

Tribal Society In Modernization

Tribal Society In Modernization & Globalization Era

Edited by
Dr. Tinku De (Gope)
&
Jantu Das

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Tribal Research and Cultural Institute,
Govt. of Tripura, Agartala

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**Tribal Research & Cultural Institute
Govt. of Tripura**

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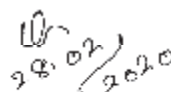
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Message

This volume is a collection of the papers presented at the National Seminar. I sincerely believe that the papers published in this volume will enlighten us and help us to better and more systematically deal with the issues surrounding tribal problems in general and Tribal Society in Modernization & Globalization Era.

I congratulate the editors for bringing out this book and thank them for their efforts and dedications towards making this Seminar a grand success. I have no doubt that this book would be a valuable contribution in the field of tribal studies.



Dated, Agartala
28th February, 2020

(D. Debbarma)
Director,

Tribal Research & Cultural Institute,
Government of Tripura

Forward

The vision of Tripura University stands for Pursuit of Excellence. “Education is a precious diamond and ethics is its halo”, said Gurudev Rabindranath Tagore and accordingly Tripura University is marching towards the pursuit of excellence. It has been truly manifested that excellence is the greatest responsibility in higher education, especially in the University education at the regional level, there are many challenges and opportunities. World has become Global village due to communication revolution. Marshall McLuhan’s ideas can be explored in Indian Context. The president book is relevant for understanding new world properly. The term Globalization derives from the word globalize, which refers to the emergence of an international network of economic systems.

There is a need to understand the nature and scope of Globalization. Globalization is the process of interaction and integration among people, companies, and governments worldwide. As a complex and multifaceted phenomenon, globalization is considered as a form of capitalist expansion which entails the integration of local and national economies into a global, unregulated market economy. This has led to modernization of developing countries in Asia, Africa and Latin America. The Societies in third world have been affected due to liberalization, privatization and globalization. This volume is very much useful to understand the impact of Globalization on tribal

societies. The process is very complex and can be studied in a new sociological angle. Globalization is a socio economic and cultural process it has led to change the traditional patterns of life. because economically, globalization involves goods and services, and the economic resources of capital, technology, and data. Also, with the expansions of global markets liberalize the economic activities of exchange of goods and funds. Removal of Cross-Border Trades barriers has made formation of Global Markets more feasible. These markets are making impact on overall lifestyle of people. This volume has tried to understand the impact of globalization on social life.

Though many scholars place the origins of globalization in modern times, others trace its history long before the European Age of Discovery and voyages to the New World, some even to the third millennium BC. Large-scale globalization began in the 1820s. In the late 19th century and early 20th century, the connectivity of the world's economies and cultures grew very quickly. We have to understand the impact of globalization on changing societies. This book is a welcome step of Tripura University Scholars. I appreciate their corporate efforts to strengthen the process of Globalization. There are many facets of this study which has been supported by Tripura Central University.

Globalization has fastened the process of impact due to new emerging trends which have changed human profile in the digital age, we cannot understand socio economic impact of globalization without conducting faithful and objective research on this critical subject. In 2000, The International Monetary Fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge. Further, environmental challenges such as global warming, cross-

boundary water, air pollution, and over-fishing of the ocean are linked with Globalization. Globalizing processes affect and are affected by business and work organization, economics, socio-cultural resources, and the natural environment. Academic literature commonly subdivides globalization into three major areas: economic Globalization, Cultural Globalization, and Political Globalization. The Tribal people have faced all these three aspects during last 30 years of the socio economic and cultural impact is more profound than political impact, it is true that slowly their political hopes and aspiration are increasing but their speed of awareness is also slowly improving. Participation in total sustainable development depends on how development messages framed, people are involved ideas are persuaded and transformation is achieved. The three basic steps in the social change can be noted as, reformed, performed and transformed. The tribal development program are varied and multiple. A focused approach is highly needed to improve tribal development program improve the status of Tribal in remote areas. We have to change the colonial approach and there is a need to develop Indian approach to look at problems of Social and Economic development.

Life style of Indian people is undergoing changes due to the influence of new era of Globalization and Modernization. The old notion of time and place has changed now. The concept of modern and global society has come true. Tribal society with their own ethos also linked with modern globalized society as this community comes into contact with the globalized and modernized culture which showers lights on their ideas, believes, behaviors, and their way of life. Though, in some cases especially the tribal people of interior area still suffers from alienation, displacement, poverty, unemployment and poor access to health and sanitation. As a result the good fruit of modernized era is

not touching them. Without bringing them in a same platform of developed environment the total progress of a country is not possible. It is a matter of immense pleasure to me that a number of scholars have been contributed and shared their knowledge through their research paper in this volume which will surely be a valuable document for future researcher. I congratulate all the contributors and editors for their valuable effort and wish a grand success of the Book.

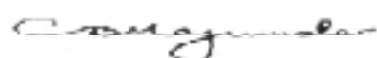
This book will record unique success of the National seminar conducted by Dr. Tinku De (Gope) and her colleagues. I think this is one of the worth remembering Publication of Tripura University because Pursuit of excellence is our vision and mission and Tripura University is striving hard in this direction.

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Forward

Today, the winds of globalization, modernization liberalization, privatization and industrialization are sweeping through the world. The impact of globalization and modernization on the social structure and construction is undeniable. A series of social, economic, cultural and political changes occur in all the stages of society. Tribal community is not also exception from this touch as they come to the contact of global and modern belief, ideas and techniques. Though, the impact of traditional life style of tribal people is unavoidable but it is very astonishing that with the passes of time tribal community slowly comes into the contact with a global culture and modern life style which is reflected in their thoughts, behavior, ideas and activities. This book has its origin in one of the Seminar organised by the Department of Education in collaboration with Tribal Research Department, Govt. of Tripura. Dr.Tinku De (Gope) and Jantu Das took the keen interest in the Seminar not only in organizing it but also compiling and editing the papers presented in the Seminar in the present book format. Based on empirical studies, this book will prove an important source book to Scholars, Policy Makers and Administrators in their respective field.

I hope this volume will surely be an important reference to the researchers who do research on different issues of Tribal life and will also satisfy the inquisitive mind of knowledge society. I appreciate and congratulate the editors for their effort and wish an impressive attainment of this book.



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Editorial Note

Present Century is called the age of LPG i.e. Globalization, Privatization and Liberalization. With the progress of industrialization and modernization the people of India have undergone strong change in their whole existence. People of present century cannot confine themselves in one place, or one country. Globalization makes the people global which stimulate them to become the active part of this total universe.

The tribal society has its own ethos and structure, fundamentally different from the other type of society. Most of them generally used to live in the forests, hills and other isolated regions which are rich in natural resources. India is a home of different tribal groups having 8.6 percent tribal of total population (2011 Census) with diverse languages, economic and socio-cultural system. They are identified by different names based on the regional, historical, cultural characteristics as Adivasi, Janajati etc. Earlier the entire tribal economic activities and livelihood were fully dependent on the forests. But today, the basic tenets of the tribal society are in contradiction with the processes of modernization and globalization which is making a considerable impact on the tribal society directly or indirectly in different way. Though, modernized and globalised world makes us progressive and vibrant. But unequal distribution of resources and opportunities of modern and global world create conflict and tension in human society. Sometimes humanism

looks pale due to unpleasant contradiction which may arises from over pressure of modernization and globalisation. Thus, it is the right time to create consciousness among the member of knowledge society regarding the selection of perfect mechanism to stay progressive, healthy and integrated life.

Under these circumstances this book is one of the most important document where many unsolved questions may get answer to solve the problems of way to success. Thus the main objective of this book is to study the influence of modernization and globalization on tribal society. We are also intending to explore the challenges faced by tribal society due to the pressure of modernization and globalization. Finally we wish to determine the proper direction towards policy framing for strengthening the tribal society within the network of modernization and globalization.

This book is the outcome of the research findings of academicians and researchers of different disciplines from the different corner of India who presented their research papers in the national seminar organised by department of Education, Tripura University and Tribal Research and Cultural Institute, Tripura with the financial assistance from, Ministry of Tribal Affairs, Government of India. The total twenty six research papers have been included in this work which are dedicated to throw light on various dimensions of modernization and globalization in general and particularly its impact on tribal society. This book tries to explore the impact of globalization and modernization on tribal society and will drive to new initiatives to address the present needs of the tribal society.

We want to take this opportunity to thank all the authors for taking an interest in doing research and writing about it. We also thank to all known and unknown personification who make

us success in bringing out this book directly or indirectly. We are extremely grateful to all the contributors for their scholarly contributions to make this book a useful addition to the existing body of literature on the cited issue.

We acknowledge the brilliant cooperation of all the members of the department of education, faculty, guest faculty, scholar, students and all the staff members of the seminar.

We are specially thankful to Tribal Research and Cultural Institute, Tripura for giving us the opportunity to organize the seminar, publication of its output and of getting associated with this book.

Editors

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Reshaping Education of Tribal Children

***Prof. P.K.Sahoo**
&
****Dr. B.C.Das**

Development is widely viewed as outcomes in terms of increasing per-capita income and the quality of life. Development as process can be defined as maximization of human potentials. Due to lack of Education tribal community of India was unable to realise their ability and potential to enrich their lifestyle for total development of their life and livelihood. Education is that developing tool which can give a new shape or design to the stakeholder for their whole round development i.e physical, mental, moral, economic, inteactual, social, emotioaln, cultural etc.

Researchers involved in the year 1970 to 1980 who have done anthropological and socio-educational research on tribal development in India came out highlighting the better living condition (Srivastava, 1970); positive relationship of education with economic development (Sachidanand, 1967); land and educational gap pre-placed with poverty and ignorance and lack of educational facilities (Khurana, 1978). A group of studies also brought to light the facts like: enrolment of children from the higher income level was found to be more than the middle and lower income groups (Raj Gopalan, 1974) and economic

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hardship affected adversely the education of tribal children (Srivastava, 1981). Other studies found the facts related to the dreadful poverty of the tribals such as: about 95 % of tribal households were small farmers and landless labourers (Joshi, 1980) and majority of the tribal parents belonged to agricultural class having family size varying from five to eight in a large number of cases (Singh, 1981). The fact of social inequality such as the tribal community are considered as low in the social hierarchy and are being looked down by the neighbouring upper caste groups (Das, 1979); Christian mission schools have brought western traits to the tribal students and changes are found in both material and ideational aspect of culture (Ambashat, 1970) and education brought three fold benefits to tribes such as emancipation from forced labour, got their lands back and gained self respect (Takra, 1976).

Education had positive impact among Naga tribe in the context of their quality of social life and participation in political activities, demographic transition and economic development (Sarkar, 1979). Another study related to policy analysis revealed that since the British time down the successive five year plans, the policies have largely been based on micro prospective which doesn't reflect the tribal society's reality that is characterised by heterogeneity and intra and inter-group disparities (Sujatha, 1988). It has been observed that development of rural village have positively influenced school participation of children (Govinda and Verghese, 1993, Das, 2006, Sahoo and Das, 2006, Das, 2012).

All these studies brought to light that education facilitates various aspects of tribal development: economic and social, perseverance of culture and eradication of prejudices, demographic transition and exercising freedom through democratic activities. At the same time these studies revealed that education of tribes is adversely affected by poverty, illiteracy, ignorance, social dogmas and prejudices. Having rediscovered

these facts the studies suggested education and economic development should go hand in hand well fitting to their enriched culture.

The present paper therefore, zeroes in on to study how do the education, development and participation of tribal children contribute towards quality of tribal education at a point of time when more enlightened safeguards, approaches and intervention strategies are operating through various government and non-government agencies.

Major findings

1. The primary schools located in moderately developed villages, easily accessible primary schools and residential *sevashram* primary schools have better availability and utilization of school facilities in comparison to the primary schools of, poorly accessible and non-residential and under developed villages.
2. The factors like village development, easy accessibility and residential facilities of primary schools have positively influenced the enrolment, attendance, achievement and retention of tribal children. However village development is not an absolute factor to influence children's achievement. Organization of school activities emerges as an important variable in explaining
3. The factors like lack of activity centred teaching-learning environment in school, teacher absenteeism and parental engagement of children in household and production works have been found responsible for dismal quality of children's participation in primary schooling.
4. In tribal area schools, the wind of change has started to

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blow with some of the educational interventions. The factors of village development, accessibility and residential facilities have positively capitalized these educational interventions under RTE-SSA operation. Time is not far, the development of tribal village will gain momentum and they will be easily accessible. The constant exposures of tribal community to the global trends and development will enhance their participation in the developmental activities including primary education in their habitations.

Implications

The implications of the study focuses on making school environment resource-rich, improving children's participation in schooling process and making curriculum and teaching-learning activity learners friendly. The present curriculum at primary level needs to be redesigned incorporating the emerging transformations in socio-economic life such as the concept and utilization of Aadhar, *jandhan yojana*, demonetization led cashless payments and purchases, skilled vocations, goods and services tax, digital activities, use of smart phones and various educative and utility driven applications in day-to-day life. This wide range of activities will reshape the education of tribal children and consequently the community will be educated by these children.

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Globalization & Tribal Society in Tripura

***Prof. T.N.Pan**

A brief overview

The tradition and cultural distinction of tribal people have made them distinguishable from other communities. They maintain simplicity in relationship within their social periphery. They live with nature and continue their livelihood through agriculture, animal husbandry, forest materials and handicrafts. Tribal people retain their original cultural affinity. They have their own customs, rituals, folkways and lifestyles. Indian economic survey reveals that approximately 90 percent of tribal people belong to low economic group.

The psycho-somatic components of tribal society vividly reveals that they possess simple character, having minimum expectation, earnest judgment of opinions, low level of aspirations, favourable attitude to nature and forest, morals and originality in culture. Tribal people cling firmly to their identity despite external influences that have threatened tribal culture.

There are different components of social systems and their sub systems.

Tribal society not only in Tripura but all over India is changing very slowly due to its inner conservative force. In case of tribal society the conservative force is very strong and acts

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on the psycho-social components. The social forces have direct impacts on the areas of different types of upward movements. It creates the strong eagerness among the tribal people to change their life style while maintaining their original value system.

On the other hand Globalization is marked as the basic parameter of modernity. It helps to form the whole world in a global village. It is in the hierarchical concepts of changing social order. Is it affects the lifestyle of tribal people who are bounded by strong conservative force? Is it penetrates positively in the minds of tribal people, so that they can come forward to be the members of main stream people of a society and ultimately members of global village? What are the barriers before the Tribal people to adopt with the rapid changing social scenario which are taking place due to globalization and so on? So the questions are many.

Impact of Globalization on Quality of Life of Different Tribal Groups of Tripura

***Professor Bharati Banerjee**

Introduction

The multidimensional tendency of human nature forms a unique feature that defines a human being. In today's Globalised World complexity in every societal forms have been increased and that makes the road to a model full of complexities. Hence the age old concept of Human and its presence face a severe challenge as time moves on. The obvious effect of this can be stressed also on the social and personal lifestyle of the tribal people who has been 'restricted in the spatial and temporal range' of their relations (Lewis). I wish to discuss about the prevalent discourse that exists between Society of Tripura in its globalized form and Tribal human nature. The duo is intertwined and hence the discourse that could be considered as the constituent factor is nonetheless also a product of a deliberate strategy to attune generations with the moral values and intellectual gifts should be considered with great care.

The Changed World-View: Competitive nature of Society

Due to rapid changes in technology and political relationships, traditional boundaries are of far less importance.

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IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY

Real-time communication, instant messaging, and virtual labs allow scientists from around the world to collaborate on research and development. The barriers once associated with time, location, language, and culture have been reduced. As the global market and workplaces expand, innovation—once the hallmark of the U.S. —can occur anywhere. Not only can it occur, but the rapid emergence of the economies of India, China, Singapore, Malaysia and the alike countries shows that innovation is occurring and that the U.S. faces increasing competition.

The world has already been changed with the new powers that have entered the field of economics. As an obvious result, today's world witnesses various power bases that ultimately defy the pre-2000 notion of USA as the capitalistic and hegemonic icon of the world. Asian countries have already woke up to meet the demand of time and economic balances and the access to four major elements, i.e. Money, Workforce, Brainpower and Technology be open enough to include different strata of the present day society.

During the latent stage, global companies approached to developing countries in order to lower the cost of their supplies and productions. It created a platform to the indigenous people to make themselves acquainted with the updated approaches (social, culture, theoretical etc.) of other parts of the globe. This event eventually transforms the role of the players and the global companies will have to compete with the home-grown local companies that are born and bred today. The emerging market concept will definitely transform the role of today's partners to make them tomorrow's challengers who could successfully compete their father companies. Globalization and Competition thus evolve in waves and each wave has its own business logic and different modes of operation. As time evolves, the previously dominant wave eventually fades away or

successfully replaced by the succeeding ones leaving the residue that ultimately transforms itself to meet the demand of the society. According to Professor Stéphane Garelli of IMD (Garelli, 2008) there are three stages of this new days' competition—

First wave (1985-2000)

At this stage the world had witnessed a range of political and societal changes that helped to shape the economic standard of the world. The Iron Curtain Era of various countries, especially the eastern and the middle-eastern region, raised the purchasing power of the western nations and made them successful enough to rule the economic scenario. During this stage, the companies looked for two major things, (1) access to cheap supplies and (2) access to cheap brainpower, to suit the target of their market orientation. As an obvious result, there was a persistent decrease in the level of prices for the consumers and access to different goods became more open that changes the lifestyle of the targeted society.

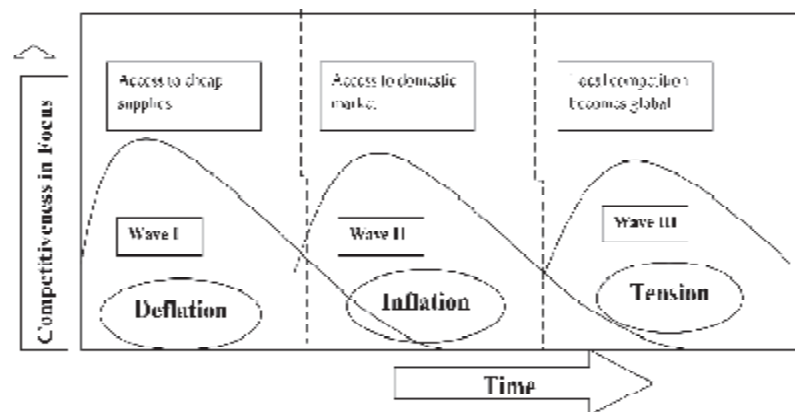


Fig.1: Three waves of competition during Globalization

Second Wave (2000)

During this stage the prioritization shifts to the access to the domestic markets of the developing countries. According to a recent report of the UN, the estimated population of Asia and Africa will be about 5266 million and 1998 million respectively. That means a huge number of population would be the prime target group for the global companies and no company wants to miss this opportunity to enhance the sale of their products.

This era has witnessed the rise of the so called middle class in continents like Asia, Russia, Central Europe, Latin America and Gulf countries. These people are eager to buy branded products as a result of which the private consumption portion of GDP has grown in a rapid way. Companies thus focus on the needs of this new middle class and this section of the population is the more natural choice as they are considered to be politically stable ones. Ann Rand summed up this situation in a very just manner when he said, "the upper class is the past of a nation; the middle class is its future."

The New wave

The new competitors have emerged to compete with their global counterparts in various forms such as sovereign wealth fund, local companies, local brands etc. They help the emerging nations to stack up foreign currencies. The sovereign funds of emerging countries are taking financial participation in large industrial and financial institutions. These funds also acquire smaller industrial or energy entities and allocating some of their assets to national objectives (for example, Russia uses these funds to increase the finance of their National Pension Scheme).

As a result of these the local brands go global and provides a tough competitive platform to the so called 'Big' brands. New

billionaires have emerged in the developing nations contributing to the overall growth of business.

Tribal—not only a community but a Lifestyle

In spite of several definitions available there is no satisfactory way to define a tribe. Anthropologists have tried to characterize a somewhat amorphous sociological type, by contrasting it with another which is also nebulous, perhaps in a more diffused pattern. T.B.Naik (1960) has tried to frame out these multidimensional characteristics of Indian Tribal society as —

A tribe should possess -

- 1) The least functional interdependence within the community;
- 2) Primitive and underdeveloped economy with multifarious economic pursuits defines their daily livings;
- 3) Comparative geographical isolation with regionally varied common dialect delineates a tribe's definition;
- 4) Politically organized by community panchayat, the members generally cherished a least desire to respond to the changes due to psychological conservatism (Kanmony, 2010).

Tribes of Tripura

In accordance with the recent report of Tribal Research Institute, Tripura, there are 19(nineteen) different tribal groups in this state. These are— Bhil, Bhutia, Chaimal, Chakma, Garo, Halam, Jamatia, Khasia, Kuki, Lepcha, Lushai, Mog, Munda, Noatia, Orang, Reang, Santal, Tripuri, and Uchui.

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This tribal population have respective origins and can be divided into two separate groups as originals and Immigrants. Linguistically they are divided into three broad groups—

(i) Bodo, (ii) Kuki-Chin and (iii) Arakan.

Their Languages

Language of Tripura is known as 'Kok-Borok' which comes under Tibeto-Burman language groups, its root can be traced to the Sino-Tibetan family speech. It strongly resembles of other sister dialect such as Bodo, Dimas, Garo and Kachari of Assam tribes (Singh, et al 1996). But the state faces a lot of simultaneous problems as immigration, insurgence and related issues. People from various states of India and other adjacent countries have come here mainly for economic purposes and this actually creates a multidimensional language identity of the state. Though the Tribals have their respective languages still they have had to comply with the changing scenario and as a consequence their linguistical identity faces a severe challenge.

Their Ethnic experiences

Every tribal culture has their unique oral traditions that are not only rich enough but constitute the deep rooted form of human understanding and cultures and allows a certain degree of flexibility and openness. In Tripura unique religious and cultural traditions can also be found among various tribal groups. They are indeed unique in their religious practices performed by 'Ochai' (traditional priest), animistic faith, folk and cultural dances, food and drinking habits.

The Consequences of Globalised World

One assertion is common that globalisation worsens the domestic economic inequalities. It is true that all economies

create certain advantaged groups. But in case of tread-openness of modern era it makes the gap wider comparing to the pre-globalization economy.

The increased materiality has been created to govern the people in a more structured way. The modern economical class division influences the political stability of the people—the pre-globalized political equilibrium is compromised and this ultimately determines the distributive preferences of the people. While the state has not disappeared because of globalization, its authority has been circumvented by the alternative power-centres. “Polarisation could work as a sustainable system if the world were populated by rather dim economic men and women. But it is not; it is full of human beings with hopes and dreams and expectations.” As a result the interconnectivity of the world makes it vulnerable to sabotage—terrorism, the politics of the weak—takes a leap in this case.

The Human society is directly influenced by such preferences and this determines the way of life experienced by the so called modern society. Globalization actually creates a grand narrative of well being that is, according to John Stephens “a global or totalizing cultural narrative schema which orders and explains knowledge and experience”. But this narrative is constantly countered by the discursive patterns of man and society as this tends to create an ‘in’human formation. The excessive use of machines and capitalistic ideas of business orientations make the society dehumanised—a detrimental idea comparing to the previous humanistic idea of human.

The globalised society does spread its influences on every aspect of a personal life including its very own leisure and pleasure time. It uses technology to create its own aesthetics and thus primarily concerned about producing consumers. In

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other words Globalization leads to a continuous remapping of priorities and structures in favour of the capitalistic notion in various parts of the world.

Consequences faced by Tribal People

Although respective governments concerns themselves with various vibrating problems of tribal people still the emerging trends of globalisation and associate issues create a chasm that continuously challenges the lifestyles of these people. Nearly all of the troubles of indigenous populace are due to the lack of a sustainable livelihood which is associated with edification considering technical, medical educations in which indigenous people considerably fall behind (Datta, 2012).

Various external influences from diffused centre of powers, economic classes, petty traders and money lenders etc. who slowly spilled over tribal domains have helped in the transformation of tribal's daily life. As an obvious occurrence the age-old social-culture system has been compromised and the losing of land and natural resource make them marginalize.

The 'melting pot' of culture faces serious challenges as it is being customised by the changing priorities of people. The sense of local identity gets a difficult impetus to maintain its course. The change is obvious but the demands of the traditional cultural landscapes should be properly addressed in order to maintain the heritage of our societal patterns. Through the use of cable television and internet the society tends to follow the road of upliftment and that obviously affected the tribal mindscape. Abolition of traditional customs also influences their society for example: the Jhum Cultivation has already been controlled and according to many scholars the resulting global loss of sense of place may easily be attune with this. According

to Andrea Butcher; the external factors like global economy, political governance, development paradigms and increasing global-interdependency confirms the unavoidable nature of changes (Tripura, Chandra & Kumar, 2016). Although some of these alterations are found to be acceptable, there are others which, according to the tribal community, proved to be detrimental to their cultural heritages (ibid).

The health sector shows a significant progress in the mean time. Studies shows that Tripura has occupied a far better position among the NE states and due to several efforts of the state government apposite change is noted, although poverty and backwardness always has a direct impact on health issues. But still much needs to be done in respect to the tribal communities and tribal areas of Tripura. Issues like inadequate health care services, absence of health education in the extreme rural hilly areas, inadequate implementation of National Preventive Programmes along with NRHM Programmes, poor food and water supplies— these are different important areas that are to be addressed properly.

Due to its remoteness (only 15.91 % of its perimeter borders the rest of India) heavy industries do not flourish in a greater way. Here the primary economy comprises of agriculture and allied activities, in favour of the secondary are activities like manufacturing, construction electricity, gas and water supply and tertiary i.e. consisting of services like transport, storage and communication, trade & business, real estates, government services, etc. These sectors often considered as inherent parts of the process of development. The increase of Gross State Domestic Product (GSDP) of Tripura—Rs. 286 crores in 1980-81 had grown to Rs. 4800 crores in 1998-99 and provisional estimates for 2013-14 pegs it to be more than Rs. 26800 crores

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(Bhowmik, 2015) indicates that the state is developing. Still the raging challenges do not fade away. Issues like soaring unemployment need for manufacturing sectors that are on their nascent stages, bio-diversity losses due to rapid infrastructural growth etc. are of high importance that altogether challenges the predominant lifestyle of the tribal people.

Conclusion

The unique culture of tribal people has an aura of its own, with the admixture of different tradition of separate groups. Being a dynamic process this cultural understanding undergoes rapid changes and the changing viewpoints have been directly accounted for it. There is significant change in the moral and mental set-ups due to the process of modernization which paves the way to compromise with the age old traditions. A sense of deprivation has developed in due course. The insurgence has already been faced by the people of Tripura and now it is time to work on a holistic approach to resolve problems in the region.

Impact of Modernization and Globalization on Tribal Society

*Prof. Debasri Banerjee

According to some definitions, a group of people who live in primitive or barbaric condition is called a tribe. They are a socio-economically interrelated component, associated with a particular region, the members of which respect them as politically autonomous. At first Lokur Committee identified following essential characteristics for Scheduled Tribes community.

1. Indications of primitive traits;
2. Distinctive culture;
3. Shyness of contact with the community at large;
4. Geographical isolation; and
5. Backwardness

Tribal population of India (67.6 million) around 7 percent of the total population is larger than that of any other country in the world. Tribal culture and economy mostly depends on forest. Lifestyle of tribal Community mostly influenced by the forest right because they largely depend on a wide variety of plants, animals for their own livelihood. The ushering in of the New Economic Policy

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in India in 1991 with globalisation, liberalisation, and privatisation as its three aspects has been a watershed in the economy. Globalisation has been a multidimensional process with cultural-ideological-transnational practices involved in it. It is that process which transforms the regional or local phenomena or issues to the global ones. It attempts to integrate national economies through trade, investment, capital flow, labour-migration, and technology.

This has lead to an attempt by the developing countries to move from agrarian to an industrial society thus leading to the so called modernization. According to Samuelson "...Globalisation is a double-edged sword. It's a controversial process that assaults national sovereignty, erodes local culture and tradition and threatens economic and social stability. It brings instability and unwelcome change...exposes workers to competition from imports...undermines governments"

For the modernization of the society we require industrialization. This again requires the building of roads for bringing in raw materials and supplying products. Natural resources like coal, thermal power are required for running the machines. For this, the construction of dams becomes necessary. Trained and skilled manpower is required too. The manufactured products need to be marketed.

Globalization and modernization are inevitable. Its benefits and ills both are like the two sides of the same coin. Their impact on tribal society cannot be ignored.

- Modernization requires land for the construction of dams and industry. This is leading to large scale deforestation, destruction of natural resources and Displacement of Tribals for building of dams and industries. Land and forests play a very role in tribal life and development. It is their source of livelihood for agriculture. They depend on the forests for a wide variety of

plants and animals not only for their own use and for sale too.

- **Threatening to Intellectual Property Rights:** In the era of globalization the presence of Intellectual Property Rights (IPR) among primitive communities nearer to be lost away.
- **Privatisation of Public Sector.** Sometimes the Government procures land at a minimal amount when it intends to establish a unit of public sector. In India one of the ways of globalisation is disinvestment or privatization. Presently due to financial crisis and problem of management, many of Public institutions are being sold off to private sectors to raise revenues to solve the financial problems and to improve skill and efficiency.
- Different multinational companies and NGO's are cropping up and investing in tribal craft. This has its benefits in the sense, the people are earning better than what they did before. However, in most cases they are paid minimal wages for their hardwork, while the middle men or these organizations flourish.
- Invasion of mass media- Though this is helping in giving them a view of the larger world and acculturation, it is leading to losing of the characteristic culture of that tribal society.
- **Debt-trap:** In this period of globalization the global economy has overloaded the tribals with various debts due to insufficient livelihood resources. The lack of education, purchasing power and dearth of resources for attractive in profitable activity has led to obligation for tribal communities which make them too much poor.
- **Language problem:** Language is the main mode of communication. The dialects of each tribe differ from the other. This acts as a hurdle in their acquiring global

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education and modernizing themselves.

In spite of these problems cropping up due to globalization and modernization, it must be admitted that some positive outcomes too have come out too. The Government through its various policies is trying to include the ST's in the mainstream by providing various opportunities and privileges like stipends, free studentships and seat reservations. Though these opportunities are often being mainly used by Urban and educated tribals, the poor, uneducated, credit-constrained, informal and agricultural sector tribals need to be made more aware of various Govt. benefits and means of acquiring it.

Some other positive aspects are that Literacy has improved, mobility has increased. There are more tribal people being employment in the formal sector. This is leading to an increase in income and increase in consumption too. Awareness regarding health and modern medicines is also gaining a place over ritualism and superstitions.

We cannot avoid globalization. Modernization will follow it. So for more positive impact on the tribal society education through formal, nonformal and informal modes have an important role to play. More awareness and development of skill and utilizing their skill may help them to improve economically and socially. The Govt. too needs to see that the policies are being availed by the appropriate persons or else urban and educated tribals may benefit from the increased opportunities for work that come with the influx of foreign companies and investments while the poor, uneducated, credit-constrained, informal and agricultural sector tribals will remain entrapped in poverty and backwardness.

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Empowerment of Tribal Society Through Modernisation

***Dr. S. K. Panda**

ABSTRACT

In India, the tribal population is 10.43 crore constituting 8.6% of the total population and out of that 89.97% of them live in rural areas and 10.03% in urban areas and their literacy rate is 58.96% in comparison to national literacy 74.04% as per 2011 census. In the present world, we are living in the age of globalization and modernization but without empowerment of tribal society, it will be counted as one sided development. For modernization and globalization of tribal people, the basic requirement is literacy and education which are important indicators in a society and play a pivotal role in the human development that impacts overall social-economic development because higher levels of literacy and education lead to better attainment of health and nutritional status, economic growth, population control, empowerment of the weaker sections and community as a whole. In this regard, some key characteristics pertaining to Scheduled Tribe population are such as, trend analysis of their demographic profile, education, health, and employment status along with their proportions having basic

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amenities like, drinking water, electricity, and bank account etc. But whether the present administrative structure is capable of playing its role as an agent of change? In order to accomplish this task in a country like India two conditions are essential. Firstly, the ideas, attitudes, values orientations and predispositions of bureaucracy should change if it is to succeed as a major instrument of social transformation. Secondly, the bureaucratic organization and structure should be reasonably decentralized, free from procedural rigidities and should involve the tribal people in decision making. In this context, tribal development can be possible when tribal schools will be empowered and empowerment of tribal schools can be possible when tribal people will be actively participated in their school. Tribal people involvement in the long run will prove a very effective measure not only successful implementation of various educational/ social programmes by making it relevant and related to the life but also further encourage the tribal people to make constant and consistent efforts to bring modernization in tribal society.

Introduction

Tribal People constitute about 09 per cent of the population of our country which is excluded from the development process. It is the need of the time to provide empowerment to Tribal's. In order to utilize the tribal community in enhancement of the nation, it is required to use certain strategies for proper economic and social empowerment of tribal. This effort will certainly bring tribal to the main stream of economic development. It is since the mid 1980's that the term empowerment became popular in the field of development, especially with reference to tribal's. In fact, rapid development of India is linked to the social, political and economic

empowerment of every citizen of this country by removing gender and other discrimination. Economic empowerment means to improve tribal's control over material resources and strengthening tribal's economic security. It helps to provide financial autonomy to tribal. In our society, there is a classification of work on the basis of work. In order to provide economic empowerment to tribal, media usage is very helpful. It can present the positive and strengthened image of tribal's. Not only this, tribal's themselves have to take bold step against such propaganda which is presented through writings, posters and T.V. presentations. In this way, economic empowerment helps to make tribal self-confident as well as self-reliant. In the present scenario, tribal should not be treated as a commodity but they require attention of the society. Society should also adopt open vision to bring tribal to the main stream of economic development. If we are really interested to work out with these strategies, these should be put into practice so as to realise the desired objectives of empowering tribal economically.

In a global context, Liberalization, Privatization and Globalization (LPG) are no longer an option but a fact. Whether one likes it or not, it is bound to influence all spheres of life and activities. Developing countries like India may have to learn to manage the process far more skillfully and efficiently for the development of the country. The reform process has affected the indigenous communities of India, particularly their culture, languages and style of life. The indigenous people are largely the deprived section of India. They continue to become poorer due to the impact of reform measures. 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

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both macro economic stabilization and structural (micro economic) reforms. 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. Liberalization denotes deregulation and de licensing of industry, relaxation of industry entry barriers and removal of restrictions on 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. Empowerment is not something which could be made available in the form of a capsule to those whom we think are in need of it. It is not just a concept that could be defined with the help of some universally accepted parameters. Empowerment is a process and includes the following components:

- (i) Equal access to opportunities for using society's resources.
- (ii) Prohibition of caste discrimination in thought and practice.
- (iii) Freedom from violence.
- (iv) Economic independence.
- (v) Participation in all decision-making bodies.
- (vi) Freedom of choice in matters relating to one's life.

