

TRIBAL CULTURE OF INDIA: EVALUTION STUDY & SHIFTING PATTERNS

Ms.Smriti Singh Chauhan*

Mr.Suhas K Hosamani**

Abstract

India is manifest by its rich customary heritage of Tribal/Folk Arts and Culture. Since the days of remote past, the diversify art & cultural forms generated by the tribal and rural people of India, have continual to substantiate their creative magnificence. “Tribe is a group of homogenous people, that is, with a common way of life and having an in-group sentiment of their own which differentiate from other, having a common geographical territory with a common dialect, usually backward, segmentary society (i.e. usually specialization is not rigid and generation wise), shyness in contact with outsiders, primitiveness in comparison to modern technology, lack of personal ethics in supernaturalism and presence of hierarchic sanction in their world view and have a belief in the transmigration of soul and reincarnation”. The constitution of India identifies the indigenous peoples as “tribes”. According to the 2001 Census, India has a tribal population of 8.2% of its total population.

Tribes as a social configuration maybe identified in two- ways:

- firstly as a stage in the history of development of human civilization;
- Secondly, as a society organized on the basis of kinship ties which enables them to be a multifunctional grouping.

In India, tribals are defined in orientation to the cultural practices of certain groups in relation to the conventional Hindu cultural practices. Tribal and folk arts overlap. All that is tribal art is Folk art-but Folk art can be non-tribal also. Both tribal and folk art are deeply associated to the community. They emerge from the daily life of a community and are shaped by the environment in which the community lives. The term ‘Folk’ includes all those persons living within a given area, who are cognizant of a common cultural heritage and have some constant persona, e.g., occupation, language and religion.

* Assistant Professor,Amity Law School-II, Amity University, Noida-125.

** Student of B.A.LL.B.(Hons.), Amity Law School-II, Amity University, Noida-125.

Religion has a very significant role in the construction of identity of each society. It is the armour of cultural formation. The individuals in a society are born into them. It is through these customs and practices that social camaraderie remains. Pre-existing cultural rules establish our ideas and behaviour through socialization. Societies are made up of structures of cultural rules, conventional beliefs and practices to which their members are expected to conform.

Each social structure has unique customs and practices as well as systems of beliefs. Tribal culture and beliefs play an imperative role in the appropriate reforms and establishing of these customs and practices. Another component that contributes to the creation of identity is ethnicity. All our tribal culture has an ethnic nature. They remain within a meticulous geographical region—Bhadu and Jhumur of Bankura, Jhumur and Nanchni of Purulia and Nautanki in Darbhanga. The myths of a particular region form the plot of these art forms. These art forms are the totality of the cultural experiences of particular regions. It is the highly admired and religious cultural groups that help them ascend beyond time. These fellowships that have the nature of ethnic patriotism will never be ethnocentric. These folk-art forms preserve their ethnic nature through which they make socialization potential they standardize them and complement them with other communities.

Apart from their stupendous brilliancy from the perspective of aesthetics, the tribal/folk art and culture forms have played an influential role in reinforcing national integrity, crystallizing social solidarity, invigorating communal harmony, escalating value-system and promoting the elements of humanism among the people of the country. However with the passage of time and advent of globalization, we have witnessed the emergence of a synthetic homogeneous macro-culture. Under the persuade of such a voracious all-pervasive macro-culture the diversified heterogeneous tribal/folk culture of our country are suffering from attrition and erosion. Thus the stupendous socio-cultural exclusivity of the multifarious communities at the different nooks and corners of our country are getting endangered.

In this paper we will analysis the rights of indigenous tribal people and tribal culture and the impact of migration modernisation and commercialisation on tribal culture. Reasons for and impact of naxalism on tribal culture.

Keywords - Tribal Culture, Folk arts, Modernisation, Commercialisation, Religion, Ethnicity, Migration, Naxalism

Introduction

India has customarily been the domicile of diverse cultures and people. Unity in diversity is one of the most outstanding characters in the people of India. Among the diversified population a considerable portion is comprised of the tribal people, the original inhabitants of the land. The tribal culture of India and their traditions and practices permeate almost all of the aspects of Indian culture and civilization.

