

Impact Of Modernization On Indian Tribe

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Abstract: Modernization is a multifaceted process involving changes in all areas of human thought and activity .In the evolutionary perspective, them, refers to transition from primitive to traditional to industrialized society; from religious to secular ideologies; from particularism, ascription, diffuseness, self-orientation to universalism, achievement, specificity and collectively-orientation, from extended family to nuclear family and so on.

I. INTRODUCTION

Modernity consists in modifying the existing traditions and creating room for new and better traditions, in a different terminology, modernity helps enrich our existing value - orientation in terms of new values that assure us of a smooth progress towards an image fulfilment. Modernity is not at all a cancellation of everything old, it is a continuous process. If modernity snaps our contact with tradition, then modernity is only chaos where no significant behaviour is possible. Modernization at the intellectual level, involves the tremendous expansion of man's knowledge about his environment and diffusion of this knowledge throughout society through increased literacy, mass communication and education. Demographically, modernization means changes in the patterns of life, a marked increase in health and life expectancy, increased occupational vertical and geographical mobility, and, in particular, the rapid growth of urban population as contrasted with rural. Social modernization, there is a marked shifting of population from the rural to the urban centres under the impact of industrialization which is one of the principal generators of modernization a part from this migration to the cities it is necessary to note that the growth of technology gradually reduces the percentage of the population engaged in agriculture. Modernization bring about a marked change in the outlook and behaviour of groups which are characterized by function they perform in society rather than by caste, language, residence and other similar factors. Economically, modernization refers to differentiation of activity, as a few simple occupation are replaced by many complex ones; the level of occupational skill rises significantly; the ratio of capital to labour increases;

agriculture merely to feed the farm family is replaced by agriculture designed for a market; and agriculture itself declines in importance compared with commercial, industrial and other non-agricultural activities. Eventually, the level of economic prosperity increases and economic inequalities decrease .Political modernization stand for the transformation of the political culture in response to the changes in social and physical environment. It involves increased participation in politics by social group throughout society and the development of new political institutions—such as political parties and interest associations –to organize this participation.

II. THE TRIBALS AND THE BRITISH POLICY

The British policy towards the tribals had isolation of the tribal areas from the mainstream. Thus was given the concept of 'excluded' and /or 'partially excluded areas'. Because the British tribal policy was political and colonial, the British administrators feared, that if these tribals where to have contract with the mainstream of Indian society, the freedom movements would gain further strength. In this background it seemed logical to them to isolate, administratively and politically, the regions that had predominantly populations.

The intellectual climate about the historical and evolutionary places of these 'primitives' considerably influenced the political action. Missionaries were sent to some of the difficult areas inhabited by these people. Animism, as the tribal religion was often characterised, was replaced by one or the other denomination of Christianity. Schools were opened up, and obviously English was opted as the main language of instruction. Along with came to be western

medical system, which slowly started exorcising the traditional practices of cure. Styles of life and ways of behaviour began changing.

The Westernisation of tribals had begun. Here, two things need to be mentioned. Not all tribes were subjected to the efforts of modernisation. There were many which continued to survive in their traditional modes till India's independence. Secondly, the decision of the Administration to admit missionaries in some areas to open schools there was conditioned by strategic factors. Chotanagpur plateau and the north eastern India were the main candidates for the mission activity and concomitant modernisation. In this case, as well as in others, Christianity was the soul vehicle of modernisation. The neo-converts not only became a part of the great Tradition of Christianity, but were also linked to the Great Tradition of the western Cultural, English Language, Western Dress, mannerism and medicines, being ineluctable components of the rulers, cultural, flourished as far superior and advanced to the local culture.

III. SCHEDULED TRIBES OF INDIA

Article 366(25) of the Constitution of India refers to scheduled tribes as those communities who are scheduled in accordance with Article 342 of the Constitution. This article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Schedule Tribes. Scheduled Tribe communities live in about 15% of the country's areas, in various ecological and geo-climatic conditions ranging from plains and forests to hills. Tribal groups are at different stages of social, economic and educational development. While some tribal communities have adopted a mainstream way of life, at the other end of the spectrum, there are certain Scheduled Tribes, 75 in number known as particularly vulnerable Tribal Groups (earlier termed as Primitive Tribal Groups), who are characterised by:

- ✓ a pre-agricultural level of technology;
- ✓ a stagnant or declining population;
- ✓ Extremely low literacy; and
- ✓ a subsistence level of economy.