Education is central to the process of sustainable development. The role of education in empowerment is not only learning of three 'R's (reading, writing and arithmetic) but includes:

- (i) Raising awareness;
- (ii) Critical analysis of various structures and
- (iii) Acquiring knowledge for empowerment at all levels.

Role of Universities

In order to achieve the target of cent per cent literacy in tribal population, universities should play vital role. Even though legislation and policy changes were important to consider tribal as the equal partner for development of the nation, yet therefore certain other factors which are still to be achieved to fulfill the objectives and goals. Those factors are given below:

- (i) Equal participation in policy making;
- (ii) Providing equal opportunities in holding high positions in universities, industry, civil services or other important organizations in nation building;
- (iii) Appointment of tribal teachers in higher education;
- (iv) Reservation for tribals for admission in various courses;
- (v) Empowerment of tribals in true sense of the term;
- (vi) Creation of proper infrastructure and facilities oriented towards tribal,
- (vii) Minimizing economic constrains by development of distressed group of families in various sectors particularly in rural and tribal area of the country.

Certain steps are essential in universities/colleges for introducing the contents of tribal studies for greater involvement of the tribals in related areas and subject disciplines. It can be done by involving teachers from various colleges/unitary departments/deemed universities/ autonomous colleges within the ambit of the state within the areas of common concern. New centres for tribal should be established in the need based areas having predominance of the tribal in the category of economically or educationally or other backward/minority /disabled etc. It should be based on evidence with the help of a proper survey

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and on merit. At university level, major roles may take place which are highlighted below:

- Interaction of Universities with tribal School.
- Start short term courses for tribal
- Up-to-Date Courses in Agriculture for tribal
- Relationship of Tribals with Industries
- Scholarships for tribals
- Reservation of seats for tribals in Different Disciplines
- Introducing New Professional Courses for tribals

Interaction of Universities with Tribal School

Universities should arrange seminars and Extension lectures of the experts in tribals school in different areas. These experts will share with tribal students the possibilities of new areas where they can seek admission. Not only this, they will also aware the tribal students about the future need of the different subjects. They can conduct the interviews with the tribal students and provide guidance for future studies on the basis of their abilities.

Start Short terms Courses for Tribal

Universities should offer new short-term courses for tribal like Cutting and stitching etc. These courses will help them to start work at their own for their economic independence. Along with it, University degrees will provide them better job opportunities in the market.

Up-to Date Courses in Agriculture

Nearly 80 per cent of our population is involved and dependent upon agriculture. Undoubtedly, tribal are also working

in the fields. If they are provided training in different aspects of agriculture, they can certainly do wonders in this domain also. It will not only increase the productivity of land but it will also provide monetary gains to the individual/family.

Relationship of University with Industries

Universities should establish the relationship with different industries. By doing so, the university authorities should understand the type of jobs in different areas. Along with it, they can also find out the jobs which are suitable for tribals. They can start such courses with the help of different industries. Also these industries will provide placement to the tribal students. Such type of need-based courses should be supported and promoted by industries as well as by the state governments. Certainly, the training should be given by these industries so that the tribals will be acquainted with the environment beforehand.

Scholarships for Tribals

Universities should start giving scholarships to the outstanding tribals in different disciplines. It will also motivate tribals from different communities to come ahead for education and compete their classmates. These scholarships should be given in these areas where there is a need of tribals for the development of society. Similar decision has been taken up by University Grants Commission (UGC) and it declared that scholarships would be awarded to the rank holder tribals in different disciplines.

Reservation of seats for tribals in Different Disciplines

Universities should suggest amending of laws to provide the provision of reservation of seats for tribals in different disciplines as there is reservation for SC and other Candidates. It

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will certainly motivate the parents to send their wards for higher education which will prove a milestone in empowering tribals.

Introducing New Professional Courses for Tribals

Universities should keep on introducing new professional courses for tribals which they can join after completing senior secondary education. These courses should be from those thrust areas which are job oriented. After doing these courses either they can go for jobs in offices/institutions or they can do work at their own. The courses like Interior Decoration, Home Science, Food & Nutrition, Guidance and Counselling, Script Writing for T.V. and Radio, Technical know-how of electronic gadgets etc. In this way, universities can play active role in society for the empowerment of tribal. Such type of active participation of Universities will make tribal self confident and self-reliant.

Displacement of Tribals

A common feature shared by most of the tribal people is their remoteness and marginal quality of territorial resources. In the past, exploitation of such poor regions was found both difficult and uneconomic. But, the recent rapid technological advancement and unrivalled economic and political strength of world capitalism, and the rising power of neo-colonialism through the G-8 directly and the IMF, WB, IBRD, etc., as agencies, have created favourable conditions for the evasion and extraction of natural resources from the ecologically fragile territories of tribal people. Thus, forced evictions of tribals to make way for mammoth capital-intensive development projects have become a distressing routine and ever-increasing phenomenon.

As per 2011 Census figures, literacy rate for STs in India improved from 47.1% 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. Thus, there is a gap of about 14 percentage points in literacy rate of STs as compared to the all India literacy rate. ST female literacy rate is lower by 15 percentage points as compared to overall female literacy rate in 2011.

Skill Development for Tribal Communities

Skill development has emerged as an important agenda for the Government of India with it being recognized as a driving force of economic growth and social development. High priority has been given by the Ministry to provide skill development opportunities to ST people for faster and inclusive growth. Both the Central and State Governments implement various Schemes for the social and economic well-being of SCs. However, there is also a need for creating a National Fund to finance various innovative activities for their development which do not fall under any of the existing Schemes, for example development and training of talented SC artisans and artists. It would be desirable to have a National Fund for Innovative Development Activities for SCs-for supporting SC talent and potential in diverse areas, otherwise not covered under the existing Schemes. The Scheme may be implemented through National Scheduled Castes Finance and Development Corporation (NSFDC).

Health Status of Tribal Women

Infant mortality rate is very high among tribals. Low nutritional status, and higher fertility rate in tribal women leads to low health status. A woman in tribal belt is considered to be healthy if she can give birth to four or five children and also work in the fields.

Educational Status

The low educational status of tribal women is reflected in their higher dropouts, lower literacy rate and lower enrolment rate in the school. The empowerment of the tribal population has been a major concern. The past three decades have witnessed a steadily increasing awareness of the need to empower tribal through measures to increase social, economic and political equity, and broader access to fundamental human rights, improvements in nutrition, basic health and education. The current manuscript we made an attempt to evaluate the role of educational attainment, economic participation, social capital, knowledge, wealth in women's empowerment, and its links to health outcomes special reference to tribal population in India. In addition, we searched through website of relevant organizations to identify written materials on potential studies on empowerment of tribal women and their health status. It was found that the health status was poor among the primitive tribal women resulted from their low proxy empowerment indices i.e. illiteracy, exposure to any media and living with low wealth. As a result female empowerment is positive influence on health outcomes. This information is vital for the researchers, government and voluntary agencies, NGOs, social reformers, social activist to take appropriate measures to improve the health outcome of tribal population.

The Scheduled Tribes (STs), with a population of 84.33 million as per 2001 Census constituted 8.2 per cent of the country's population. Unlike the SCs who are dispersed throughout the country, STs have traditionally been concentrated in about 15 per cent of the country's geographical areas, mainly forests, hills, undulating inaccessible areas. The fact that most of them live in isolated groups in relatively remote areas has made it more difficult to deliver essential services to them and has also made it much more difficult for them to benefit from

the acceleration of overall growth than is the case with SCs. Out of the total ST population, 2.59 million (3.07 per cent) belong to Particularly Vulnerable Tribal Groups (PVTGs) earlier referred to as Primitive Tribal Groups (PTGs). There are 75 identified PVTGs spread across 17 States/UTs.

The tribal population in India lags behind other social groups on various social parameters, such as child mortality, infant mortality, number of anaemic women, says the latest annual report of the Ministry of Tribal Affairs. Tribal population, with a vast majority engaged in agricultural labour, has a higher incidence of anaemia in women when compared to other social groups. The community also registered the highest child mortality and infant mortality rates, when compared to other social groups, the data indicates. While educational achievements on the whole has improved, statistics cited elsewhere in the Report shows that the gross enrolment ratio among tribal students in the primary school level has declined from 113.2 in 2013-14 to 109.4 in 2015-16. Besides, the dropout rate among tribal students has been at an alarming level. While the overall poverty rates among the tribal population have fallen compared to previous years, they remain relatively poorer when weighed against other social groups. Health infrastructure has also been found wanting in tribal areas. At an all-India level, there is a shortfall of 6,796 Sub Centres, 1267 Primary Health Centres and 309 Community Health Centres in tribal areas as on March 31, 2015, the Report points out.

Conclusion

The empowerment of the tribal population has been a major concern. The past three decades have witnessed a steadily increasing awareness of the need to empower women

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through measures to increase social, economic and political equity, and broader access to fundamental human rights, improvements in nutrition, basic health and education. The current manuscript we made an attempt to evaluate the role of educational attainment, economic participation, social capital, knowledge, wealth in tribals's empowerment, and its links to health outcomes special reference to tribal population in India. In addition, we searched through website of relevant organizations to identify written materials on potential studies on empowerment of tribal women and their health status. It was found that the health status was poor among the primitive tribal women resulted from their low proxy empowerment indices i.e., illiteracy, exposure to any media and living with low wealth. As a result female empowerment is positive influence on health outcomes. This information is vital for the researchers, government and voluntary agencies, NGOs, social reformers, social activist to take appropriate measures to improve the health outcome of tribal population.

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Psychological Wellbeing Amongst Schedule Tribe College Students in West Bengal - A Comparative Study

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ABSTRACT

Schedule Tribe refers the marginalised people of tribal community. They are taking an essential part of higher education through college education. At this stage, their psychological aspects play a vital role for the all round development and also character formation. Psychological wellbeing is the most important psychological aspects of adolescence period. It is the state of mental health of an individual who possesses positive mental qualities. This study has tried to examine the condition of psychological wellbeing amongst schedule tribe college students in Kolkata and outskirts. It is a survey on 518 college students of University of Calcutta. The tools are Psychological Wellbeing scale constructed by researcher and informational schedule used for collecting the data. Mean, Standard deviation and t test will be used for the analysis of this study.

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Keywords: Schedule Tribe, college students, psychological wellbeing

INTRODUCTION

Wellbeing is a dynamic & multifarious concept. It includes subjective, social, psychological dimensions and also health related behaviours. It is a positive psychological state of mind of an individual which helps a person to be able for enjoying the life and maintain a balance between life activities and psychological resilience. It makes an individual optimistic & productive in nature. "Shek (1992) defined psychological wellbeing as "state of a mentally healthy person who possesses a number of positive mental health qualities such as active adjustment to the environment & unity of personality"

According to Huppert (2009, p.137): "Psychological well-being is about lives going well. It is the combination of feeling good and functioning effectively." Ryff (1995) defined psychological well-being as "the striving for perfection that represents the realization of one's true potential." (p. 100).

Ryff had introduced six dimensions of psychological wellbeing-

- Self- acceptance- possesses a positive attitude in spite of being aware of one's own limitations.
- Positive relations with others-maintains a positive, trusty, warm interpersonal relations with others.
- Autonomy- ability to be a self regulated an independent person and resist from social pressure.
- Environmental mastery- ability to bring the changes in an individual's situation to meet personal needs through the physical and mental activities.

- Purpose in life- having a goal in life and all activities are directed to achieve the goal.
- Personal growth-gathers new experiences for the development of an individual's potentialities.

India is a place where large diversity is also shown among the indigenous people. Schedule Tribe refers the marginalised and economically unprivileged people of tribal community. They are taking an essential part of higher education through college education. At this stage, their psychological aspects play a vital role for the all round development and also character formation. Various studies have been conducted on psychological wellbeing amongst student's like-

Rahardjo (2017) conducted a study at Gunadarma University, Jakarta in Indonesia found that self-esteem and psychological well-being had influences towards academic stress on the students. Self esteem had direct & indirect influence towards a academic stress through psychological wellbeing and gender difference was shown in respect of stress, psychological well being & self esteem.

Plominski & Burns (2017) conducted a study at mid western Public University found that significant difference between honours and non honours students were identified regarding psychological wellbeing.

Contreras et.al (2017) studied in Mexico and they found that college students with higher level of psychological wellbeing had a lower level of psychopathological symptoms. Gender differences were found on the subscales of psychopathological symptoms and psychological wellbeing.

Roslan et. al (2017) observed in Malaysia that the post graduate students possessed a slightly high level of psychological

wellbeing. The age group of 41 years and above students possessed the highest level of psychological wellbeing.

Malinauskas & Dumciene (2017) conducted a longitudinal study in Lithuania and noticed that psychological wellbeing was higher at the start of university studies than during the final year of secondary school. Gender differences were shown in respect of psychological wellbeing dimensions.

Panahi et al (2016) reported that psychological wellbeing of graduates students in Malaysia was significantly influenced by planning, acceptance, friend support, significant others support and other blame.

Waghmare (2016) reported that no significant difference was seen in gender wise and area wise (urban & rural) in India.

Sepahvandi et. al (2016) in their study revealed that significant positive relationship found between identity style and well being of college students of University of Semnan in Iran.

Honmore & Jadhav (2015) reported that there was no gender difference in optimistic attitude but the dimensions of psychological wellbeing were better in males than females in Maharashtra, India.

Punia & Malaviya (2015) revealed that first year college students who had medium and high level of academic performance had high index of two dimensions of psychological wellbeing- purpose of life & personal growth.

Sharma (2014) conducted a study among under graduate and post graduate students in Mysore. The results indicated that the urban students had higher Quality Of Life than rural students. Gender had no effect either on psychological wellbeing or Quality Of Life.

Suresh et .al (2013) conducted a study on 119 students of school & college of southern India. The result indicated that self esteem, health, locus of control, resilience were effective in predicting psychological wellbeing of adolescents.

Perez (2012) made a study of 588 college students in Philippines. The result showed that gender differences were found in terms of peer relationship, autonomy, positive relation with others& purpose of life .No gender difference were found in the aspects of positive effect, negative effect, environmental mastery, personal growth & self acceptance.

Though much work has been done on psychological wellbeing amongst college students, No work was found in psychological wellbeing of schedule tribe college students. This study intends to take into account the psychological wellbeing amongst schedule tribe students in West Bengal and also compare the level with schedule caste and general college students.

SIGNIFICANCE OF THE STUDY

The study might help to understand the psychological wellbeing of schedule tribe college students of West Bengal .The study also gives the comparative view of psychological wellbeing in respect of Schedule caste and General category of college students.

OBJECTIVES OF THE STUDY

The study seeks to investigate the following:

- ❖ To find out whether there is any significant differences in psychological wellbeing of college students due to category.
- ❖ To find out whether there is any significant differences

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in psychological wellbeing of schedule tribe college students due to gender.

HYPOTHESES OF THE STUDY

H01: There is no significant difference between schedule caste & schedule tribe college students regarding self acceptance i.e. sub dimension of psychological wellbeing

H02: There is no significant difference between schedule caste & schedule tribe college students regarding positive relations with others i.e. sub dimension of psychological wellbeing

H03: There is no significant difference between schedule caste & schedule tribe college students regarding autonomy i.e. sub dimension of psychological wellbeing.

H04: There is no significant difference between schedule caste & schedule tribe college students regarding personal growth i.e. sub dimension of psychological wellbeing.

H05: There is no significant difference between schedule caste & schedule tribe college students regarding purpose in life i.e. sub dimension of psychological wellbeing.

H06: There is no significant difference between schedule caste & schedule tribe college students regarding environmental mastery i.e. sub dimension of psychological wellbeing.

H07: There is no significant difference between schedule caste & schedule tribe college students regarding total psychological wellbeing.

H08: There is no significant difference between schedule tribe & general college students regarding self acceptance i.e. sub dimension of psychological wellbeing.

H09: There is no significant difference between schedule tribe & general college students regarding positive relations with others i.e. sub dimension of psychological wellbeing.

H010: There is no significant difference between schedule tribe & general college students regarding autonomy i.e. sub dimension of psychological wellbeing.

H011: There is no significant difference between schedule tribe & general college students regarding personal growth i.e. sub dimension of psychological wellbeing.

H012: There is no significant difference between schedule tribe & general college students regarding purpose in life i.e. sub dimension of psychological wellbeing.

H013: There is no significant difference between schedule tribe & general college students regarding environmental mastery i.e. sub dimension of psychological wellbeing.

H014: There is no significant difference between schedule tribe & general college students regarding total psychological wellbeing.

H015: There is no significant difference between male & female schedule tribe college students regarding psychological wellbeing.

DELIMITATION

The study is delimited-

- a) Undergraduate college students of science, humanities and commerce stream in the formal system of education.
- b) Urban and semi urban colleges in West Bengal were taken.

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METHODOLOGY OF THE STUDY

POPULATION

Under graduate college students under University of Calcutta of West Bengal considered as the population of this study.

SAMPLE

518 college students are taken from the population through disproportional stratified random sampling technique. The colleges under University of Calcutta are first divided into a number of strata i.e. district wise. Then from each district an equal number of the colleges are taken.

Table 1: Category wise distribution of the sample

Category	Total Sample (N)
General	404
Schedule caste	114
Schedule tribe	40

Figure 1: Category wise distribution of the sample

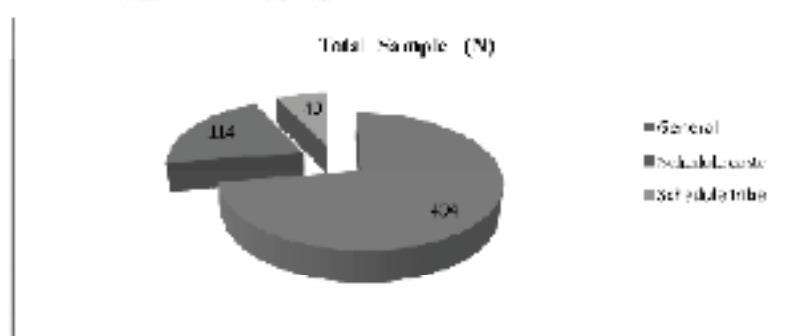
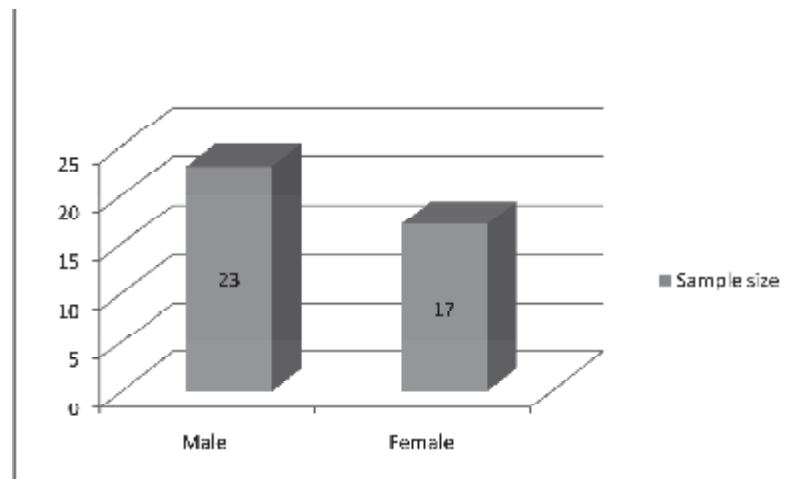


Table 2: Gender wise distribution of the schedule tribe college students

Gender	Sample size
Male	23
Female	17

Figure2: Gender wise distribution of schedule tribe college students



Variable

Psychological well being

TOOLS OF THE STUDY

- An Information Schedule for knowing the background information of the respondents.
- Psychological Wellbeing Scale constructed by the researcher. The reliability is measured by Cronbach's Alpha and value is .609. The total items of this scale are 80 items. The dimensions of the scale are-Self acceptance,

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Positive relations with others, Autonomy, Environmental mastery, Purpose in life, Personal growth.

METHOD: It is a survey based study.

ANALYSIS OF THE DATA

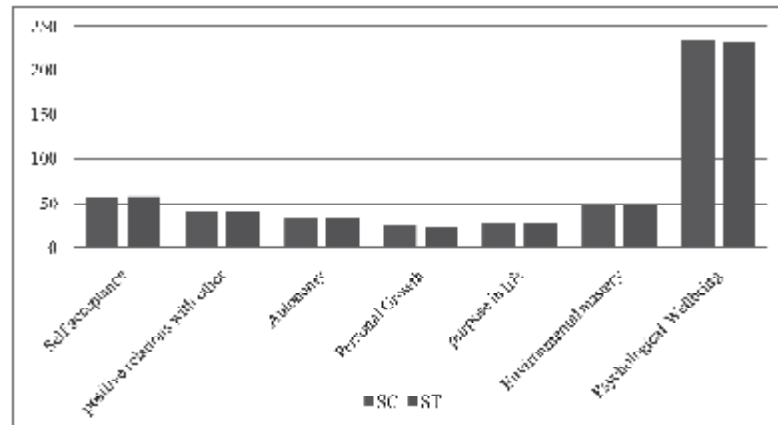
Descriptive statistics-Mean, and SD and inferential statistics t test were applied to analyse the data.

Objective 1: To find out whether there is any significant differences in psychological wellbeing of college students due to category.

Table No 3: Dimensions wise Mean, Standard Deviation, t test of Schedule caste(SC)& Schedule tribe (ST) college students in the sub-dimensions psychological wellbeing.

	category	N	Mean	Std. Deviation	Std. Error Mean	t	sig
Self Awareness	SC	114	57.57	7.286	.682	.934	NS
	ST	40	58.80	6.813	1.077		
Positive relations with others	SC	114	40.61	5.748	.538	.041	NS
	ST	40	40.65	6.423	1.016		
Autonomy	SC	114	34.00	5.270	.494	.132	NS
	ST	40	33.88	4.757	.752		
Personal Growth	SC	114	26.11	4.171	.391	1.413	NS
	ST	40	25.03	4.203	.665		
Purpose in life	SC	114	20.30	4.126	.386	.798	NS
	ST	40	27.70	5.043	.671		
Environmental Mastery	SC	114	49.00	6.841	.647	.571	NS
	ST	40	48.33	5.056	.799		
Psychological Wellbeing	SC	114	235.59	23.189	2.169	.288	NS
	ST	40	234.38	22.235	3.516		

Figure 3: Dimension wise mean of SC & ST college students in the sub-dimensions psychological wellbeing

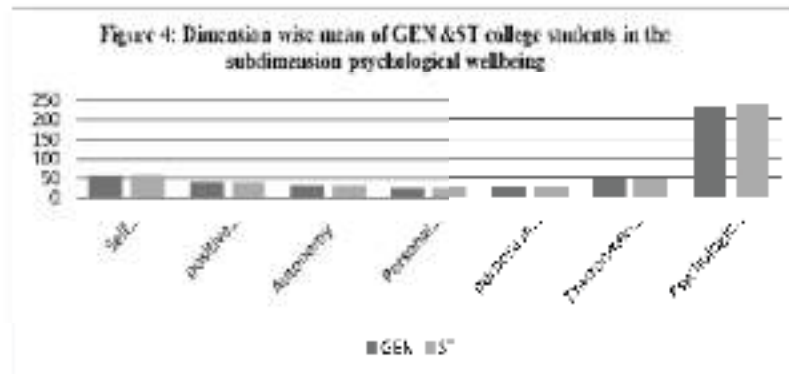


From Table No 3 we find that the mean scores of schedule caste are little bit higher than the mean scores of schedule tribe in respect of autonomy, personal growth, purpose in life, environmental mastery and also total mean scores of psychological well being. But the mean scores of schedule tribe are higher than mean scores of schedule caste in regard to self acceptance & positive relations with others. However, the difference in the sub-dimensions is not significant.

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Table No.4: Dimensions wise Mean, Standard Deviation of General (Gen) & Schedule Tribe (ST) college students in the sub-dimensions psychological wellbeing

	category	N	Mean	Std. Deviation	Std. Error Mean	t	sig.
Self Acceptance	Gen	404	56.19	7.693	.383	2.064	NS
	ST	40	58.80	6.813	1.077		
Positive relations with others	Gen	404	40.65	6.356	.316	.603	NS
	ST	40	40.65	6.421	1.016		
Autonomy	Gen	404	33.70	5.868	.292	.185	NS
	ST	40	33.88	4.757	.752		
Personal Growth	Gen	404	26.05	4.459	.222	1.847	NS
	ST	40	25.03	4.236	.667		
Purpose in Life	Gen	404	26.03	4.752	.238	.431	NS
	ST	40	27.70	3.943	.623		
Environmental Mastery	Gen	404	18.07	6.950	.346	.213	NS
	ST	40	18.33	5.056	.799		
Psychological wellbeing	Gen	404	232.64	26.541	1.320	.384	NS
	ST	40	234.38	22.235	3.516		



From Table No.4 we can say that the mean scores of Schedule Tribe college students are little higher than general category students in respect of self acceptance, autonomy, environmental mastery. On other hand, the mean scores of general category college students are higher than the mean scores of schedule tribe college students in respect of personal growth, purpose in life & total mean scores of psychological

wellbeing. However, the mean scores of schedule tribe college students & general college students are same regarding positive relations with others.

However the differences in sub dimensions between general & schedule tribe college students are not significant.

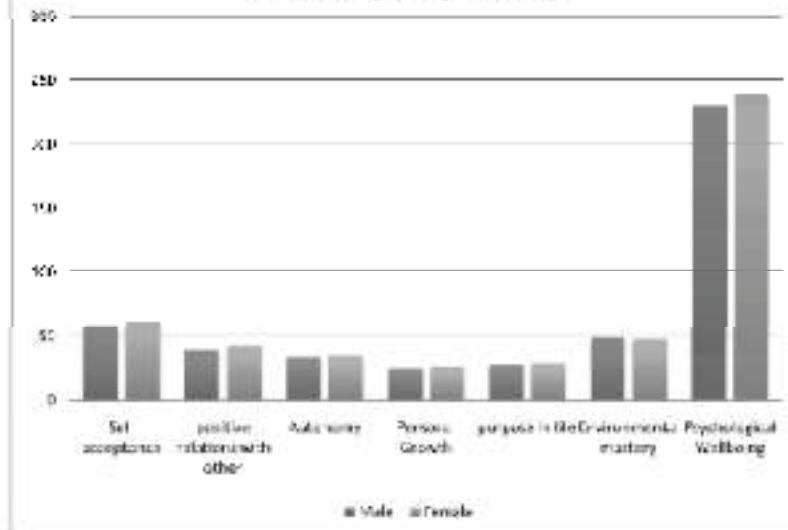
Objective 2: To find out whether there is any significant differences in psychological wellbeing of schedule tribe college students due to gender

Table No 5: Dimensions wise Mean, Standard Deviation of General & Schedule tribe college students in the sub-dimensions psychological wellbeing.

	Gender	N	Mean	S.D. Deviation	Std. Error Mean	t	sig
Self Acceptance	Male	23	57.52	5.822	1.214	1.397	NS
	Female	17	60.53	7.811	1.894		
Positive relations with others	Male	23	30.00	5.155	1.071	1.957	NS
	Female	17	42.88	7.424	1.800		
Autonomy	Male	23	33.43	4.481	.934	.676	NS
	Female	17	34.47	5.186	1.253		
Personal Growth	Male	23	24.63	4.086	.852	.648	NS
	Female	17	25.54	4.453	1.075		
Purpose in Life	Male	23	27.30	3.363	.701	.734	NS
	Female	17	28.24	4.671	1.133		
Environmental Mastery	Male	23	48.83	4.697	.979	.723	NS
	Female	17	47.65	5.578	1.353		
Psychological Wellbeing	Male	23	230.74	16.380	3.415	1.210	NS
	Female	17	239.09	28.133	6.823		

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Figure 5 :Dimension wise mean of Male & Female college students in the subdimensions psychological wellbeing



From Table No 5 : We find that the mean scores of female schedule tribe college students are higher than male schedule tribe college students in regard to self acceptance, positive relations with others, autonomy, personal growth, purpose in life & total mean scores of psychological wellbeing. However, mean scores of male schedule tribe college students is higher than female schedule tribe college students regarding environmental mastery.

However, the difference in the sub-dimensions is not significant.

Findings

- Mean scores of schedule caste are little bit higher than the mean scores of schedule tribe in respect of autonomy, personal growth, purpose in life, environmental mastery.

- Total mean scores of schedule caste are little bit higher than the total mean scores of schedule tribe in respect of psychological well being.
- Mean scores of schedule tribe are higher than mean scores of schedule caste in regard to self acceptance& positive relations with others.
- There are no significant differences between schedule caste & schedule tribe college students in relation to dimensions of psychological wellbeing.
- Mean scores of Schedule tribe college students are little higher than general college students in respect of self acceptance, autonomy, environmental mastery.
- Mean scores of general college students are higher than the mean scores of schedule tribe college students in respect of personal growth & purpose in life.
- Mean scores of schedule tribe college students & general college students are same regarding positive relations with others.
- There are no significant differences between general & schedule tribe college students regarding self acceptance, autonomy, and personal growth, purpose in life, environmental mastery& total mean score of psychological wellbeing.
- There is a significant difference between general & schedule tribe college students regarding positive relations with others.
- Mean scores of Schedule tribe college students are little higher than general college students in respect of self acceptance, autonomy, environmental mastery.

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- Mean scores of female schedule tribe college students are higher than male schedule tribe college students in regard to self acceptance; positive relations with others, autonomy, personal growth, purpose in life & total mean scores of psychological wellbeing.
- Mean scores of male schedule tribe college students is higher than female schedule tribe college students regarding environmental mastery.
- There are no significant differences between male & female schedule tribe college students regarding the dimensions of psychological wellbeing.

This study does not support the findings of **Rahardjo (2017)**, **Contreras et.al (2017)** and **Perez (2012)** but supports the findings of **Waghmare (2016)**, **Honmore & Jadhav (2015)** and **Sharma (2014)** that there is no significant difference due to gender.

CONCLUSION

Thus we can conclude that the Schedule Tribe students who are getting an opportunity to reach higher education have similar feeling with regard to Psychological wellbeing as the rest. Though mean differences are observed in some of the subdimensions but they are not significant. So modernization through educational opportunities can help them to be global citizens like all.

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The Impact of Migration in the Globalized Era on folk Life : Towards A Theoretical Understanding

***Manjit Mahanta**

ABSTRACT

Migration is a universal phenomenon and it is seen as a process of movement of people from one place to another, with an intention of seeking a permanent or temporary settlement. In India, the large scale industrialization and privatization activities have resulted in the condition that the folklore and Folklife of indigenous communities have come under threat .The paper is intended to discuss about the migration and its types among the Oraon of khelari due to various developmental activities i.e. Industrial Development, Mining in the context of Folklife and economic milieu of the region. In spite of the agreed gaps in our knowledge, it is exploratory in prospects and by implications, conclusions arrived at tentative nature. This paper will be divide into several sections, Firstly, it will review the nature of researchers on migration study, Secondly,will bring out the trends and pattern of developmental agencies in India in general and tribal areas in particular, Lastly, it will illustrates the impact of migration and its relation to developmental activities of

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folkloristic study in the study area, this study also promises to bring to limelight the impact of these processes like Globalization, modernization and privatization etc. The paper will try to set a tentative conclusion which is to be proposed in the light of these and other studies on the problem.

Key Words: Globalization, Folklife, Migration, Developmental Activities, Oraon.

Introduction

In India, the large scale industrialization and privatization activities have resulted in the condition that the folklore and folklife of indigenous communities have come under threat. The difference between the so-called 'modern civilized society' and the so-called 'under developed or primitive society' has become wider and among them, the former has emerged as the predator of the latter who had been synonymous for eco-friendly, peaceful and harmonious living. Subsequently, the lands and other natural resources of the tribal communities are now being exposed to the exploitative forces from inside and outside of the country.

For instance, the alienation of the communities from their native land and culture has become common phenomenon. The freedom guaranteed by the constitution to people to live in their traditional ways is flouted regularly by those who are influential and powerful. However, it is not out rightly reject the overall developmental activities and initiatives of the various agencies. Instead, this study promises to bring to limelight the impact of these processes (modernization, globalization and privatization) on the folklife of indigenous communities by focusing on the life and lore of people living in the Khelari Block of Ranchi district.

Folklife of the indigenous communities is the reflection and confluence of the interaction of the people with their

environment, and it is manifested in the form of folklore which is a broader and umbrella term accommodating their four categories. The four categories of folklore are oral tradition, material culture, performing arts and social customs and beliefs. The modern categories such as folk knowledge, traditional knowledge, worldview, sustainability, etc., can be incorporated and studied under these four categories without creating a fifth one. Richard M. Dorson, the pioneer in the folklore studies, has elaborately discussed the nuances and relationship of the items under the each category by outlining the four major divisions of the folklore and folklife. Thus, the distinctive nature of the term folklore is that it is the combination of the term 'folk' and 'lore' in which the former means any group of people and latter means the artistic expressions (known as folklore) of the group. Here, the folklife is understood as the substratum on which the folklore exist and the cultural life of the group becomes meaningful. And, the term folklife gives an epistemological advantage over the term folklore because it philosophizes the life of the people mediated through their cultural expressions. The term gained usage in the United States in 1960s and scholars like Don Yoder, Warren Roberts extensively used it to recognize that the study of folklore must beyond oral genres to include all aspects of everyday life.

Developmental activities mean the activities which are going on for the uplift meant for social and economic development. It mainly focuses on the aspect of economic growth. The various developmental activities are mining; industrialization and constructions of dams etc. However, it is difficult to be defined in a true sense because it is commonly understood as an expansion in material as well as non-material things. In this study, the development is understood as economic and socio-cultural aspects of human life.

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Developmental activities which need to be studied include both industrial as well as agricultural activities. In the study area there are lot of industries which are grown on the basis of mainly coal mines and other available minerals. Industries include refractories, coal washeries, engineering units manufacturing coal- mining equipment, fertilizer, cement, glass, stone crushing and dressing. There are some other areas which come under developmental initiatives such as few agriculture and forest based industries. To understand the changes occurring in a village society, it is difficult to do study just through sampling few houses and through interview schedules. Observation of their everyday life and activities will give a better insight. The method of study will include an understanding of the changes taking place in folklife which cannot be expressed or talked about. Participant observation in the various village level participations to folk life will be part of my study. To know the changes in the folklife interview method using semi structured questionnaire is being used. Development has become an enemy of some tribal groups, particularly small tribes, which have remained outside national political systems. In their greed, the national majorities or the larger groups have been grabbing tribal land through legislation or even illegally without even the formalities for acquiring oil, mining and timber. So tribal farmers elsewhere have to see their lands flooded by dams or other kinds of Developmental activities with the help of administrators

The present approach on Development on the tribal areas lay emphasis on the area of development. This approach looks upon an area predominantly inhabited by the tribal as a unit with given resources endowments. The objective becomes the development of the entire population inhabiting that area and not merely the tribal. The tribal communities have their autonomous culture and they are proud about it. they would no

longer like to be treated as museum specimen tucked away in hills and forest to be visited occasionally by the city-bred intellectuals. They would like to derive the benefits of changing economic developments sweeping the country.

