. This transformation signals a redefinition of cultural identity, where traditional practices must evolve or face extinction. Despite all these challenges, the Adis' persistent attachment to their culture provides the necessary stable base on which their identity may rest. Hall claims that cultural identities are resilient and can change while retaining characteristics essential to their nature. For these practices to be continued in the modern-day globalization world, it is highly important to foster those efforts that would respect and integrate traditional ways with modern-day realities. Such efforts can help the Adis preserve their culture in its essential values and continuing practices, which can be adapted for many generations to come.

Future research would investigate how various digital tools and technological innovations affect economic activities, such as craftsmanship and agriculture, and their impact on the social structure and relations. In particular, the investigation of technology accessibility and use by different age groups and their impact on the transfer of knowledge across generations may lead to some very rich insights into how technological adoption is changing traditional roles and practices. Those would go a long way in helping to deduce how the integration of technology would affect socio-economic development and cultural continuity within the community. Hence, design programs that respect traditional ways of doing things and integrate them into contemporary economic and social realities to sustain Adi cultural identity. Apply programs that will make it easy for the transferral of traditional skills and knowledge between generations to continue. Seek ways whereby technology can be introduced in a manner that supplements rather than replaces traditional practices, thus supporting cultural heritage and economic development. By embracing these recommendations, it may be possible to understand the difficult interaction of cultural preservation with modernization and thus pave the way for the Adis' cultural practices to survive well into the future.

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