There are over 700 Scheduled Tribes notified under article 342 of the Constitution of India, spread over different states and union territories of the country. Many tribes are present in more than one state. The population of Scheduled Tribes (STs) in the country, as per Census 2011 is 10.45 crore. STs constitute 8.6 percent of the country's total population and 11.3 percent of the total rural population. Population of ST males is 5.25 crore and ST females is 5.20 crore. Decadal growth of ST population in 2011 as compared to 2001 ST female population growth rate (25%) is higher than ST male population growth rate (23%) sex ratio in respect of STs is 990, which is higher than national average of 943. Also, ST sex ratio has improved from 978 females per 1000 males in 2001 to 990 in 2011.

IV. EDUCATIONAL STATUS OF SCHEDULED TRIBES

Education can help in accelerating the process of modernisation by fostering a democratic and secular outlook and vision among the people. Education helps people to prepare for future life which is essential for modernization. It helps them to acquire all social skills for leading a better future life. Education is a driving force of history, no civilization could flourish without educating its people. Since the attainment of independence, government of India has taken several initiatives, schemes and programmes and allotted funds to different plans to spread education among the tribals.

Literacy rate is one of the most popular and important way to measure the percentage of literates among the population. Here we discuss the literacy rate of the tribal people and compare to national literacy rate and analyse the gap between scheduled Tribe (ST) and all India literacy rate. As per census figures, literacy rate for STs, in India improved from 47% in 2001 to 59% in 2011. Among ST males, literacy rate increased from 59.2% to 68.5% and Among ST females, literacy rate increased from 34.8% to 49.4% during the same period. Literacy rate for the total population has increased from 64.8% in 2001 to 73% in 2011. There is gap about 14 percentage points in literacy rate of STs as compared to the all India literacy rate. State, namely, Tamil Nadu, Odessa, Madhya Pradesh, West Bengal and Kerala have shown gap of more than 18 percentage points in literacy rate of STs as compared to total population during 2011. However, all States registered a decline in literacy rate gap between 2001 and 2011. Youth literacy rate (15-24 years) at all India level, as per census 2001 and census 2011 for all and ST population increased from 59.2% in 2001 to 75% in 2011. Further, there is an increase of 11 percentage points in ST male youth literacy rate. ST female youth literacy rate has shown a significant jump of 20 percentage points in 2011 as compared to 2001.

So, education is an important avenue for upgrading the economic and social conditions of the scheduled Tribes. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. So the real problems of these people are not just getting material support alone for survival but of giving real education to manage their own affairs.

V. INDUSTRIALISATION

During the last four decades and particularly during the plan periods, there has been an acceleration of mining and manufacturing industries. Forest resources have been gradually exploited, leading eventually to deforestation, in the hilly and forested belts of tribal India. Most of these industries came to be established in or around tribal areas because they were rich in mineral and other resources. Close to these industries grew small towns housing mainly the industrial workers. As the exploitation of mineral and forest resources was chiefly confined to Assam, Bihar, Madhya Pradesh and Orissa, there was a rapid increase of urban population in these states. Concentration of industries in these states, there was a

relative shift of urban population from Indo-Gangetic plain to the hilly and plateau areas which offered new industrial and natural resources. In certain states like Assam and of south India, tea coffee and rubber estates were formed. The tribals were dispossessed of their land, and were made to work as plantation labourers. Out- migration from Chotanagpur plateau and other neighbouring regions occurred phenomenally to these estates. The tribes were forcibly migrated to other countries, like the kol who were sent to Mauritius as labourers. Kondha of Orissa were taken to Mesopotamia to serve in world war-I. A large number of Bhil were recruited for military service.

Industrialisation in the tribal areas offered new jobs .But the tribals, unskilled in initial stages, could only get the jobs at the lower rungs. At one time owners of land were now depressed into the class of industrial proletariat. This happened because of a number of factors. Firstly, their land had been usurped by the non-tribal Zamindars in many areas, and they were looking for some alternatives .Secondly, installation of big industrial and developmental projects in tribals zones required the displacement of the native population, often to unknown areas. In these cases of uprooting local tribals and non-tribals were equally affected, but as the tribals outnumbered the non –tribals in these areas, they suffered the maximum. Finally, as a result of over-exploitation of forest resources by the outsiders, the tribal economics, which is to a large extent were forest-based, dwindled. Thus, a combination of local impoverishment and availability of new opportunities sent these tribals to seek jobs in heavy industries, tea plantations, construction sites, etc.

