

Globalism and Indian Tribe

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Abstract:

In a global context, Liberalization, Privatization and Globalization (LPG policy) are no longer an option but a reality. Whether one likes it or not, it is bound to influence all spheres of person's life and activities. Fast developing countries like India may have to learn to manage the process far more skillfully and efficiently for the development of the country in all ways. In the 1980s, India was an apparent anomaly. India was at the crossroads. It was facing a macroeconomic crisis that required immediate attention. The macroeconomic crisis provided the opportunity and the necessity to address meaningfully the inefficiencies in our policy framework that had altered our economic performance and to begin constructively the task of undertaking the necessary microeconomic or structural reforms that had long been overdue. In India reform process was started in 1991. The reform process has affected the tribal communities of India, particularly their culture, traditions, languages and style of life. The tribal people are largely the deprived section of India. They continue to become poorer due to the impact of reform measures. This paper studies the process of adverse impacts of reform measures on the tribal communities of India with some case studies.

Introduction:

For nearly two decades, a 'silent revolution' has been sweeping through the world - in developed countries as well as in developing countries. It is the revolution of economic reforms, in other words, a change from an economic system of central planning to a market based economy. Economic reforms have become a universal phenomenon and are viewed as indispensable for rapid and balanced development. It involves both macroeconomic

stabilization and structural reforms. Rangarajan rightly points out that, while the stabilization policies were intended to correct the lapses and put the house in order in the short term, the structural reform policies were intended to accelerate economic growth over the medium term. Structural reform policies cannot succeed unless a degree of stabilization has been brought about. But stabilization by itself will not be adequate unless structural reforms are undertaken to avoid the recurrence of the problems faced in the recent period. Structural reforms were broadly in the area of industrial licensing and regulation, foreign trade and investment and the financial sector. There is considerable unanimity among economists about the need to reduce and, as far as possible, eliminate barriers to the entry and expansion of firms. The policy of licensing as has been practiced in the past has had no particular merit and, in fact, the approach document of the Eighth Plan published in May 1990 had said: "A return to the regime of direct, indiscriminate and detailed control in industry is clearly out of question. Past experience has shown that such a control system is not effective in achieving the desired objective. Also the system is widely abused and lead to corruption, delays and inefficiency". Economic reforms, as promoted by IMF and World Bank, are expressed in two concepts: Stabilization and Structural adjustments. Related to that is a rule-based operation of free trade and trade related services, globally promoted and administered by WTO through a series of multi-lateral agreements, known through such acronyms as TRIPs (Trade Related Intellectual Property Rights), TRIMs (Trade Related Investment Measures), GATs (General Agreement on Trade in services) etc.

Two IMF economists have defined stabilization measures as "a package of policies designed to eliminate disequilibrium between aggregate demand and supply in the economy, which typically manifests itself in balance of payment deficits and rising prices". Actually, this implies restoring two types of balance viz. external balance of payments and budgetary equilibrium, both of which are assumed to be complementary. These balancing acts are needed to contain prices. While stabilization measures are short-term package, administered by the IMF, structural adjustment packages are long-term measures towards deregulation, liberalization and privatization largely supervised by the World Bank. The economic logic underlying these measures rests on the assumption that market-mediated growth will ensure efficient allocation of resources. Economic reforms seek to usher in Liberalization, Privatization and Globalization, what is commonly known as LPG policies.

Globalism: It is a “process of trans-nationalization of production and capital, and standardization of consumer tastes and their legitimization with the help of international institutions like World Bank, IMF and WTO. Obviously the process is a move towards a borderless regime of free trade and transactions based on competition”. It intends to integrate the Indian economy with the world economy. Globalization is considered to be an important element in the reforms package. It “involves the increasing interaction of national economic systems – more integrated financial markets, economies and trade, higher factor mobility, and spectacular change in information technology leading to the spread of knowledge throughout the world.”

Globalization means different things to different people. In business world, it refers mainly to specific strategies in companies designed to overcome the constraints of national boundaries through the mechanism of globalized production and marketing networks. In the field of economics it is considered synonymous to economic inter-dependence between countries covering increased trade, technology, labour and international capital flows. In the political debate, globalization refers to the integrative forces drawing national societies into a global community covering the spread of ideas, norms and values. Last but not the least, in the social field, the tidal wave of global culture is sweeping the indigenous cultures all over the world.