Culture and society are dynamic. Culture and society transform over time due to several factors -exposure, innovation, experimentation and renovate in the surrounding environment. The tribal societies in India are also no omission. Tribals constitute 8.14% of the total population of the country, numbering 84.51 million (2001 Census) and cover about 15% of the country's area¹. The fact that tribal people need special consideration can be pragmatic from their low social, economic and participatory indicators. Whether it is maternal and child mortality, size of agricultural holdings or access to drinking water and electricity, tribal communities lag far behind the general population. 52% of Tribal population is below Poverty Line and what is confounding is that 54% tribal's has no access to economic assets such as communication and transport.

Tribes as a social formation maybe acknowledged in two- ways: firstly as a stage in the history of progression of human civilization; secondly, as a society organized on the basis of kinship ties which enables them to be a multifunctional assemblage. The term 'Folk' includes all those persons living within a given area, who are cognizant of a common cultural heritage and have some constant persona, e.g., occupation, verbal communication and religion. Tribal art or Folk art is motivated by utilitarian and ritualistic features and sometimes by recreational impulses.

According to Ward H. Goodenough, "Folklife represents the aspect of cultural anthropology which concentrates on the study of one's own national cultural heritage. There is no known human society which does not possess folklore". Nils-Arvid Bringéus (1968) says, "The focus of the study of Folk life is to obtain and understand the present way of life itself. In the future we must not simply be

¹ Tribal Cultures of India, as viewed in (www.speakingtree.in/spiritual-blogs/seekers/wellness/tribal-cultures-of-india).

content with reminiscences instead testimonies. We must also study what is alive. The ethnologist is looking for the normal situation. Superficially it may mean that ethnology becomes less historical. But its objectives in the study of society must still be to demonstrate the part played by tradition as the motor of our culture. Consequently, a historical perspective is needed in an analysis of the present and in planning the future"

India is identified for its prosperity for folk tradition. There are many factors that enhance our folk-tradition namely folklore arts, beliefs, rites and rituals, myths, and rural handicrafts. These practices are usually transmitted verbally from generation to generation. It has an imperative role in handing down socio-political norms, ethical valves, moral valves, religious familiarity and also in keeping the society or social configuration established. It is in the form of inherited culture that we see folklore elements in every culture.

It is very manifestly observed factor that religion plays a significant role in the configuration of identity of each society. It creates a shell of cultural formation. It is through these traditions and practices that social commonality remains and keeps the society integral. Pre-existing cultural rules establish our ideas and behaviour through socialization. Societies are constructed upon structures of cultural rules, recognized through beliefs and practices to which all the individuals are normal to be conventional and obligatory to perform and follow up. Each social configuration has inimitable traditions and practices as well as systems of beliefs. Folk arts and beliefs play a significant role in the apt reforms and establishing of these traditions and practices. Another component that contributes to the construction of identity is ethnicity. All our folk art and culture forms have an ethnic nature.

The society configuration structure is mainly due to factors of religion and ethnic our society consists of structural units based on structural pluralism. Tribal culture has a significant role in their endurance. They stand in relative to the power system in every society. Power system is interrelated to caste, gender and economic status. They preserve ethnic identity also. Gender has an important role in creating social identity. Fertility worship and worship of mother goddess are closely related to tribal culture forms. A social system based on male domination is prevalent in Indian society. But we see in folk-arts a system that worships woman and attributes mystic qualities to her.

The tribal culture varies from region to region. The folk theatres are seen in its regional variants in almost every linguistic region of the country. The puppetry theatre in many forms- string puppets, rod puppets, glove puppets, leather puppets – are found in different parts of the country. The traditional media have played a very important role in solving several emotional problems and channelizing the destructive forces into constructive ones. Several folk forms of entertainment, prevalent in different parts of India, were powerful media of public instruction and a unifying force for emotional integrity.