Objectives

1. To review the nature of migration.
2. To trend out the pattern of developmental agencies.
3. To illustrate the impact of migration and its relation to developmental activities of folkloristic.

Methodology

To understand the changes occurring in a village society, it is difficult to study just through random sampling of few houses and through interview schedules. Observation of their everyday life and activities will give a better insight. The method of study will include an understanding of the changes taking place in folklife which cannot be expressed or talked about. Participant observation in the various village level participations to folk life will be part of mystudy. To know the changes in the folklife interview method using semi structured questionnaire was used.

Migration

Migration is a universal phenomenon and it is seen as a process of movement of people from one place to another place with an intention of seeking a permanent or temporary settlement. Historically speaking, the migration is not a new phenomenon in the human beings, and it has been started with the evolution of human being on the earth and has been patterned with the cultural civilization. Understood in the binary terms of

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voluntary and involuntary types, the migration can happen within the 'regional' or 'internal' boundaries of an individual, group or a larger group. Moreover, it depends on the prevailing conditions or inducing factors whether the migration is taken out by individuals or family units or by large groups. The migration has become a serious issue worldwide, and there are number of organizations that have been focusing on the issue with the global perspective. These organizations, such as the International Organizations for Migration (IOM), United Nations Statistics Division, World Bank, are regularly updating their database on the patterns and motives of migration worldwide. The recent studies on migration have made use of data available on the internet and the internet has become inevitably reliable hub where the data on human migration have been shared.

Lee (1966) conceptualised migration as the play of negative and positive forces that respectively pushes a migrant from the place of origin to migrate and pulls him to the place of destination. People are compelled to migrate due to development-driven factors and distress-driven factors. Neoclassical economics focuses on differentials in wages and employment condition between origin and destination, and on migration costs (Todaro, 1970). In the same vain, Stark (1980) identifies transaction cost, imperfect information and imperfect credit, land and labour markets as the main determinants of migration. New economics of migration, in contrast, consider not only the labour market as reasons to migrate, but also conditions of other markets, such as the capital market or unemployment insurance market. It views migration as a household strategy to minimize family income risks or to overcome capital constraints on family production activities (Stark 1991).

In India, the studies on migration have shown its complex nature, as it involves more than economic perspectives. And similarly, the studies have also proved that aspects of migration could not be thoroughly studied unless there is a holistic approach of embodying socio-cultural, economic, political and environmental issues that are directly or indirectly play the contributory role in the process of migration. In the international scenario, Indian subcontinent has a pivotal role because the economic growth in the Western countries and as well in the Middle Eastern countries opened up employment opportunities that were the main pulling factors for from unskilled labourers to skilled labourers. In some of the southern states, for instance, Tamil Nadu, the opportunities available in the Gulf countries had helped the people from the marginalized communities to escape from the social oppressions. The Middle Eastern countries are the favourable destinations for the unskilled labourers belonging to the minority communities, and despite the hardship they face in these countries, people prefer to go to these countries in search of jobs. However, in the past few decades, due to the globalization process, there is increase in the migration of people from one place to another, from one country to another, from one continent to another continent, either voluntarily or involuntarily. While the globalization and modernization processes have been celebrated for creating employment opportunities, there are adverse impacts also. The developmental activities initiated by the government have displaced the people from their original habitats forcing them to be bonded labourers in the 'alien' lands with the country. Similarly, their lands are being encroached in the name of development by the Indian industrialists and foreign multi-national companies who mainly target the voiceless people. Ironically, more than the natural calamities and disaster, the indigenous and non-indigenous tribal

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communities are affected by the activities of their fellow beings. Migration has a domino effect on the migrant communities, the economic impact is very well linked with the social impact, cultural impact. Country like India where the society is divided into many segments on the basis of caste, with hierarchical social relationship among them, the concept of migration has varied understanding and characteristics.

Now the question on migration of the tribal people has become a major topic of discussion in the developmental discourse as well as in the tribal studies. So far the marginalized communities in the state of Jharkhand are concerned, more than the voluntary migrations caused by the pulling factors such as employment opportunities or pushing factors like natural disasters, the man-made factors like political conflicts, human rights violation, local problems or government's anti people's policies have been the paramount elements that made impact on the communities. As there are numerous studies on the economic impact of the immigrants on the local population as well as on the immigrants themselves, this paper deals with the cultural impact of the migration of indigenous and tribal populations of Jharkhand. And, this paper strongly highlights the fact that the forceful migration of these communities has resulted in the loss of a great treasure of cultural knowledge systems of these communities such as oral tradition, performing arts, social customs and beliefs, and material culture. Even the identity of the tribal communities, created through the participation in their community life, is being diluted and therefore, before the situation reaches the alarming conditions, the government and non-government agencies must come forward to initiate preventive measures.

Globalization

In the wake of globalization tribals are feeling threatened by the insecurities associated with the fear of identity loss and the perception of becoming minority. There are two main reasons for this which are migration from outside to the tribal land and political injustice can be blamed for creating such a fear and perception among many tribal communities. Political economy of hunger in Adivasi areas of Jharkhand is inextricably linked to the political ecology of development in globalized India. While the benefits of economic growth and industrial development have substantially gone to the rich sections, the ecological price of that progress has been largely borne by poor communities of Adivasis and tribals. Colonization of tribals has been carried out in the name of development, which has pushed the tribal people to the brink of survival. It is after all not for nothing that most of the hunger hot spots of India lie in the tribal areas and most every starvation victim is a tribal.

Immediately after Independence, the Nehruvian development paradigm embarked on building temples of modern India. The social and ecological costs of this development have been largely borne by different tribal communities in terms of physical displacement, destruction of subsistence base and gradual alienation from natural resources. It is these starving, hungry and poor tribals who have been made pay the price of progress or development. It is the same tribal whose survival base has been sacrificed at the altar of globalization.

Whether it is mining or construction of big dams and mega power projects, protection of forest or conservation of wildlife, tribals lives and livelihoods bore the biggest brunt. The crisis has been further aggravated by the policies of globalization and economic liberalization. The promised trickle downs have dried

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up midway and the poor tribals have been asked to pay the price of structural adjustment programmes, reduction in food subsidy and other social sector allocations etc.

Globalization is not the only thing influencing events in the world today, but to the extent that there is a North Star and a worldwide shaping force, it is this system.

Friedman's comment above serves to illustrate the profound importance assigned to the cultural and technological forces now reshaping the world. Indeed Friedman is only one in a long line of commentators and analysts who have ascribed tremendous importance to the forces of globalization and informatization that have already redefined industries, politics and cultures, and perhaps the underlying rules of social order.

Globalization has been defined in various ways but is most typically defined in reference to the interconnectedness of political entities, economic relationships, or even computer networks. Globalization refers primarily to the ways in which economic and industrial institutions such as industrial or corporation interact in various locations throughout the world, with primacy given to no specific geographic location. Friedman argues that 'Globalisation involves the inexorable integration of markets, nation- states, and technologies to a degree never witnessed before' (Friedman, 1991) Kennedy describes Globalisation in primarily economic terms, defining it as primarily integrative structure (Kennedy, 1993).

Informatization is the process primarily by which information technologies, such as the world- web and other communication technologies, have transformed economic and social relations to such an extent that cultural and economic barriers are minimized.

The paper is intended to plan for the various developmental activities i.e. industrial development, mining in the context of Folklife and economic milieu of the region. In spite of the agreed gaps in our knowledge, it is exploratory in prospects and by Implications, conclusions arrived at are tentative nature. The paper will be divided into several sections, firstly reviews the nature of researchers on rural urban centres, secondly it brings out the trends and pattern of developmental agencies in India in general and tribal areas in particularly, thirdly it illustrates the implications of developmental activities in the light of folkloristic study of the developmental activities in the study area, this study promises to bring to limelight the impact of these processes (both modernization and privatization) on the folklife of indigenous communities by focusing on the life and lore of people living in the Khelari Block of Ranchi district. The study is confined to most dominated tribe of the area i.e. the Oraons. Developmental activities which need to be studied include both industrial as well as agricultural activities. In the study area there are lot of industries which are grown on the basis of mainly coal mines and other available minerals. The paper will try to set tentative conclusions which are to be proposed in the light of these and other studies on the problem.

The study of urbanization is of recent concern for the social scientist in India. The reason for this increased concern with urbanization seems clear. The census of 1951 and 1961 revealed an unprecedented growth of urban centres and they have gone to produce at the same time, a number of social problems which are new and demand constructive solutions.

The immediate impetus for the study of urban conditions in India came from several quarters. In 1952 UNESCO sponsored a comparative study of immigration to cities in central

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south Asian countries. These studies were published as the series on Social Implications of Industrialization and Urbanization. At approximately the same time the Indian Sociological Association of Bombay and somewhat later the Indian Economic Association, introduced this subject for discussions in their annual meetings. During the periods that followed a few seminars on urbanization were held at different places especially at California (1960) and Ranchi (1961) to discuss the process of Industrialization in India.

During the last decade (1954 and onward) the Research Programmes Committee of the Planning Commission of India sponsored a number of socio economic surveys in the various cities of India. as a result of this scheme a number of social scientists mostly economists conducted researches in Indian cities and published materials on the social and economic aspects of the cities like Baroda (Malkani: 1957), Poona (Sovani et al 1956), Jamshedpur (Mishra: 1959), Calcutta (Sen: 1960), Ranchi (Vidyarthi: 1969). Though a complete uniformity in the methods and subjects has not been maintained, in general all these reports bear mainly on the subjects like population, language and literacy, internal migration, occupation and industry, expenditure and income, employment and unemployment, housing conditions and social life. The study by Mukherjee and Singh (1961) also claims to emphasise the sociological aspects of the city and obviously, there is relatively more emphasis on the Caste and Family system etc.

The report by Vidyarthi as it has the benefit of these and other methodological studies before him (Redfield, Singer, Bose, Vidyarthi), could take care of several sociological implications at the time of field studies as well as at the time of analyzing and writing the report. Along with the economic, demographic topics he has included chapters on

1. Religion and Festival
2. Leisure and Recreation
3. Political role of the city
4. Class and Caste in city
5. Urban impact on the Tribal's social life
6. Rural Urban continuum

Women in the city and social attitudes etc. which are exclusively of social and cultural interest and at theoretical levels help us in understanding the cultural roles of the city as suggested by Redfield and Singer (1956).

Bose (1958) has written a long essay on the social and cultural life of Calcutta which indicates briefly the operation of social and cultural forces in Calcutta in so far as they affected industrial relationship. He discusses the social the social and cultural life of Calcutta in an historical context and brings out the functioning of the caste system and other rituals traits in the metropolitan city of Calcutta.

Oraon (1958) unlike these researchers in traditional urban centres working in a new industrial steel city of Jamshedpur under the same Chicago influence examines the changing lifeways of the Santhal in this industrial setting. He finds Jamshedpur to be "one of most modernized and the last "great tradition", of India's major cities. But neighbouring business continues to maintain their distinctiveness and identity". The city Santhal, according to Oraon has not come in the Hindu fold at all, and in the light of their sensitiveness, beliefs, practices, and criticism of the general Indian society, their aim is to raise their own society to a level where it will command the respect of the non santhal world"

Development Initiatives and Tribal Folklife

The state of Jharkhand attracts the attention of scholars from humanities and social sciences for their varied interest on the indigenous and non-indigenous tribal communities. Their distinct culture, socio-economic condition and language including dialects, have been the concern of administrators, missionaries, social workers, scholars, and academics. Moreover, the cultural knowledge of these communities about their environment is incredible and fascinating and it even inspires the environmentalists who are now evolving new strategies for tapping their knowledge for the development and preservation programmes. Jharkhand is known for possessing a rich treasure of tribal folklore items which are yet to be documented and preserved. As per the 2011 census, it is estimated that the tribal constitute 26.2 percentage of the total population in the state with 32 tribal groups (of them eight groups are vulnerable Primitive Tribal Groups - Asur, Birhor, Birajia, Korwa, Savar, Pahariya (Baiga), Mal Pahariya and Souriya Pahariya), and the figures gives the state the sixth rank among all the states and the UTs in terms of tribal population. In four of the districts (Khunti, Simdega, Gumla and Paschimi Singhbhum), the tribals constitute more than two thirds of the population. Comparatively, the primitive tribal groups are small in number and they live in inaccessible habitations. The dispersed tribal population live in acute poverty and malnutrition, malaria and dysentery are rampant among these tribes. (Economic Survey, Jharkhand 2013-14). The irony is that though the Jharkhand state was carved out from Bihar in response to the popular demand from the tribal communities, the situation never changed in favour of the tribal communities. Because on the development indicators such as poverty reduction, literacy, nutrition, health, vulnerability to climate shock, the STs fare poorly. In the rural areas, most of

the tribes have poor living conditions and lack access to education and health facilities as well as to highly productive means of livelihood. Jharkhand ST literacy rate is 57% which is less than the national average literacy rate.

It is necessary to ask here a question that, what are the motivating factors that force the indigenous communities to migrate different locations in India. The reason for the migration of non-tribals cannot be the reason for the tribals as the life-styles and other cultural elements are not comparable. However, the large majority of indigenous people say that their decision to migrate is a voluntary one; however, behind that decision one finds situations of armed conflict or persecution, conditions of extreme poverty, environmental deterioration, natural disasters and other factors affecting their wellbeing and that of their families.

Quoting the Jharkhand Economic Survey, Jharkhand Vikas Morcha and other sources, the Ranchi edition of the Hindustan Times (English daily) (August 15, 2015) gives the following figures for displacement of people:

The displacement by Dam/Irrigation Projects: 2,37,974

The displacement by National Parks: 496667

The displacement by PSU & Industry: 259551

The displacement by Defence projects: 51399

(Detailed figures are available in the page no. 2 of the same paper)

Another report by the same daily highlights the plight of the villagers (with photograph) (largely from tribal communities) who migrate to big cities in search of employment opportunities as rain-fed agriculture cannot sustain them round the year. However, the Union Minister of State for Social Justice and

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Empowerment, Sudharshan Bhagat told in the Parliament (on August 6, 2015). the paper quotes (p. 3., August 9, 2015) that the job guarantee scheme has checked migration of impoverished farmers from the state's rural belt. But the State's Rural Development Minister, the paper quotes that, Nilkanth Singh Munda held officials responsible for migration from the predominately tribal state.

One of the migrants points out that "Different government initiatives to check migration have failed to improve the situation. Monsoon-fed agriculture is the only vocation here as canal irrigation facilities are hardly available especially in and around Chakradharpur which all a rain shadow area."

The impact of migration is a complex issue and it requires multi-disciplinary approach. The impact of migration can be understood under three levels: 1. The impact on the migrants, 2. The migrant's impact on migrated place, 3. The migrant's impact on the place of origin. In the above the levels, the migration has both positive and negative impacts. It is a brief and rough sketch about the impacts (together) of migration:

- Migrant workers get trapped in the labour market in the new place.
- They have to live in deplorable conditions without basic amenities (including drinking water, hygienic sanitation, live in open space, etc).
- They face many forms of exploitation (low wage, piece rates, torture, sexual exploitation, human rights violation, etc)
- The migrants pay more for their food (in the absence of ration card)
- The migrants suffer from health problems and accidents are common in work place.

- They do not get access to education and miss
- They are away from their family and community members
- They face material and psychological insecurity
- There is a change in the attitude of migrants – both in positive and negative ways
- They face the wrath of local labourers who have been replaced or made jobless by the migrants.
- They become victims of debt at home or for the debt-interlocking system
- The remittances improve the quality of life of their family members (purchase power, health and hygienic life, good education, access to modern amenities, price hike in the local market, increase in the land value, gift exchanges, etc)
- The remittances by the migrants create changed relationships within the family, social group and between different communities.
- The outward migration affects the agriculture based economy in the migrants' native place.
- Due to low pay, the employer will get more profit.
- The indigenous migrants are at risk of preventable diseases (IOM, 2008). They are not having access to their traditional foods are part of the lifestyle factors (Bhugra and Becker 2005)

The issues pointed out here though appear to be common to all the migrants, the tribal migrants are more hardships in their workplace. In most of the cases in Jharkhand, the tribals have been forced to migrate to other places as part of displacement programme by the state. In the context of forceful migration, the indigenous tribal communities in Jharkhand face

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cultural erosion, loss of language, loss of identity, exploitation and discrimination. The forced displacement of the indigenous communities has resulted in the extreme impoverishment and contributing to urban drift. The issue is alarming as the rural-urban internal migration is perhaps affecting indigenous peoples around the Jharkhand today. In their move to urban places, the indigenous communities face extreme problem because of the fact that they have to adapt their cultural practices, lifestyles, and economic expectations to fit in with their new urban locations. 'In addition, indigenous peoples in urban areas may experience discrimination and have difficulties in sustaining their language, identity and culture and educating future generations which can result in a loss of indigenous heritage and values. In the cities, indigenous peoples suffer major disparities in all measurable areas such as lower wages, lack of employment, skills and education; poor health, housing and criminal convictions.' The loss of identity prevents individuals from accessing state benefits granted. There are also important considerations in the complex decision to migrate that need to be taken into account that involve the loss of traditional lands. Migrant women and children are extremely vulnerable to trafficking and sex exploitation. Migration involves the loss of the familiar, including language (especially colloquial and dialect), attitudes, values, social structures and support networks. Most skills of rural indigenous individuals are specific to their lifestyles in farming, fishing or herding. For this reason, it is easier for indigenous migrants to find employment in the agriculture, fishing, ranching and forestry industries. In almost all cases, indigenous peoples are offered only low-paying unskilled work (IOM,2008) and tribal women are more often employed in the service industry or in the informal economy that is typically unregulated under national labour laws (Yanes,

2007). The report of the Society for Regional Research and Analysis (2010), (study on working conditions and Perceptions of the tribal migrant women of Jharkhand in cities), found very low average monthly income of migrant tribal women and girls. The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) has presently emerged as a major entitlement-based initiative as job guarantee mechanism and though there are malpractices and irregularities, still it gives hope for the marginalized communities.

The cultural impact of migration has to be given more attention, because of the magnitude of the impact is greater than the social and economic impacts. Again the cultural impact could not be merely restricted to the understanding of the loss of cultural identity alone. In fact, the issue of cultural impact must be addressed by attempting at getting answer for the question, what is culture? Do we need to argue that culture is nothing but merely an adaptive system that helps the members of any community to have sustainability by developing certain pattern of behaviour and practices? We cannot fully agree with the point because of the reason that there are other species in the world who are devoid of cultural systems have been successful in the nature. Then, shall we understand that the culture functions as system of symbols or in other words, they function as symbolic systems and manifested in the form of cultural expressions and creative forms, rules and regulations, etc. Like language, the culture functions as a system of symbols and the articulation and manifestation of any of the cultural behaviour, thus, must be understood in terms of its functioning as symbol. However, still we need much more clear perspective on the nature of culture. It serves the community with its underlying principle as similar to that of language. In the indigenous tribal communities, for example, the cultural life is more rich and vibrant and the cultural manifestations warrant a

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multi-disciplinary approach to comprehend them. From the keen observation, one can find that the social events or cultural expressions establish a strong relationship between the members of the community with the environment and cosmos. The structuralist understanding of the cultural elements of any community gives an option for relating each element with the other elements in the system or structure in a way to comprehend the meaning of it. The cock fight or climbing of banana tree or competition of piercing of a banana tree with bow and arrow after the auspicious day of the makarsankranti must be viewed merely as games, because they are symbolic in nature. The understanding the significance of these games is very important task than the describing the games at the surface-level, and, treating culture as a system of shared symbols and meanings, enhances our perspectives on the culture. Still we ought to go further in articulating the cognitive role of cultural knowledge systems and treating culture epistemologically in the same realm as language. To see culture as a system of knowledge, we refer to the definition of Ward Guxlenough, for him, "A Society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating and otherwise interpreting them. (p. 167) "Culture consists of standards for deciding what is,... for deciding what can be,... for deciding what one feels about it,... for deciding what to do about it, and for deciding how to go about doing it."

Considering culture as equal to language, unfolds the binary elements of a structure, that is, competence and performance. Thus learning a culture is as equal as to learning the grammar of a language. Like any language, cultural identity is also created by

the manifestation and dissemination of cultural forms. Here we tend to argue that cultural creative expressions and forms (known as folklore) are doing the cognitive role for the community. The cultural elements help the members of the community to bind to the community, or in other way, it differentiates the non-member of the community. We have to remember that indigenous community operates as group or folk and it shares a common factor or tradition as its own. As a result of the modernization process and developmental activities, more and more indigenous communities are being displaced and many of them migrate to the faraway places. Thus both migration and displacement for whatsoever reason make negative impact on the cultural life of the indigenous communities. Their rich treasure of folklore items and precise language are being vanished before documentation. In some cases of migration, for example, the remittances from the internal and international migrants have reactivated the cultural activities in Kerala. It cannot be expected in the case of poor indigenous communities from Jharkhand to revitalize through the hard earned money. The reason is that in most of the cases the tribal migrants are exploited by the employers in the migrated places. So they have to give up their indigenous cultures and adapt a new cultural system in a long way.

Conclusion

Migration of indigenous people due to the human activities like developmental activities, mining, and natural disasters like drought, flood, epidemic disease, cannot be compared with the migration of other communities. When the indigenous group is displaced or migrated to a new place, its eternal ties with the environment will be vanished. The folklore items, belief systems, environmental knowledge of the communities will be disappeared. Moreover, the languages and dialects of the indigenous

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communities will face extinction in a longer period of time. Thus the government and other agencies should resist themselves from displacing the indigenous communities, and also their integrity should be protected in order to maintain their group activities. The existing measures such as constitutional and legislative rights must be implemented strictly in order to prevent the communities from migration. Non-Governmental organizations must come forward to create awareness about the importance of language, culture and folklore of indigenous communities.

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Modernization A Boon or Bane to Indigenous Rights

*Widonlule Newme

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“The law is the way a people will live together. It governs the external side to their relations. Law decides how one group of strangers will live together with other strangers. The law is a means of re-civilization of the people. Law is a way of people defining themselves. That law that can bring light where there is darkness is written on the heart(s) of your Elders. — Browning Pipestem

Dakota Ojibwa Tribal Council
Tribal Courts Symposium, 1991

ABSTRACT

The status of Indigenous People is a topic of growing interest. They are recognized among the world most vulnerable, disadvantaged and marginalized people. Indigenous people are dispersed across the world from the Arctic to the Pacific via Asia, Africa and the Americas. They constitute 5% of the world's population. India has the second largest tribal population in the world, next to Africa. India has 705 ethnic groups, out of which 698 tribes are recognised. The tribal population of India, as per

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2011 Census, is 104.3 million, which constitute 8.6% of the total population. Indigenous people have a high standard of integrity governed by their customary laws. Tribal Customary law preserves the socio-cultural identity of a community and no doubt it is an ever changing and communally agreed principle. But, whenever the question of alteration arises we hold the expression "Modernization" to be responsible for loss of identity but to my opinion it is not true. It is we who let our identity to be swallowed in the flood of the highly sophisticated culture and this is due to misinterpretation and lack of awareness. This present world has provided various mechanisms and instruments for the tribal people and it came as a part of modernization which itself speaks of its significance per se. The main aim of this article is to highlight the rights of indigenous people based on review article.

Keywords: Modernization, Indigenous peoples, Rights.

Introduction

The status of indigenous people is a topic of growing interest. They are recognized among the world most vulnerable, disadvantage and marginalized people. Indigenous peoples are dispersed across the world from the Arctic to the Pacific via Asia, Africa and the Americas. There are approximately 370 million indigenous peoples in some 90 countries. They constitute 5% of the world's population. India, a land of diversity, has the second largest tribal population in the world, next to Africa. In India, 705 individual ethnic groups are notified as Scheduled Tribes, spreading across various States and Union Territories. Out of 705 ethnic groups, 698 tribes are recognised in the country, listed in the First Schedule to the Constitution (Scheduled Tribe) Order, 1950. The tribal population of the country, as per 2011 Census, is 104.3 million (i.e. 104281034),

constituting 8.6% of the total population. The divergence and variety of the language, caste, culture, tribe and religion are so remarkably distinguished in India that not only the component states but also the population within states signifies such wonderful mosaic of anthropological splendour.

Who are Indigenous People?

Indigenous people are the descendants of the people, who originally inhabited a land before it was conquered by colonial societies and who consider themselves distinct from the societies currently governing those territories. According to Professor S. James Anaya, Indigenous peoples are the living descendants of pre-invasion inhabitants of lands now dominated by others. Indigenous people, nations or communities are culturally distinctive groups that find themselves engulfed by settler societies born of the forces of empire and conquest. In the Asian context, the term 'Indigenous People' generally refer to the distinct cultural groups such as 'Adivasi', 'Tribal Peoples', 'Hills Tribes', or the 'Scheduled Tribes'.

Rights of Indigenous People

Indigenous people are considered to need particular protection because these people have been deprived of their rights by the immigration of the other people. In particular, they have lost their rights concerning the land they traditionally occupied, and the possibility to develop and sustain a community reflecting their particular values. Apart from that, these peoples face the danger of losing their identity or, at least, they face difficulties adjusting their traditional values or customs to new conditions of life. Thus, depending on the changing circumstances and human tendencies several instruments and mechanisms were enacted at the international and national level in order to protect the interest of the Tribal People. They are as under:

❖ **International instruments relating to the protection of Indigenous Peoples**

International instruments protecting the indigenous peoples' rights are relatively new to the international legal forum but is a fast developing one. There were no international instruments and no international concerned relating to the Indigenous People before the early 1950. In many countries, they were considered to be an obstacle to development. Rights of the Indigenous peoples' under the International Law have evolved from existing International Law including Human Rights treaties in order to address the specific circumstances faced by the indigenous peoples. There are two international instruments which specifically deals only with the rights of the indigenous peoples viz.,

- ILO Convention concerning Indigenous and Tribal Peoples, 1989 (No. 169), and
- United Nations Declaration on the Rights of Indigenous Peoples, 2007.

❖ **ILO Convention concerning Indigenous and Tribal Peoples, 1989 (No. 169)**

The International Labour Organization (ILO) was the first international organization to deal seriously with the indigenous peoples. The ILO has adopted two International Conventions directly applicable to the rights of indigenous peoples' viz.,

- The ILO Convention concerning the Protection and Integration of Indigenous and Other Tribal and Semi-Tribal Populations in Independent Countries, 1957 (No. 107); and
- The ILO Convention concerning Indigenous and Tribal Peoples in Independent Countries, 1989 (No. 169).

The ILO Convention No. 107 was the first legally binding international instrument that had created binding obligations for the States regarding indigenous peoples. This Convention is based on the principle of assimilation. It tried to integrate indigenous peoples in the non-indigenous community. The Convention was formed by a paternalistic approach which was heavily criticised and this criticism was supported by the process of decolonisation. The ILO Convention No. 107 was replaced by the ILO Convention No. 169.

The ILO Convention No. 169 is a multilateral treaty based on the principle of preserving multiculturalism. It is a legally binding treaty and had been ratified by 22 countries, mainly in Latin America. The Convention is fundamentally concerned with non-discrimination. It deals with the indigenous peoples' rights to development, customary laws, lands, territories and resources, employment, education and health.

❖ United Nations Declarations on the Rights of Indigenous Peoples, 2007

The UN Declaration is the most comprehensive and advanced international human rights instrument dealing with the rights of Indigenous Peoples in International Law and Policy. The Declaration was adopted by an overwhelming majority of the UN General Assembly in New York on 13 September 2007, with 144 countries voting in favour, 11 abstentions and 4 States against the Declaration. Currently, no States in the world formally opposes it. This consensus enhances its legal status and effect.

The Declaration is anchored in the complementary human rights of equality and self-determination, declaring that indigenous peoples are equal to all other peoples and that, like all other peoples, they have the right to self-determination. By

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virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. With this framing, the Declaration affirms the collective rights of indigenous peoples in relation to culture, education, social services, development and traditional territories; and it mandates respect for indigenous-State historical treaties and modern compacts.

The main purpose of the Declaration is to remedy the historical denial of the right of self-determination and related human rights so that indigenous peoples may overcome systemic disadvantage and achieve a position of equality vis-a-vis heretofore-dominant sectors of society. The Declaration constitutes the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

But, apart from these two instruments there were many other general treaties like the Universal Declaration of Human Rights, Convention on the Prevention and Punishment of Crime of Genocide, International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social and Cultural Rights (ICESCR), Convention on the Rights of the Child (CRC) etc. that protect the rights of the indigenous peoples.

♦ National Legislative measures relating to the protection of Indigenous People

Initially, the demand for the rights and equal status of tribal peoples in India was started by Mahatma Gandhi. He considered the tribal peoples as "Girijans" (Mountain Dwellers) and treated them equally in the society. After India independence, the Indian Government had laid down various legal provisions and enacted several laws in order to protect and preserved the rights of the tribal peoples, which are as under:

❖ The Constitution of India

The Constitution of India is the supreme Law of the Land in India. The founding fathers of our Constitution felt that the inequitable forces in the socio-economic system and political organisations had created an imbalance in society and placed certain people like the Scheduled Castes and the Scheduled Tribes in a disadvantageous position. Considering the differences on the qualitative and quantitative bases of both the Scheduled Castes and the Scheduled Tribes, the Constitutional experts preferred to make different footings for the minorities, which are known as the “Constitutional Safeguard”. The basic thrust behind such safeguards was to de-stigmatize the Scheduled Castes from certain cultural derogation long been imposed on them and simultaneously favouring them under positive discriminations. For the Scheduled Tribes, the basic thrust was to maintain their command and access into the natural resources endowed to them and assuring the tribal people to take advantage of the benefits of sponsored development. A special right has been granted for the tribal peoples under the Indian Constitution for safeguarding their interests like Articles 15(4), 16(4), 25, 29, 46, 244, 338-A as so on.

❖ The Protection of Civil Rights Act, 1955

This Act was amended by the Untouchability (Offences) Amendment and Miscellaneous Provision Bill, 1972, which was passed by the Indian Parliament on September 1976 and enforced with effect from 19th November 1976, which has been renamed as the Protection of Civil Rights Act, 1955.

The main object of the Protection of Civil Rights Act, 1955 is to prescribe punishment for the preaching and practice of untouchability and for the enforcement of any disability arising therefrom.

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❖ **The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989**

The Government of India enacted the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 with a view to prevent exploitation of weaker sections by other caste people in society, to ensure social justice and to give due respect to the Scheduled Castes and the Scheduled Tribes.

The Act was amended in the year 2015 known as the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Amendment Act, 2015 [No. 1 of 2016]. The present Amendment Act received the assent of the President on 31st December 2015, which came into force on 26 January 2016.

❖ **The Panchayats (Extension to the Scheduled Areas) Act, 1996**

The Panchayats (Extension to the Scheduled Areas) Act, 1996 is a law enacted by the Government of India to enable the Gram Sabhas of the tribal regions to self govern and protect their natural resources. The Act ensures involvement of tribal peoples in their empowerment process as effective decision-makers, implementers, monitors and evaluators. The main objective of the Act is to provide for the extension of the provisions of Part IX of the Constitution relating to the Panchayats to the Scheduled Areas.

❖ **The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006**

The appropriation of forest lands by the State has remained one of the biggest reasons leading to the historical exploitation and deprivation of forest dwelling communities. The initiative taken by the Indian Government's in the 1970s to introduce the Conservation of Forests and Natural Ecosystems Bill failed. The

Bill lapsed pushing consolidated forest legislation into ignored areas of legislative business. The Indian Forests Act, 1927 continued to be the applicable legislation supplemented by the Forest Conservation Act 1980 which further riddled the Status of forest dwellers. The said Acts did not recognize the rights of the forest dwellers in the forest land and declared encroachment into protected forests as a punishable offence.

The government overhauled its forest policy in the beginning of the millennium and the most important sigh of relief came into the form of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights Act) 2006, popularly referred to as the Forest Rights Act, which recognizes the pre-existing customary rights of the forest dwellers whether as individual or as a group in the forest land. The main objectives of this Act is to recognise and vest the forest rights and occupation in forest land in forest dwelling Scheduled Tribes and other traditional forest dwellers who have been residing in such forests for generations but whose rights could not be recorded and to provide for a framework for recording the forest rights so vested and the nature of evidence required for such recognition and vesting in respect of forest land.

Apart from the national legislation as mentioned above, many of the Indian States and Union Territories have enacted their own Laws and Regulation dealing with the land and money lending/ debt redemption in order to safeguard the rights of the tribal people.

Modernization a boon or bane to Indigenous Rights

In traditional society, it is the customary law that maintains social order; prescribed rules of conduct and regulated human behaviour. The term “Customary law” does not constitute a single body of law but it is an adaptive, flexible and evolving body of norms governing the behaviour of communities over

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long period of time, contrary to state law. Customary laws emerge from the community and through customary law the socio-cultural identity of a community is preserved. Customary Law is an ever changing and communally agreed principle. Indigenous People have a high standard of integrity governed by their customary laws. But it is believed that this customary law is gradually losing its weight due to the tread of modernization in tribal perceptions, thoughts, life styles, culture, rule and rituals etc., which according to me is not true. No doubt modernization brings changes in ones way of life by moving from traditional to more scientific and secular beliefs, giving much importance to science and technology. But let me tell you that what we are now is all because of modernization. Earlier, tribal peoples faced the difficulties in adjusting themselves to the new conditions of life with the rest of the society because of their unique characteristics. Besides that, they were also the main victim of discrimination and exploitation. But now the situation seems to be different. Today, indigenous people are given special privileges and protections under the international and national level, and this resulted from "Modernization". But whenever the question of alteration arises we hold the expression "Modernization" to be responsible for loss of identity. We, the indigenous people, assumed that by adopting many new thought and ideas the importance of customary law will deteriorate. The best example seems to be the situation of the state of Nagaland where women have made inroads into spheres but men resist the change on the basis of tradition. But, today it is widely seen that the traditional features of tribal life is gradually changing from deeply ingrained tribal customs and traditions to something that is more modernised, in developmental sense like by converting themselves to different religion or by keeping aside their traditional values, which clearly indicate that they are not truly aware of the term modernization. These are not the outcome of modernization but it is we who let our identity to be swallowed in the flood of the highly sophisticated culture due to misinterpretation

of concept and lack of awareness. We, the tribal people are not aware of our right and seek interest on others prosperity and grandeur thus, we overlook our culture - our inherent treasure. In addition, nowadays the needs of the people have increased and in the rush of satisfying their needs to cope up with the changing scenario, people give up their culture and that leads to loss of originality. It is we who are responsible for the lost of our culture. Modernization is the need of the time and almost all of us would agree to this. By the term "Modernization" we may simply means to give a new modern character, which means to modernise one's own ideas and intellects but not to throw oneself into the materialistic trend. Modernisation is a tool through which tribal people could modernize their thought and step forward to take advantages of their right for preserving and promoting their culture and customs instead of taking off. Hence, modernization is not a bane but is a boon for indigenous people rights.