Globalization is defined as free movements of goods, services, capital (FDI), people and information technology across national boundaries. It creates and, in turn, is driven by an integrated global economy, which influences both, economic as well as social relations within and across countries. The opening up of an economy increases competition internally as well as externally, leads to structural changes in the economy, alters consumer preferences, lifestyles and demands of citizens. The process of global economic integration gained momentum only in the 1970s with the development of capital markets. While mainstream economists suggest that globalization process is a strong force for equalizing per capita income between nations, others say that the developing countries are exposed to threats of further aggravation and marginalization in the process. The advocates of globalization, especially from the developed countries, limit the definition of globalization to only three components, viz., unhindered trade flows, capital flows and technology flows. They insist that the developing countries accept their definition of globalization and conduct the debate on globalization within the boundaries set by them. But several economists and social thinkers in developing countries believe that this definition is incomplete. If the

ultimate aim of the globalization movement is to integrate the world into one global village, then the fourth component of unrestricted movement of labour cannot be left out. But whether the debate about globalization is carried out at the World Trade Organization (WTO) or at any other international forum, there is a deliberate effort to black out 'labour flows' as an essential component of globalization.

Globalism in India:

In the broad setting of reforms in many countries in the 1980s, India was an apparent anomaly. India was at the crossroads. It was facing a macroeconomic crisis that required immediate attention. The crisis had been simmering since the mid 1980s.. The macroeconomic crisis provided the opportunity and the necessity to address meaningfully the inefficiencies in our policy framework that had altered our economic performance and to begin constructively the task of undertaking the necessary microeconomic or structural reforms that had long been overdue. The reform process began in India in 1991. The proposed policy frame was radically different in approach and content from the one India had pursued since independence. The major areas of reform include: Fiscal policy; Monetary policy; Pricing policy; External policy; Industrial policy; Foreign investment policy; Trade policy; and Public sector policy.

India, characterized by pervasive poverty (300 million below the poverty line) has been implementing several poverty alleviation programmes over the passed decades. 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. These programmes were mainly targeted towards the poor or very poor families on the basis of income threshold. 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 globalization the resource allocations to these programmes in real terms are badly hit.

Globalization takes society from a national to an international perspective, which is typified as being consumer driven. 21st century consumers have informed value politics and a global culture. Their choices reflect the lifestyle consumerism and materialistic trend in society, where self-esteem is centered on one's consumption. "You are what you wear and eat". Globalization is not really global. As Straiten points out, it increases the gap between different strata of people and countries. Globalization is good for rich countries like USA,

Japan and Europe. It is bad for developing countries like India. Globalization is good for rich people with assets and skills. But it is bad for the poor people like Tribal's and Scheduled Caste.

Indian Tribes:

The tribal population of India (10,42,81,034) around 8.6 percent of the total population is larger than that of any other country in the world. The male population is 5,24,09,823 and the female population is 5,18,71,211. The rural population is 9,38,19,162 (89.97%) and urban population is 1,04,61,872 (10.03%) among them. The rural and urban male population is 4,71,26,341 and 52,83,482 respectively. The rural female population is 4,66,92,821 while the urban female population is 2,51,78,390. Scheduled tribes are notified in 30 states/UTs in India and the number of individual ethnic groups, etc. notified as Scheduled Tribes is 705. Article: 342- Provides for specification of tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the Constitution the Scheduled Tribes in relation to that State or Union Territory. And in pursuance of these provisions, the list of Scheduled Tribes are notified for each State or Union Territory and are valid only within the jurisdiction of that State or Union Territory and not outside.

The term 'Scheduled Tribes' first appeared in the Constitution of India. Article 366 (25) defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". Article 342, which is reproduced below, prescribes procedure to be followed in the matter of specification of scheduled tribes.

For long solution to the problem of definition of a tribe has been colluding the administration. Anthropologists and sociologists have attempted different definitions. W.J. Perry defines tribes as a group speaking a common dialect and inhabiting a common territory.

Bogardus defines tribes as a tribal group based on the need for protection, on ties of blood relationships and on the strength of a common religion.

D.N. Majumder defines a tribes as a collection of families or group of families bearing a common name members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assigned system of reciprocity and mutuality of obligation.

Kamaladevi Chattopadhyay defines a tribe as a social group usually with a definite area, dialect, cultural homogeneity and unifying social organisation. It can include several sub-groups.

Dictionary of Anthropology defines a tribe as a social group usually with a social area, dialect, cultural homogeneity and unifying social organisation. It may include several sub-groups such as Sibs or villages. The tribe ordinarily has a leader and may have a common ancestor, as well as a patron deity. The families or small communities making up the tribe are linked through economic, social, religious, family or blood ties.