With beginning of modern concepts like industrialization, globalization etc evolving through the lives of mankind and society in early 20th centuries is marked by the incidence of cultural crisis and ethical issues. It is the era in which many tribal culture forms are either losing originality, or passing into oblivion. Globalization has exerted adverse influence on the social, economic and cultural arenas of mankind. Especially resulting into indigenous cultural exclusivity getting decimated. Traditional tribal culture is being replaced by a homogenized and westernized culture which is fomented and fostered by rampant consumerism and commercialisation which has been resulting negatively impacting on the third-world countries. Its vitiating influence is destroying cultural identity. Globalization has exerted its voracious effect on society, culture, economy and policy, even up to regional and local valve. The contemporary global trend exhibits that globalization is vigorously catalyzing the promotion of the popular culture and discouraging the indigenous folk art and culture. The retardation in the growth and development of folk culture has resulted into multi-faceted disastrous consequences like dilution of cultural identity, fragmentation of social-cohesion and finally a negative impact on rural economy.²

The massive transformation that globalization and industrialisation has engineered in the cultural arena, is that the indigenous culture of the various parts of the entire world are gradually coming under the clutches of an all-pervasive omnipresent macro culture. As a result the exclusive micro cultures that retain our cultural identity are on the verge of extinction. Indigenous cultural forms are becoming susceptible to subjugation by a synthetic macro culture which is toppling the socio-cultural structure of the regions having weaker economy.

² Gramin Vikas Seva Sanshtha, Planning Commission Govt. of India New Delhi, "Evaluation Study of Tribal/Folk Arts and Culture in West Bengal, Orissa, Jharkhand, Chhatisgrah and Bihar".

Objectives of the Study

1. To analyze the status of various forms of tribal and folk art & culture.
2. To analyse the rights of indigenous tribal people.
3. To analyse the impact of globalization and commercialisation on tribal culture.
4. To analyse the reason for naxalism and effect on the tribes and tribal culture.
5. To examine the role of Government Schemes and Programs, Institutions in Preservation Promotion and Dissemination of all forms of Tribal and folk art & culture;

Research Methodology

This study basically follows doctrinal research method in the compilation, organization, interpretation and systematization of the primary and secondary source material. The approach of the study is historic, descriptive and analytical. The data collected, organized and systematized from the secondary data resources. We have collected the data from different websites and also websites of Indian government.

Purpose and Limitations of the study

This paper is an attempt to trace the impact of the modernly evolved concepts like globalization and commercialization on tribal culture basically the rights of the indigenous tribal people. It also involves the critical analysis for the rise of naxalism and effect on the tribal culture.

However every study has its limitations. This topic being so extensive relating to almost every individual of the country, it would be too unmanageable to study each and every factor related to it. Similarly all the very basic concepts and reasons are not described and discussed in detail. For this purpose only prominent reasons of study have been analyzed to sort out the areas in which preservation and conservation of ethical tribal culture is required.

Tribal Values, Culture & Practices

Ecological values are incorporated as feminine values. Tribes folk are the custodians of a culture. The wisdom and knowledge of tribes folk reveals and depicts that the mother earth meets the

needs of not only humans but also the whole creation. From the times in memorial, forest and nature are regarded as their mother. A distinct attribute of tribes unlike that of non-tribes is that they have an ethic of enough. Nothing is taken from nature, other than what is essential. The Divine is perceived in the trees, mountains, streams, animals and in all creation.

The belief of the tribes is that Earth is mother Goddess and Goddess is not to be bought or sold. They approached the land with great admiration. They initiate and contribute for distinctive system of nature and indigenous medicine. The entire hybrid in food crops, medicinal plants and animals all over the world are those developed from the rich variety of life species conserved from ancient times by tribes' folk. It is an irony that our modern society perceives tribes as uncivilized and uncultured. For centuries, Kadu (forest) and its fertile land were owned by the tribesfolk. They never privatized them, nor did they devastate them in the name of development. Their life is need-based and not greed-based.³

A Society with no class and gender discrimination

It has been pragmatic in the conventional tribal system that both men and women enjoy identical rights and participation. It is very palpable observed that in no other human group of the world in which women's freedom is upheld to this extent, avoiding all types and ways of unfairness in work. They have their right to choose the life partner for life. The concept of divorce and re-marriage are very well customary by tribal society. There is no dowry system among them. Men and women enjoyed equal rights to property. Female infanticide is unheard in this society.