Conclusion

From the above discussion we may lastly conclude by saying that we, the indigenous people, are always scared of losing our identity being unacquainted with our rights. Silence on rights will always treat them as a worthy of charity rather than a group of human being to whom society has responsibilities and duties. Tribes are backward due to their isolation from the mainstream and not by their traditional values. Thus, blaming modernization for the lost of traditions will be like blaming oneself. It is the moral responsibility of the youth, who are the future of the nation, to know the importance of their cultures and traditions and that can best be done through awareness. Thus, more research activities for preserving tribal culture and tradition should be encouraged.

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Attitude of Parents of Students with Intellectual Disability Towards Schooling and Education in Rural Tribal Areas of Bankura District

***Arup Kumar Goswami**

INTRODUCTION

The Right to education Act (RTE) started in April-2010 brings the opportunity to come the child with special needs (CWSN) in main streaming school under inclusive education program. Education for children with special needs in India have gone through significant changes over the last decade. Intellectual Disability is a bio-psychosocial problem. It is perceived by different people by different manner ranging from burden of the family to the productive member of the society. The fact is that intellectual disability is a condition like visual hearing and locomotors, disabilities. The other disabilities are obvious when we look at the affected person but intellectually disabled person most often looks normal without any physical deformities and therefore people have difficulties in understanding when he acts differently from other and it is less understood & misunderstood. According to American Association on intellectual & Developmental Disabilities

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(AAIDD-2010), "Intellectual Disabilities is a Disability characterized by significant limitation both in intellectual functioning and adaptive behaviour, which covers many every day social and practical skill. This disability originates before the age of 18".

The effects of intellectual disability on children may take longer to learn & speak, walk & take care of their personal needs such as dressing, eating, bathing etc. As adult many people may lead independent lives in the community without paid support. Severe & profound group will have serious lifelong limitations in functioning. However with early intervention and appropriate education and support as an adult, all can lead satisfying lives in the community.

LEARNING CHARACTERISTICS OF INTELLECTUALLY DISABLED

- Mental age behind in all areas of cognitive development (e.g. -reasoning problem solving, working memory).
- Low achievement in most or all academic areas in most or all academic areas (e.g. -reading, comprehension, mathematics, written expression).
- Short attention span & early distractible.
- Delay in speech development.
- May not be confident in school and easily frustrated.
- Difficulties with learning concept.
- Academic difficulties last across the school years.
- May seems to learn more slowly than do other students.
- Difficulty with working memory task (e.g. - math facts or spelling word).

- May seem to remember information one day and forget in the next.
- Difficulty to generalising material learned in one setting to another (e.g.- from school to community).
- Delay in language may affect reading.
- Difficult to summarizing.
- Weak vocabulary.
- May operate at a concrete rather than abstract level of thinking.

CLINICAL DEFINITION OF INTELLECTUAL DISABILITY

The disability occurs in the development period of life (i.e. before age- 18) and is characterised by bellow average intellectual functioning. Most people with intellectual disability are born with the disability.

Clinically intellectual disability is assessed as:-

- An I.Q. of 70 or under plus
- Deficit in at least 2 areas of adaptive behaviour i.e.
 - Communication
 - Self care
 - Home living
 - Social skills
 - Self direction
 - Leisure & work
 - Learning

Based on the International classification of Diseases and Related Health problems, 10th Edition published by world Health

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organization,

Mild – I.Q. Level	50-69
Moderate I.Q. Level	35-49
Severe I.Q. Level	20-34
Profound I.Q. Level	below 20
[Intelligence represented in numerical Index]	

CONCEPT & DEFINITION OF ATTITUDE

The attitude is the way a person, behaviour that employs an individual to make things. Attitude can be considered a moderately intense emotion that prepares or predisposes an individual to respond consistently in a favourable or unfavourable manner when confronted with a particular object. Attitude is defined as a mental & neural state of readiness, organised through experiences exerting directive or dynamic influence upon the individuals response to all objects and situations with which it is related (Allport, 1954)

All parents show one of three basic responses towards their retarded child. First, the child is accepted for what he is as he is, and the parent recognising the child limitation try to the best of their abilities to provide the most wholesome environment possible. Second, the parents either accept or reject the child with possible shading of acceptance & rejection reaction, but decided to institutionalise him. Third they reject the child either part or in whole (Ehlers Krishef & Protheron -1977).

In April 2010, universal free and compulsory education (RTE) was stated as the 8th fundamental right and according to it throughout the country children under the age group of 6 to 14 would received free and compulsory education and all

students irrespective of their impairment should be educated in mainstream school in a regular school environment till the age of 18 years. So opportunity come to go to regular school for intellectually disabled children under RTE Act implanted through SSA [Sarva Siksha Avijan] RMS , [Rastriya Madhyamik Siksha Avijan] with zero rejection policy.

Here the study examined the parental attitude towards schooling and education of their intellectually disabled children in rural tribal areas of Bankura District.

REVIEW OF RELATED LITERATURE

The research literature indicates that there is a wide range of opinion amongst parents related to the placement of children in educational setting. Some parents prefer and advocate for inclusive placement, while others favour separate placement (Grove & Fisher 1999). As the trend towards inclusion grows, one of the chief concerns of parents is the protection of support services for their child. Deniel and king (1997) found that parents were more concerned about the degree to which their Childs individual educational plan (IEP) actually addressed the needs of their child when the child was being educated in an inclusive setting, as opposed to a segregated setting. It may be difficult for parents to find school with personal who are sufficiently knowledgeable about inclusive educational goals in order to provide appropriate service to their child (Grove & Fisher -1999).

Grove and fisher (1999) also found that the parents in their study view staff is lacking in knowledge about their child, and they found it difficult to asses teachers or other staff willing both to provide them with information and received information from them. Even when such a person is available, conflict can arise from divergent perspectives about the child's needs (Lake & Billings/

cy -2000)

Gilmore, Campbell and Cuskelly (2003) examined the attitudes of experienced teachers and the community to the inclusion of students with Down's syndrome in regular classroom setting. They founded that parents recognised the educational social & emotional benefit of inclusive education for both students with disabilities & their nondisabled classmates despite these finding the authors stated that the majority of parents felt that the needs of students with disabilities could be better met in special education classes. The authors found that those in the community who supported inclusive practices had fewer negative stereotypes about down's syndrome.

Arora and Nelson (2001) analysed the comments of 140 parents of students with severe disabilities who were in special education setting to identify the reason for their support of, or resistance to, inclusive education. Positive affirmations about inclusive practices provided by about half of the parents revealed that they believed their children would enhance their achievement and develop improved functional skills due to higher expectation and additional stimulation in regular classroom. Freeman and Alkin (2000), who investigated parents attitudes to socialisation and inclusion parents who participated in the study believed that students with server disabilities who were included in regular classroom setting would be rejected socially. Even when parents believed inclusion to have beneficial social implications, they still maintained that those with severe disabilities would be rejected.

Thomas and Loxley (2007) pointed out that inclusive education, as it appears is embedded in a range of context political and social, as well as psychological and educational. They were in agreement with the conclusion arrived at by others

(Fuller and Clark, 1994; Ainscow 1999) who acknowledge the fact that schooling is so closely tied to local condition and cultures that important of practices from elsewhere is not easy. As a result attempts to realise the goals of inclusive education have resulted in different educational arrangements and outcomes in different countries.

STATEMENT OF PROBLEM

Education & training is the most effective tools for intellectually disabled children for living independently in the society. The right to education act (R.T.A) started in April-2010 brings the opportunity to come to intellectually disabled students to go to main streaming school. But the attendance of intellectually disabled students in school is not regular & gradually decreasing in rural tribal area. So this study sought to find out the attitude of tribal parents towards schooling and education of their child with intellectual disability.

PURPOSE OF THE STUDY

- i. To assess the view of tribal parents on schooling & education of intellectual disabled students.
- ii. To identify the relation between the school achievement of intellectually disabled and parental interest.
- iii. To examine the relation between socio economic condition and schooling attitude.

METHODOLOGY

Research Design- The study was descriptive survey type to investigate the attitude of tribal parents of rural area regarding schooling & education of their intellectually disabled child. The study used both quantitative & qualitative technique of research (mixed

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method). The quantitative data converted to percentage for interpretation & discussion.

Sample- A total 20 (Twenty) tribal parents (10 Fathers & 10 Mothers) with intellectually disabled child (Mild & Moderate) selected using purposive sample technique from the rural area of Bankura District of West Bengal.

Tool- The study was descriptive so self constructed. Interview schedule with 15(Fifteen) questions used for the study.

DATA COLLECTION AND ANALYSIS

For collection of the data the researcher administered the questionnaire on the participant.

The collected data was analysed with descriptive statistics of frequency count and percentage.

RESULT

Percentage of responses of all parents (N=20)

Sl No	Question / Item	Yes N %	No N %	Not Sure N %
1.	Is your child is same like other child?	8 40%	7 35%	5 25%
2.	Do you aware about the disability of your child?	5 25%	9 45%	6 30%
3.	Is your child independent in daily living activities?	4 20%	11 55%	5 25%
4.	Do you think that your child should go school?	11 55%	7 35%	2 10%
5.	Do you observe any progress of your child after school going?	9 45%	7 35%	4 20%
6.	Do you think the facilities & Environment of the school is favourable for your child?	10 50%	5 25%	5 25%

7.	Do you think authority of the school take care your child appropriately?	8 40%	6 30%	6 30%
8.	Do you think other students of the school co-operate with your child?	6 30%	8 40%	6 30%
9.	Do you think that your child is slow in school performance & for this you gradually lose interest in schooling?	14 70%	3 15%	3 15%
10.	Do you think accompanying the child in school is loss of working days?	13 65%	5 25%	2 10%
11.	Do you think for attending school the income of the family reduced?	14 70%	3 15%	3 15%
12.	Do you think that it is a risky task to go outside for your child?	15 75%	3 15%	2 10%
13.	Do you think the child can lead normal life as a normal man in future?	6 30%	7 35%	7 35%
14.	Do you suffer in stress & anxiety for the future of the child?	13 65%	3 15%	4 20%
15.	Do you think the child as burden of the family & like to send in a residential school?	11 55%	5 25%	4 20%

After analysis of the data the result of the study are:-

Majority of the parents 45% are not aware about the kind of disability of their child 40% parents belief that their child is like normal peers. Regarding ADL (activities in daily living) 55% parents commented that their child is not independent in essential daily work like bathing, toileting, feeding etc. 55% parents expressed their willingness and positive attitude towards schooling. Regarding progress of the child in school 45% parents expressed their satisfaction 50% parents are satisfied regarding the facilities & environment of the school. 40% parents opined that the school authority take care of their child appropriately. 40% parents expressed about the noncooperation of other peers in school. Intellectually disabled children characteristics are that they learned slowly. 70% parents were agree with the fact & commented that they are gradually losing interest for this.

In rural tribal area majoring of the intellectually disabled child comes from poor family. 65% parents commented that they

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loss their wages for accompanying the child for the day & for this the income of the family reduced according to 70% parents. 75% parents show over protective attitude towards outing of their child. Regarding the leading of normal life of the child in future the parents remain quite uncertain 35% Parents commented not sure and 35 % parents showed negative attitude. 65% parents positively commented about their stress and anxiety for the future of the child, 55% parents commented the situation as burden of the family & want to send the child in the residential institute.

CONCLUSION

On the basis of discussion it may be concluded that:-

Parents of rural tribal area of Bankura District having child with intellectual disability are not with proper knowledge about intellectual disability & the proper need of education of their child. The attitude of schooling & education was found to be moderately favourable but due to poor socioeconomic condition for loss of working days & wages they are unable to accompanying the child on regular basis. Poor school achievement and slow progress of the child played negative role in attitude building. Uncertain future, stress & anxiety remain major concern for attitude building resulting escaping tendency from the situation.

LIMITATION

The main limitation of the study is less sample size. The study was only the attitudinal aspect of tribal parents towards schooling and education of the intellectually disabled child. Education levels, occupation, age of the child, socioeconomic condition were not considered. Future research with larger sample including all types of disabilities will be a further attempt

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Globalisation and Education : Perspectives from Tribal Students in West Bangal

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Introduction

Last few decades due to increasing socio-economic flow in global scale local barriers have taken away and it participates in the global games, to find place in (the global village). Western nations of their particular historical, cultural, political and economic characteristics have been able to adjust with the new condition in a sustainable ways. Developing country like India faced with big challenges in terms of how to balance between the new increasing global flows and their specific cultural, and even political and economic situations. Globalization can be defined as a process of integration local characteristics into global flows which are mostly done by means of new communication and information technology as a process of integrating local economies into the world economy. Globalisation is bringing a notable impact on all the aspects of human life in all the countries of the world. It is making its impact even on scheduled tribe's people in India and this impact is on their social, economic, political, cultural, education and even moral. Globalization is truly universal in nature. No individual would escape from these

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and nobody can avoid these. Quality and competition are the motto in the age of globalization. Without quality and competition nobody can exist. The processes of liberalization and Privatisation are playing an important role with globalization and it's formed a LPG model. Liberalization making economics free to enter in the market and establish their venture capitalism in the country, Privatization makes its control of economic and shifted from public to a private hand and last by Globalization process regional economics, societies, and culture have integrated through a global network of communication, trade and transport. Globalization builds new ideas, concepts, ideologies and views. Through school and educational background, the students get the media, arts, new views, new technology oriented learning. In many ways flow of people (labour), products (technology), information (knowledge) is the principle of globalization. So, globalization influences all domains of life such as economy, education, culture, society, etc.

In global world, information society is another important concept, it needs creative individuals, and governments should only train in school the individuals to adopt the new values and developing students' ability to acquire and use knowledge gains importance in the process of globalization. However, Learners can develop their critical thinking skills, obtain democratic values and ethics and apply their knowledge independently in an effectively designed teaching-learning environment.

Scheduled Tribes

Tribes (ST) are the weakest constituents of the Indian social structure. Scheduled Tribe communities are those communities who have been historically disadvantaged and were traditionally excluded from the general society and from formal education. In the past due to their oppression under caste feudal

society and later due to their spatial segregations and cultural difference and subsequent marginalisation by the dominant society it breaks all the criteria for their up-liftment. The Constitution of India, Article 366 (25) defines Scheduled Tribes as “such tribes or tribal communities or part of groups within such tribes or tribal communities as are deemed under article 342 to the scheduled tribes (STs). Several criterion for the specification of any community as scheduled tribes based on following attributes such as geographical isolation, backwardness, distinctive culture, language, religion and shyness of contact. Several states denote this Scheduled Tribe as ‘**Adivasi**’, ‘**Adi**’ – original, ‘**vasi**’ – inhabitants. Number of individual ethnic groups, etc Notified as Scheduled Tribes is **705** in different States/UTs of India. According to the 2011, **15th** census of India (31st March , updated on 20th May 2013 & July 2014) on 29 states and 7 union territories covered 640 districts, 5767 tehsils, 7933 towns and more than 60000 villages the total population of India is 123,63,44,631. Scheduled Tribes notified in 30 States of India. Number of individual ethnic groups, etc Notified as Scheduled Tribes is **705**. Scheduled Tribes population in India is **10,42,81,034** (Rural – 93819162 & Urban – 10461872, decadal growth 23.7%) constituting 8.6 percent, of the country’s total population. Even after seventy years of independence various social groups are not empowered to face the challenge of competing equality. Even now they need the positive support from State.

Tribals in India live in five different territories, this are-

- i. The Himalayan belt: (Assam, Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, hills of Uttar Pradesh and Himachal Pradesh)

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- ii. Central India: Bihar, West Bengal, Orissa, and Madhya Pradesh. More than 55% of the total tribal population of India lives in this belt.
- iii. Western India: Rajasthan, Maharashtra, Gujarat, Goa, Dadra and Nagar Haveli.
- iv. The Dravidian region: Karnataka, Andhra Pradesh, Kerala and Tamil Nadu.
- v. Andaman, Nicobar and Lakshadweep islands.

SCHEDULED TRIBES IN WEST BENGAL

As per the constitution (Scheduled Tribes) order 1950, there 40 Ethnic groups have so far been notified as Scheduled Tribes in West Bengal these are: 1. Asur 2. Baiga 3. Badia, Bediya 4. Bhumji 5. Bhutia, Sherpa, Toto, Dukpa, Kagatay, Tibetan, Yolmo 6. Birhor 7. Birjia 8. Chakma 9. Chero 10. Chik Baraik 11. Garo 12. Gond 13. Goraï 14. Hajang 15. Ho 16. Karmali 17. Kharwar 18. Khond 19. Kisan 20. Kora 21. Korwa 22. Lepcha 23. Lodha, Kheria, Kharia 24. Lohara, Lohra 25. Magh 26. Mahali 27. Mahli 28. Mal Pahariya 29. Mech 30. Mru 31. Munda 32. Nagesia 33. Oraon 34. Parhaiya 35. Rabha 36. Santal (more than half of total ST population of the state - 51.8%) 37. Sauria Paharia 38. Savar 39. Limbu (Subba) 40. Tamang. In West Bengal, Tribal population is 52,96,963 as per Census (15th 2011, which is about 5.80% of the total (9,12,76,115) population of the State (total population of West Bengal forms 7.54 percent of India in 2011). Tribal communities are present in all the Districts of the State. Higher concentration of Tribal population is seen in the Districts like Bankura, Purulia, Darjeeling, Jalpaiguri, Alipurduar, Dakshin Dinajpur, Paschim Medinipur, Scheduled Tribe Literacy rate of West Bengal is 57.92 (2011) which is far below from state average general literacy (77.08%),

CONSTITUTIONAL LEGISLATIONS FOR SCHEDULED TRIBES RELATED TO EDUCATION

Various Special states and central institutions were set up different legislations, social policies and programmes and these drafted for the advancement of ST_s, which were gear to their economic, achievement of equal social status and to abolish any caste-related bad conflict.

There are a number of Articles of the Constitution of India, dealing with the issues about the development and welfare of the Scheduled Tribes, Articles: 15(4), 16(4,4A,4B), 19(4), 19(5), 23, 29, 46, 164, 275(1), 330, 332, 334, 335, 338, 342 and fifth and sixth schedule of the constitution. Indian Constitution tales about the education of ST children Article 15(4) underscores the state's basic commitment to positive discrimination in favour of the educationally and socially backward classes or the SC and ST the reservation in educational institution has to be followed by both, Central and State government. Reservation in posts and services or in public employment has been provided in Article 16(4), 16(4A) and 16(4B) of the Constitution. Article 19 declares the protection of certain rights regarding freedom of speech, right to practice any profession or carry on any occupation, trade or business. Article 29 expresses the forbidding of any denial of admission to educational institution in states or in institution which maintained by the aid out of the state funds. Article 45 declares the state's commencement to provide free and compulsory education for all children until the age of 14 years. Article 46 expresses the specific aim to promote to special care on educational and economic interests of SC/ST. Article 335 dealt with the obligation of the state to consider the appointments to public services and reservation of ST in case of inadequate representation.

IMPACT OF GLOBALIZATION ON TRIBALS

Tribal communities are sustainable society, historically they are evolved in diverse ecosystems. Today, they face the challenges of extinction or survival and renewal in a globalised world. The impact of globalisation on these community perhaps more than any other because these communities have no voice and are therefore easily swept aside by the invisible hand of the market and its proponents. Globalisation is not merely a question of marginalisation for indigenous peoples it is a multi-pronged attack on the very foundation of their existence and livelihoods, like-

- Tribal peoples occupy the last pristine places on earth, where resources are still abundant: forests, minerals, water, and genetic diversity. All are ferociously sought by global corporations, trying to push traditional societies off their lands.
- New progression in technology, the reorientation toward export-led development, and the imperatives of pleasing global financial markets are all driving forces in the removal of countless native communities which stand in their way.
- New trade and investment agreements, which are opening up previously inaccessible territory to industrial extraction of natural resources, has forced indigenous peoples to defend their homelands under an invasion of unprecedented rate and scale: Big dams, mines, pipelines, roads, energy developments, military intrusions all threaten native lands.

THE EFFECT OF GLOBALISATION ON EDUCATION

Effect of globalisation in education categorized in to commodification, internationalisation, citizenship and accessibility

of knowledge. Commodification of education is apparent from the primary to higher education. Learners, parents, teacher other stakeholders all of them affected by this globalization due to the entrance into an excellent school, competition, learning material, etc. Parents and the learners both are under a lot of pressure to prepare themselves to remain in this competition. Similarly, the teachers and staff in these schools are forced to work hard to maintain the schools league table position so they can maintain the financial support from the government. Due to globalisation, the power of sovereign has been reduced. The democracy of peoples is violated, because weaker section of the society is not competing with them.

Another effect of globalisation is the internationalization of education. Internationalisation is about globalisation. Internationalisation happens usually at higher level education. Through internationalisation, country appreciates the various cultures that exist are open to accepting them. On an economic point of view, internationalisation will help attract investment from foreign countries to a country. This will boost the country's economy through various the investments.

By internationalisation, the quality of teaching and learning process could be improved. The students will be exposed to various source of knowledge about the world. This knowledge of the world will help the learners to understand and make sense the difference and similarities people around the world have from one culture to another. Besides, internationalisation will also encourage partnership between various universities around the world.

Another effect of globalisation in education is that the accessibility of knowledge. This means the acquisition of knowledge by students are much faster since there they have wide range of knowledge available for them. This would help students

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and teachers in their learning process. This rapidly growing information on the net could facilitate learning process by providing references and validating certain concepts that the learners are confused or unable to comprehend. Besides, the teachers and learners can build a network system through the net where they can talk and communicate with teachers and students from any part of the world through the internet. This would help teachers and learners to create a global view of education based on their communication with people from around the world.

This in a way widens the gap between the education progress in a developed country with a well-equipped information technology facilities and the education progress in a developing country with poor information technology facilities. In a less progressed country where it is already a struggle to maintain teaching and learning process, the people will not know what they have missed by the lack of facilities.

Another aspect of the manifestation of the accessibility information is the distance learning. Distance learning is the teaching and learning process which does not happen in a physical classroom, but instead happens in a virtual classroom. This distance learning was already available before the existence of the internet through the use of post. However, the invention of the internet has taken distance learning into a whole new level. Distance education has enabled more people to gain access to education through the many different types of online courses offered by universities and other online course providers. One of the benefits of this distance learning is that the learning process can be done in learners' own time, without any peer pressure from classmates. However, the drawback of distance learning is that the reduced or loss of the human touch in the learning and teaching process. Human touch in the form of communication with one another is important in learning.

PRESENT SCENARIO

Education is one of the primary agents to switch over development. 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. It is an activity, or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living. It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome every barrier, and expand opportunities for a sustained improvement in their well-being.

Initiatives taken for ST students by both the governments to maintain balance with Globalization

In the initial Five Year Plans by the central government, was focus on making available basic educational facilities for ST such as schools especially in remote area covered by them and providing scholarships and books, and other several grants. For ST children Special schemes provide to school education include: i) free education at all levels; ii) free supply of textbooks and stationery; iii) free uniforms to children in Ashrams schools and govt. approved hostels, and in some states also for regular school children; iv) pre-matric scholarships and stipends to students at middle or high school stage; v) for children of castes and families engaged in unclean occupations like scavenging, tanning and flaying of animal skin provide special schemes of pre-matric scholarships; vi) girls and boys hostels with lodging facilities for ST students; vii) several states have instituted schemes such as scholarships to ST students studying in private schools, attendance scholarships for girls, merit scholarships, remedial coaching classes, special school attendance prizes, reimbursement of excursion expenses and provision of mid-day meals.

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Strategy for the 12th five-year plan (2012-17) Plan

For educational development of STs, the Govt. of India, would ensure and to take several needed action to enhance the access of educational facilities or good quality education and increase the participation rate of these communities peoples into the arena of education. Special efforts need to be made to promote educational development by providing needed support in the form of scholarships for different levels of education; enhancing the hostel facilities for boys and girl students; up gradation of Anganwadis by including high-quality pre-school institutions with qualified teachers; setting up a network of residential schools of high quality throughout the country so that all ST girls and boys are covered by them and receive quality education up to Class XII; ensuring that STs are able to secure full quota of reservation and also enter the merit quota in higher education; and revising the rates of scholarships every two years, based on increase in cost of living index or Consumer Price Index (CPI). The endeavour in the Twelfth Five Year Plan would be directed towards taking up the following footsteps like, a new pre-matric scholarship scheme has been introduced for ST students studying in Class IX and X during 2012–13. This scheme needs to be extending to ST students studying in Class I to VIII during the remaining period of the XII Five Year Plan so that all the ST students from class I to X would start getting pre-matric scholarship by the terminal year of the Twelfth Plan. Special attention needs to be paid not only to retention in schools but also to provide the children with quality education through incentives like free supply of books, mid-day meals, hostels, and so on to ST children especially the ST girls.

Role of Non-Governmental Organization on Tribal Education

Non-governmental organization plays a vital role in several fields for the development of scheduled tribes' like- charity, relief and rehabilitations, providing service, economic field, social development, empowerment networking etc. The funds are generally provided to the extent of 90% by the government. In the field of education residential schools, non-residential schools, computer training centres, library including mobile unit, rural night school for tribal adults, training centres for employable skills, free coaching centre etc helps in proceeding of this section students.

Departments worked on Scheduled Tribe Welfare in West Bengal

Several departments like Department of Backward Classes Welfare; Office of the Commissioner, Backward Classes Welfare (**BCW Directorate**); Cultural Research Institute (**CRI**); West Bengal Scheduled Castes & Scheduled Tribe Development and Finance Corporation (**WBSCSTDFC**); West Bengal Tribal Development Co-operative Corporation Ltd. (**WBTDCC Ltd.**); West Bengal Backward Classes Development and Finance Corporation (**WBBCDFC**), Offices of Project Officer-cum-District Welfare Officers/District Welfare Officers at District Level; Office of Backward Classes Welfare Officers in 4 (four) Sub-division i.e. Jhargram, Kalimpong, Alipurduar and Nezat at North 24-Parganas; Inspectors at Sub-Division and Block Level offices worked on welfare of SC/ST communities. BCW mandate on several departments that 28.0 % of the plan budget of every department is mandatorily earmarked for development of SC/ST.

Schemes and Programmes implemented for Scheduled Tribes in the arena of Education to fit with globalization

Education is the most needed factor for removing the barriers of backwardness. The programmes and schemes launched by both the governments for the development of education among this marginalized section of society are:

- **Post-Matric Scholarship Scheme:** This scheme has been in operational since 1944-45. The objective of this scheme is to provide financial assistance to the Scheduled Tribes students studying at post-matriculation or post-secondary levels to complete their education without any economical burden. This scheme is open to all ST students whose parent's annual income is not more than 2 lakhs to 2.5 lakhs in West Bengal.

- **Schemes for construction of hostels for ST Girls and Boys:** The scheme for construction of ST Girls' Hostel was started during the Third Plan (1961-66) period. A separate scheme for construction of ST Boys was launched in 1989-90. Both schemes were merged into one scheme during 10th (2002-07) Five Year Plan. The objective of the scheme is to promote literacy among tribal students by providing hostel accommodation to such ST students who would otherwise have been unable to continue their education because of their poor economic condition, and the remote location of their villages.

- **Schemes for the establishment of Ashram School in Tribal Sub-Plan Areas:** This scheme is operational in tribal sub plan 1990-91. The presence of boarding and lodging facilities has been found to be the factor of higher rate of enrolment in schools. The objective of this scheme is to promote and extend educational facilities to Scheduled Tribe students. Ashram

Schools provide education with residential facilities in an environment conducive to learning. This is a Centrally Sponsored Scheme on a cost sharing basis between the Central and the States.

Upgradation of merit

This scheme which was operating earlier has in the tenth five year plan been merged into the scheme of Post –Matric scholarships (PMS). The objective of this scheme is to upgrade the merit of Scheduled Tribe including PGTs students in classes 11th and 12th by providing them with facilities for all around development through education in residential schools. Under this scheme a revised package grant of Rs 1900/-per student per year is provided from 2008-09 which includes honorarium to be paid to the Principal or Experts imparting coaching and also meet incidental charges.

- **Book Bank:** In order to reduce the drop-out rates of the ST students from the professional institutes /universities, funds are provided for the purchase of books under this scheme. The central assistance to States /UT Administration for setting up Books Banks is limited to the following ceiling or actual cost of the set, whichever is less.

- **National Overseas scholarship scheme for Higher Studies Abroad :** This scheme has been in operation since 1954-55. This was a Non Plan Scheme which became a Plan Scheme from 2007-2008 .The objective of this scheme is to provide financial assistance to selected ST students pursuing higher studies (Masters, Doctoral and Post Doctoral level) in certain specified fields of Engineering, Technology and Science only.

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- **Rajiv Gandhi National Fellowship:** The scheme has been launched from the year 2005-2006. The objective of this scheme is to provide fellowships in the form of financial assistance to students belonging to the STs to pursue higher studies such as M.Phil and Ph.D. This scheme covers all the Universities/ Institutions recognized by the UGC under section 2(f) of the UGC Act. The rate of fellowship for Junior Research Fellow (JRF) and Senior Research Fellow (SRF) is at par with the UGC Fellowship as amended from time to time.

- **Scheme of Top Class Education for ST student:** Ministry of Tribal Affairs has introduced a new scholarship scheme of Top Class Education for the ST students from the year 2007-2008. The objective of the scheme is to encourage meritorious ST students for pursuing studies at degree or post degree level in any of the selected lists of institutions, in which the scholarship scheme would be operative. There are 125 institutions approved under the scheme in both the Government and private sectors covering the field of management, medicine, engineering, law and commercial courses. Each institute has been allotted five awards with ceiling of total 625 scholarships per year.

- **Vocational Training Centres in Tribal Area :** This scheme was introduced in 1992-93 and is continuing. The main objective of this Scheme is to develop the skills of the ST Youths for a variety of job as well as self employment and to improve their socio economic conditions by enhancing their income. Under this scheme 100% grants are provided to the States, UTs and other Associations implementing the scheme. Under this scheme, the Ministry provides financial assistance under three components:

- Grants to Tribal Research Institutes on 50:50 sharing basis; for conducting Research and Evaluation Studies, Seminars, Workshops etc.
 - Awards of Research Fellowships to Tribal Students on 100% basis registered in Indian Universities.
 - Supporting projects of All-India or Inter-State nature on 100% basis to NGOs/Universities etc. for conducting research on tribal matters, travel Grants and for the Publication of Books on tribals.
- **Coaching For Scheduled Tribe Students :** The scheduled tribe candidates coming from deprived families and disadvantaged environment find it difficult to compete with those coming from a socially and economically advantageous background. To promote a more level playing field, and give ST candidate a better chance to succeed in competitive examinations, the Ministry of Tribal Affairs supports a scheme for coaching for the disadvantaged ST candidates in quality coaching institutions to enable to successfully compete in examinations for jobs/admission to professional courses. The scheme supports free coaching to ST candidates for various competitive examinations viz. Civil Services /State Civil Services/ Other Exams conducted by UPSC like CDS, NDA, etc./ professional courses like Medical, Engineering, Business Administration/Banking/Staff Selection Commission /Railway Recruitment Boards/insurance companies etc. The financial norms of the scheme have been revised during 2007-2008. The scheme covers coaching fees, monthly stipend @Rs 1000/- per ST student per month and boarding/lodging charges for out station students @Rs 2000/- per student per month for the period of coaching.

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• **Strengthening education among Scheduled Tribe girls in low literacy districts :** It is a gender scheme of the Ministry of tribal affairs .The scheme aims to bridge the gap in literacy between the general female population and tribal women, through facilitating 100 % enrolment of tribal girls in the identified districts or blocks, more particularly in the naxal affected areas and in the areas inhabited by the Primitive Tribal Groups (PTGs), and reducing drop -out rates at the elementary level by creating required ambience for education. The scheme covers 54 identified districts in 12 States and 1 Union Territory where the ST population is 25% or more, and ST female literacy is below 35% or its fraction as per census 2001. In addition, any other tribal block in a district, other than aforesaid 54 identified districts, which has scheduled tribal population 25% or above, tribal female literacy rate below 35 % or its fraction, as per census, are also covered. The scheme is implemented by nongovernmental organizations and autonomous societies of the State Government/ Union Territory.

• **Tribal Research Institutes :** Fourteen Tribal Research Institutes have been set up by Andhra Pradesh, Assam, Bihar, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Orissa, Tamil Nadu, West Bengal, Uttar Pradesh, Manipur and Tripura. These research institutes are engaged in providing planning inputs to the state government, conducting research and evaluation studies, collection of data, codification of customary law and conduct of training, seminars and workshops.

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. Literacy and educational attainment are powerful

indicators of social and economic development among the backward groups in India. Currently, the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education.

POSITIVE IMPLICATION OF GLOBALIZATION ON EDUCATION

- Globalization helps in bringing different governments together so that they can work together towards achieving common goals; which is great way of sharing knowledge.
- India is one of the leading suppliers of the changing skilled manpower. Students are preparing themselves to face challenges before them in the global village.
- Students are less worried for government jobs.
- Extension of internet facilities in all over country helps students for online studies.
- Education loan are now easier to get.
- Classrooms are now more concrete with the help of developed ICT.

NEGATIVE IMPLICATIONS OF GLOBALIZATION ON EDUCATION

- Movement of skilled students from developing to developed countries.
- Commerlizations and corporate take over of education system.
- Unemployment of the unskilled people harms the marginalized backward society.
- Globalization leads to loss of national sovereignty and that

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country are finding it increasingly difficult to follow independent domestic policies.

**DEMAND FOR THE CHANGE TO ADJUST WITH
GLOBALIZATION FOR SCHEDULED TRIBES/
SUGGESTIONS**

- Priority will be accorded to opening more primary schools in tribal areas.
- There is a need to develop curricula and design instructional material in tribal languages at initial stages with arrangements to switch over to regional languages.
- Promising Scheduled tribe youths will be encouraged to take up teaching in tribal areas.
- Ashram Schools/ Residential Schools will be established in a large scale in tribal areas.
- Incentive schemes will be formulated for Scheduled Tribes in a large scale, keeping in view their special needs and life style.
- Developed Information communication technology based learning training centres.
- Reservation policy for ST students may also need to enact strictly in non-governmental schools and also in corporate sectors job.
- Government should create more funds for backward people's oriented research to find out the actual causes and also the solution of their backwardness.
- The policy of reservation should be viewed as a part of the total policy for the development. Efforts should be made to observe that it is being implemented sincerely and honestly.

