

Social Marginalization through Globalization: The Missing world of Tribals

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Abstract:

Globalization is an undeniably, relentless capitalist process. The process has also invaded India since the introduction of 'New Economic Policy' of the nineties, which is a complete reversal of the welfare and socialistic spirit of the Indian Constitution. It encourages reinforcing rapid increase in cross border economic, social, technological exchange under conditions of capitalism. Its intervention can be experienced in multifarious fields of humanity including science, technology, economy, education, development, health, human rights, welfare and social justice. But the big question is for whose benefit, either for the already wealthy and powerful, or the underprivileged, marginalized and powerless? Tribal culture, histories, languages, primitive technologies are not properly preserved and gave adequate importance neither by the colonial government nor by other agencies and rest of the population of India. In the name of development the market forces have created wealth for capitalist's interests at the cost of livelihood and security of these tribes in the areas. They are unable to stand against the forces of globalization by virtue of his identity and socioeconomic location that determines the question of acceptance or rejection of process. This paper shows the adverse impact of globalization on the tribal way of life from diverse views.

Keywords: Globalization, New Economic Policy, Social Marginalization, Tribal world.

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I. INTRODUCTION

The concept 'globalization' has been widely used in debates in politics, business and media over two decades. It is a capitalist process and has also invaded India with the introduction of 'New Economic Policy' of the nineties. It is a complete reversal of the welfare essence of the Indian constitution. It encourages reinforcing rapid increase in cross border economic, social, technological exchange under conditions of capitalism. Its intervention can be experienced in multifarious fields of humanity including science, technology, economy, education, development, health, human rights, welfare and social justice. While acknowledging the contributions of globalization in the areas of human rights violation, gender bias, social justice, illiteracy, health education, development, technological progress, displacement, ecological degradation and so on, we need also to see that marginalization and globalization are inherently interlinked (Marianus. S.J, 2017). The most acute common problem across region, with all their diversity, is the backwardness of tribes. Their identity comprises different facets of life and is inscribed in its literature, arts and folk elements. But tribal cultures are not properly preserved and gave adequate importance neither by the colonial government nor by other agencies and rest of the population of India. They have gradually been marginalized in their home land or territory. The provision for equal access to general education or health support services is inadequate, and tribal approaches to health and healing have been ignored. In the name of upgradation of lifestyle of poor

indigenous tribal people, the market forces have created wealth for their interests at the cost of livelihood and security of these tribes in the areas. They are unable to stand against the forces of globalization by virtue of his identity and socioeconomic location that determines the question of acceptance or rejection of process (Sahoo, 2014).

II. SOCIAL BACKGROUND OF TRIBAL COMMUNITIES

The term 'tribe' denotes a group of people living in primitive conditions. Article 366 (25) of Indian constitution refers scheduled tribes as those communities who are scheduled in accordance Article 342 of the constitution. Tribals are characterized by a distinctive culture, primitive traits and socio-economic backwardness. India is home to almost half the tribal population of the world. Over 84 million people belonging to 698 communities are identified as members of Scheduled Tribes in India. Around 75 of these groups are called primitive tribal groups due to pre agricultural level of knowledge, extreme backwardness, and a dwindling population. However, the exact number of tribal groups may be lesser than 500 due to group overlapping in more than one state. Though the Indian tribes are a heterogeneous group most of them remain at the lowest stratum of the society due to various factors like geographical and cultural isolation, low levels of literacy, primitive occupations and extreme levels of poverty. So, tribes are socially and economically backward and are in need of special protection from social

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injustice and exploitation. There exist clear government policies for affirmative action targeted at scheduled tribes and their members are routinely enumerated in national surveys and censuses. Tribal population is the most marginalized and vulnerable communities in India. In India, tribes are neglected a lot, discriminated in terms of income distribution and social status. Most of them are desperately poor, backward, generally uneducated and lead a hard and miserable life. The constitutions of the democratic countries guarantee equality for all its citizens in the sense of accomplishing all their rights. However, to greater or lesser extent tribal groups still remain out of many social systems, political, educational, and cultural and even the health care system. The reasons for the isolation and marginalization of these groups are not only external but also internal. Marginalized people have poor control over their lives and the available resources. Their limited social role is something that causes low self confidence, self esteem and various psychological problems (Jaysawal & Saha, 2014). So, tribal people are amongst the poorest and marginalized population groups experiencing extreme levels of deprivation. They are undisputedly considered to be the weakest part of the population in view of common socio-economic and socio-demographic factors such as poverty, illiteracy, lack of developmental facilities and lack of adequate primary health facilities.