The whole conventional societies of tribes are laid down on the concrete establishment of egalitarianism among all life forms including the flora, fauna, water and earth. The basis of which is a symbiotic relationship of all beings with nature. People are awarded with reverence and eminence in accordance with their contribution to society, but only when they are performing the particular item assigned to them. The outlook comes from the core of culture, eco-friendly life and social environment.

³ Ashitha Varghese & Dr.P.Nagaraj "A Study on The Tribal Culture And Folklore Of Attapady",
Galaxy: International Multidisciplinary Research journal (ISSN 2278-9529 Vol. I.) As viewed in www.galaxyimrj.com

Socio-Cultural Structure

The distinctive feature of Tribes folk is lack written language of their own and basically oral in nature, but it never vetoed them from passing of their rich culture and customs from generation to generation. They speak their own dialects. The tribes' folk play a fundamental role in transmitting the history, cultural traditions, and the way of living to new generations. Tribal songs and dances are the main media by which transmission is done.

International Conventions on Indigenous & Tribal Peoples' Rights in practice

In 1989, the International Labour Organisation (ILO) adopted the Indigenous and Tribal Peoples Convention (ILO Convention No. 169). Since then, the Convention has been ratified by 20 countries. In these countries, the ILO administrative bodies have monitored and guided the execution process through habitual assessment of reports and provision of comments to the concerned governments. Workers' organizations have also assisted indigenous and tribal⁴ peoples' organizations to bring specific issues to the attention of the ILO supervisory bodies. Moreover, the Convention has enthused governments and indigenous peoples far beyond the ratifying countries, in their work to support and defend indigenous peoples' rights.

In 2007, the United Nations General Assembly adopted the UN Declaration on the Rights of Indigenous Peoples. The adoption was the conclusion of years of negotiations and dialogue between governments and indigenous peoples and is a landmark accomplishment, which provides the international community with a common agenda for the apprehension of indigenous peoples' rights.

The main purpose of this Guide is to endow with governments, indigenous and tribal peoples and workers' and employers' organizations with a practical tool for the execution of indigenous peoples' rights, based on the experiences, good practices and lessons learned that have been generated so far.

⁴ Convention No. 169 uses the terminology of 'indigenous and tribal peoples' (see section 1 for a more detailed discussion of the term). The Convention does not differentiate between the rights ascribed to the two groups. However, for practical reasons, this Guide uses the term 'indigenous peoples', which is also the most commonly used term and the one that is used by international instruments such as the UN Declaration on the Rights of Indigenous Peoples.

Identification of Indigenous and Tribal Peoples⁵

Elements of tribal peoples include:

- Culture, social organization, economic
- circumstances and way of life different from other segments of the national population, e.g. in their ways of making a living, language, etc.;
- Own traditions and customs and/or special • legal recognition.

Elements of indigenous peoples include:

- Historical continuity, i.e. they are pre-conquest/colonization societies;
- Territorial connection (their ancestors inhabited the country or region);
- Distinct social, economic, cultural and political institutions (they retain some or all of their own institutions).

The UN Declaration on the Rights of Indigenous Peoples: Article 8(2) States shall provide effective mechanisms for prevention of, and redress for:

- a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
- b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
- c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
- d) Any form of forced assimilation or integration;
- e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 15(2) States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. Article 38 “States in consultation and cooperation with indigenous peoples, shall take

⁵ A GUIDE TO ILO CONVENTION No. 169 “INDIGENOUS & TRIBAL PEOPLES’ RIGHTS IN PRACTICE” programme to promote ilo convention no. 169 (PRO 169) International Labour Standards Department, 2009.

the appropriate measures, including legislative measures, to achieve the ends of this Declaration.”