- An effort should be made to seek the help from the liberal Hindus. Abolish the cold war between Scheduled Tribes and the general Hindus and properly explain to them that the need of reservation of Scheduled Tribes in several sector.
- Literacy campaign for Proper awareness should be organized to create the awareness about the importance of education in the tribal dominated districts to literate the tribal.
- The attitude of the tribal parents toward education should be improved through proper counselling and guidance.
- Study materials should be made in local languages of tribes.

CONCLUSION

Globalization effect scheduled tribe students in both positively as well as negatively. One way they come in contact with a new developed environment and in another way they do not compete with other general students as expected. Several differences like cultural, economical, remote area living, mother tongue, parental education, awareness in various fields they properly do not maintain the balance with globalized developed society. Central and state governments already take several initiatives to pick up STs, but till now they are not come in to the level of expectancy. Globalization makes human being more developed but this section of people's loss their traditional values and roots. Scheduled tribes people loss their mother tongue, their cultures, their natural habitat due to modernization, one of the factor of globalization. Scheduled tribe students every moment faced up with a new competition as they not faced in before and as a result they leave the battle field. Globalization increases the numbers of corporate sector which are non governmental agency and these corporate sectors wants very skilled and well academic record holders, but many times the criteria do not mach with this

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weaker section of applicants. New sections have come up in society and they have non-traditional needs. Multiplexes, food malls, shopping malls, etc have changes the life style of the middle class. The 21st century is a century of multi- skills and a person having more skills. Present education is fast becoming irrelevant to the changing needs. It is to be understood that the present education system is the product of the colonial rule, governments have done very little to change the same. Government should make the education system more meaningful and more relevant as per the needs of the changing society for Scheduled tribe students to adjust with the era of globalization.

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Development Model of State Apparatus Vis-A-Vis the Plight of the Marginalized : The Assam Case

***Pankaj Kumar Sarmah**

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INTRODUCTION

The socio-economic and politico-cultural life of the people of Assam represents a unique feature of marginalization, plight of the deprived and plethora of incidence amidst plenty. The economy of the state of Assam is marked by a number of problems. Along with this the development model followed in India and particularly in Assam has given rise to a number of challenges. Infect the whole process of economic development has put question mark on the issues of human development and human security of the common people. The benefits of development are being concentrated in the privileged section of the society and the poorer section is becoming more and more vulnerable. The development process has violated the values of democracy and human rights. In the age of Globalization, the neo-liberal character of the state mechanism infringes different issues relating to modernization and the plight of the deprived.

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Challenges to the Economy of Assam

Assam's economy can be described as an underdeveloped one. The economy of the state has been facing a number of problems. The problems faced by the economy of Assam can be described as follows:

1. Slow growth of state income: Assam has registered a very slow growth in state income. At present its growth rate is 6.23 per year.

2. Low per capita income: Per capita income in Assam is also very low because of which state's economy has remained as a backward one.

3. Poor rate of capital formation: The economy of the state is characterized by poor rate of capital formation. The volume and rate of savings in Assam are very poor. Savings depend on the level of per capita income. As the level of per capita income in Assam is very poor, the rate of saving is also low. Low rate of savings is the main cause of capital deficiency in Assam.

4. Population pressure and unemployment: The population of Assam is increasing at an alarming rate. According to the census of 2011 the population of Assam is about 3,11,69,272. A significant portion of increase is due to migration of people to the state from outside. But the employment opportunities in the state are not increasing at the same time. This has created severe problem of unemployment in the state.

5. Shortage of technology and skills: The economy of Assam is also suffering from low level of technology and acute shortage of skilled labourers. Poor technique and lower skill result in inefficient and insufficient production.

6. Lack of adequate infrastructure: The state of Assam is lacking the adequate infrastructure facilities which are very important for the development of the state. Though some initiatives have been taken up for infrastructural development these have led to more problems which result in insecurity for the common people.

7. Lack of industrial development: Assam is lagging behind other states in regard to industrial development. The volume of private industries and investment in Assam is very low. The situation of political instability and unrest in the state, because of armed insurgency, has prevented large investment from outside in the industrial sector of the state.

8. Poverty: The economy of the state is also facing problems because of poverty. With the increase in the size of the population, growing inequality of income and increased price level, the degree of poverty in Assam also increases as the number of occupation could not grow satisfactorily.

9. Immigration: Migration has also added problems to the economy of Assam. In a state like Assam characterised by increasing unemployment and underdevelopment, immigration is seen as directly reducing the labour market earning opportunities for indigenous people. Because of all these problems Assam has remained as a backward state. The Government of India and Assam have undertaken number of steps for the economic development of the state. However these steps of the government have brought serious threats to the issues of human development and human security of common people. Before analysing about the adverse consequences of the development initiatives, let's briefly discuss the concept of human security and human development.

Concept of Human Security

The concept of Human Security was introduced by the United Nations Development Program (UNDP). UNDP defines human security as the 'legitimate concern' of the 'ordinary people' in their daily lives, for whom security symbolises protection from the threat of diseases, hunger, unemployment, crime, social conflict political repression and environmental hazards'. Human security is an emerging paradigm for understanding global vulnerabilities whose proponents challenge the traditional notion of national security by arguing that proper referent for security should be the individual rather than the state. It focuses on overall growth, development and security of individual. Human security is achieved when the individual and communities have the freedom to identify risks and threats to their well-being and the capacity to determine ways to end, mitigate or adapt to those risks and threats. Human security is an all comprehensive concept which includes security of both men and women. Individual is at the centre of the concept of human security which indicates that there must be recognition of his or her capacity to cope, resist and create security. It is also concerned with fostering improved accountability of public and private sector institutions in terms of established norms of democracy and human right.

Changing Concept of Development

Prior to 1970s, development was seen as economic phenomena or concerned with economic activities only. But in the present context development is conceived as a multi-dimensional process involving major changes in social structures and national institutions as well as the acceleration of economic growth, reduction of inequalities and eradication of poverty. Development means making a better life for everyone. The

methods and purpose of development should be subject to popular democratic decision making. The present concept of development is very much associated with the phenomena of Human Development. Human Development is an international development paradigm that is about much more than the rise or fall of national income. People are the real wealth of nations. Development is thus about expanding the choices people have, to lead lives that they value and improving human conditions so that people will get the chance to lead full lives². Human development emphasizes on just and equitable distribution of goods and services and upliftment of the underprivileged section of the society. It is also concerned with the capabilities building of human being, capabilities to lead long and healthy life, to have access to resources and social services needed for a decent standard of living and to be able to participate in community life. Human development is associated with people-centred development model.

The Scenario of Economic Development and the Issues of Human Security and Human Development in Assam

For the development of the state's economy various developmental projects such as construction of dams, roads, coal mining, and urbanization are being undertaken by the government. However, this development model adopted by the state has created serious problems relating to the issues of human security and human development. In the present context of neo-liberalism, the state, in the interest of the global capital, has emerged as an exclusive domain of the 'dominant economic forces' instead of 'public domain' and the state uses coercive means to pursue its own economic and political interest. The development model adopted in the state follows a 'homogenized vision of development' and thereby denying plural views on

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development and in turn denying people's right to plurality of model of development³. Because of this the state is experiencing mass movement against these development initiatives.

The development projects which are being undertaken by the state have resulted in displacement of large number of people. Infact, we can say that through development projects the state exercises its right to appropriate private property for public use against are atively impoverished and powerless group of its own citizens. Again, the government has undertaken all these projects without any proper scheme of rehabilitation and resettlement of these displaced people. Because of this development model adopted by the state are conceived as a threat towards people's well-being and security and people have raised their voice of protest against this development model of the state.

Development model adopted by the state has brought serious challenges to the issues human development and human security of the common people. Both human security and human development are people-centred which consider poverty and inequality as the root causes of individual insecurity. Both are concerned with the well-being of every section of the society and give emphasis on sustainable development and security of all individuals. But the development projects initiated by the state have led towards centralization of wealth. Benefits of such projects are being concentrated among the privileged section of the society as a result of which poverty and inequality in the society have been increasing day by day. These development projects have led to displacement of large number of people which deprive them from their land, house, food, education, occupation etc resulting in marginalization of these people. Deprivation by such kind of projects also causes health insecurity of the displaced people. This displacement also has adverse consequences on social and cultural life of these people. Displacement leads to the destruction of long established social

network among communities. Even in some worse situations violent conflicts also take place among the displaced people for gaining access to the very limited resources. So instead of bringing development, the development model of the state has brought more troubles to the people.

In Assam people are expressing their resentment against the development initiatives of the state which are not concerned with the development of every section of the society. For instance, several groups like AASU, KMSS have intensified their protest against the construction of a dam on the Subansiri river on Assam – Arunachal Pradesh border. But the response of the state towards the protest of the people is not very positive which reflects dominant and coercive nature of the state by favouring the dominant capitalist forces which bring serious threats to the common people.

Development, modernization and the plight of the indigenous

Developmental policies of different successive government pushed the poor tribals to various belts and blocks. But due to lack of settlement policies and ignorance on the part of the government, their land has somehow occupied by certain outsiders. Modernization which has an effect on the issue of identity consciousness on the part of the marginalized continuously address the issue of development and underdevelopment. Modernization helps in relocating the position of a particular region in the context of Global world. Economic underdevelopment which was a sad reality for BTAD gave birth to violent conflict. The illegal migration of Muslim population to the BTAD area posed serious threat to the economic condition of the Bodo people. Heavy immigration into the BTAD area produced fears of minoritization among the minds of the indigenous Bodo people. Since economic scenario of BTAD is agrarian in Character, so the infiltration

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to the BAC area is a direct threat upon the cultivated land of Bodos. As a result, the Bodos want to dethrone outsiders from their control over local resources. Backwardness and sense of exploitation and deprivation can be clubbed as the root causes of violence in BIAID. In the context of BIAID, unequal development, conflict induced displacement are the root causes of vulnerability since 1990s especially in the age of globalization. After the end of cold war, though the prospect of war has been receding in global perspective, but conflict among various groups increases in diverse socio-political context due to higher degree of exploitation of the marginalized in the hands of mainstream people. Since development projects, have been one of the biggest source of loss of land and subsequent displacement in India a study of development-induced displacement in Assam between 1947 and 2000 shows that, by official count, various development schemes used 391,772.9 acres and displaced 343,262 persons. Unofficial sources show that no less than 1,401,184.8 acres were used and 1,909,368 persons displaced from them.

According to a Planning Commission report prepared by the Steering Committee on Empowering the Scheduled Tribes for the Tenth Five Year Plan, it is the tribal people who have borne the burnt of displacements. The tribal people constitute 75 per cent of the people displaced due to wildlife sanctuaries and national parks numbering about 4.5 lakh. The mining activity has displaced 13.3 lakh tribal people, who constitute 52.2 per cent of the total population displaced. Dams, which is the biggest source of displacement in India, have caused uprooted 63.2 lakh tribal people, that constitute 38.5 per cent of the total population displaced. Other development activities have uprooted 1.3 lakh tribal people,

constituting 25 per cent of the total population displaced.

In the age of globalization, the process of development Vis-a-Vis modernization initiated by the neo-liberal state mechanism raise lots of debatable issues which needs to be taken into account while analyzing the effects of modernization upon the nativist society. Special Economic Zone (SEZ) which is an initiative on the part of the central government in India as a policy initiative for creating better arrangement for the capital investors. But of late it increases the process of land acquisition by the government where poor tribals are considered to be the prime victims. While analyzing the social status of Bodos in Assam, post-independence development and different developmental strategies initiated by both central and state government need to be highlighted in order to articulate the plight of these marginalized in the age of globalization and modernization.

Conclusion

In conclusion we can say that in the present context of neo-liberalism state has become an instrument of the privileged section only which don't bother about the well-being of the common and marginalized section of the society. Needs and concerns of this marginalized section are not adequately represented in the development policies of the government. People have lost their right to a dignified and standard life at the cost of economic development. Through this paper we are not saying that development projects should not be undertaken by the state. The state must initiate development projects, but the whole process of development must be people-centred.

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Attitude, Adversity Quotient (AQ) and Adjustment Pattern of the Scheduled Tribe B.Ed Teacher Trainees of West Bengal

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ABSTRACT

Teachers are the backbone of our society. They are one of the most important components in the entire process of education. Teacher Education has to be viewed as a long term social investment for the promotion of academic as well as economic growth, cultural development and social cohesion as teachers nurture and nourish the students who are the future citizen of our nation. Thus, a teacher has to be well versed and efficient enough. The present study intends to assess the level of attitude, adjustment and adversity quotient (AQ) of the Scheduled Tribe B.Ed. teacher trainees of West Bengal. Sample comprised of 300 male and female Scheduled Tribe B.Ed. teacher trainees of different districts of West Bengal (namely Kolkata,

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South 24 Parganas, North 24 Parganas, Hooghly, Burdwan, Purulia and Maldaha). Standardized Questionnaires were applied to collect the data and that was analyzed by using Mann-Whitney U Test along with other necessary analytical measures like Pearson's Coefficient of Correlation etc. according to the need of the study. Mean was calculated to describe the data. The study revealed that there lies a strong affinity amongst the attitude, adjustment and adversity quotient (AQ) of the B.Ed. teacher trainees who belong to scheduled tribe category and a significant difference was also observed in the level of the above mentioned variables due to gender.

Key Words: Attitude, Adversity Quotient (AQ), Adjustment Pattern, Scheduled Tribe B.Ed. Teacher Trainees.

Introduction

Education is nothing but the continuous process of adjustment and proper monitoring of one's own emotion to maintain peace and harmony in one's life, yet we see many types of deviated behavior in different circumstances in every one's life. Teachers are not also the exceptions. Teacher Education has to be viewed as a long term social investment for the promotion of academic as well as economic growth, cultural development and social cohesion as teachers are indeed considered as the backbone of our society who nurture and nourish the students, who are the future citizens of our nation. Thus, a teacher has to be well versed and efficient enough to be able to deal with different issues as and when required.

It is also increasingly realized that teacher education, whether it is imparted through non-formal or formal mode, is indispensable for both the personal and professional upliftment of the teachers as they are the pioneer of the progress of the

society. Teachers are the role model to their students and thus all their competencies are directly or indirectly being incorporated within their students. In every moment, the teachers from various stratum and category of our society have to face new challenges to accomplish their assigned duties and responsibilities and therefore, if they are properly empowered and skilled enough, they will be able to overcome the hindrances that might be emerged in their lives, for being a successful teacher rather a role model, who can turn the adversities into the opportunities to reform the entire situation through appropriate attitude and action.

The tribal life is full of many challenges and difficulties as well where the people belong to this category have to undertake various types of hardship to survive sometimes.

The present study was therefore, planned to explore the interrelation amongst attitude, adversity quotient (AQ) and adjustment of the male and female Scheduled Tribe B.Ed. trainee teachers of West Bengal.

Brief Overview of the Previous Studies

Nikam and Uplane (2011) stated that no significant differences can be seen in the level of AQ and Defense mechanism of boys and girls. In a study on adversity quotient levels of female grade school teachers of a public and private school in Rizal Province was conducted by **Villaver and Lucero (2005)** and finally, it was discovered that no significant difference exists between the adversity quotient level of public and private, female grade school teachers. A significant relationship between AQ and academic performance was revealed by **Huijan (2009)** and a positive correlation between AQ, school performance was also derived by **D'souza (2006)**. The AQ enhancement programme

remained extremely significant in case of the junior college students (Almeida, 2009) and in case of management students as propounded by Sachdev (2011) which is also found to be applicable for all the AQ Validation Studies that were conducted by peak learning.com globally. Shen (2014) showed that androgynous subjects have higher scores of AQ.

Brief Concept of Attitude, Adversity Quotient (AQ) and Adjustment

- ❖ **Attitude:** Attitude is a predisposition or readiness to respond in a pre-determined manner to a relevant stimulus and thus it is responsible for behaving in a particular and definite way. Thurstone defined attitude as the sum total of man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, fears, threats and convictions about any specific topic. Attitude serves as a motivational force to any work. It is basically a tendency to act. It puts an individual into gear for action. It is an important aspect which guides the behaviour towards or away from various goals. According to Lakhya, attitudes are simply expressions of how much we like or dislike various things. It can be defined as lasting evaluations of virtually any and every aspect of the social world, issues, ideas, persons, social groups and objects etc.
- ❖ **Adversity Quotient (AQ):** Adversity Quotient denotes the ability of a person to face any unfavorable situation in his/her professional and personal life. According to Dr. Paul Stoltz (1997 & 2000) the Adversity Quotient (AQ), is the science of human resilience.

- **Four Components of Adversity Quotient (AQ):**

There are 4 components of AQ that are as follows (as quoted by Nikam & Uplane) :

- **Control:** It measures the extent to which a person can influence an adverse situation.
- **Origin and Ownership:** This component measures the extent to which a person holds himself or herself responsible for improving any adverse situation.
- **Reach:** It measures how far the adversity of one area of one's life influences the other aspects of his/her life.
- **Endurance:** It measures how long the consequences of any unpleasant event of one's life will last over the time.
- ❖ **Adjustment:** Adjustment is a process by which a living organism maintains balance between needs and circumstances in the harmonious pattern for his/her needs and desires. Every individual uses his/her own mechanism to maintain the balances of his/her personality in the society and as a result of the process of adjustment attitudes are acquired. An adjustment mechanism may be defined as any habitual method of overcoming blocks, reaching goals, satisfying motives, relieving frustration and maintaining equilibrium.

Objectives

- To assess the attitude, adversity quotient [AQ] and adjustment pattern of the Scheduled Tribe B.Ed. teacher trainees.
- To find out whether there is any difference between the overall attitude, adversity quotient (AQ) and adjustment pattern of both the male and female Scheduled Tribe B.Ed. teacher trainees of West Bengal.

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- To see if both the male and female Scheduled Tribe B.Ed. teacher trainees of West Bengal differ in terms of the sub dimensions of attitude (namely teaching profession, child centered practices, pupils, classroom teaching, educational process, teachers etc.) along with the sub dimensions of adversity quotient [AQ] (viz, control, origin and ownership, reach and endurance etc.) and also in terms of the sub dimensions of adjustment pattern (viz, home, health, social and emotional adjustment etc.).
- To ascertain the interrelation amongst attitude, adversity quotient [AQ] and adjustment pattern of the Scheduled Tribe B.Ed. teacher trainees of West Bengal.

Variables

Dependent Variables

- Attitude.
- Adversity Quotient (AQ).
- Adjustment.

Independent Variable

- Gender (scheduled tribe male and scheduled tribe female).

Delimitations

- 1). The data was limited to 300 Scheduled Tribe B.Ed. teacher trainees of West Bengal.
- 2). The study was carried out only within the six districts of West Bengal such as Kolkata, South 24 Parganas, North 24 Parganas, Hooghly, Burdwan, Purulia and Maldaha.

Methodology

The study was designed on a survey based descriptive research methodology. The questionnaire based on Adversity Quotient (AQ) was constructed as well as standardized by the researchers themselves and the content of the questionnaire was validated by the resource persons beforehand. Standardized questionnaires were administered on both the male and female B.Ed. trainee teachers who belong to scheduled tribe category to collect data. As the scores obtained were not following the nature of the normal probability curve the researcher had to go for non-parametric test and the data was quantitatively analyzed by using different statistical techniques such as Independent Samples Mann-Whitney U Test and apart from this Pearson's Coefficient of Correlation was also done to see the interrelation amongst the above mentioned variables. Mean was also calculated to describe the data.

Sample

The sample comprised of 300 Scheduled Tribe B.Ed. teacher trainees [150 male and 150 female teacher trainees] from different teachers' training colleges of various districts [Kolkata, South 24 Parganas, North 24 Parganas, Hooghly, Burdwan, Purulia and Maldaha] of West Bengal.

Table:1
Sample Distribution

Category	Number of Male B.Ed. Teacher Trainees	Number of Female B.Ed. Teacher Trainees	Total
Scheduled Tribe (ST)	150	150	300

Tools

1). **Personal Information Schedule** was developed by the researchers.

2). **Adversity Quotient (AQ) Assessment Scale** was constructed and standardized by the researchers [Reliability was measured by using the Cronbach's Alpha based on standardized items and was found to be 0.774 and the range of coefficient of content validity was .77 to .82 and the average was 0.80].

3). **Teacher Attitude Inventory [TAI] (1978)** constructed and standardized by Dr. S.P. Ahluwalia, Retd. Professor and Head, Department of Education, Dr. H. S. Gaur University, Sagar (M.P.).

4). **Indian Adaptation of Bell's Adjustment Inventory (1987)** by Dr. (Smt.) Lalita Sharma, Head, Home Science Department, D.D. Mahila Mahavidyalaya, Firozabad, was also administered.

According to the scoring pattern of the Adversity Quotient (AQ) Assessment Scale, constructed by the researchers, high score is the indicator of being resilient enough to face and deal with the adverse situations and unfavourable circumstances both in teaching and allied aspects of one's life; as well as, as per the scoring pattern of Teacher Attitude Inventory of Dr.S.P.Ahluwalia, high score also indicates the presence of high level of attitude that prevails within an individual whereas as per the scoring pattern of the Indian Adaptation of Bell's Adjustment Inventory (1987), high score indicates mal adjustment / poor adjustment .

Quantitative Data Analysis

• *Hypotheses of the Study*

H01: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards teaching profession.

H02: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards child centered practices.

H03: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards pupils.

H04: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards classroom teaching.

H05: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards educational process.

H06: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards teachers.

H07: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall attitude towards teaching profession.

H08: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their control over the adversities of the teaching profession.

H09: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their origin and ownership towards the adversities related to the teaching profession.

H010: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their reach over the adversities related to the teaching profession.

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H011: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their endurance towards the adversities related to the teaching profession.

H012: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall Adversity Quotient (AQ) towards the adversities related to the teaching profession.

H013: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their adjustment towards home.

H014: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their adjustment towards health.

H015: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their social adjustment.

H016: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their emotional adjustment.

H017: There is no significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their total adjustment pattern.

H018: There is no significant relationship between the adversity quotient and attitude of the male and female Scheduled Tribe B.Ed. teacher trainees.

H019: There is no significant relationship between the adversity quotient and adjustment of the male and female Scheduled Tribe B.Ed. teacher trainees.

Ho 20: There is no significant relationship between the attitude and adjustment of the male and female Scheduled Tribe B.Ed. teacher trainees.

Results and Discussion

Table: 2

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards teaching profession.

Gender	N	Mean	Mann Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	40.98	.000	Significant at .05 level (Asymptotic Significances are Displayed)
Male B.Ed. Teacher Trainees	150	38.87		

- **Inference 1:** H01 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards teaching profession. By comparing the means it can be said that the female teacher trainees have more positive attitude than the male teacher trainees towards their teaching profession.

Table: 3

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards child centered practices.

Gender	N	Mean	Mann Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	39.91	.000	Significant at .05 level (Asymptotic Significances are Displayed)
Male B.Ed. Teacher Trainees	150	37.21		

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- **Inference 2:** H02 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards child centered practices. By comparing the means it can be said that the male teacher trainees tended towards less child centered practices than the female teacher trainees.

Table: 4

- Mean and Mann-Whitney U Test –value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards pupils.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	42.31	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	8.83		

- **Inference 3:** H03 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards pupils. By comparing the means it can be said that male teacher trainees possess less positive attitude towards pupils than the female teacher trainees.

Table: 5

- Mean and Mann-Whitney U Test –value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards classroom teaching.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	42.31	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	38.26		

- **Inference 4:** H04 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards classroom teaching. By comparing the means it can be said that the male teacher trainees tended to have less positive attitude towards classroom teaching than the female teacher trainees.

Table: 6

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards educational process.

Gender	N	Mean	Mann Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	41.21	.000	Significant at .05 level (Asymptotic Significances are Displayed)
Male B.Ed. Teacher Trainees	150	36.72		

- **Inference 5:** H05 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards the educational process. By comparing the means it can be said that the male teacher trainees possess less positive attitude towards educational process than the female teacher trainees.

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Table: 7

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards the teachers.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	39.35	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	37.19		

- **Inference 6:** H_06 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their attitude towards the teachers. By comparing the means it can be said that the male teacher trainees tended to be attitudinally less positive towards the teachers than female teacher trainees.

Table: 8

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall attitude towards the teaching profession.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	245.48	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	227.11		

- **Inference 7:** H_07 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall attitude towards the teaching profession. By comparing the means it can be said that the male teacher trainees possess less positive attitude towards the teaching profession than the female teacher trainees.

Table: 9

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their control over the adversities of the teaching profession.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	38.64	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	36.44		

- **Inference 8:** H08 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their control over the adversities of the teaching profession. By comparing the means it can be said that the male teacher trainees possess less control than the female teacher trainees.

Table: 10

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their origin and ownership towards the adversities of the teaching profession.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	38.07	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	36.98		

- **Inference 9:** H09 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their origin and ownership towards the adversities related to the teaching profession. By comparing

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the means it can be said that male teacher trainees possess less origin and ownership than the female teacher trainees.

Table: 11

- Mean and Mann-Whitney U Test –value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their reach over the adversities related to the teaching profession.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	38.78	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	34.09		

- **Inference 10:** H010 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their reach over the adversities related to the teaching profession. By comparing the means it can be said that male teacher trainees possess less reach over the adversities than the female teacher trainees.

Table: 12

- Mean and Mann-Whitney U Test –value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their endurance towards the adversities related to the teaching profession.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	36.27	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	34.36		

- **Inference 11:** H011 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their endurance towards the adversities related to the teaching profession. By comparing the means it can be said that the male teacher trainees possess less endurance than the female teacher trainees.

Table: 13

- Mean and Mann-Whitney U Test -value of the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall Adversity Quotient (AQ) towards the adversities related to the teaching profession.

Gender	N	Mean	Mann-Whitney U Test Value	Significance Level
Female B.Ed. Teacher Trainees	150	151.78	.000	Significant at .05 level (Asymptotic Significance are Displayed)
Male B.Ed. Teacher Trainees	150	144.40		

- **Inference 12:** H012 is rejected. There is a significant difference between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall Adversity Quotient (AQ) towards the adversities related to the teaching profession. By comparing the means it can be said that the male teacher trainees tended to have less adversity quotient (AQ) than the female teacher trainees.

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Table: 14
Adjustment Related Hypotheses Test Summary

Sr. # Hypothesis	Gender of the Respondent/Teacher	N	Mean	Mean's Difference & t-value	Significance Level (Significant at 05 level) OR significant or Significant or Displayed?	Conclusion	Interpretation
H ₁₁ , H ₁₂	Male	150	9.74	-0.01	Significant	H ₁₁ is rejected	There is no significant difference between the male and female respondents about their adjustment status regarding their overall adjustment pattern and adjustment status.
	Female	150	9.75				
H ₁₃ , H ₁₄	Male	150	10.28	-0.05	Significant	H ₁₃ is rejected	
	Female	150	10.33				
H ₁₅ , H ₁₆	Male	150	10.54	-0.03	Significant	H ₁₅ is rejected	
	Female	150	10.57				
H ₁₇ , H ₁₈	Male	150	6.74	-0.01	Significant	H ₁₇ is rejected	
	Female	150	6.75				
H ₁₉ , H ₂₀	Male	150	22.5	-0.03	Significant	H ₁₉ is rejected	
	Female	150	22.53				

- Graphical Representation of the Comparative Account of Overall Attitude, Adversity Quotient (AQ) and Adjustment Pattern on the Basis of the Obtained Mean Value:**

Figure:1

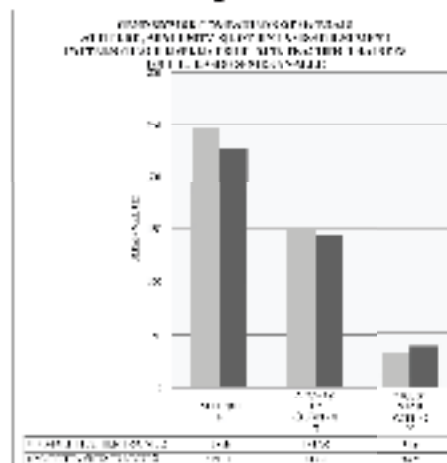


Figure:2

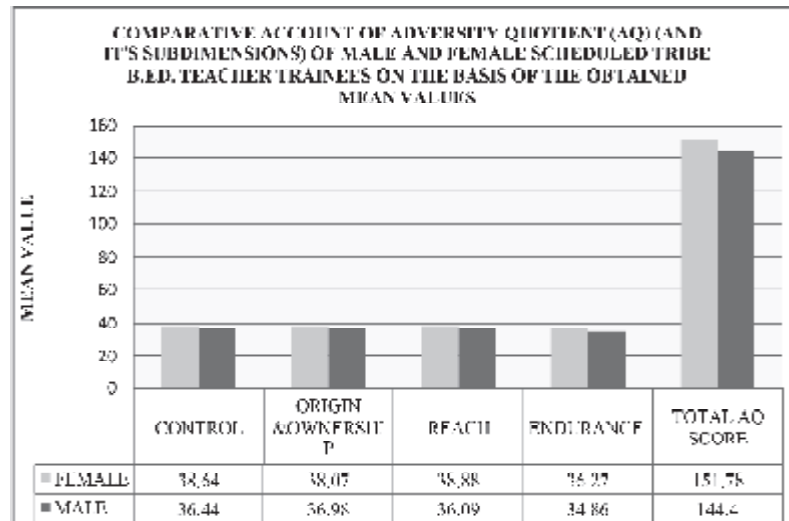
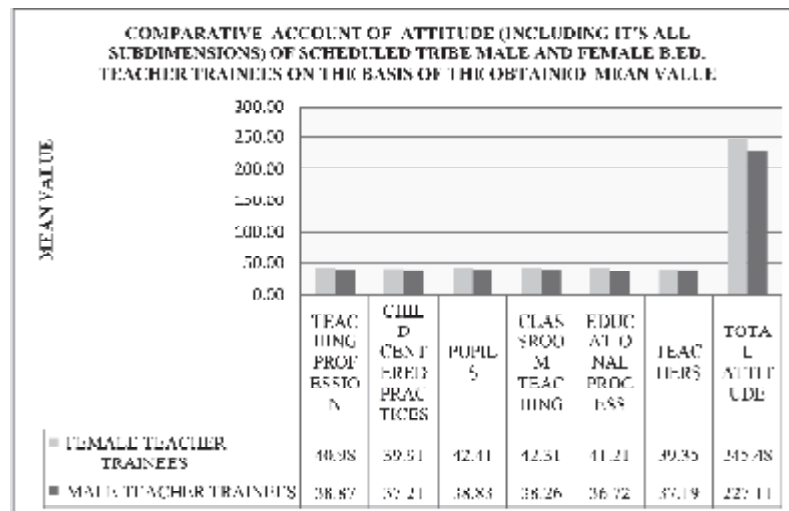


Figure:3



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Figure:4

Graph showing the Mean Value of Total Adjustment Score of the Male and Female Scheduled Tribe B.ED. Trainee Teachers

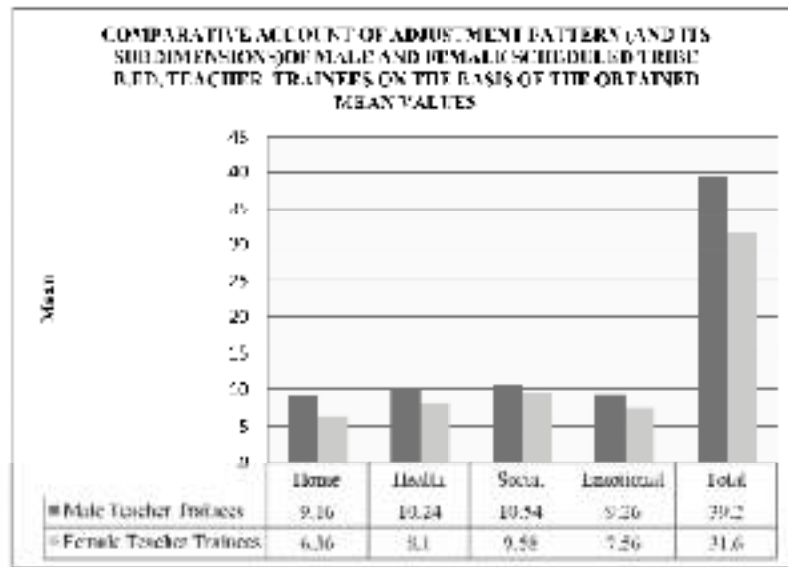


Table:15

Coefficient of Correlation amongst Overall Adversity Quotient [AQ], Attitude and Adjustment (By Using Pearson's Coefficient of Correlation):

	ADVERSITY QUOTIENT (AQ)	ATTITUDE	ADJUSTMENT
ADVERSITY QUOTIENT (AQ)	1	.220**	.491**
ATTITUDE	.220**	1	.303**
ADJUSTMENT	.491**	.303**	1

** It denotes the correlation is significant at the 0.01 level (2 tailed).

*It denotes that correlation is significant at the 0.05 level (2 tailed).

Inference

H018: There is no significant relationship between the adversity quotient and attitude of the male and female Scheduled Tribe B.Ed. teacher trainees.

So, from table-15, it can be inferred that there is a strong affinity or positive correlation between adversity quotient [AQ] and attitude which is significant at 0.01 level. So the above mentioned Ho 18 is rejected at 0.01 level.

H019: There is no significant relationship between the adversity quotient and adjustment of the male and female Scheduled Tribe B.Ed. teacher trainees.

So, from table-15, it can also be inferred that there is a strong affinity or positive correlation between the adversity quotient [AQ] and adjustment which is significant at 0.01 levels. So the above mentioned Ho 19 is rejected at 0.01 level.

H020: There is no significant relationship between the attitude and adjustment of the male and female Scheduled Tribe B.Ed. teacher trainees.

Thus, from table-15, it can be inferred that there is a strong affinity or positive correlation between the attitude and adjustment which is significant at 0.01 levels. So the above mentioned Ho 20 is rejected at 0.01 level.

SIGNIFICANCE OF THE STUDY

In the light of the findings, the following facts are revealed:

- A significant difference was observed between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall Adversity Quotient (AQ) towards teaching profession and allied aspects.

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- A significant difference was observed between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall Attitude towards teaching profession and allied aspects.
- A significant difference was observed between the male and female Scheduled Tribe B.Ed. teacher trainees regarding their overall Adjustment towards teaching profession and allied aspects.
- From the analysis it can also be seen that the female B.Ed. teacher trainees have more positive attitude as well as adversity quotient [AQ] along with higher degree of adjustment ability towards the teaching profession and allied aspects rather than the male B.Ed. teacher trainees who belong to Scheduled Tribe category.
- A significant positive interrelation has been observed amongst the adversity quotient (AQ), attitude and adjustment of the male and female Scheduled Tribe B.Ed. teacher trainees which indicates that the teachers who have high adversity quotient (AQ) are also having higher level/degree of attitude and they are also capable of better adjustment at any circumstances as and when required.

