



Globalization Impact on the Tribal Cultural Dynamics, Identity and Community

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Abstract:

Tribal socio-cultural traditions, whether in South Africa, Nigeria, or northeast India are deeply threatened by the supposedly superior hegemonic mainstream cultures. "Age-Grades" remarkably egalitarian community welfare organizations found in almost all tribal orders are fast vanishing as are the vastly tolerant, reconciliatory traditional law courts. Aspects of culture such as indigenous knowledge systems are being undermined. Tribal languages both oral and with distinct scripts are fast eroding. In this backdrop, it is necessary to know the globalization impact on the tribal cultural identity and dynamics how the Colonialism with its imposition of alien exploitative politico-administrative super structures onto traditional orders, aided and abetted by an ambitious religion doggedly determined to win more and more converts shredded the very matrix of tribal societies. In addition, neo-colonialism consumerism covertly packaged in glossy terminology exuding a heady fragrance of easy money has wreaked havoc with all psyches and identities world over, whether tribal or mainstream.

Keywords: Globalization, Exclusive Policies, Culture, Identity, Nomadic, Development etc.

Introduction

However, it is not too late to rise above the politics of exclusion and marginalization, to unearth and mainstream fast vanishing tribal traditions, whether in India, Nigeria or South Africa. Perhaps it's time to amplify long marginalized voices and awaken contemporary nation states to the realization that only through the reestablishment of such democratic, reconciliatory, gender friendly grass root tribal traditions could one create a more equitable, more just society and world order.

In this backdrop, it is necessary to understand the dynamics of tribal culture what are the impacts of globalization in the welfare of tribal as the constitution of India provides equality and socio-

economic and political development of all people and tribal who are concentrated only some pockets of India's geographical distribution of resources of land, water and natural resources.

Globalization: Impact on Tribal Community

Globalization is making a considerable impact on all the aspects of human life in all the countries in the world. It is imperative to understand this process and study the nature of the impact on various communities. It is making its impact even on developed countries. The impact is social, economic, political, cultural and even moral in nature. Since the globalization is truly universal in nature, it naturally involves competition and quality. No individual would escape



from these. In addition, there is no point in avoiding these.

Quality and competition are the watchwords in the age of globalization. Fortunately, Indian society has all the potentialities of these two. Moreover, unlike the United Nations, the WTO expects the members to accept at present any one service to be thrown open to all the members in the world. Therefore, there is no alternative to competition. Moreover, without quality, competition would have no meaning. Here the other processes of liberalization and Privatization are going to play an important role. Therefore, what is necessary? India is a plural society having many sections based on religion, caste, class etc.

These sections have different types of impact at different levels. It will be academically unfair to think about the impact of globalization unilaterally. Different sections or groups in a heterogeneous society have different problems (Suresh Kakde; 2008). Even after sixty years of independence various social groups are not empowered to face the challenge of competing equality. Even now they need the positive support of the welfare State. In view of this what is necessary is to have a rational balance between empowerment of weaker sections and the achievement of quality to face the competition.

Inclusive Growth Vision and Strategy (2009) India has entered the Eleventh Plan period with an impressive record of economic growth. After a lackluster performance in the Ninth Plan period (1997-98 to 2001-02), when gross domestic product (GDP) grew at only 5.5% per annum, the economy accelerated in the Tenth Plan period (2002-03 to 2006-07) to record an average growth of 7.7%, the highest in

any Plan period so far. Besides, there was acceleration even within the Tenth Plan period and the growth rate in the last four years of the Plan has averaged 8.7%, making India one of the fastest growing economies in the world. These positive factors notwithstanding, a major weakness in the economy is that the growth is not perceived as being sufficiently inclusive for many groups, especially Scheduled Castes (SCs), Scheduled Tribes (STs), and minorities. Gender inequality also remains a pervasive problem and some of the structural changes taking place have an adverse effect on women. The lack of inclusiveness is borne out by data on several dimensions of performance.

Human rights, education for Dalits and Tribals

Pradtheep P S., (2010) before the era of Globalization, there existed local, autonomous, distinct and well-defined, robust and culturally sustaining connections between geographical place and cultural experience. Globalization is not merely a question of marginalization for indigenous peoples it is a multi-pronged attack on the very foundation of their existence and livelihoods. New trade and investment agreements, has forced indigenous peoples to defend their homelands under an invasion of unprecedented rate and scale. The new economic regime has led to privatization and marketization of economy and thus it has been treated as powerful threat to the survival of tribal communities. Vast indigenous knowledge, rich culture and traditions, and any hope of preserving the natural world, and a simpler, more holistic way of life for future generations. Savita Bhatt (2011) Human rights are one crucial aspects being prominently discussed these days. It is more critically conversed in the wake of growing



atrocities against the historically deprived groups like dalits and tribals. Although the practice of CUKP untouchability CU was abolished in 1950, it remains and is very much alive in India. The caste still operates as a defining condition in establishing marriages, social relations and access to employment, millions of Dalits and other former low-caste people remain behind in education, employment and access to wealth.

In recent years, an increasing number of human rights organizations and bodies are coming to recognize untouchability and caste discrimination as a gross human rights violation. Dalit human rights has become an international issue and organizations like Human Rights Watch, Amnesty International, Minority Rights Group and Anti-Slavery International are making Dalit Human Rights a priority issue and are concerned to raise the issue internationally in UN bodies, governments and the public-at-large.