ILO Convention No. 169: Article 3

1. Indigenous and tribal peoples shall enjoy the full measure of human rights and fundamental freedoms without hindrance or discrimination. The provisions of the Convention shall be applied without discrimination to male and female members of these peoples.
2. No form of force or coercion shall be used in violation of the human rights and fundamental freedoms of the peoples concerned, including the rights contained in this Convention.

Article 4 (3) Enjoyment of the general rights of citizenship, without discrimination, shall not be prejudiced in any way by such special measures.

Article 27 of the International Covenant on Civil and Political Rights stipulates that persons belonging to ethnic religious or linguistic minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

In its General Comment No. 23 (1994) on Article 27, the Human Rights Committee stated: “[A] State party is under an obligation to ensure that the existence and the exercise of this right are protected against their denial or violation. Positive measures of protection are, therefore, required not only against the acts of the State party itself, whether through its legislative, judicial or administrative authorities, but also against the acts of other persons within the State party. The Human Rights Committee also observed that “as long as those measures are aimed at correcting conditions which prevent or impair the enjoyment of the rights guaranteed under article 27, they may constitute a legitimate differentiation under the Covenant, provided that they are based on reasonable and objective criteria”.

Respect for indigenous peoples’ institutions is integral to Convention No. 169, as stipulated in a series of provisions:

- Article 2(1). [Government action shall include measures for]: promoting the full realisation of the social, economic

and cultural rights of these peoples with respect for their social and cultural identity, their customs and traditions and their institutions.

- Article 4(1). Special measures shall be adopted as appropriate for safeguarding the persons, institutions, property, labour, cultures and environment of the peoples concerned.
- Article 5. In applying the provisions of this Convention:
 - (a) the social, cultural, religious and spiritual values and practices of these peoples shall be recognised and protected, and due account shall be taken of the nature of the problems which face them both as groups and as individuals;
 - (b) the integrity of the values, practices and institutions of these peoples shall be respected; Article 6(1). In applying the provisions of this Convention, governments shall:
 - (a) consult the peoples concerned, through appropriate procedures and in particular through their representative institutions, whenever consideration is being given to legislative or administrative measures which may affect them directly;
 - (b) establish means for the full development of these peoples' own institutions and initiatives, and in appropriate cases provide the resources necessary for this purpose.

Article 8(2) - These peoples shall have the right to retain their own customs and institutions where these are not incompatible with fundamental rights

ILO Convention No. 169, Articles 6 & 7: Article 6(1) In applying the provisions of this Convention, governments shall:

- (a) consult the peoples concerned, through appropriate procedures and in particular through their representative institutions, whenever consideration is being given to legislative or administrative measures which may affect them directly;
- (b) establish means by which these peoples can freely participate, to at least the same extent as other sectors of the population, at all levels of decision-making in elective institutions and administrative and other bodies responsible for policies and programmes which concern them;

- (c) establish means for the full development of these peoples' own institutions and initiatives, and in appropriate cases provide the resources necessary for this purpose.

Article 6(2) - The consultations carried out in application of this Convention shall be undertaken, in good faith and in a form appropriate to the circumstances, with the objective of achieving agreement or consent to the proposed measures.

Article 7(1) - The peoples concerned shall have the right to decide their own priorities for the process of development as it affects their lives, beliefs, institutions and spiritual well-being and the lands they occupy or otherwise use, and to exercise control, to the extent possible, over their own economic, social and cultural development. In addition, they shall participate in the formulation, implementation and evaluation of plans and programmes for national and regional development which may affect them directly.

Findings and Analysis

Education is an intermediate for the development of human struggle for endurance and enlightenment. Education is viewed as a fundamental input for total improvement of the tribal areas. Globalization is often coupled with the incorporation of the world, with the market breaking open the barriers across nation states in terms of flow of trade, finance, technology, knowledge, culture and even movements of people.