Limitations of the study

This study has surveyed 06 districts of West Bengal only and the sample comprised of 300 scheduled tribe male and female teacher trainees. It would be better if all the other districts would be considered here in this study.

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Impact of Modernization on the Different Tribal Groups of Tripura

*Poly Bhowmick

Tripura is a small North-Eastern State of India surrounded by the plains of Bangladesh on three sides and Assam and Mizoram states in the Eastern side. Tripura was a Princely State and it consists of 19 major ethnic groups among its ancient inhabitants. They are Tripuri, Reang, Chakma, Jamatia, Halam, Mog, Kuki, Lushai, Uchai, Noatia, Munda, Garo, Orang, Bhil, Santal, Khashia, Chaimal, Lepcha and Bhutia. Added to them are Bengalis and Generic Tribes of Tripura few Manipuri's and members from other Indian communities.

Tripura, an ancient princely state has an interesting historical past. Tripura emerged out of obscurity only some century's age. It was ruled by Tripura Maharaja for about thirteen hundred years from 642 to 1949. These rulers claimed that they are descendents from Chandra (Moon). Before 1920 the Tripura was known as "Hill Tippera" and was distinguished from the 'Tipperah' which was only the districts of lower plains of East Bengal during British India. The British Government has changed the name of Tripura instead of "Hill Tippera" Memoranda on the Indian states 1932, P. 218).

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It was only in September, 1949 when in Delhi an Agreement was signed and then Tripura was merged with India on 10th October 1949. Tripura became a Part-C state of India and Chief Commissioner was appointed for Tripura by Central Government. Tripura was connected as Union Territory on 1st November, 1956 and had a lieutenant Governor. Thereafter, on 21st January, 1972 Tripura became a full-fledged "State" under the provisions of North Eastern Areas Act of 30th December, 1971. Tripura is popular for its beautiful temple places, unique culture and tradition.

Tripura is a land of colourful tribes and they are resided in different parts of the hilly regions. During the rules of Tripuri Rajas these tribes maintained their freedom of administrator through their Chief or Sardars. The tribes of Tripura are racially Mongoloid origin and they belong to Tibeto-Burman linguistic group. There are total 19 classified scheduled tribes along with other immigrant people of Tripura. They are Tripuri, Reang, Chakma, Jamatia, Mog, Halam, Noatia and Uchai, Kuki, Lushai, Garo, Khasi, Munda, Oran, Santal, Bhil, Lepcha, Bhutia, Chaimal, etc. Out of these 19 enlisted tribes found in the State eight are regarded as the original settlers and they constituted the 86 percent of Tripura's total tribal population.

Below we will have the detailed study of these tribes.

Tripuri: This tribe constituted the largest tribes of Tripura. They were commonly "Kshatriya" and were formerly the rulers of Tripura. As per 2011 Census they are 5,92,255 persons in the states. They were settled in and around Agartala and are quite advanced in education. The upper rank of the Tripuri tribe is constituted by the Maharajas, the princes and the Thakurs. According to Omesh Saigal (1978: 93) there are 12 classes of Thakurs, who enjoy the higher states among the Tripuri Kshatriyas.

The Tripuris are mainly divided into two groups – Puran Tripuri and Deshi Tripuri inhabitants of the state. They resided mainly in Agartala town and Khowai subdivisions. The ‘Puran Tripuris’ write their title Deb Barman. The Puran Tripuris, belongs to the Indo-Chinese stock of tibeto-Burman and Bodo group. Their life-style, social customs, culture are almost similar to that of Aryan, Hindu, Bengalees.

In the past, the Tripuris live on the slopes of hills in a group of five to fifty families. Their houses in these areas are built of bamboo and raised five to six feet height to save themselves from the dangers of the wild animals. Now a days, considerable section of this community is living in the plains, constructing houses like the plains people, adopting, their methods of cultivation and following them in other aspects of day to day life.

Reang: They are the second largest tribal community of Tripura. They are recognized as one of the 75 primitive tribes in India. As per 2011 census they are 1788, 220 persons in this state. Reangs are Indo-Mongoloid and have come first from Shan state of upper Burma to the Chittagong hill tracts and then to Southern part of Tripura. Another group entered Tripura in Assam and Mizoram during 18th century.

Their languages have affinity of Austra-Asiatic groups under Tibeto-Barman family. Reangs are divided into two major clans (i) Meska (ii) Molsoi. Their language is known as Kaubru which have total effect of Kuki language. Reangs are still nomadic tribe. They are still maintaining their livelihood involving Hilltop Jhum cultivation, fishing in stagnant water in hill slopes, hunting wild animals, birds etc.

Reangs folk life is rich. Hozagiri dance is most attractive and famous throughout the country and abroad. Presently many changes

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could be seen among the Raangs in the field of agriculture, economic activities, social and cultural life, education, health and sanitation due to modern waves of life. They are now progressive tribes of Tripura.

Chakmas: Chakmas are the tribes of South-East Asia. They have migrated from Arakan Hill of Myanmar to Chittagong hill tracts of Tripura. Major parts of them are migrated to Mizoram and Arunachal Pradesh. According to 2011 Census report Chakma population in Tripura is 79,813. Chakmas are mainly concentrated Belonia, Sabroom, Amarpur in South and Dhalai Gandacherra, Kanchanpur etc in the North at Tripura. Chakmas languages are the mixture of broken Bengali and Assamese language.

Jamatia: Jamatias are almost similar to that of Tripuris and they belong to the Mongoloid origin. They speak Kok-borok language. According to 2011 Census their population is 83,347. During Tripura Kingdom Jamatias were the major strength of Royal Army and they were exempted from house taxes during Kings rule. Earlier they had to live on Jhum Cultivation. At present they depend on plain land cultivation besides allied economic activities. Jamatias are Kok-Borok speaking tribes.

Halam: Halam tribes of Tripura belong to Kuki-Chin tribes to Tibeto-Burmese ethnic group. Their language is less similar to that of Tibeto-Burman family. According to 2011 census their total population is 57,210 and distributed throughout the state.

Apart from plain land cultivation, they still practice Jhum cultivation. A good numbers among them are in Government jobs.

Mog: Mogs are Arakan tribes and migrated to Tripura through Chittagong Hill Tracts. Mog Population in Tripura is 37,893. They are Buddhist and their language is grouped under

Tibeto-Chinese family. Mog community is by tradition famous for their folk medicine.

Besides these major tribes there are some more tribes who are residing in Tripura. Among them are Kuki, Lushai, Uchai, Noatia, Munda, Garo. They are immigrant tribes in Tripura. Some of them are concentrated in North and some are in South Tripura. Traditionally, these tribes live in Jhum cultivation.

Due to Modern waves, these tribes are also now found in large number in Government jobs and other economic fields. Orang, Bhil, Santal, Lepcha, Khashia, Chaimal, Bhutia are some of them are migrated from Arakan Hills of Myanmar, some from Assam, Meghalaya, Bihar, Madhya Pradesh and West Bengal. These communities understand and speak Kok-borok and some speak Hindi mixed Bengali. Many of these tribes depends on Jhum cultivation and many depends on wage earning by dint of physical labour. Literacy rate is growing and economic consciousness is also in progress among them.

Thus, diverse tribal culture embedded for centuries in Tripura, but due to immigration there was a gradual cultural transformation in Tripura. It is being widely seen that the traditional life of tripuri tribes is gradually changing as they have been exposed to several modern factors of change and development during 19th and 20th century like urbanization, industrialization, educational and occupational expansion, politicization, community and rural development schemes, modern means of communication and transportation. For a long-time, this populated tribal princely state continued with a traditional shifting mode of cultivation for production. This economy of the tribals neither generates enough trade and commerce nor pulls sufficient revenues to the state. This was only raised when immigrants Bengali peasants of East Bengal

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introduced the settled cultivation in the state. The illiterate natives were also not fit for the administrative jobs of the rules and the Hindu, Bengali immigrants fill this gap. Over the last 100 years the state witnessed the transformation of a tribal society into a predominantly Bengali society. Bengali domination in Tripura has left several imprints on the life pattern of the Tribal people. The state sponsored agricultural modernization started with the passing of a series of laws prohibiting tribals from practicing shifting cultivation. The Tripura Human Development Report 2007 indicates that there has been a big change in occupation among the general population during the decade of 1990's.

The educational system of Tripura was also influenced by the Bengali immigrants. The literacy growth of Tripura was not impressive in the year 1901. It was due to the illiteracy of the local tribal people as well as the immigrant Bengali agriculturists. But, It is evident that in the last ten consecutive census years the percentage of literacy rate in Tripura increased and ultimately crossed the growth rate of India. The educated migrants increased the literacy growth rate of the state. The number of educational institutions in the state, along with the Government aided schools and colleges, a number of private schools emerged. The tribal literacy growth was inadequate till 1961. The total number of tribal population was 3,60,070 and number of literate tribals were 36,059 (10.01%). The cause behind this illiteracy was the influx of Bengali immigrants into Tripura. When the Bengali immigrants began to settled in the plains, the tribal peoples penetrate deep inside the hilly areas and they remain ignorant about the outside world. Only the tribes especially the Tripuris, Jamarias, Chakmas and Halams, those who were living in the urban areas are taking the advantages of modern educational systems.

Likewise food habits of the tribal population in Tripura were also affected by the food habits of those immigrants Bengalis. Previously their food habits are very simple and suited with their environment and their economic status-Rice, dry-fish, lots of vegetables, are their principle food items. However, after the influx of the Bengali immigrants they came near the world, of spice. The spicy foods of Bengali attracted them and began to put them away from their traditional foods.

The path of philosophy of Bengali people attracted the educated tribes of Tripura. They began to think about the world in a different way.

The tribals of the remote areas are much more ethnocentric and they were reluctant to sustain their traditional ethos viz., their dress, ornaments, artifacts food habit, performance, dance, folksongs and observance of festivities etc. However, their ethnocentrism and reluctance could not save them from the grasp of immigrant culture.

Thus, the process of modernization which was started by the rules, continued by the Government of Tripura, with the help of the Central Government of India with a hope that it should provide benefits to the society. The tribal people are now getting maximum opportunity in the Government jobs. The tribes of urban and semi-urban areas of Tripura were much more motivated by the Bengalis and due to close interaction between the two diverse cultures and tradition, a new composite culture emerged in Tripura. Hence, Tripura was termed as, “a laboratory of exotic cultural synthesis.”

Once tribes of Tripura tried to survive their livelihood by selling woods of forest, eating raw potatoes. Due to lack of food they used to sell their infants also. The people had to pay for collecting forest woods, straws, hays etc. If they could not

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pay, they were punished. Social activities named Sri Mohini Tripura had lost his life in Police encounter in the year 17th March, 1968 while struggling for the rights of tribal people regarding forest rights. In memory of his sacrifice our parliament had passed a law regarding forest rights Act 2006. But the time has changed. The State Government has taken of initiatives for development planning of 25 items cluster and 37 item cluster on 26/01/1999 (1999-2002) & 05/08/2003 (2003-2007) for tribal livelihoods. Thereafter, the state Government has been announced for five year development planning (2013-2014 to 2017-2018) like as agriculture, socio-cultural life, economic life, educational sector, Electricity, Irrigation, Road Communication, Drinking water & Sanitation and Health.

Due to modernization, their life style has become changed. They are now working in different Government organization as IAS, IPS, Doctor, Engineer & Educators etc. The Kokborok and Other Tribal communities' language has been taught in the Schools/Colleges/Universities of the State.

Many institutions such as "Tripura State Academe of Tribal Culture" at Agartala Supari Bagan & "Tribal Folk Music College" have been established at Khumuwng for preservation and development of Tribal cultures. All this Institutions are affiliated to the Tripura University (A Central University). One state tribal museum is also established in the Agartala city in which the varied Culture, Dressed and Ornaments of 19 tribes were displayed. Due to this social transition in all spheres of life particularly in the field of agriculture, socio-cultural life, economic life, educational sector, Electricity, Irrigation, Road Communication, Drinking water & Sanitation and Health awareness and all walks of life the tribes of Tripura are treated as an advanced tribal community among the North-Eastern Tribes.

Impact of Modernization on the Tribal Communities in India

*Dr. Satya Deva Mishra

Abstract

India, a country with diversified cultural heritage, spread widely with various cultures, traditions, castes based on their respective professions. In India, social change is evident in various walks of life which is taking place through the instrumentality of factors like urbanization, industrialization, westernization, secularization, democratization and modernization. The aim of modernization is to bring the society on the path of progress, to diversify its occupational structure, to provide the person with efficient technology which vouchsafes higher production, to give them avenues of social mobility and to bring them on par with other developed sections of the society. The role of modernity has been very profound in creating a social change in religion and caste allowing the people of tribal communities to get acquainted to the outside world through education and cultural transformation. During the last few decades, a number of developments have taken place amongst the tribal people resulting in a considerable change in their way of life. New roads alternative sources of wage income,

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government policies protecting the interests of tribal make forests less attractive. The advancement in communications between the urban areas and the tribal areas, which naturally led to more intensive and extensive developments than before. Influences of modernization is taking place each and every field of tribal communities like housing, dresses, music, modes of cultivation, marriage, occupations etc. Perceptions of modernity make such possibilities highly attractive especially for younger generations. This study aims to identify the role of modernity in bringing about social change in the lives of tribal peoples as well as their society.

Keywords: Modernity, Tribal People, Culture, Religion.

Introduction

Modernity is a resultant of the development and advance of practical sciences which further leads to the development of industrialism, individualism, democracy, freedom and the ideologies of social philosophies opposed to metaphysics and theology. The concept of modernity is based upon the social structure prevailing in highly advanced countries mainly characterized by rapid urbanization, growing literacy, meaningful concourse of idea among people by means of new media, radio, television and books, etc: increase in proficiency and skill which builds up man power the support the economic progress of the country and growth of political consciousness. This results in increasing geographical mobility and mechanization invades most of the walks of life. Modernity is a different indicator of culture whose characteristics are discernment, broadmindedness, diversity, and the respect for individual which implies the freedom to follow one's own ideas.

In India, social change is evident in various walks of life which is taking place through the instrumentality of factors like

urbanization, industrialization, westernization, secularization, democratization and Sanskritisation. In the perspective of contradictory goals being pursued through social change in India, the social scientists have pointed towards the interaction of tradition and modernity. The role of modernity and tradition in social change in the developing countries was very relevant to the Indian scenario. The role of modernity has been very profound in creating a social change in religion and caste allowing the people of tribal communities to get acquainted to the outside world through education and cultural transformation. This study aims to identify the role of modernity in bringing about social change in the lives of tribal peoples.

The definition of tribal is relating to a group or community with similar ancestors, customs and traditions. According to Oxford Dictionary A tribal is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor. There are numbers of tribes living all over India and they widely differ in their demographic and characteristics. Let we will discuss different aspects of modernization in relation to the tribal communities.

Aim

- The aim of this study is to identify the role of modernity in bringing about social change in the lives of tribal peoples as well as their society.

Objectives

- To analyze the various aspects of the modernization and its impact on the tribal communities in India.
- To suggest the ways and means to maintain the sustainable development of the people of the tribal communities of India.

Impact of Industrialisation

During the last four decades and particularly during the Plan periods, there has been an acceleration of mining and manufacturing industries. Most of these industries came to be established in or around tribal areas because they were rich in mineral and other resources. Industrialisation in the tribal areas offered new jobs. Close to these industries grew small towns housing mainly the industrial workers. These industries provided jobs to both educated and illiterate and offered a new source of mobility. Moreover, these industries were free from one or another religious domination. They promoted caste-free and class-free occupation. The installation of industries in tribal dominated areas was another very important factor of change and modernisation. 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 taking hold of opportunities offered by modernity. Industrialisation has fostered a new sense of solidarity between the co-workers. Once there already exist ethnic and social ties between the tribals, the relations in the industry cement them further. Trade unions on the lines of tribal-workers crystallize. The feeling of ethnicity becomes strong and they begin exerting pressure on the state and the centre.

Impact of Education

The education is the backbone of any society. As education spread among the people it enables them to educate themselves and their community so that they can develop and utilize methods exploits the situation in the society for their own development. The tribals have realised the importance of modern education. The

missionaries have played an outstanding role in spreading Western education. Western education broadened the outlook of the people who started talking of their rights and freedom. The introduction of the new values, the rational and secular spirit, and the ideologies of individualism, equality and justice assumed great importance. The Government is also committed to the idea that one of the avenues to speedy development in education. For diversifying the tribals to different occupations, they must be educationally equipped to face the challenges. Besides the fact that education promotes social mobility and enhances the ability of the people to think about their amelioration, it can save them from being exploited by money lenders who have been taking advantage of the illiterate tribals by forging and tempering with the promissory notes. In independent India, tribals have started taking advantage of the policy of reservation. Similarly the people of tribal communities have modernized by seeking advantage of the educational institutions.

Ashram schools, especially meant for tribal children living in remote and isolated villages, have been opened up. The Ashram schools are residential, providing free board and lodging to the pupils. In terms of their curriculum, they are supposed to impart craft-based education, thus linking learning with productive activities. Once the students finish the school, they are sufficiently prepared to take up any of the craft-based occupations. In this way, diversification of tribals in different jobs is expected to result.

Certainly there has been an increase in tribal literacy. Education is one of the crucial factors of modernisation, but when the tribals fail to seek its advantages, the degree of modernity, mobility and diversification of occupations among them is sharply reduced.

Impact of Political Socialisation

The Constitution of India gives recognition to a category of people designated as the Scheduled Tribes and makes special

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provisions for their political representation and their economic and social welfare. It perceives political representation as a process, and tries to explore the potentials of such political representation to include and empower the Scheduled Tribes in matters of decentralized governance. The Government has special concern and commitment for the well-being of the Scheduled Tribes who suffer as a Group due to their social and economic backwardness and relative isolation. It has influenced them to become more aware about their political rights and thereby franchise their votes during the elections. Impact on Political Socialisation Rank Tribals' participation includes voting, canvassing, discussing political matters, attending meetings, contributing to election fund etc. Several factors contributed to this type of political behaviour. These may be stated as decay of traditional panchayats, growing importance of statutory panchayats, industrialization, growth of market economy and the community development programmes through various schemes etc.

Different development activities of the Government have resulted in certain improvements in the tribal economy. Presently, the tribal economy is characterized by settled agriculture, development of marketing surplus and monetization of tribal economy. It is a change towards monetized and marketing system from a subsistence and barter type of primitive tribal economy.

Impact of Science and Technology

Information and Communication Technology (ICT) are used these days at almost every level of decision making process like in the planning, implementation and monitoring. Several social welfare projects and developmental programmes have been successfully implemented using ICT under strictly specified timeline. The Information and Communication Technologies is useful in facilitating the design of solutions to deliver government services for

social development at the door step of tribals. The approach is already experimented and successfully implemented in many e-governance projects. Modern technologies, specially telecommunication and computer technologies, allow tribal people to participate in the larger societies and economies around them. These technologies also enable them to preserve and promote their way of life for their descendants and for our collective knowledge of human history.

In respect to modernity and changing behaviour of the society, role of media is important because media has the ability to change the mindset of the people through positive campaigns on government schemes and projects, their constitutional rights, benefits that can be achieved through various schemes, role of education in their livelihood development, etc. Now days there is an electronic communication revolution can seen in global society. As per the population, the utility of cell phone and other peripherals have been in peak level. Even rural and tribal society also captured by electronic media. Acceptance of scientific innovations heightened the aspirations for raising the standard of living and proving material welfare for the people. Our technology, agriculture, entrepreneurship and industry were modernized leading to the economic well-being of our country. The introduction of the modern means of communication, such as railway and bus travel, postal service, air and sea travel, press, and radio and television have affected man's life of tribal communities in varied respects.

Sum Up

It would be appropriate at this stage to point out that during the last few decades, a number of developments have taken place amongst the tribal people, resulting in a considerable change in their way of life. Changes in the social life and social notions have naturally

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led to a change in customs also. Various forces have been instrumental in bringing about these changes. In the first place, the impact of British rule, and, with it, the advent of Christianity, was one such force of considerable importance. The opening of a number of English schools in Gauhati and Sibsaga during the British administration naturally brought the tribals into contact with Western modes of thinking and life. This development took place during the first quarter of the 19th century. Secondly, Christian missionaries became active in the Khasi and Jaintia Hills, and their impact is evident in the social life of tribal people of the area. The Khasi Hills district has been more deeply influenced by Western culture than other areas because of the location of the head quarters of the British administration in Shillong. The third factor which should be noticed in this context is the advancement in communications between the urban areas and the tribal areas, which naturally led to more intensive and extensive developments than before. The influence of all these developments is evident in dress, housing, music (Western hymns and dances are more popular than folk dances and music), modes of cultivation (for example, the change from *jhuming* cultivation to wet cultivation), occupations and beliefs amongst the tribal people. Changes in the social status of women may also be mentioned here. Restrictions on the movement of women have disappeared. Previously, the Khasi women could not attend the *darbar* or participate in political affairs. This is not the case now. Changes have also taken place in the status of the males a factor of still greater importance for the purpose of the tribal areas where traditionally the matrilineal system is in vogue. As a matter of strict law, the son (unlike his sisters) has little or no inheritance rights. This continues to be the strictly legal position even now, but it is usual for mothers to give some property to the sons-property which the son enjoys as owner and not merely as "manager". In the field of marriage also, old customs are gradually dying out. Marriage "by capture",

previously prevalent among the Garos, is now becoming less common. What is generally described as the “mother-in-law marriage” the custom of the *nokrom* (the husband of the heiress daughter) marrying his widowed mother-in-law is also dying out. The pattern of residence is also gradually changing. Matrilocal residence (amongst the Khasis) and duo-local residence (amongst the Jaintias), which are the traditional patterns of conjugal residence amongst these communities, are now not adhered to with the same strictness as before. A change in the pattern of residence can be noticed among non-Christians also. The husband and wife set up their own residence as more and more men and women are taking up jobs outside their villages and homes.

Conclusion

The impact of modernization of tribals is varied. Some tribals have benefited a lot from modernization, while others have been losers. Therefore there is a need to provide the entire infrastructure available for the development to them so they can utilize in their own fashion. Further, modernization does not lead to a total change in the society. Certain aspects of culture, especially pertaining to economic and technical domain, change at a faster pace. Social institutions do not show such a qualitative change. Religious and ritual life may continue to survive essentially in a traditional mould. Modernization reinforces traditional links and bonds. Thus, the consciousness of belonging to a tribe, or tribalism, is accentuated, and this may transform a tribe into a strong ethnic and pressure group. The effects of modernization should be visible in all institutions of society. There is the need for proper understanding of their problems specific to time and space so that relevant programmes can be made and implemented in order to boost their life pattern but not to make a total direction. Socio-

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culturally they have their own identity. Emphasis should be laid on education, economic development and health; nutritional problems, complications of pregnancy and childbirth, mental mortality, childhood/infant mortality, family planning etc. These positive pre-dispositions should have to be properly made and implemented. Women empowerment and girl child education also need to be promoted because it will lead to dramatic change in the society resulting in modernity which will pave way for various other opportunities pertaining to livelihood and growth apart from equal treatment in the society.

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Impact of Modernization and Globalization on Tribal Music with Special Reference to North East India

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ABSTRACT

The English word “Tribe” has come from the Latin word “Tribus” which implies a particular type of common and political organization which is alive in every regions of India. Tribal population basically found in forest and hilly areas. The North East part of India, which is famous for tribal culture and tradition, has acquired an important place in Indian map. In North-Eastern region of India there are different communities of tribal people such as Munda, Garo, Kuki, Khasi and every community has their own cultural heritage and music. It has been observed that most of the tribal people use to live in forest and hilly areas and they have inherited different traditional music and dance forms like different festivals of harvesting, wedding ceremonies etc. Nowadays with the emergence of the

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concept, modernization and globalization a drastic change can be found in the lives of the tribal people which is influencing the cultural and musical aspects. Most of the tribes of North East India adopted Christianity as their religion and due to this they are exposed to western culture and music and for the dominance of western culture and music most of the tribes are on the verge of losing their own traditional music and culture. Though, different cultural activists are trying their best to revive their culture and music.

Key words: - Tribe, tradition, cultural, western.

INTRODUCTION

Tribals are believed to be the original inhabitants of India. India is a land of many religions and many tribes. There are many distinct ethnic tribes. Similarly, there are many castes, races and sects. In short it is a land of variety. The current tribal population of India is 20 million altogether. Each of the tribe has a distinctive community, either migrated from a different place or the original denizens of the land. These various tribes still inhabit the different parts, especially the seven states of North-eastern region of India.

The specialities of the tribes lie in their customs, culture and music. Each and every tribe became identical by their tradition of music as well as dance. Every single community has their own traditional music which represents the views of that particular community. Most of the tribes possess their own Gods and Goddess, reflecting the dependence of tribal people on nature and animals. Most of the tribes are affable, hospitable and fun-loving and some of them share patriarchal cultural ties and some of the tribal societies are inclined towards women oriented issues. Thus, they have their own festivals and celebrations. North-eastern part of India is famous for its tribal culture and music. Such as, Garia dance of Tripuri tribe

of Tripura, Cheraw dance of Mizoram and Bihu dance of Assam etc. Due to the fact of globalization and modernization, tribal communities have started losing their own culture and it is observed that Christianity has brought about a change that can be termed as a total transformation in tribal lifestyle and outlook, particularly in the North-eastern states of India.

EFFECT OF MODERNIZATION AND GLOBALIZATION ON TRIBAL MUSIC OF NORTH EAST INDIA

The North East region of India contains eight states Assam, Mizoram, Nagaland, Manipur, Arunachal Pradesh, Meghalaya, Sikkim and Tripura. This hilly region of India specially known for its music and tradition of various tribes which reside in every states of this region. Every single state of this region has a rich and varied culture. These eight states of North east India carry different kinds of tribes and various cultural activities and life styles. These states are inhabited by a fair number of native tribes and they have their own distinct traditions in art, culture, dance, music and instruments.

Music is an art which has played a vital role in human society. Generally, musical forms of different tribes bear the characteristics of the entire region. Each group of the North east along with its sub-groups has its own musical traditions. Folk songs and dances bear the identity of respective tribes. Such as Bihu dance of Assam, Hazagiri of Tripura and Lai-haroba of Manipur and so on. History of cultural evolution of all places was remoulded, by the tastes and habits of the people, at different times. North East India is considered as one of the most culturally diverse regions of the world and it is a land inhabited by more than 200 fascinating tribes, these tribes have originated from the ethnic groups of Tibeto-Burmese, Proto Austrialoids and some group of Indo Mongoloids. Some examples

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of prominent tribes are Garo, Khashi, Bodo, and Deori. The most important thing is tradition which can be seen in the looks, in their daily life styles and in their music.

Nowadays it has been observed that most of the tribes are adopting Christianity as their religion, which indicates the influence of western culture. Having a very rich culture most of the tribes are trying to change their religion and culture. As a result they are leaving their own traditions, customs, and practices. They are losing their tradition of music and they have become more interested about western songs.

The advent of Christianity brought about far reaching affects on the tribal society of most of the north eastern states, pervading all spheres of activities, outlook, and ways of life, culture and music. It also brought a new awareness and concern leading the society to move toward modernism. As a result they have started learning new musical forms, dances, playing techniques of instruments. They became more interested about western culture which is a good sign of modernism as they are becoming more educated than before and making themselves self-dependant. But the negative impact is that the tribes whose specialty lie only in their music and tradition, they have almost lost it and inherited other cultural activities. Due to the fact of modernization and globalization most of the tribes are practicing western dance forms like Hip-Hop, Salsa, Samba, Break dance etc. Instruments of tribal music play an important role to accompany different types of songs and dances. There are various instruments like sumui, Kham, pepa and very well known instrument is Changpreng. But with the advent of western culture the practice of playing these traditional instruments have already gone and western instruments have come into practice and still in use.

The Influence of the Corporate Culture upon the Indigenous community of Tripura: A Case Study of the Tripuri Community

INTRODUCTION

***Dr. SR. Marina BS**

One of the most dangerous manifestations of institutional growth today is that of corporations. The largest of them have now transcended national boundaries and have become major actors on the global stage. Corporate power permeates virtually every facet of public life. Corporations largely control the functioning of educational system and direction of academic research. Corporate managers use their influence to perpetuate a value system consistent with corporate interests. Opening up to corporate world has helped many to grow more quickly than they would otherwise have done. Globalization has reduced the sense of isolation felt in much of the developing world and has given many people access to knowledge. Education projects have brought literacy to the rural areas. AIDS projects have helped contain the spread of this deadly disease. Many people now live longer than before and their standard of living is far better. Low-paying jobs are considered as exploitation and working in a factory is a far better option than staying down on the farm and growing rice.

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Those who speak ill of globalization often overlook its benefits and the proponents of globalization seem to be unbalanced. To them, globalization is associated with progress. When there are positive benefits to globalization, there are some negative sides too. So globalization as a whole has not succeeded in reducing poverty neither has it succeeded in ensuring stability. In many instances, the benefits of globalization have been less than its advocates claim, the price paid has been greater, as the environment has been destroyed, political processes have been corrupted, and the rapid pace of change has not allowed time for cultural adaptation to some extent. In fact it may be true to say that globalization has resulted in the crisis of massive unemployment followed by longer-term problems of social dissolution but it also enabled nations to move towards the path of development.

A growing divide between the haves and the have-nots has left increasing numbers in the Third World in dire poverty, living on meager means. Despite repeated promises on poverty reduction made over the last decade of the twentieth century, the actual number of people living in poverty has increased by almost 100 million. The critics of globalization accuse Western countries of hypocrisy, and the critics seem to be right. The Western countries have pushed poor countries to eliminate trade barriers, but kept up their own barriers, preventing developing countries from exporting their agricultural products and so depriving them of desperately needed export income. Why has globalization-a force that has brought so much good, become so controversial? This paper makes an attempt to compare and evaluate the influence of corporate culture on the indigenous mentality of the Tripuri community of Tripura.

Protesters see globalization in a very different light than the proponents. The differences in views are so great that one wonders if the protesters and the proponents are talking about

the same phenomena or if they are looking at the same data. Dr. Jacqueline B. Sallade defines corporate mentality as the large-scale practice of committee mentality within a corporate entity. It describes in some way a traditional perspective that leaders and workers in a large corporation adopt- more self-serving or company-serving philosophies of doing business. This phrase is often used to describe small businesses that demonstrate a culture in which people act similarly to the way they do in larger companies. Large corporations with many more employees are traditionally considered less people or employee-oriented. The distinction between the top management level and front-line employee level is so great that many employees never see executives from their companies. Small business leaders sometimes have concerns about getting so big that they begin to lose track of the employees in their companies.

Corporate culture has close correlation to the term organizational culture. This describes the unwritten rules or norms that exist within an organization. For instance, some companies have very family-friendly cultures while others have incentives for more independent and ambitious people to rise to the top. Culture influences the types of employees drawn to a workplace. It also impacts the interaction of employees and the overall morale within the organization. One area that exemplifies corporate culture is office politics. This term depicts the self-serving games people play in workplaces to improve their position or gain promotions. Appeasing the desires of managers and positioning oneself for better opportunities even in lieu of positive working relationships explains office politics. Some employees try to get close to influential managers and make relationships with them a priority. These types of job positioning social games are common place in larger organizations where constant job movement is the norm. At the extreme, lying,

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backstabbing and even sabotaging the efforts of others exist in a company with the traditional corporate culture.

Another significant trait of the corporate mentality is that the interests of the company and its shareholders hold much more employees than the interests of employees. A strong indicator that this exists in a business is when layoffs or downsizing of employees is a first maneuver used to cut costs and improve the bottom line. In a small business, the phrase corporate culture in this area means company leaders are taking on this business-first mentality versus recognizing the human interests of employees. The nature of large corporations is profoundly inhuman. Competition, coercion, and exploitation are essential aspects of their activities, all motivated by the desire for indefinite expansion. Continuing growth is built into the corporate structure. Corporate executives have to leave their humaneness behind when they attend their board meetings. They are not expected to show any feelings, not to express any regrets; they can never say 'I am sorry' or 'we made a mistake.'

Large corporations work like machines rather than human institutions. Laws made for humans are applied to corporations that have lost all resemblance to human beings. The corporations do not assume responsibilities of individuals, and their executives cannot be held fully accountable for corporate activities. Many corporate leaders believe that corporations are value-free and should be allowed to function outside the moral and ethical order. In an interview, Walter Wriston, who chairs Citibank, the second largest bank in the world, made this comment: 'Values are topsy-turvy, I believe that there are no institutional values, only personal ones.'

As multinational corporations intensify their global search for natural resources, cheap labour, and new markets, the

environmental disasters and social tensions created by their obsession with indefinite growth become ever more evident. Thousands of small businesses are driven from the marketplace by the power of the large companies. At the same time there is a tremendous need for simple skills like carpentry, plumbing, tailoring, and all kinds of repair and maintenance jobs which have been socially devalued and severely neglected although they are as vital as ever. Instead of regaining self-sufficiency by changing occupations and practicing these skills, most workers remain dependent on large corporate institutions and, in times of economic hardship, see no other alternative to collecting unemployment checks and accepting passively that the situation is beyond their control.

In countries, where legal restrictions are often nonexistent or impossible to enforce, the exploitation of people and of their land has reached extreme proportions. With the skilful manipulation of the media, emphasizing the 'scientific' nature of their enterprises, the multinational corporations ruthlessly extract the natural resources using polluting and socially disruptive technologies, thus causing environmental disaster and political chaos. They abuse the soil and wilderness resources to produce profitable cash crops in order to export for food for the local population, and promote unhealthy patterns of consumption, including the sale of highly dangerous products. This behavior of corporate show convincingly that respect for people, for nature, and for life are not part of the corporate culture.

Many of the large corporations are unable to adapt their functioning to changing needs. The global limitations of energy and resources will force to drastically restructure the transportation system, shifting to mass transit and to smaller, more efficient, and more durable cars. Their argument is that

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their efforts are motivated by the preservation of jobs, although it's clear that small scale, labour-intensive enterprises create more jobs and generate much lower social and environmental costs. As Hazel Henderson would say, 'we have reached a point where 'nothing fails like success.' Our economic and institutional structures are unable to adapt to environmental changes and therefore bound to die out.