These tribals now-turned labourers have change a lot. The traditional dresses have been replaced by those that came with modernity. Their occupational structure has changed, and it has important implications. A sense of mobility is gradually instilled in the community. Mobility becomes inter-generational as the children of tribal workers aspire to do better in life than their parents, by talking hold of opportunities offered by modernity.

In this process, some of the traditional institutions weaken. For example, the study of tribals working in Bokaro Steel their village institutions like the ‘jagmani system’, the cycle of festivals and rituals, the caste-affiliations etc., have completely been disintegrated, and all round depression and despair seems to have affected the life of the uprooted villages. This, however, does not mean that there is also a subsequent decline in the feeling of oneness amongst the tribals in a new set –up. Industrialisation has fostered a new sense of solidarity between the co-workers. Once there already exit ethnic and social ties between the tribals, the relations in the industry cement them further. Trade unions on the lines of tribal –workers crystallise. The feeling of ethnicity becomes strong and they begin exerting pressure on the state and the centre.

VI. TRIBES IN URBANISATION

During colonial rule, tribes did come into contact with towns. These encounters were mainly for administrative reasons, such as to pay tax, appear in courts, and purchase

goods and commodities for household needs and consumption .However, as modern education spread and newer avenues of employment sprung up-either with the Christian missionaries or the government-many tribal people drew closer to the town. But, they also avoided severing ties with their traditional habitats. This phenomenon progressed with the percolation of modern education and the emergence of newer, modern employment opportunities. Such opportunities entailed their movement to towns. At the time of independence, the size of the mobile population was very small. But post –independence India offered better employment opportunities, which led to a steady increase in the number of tribal people settling in towns. Notwithstanding this, the share of the tribal population inhabiting towns was still small. In 1961, only 1% of the tribal population lived in urban regions. The figure was the same in 1971. Since then, there has been a decadal increase of about 2% from 1981 to 2001, that is, from 3% in 1981 to 7 % in 2001. In 2011, the share of the tribal population living in urban areas was 11 %. Thus, there has been a steady rise is tribes settling in towns and cities. Despite this increase, tribes still make up only 2.8% of the country’s total urban population (ministry of tribal affairs 2013).

The increase in the number of tribal people in urban areas is far from uniform across regions or sub regions. The larger proportion of the tribal population lives in urban areas in the north east region than in the rest of mainland India. In Jharkhand, for example, only 9.8%of its tribal population resides in urban areas, as per the 2011 causes. That figure was 8.5% for Odisha and 10%for Chhattisgarh. In other states in mainland India, the share of the urban tribal population is even lower. As per the 2011 census, only 3.5% of Gujrats tribal population is urban, while the figures for Madhya Pradesh and Maharashtra are 5.2%and 3%respectively. It is somewhat intriguing to note this slow increase in tribal people in the urban population between 2001 and 2011 in the tribal regions of mainland India. In contrast, this increase has been phenomenal in North East India. Tribes make up 27.3% of the total population of the North East region; their population share in rural regions is 28.3% and in urban areas it is 23% (GoI 2011). Urbanisation is thus catching up in tribal areas. Several new townships have emerged, resulting in an increase in the urban population.

VII. CONCLUSION

In the post –independent India, tribal society was not static, but dynamic with its own history. The tribals, who through thousands of years had formed their own pattern of life, are today undergoing changes socially and culturally which tend to create a crisis in their life. Tradition to modernity has been taking place in Tribal society due to cultural, technological, environmental and other factors.

The welfare programmer for tribal people should be in consonance and harmony with their way of life. The existing policy has to be reoriented with an emphasis on area- specified strategies by taking into account the nature and magnitude of local issues. An integrated approach coupled with tribal people’s participation in the development process only can transform the tribal society on the desired line, and bring out a

faster growth and change in their standard of living. It is to be noted that the tribals have not so far organized themselves into a single, strong and durable political movement. Such a movement could have protected their interests and preserved their culture. The social reforms and welfare measures with the participation of these people, will be more effective than mega developmental programmes that may take years before their benefits are felt by the common man.

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