Modernization is a course of action of removing obligatory limitations of one's culture in order to create an open broad notion of each way of society on its members. The most common conceptualization of modernization is a dimensional progression of impact of new technologies and developmental process that has been occurring on every swift pace in current times i.e.; the escalating modernity, culture, language, education, lifestyle etc. facilitated by the new ways of life. It is the process in which the society goes through Industrialization, Urbanization and other changes that absolutely renovate the lives of individuals.

In the contemporary progression of change, modernisation and urbanization have brought a new transform in more or less all tribal localities of various parts of India. For over a phase of 60 years and through diverse plannings been implemented from different periods, the speed of mining and establishment of

manufacturing industries, the exploitation for power and forest resources has always been at high rates and these resources have been over-exploited. Although the nation has headed towards development but it has many negative impacts on the various tribal societies such as high degree of displacement and dislocation that is in urgent need of rehabilitation and relocation of the uprooted villages. Most villagers of the communities are in attitude of that this process of rehabilitation and relocation is on-going process for years but been carried out without proper implementation or accountability on the part of the authorities.

The nature of migration it becomes very clear that a big portion of population which has to migrate in search of employment are due to marginalization of peasants and landlessness, disintegration of land holdings, lack of irrigational amenities resulting in less production and non-availability of employment opportunities for about 2/3 of each year, non-accessibility to forest and forest produces etc. In addition, deforestation, a well-known cause for irregular monsoons contributes drastically to the process.

The factors accountable for environment degradation are the mining and quarrying activities and swift industrialization at the cost of forest and forest dwellers. The tribals are not in any prominence for the use of natural resources hence there arises many conflicts because of the unjust use of natural resources.

Major issues and findings are:

- The substitute place for rehabilitation as well as alternative occupation to earn livelihood for tribal people.
- Although affected families were given with rational compensation but still these people have faced numerous social problems, cultural crisis, economic disorganization and social disintegration
- A large part of projects and activities such as building infrastructure, setting up industries and constructing dams for irrigation and power projects for electricity and light included taking out and exploitation of minerals and forest resources were initiated in the areas where the tribals were settled. As these areas happened to be a rich reservoir of mineral and forest resources. This led to an expected clash between tribals and groups professing adherence towards national interest.
- These activities also lead to the immigration by non-tribes in search of employment into the areas of the tribes Poverty and be deficient of development have extracted a

dreadful price and one of them has been the rise of Naxalism. Tribals now see no other option but to clinch Naxalism in the present mould of development, where forceful acquirement of land and disarticulation of thousands by the State are order of the day. Tribals saw this as a prospect to escape out of the poverty, displacement and dispossession of lands being forced upon them by successive governments.

- Indian state introduced neo-liberal reforms in late 19th and 20th centuries that cleared the way for aperture primary industries and resource extraction industries to national and foreign private capital. As a corollary investments and activities of private national and international mining companies appreciably amplified in resource rich regions. On the basis of this neo-liberal paradigm the Indian state extremely values the industrialization of its rural parts through private capital as one main pillar of its development strategy which is why it has a strong interest in making the resource rich lands reachable to the private mining companies and other multinational corporations (MNCs). Though the GDP of the state has enhanced enormously in the last decade the state's poor instead of plummeting has augmented. The problem is that these ventures are largely in direct conflict with the interests of rural mass, primarily tribals. The Indian state supports private mining companies in acquisition ground in these tribal areas by legally unconvincing means. It has formed huge issues pertaining to unmerited land acquisition by corporate, exploitation of water and forest resources, which undermines the privileges of the local people.
- In deficiency of ample livelihood support, employment, credit support and income in order to meet the basic necessities of food, cloth, medicine and other social and agricultural needs, the poor are caught in the vicious circle of indebtedness. The high rate of interest for loans from money lenders is a foremost setback for the poor. Once people are trapped it is difficult to get exonerate of the loan. In many cases this continues throughout the life and also leads to different kinds of exploitation of the whole family from generation to generation. Majority of the families in the area are indebted. Due to unawareness and illiteracy they are embittered and oppressed by manipulating the accounts and mortgaging expensive goods against the low amount of loan. This has also

become a mechanism for transfer of land from tribals to non tribals which is prohibited by the law.⁶