Corporate economists not only treat the air, water, and various reservoirs of the ecosystem as free commodities, but also the delicate web of social relations, which is severely affected by continuing economic expansion. Private profits are being made increasingly at public costs in the deterioration of the environment and the general quality of life. As Henderson writes, 'They tell us about the sparkling dishes and clothes, but forget to mention the loss of those sparkling rivers and lakes.' There's so much insecurity, turnover, drama, turmoil, and stress. Lots of top executives don't practice these behaviors but the people who last and aren't ruined in the system usually do. The best ideas are planted, fertilized, and given time to spread among the superiors and colleagues, so that everyone agrees to a solution before it is initiated. The best of corporate leaders have employees who are more inventive, creative, interesting, dynamic and exciting than they are. They take advantage of those people's talents, but not always. Then, conflict arises, as people feel unappreciated and ignored, egos inflate and irritation ensues. At best, all parties, stop, think, accept the hierarchy realistically and either make compromises or acquiesce.

Ideally, all levels of corporate culture would agree ahead of time, when extending contracts, what the rules are, what the chains of communication and command are and how differences of opinion will be handled. However, it's not always that easy to figure it all out ahead of time. Guesses are made, mistakes

happen and snafus disrupt the process. It can be painful along the way. Despite the recognition that corporate thinking is problematic, policies, programs, and incentives are rolled out that encourage people to remain on corporate. As human beings, optimal mental health is dependent upon making valuable contributions to the community in which we live - and paid employment is one of the most common ways to achieve this. Long-term corporate mentality robs a person of their ability to contribute to their community. Incidentally, living off mining royalties typically does not allow a person to make valuable contributions to their community.

Perhaps the many political leaders and Indigenous leaders need to refocus and start considering long-term sustainable approaches to closing the gap instead of promoting the corporate culture. There can be no denying that long-term approaches are difficult, but no pain, no gain. In short, solving the chronic problems facing Indigenous people which corporates have failed to solve, and in fact contributed to it, will be painful for many. More specifically, a long-term solution will mean ensuring Indigenous people have access to real jobs, quality education and training, and other resources. This may mean relocation which is often considered a painful option, but the pain of not relocating seems even greater. A recent report into Indigenous spending has questioned the approach of pumping money into small remote areas where there is very little chance of sustainable commercial ventures. Such an investment will only encourage Indigenous people to remain in these areas, with no incentive to move to where there are new opportunities.

What is preventing Indigenous people accessing these opportunities is the ideology that they are a separate, special, different race of people requiring a set of rules to live by. Such ideology seeks to present Indigenous people as living a traditional

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lifestyle. However, with few exceptions, the traditional life is dead - but the Indigenous leaders won't bury it, they insist on propping it up to support their self-defeating claim that we are different. The application of different rules such as cultural practices being emphasized over mainstream schooling and education has resulted in outcomes very different to that of the non-Indigenous population, hence the gap.

Indigenous people have a right to live on their traditional land for cultural reasons. Those ancestors were living a traditional life where they understood that work meant food, shelter, and safety. It seems that those people who exercise their right to stay in traditional locations don't accept the associated responsibility for sustaining their lives using traditional ways which were once somewhat successful. To facilitate a move from corporate culture to alignment with the economy, will mean silencing those political leaders and Indigenous bureaucrats who have pushed for rights and placed the romanticized view of Indigenous culture and tradition ahead of education and employment - essential ingredients for prosperity in the 21st Century. Marcia Langton summed it up well when she said, 'We must not become dependent on governments, we must teach our children to work.'

With few exceptions, Indigenous peoples around the world continue to experience significantly poorer health outcomes than their non-Indigenous counterparts. Although the magnitude of Indigenous/non-Indigenous health disparities varies significantly across time and place, there is a general consensus that Indigenous people suffer higher suicide rates, higher mortality for infants, children and mothers and carry a heavier infectious disease burden (Gracey and King 2009). This paper provides a comprehensive analysis of Indigenous mentality among the college students covering a diverse set of

socio-economic characteristics. The analyses clearly show that inequities persist, with generally poorer social and health outcomes for Indigenous peoples relative to ‘benchmark’ populations (Anderson et al. 2016).

The collaboration under scores the importance of data disaggregation for Indigenous peoples, as well as their active participation in decision making—a theme that has been taken up by both the United Nations Permanent Forum on Indigenous Issues (2015), the Special Rapporteur on the Rights of Indigenous Peoples (Corpuz 2015), Indigenous communities (First Nations Governance Information Centre 2014) and researchers (Kukutai and Walter 2015; Madden et al. 2016; Taylor and Kukutai 2015). Critics argue that ‘post colonial demography’ has largely been geared towards meeting the needs of government rather than the needs of Indigenous peoples and communities (see, for example, Altman 2009; Kukutai and Taylor 2013; Prout 2012; Taylor 2008). Articles 23 and 24 of the United Nations Declaration on the Rights of Indigenous Peoples are of particular relevance to a rights-based approach to Indigenous health. Article 23 states: ‘Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions’.

Article 24(1) states: ‘Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services’. Article 24(2) states: ‘Indigenous individuals

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have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.¹

Multinational corporations and national governments who extract petroleum and other natural resources often ignore the disastrous consequences resource development has on indigenous peoples, their habitats, and their traditional way of life. In order to reverse this trend, an indigenous peoples' rights movement has emerged recently, seeking to equip indigenous groups with legal guarantees to safeguard their welfare. Although progress on the legal front has been promising, Gerald Neugebauer concludes that it has not yet accomplished enough, as there are numerous obstacles to effectuating strong human rights protections. He thus advocates adopting an alternative approach based on the stake-holder theory of corporate management—an approach that should result in greater participation and influence in resource management decisions for indigenous groups.²

Every people have a certain culture, which shape them as distinct entities. Just as every individual has a personality, every company has a distinct culture or mentality. Many companies credit their success and survival to their strong corporate culture. While passing from one society to another, important changes are made regarding culture and the adjustment to the new society is easier for those who change their culture faster. A company's

¹Gerald P. Neugebauer III:

Indigenous Peoples as Stakeholders: Influencing Resource-Management Decisions Affecting Indigenous Community Interests in Latin America.

²<http://www.esupomona.edu>

³<http://smallbusiness.chron.com/organizational-culture-employee-performance-25216.htm> accessed on 18th November 2017

character shows in its organizational culture. That culture is made up of the values, beliefs and norms its people share, revealing what is important to the organization. The culture tells people how they should behave and interact, what they should strive for, how they should communicate, how decisions are made and how much independence they can enjoy within the company. These messages, both explicit and implicit, can be a positive force, driving the company to achievement.

Certainly, a new way of thinking, relying on adjustment is naturally and quickly adopted. Hence cultural changes are also made through education that means growth, development and cultivation aiming at training people as active elements of social life, a social phenomenon, particularly human, as old as the society, needed by the society it developed with.² In this paper an attempt is made to understand the traits of corporate and indigenous culture and whether corporate culture has influenced the indigenous mentality of Tripuri community.

Corporate culture is a system of shared values held by members that distinguishes the organization from other organizations. An Organizational culture is the basic pattern of shared assumptions and beliefs considered to be the correct way of thinking about and acting on problems and opportunities facing the organization. The organizational culture of a business reflects the mentality, work ethics and attitudes of the company's owners and employees. Some firms have a family-friendly culture or a culture that encourages creativity³ while some other firms are regarded as having a cut-throat culture in which employees aggressively compete for promotions and bonuses without regard to one another's feelings.

Every organization, from small businesses to large corporations, has a culture based on the mentality of employees in the organization. A healthy corporate culture values each

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employee in the organization regardless of his job duties, which results in employees working as a team to meet the company's and their own personal needs. In a business with an unhealthy culture, employees act as individuals, performing their duties to meet their own needs. However, a dysfunctional corporate culture can lead to serious challenges.⁴Culture is resistant to change or control.

Any culture, including corporate culture, institutionalizes behavioral norms. 'A Company's management forms a dominant coalition that has a profound impact on corporate culture. This 'herd mentality' can discourage innovative thinking and individual initiative, especially if the company doesn't value adaptability. Additionally, the leadership of a small business models behavior. If managers are at odds or negative, the institutional culture reflects that and encourages negativity in employees. Employees can be leaders, too, even without legitimate power. Employee relationships form a social system and an informal organization that underlies the formal structure of a small business. This social system is 'one of the most important factors of organizational culture.'⁵ An owner should be aware that no matter how much certain value such as hard work or responsibility are touted, if employee's model contrary behavior, the corporate culture hurts the company.

The corporate culture gives employees a sense of identity and belonging that encourages participation in the company. A business doesn't stand still, however, as when an owner decides to make changes, it threatens employees' identity. Some may see opportunity, but it's natural for others to wonder what role they'll have in the new situation. Others will fear a loss of status. Facing these uncertainties, employees may resent and resist change. Some may even become hostile.

No matter how glorious the words of a mission or vision

statement, they cannot inspire employee's actions if the corporate culture will not support it. The culture provides the means of translating mission into action. Communication, relationships, interrelationships, empowerment, the sense that the true values of the organization are aligned with mission, all these determine whether employees can fulfill an owner's vision for the small business.⁶Stefán Ólafsson, Professor of Sociology claims that too much of discussion has revolved around the cost of welfare that attention should be paid to the results of welfare, independent of the investment in the area. In that context it is interesting to consider how short term crisis among peoples change deeper values, part of the cultural heritage that shapes society in the long term. Short term policies come and go, but they do not easily change the fundamental structure', Ólafsson adds.

Not every tribal thinks the same. But every society has a mentality common to many of its people. What distinguishes indigenous people from corporate thinkers -the most? The fundamental principle of the indigenous mentality is personal freedom, as cliché as it sounds. A person's choices are none of anyone else's concern, even if they are non-conforming with society's norms. To compare, in a tribe, a person is expected to lead a certain lifestyle. People like to conform to a certain dress code. Personal freedom is what dictates the moral code of indigenous mentality; along with the principle 'As long as I am not hurting anyone directly, I can do whatever I want.'

The opposite side of the coin of personal liberty is also individual responsibility. Another prominent feature of the indigenous

⁴<http://mapule276883.pbworks.com/f/Overcoming%20cultural%20barriers.pdf> accessed on 18th November 2017

⁵ Management, Meeting and Exceeding Expectations'

⁶<http://www.outbrain.com/what-is/default/en> accessed on 18th November 2017

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mentality is its culture. Combine the lack of historical social structure with a broad expansion of human rights and an expansive land with seemingly unlimited resources, and you get unbridled optimism along with an extremely strong sense of individualism. It is these characteristics, which are reflected most prominently today, in the highly publicized issues. In the meantime, health care cuts to the core and intersects two polar opposite belief systems- that an individual should take responsibility for oneself vs. the growing belief that health care is a right and not a privilege.

Globalization is a challenge to cultures, in particular, to marginalized communities and their identities. Interestingly, it is found that what is specific and local acquires the object of global desire while the so-called global circulates freely, unhindered in the local market. In such a scenario where the local and the global seem to overlap, the discursive articulation of the difference of identities and social and cultural practices become more crucial (Baral and Kar 2004). In the context of the tribes of Northeast, it is feared that globalization may bring in large-scale commodification of their cultures and would erase their unique identities that are so far consolidated mostly on the premise of ethnic difference.

The cultures of North East India are already facing tremendous challenges from education and modernization. In the evolution of such cultures and the identities that they embody, the loss of distinctive identity markers does not bode well for the tribes of the region. If the trend is allowed to continue in an indiscriminate and mindless manner, globalization will create a market in which Debbarna, Jamatia or Reang communities will become mere brand names and commodity markers stripped of all human significance and which will definitely mutate the ethnic and symbolic identities of a proud people. Globalization in this sense will eventually reduce identity to anonymity. The spread of education

in recent times has resulted in making the people aware of the need of preserving their unique identities while freeing themselves from the traditional and customary aloofness in a balanced way in order to usher in a healthy development.

The State of Tripura is a home for diversity of ethnic groups, and there are some subtle differences that can be used to distinguish corporate mentality from indigenous mentality of the tribes of the Tripuri community namely the Debbarma's, Reangs and the Jamatia's. An attempt is made in this research to understand what it mean to have an indigenous mentality and how do indigenous people think differently from corporates.

THE OBJECTIVES OF THIS RESEARCH PAPER

- To study the various traits of the corporate and indigenous culture.
- To know the similarities and dissimilarities between these cultures.
- To evaluate the extent of influence of corporate culture and its challenges to indigenous cultures.

METHODOLOGY

- Primary sources: questionnaires and interviews.

A questionnaire with 20 close ended questions was prepared and circulated among 50 students of Holy Cross College, Jubatara, Agartala. 25 of them were girls and 25 boys from 3 different ethnic tribes of the Tripuri community such as Debbarma's, Jamatia's and Reangs.

- Secondary sources: 'Reflections on vital issues: P.J.George (ed.)

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Internet sources and research papers were evaluated,

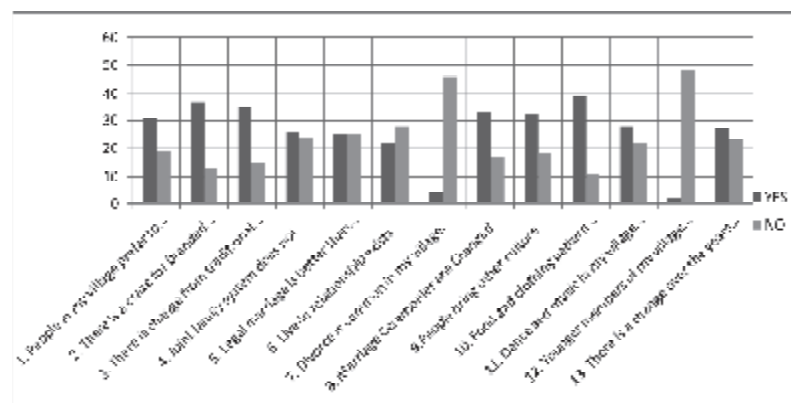
Similarities and dissimilarities of Corporate and Indigenous culture summarized from the secondary sources are

Corporate culture	Indigenous culture
<ul style="list-style-type: none">➤ Global➤ Professionalism➤ Precise, Concise➤ Solitude preferred➤ Work is more important➤ Punctual➤ Disciplined➤ Busy life➤ Nocturnal (stay awake)➤ Time management➤ Rational➤ Good communication➤ Team work➤ Leadership➤ futuristic➤ Non conventional➤ Privacy in sharing➤ White collared	<ul style="list-style-type: none">➤ Local➤ Family oriented➤ Relaxed➤ Tribe, group, community oriented➤ Community celebrations like carnivals, festivals preferred➤ Casual➤ As it comes➤ Enjoy leisure➤ Fixed hours of sleep➤ Not bothered about time➤ Based on emotion➤ Good contact within the tribe➤ Team work➤ All are leaders in their own way➤ Live for the present➤ conventional➤ social➤ Joint family➤ Blue collared

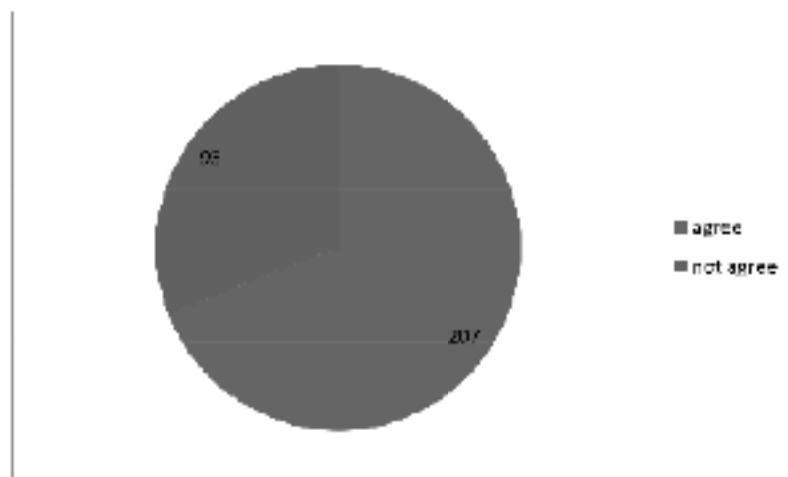
DATA TABULATION AND EVALUATION ON CORPORATE CULTURE

	YES		NO	
1. People in my village prefer to work in private companies outside Tripura.	31	62.00	19	38.00
2. There is a craze for branded clothes, shoes, mobiles and other articles among the people.	37	74.00	13	26.00
3. There is change from traditional food gathering to food production works	35	70.00	15	30.00
4. Joint family system does not	26	52.00	24	48.00
5. Love marriage is better than arranged marriage.	25	50.00	25	50.00
6. Live-in relationship exists.	22	44.00	28	56.00
7. Divorce is common in my village.	4	8.00	46	92.00
8. Marriage Ceremonies are Changed	13	66.00	17	34.00
9. People bring other culture	32	64.00	18	36.00
10. Food and clothing pattern changed	39	78.00	11	22.00
11. Dance and music in my village are westernized.	28	56.00	22	44.00
12. Younger members of my village are ashamed to speak in mother tongue. Yes/No	2	4.00	48	96.00
13. There is a change over the years in the religious rituals, beliefs and practices of our community.	27	54.00	23	46.00

BAR CHART INDICATING THE PERCENTAGE OF YES AND NO



IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY
PIE CHART INDICATING THE PERCENTAGE OF
OVERALL DISAGREEMENT AND AGREEMENT OF
INFLUENCE OF CORPORATE CULTURE



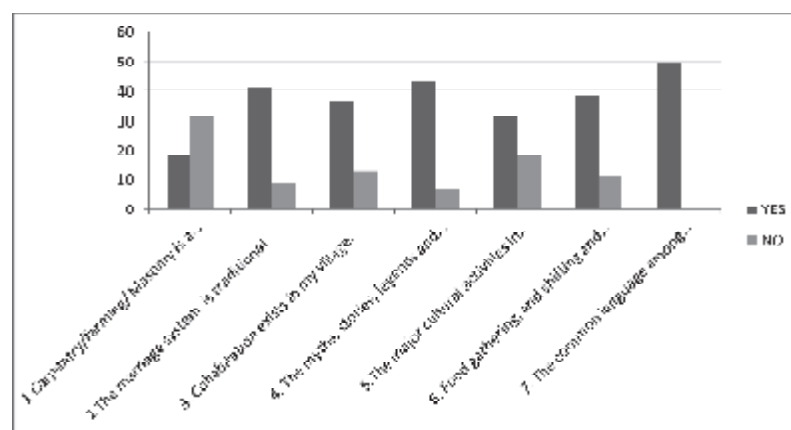
IMPRESSIONS

- ▶ The overall data reveals that some of the dimensions of corporate culture have influenced the indigenous Tripuri community such as:
- ▶ Preference among the educated people to be engaged in skilled jobs.
- ▶ Change from traditional food gathering to food production works.
- ▶ Changes in the marriage ceremonies, and in music, food and clothing pattern.

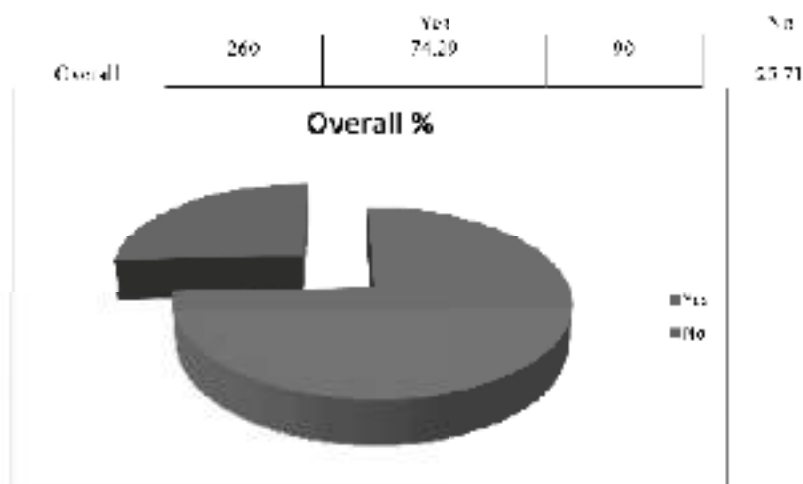
DATA TABULATION AND EVALUATION ON INDIGENOUS CULTURE

INDIGENOUS MENTALITY	YES		NO	
1. Carpentry/farming/ Masonry is a better job than working in a company	18	36.00	32	64.00
2. The marriage system is traditional	41	82.00	9	18.00
3. Cohabitation exists in my village.	37	74.00	13	26.00
4. The myths, stories, legends and festivals are still in people's memory	43	86.00	7	14.00
5. The major cultural activities in the village are dance, drama and music practices	32	64.00	18	36.00
6. Food gathering, and shifting and terrace cultivation is continued in my village. Yes/ No	39	78.00	11	22.00
7. The common language among elder members in our village is Kolaborole. Yes/No	50	100.00	0	0.00

BAR CHART INDICATING THE PERCENTAGE OF RETENTION OF INDIGENOUS CULTURE



IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY
PIE CHART INDICATING THE PERCENTAGE OF
RETENTION OF INDIGENOUS CULTURE

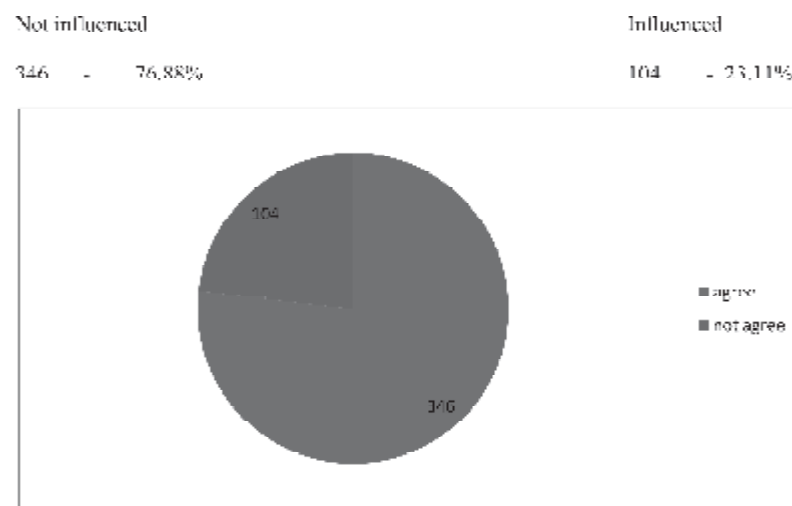


IMPRESSIONS

The data on indigenous culture reveals that:

- ▶ Cohabitation is practiced in the villages.
- ▶ The myths, stories, legends and festivals are still in people's memory.
- ▶ Food gathering, and shifting and terrace cultivation is continued in the village.
- ▶ Younger members of the village are not ashamed to speak in mother tongue.
- ▶ There is no divorce

Pie chart indicating the overall non influence of corporate culture on indigenous mentality



FINDINGS

- ▶ Though skilled jobs are preferred by the educated youth of the indigenous communities, yet unskilled jobs are not considered low.
- ▶ The Tripuri community has not ignored their traditional values, beliefs though to some extent there is a liking for corporate culture.
- ▶ Many of the traits of indigenous culture such as cohabitation, joint family system, use of distinct language such as mother tongue are still in vogue.
- ▶ The culture of indigenous Tripuri community seems to be facing challenge from globalization and modernization.

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- ▶ In the evolution of such cultures, the loss of distinctive culture and identity may mutate the ethnic identity to anonymity.
- ▶ Indigenous Tripuri community need to be aware of the need of preserving their unique culture while freeing themselves from the traditional and customary aloofness in a balanced way in order to usher in a healthy development.

CONCLUSION

The impact of globalization is often group and region specific. Notwithstanding the fact that it is largely responsible for converging the world into a global village from a macroscopic view point, globalization is also responsible for creating intra-group schisms, especially within such closeted societies, the ramifications of which further obfuscates in forming and defining the sense of indigenous identities. Thus, on one hand, while we find the educated local inhabitants of the state are pacing themselves with their more advanced counterparts in other parts of the globe, their educationally challenged and financially strained brethren, who are religiously tied to their generationally beheld traditions, for whom it is too late to embrace the newer challenges and lucrative opportunities. Thus globalization is turning out to be a force that is divisive in nature and in the face of which they are no more than mute spectators. It is true that in today's world change is only permanent. But at the same time, we must ensure that the changes are proportional to the needs of the society, rather than embracing something blindly and aping others without caring for tradition, cultural values and society specific needs.

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Rise of Borok Musical Bands : An Impact of Globalization

*Elemi Debbarma

ABSTRACT

Music has been an integral part of the Borok community since the times of the Manikya Dynasty. The existence of ‘sumui’, ‘sarinda’, ‘chongpreng’, ‘dangdu’ which are some of the musical instruments of the community witnesses the deep relationship of the people with music. ‘Lebang bumani mwsamung’, a harvest dance and ‘Mamita mwsamung’ on the occasion of Mamita festival is incomplete without music. In the recent decades, change in the taste and preferences in music among the Borok youths has been conspicuous. This changes is mainly as a result of an exposure with the other world, especially the West. Globalization has connected the youths with various genre of music like Rock, Pop, Metal which became a vital part of their music where indigenous musical instruments are replaced by guitars, drum-set etc. This paper makes an attempt to identify some of the musical bands formed among the Borok youths, their rise and fall. It also tries to study their impact among the community and also their attempt to add variety to music by blending the Western genre of music with folk.

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Keywords: Borok, bands, music, globalization

Introduction

Music, a voice of the soul and reflection of one's inner heart shares a close connection with the Tripuris since time unknown. When words has no white leaflet to pen and store it into a memory, for passing on to the next generation, songs became the channel of preservation. Tripuri community like any other community in northeast has an oral tradition of narrating their life, action, thoughts, fears etc through folktales and songs. Folksongs like Jadu Koliya depicts the emotions and thoughts of the Tripuri people indicating the existence of deeper relationship between music and the Boroks. Since the Manikya Dynasty who ruled Tripura for centuries, music holds a great significance. Various singers came to this exotic land to showcase their talents and pleased the Maharajas.

According to Rajyeswar Misra, music critic, various musicians and singers were honored by the Manikya Kings in the court. Some of the musicians like Jadu Vatta, Sarat Bain, Nisar Hussain, Kshetra Mohan Basu, Braja Behari Debbarman, Thakur Anil Krishna Debbarman and many more enriched the royal court through their talents. J L Sutradhar in his book 'Indigenous music and culture of Tripura' mentions the flourishing of Indian Classical at the Manikya court which was then alien to the Tripuris who mostly reside in the hills and few parts of plain areas.

The Tripuri community belonging to the Tibeto- Burman ethnic group call themselves 'Borok' and spoke the language 'Kekborok'. 'Kok' meaning 'language' and Borok means 'people.' This community had lived amidst nature with their own unique folk culture for many generations. Existence of certain indigenous musical instruments like chongpreng, sarinda, kham,

sumui, dangdu etc which were made from animal skin, woods, and their folk song Jadukolija speaks of the relationship and love for music among the Borok. Since Jhum Cultivation which in Kokborok called '*huk*' was the native occupation of the Borok, after the hardship and harvest, celebration was a requirement in rejoicing and paying their gratitude to various indigenous gods and goddess. The reverence and homage shown to their deities was through singing and dancing. Lebangbumani, mamita, hojagiri, garia were some dances practiced by the Tripuris where the people join together in celebration.

Review of Literature

Globalization has been defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by the events many miles away and vice-versa. It also includes as a significant competent of cultural exchange and emergence of a cosmopolitan culture through creation of new habits of thoughts and feeling, new behaviour patterns and attitudes which are supposed to be in broad consonance with the operation of the logic of world market.(Gupta, 2008) Globalization as defined by Anthony Giddens is 'the identification of world-wide social relations which links distant localities in such a way that local happenings are shaped by events occurring many miles away and vice-versa (Cited from Gupta, 2008). According to Waters, Globalization involved cultural, social and phenomenological linkages between the individual self, national society, international system of societies and humanity in general (cited from Gupta, 2008)

Singh in his book on Modernization of Indian Tradition (1988) explain a systematic study of social change through integrated approach to understand how orthogenetic and heterogenetic factors have contributed change in society. The

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model of Y. singh elaborate wider range of change and its causing factors, changes at the level of social structural, cultural structure and forms of group relationship also. He assumed that all sources of changes start from primary orthogenetic and a time passes there are diversified social processes that are internal and external.

Research Methodology

The research work is done through quantitative and qualitative method. A field study has been conducted among various Borok musical bands (both active and inactive) in Tripura. Open and closed ended questionnaire were held. Literature survey formulate different question to be asked to the pioneer of the Borok band. The sample size comprise of one or two respondents from the total ten bands in Tripura.

Aim and Objectives

This paper makes an attempt to identify some of the musical bands formed among the Borok youths, and to study their rise and fall. It also tries to study their influence and impact among the community and also their attempt to add variety to music by blending the Western genre of music with folk.

Globalization and Borok

Globalization has a huge impact on the Borok community and brought a significant change in all walks of life. (Giddens, 2013) states that globalization is linked to the development of information and communications technologies, thus resulting in the intensification of speed and scope of interactions between people all over the world. This growing interactions and exposure with the outer world through various technologies has resulted

in a change of lifestyle, thought, personal and social life of the community. It introduced various forms of music like rock, pop, metal and its sub-genre, leading to a new era in the history of Borok music.

Rock Music Society of Tripura (RMST)

The rise of Rock Music Society of Tripura in 2010 was a remarkable event worth remembrance and is a creation resulting from globalization. This society plays a vital role in shaping the future of various Borok musical bands in Tripura and creating a buzz for Rock music and its sub-genres among the youths. The breeze of Western music with its various genres has long created its charm on the Boroks youths; the urge to create an identity in music by replacing the lyrics with native words was already in the process. The need of the hour was a lead which RMST fulfilled; with the aims to promote new musical talents in the state particularly in Western musical formats like Rock, Metal and its sub-genres and also provide a platform to the new bands and tackle the problems of all the bands, this society rose to fame and holds the credit in bringing Western genres to the mass. RMST functioned under the leadership of an executive body with Sunil Kalai as the President, Ashim Tripura as the General Secretary, His Highness Maharaja Pradyut Bikram Kishore Manikya Debbarma as the chairperson and other executive members. This society had many bands as their members' namely-Horjwlai, Chethuwang, Swraijak, Twijlang, Warm Up, Burasa Hoda, Born to Die, Pillars of faith and few more. RMST organized concerts or gigs for a cause like the first ever open air rock concert in the town held on 8th August in support of renaming of the Agartala Airport in honor of Late Maharaja Bir Bikram Manikya Bahadur who was considered to be the founder and architect of modern Agartala, attracted above four

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thousand crowds. Again on 31st December 2010, a gig was held in North Gate, Agartala called 'Anti- Vile' (Anti-Corruption) with the aim to spread and stand against corruption and also in support of non- participation in acts of corruption. This gig provided a state level platform to all the bands (including freshers) of Tripura to showcase their talents and fulfilled their passion for music; thus, setting a trend for rock and metal music culture and influencing many Borok musical hands that followed their footsteps.

Borok Musical Bands

The last decade of the 20th century witness a change in the taste and preferences in music among the Borok which continue till the present day. As the exposure to the Western music continue, few group of youngsters came up with the aim to popularize rock music with 'Da Borok' as the first Borok musical band in the history of Rock music among the Tripuris.

Da Borok

The breeze of Rock music was making its presence felt among the Borok youth by the late twentieth century; however a fixed date cannot be mark to state the beginning of it's influenced. Though 1996 can be marked as a year of great historical importance as it witness the rise of the first rock musical hand called 'Da Borok'. 'Da Borok' started its journey with the intention to impart Christian values to the Borok people through rock music, but later turn to a secular band exploring the essence of life and death through their songs. 'Da Borok', thus became the first secular band as well as the first Gospel band in the history of Tripuri musical bands. Young undergraduates below thirty years of age came under one name with the passion for music and released their first debut album '*Chung na Borok*' (We are Borok)

which was a new genre of hard-rock and metal. Their songs also includes hits like '*Chwng no Borok*', '*Biyang Thangkha*', '*Hapung Hathai*', '*O Ani Mwchangti*'. 'Da Borok, a Kokborok word refers to a traditional knife use by the Tripuris especially during the traditional jhum cultivation called 'huk'. Reminiscing the past glory and nostalgic longing for the life which died with the dead resounds in the songs of Da Borok, thus the band does not merely showcase their passion for music but also attempts to recreate the charm of the past, and reminds the Borok of their identity which suffers challenge with the growing exposure to the globalized world. The band rose to fame in no time, influencing the curious young generation who were no or little expose to this genres; the older generation shared rather a mix emotion as the genre was strange and absurd to their ears, despite of the beauty the lyrics imparted. Da Borok was influenced by 'Iron Maiden', 'Megadeth', 'Bonjovi', 'Bob Marley', 'Black Sabbath', 'Dio'. Performances by the band include concerts in Agartala, Shillong. Da Borok was one of the members of the Rock Music Society of Tripura (RMST), besides few other musical bands. The band has ceased to exist at the present day due to responsibilities towards family, occupations and time constraints. However, it continues to retain its glory of creating a history in the world of music among the Borok and inspiring the bands to come in the following years.

Chethuwang

Chethuwang musical band is one of the earliest musical bands of the Borok, formed in 2006. The band has its name from the Kokborok word 'Chethuwang' which is a mythical tree and also reminiscences the folktale of a brother and sister related to this tree, thereby depicting the life, beliefs and culture of the Tripuris. However, there is no connection of the band with the tree and the folktale; the name was given to identify themselves with their land

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and Borok culture despite of their music showing the influence of the West. 'Chethuwang' comprise of four members, Tamal Debbarna (guitar) David Basumuary (Bass), Benedict Reang (vocal), Chirantan Chakma (drummer) who were under graduates during its birth. 'O Ama', (Kokborok) meaning 'O Mother' and 'Fly me' (English) were some of their songs that claimed their popularity among the Borok crowds who were mostly teenagers. The band surfaced through a live show, held in Assam Rifle Café 21, Circuit House, Agartala in 2007 and thereby started their journey to fame. It was a self-sufficient band, sponsored by certain bodies at interval. The genre of music applied by Chethuwang was experimental, folk metal, progressive metal. The emergence of 'Chethuwang' brought rock and Metal culture among Borok youths, arousing curiosity among them and thus became a pioneer to rock hands of the present. Metal crush series organized by Rock Music Society of Tripura, All India Radio Music concert, Shi Long (2012) were some of their performed live shows. Most of the members were influenced by Western bands and singers, and grouping themselves to a band resulted in blending of individual influences each member had and thus a creation of music unique in itself with new flavor. Chethuwang officially ended its journey in 2014.