Different authors have given importance to different aspects or characteristics and there is no universally accepted definition of a tribe. The International Labour Organisation in its Reports of 1953 stated that, "There can be no standard which can apply to all indigenous or aboriginal groups throughout the world".

The concept of tribe has further been defined as a social group with territorial affiliations, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration. The STs inhabit two distinct geographical areas—the Central India and the North-Eastern Area. More than half of the Scheduled Tribe population is concentrated in Central India, i.e., Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.08%), Orissa (9.2%), Gujarat (8.55%) and Rajasthan (8.86%). The other distinct area is the North East (Assam, Nagaland, Mizoram, Manipur, Meghalaya, Tripura, Sikkim and Arunachal Pradesh). More than two-third of the ST population is concentrated only in the seven States of the country, viz. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand and Chhattisgarh. There is no ST population in 3 States (Delhi NCR, Punjab and Haryana) and 2 UTs (Puducherry and Chandigarh), as no Scheduled Tribe is notified. Many Tribals live in widely dispersed villages, with families living on farms surrounded by fields. Tribals have traditional hunted and collected food in the forest. Many Tribals believe that if someone is ill it is because they were attacked by an evil spirit or been cursed by a witch. Many regions where tribals live are off limits to outsiders. This is so their cultures are not disrupted and the tribals are not exploited or harmed. Alcoholism is a problem among some tribes. Many tribes make their own home-brewed beers or spirits.

Most are derived from rice or some other grain. Additionally, opium use is common among some tribes. The government often provides opium rations to the tribes but illegal cultivation also occurs. Some tribe members have been awarded with opium for catching convicts. Most tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance. Historically, the economy of most tribes was subsistence agriculture or hunting and gathering. Land, if seen in terms of ownership at all, was viewed as a communal resource, free to whoever needed it. Tribal members traded with outsiders for the few necessities they lacked, such as salt and iron. A few local Hindu craftsmen might provide such items as cooking utensils. The twentieth century, however, has seen far-reaching changes in the relationship between tribals and the larger society and, by extension, traditional tribal economies. In previous generations, families might have purchased silver jewelry as a form of security; contemporary tribal people are more likely to buy minor consumer goods. Even after given the protection through the tribal population by the Constitution of India (1950), tribal communities still remains the most backward group in India. They are very low in the three most important parameters of development like health, education and economically. They are also in poor condition with compare to other general class and scheduled class and other backward class also. Government has trying to facilitate then in many ways, in spite of their situation does not get significant change in life. The base of our constitution is equal opportunities to every citizen of our country. And thus tribes have also right to get equal opportunities in every aspects of life. In this fast growing and rapid changes in Indian country, tribes are also want to educate themselves and set their life in this changing world and integrate themselves with mainstream. Ministry of tribal affairs and tribal development department of states are trying to do so. Tribal community gets the advantages of these developmental programmes. But these programmes doesn't reach every tribe person due to inefficient implication of programmes and corruption in bureaucracy.

Issues of tribes due to globalization

- Land Alienation
- Poverty and Indebtedness
- Health and Nutrition
- Education
- Cultural Problems

- Migration
- Problem of separatism
- Problems of Indebtedness:
- Endangering of Intellectual Property Rights
- Endangering of Intellectual Property Rights

Conclusion:

Tribal's who have not enough education, health and nutrition are suffers lot. They need to increase their worldwide knowledge and skills. Tribes are very skillful, so they need to improve their skills in other skillful fields in globalization. If globalization were superimposed on a poorly educated and poorly-trained tribal people, particularly in states like Bihar and Jharkhand with poor systems of governance and infrastructure, it would not lead to growth nor reduce poverty.

Rural tribal women, have a very intimate and symbiotic relationship with the ecology around them as they are untenably linked to the natural resources. In India, people adversely affected by development have been mainly Scheduled Castess and tribals and among them women, who suffer even severe forms of discrimination. Repeated displacement, migration and drastic changes in livelihood patterns have socially and culturally denuded the status of the indigenous people, increasing violence and abuse against them.

Special policy and programmes are required to address and redress these differences especially in the context of globalization and their situations and capabilities and provide them facilities to develop on the line they want to take. Outsiders can become only facilitatorstribes if they want to do so. If they have to unfold from within, they must have participation in any development decision.

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