- The introduction of technology is replacing the labour of local peasants and creating a mass of displaced people. Hence the traditional labour intensive is been replaced capital intensive inputs. Thus the major adversaries to the progression of globalization in the region are people and peasants movements and labour classes are heavily affected. There is escalating intimidation of plant relocations, cuts in pensions, health plans and vacations, and most important, the massive growth of job insecurity. Workers have started mobilizing themselves against low wages, despotic working conditions, autocratic managerial rule, long workdays and declining social benefits. Small businesses are affected by cutback of public subsidies, de-industrialization, and privatization of resources, minerals, electricity, transport etc. Floods of cheap imports have bankrupted many local producers and provoked widespread protests.
- Food should be considers as prime basic human right. Everyone has the right to secure access at all time's too safe and nutritious food and water ample to sustain an active and healthy life with dignity. Farmers do not get proper remuneration and return. Use of modern system and technology are out of reach for small and marginal farmers. The economy and market are embarrassed by traders and business community. The major policies and decision are made on political consideration rather than social. The cumulative results of all these facts are wide spread poverty, food in-security, unemployment and migration. Hunger and malnutrition are most severe in case where these combine with natural disaster. The unjust social structure further exaggerates the situation by deterioration the interest of people living at the bottom of the society.
- Tribals in India are still discriminated as impure, low and lesser humans. Multiple deprivations, cumulative marginalization, structural inequalities and widespread impoverishment mark the lives tribals. Societal violence of these groups human rights; historical isolation, social segregation, economic exploitation and political suppression have all contributed to their plights. They

⁶ Sarthak Jan Vikas Santhan, "DEVELOPMENT CONTEXT: PROBLEMS AND ISSUES".

suffer from the indignities of caste-apartheid, pollution, poverty and powerlessness. In some areas, sexual violence is correlated to debt bondage. Women are paraded naked in public, gang-raped etc. Thus their human rights are violated.

Conclusion and Critical Analysis

Social Consequences of Development

The rate of pace of developmental index is considered for any country but the social dimension of globalization refers to the impact of globalization on the life and work of people, on their families and their societies. Globalization affects peoples' lives, poverty alleviation and income redistribution within these tribal societies. As a outcome of progress the tribals have gone through some changes not only changes occurred in their relation with land but also in their relation with forests. In ancient past it could be evidently observed that the tribes very much associated with the Mother Nature "Earth" and entirely the tribal culture worshiped as mother or goddess. But these recent development have lead to the separation or alienation of the tribes from the nature which is major concern of worry of modern world. Tribal people were very much dependent on forests for their day-to-day requirements, including food, shelter, equipment, medicine, and in some cases even clothes. As long as the tribes were in control of forest and open use of its produce, they had no intricacy meeting these needs. In return they conserved the forest as it was their life support system. Hence this process of dissociation has lead to bi-dimensional impact on the nature and as well as on tribes. Changing climatic patterns, man-made disasters like famine, struggle for survival are very good example of such impacts.

In general only those tribes that remain geographically isolated in desert, hill, and forest regions or on islands are able to retain their traditional cultures and religions for longer periods. Extreme income poverty has badly affected tribes compelling them for migration. Unemployment is another issue which is hovering in the minds of youth. Sometime these also lead to deviation and they are easily trapped by 'Naxalite' leader for waging the incessant battle against the local state government. Naxals say that the government's apathy towards the tribals and under development in the region is the reason for their existence. But developmental work by Naxals is also limited. They focus more on discredit the state machinery. Therefore, "Naxalism" in this area is