Megharaj et. al., (2010) Economic development of any nation depends upon available natural and manmade resources. World famous economist Dr. Marshal has been recognized education as national investment and has been said that human resource investment is the most precious capital. On the other side Dr. Babasaheb Ambedkar has said that education is the milk of tigress and also. Well known economist and Noble award (1998) winner Amartya Sen has cleared that human resource development is possible because of education and due to development of human resource economic development of nation is possible.

Andre Gunder Frank, an economist associated with dependency theory argued that a form of Globalization has been in existence since the rise of trade

links between Sumer and the Indus Valley Civilization in the third millennium B.C. (Frank, 1998). Impact of Globalization, both theoretically and practically, can be observed in different economic, social, cultural, political, finance, and technological dimensions of the world. Globalization is the process of rapid integration of countries and happenings through greater network of connections and interconnections via trade. It also refers to increased possibilities for action between and among people in situations where latitudinal and longitudinal location seems immaterial to the social activity at hand as per the definition of social theorists. Globalization is a three dimensional term, encompassing political, economic and cultural aspects.

Identity and Cultural Dynamics of Tribals

The Indian Constitution, adopted soon after independence, defines the rights and privileges of castes, minorities, tribal groups and the weaker sections of society. Subject to legislation by Parliament, the power to declare any area as a „Scheduled Area“ is given to the President [5th Schedule, paras 6-7] and the President has made the Scheduled Area Order, 1950, in pursuance of this power (Basu, 1992). The constitution provides for the appointment of a Commission to report on the administration of the Scheduled areas and the welfare of the Scheduled Tribes in the State (Basu, 1992). The Scheduled Tribe's (ST's) constitute 8 percent of the total population of the country.

In 2001, their number was around 820 lakh persons. They can be divided into two categories: (1) frontier tribes, and (2) non-frontier tribes. The former are inhabitants of the northeast frontier states-Arunachal Pradesh, Assam,



Meghalaya, Manipur, Mizoram, Nagaland and Tripura. They constitute 11 percent of the total tribal population. The non-frontier tribes, constituting 89 percent of the total population, are distributed among most of the States. They are concentrated in large numbers in Madhya Pradesh (23 percent), Orissa (22 percent), Rajasthan (12 percent), Bihar (8 percent), Gujarat (14 percent), Dagra Nagar Haveli (79 percent), and Lakshadweep islands (94 percent) (Shah, 2004).

The tribal policy of the Government has consistently aimed at encouraging their autonomous growth with protection to their local cultures. To protect their rights in land and forest resources, etc., the law prohibits outsiders from purchasing estates, which is their preserve. There is an inner line protection policy pursued by the government, which protects tribals from intrusion by outsiders from other States or the foreigners. Constitutionally, they enjoy privileges in running their own educational, cultural and social institutions. These measures have, however, been less successful in maintaining the autonomy of the tribal local cultures. Here is evidence that outside entrepreneurs, traders and influential people have succeeded in alienating the land and natural resources meant for the tribals by surreptitious means. In spite of the protection given to the tribal population by the Constitution of India (1950), educational standard, economic status and political empowerment of the tribal communities remained backward in India. However, as the functioning of the democratic forces has become stronger, a resentful local leadership has emerged among these communities sponsoring movements for either a separate State, or political

autonomy or even separation from the Union (Oommen, 1997).

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 vigour of the renewed sense of self-awareness generated among the members of the local cultures and communities and regions in India, which have existed historically, reinforce instead of threatening the national identity. These bonds seem to become stronger as India encounters the forces of modernization and globalization. According to one estimate, irrigation projects, mines, thermal power plants, wildlife sanctuaries, industries, etc., between 1950 and 1990 in India, displaced 213 lakh persons. 85 percent of them are tribals (Fernandes & Paranjpe, 1997). The government is aware of (a) the eroding resources base and socio-cultural heritage of tribal population through a combination of development interventions, commercial interest, and lack of effective legal protection of tribal and (b) the disruption of life and environment of tribal population owing to unimaginative, insensitive package of relief.

Conclusion

The founders of Indian Constitution seriously considered the miserable conditions of the tribals who were segregated from the national mainstream and provided for special measures. During these various Five Year Plans, there has been a considerable increase in the fund allocation for the tribal areas. However, most of the tribals were not able to draw benefits from the facilities provided by government because of large-scale corruption among officials and improper implementation of tribal



development schemes. Therefore, the majority of the hill tribes suffer from the absence of proper infrastructure and communication facilities. Improper management of schemes and inefficient implementation of suitable programmes in the tribal region create a major problem. The majority of the tribal people are not even aware of the development schemes implemented by government agencies. In spite of all such efforts discussed above, the problem of tribal development continues to be a major concern. There are various factors responsible for slow development of tribals and tribal areas. For majority of the tribals, forest resources are the main source of livelihood. Even where the evicted tribals are rehabilitated, they are not provided additional means of livelihood, except small piece of land for cultivation. The tribal areas largely are remote, inaccessible and continue to remain isolated due to poor connectivity and other basic infrastructure.

The most disturbing element in the process of Globalization is its relentless drive towards cultural universalism of tribals culture and associated ideological frameworks, and its implied disregard and disrespect for cultural and language diversity. There are some 350 million indigenous people in more than 70 countries around the globe, speaking autochthonous languages, and who are marginalized and frequently denied basic human rights, including their cultural rights. The socio-economic forces of modernization and development have no doubt brought some benefits to the people of respective areas, but the benefits accrued to them have been largely out weighted by the harm more to them. Development induced displacement, involuntary migration and

resettlement has cause marginalization of tribals and presented enormous problems to them. The new economic regime has led to privatization and marketization of economy and thus it has been treated as powerful threat to the survival of tribal communities.

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