GLOBALISATION AND ITS IMPACT ON TRIBES IN INDIA – A STUDY

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ABSTRACT

Globalization has been experienced by various sections of multi-dimensional Indian society, their livelihood, employment, socio-cultural life including their cultural and religious practices, health, education, women and disadvantaged and socially backward sections differently. According to one Anthropological Survey, total of 4,635 communities are now to be found in India out of which total tribal communities are 732 in number. Tribals in India present a significant degree of cultural and ethnic diversity. The tribes, who have been mainly confined to hills and forests, have now sought their absorption into the regional and national mainstream. The impact of Globalization on tribal communities is multifaceted as they are the ones that evidently negatively affected not only in India but all over the world. In the name of Development, the life, livelihood, culture and habitat of indigenous people has brought under the hot-iron of Globalization. The tribal way of life is dictated by the law of nature. Notwithstanding the fact that the constitution of India has granted various safeguards to the tribal communities, they continue to remain the most backward and discriminated groups in India. Cases of displacement of tribal people in India have increased manifold. This Paper attempts to examine the fundamental philosophy, evolutionary history of Globalization and its effects on tribal communities which further attempts to emphasis on a need to develop the special policies and models to cater the differences between the Haves and Have-nots in the shadow of Globalization to establish the principles of Rule of Law and Natural Justice to show the light to those who are eternally thrown in the darkness.

Introduction:

The impact of Globalization, both theoretically and practically can be observed in different economic, social, cultural, political, finance, and technological dimensions of the world. The impact of globalization has touched all political, cultural, economic and ideological dimensions.Asia, the land of religions, culture, traditions and languages, now confronting a massive deterioration and disappearance of their culture. The most disturbing element in the process of Globalization is its relentless drive towards cultural sameness or universalism. Tribals in India present a significant degree of cultural and ethnic diversity. The tribes, who have been mainly confined to hills and forests, have now sought their absorption into the regional and national mainstream. In many ways, Globalization destroys identities. 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 people; it is a multi-pronged attack on the very foundation of their existence and livelihoods. New trade and investment agreements, have forced indigenous peoples to defend their homelands under an invasion of unprecedented rate and scale. The new economic regime has led to privatization and marketisation of economy and thus it has been treated as powerful threat to the survival of tribal communities. Vast indigenous knowledge, rich culture, traditions and any hope of preserving the natural world, and a simpler, more holistic way of life for future generations.

Globalization describes an ongoing process by which regional economies, societies, andcultures have become integrated through a globe-spanning network of communication and execution. The term is sometimes used to refer specifically to economic Globalization: the integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology.[1] However, Globalization is usually recognized as being driven by a combination of economic, technological, socio-cultural, political, and biological factors. The term can also refer to the transnational circulation of ideas, languages, or popular culture through acculturation.

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.[2] Impact of Globalization, boththeoretically 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, economical and cultural aspects.

Privatization

Privatization in a narrow sense indicates transfer of ownership of a public sector undertaking to private sector, either wholly or partially. But in a broad sense, it implies the opening up of the private sector to areas, which were hitherto reserved for the public sector. Such deliberate encouragement of investment to the private sector in the economy, while emphasizing to a lesser degree the expansion or growth of the public sector will, over a period of time, increase the overall share of the private sector in the economy. The purpose is to limit the areas of the public sector and to extend the areas of private sector operation, including heavy industries and infrastructure.

"Privatization is" as Barbara Lee and John Nellis define it, "the process involving the private sector in the ownership or operation of a state-owned undertaking. Thus, the term refers to private purchase of all or part of a company. It covers "contracting out' and the privatization of management - through management contracts, leases, or franchise arrangements.[3]The basic purpose of privatization is to infuse the spirit of efficiency into public enterprises.

Liberalization:

Liberalization denotes deregulation and de-licensing of industry, relaxation of industry entry barriers and removal of restrictions of capacity expansion. "Economic Reform is sometimes equated with liberalization, but it is better described as encouragement of free and fair competition in all economic spheres as a spur to efficiency and growth. The negative aspects of liberalization are decontrol, deregulation and reduction in governmental intervention and involvement. These "liberalization" initiatives are important, but they are only a part of the agenda for increasing free and fair competition. They have to be supplemented by positive efforts to create institutions that make competitive markets function and to make sure that all sections of society have access to the market economy and the opportunities it creates".[4]The main aim of liberalization is to dismantle the excessive

regulatory framework, which acts as a shackle on freedom of enterprise.