a political problem. Socio-economic causes are just fodder to aggravate their problems further. Though, Poverty, under development and exploitation of people has often been cited as the reason for the Naxal battle against the state. Development has been a far cry and atrocities both by the police and the Naxals has become the norm. Therefore, cultural modernization, sponsored by the forces of globalization, is resented if it encroaches upon or does not promote the core cultural values of society, its language, social practices and styles of life. The dynamism of the renewed sense of self-awareness generated among the members of the local cultures and communities and regions in India, which have existed traditionally, underline instead of threatening the national identity. These bonds seem to become stronger as India encounters the forces of modernization and globalization. Despite the subsistence of tenancy laws that seek to protect tribes rights to land, recent years have seen the considerable transfer of land to contractors mainly through privately negotiated, momentary lease engagements. This has serious implications for the employment and health of local populations as well as for the sustenance, in the long term, of common property resources and local livelihoods. At the same time, siltation and flooding in the upstream and lower reaches of the dam have rendered.

In the course of time and by the overlapping of several laws, the conventional supremacy system in the villages have been disintegrated resulting into illegal extraction of natural resources, massive exploitation, land alienation, non-functioning of govt. service centres, migration and other several problems created alarming situation before community. Thus people sturdily reiterated their demands to revive their self-governance system. Hence meagre indication of modernisation or development without a stable and peace society is not accountable nation's prosperity.

Suggestions

This paper suggests the following reforms and suggestions through careful observations and collection of the secondary data.

- Concept of sustainable development should be extended to sustainable protection of livelihood and culture.
- Recognise the natural rights for the indigenous tribes and removal of any legal barriers for the use of natural resources for the tribes.
- Promotion and protection of the tribal culture schemes and polices. Cultural fests, meets and convention should be conducted.

- Displacement of tribes should be prevented so as to stop the dissociation of the tribes from the traditional natural habitat areas.
- Involvement and consent of tribes in protection of environment.
- There should be separate parliament committee to check the schemes of the tribal welfare.
- There should be separate courts established at the tribal areas for the protection of the tribal rights and culture.
- Separate personal law should be enacted for the protection of the tribal personal culture and practices Ex. Tribal Marriage Act etc.
- A separate third tier of government as such tribal panchayat or council members directly elected and constituted by tribal people. A compressive law should be enacted for the same.

Scope of further analysis

The paper is based on the secondary data, so the sources of data were basically secondary resources. Hence, if there is further scope of research then different methods for collecting data like Interview method, Survey, Questionnaire methods etc can be employed and primary data can be collected.

Reference:

- Ashitha Varghese & Dr.P.Nagaraj “A Study on The Tribal Culture And Folklore Of Attapady”, Galaxy: International Multidisciplinary Research journal (ISSN 2278-9529 Vol. I.) As viewed in www.galaxyimrj.com
- Gramin Vikas Seva Sanshtha, Planning Commission Govt. of India New Delhi, “Evaluation Study of Tribal/Folk Arts and Culture in West Bengal, Orissa, Jharkhand, Chhatisgrah and Bihar”
- Sarthak Jan Vikas Santhan, “DEVELOPMENT CONTEXT: PROBLEMS AND ISSUES”
- A guide to ILO Convention No. 169 “ INDIGENOUS & TRIBAL PEOPLES’ RIGHTS IN PRACTICE” programme to promote ILO Convention No. 169 (PRO 169) International Labour Standards Department, 2009
- Nancy Ekka under guidance Prof. Seemita Mohanty, “IMPACT OF MODERNISATION ON TRIBAL RELIGIOUS CUSTOMS AND TRADITIONS: A CASE STUDY OF ROURKELA”, National Institute of Technology Rourkela.

- Vikramendra Kumar, “The Community in Dilemma: Responses of Santhals to the Globalization”
- Dik Bahadur Rai, University of Tromsø, Norway, Autumn 2012. “The impacts of Modernization on the traditional Sakawa Sili festival in the Rai Kirat community of Nepal: A case study of the Rai community”
- Veena Bhasin, “Status of Tribal Women in India” Stud. Home Comm. Sci., 1(1): 1-16 (2007)