III. TRIBAL CULTURE, IDENTITY AND GLOBALIZATION

Culture is an external expression of a community's social and economic condition. Its core is the world view and value system on which it is built. Culture is not neutral but is linked to a society and reproduces its value system. It refers to the way of community life which constantly adapts with its social and material environment. Moreover, commonality is the essence of tribal life and identity as well. Tribal culture accomplishes not only their external interpretation through the form of their song, dance and festivals but is a total expression of their livelihood. They have an inbuilt mechanism, and that is based on their social system, set of customs, economy and sustenance. Social change is incessant for its indispensability in human life (Ramakrishnappa, 2016). The dramatic changes in the economic and political environment of tribal populations had a profound influence on the social order prevailing among most of the tribes. Tribal society has made a shift from prototype to a contemporary society under the pressure of changing situation. Traditionalism got itself transformed to some extent under the current of modernity. Among the all contemporary social processes, globalization as a process had its far reaching consequence within India and abroad. Globalization has affected every facet of tribal life ranging from social, cultural, economic to political spheres. So the tribal communities run the risk of greater marginalization than in the past. Indigenous technology, culture and economy were delegitimized under the influence of the new value system. Now the culture of consumerism got greater importance than individualism. Most of the limited natural, mineral and financial resources were monopolized by a few. This value system and culture stood in opposition to the tribal culture of

equity and sharing. So, they have lost their identity, behaviour and values (Sahoo, 2014).

IV. GLOBALIZATION, DEVELOPMENT AND ALIENATION

The idea that liberal market reforms will bring prosperity to the majority of citizens and conscious exclusion of the poor section of society had become an integral part of the contemporary process of development (Wankhede). Situations created by such lopsided economic arrangements have produced new forms of hierarchies within gender, regional, caste and at the community level. The tribes have a negligible presence in the formal economy. They have consistently been suffering from discrimination with respect to land, labour and capital. The greater dependency on agriculture for their livelihood has created the condition described as 'chronic poverty'. Market practices further subtle discrimination in allocating resources, employment and other facilities to this particular group. Basically they are geographically excluded communities which remain mostly dependent upon the natural resources available in the forests. Under the aegis of private capital and influenced by the new model of development, multiple acres of forest land have been acquired from them and distributed among the industrial classes for various developmental projects. It was no exception in colonial era. Mega developmental projects have entailed large scale displacement of the natives. Apart from forced displacement, there is danger of ecological destruction as observed in various cases. Such developmental models have a capacity to drive many communities to destitution and disempowerment (Shivami, 2013).

V. TRIBAL ECONOMY AND GLOBALIZATION

The tribes depend upon utilization of the natural resources to get their sustenance. Land is very important component for tribal development. It occupies their source of livelihood. But the globalization trend has alienated tribals from their mainstay. Over a period of time, they have tended to get eroded not only through acquisition for public purpose but even fraudulent motives. After losing their ownership over their land, they forced to move either backward or some other places to find new jobs. Thus they exposed to a new world totally different from its own, finding it difficult to adapt to that situation. Land market and the brokers pushed back the aboriginals to hills. The land became marketable during colonial period the value of it increases considerably. Both land and livelihood were alienated from their control. The development process pushed them from primary to secondary and tertiary economies. As a result they were migrated from their home land. They received compensation in money form with which most communities living in the informal economy were not familiar (Sharma, 2013). So, we can say that industrial establishment spreading over tribal habitat goes against them.

VI. GLOBAL POVERTY

The global economy has overburdened the tribals with various debts due to inadequate livelihood resources.

The lack of education, purchasing power and lack of resources for engaging in gainful activity has led to indebtedness for tribal community. Thus neo-liberal development has advanced; the tribal community has been engulfed into abject poverty. Poverty remains an enormous problem worldwide, despite major reductions in the past five decades. Reducing poverty, in all forms is the greatest challenge for the developing countries and to the international community. The main cause for all these is the perceived dissatisfaction with the existing conditions and failure to receive benefits and facilities promised to them. Globalization based on individualistic nature, internalises selfishness and consumerism among the primitives (Jaysawal & Saha, 2014).

VII. CONCLUSION

Tribals are part of the Indian society, at the same time they are different. Age old exploitation and repression of the tribes; have cut them off from the main stream of socio-economic development of the country as a whole. They are most vulnerable section of our society living in natural and unpolluted surrounding far away from civilization with their traditional values, customs and beliefs. Globalization may also weaken the constitutional protections, in terms of education and job reservations given to tribals. The process of development without much sensitivity to the articulation of the rights, survival and development of India's most marginalized communities. There is no reference whatsoever to human rights and constitutional rights in the whole question of development. The decision making process is neither transparent nor inclusive. It lacks consistency and shows no clear recognition of rights to ancestral lands, Territories and natural resources. There is inadequate protection against forced relocation and eviction, insufficient provision for treatment and no promotion of tribal customary laws, practices and governance. There is a totally unacceptable absence of rights to self determined development, which in effect means no protection from the adverse impact of liberalization, privatization and globalization. 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. We can conclude that globalization may no longer be an option, but a fact. However, it must be implemented with a human face. 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. So, there is a need to raise awareness of exclusion, leading to mobilization and group action.

VIII. REFERENCES

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