Identity and Culture

Globalization can be defined as the increasing "interconnectedness of the world through new systems of communication", and affects all areas of life. This ever-increasing capacity to communicate worldwide has resulted in the increasing domination of American and European cultures, whose economics, and political institutions are most affluent and powerful. This process has had profound effects on less powerful cultures. Development planners seem uncomfortable with ethnic diversity because it challenges the homogenizing tendency of economists to reduce populations to quantifiable groups. Globalization is more than just about economics. It is not only about the ratio of exports to Gross Domestic Product (GDP) but also about culture, society, politics and people.[5]

Globalization becomes a problem from the cultural identity perspective. In the global economy, culture has almost become only a one-way operating manner of business cultural goods and services produced by rich and powerful countries have invaded all of the world's markets, placing people and cultures in other countries, which are unable to complete, at a disadvantage. These other countries have difficulties in presenting the cultural goods and services, which they have produced to the world market and therefore are not able to stand up to competition the natural result is that these countries are unable to enter the areas of influence occupied by multinational companies of developed countries.

The most disturbing element in the process of Globalization is its relentless drive towards cultural universalism of American' European 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 autochthonouslanguages, and who are marginalized and frequently denied basic human rights, including their cultural rights.

Globalization has led to democratization and identity politics in third world countries. Political identity and cultural identity have become part and driving forces of democratization. Third world societies like South Africa, Nigeria and India too have discovered that identity and cultural dynamics are intrinsic forces. While global trends in economics and politics are converging, cultural, religious and social differences seem to be widening. Globalization and the revolution in communications technology bring people together, but also cause fears about loss of cultural identity. Simultaneously, literature, film, theatre, art, and dance productions

often create a sense of belonging to a specific national, regional or ethnic zone.

Under Globalization there has been a great expansion of western culture. Accusations of cultural imposition and domination have been widely heard. English language has emerged to a predominant position of being the language of communication within and between global organizations and institutions. It has become the transmission belt for western goods and services. Globalization involves extensive migrations of people both within and across states. The communication networks make other cultures shape one's way of life very intimately. They strengthen the fabric of culture, which increasingly confronts tendencies for cultural domination.

OBJECTIVES:

In the light of above studies the present study has been focused on the Globalization and its impact on the tribals culture.

1. To study the meaning, History and classification of Scheduled Tribe in India.
2. To study the impact of the globalization on the Scheduled Tribes.
3. To provide recommendations for protect the culture of tribes against the globalization and its impact.

Methodology:

Many of the studies on the issues relating to tribal development conducted in India and Telangana or elsewhere have emphasized or highlighted the tribal economy with emphasis on occupational structure and change in livelihood means from hunting to food gathering from forests to agriculture, ownership of land, economic relationship between tribal and non tribal communities, different patterns of industrialization in the tribal areas, role of market, social cost of industrialization, role of money lenders in tribal life, and economic transformations. Religious beliefs and rituals, magic, witchcraft, religious movements and their impact of Christian missionaries on tribals. Political organization with focus on the concept of law and justice, Panchayat leadership, impact of political parties, voting behavior and political participation and cultural life, which describes folk music, dance, fairs and festivals etc. Further, the studies are basically anthropological.

Globalization and Tribes in India

The India is a land with many cultures, faiths, ways of life, dress, food habits, traditions and rituals, united like petals of one flower. Its political, economic and socio-cultural contexts occur under conditions of a multi-structural whole. The national movement and the exposure to the western culture mediated by the colonial rule made Indians very self-conscious of their cultural identity. The anxieties about the impact of Globalization and marketization of economy, media and information systems, the leisure and style of life etc, have today generated anxious debate among the scholars, the people and political parties. Such policy has long been in the making, but today the process of Globalization and its impact on culture, both local and national, give it a new urgency.[6]

The word tribe' is generally used for a socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous. Different tribes have their own cultures-dialects, life styles, social structures, rituals, values, etc., differing somewhat from thoseof the dominant non-tribal peasant social groups. The forest occupies a central position in tribal culture and economy. The tribal way of life is very much dictated by the forest right from birth to death. It is ironical that the poorest people of India are living in the areas of richest natural resources. Historically, tribals have been pushed to corners owing to economic interests of various dominant groups.

Colonization has always considered tribal and indigenous people as a race to be conquered. Individuals and groups who do not meet the radicalized standard have their political and cultural rights questions and sometimes violated. International indigenous organizing activities increasingly rely on similar beliefs about there being a global indigenous race that is monolithically in opposition to technology and globalization. At the risk is respect for the political authoritfy and distinct cultural practices of indigenous peoples. This realization of tribal and indigenous peoples inhibits decolonization and political self-determination.

The scope of trade and market, which are accelerated by the process of Globalization, poses formidable cultural problems in both the developed and the under developing societies. The economic policy of India up to the 1980's has been that of import-substitution and protectionism in trade and market. The full momentum of the Globalization of economy started from 1990s onwards but many checks and balances continue to persist. This historical change in policy has impacts upon local cultures deeply in addition to having an overall

cultural impact on the society. The new changes have been noticed in the lifestyle, consumption pattern, production of cultural objects and their circulation and usages, in the cultural ecology and habitat and the religious practices, etc.

The impact of Globalization on local culture and the changing role of the nation-state can be examined by observing the particularities of the social and cultural patterns and their local, national and transnational manifestations in India. These social and cultural realities have plural character in terms of language, geography, ethnicity, religion and culture. With partial exception of the tribal population, the caste system and its related kinship structures have shaped the profile of the culture, economy and power structures within the local communities and regions. The new institutional innovations leads to theGlobalization may bring about in society market, trade and finance, communication and media, technology and science, migration and inter-cultural transactionsin social structural terms. Globalization is a historical process of transition from theagrarian-industrial, post-industrial and finally the stage of the information society.[7]

Indigenous people are on the cusp of the crisis in sustainable development. Their communities are concrete examples of sustainable societies, historically evolved in diverse ecosystems. Today, they face the challenges of extinction or survival and renewal in a globalised world. The impact of globalization is strongest on these populations and they have no voice, therefore, easily swept aside by the invisible hand of the market and its proponents. 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.

Indian Constitution and Tribal Policy

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. 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.[8]

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:

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(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), and Dagra Nagar Haveli (79 percent), and Lakshadeep islands (94 percent) .[9]

The tribal policy of the Government has consistently aimed at encouraging their autonomous growth with protection to their local cultures. To protect their rights of 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 fromintrusion 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 still 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.[10] 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 vigor 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.

Globalization Impact on Tribal Communities.

As mentioned earlier the Globalization is a "process of trans-nationalization of production and capital, andstandardization of consumer tastes and their legitimization with the help of international institutions like World Bank, IMF and WTO and therefore obviously the

process is a move towards a borderless regime of free trade and transactions based on competition".[11]It intends to integrate the Indian economy with the world economy which was on the verge of collapse since the 1980s that required immediate attention. Minor reform measures, attempted by the governments led by Prime Ministers, V.P. Singh and Chandrasekar respectively proved futile.

The strategic reform process began in India in 1991. The, then new Government of P.V. NarashimaRao moved swiftly and announced a programme of macroeconomic stabilization and structural adjustments, which initiated a series of reform measures in India. The proposed policy frame was radically different in approach and content from the one India had pursued since independence. Reforms initiated by Rao and his Finance Minister, Manmohan Singh are called the Second Wave of reforms. The major areas of reform include:

1.   Fiscal policy reform;

2.   Monetary policy reform;

3.   Pricing policy reform;

4.   External policy reform;

5.   Industrial policy reform;

6.   Foreign investment policy reform;

7.   Trade policy reform; and

8.   Public sector policy reform.

India has been stigmatized by pervasive poverty therefore implementing several poverty alleviation programmes over the past decades has been the need of time. These programmes have been in the form of "GaribiHatao" (eradicate poverty), self-employment creation (SEC), Food for Work (FFW), asset building programmes and wage employment creation (WEC) programmes. On the basis of income threshold, these programmes were mainly targeted towards the poor or very poor families most of which are from Tribal communities. However, a feature of most programmes is that they are financed by the state and, as such, periodic funding inadequacies often lead to either abandonment or reduced effectiveness of the schemes. However, with the onset of globalisation the resource allocations to these programmes in real terms are badly hit.[12]

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Details of Plan-wise Fund Allocation for Tribal Development programs in India

Plan Period	Total fund Allocation	Allocation for tribal Development programmes	Percentage
1st Plan (1951-56)	2069.00	13.93	0.06
2nd Plan (1956-57)	4800.00	49.92	1.08
3rd Plan (1961-66)	7500.00	50.53	0.60
Annual Plan (1966-67)	2081.54	32.32	0.48
Annual Plan (1967-68)	2246.00	32.32	0.48
Annual Plan (1968-69)	2359.00	32.32	0.48
4th Plan (1969-74)	15901.47	79.5	0.5
5th Plan (1974-79)	38853.24	1157.67	3.0
6th Plan (1980-85)	97500.00	3640.25	3.7
7th Plan (1985-90)	180000.00	6744.85	3.8
Annual Plan (1990-91)	65714.00	N/A	N/A
Annual Plan (1991-92)	73482.15	N/A	N/A
8th Plan (1992-97)	434100.00	22409.65	5.2
9th Plan (1997-2002)	859200.00	32087.26	3.7
10th Plan (2002-07)	1618460.00	1481.00	0.09
11th Plan (2007-12)	3644718.00	3633.00	0.09
12th Plan (2012-17)	3568626.00	-	-

Source: Figures compiled from different five year plan documents, Planning Commission. Population figures compiled from Census of India, New Delhi from 1951 to 2011.

The abovementioned data table shows the allocation of funds from the Government so far for the Social Development programs, however, it can be observed that since 1997 the total percentage of funds allocated for social development sector drastically decreased. Considering some of the features of Annual Budget 2015-16 it is seen that the government almost lost approximately Rs 8,325 crores on direct tax account by abolishing wealth tax and reducing the corporate tax for the corporate world, while imposing a burden of almost three times on thecommon people by hiking indirect tax to gain Rs 23,383 crore. This reflection of statistics shows us the shift ofpriorities of Government. The transition from Welfare state to Corporatestate undoubtedly accelerated economic growth that translated into the rise in GDP, however, the social development programs that has evidently stalled due to insufficiency in funding as well as misutilization of available funds. This strange shift occurred when India embraced Globalization.

RECOMENDATIONS

1. That, Corporate companies should support creation of infrastructure for school development such as toilet, drinking water facilities, computer and language labs, students development, capacity building of teacher, school management, skills development and vocational training, improvement of ashram schools and human resources.

2. That, inclination must be shown by the Corporate companies to partner with local tribal population in their business projects. In other words, the profits and revenues generated out of corporate projects run on tribal lands shall be distributed among all the stakeholders one of them shall be the local tribals.

3. That, corporate companies should be made accountable for their contribution for social development. The CSR (Corporate Social Responsibility) program shall be monitored on continuous basis.

4. That, since most of the Tribal population depends upon agriculture and allied activities for their livelihood; corporate companies should take active efforts in training the displaced tribal population in alternate trade/business/vocation so that they can adjust with the new life.

5. That, displaced members of tribal population must be absorbed in the services of the corporate company (after training them at the cost of company) responsible for their displacement on the payment of wages/salary in confirmation with the current labour norms.

6. That, Corporate companies must provide every possible infrastructural facility to the displaced members of Tribal communities.

7. That, huge funds allocated to NGOs (many of them are the creations of Corporate Companies) by the Ministry of Tribal Affairs for the empowerment of tribal communities, whose present impact is invisible, should be discontinued.

8. That, Corporate companies should initiate 'Scholarship Programs' exclusively for project affected Tribal School and College going children to encourage them for excellence.

9. That, the members of tribal communities should be made capable by the collective and constructive efforts of Government and Industry to help them to enjoy the fruits of growth and development.

Conclusion

Article 46 of the constitution places an obligation upon States to promote the interests of Scheduled Tribes and protect them from social injustice and all forms of exploitation. It must be mentioned that displacement of tribals from their lands amounts to violation of the Fifth Schedule of the Constitution as it deprives them of control and ownership of natural resources and land essential for their way of life. The forces of Globalization are creating barriers for Tribal people to come together to identity and acknowledge commonality. Aforementioned analysis shows that the special programmes and policies are necessary to address the differences between Haves and Have Notes especially in the context of Globalization. The existing socio-economic profile of Tribal communities is very low compared to the mainland population in India that lives in villages, towns and cities. It is universal truth that the markets are not friendly to the poor, to the weak or to the vulnerable for whom the bottom may looks like a top. Tribal people who do not have enough education, health and nutrition to compete in the competitive scenario are bound to fall outside the cut-throat competition in the market therefore, equal distribution of assets, income, credit, power, knowledge and skills are important to market to work more efficiently. It is important to create a playing field that is even and most importantly 'playable'. The efforts to become competitive often hurt the social sectors first. It is most often these sectors that face budgetary reductions when liberalisation policies are implemented. The tribals are part of the Indian society, at the same time they are different. Special policy and programmes are required to address and redress these differences especially in the context of globalisation. Social Development is no longer a whole and sole responsibility of Government, the time has for Corporate giants to play an active role in helping the Government to implement various Development policies for weaker sections of Indian society including Tribals. A new development model needs to be created wherein responsibilities of social development will equally shoulder by both Government as well as Private players individually and collectively. When we plan for tribal development, we have to regard these differences, take a special note of their situations and capabilities and provide them facilities to develop on the line they want to take.It is necessary to understand that outsiders cannot develop tribals; they can become only facilitators if they want to do so. If they have to unfold from within, they must have participation in any development decision. Their felt needs should be transformed in development programmesand then only the ideals of Justice, Equality, Liberty and Fraternity will be protected and Rule of Law will be established.

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