Horjwlai

'Horjwlai', a heavy metal band was formed in the year 2006. The members comprise of five namely, Chiranjib Debbarna (bass guitar), Pitra Debbarna (guitar/lead/rythm), Ronel Debbarna (guitar/lead/rythm), Divakar Debbarna (drums) and Tomson Debbarna (vocals). 'Horjwlai' at the onset, released their songs, '*nwng thuaka lini*', '*nwng sabono*', '*nokha*' and '*horjwlai*' through a live show. *Joni Jong* (folk metal), *Rise of the nation*, *Bleeding soul*, *Chuba* (war), *To be hanged till death* are some of the other released of Horjwlai exploring various

themes from love ballads to patriotism. The members of the band were undergraduates in their twenties and attracted crowd of teenage fans. With the intended purpose to carrying the flame of rock and metal genre to the Borok, the members organized shows on their own expense, put up banners by the road side for advertisements, distributed show flyers to passersby and had to find ways to raise fund for the same. Horjwlai has various achievements to its credit; the band holds the title of 'Winner of Battle of the bands at NIT "Moksha"', the song entitled '*Love Heals*' got featured in the compilation album "Rock for Life" which also includes internationally acclaimed bands like 'Soulmate'. 'Horjwlai' was also featured as one of the best rock band of Northeast by *walkthroughindia.com* besides eight other bands and also featured in *Vibes Northeast.in*. It was signed by The Northeast Today (TNT) label records where their songs were included in the album Great Eastern rock volume 2 and 4 of TNT. 'Horjwlai' was also featured in 'Rolling stones magazine'. Various Performances were made by the band both within and out of the state which includes performance at 'Rock for cause' (Agartala) and Antivile volume 1 (Agartala), Delhi and Bangalore. Horjwlai has been inactive for the past few years due to time constraint among members as most of the members are students pursuing their education in various parts of the country. However, 'Horjwlai' intends to make a comeback in the near future.

Warm Up

This band emerged during the year 2007 with four members namely, James Jamatia (vocalist), Perth Debbarma (Guitarist), Gagan Bishwakarma (drum) and Gautam Lama (bassist) with the genre of fusion metal (poetry of rap with heavy guitar and bass). They were influenced by Western bands like Pink Floyd , Rage against the Machine, Audioslave. Since the digital revolution was making its presence felt in the state, the

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band took to posters and facebook as a tool to reach the mass and attain fame. '*Hypocrite*', '*Out of Circle*', '*No Way*' were some of the songs performed on various shows by Warm Up. The name of the band 'Warm Up' has a symbolic meaning, as the band wanted to introduce a new genre of fusion metal among the people, they knew they have to face various odds and ends, so it was warming themselves up with strength and vigor to face any obstacles. It also passes on the message of warming oneself or to be prepared against all trials of life in near future. 'Warm up' acclamation was limited to within the state and could not showcase their talents beyond the boundaries of Tripura as the members were mostly students with only one member employed and thus the members went through hardship of finding time for jamming, resulting to the official hiatus of the band in 2013.

Twijlang

The band '*twijlang*' was formed by two brothers-Barkish Debbarma and Koushik Debbarma in 2009. The Kokborok word '*twijlang*' means a vast sea. A vast sea is limitless, with various unexplored depths and territories: thus Twijlang aims to explore the unexplored in music. It also creates an image of the calmness and serene nature of the sea rather the violent and hostile to suit with their genre of sentimental rock music. The members of the band were mostly kins and comprise of five- Barkish Debbarma (lead guitarist), Koushik Debbarma (Rhythm guitarist and vocalist), Jiten Debbarma (vocalist), Kelvin Debbarma (Bassist), Malthar Debbarma (Drummer). They gained fame through their song 'Kha Kobor Chao' (My heart gets crazy) and 'Fearless Ninja', a heavy metal which reached the people through offline activity of bluetooth sharing, emails to their friends and known; and later through social networking sites like ReverbNation.com, facebook and youtube.

Their song expresses love, separation and urge in fighting against the inner demons that reside in very individual and emerging victorious. '*Twisa*', '*Nono Se Angle*', '*Saichung*', '*Lionheart*', '*Resident, Yet Slave*', '*Gallows Calling*' and '*Warriors of the Light*' were some of their released numbers. The music of Twijlang shows the influence of various Western bands like Iron Maiden, Bullet for My valentine, Megadeth, Eagles, Scorpions & Firehouse. Besides sentimental rock, metal core and heavy metal were also their genre of music. They participated in the Anti- Vile organised by Rock Music society of Tripura in 31st December 2010 in North Gate and few Rock show in Colleges and various events. Twijlang was dissolved in 2014 and a new band was formed called 'Eliz Apprentice' with the old members joined by a female vocalist.

Swraijak

Swraijak, a Borok musical band came into existence in 2010 with five members namely Pritam Debbarma as vocalist, Amar Rupini as Guitarist, Tushar Debbarma as Guitarist, Bapi Debbarma as Drummer, Biraj Debbarma as Bassist. The members were merely students pursuing their Bachelor degrees in various streams. The Band has a logo of pentagon depicting two face of-evil and goodness that co-exist in the society, community and in the world. The word "*swraijak*" is a native word of the Tripuri community which means '*cursed*'. The intention in choosing an unusual name was to depict the weird and hectic world around which mankind have their existence and a world which is very much cursed in its own way with the ugly side of suppression, injustice, corruption. The band adopted the genre of Metal and particularly mixing the sub-genre of Death and Black metal together in their music. Such genre was an alien to the Tripuri community especially the adults who term it rather as a 'noise' than a music. However, this band largely influenced the

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younger generation especially teenage boys and girls who were already exposed and had adapted to this Western influence of Metal through social websites and the Borok bands of the first decade of 21st century. The sound of Metal with the blend of native Kokborok word didn't wait long to sway the heart of this youths who were the audience and fans. "Serek-Serek (2010)", their first released through 'Reverbnation' Soundcloud' and Facebook instantly brought them to fame. Swraijak succeeded in winning the hearts of the youths through their Kokborok and English music. *The Dark Falls (2011)*, and the last studio record was *Blessing of the fallen Angel (2012)* are some of their hit numbers. The Band showcase their talents in various gigs and shows like Anti- Vile (Anti-corruption) a gig held in North Gate, Agartala in 31st December 2010, Bob Dylan Tribute Gig on 24 May, 2011 in Meghalaya. Rock show in 2011 in support of naming the Agartala Airport in honor of Late Maharaja Bir Bikram Kishore Manikya.

Born to Die

Mortals are destined to die and none can flee from this evitable truth, with this thought in mind four talented youths emerged in 2010 to formed a band called 'Born to Die'. The band members are - Stephen Debbarma (vocal), Chirantan Chakma (Drums), Bhaskar (Bass), Alison Debbarma (Guitar) with punk and rock as their experimented genre. Born to Die started their journey through social website like Reverbnation and facebook and attracted teenage fans. To popularized punk genre through their music was the shared purpose of this four youngsters, when the order of the day was the genre called Metal, though often their music also include certain sub-genres of Metal. The days of 'Born to die' however was short-lived and dissolved in 2012 as financial instability, and education restraint the youths to continue with practice and recording. 'Munnu

nwng ani hamjakma bwrwi' (Munnu, you are my lady love) was the only song performed by the band in Anti- Vile, 2010.

Voice of Salvation

Voice of Salvation, formed in 2012 by five graduates- Immanuel Debbarma (drummer), Swkang Debbarma (vocalist and keyboard), Starlin Marak (bassist), Shem Debbarma (guitar and back vocalist), Nihar Debbarma (lead guitar) aims to voice the Gospel to the Tripuri youths through the medium of their songs onrepentance, forgiveness, blessings. It was formerly named as "Borok Gospel Revolution", later changed to the present form to suit with their purpose. Despite of the formation of the band in 2012, their fame took its height in 2013. The band is limited to religious faith and is one of the first Borok gospel bands that emerged in the second decade of the twenty-first century. Songs composed and sung by them, however, is not limited to the Kokborok language but includes Hindi and English. '*Sukriya*', sung in Hindi was their first song, released through Reverbnation, Soundcloud, facebook and youtube (social networking sites). The song was first performed in Healing Crusade Volume I in Nazarul Kalashetra, Agartala in 2014. '*I am Nothing*', '*Nini mwngui*', '*Nono karwi*', '*Swngchar sumsogo*', '*Azad hain hum*', '*Oh Subrai*' were some of the songs released by Voice of Salvation. The band shows an influenced of various Gospel singers who have a worldwide claim like Jeremy Camp, David Crowder, Petra, Hillsong, Seventh day slumber. No particular genre of music were followed by them, though, preference is made mostly on the genre of Soft Rock. United Christmas Concert Volume I. Christmas Carnival, Healing Crusade Volume I, and Healing Crusade Volume II were some of the concerts 'Voice of Salvation' showcased their talents with the purpose of reaching to the spiritual need of the people. The band shows its influence among the younger generation, mostly teenagers and aims to reach the older

generations through their music in the future. The present status of the band is active.

Eliz's Apprentice

Formed by the former members of 'Twijlang', 'Eliz's Apprentice' is a Pop and Punk Rock band formed in 2014, making it the first Pop and Punk Rock band in Tripura. The band released only one song called 'Rolling Stone' which gain instant popularity. Reverbnation and youtube were the tools used to reach the people especially the teenagers. This band is also the first band to have a lady as the member of the band and also the front girl. The members consist of five members with Elizabeth Kalai as the vocalist, Barkish Debbarma (guitarist), Koushik Debbarma as (guitarist and vocal), Kelvin Debbarma as bass guitarist and Malthar Debbarma as drummer. 'Eliz's Apprentice' was name after the female vocalist Elizabeth Kalai. The band was inspired by Paramore, Yui, Blink 182, Green Day, Dragon Force, and Dream Theater. Eliz' Apprentice took to hiatus in 2015.

Koloma

Koloma, a band of its kind came to existence in 2014 with their song 'Masing jora' which means 'winter season', gaining them fame and love among the Borok people. This band continues to win the heart of the people till the day especially because of the fusion of folk and Western music. To retain the folk music and Kokborok words is the sole motive of this youth of five namely, Rumio Debbarma (vocalist), Ronal Debbarma and Baskar Debbarma as (guitarist), Kiyok Debbarma (guitarist), Shimul Debbarma (drummer) with Naren Jamatia as the manager of the band. Music is a store house of wisdom, knowledge, beliefs that passes a message to the coming generation about the life, fears and

happiness of their ancestors since no written script avails, thus this youngsters intent to use music as a tool to create an awareness and educate the younger generation about the richness of the Borok culture. They also makes an attempt to recreate the magic of folk music that once lured, mesmerize the older generations. Nevertheless, they are not detached from the influence of the modern world, they represent. Koloma, beside folk music, applies jazz and blue (a foreign genre) in their songs. This blending is conspicuous in their musical instruments; indigenous musical instruments like chongpreng, sumui, sarinda has been intermingled with guitar and drums, creating a charm in itself. '*Ganthar Bubar*', one of Koloma's hits, written by Anita Debbarma creates nostalgia of the lost and rich through their lyrics, tunes and musical instruments. The song begins with sound of chongpreng, followed by guitar, sarinda, sumui and carries the listeners to the world where 'ganthar bubar' (a native word for a bud of a plant found near water) blooms and chirping of birds depicting the life and existence of a deep relationship between Nature and Boroks.

Some of their hits songs are, '*Mwrwi mwrwi*', '*sachlang jora*', '*jadu ni sumui*'. Koloma Band has its name derived from a Kokborok word called 'Koloma', a lost native script of the Borok. Naming the band as such was to create awareness among the Boroks about the lost script and also retaining the word through their band. The rise of Koloma band is a transition from its predecessor, who, despite of the usage of Kokbork lyrics had no connection with the folk music especially the indigenous musical instrument. The charm of 'Joni Jong' an old folk song was recreated by Horjwlai through the release of the same song; however it was rather a modern version of the folk song in tune with Metal genre. As a result, their influence was limited to the teenage generation who has tuned themselves to the western genre, whereas the adults were alienated to these bands and

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rather showed a negative attitude and indifference. Koloma, on the other hand could reached the people of both the generations.

The popularity of Koloma among all generations can be studied in two; the younger generation has partial or no awareness of the lost music; and the influence of globalization is much more conspicuous among the youths in comparison to the parents. Modern education in non-native language, less awareness of the availability of books on Borok culture (which again is limited), influence of globalized culture has detached the younger generation from their roots. The sound of indigenous musical instruments like chongpreng, sarinda, dangdu, sumui is alien to them and creates confusion in the identification of the instruments as they were not exposed to it despite of their familiarity of the word from the older generation. A craze for learning and possessing non-indigenous instruments like guitar, electric guitar, bass guitar, drum-set, piano, violin etc is more dominant rather than knowing the old among this generation. The second generations are again more familiar with the indigenous instruments. Koloma attempts to bridge the gap that co-existed between the two generation through their fusion of Western and folk. Koloma attracted the younger generation through the sounds and modern instruments like guitars and drum-set that suits their taste, besides this, they also witness the sound of the indigenous instruments (which was heard only on rare occasion) helping them to learn, identify and distinguish between various indigenous musical instruments. The learning does not merely cease in knowing the indigenous instruments among the youths but also learning about the Borok culture through the lyrics. The lyrics of Koloma is enriched with the native words that imparts knowledge about words and objects (which no longer exist or unfamiliar) to the younger generation. Thereby, adding

to the richness of Kokborok vocabulary among the people (both young and old). The older generation, on the other hand, experience nostalgia of the past world which no longer exist today in the fast changing globalized world. Word like ‘gantha bubar’, awang etc in the songs of Koloma recreate a sense of identity among the Borok listeners who are reminded of the richness of the Borok culture.

Major Findings and Conclusion

As Globalization waved its magical wand on Boroks society, great change is conspicuous in various areas of the Boroks life, beginning from economic, social, cultural, and intellectual to music. Exposure to Western genre of music through the medium of technology like media, social network resulted in a change of scenario in Tripuri music. Folk music became a distant past among the Boroks youth, heard on rare occasion. Disappearance of indigenous musical instruments that has lost its essence and its glory with the dead added to the alienation among the youths. Western music gave the Borok youths, a direction and expression to their inner soul. Rock, Metal, Pop and various other sub-genres became the ingredients and life force among this young hearts, resulting in the rise of various musical bands.

A specific date or time cannot be mark to show the beginning of the influence of globalization in music but the impact is great among the youths and is conspicuous with the rise of Da Borok’in 1996. ‘Da Borok’ became the first Secular and also Gospel Band in the history of Tripuri music in the post modern world. Thus, 1996 can be mark as a revolutionary year that gave a new shape to Borok music. ‘Da Borok’ set the trend for rock and Metal inspiring many Borok musical of the twenty-first century. The twenty first century witnesses the emergence

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of huge number of musical bands that rose to fame to showcase their passion for rock and metal music- Chethuwang (2006), Horjwlai (2006) Warm Up (2007), Swraijak (2010), Born to Die (2010), Voice of Salvation (2012), Koloma (2014), Eliz's Apprentice (2014) and many more. It is observed that the band of the first decade of twenty first century in comparison with the bands of the second decades despite of sharing the similarity for love of Western music, differs in their approach to reach the mass thus giving a deep insight to the extent the influence and impact of globalization happened in two decades. The bands of the first including 'Da Borok' mostly use the tools of posters, live shows, posters and later facebook (the popularly used social website of the time) to reach the mass. On the other hand, musical bands of the second decade started their journey with the uploading of their songs in various sites like reverbnation, sound cloud; though, facebook continues to be a popular social link till the day. The transition from live shows, posters to reverbnation, sound cloud as a means to start their journey to reach out to the mass might have happened during the last few years of twenty first century as some bands like "Twijlang" made their first appearance before the public in 2009 with the aid of email, reverbnation. The present band, however, enjoys a more advantageous position resulting from technological advancement like shareit, Xender, Whatsapp, Hike etc.

The contribution of Rock Music Society of Tripura (RMST) is immense and cannot be overlooked. When the influence of Western Culture was taking it height and moulding as well as shaping new talents among the Tripuris, the bands faced a set-back in the form of financial crisis and lack of sponsors. A gig is a must for any band to gain fame which required a huge expenditure whereas most of the members were students. Again, a platform was a great requirement for any band to reach to the people at a large scale which the band failed to attain. When the talents, music and

instruments were all set up, the most required need was a 'savior', a force to set the wheel rolling, which came in the form of RMST. This society gave a state level platform to various bands (old and new) to come forward from their shells and change the world of music through Rock and Metal. Most of the musical bands were members of this society working in union to sow the seed of rock and metal culture in Borok music. The contribution of His Highness Pradyut Bikram Kishore Manikya Debbarma, the chairperson of RMST is immense as he supported and motivated the youths in the cause.

Among the many musical bands, Koloma and Eliz's Apprentice need a special mention as, since 1996, all the members were male, but with the rise of 'Eliz's Apprentice' a change is observed. A female member joins the male-dominated world and becomes the vocalist. The band is also named after her with the male members as her apprentice giving an impression of a perfectionist teaching her trade (music) to the inexperienced male trainees. Again, the rise of Koloma in 2014 shows a remarkable development in Borok music. Earlier, the focal point of all bands was Western music; however, with the emergence of Koloma, a new flavor was added in Borok music world. Koloma experimented their music by the inclusion of folk music in the dominant Western genres, thus attracting the people (young and old). Two reasons can be mentioned leading to the popularity of Koloma; first, the blending of indigenous musical instruments (chongpreng, sumui etc) with the modern (guitar, drum-set). Secondly, the richness of words. The word imagery (in their lyrics) depicts the life and beliefs of the ancestors, creating nostalgia of the past. The lyrics became a tool of preserving and spreading an awareness of the past, enriching the Kokborok vocabulary among the Borok listeners.

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It is observed through the study that Rock and Metal with its sub-genres flourished during the last decade of twentieth century and the early decades of twenty first century and continue to grow till the present. The members beginning from 'Da Borok' to Koloma and again to the current active bands, came together as a band to showcase their talents and their passion for rock and metal with no intention for any monetary gain. The urge to create a self-identity in the world besides seeking popularity is also the driving force. (Giddens, 2013) states that under the influence of Globalization, people faced with a new 'individualism', in which they construct their own identities. These youths through the bands tries to assert their own identities as an individual in the macrocosmic world. Most of the band members were below 30 year of age pursuing their graduations or post graduation during the formation; some members were also in their schooling as young as 17 years of age. The teenage youths were the most influenced among the audience, the band fail to reach out to the older generation (except Koloma) who could not share the genre these youngsters were representing. Most of the musical bands named their band in Kokborok despite of their music belonging to the genre of the West with the motive to create an identity as a Tiprasa. Almost all the band use English and Kokborok lyric.

Many bands since twentieth century emerged, showcased their talents and disappeared. They were self supported band who wanted to create a change and had no patron. The present day also witness the rise of many new musical bands. Some of the old bands continue to exist till the day but are inactive. Through observation, various reasons can be pointed on the disappearance and inactivity of various old hands who once ruled the heart of the people especially the youth who still tune in to their songs. Financial constraint was a great barrier to these talented youths (shared even by the present band of the day) as most of the member

are students pursuing their graduation or under graduation and relying on their parent. They were also scattered in various parts of the country for their higher education, leading to the difficulty of coming together for jamming and practicing, except in winter holidays. Those members who had completed their education are also burden with employment, family responsibilities and ties leading to a limited time for the band. Lack of sponserer also adds to the downfall and inactivity of certain bands. These obstacles continue to haunt the active musical band of the day, who suffers the dread of inactivity and fall in the near future despite of their talents.

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Impact of Modernisation in the Tribal Society : A Case Study of Debbarma Community of Tripura

***Jaharlal Debbarma**

ABSTRACT

Modernity is the aftermath of the advancement of practical sciences which further leads to the growth of industrialism, self-reliance, freedom, democracy, ideas of social philosophies against to metaphysics and theology. The idea of modernity is usually based on the social structure present in the developed countries, mostly identify with the fast growing literacy rate, high living standard, urbanisation, industrialisation, uses of modern technology for the economic growth of the country, etc. Modernity plays a vital role in bringing the changes in the traditions and custom of the tribal society which they uphold for centuries. The aim of my paper is to highlight and measure the impact of modernity and globalisation in the Debbarma community that how their age-old tradition and customs is slowly eroding. Yet, on the other hand, the benefit and advantages of modernity and globalisation to Debbarma community cannot be disregarded, which has helped them in getting education, health

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care facility and also improve their living condition. My paper is based on the review of literature, research report, census data and my personal experiences and observation.

Keywords: Modernity, tribal, Debbarma, community.

Introduction:

Modernity is the aftermath of the advancement of practical sciences which further leads to the growth of industrialism, self-reliance, freedom, democracy, ideas of social philosophies against to metaphysics and theology. The idea of modernity is usually based on the social structure present in the developed countries, mostly identify with the fast growing literacy rate, high living standard, urbanisation, industrialisation, uses of modern technology for the economic growth of the country, etc. Modernity plays a vital role in bringing the changes in the traditions and custom of the tribal society of Debbarma community in Tripura which they uphold for centuries.

The aim of my paper is to highlight and measure the impact of modernity and globalisation in the Debbarma community and how their age-old tradition and customs is slowly eroding. Yet, on the other hand, the benefit and advantages of modernity and globalisation to Debbarma community cannot be disregarded, which has helped them in getting education, healthcare facility and also improve their living condition. My paper is based on the review of relevant literature, research report, census data and my personal experiences and observation.

Before one can highlight and measure the impact of modernity in the Debbarma community, first, we need to understand how their social life, customs and traditions were constructed. To understand the Debbarma community's culture and tradition is incomplete without a brief description of the

huk (shifting cultivation) practiced in the hilly areas of Tripura, for the entire traditional socio-cultural life is mirrored in the *huk*.¹ The Debbarma community and their life cycle were totally dependent upon *huk* cultivation. Their birth, death, social rituals, music, dance, weaving, handicrafts, ornaments whatever the requirement of human life was derived from *huk* and forest resources. Thus, traditionally I would say they have a close association with nature and live in nature as their socio-economic and cultural life is based on the *huk* (shifting cultivation). For instance, before modernity has peered into the life of Debbarma community, clock or watch was not known or introduced in their society, we find that in their traditional time measuring method certain natural signs were used to lead their daily life by which their close association with nature may be indicated and proved easily. “Right from early morning time to the dawn time several natural signs are used in their everyday life in order to maintain time round clock. When *tokprengsa* (a kind of bird) cries it indicates that it is early morning, when cock crows it is understood that it is morning time, when cock crows very loudly again and again it tells that the sun is rising, when *khumbur* (a kind of flower) blossomed it is early noon time, when the shadow of a person falls on his or her feet straight it is noon time, when *tokpupu* (a kind of red brown bird) cries it is afternoon time (about 30 to 40 minutes before the sun set), when *jinga* (a kind of vegetable) flower blossoms or there is evaporation of water drop inside the bamboo tender leaves or *monai* (a kind of bird) cries it is sun-set, when *sanjadoroknaima* (one evening star called Venus) is seen in the sky from the east direction it is late evening, when *swkwithakdari/takhukthamathukuri* (3 stars brother) are seen in the sky it

¹Debbarma, Jaharlal. (2015). *Environment-cultural Interaction and the Tribes of North-East India*, Mawlong L. Bansaikupar, Mitri, Marco Babiti. (eds) *Tradition and Cultural of Tribals in Tripura: An Environmental Interaction* (pp. 161-171) UK: Cambridge Scholars Publishing.

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sanjakuthuk (night), when *palabadukhung* or *takluksini* *athukhuri* (7 stars brothers) are seen in the sky it is deep night time, when *altornau* (the morning star) is seen in the sky in the west direction it is early dawn time etc.”¹²

Tripura was one of the ancient princely states ruled by the Manikya dynasty. However, its people, especially the Debbarma community has remained isolated with the outside world due to its geographical barrier and some other factor till its merger with the Indian Union (i.e. 15th October, 1949). This isolation in some way helped the Debbarma community maintain a distinct identity with a peculiar sense of pride. They used to sing of their abundance. Their life was very easy, peaceful and comfortable and there were no significant efforts to make use of resources.³

Impact on demographic structure

“The process of modernization, which was started by the rulers of Tripura in the last half of the 19th century, continued during the period under review and that process of modernization smoothened the path of migration, which ultimately put pressure on the demography of the state and its society. The pressure on the society due to migration continued during the period of the Regency (1947–1949) and after the amalgamation of Tripura with the Indian Union until 1971.”¹³ The merger with the Indian Union not only ends the monarchy regime in Tripura but it has also brought with it many people and peer the way for globalisation in the state. In 1941 when the communal riots broke out in the district of Dacca, there was an influx of a large number of displaced bangalees in Tripura.⁴ “After the partition of India in 1947, displaced Bengalees by the thousands trekked into Tripura from East Pakistan, now Bangladesh. The inflow of the displaced persons continued in the early fifties.”¹⁴ In 1957, 3637 displaced persons arrived in the state.¹⁵ “The displaced families

were given assistance by the state and were resettled through rehabilitation schemes. In mid-1963 communal disturbances broke out in East Pakistan. As a result the Hindus in large numbers migrated from East Pakistan and entered Tripura.”⁵ In 1963, 5769 families consisting of 26,041 persons entered Tripura.⁶ In the month of January 1964, another serious communal disturbance took place in East Pakistan, affecting almost all districts. This resulted in the migration of a large number of Hindus and Buddhists to Tripura.”⁷ “In 1964, as many as 21,768 families consisting of 90,641 persons entered Tripura.”⁸ The inflow of displaced persons and also the illegal immigrants still continued to come in the subsequent years. With the influx of many people in Tripura has led to population growth and high density population subsequently changes the demographic structure of the state. The table given below give a clear picture of the population growth in the state after its merger with the Indian Union. The large influx of immigrant of non-tribal population during the period showed in the table out numbers

²Debbarma, Mohan. (2014). ‘Environmental Philosophy in the Borok Community of Tripura’, *Nature, Culture and Philosophy*, Saji Vargese (ed), Delhi: Lakshi Publication. p.222.

³Debbarma, Mohan. (2004) *Ethnic and Cultural Identity in the Context of Borok People of Tripura A Philosophical Enquiry*, PhD dissertation, NEHU: Accession No: 103688. P. 105

¹http://shodhganga.inflibnet.ac.in/bitstream/10603/22930/11/11_chapter%206.pdf

²Saha, K.C. “Learning From the Ethnic Conflict and the Internal Displacement in Tripura in Northeast India“, *Human Rights Review*, vol. 3. No. 3.(April-June, 2002), pp. 50-64.

³Ibid. pp. 50-60.

⁴Report of the Administration of the Union Territory of Tripura, 1957-58, 77.

⁵Saha, K.C. “Learning From the Ethnic Conflict and the Internal Displacement in Tripura in Northeast India“, *Human Rights Review*, vol. 3. no. 3. (April-June, 2002), pp. 50-64.

⁶Report of the Administration of the Union Territory of Tripura, 1957-58, 77.

the aborigines of the state.

Composition of Tribal and Non-tribal Population in Tripura (1901 to 1971)

Table No. 1.1

Year	Total Population	Tribal Population	Non-Tribal Population	Tribal growth(%)	Non-Tribal Growth (%)
1901	1,73,325	91,679	81,646	-----	-----
1911	2,29,613	1,11,303	1,18,310	21.41	44.91
1921	3,04,437	1,71,610	1,32,827	54.18	12.27
1931	3,82,450	2,03,327	1,79,123	18.48	24.85
1941	5,13,010	2,56,991	2,56,019	26.39	42.93
1951	6,39,027	2,37,953	4,01,074	-7.41	56.66
1961	11,42,005	3,60,070	7,81,935	51.32	91.76
1971	15,56,342	4,50,544	11,05,798	25.12	41.41

The tribal population of 1901 is obtained by adding all the tribal population given in Census Report 1310 T.E. (1901 A.D.)

Source: 1. Atish Chandra Choudhury, Census Report 1310 T.E. (1901 A.D.). Tribal Research Institute, Government of Tripura, Agartala, Re-printing 1995, p. 18.

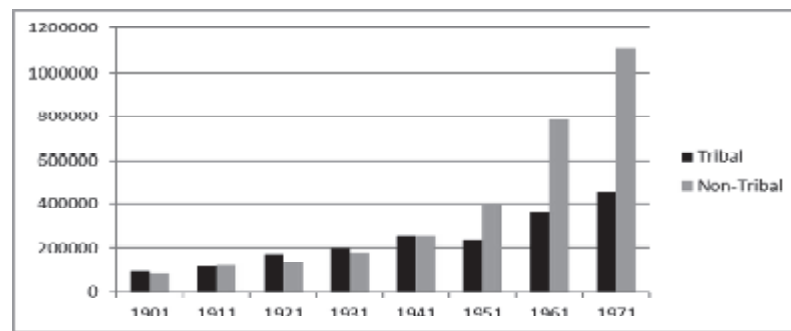
2. S.R. Bhattacharjee, Tribal Insurgency in Tripura: A Study in Exploration of Causes, Inter-India Publications, New Delhi, 1989, p. 39.

Note: Tribal and non-tribal growth in percentages are calculated from the figures of population.

¹Saha, R.C. "Learning From the Ethnic Conflict and the Internal Displacement in Tripura in Northeast India", *Human Rights Review*, vol. 2, no. 3, (April-June, 2002), pp. 50-64.

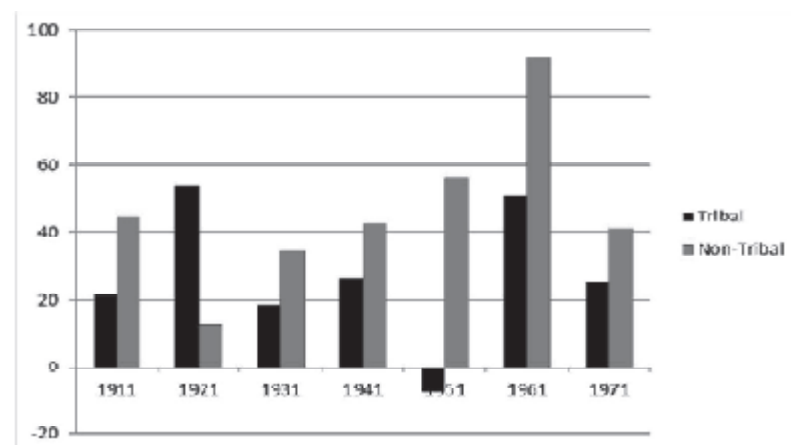
²Report of the Administration of the Union Territory of Tripura, 1957-58, 77.

Figure.1.1. Tribal and Non-Tribal population



Sources: Based on table 1.1.

Figure.1.1. Tribal and Non-Tribal growth rate in percentage



Sources: Based on table 1.1.

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Trend of Population in Tripura (1874-75 to 2001)

Table 1.2

Year	Total Population	Non-Tribal Population	Tribal Population	% of the Tribal	% of the Non-Tribal
874-75	74,523	27,000	47,523	64.00%	36.00%
881	95,637	45,722	49,915	55.00%	45.00%
891	1,37,442	67,150	70,292	51.00%	48.00%
901	1,73,325	81,646	91,679	52.89%	47.00%
'91	2,39,613	1,19,454	1,20,159	47.96%	52.04%
1921	3,04,437	1,37,937	1,66,500	54.69%	45.31%
1931	3,82,491	1,79,173	2,03,317	53.16%	46.84%
1941	5,13,030	2,56,019	2,56,991	50.09%	49.91%
951	6,39,029	4,01,071	2,37,958	37.23%	62.77%
1961	11,43,005	7,81,935	3,61,070	31.53%	68.47%
1971	15,56,342	11,05,798	4,50,544	28.95%	71.05%
1981	20,53,055	14,69,288	5,83,770	28.44%	71.56%
1991	27,57,205	19,03,860	8,53,345	30.95%	69.05%
2001	31,91,168	21,97,742	9,93,426	31.13%	68.86%

Sources: K.N. Jena et al. 2009. Life and Customary Laws of Tripura Tribe. p. 11-12.

“The cultural sphere of Tripura involves an extensive range of multi dimensional features. The fundamental base of the society of Tripura was its tribal culture and beliefs. In Tripura, along with that tribal culture and beliefs, cultures of the Bengali and Manipuri flow side by side. Hence, Tripura always preserved a multiple culture of her own and the social structure of Tripura

http://shodhganga.inflibnet.ac.in/bitstream/10603/22930/11/11_chapter%206.pdf

demonstrates a harmonious coexistence of various tribal and non-tribal communities. Thus, one finds elements of culture, of different sets of people, each unique in its own way mingled together, and in the process, a composite culture is embracing the different strands of faith.”¹

With modernity and globalization the Debbarma community is forced to come out of their isolated life style and interaction with the world of others. They are in contact with many other tribal and non-tribal communities. Due to the closeness of the tribe with the other neighboring communities, distinct changes are seen in their traditional way of life in all respects. Their present lifestyle has significantly deviated from their traditional and customary ways of life and now we find an admixture of tradition and modernity. Some of the major factors for these changes are economic, environmental, globalization and urbanization.

Impact on the old age practice of shifting cultivation/ economy of the Debbarma community

The economic condition of the *Borok* community can be considered as one of the most important factors which brought many changes in their traditional pattern of life style. It is observed that the economic pattern has undergone many transformations in *Borok* community. As in the past, *huk*/shifting cultivation provides a self-sufficient economy among the *huk* cultivator's family. There was enough land for *huk* cultivation as the man-land ratio is equally balanced. Daily market was not found nearby their villages. Essential commodities like rice, fish, vegetable, cotton, jute, firewood, etc. are not required by them to purchase from the market.”Writing in 1869, Lewin, the then Deputy Commissioner of Chittagong Hill Tracts, had shown that a Jhumia family could comfortably meet their needs from its Jhum and have

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enough surplus left over for festival and puja expenses, sickness, ornaments and clothes. He estimated that a man and his wife could Jhum 9 kanics (3.6 acres) of land every year.¹² Their basic items to purchase from the market are *berma* (dry-fish), salt, oil and kerosene. However, this situation has changed after Tripura joined the Indian Union on 15th October 1949. The merger has brought about thousands of refugees from East Pakistan (now Bangladesh) and again thousands came over during the Bangladesh Liberation war during 1971 and were given rehabilitation in Tripura. The influx of migrants from the neighbouring state has changed the entire demographic situation of the state. They have occupied a major portion of the lands for the *huk* cultivation. The refugees also have out numbered the Tripuris in some areas. The ratio of the land and people also showed a distinct change. Now there are too many people and too little land to accommodate, thus, leaving less land for the *huk* cultivation. Since then the cycle of *huk* cultivation could not be carried out as before and the cultivation suffered to such an extent that it is beyond recovery. This has affected badly to the *jhum* cultivators and their self-sufficient economy and gradually shrunken their source of income, leading to traditional and cultural decadence.

Impact on the natural Environment

The environmental factors have also brought some changes as the Debbarna community villages were usually surrounded by mountains, rivers and forests. Various kinds of vegetables are produced from their *huk* cultivation. They hunted wild animal, collect firewood, bamboo shoot, etc. from the forest.

¹² Saigal, Omesh. (1978), *Tripura: Its History and Culture*, Delhi: Concept Publishing Company, p. 42.

The forest was very close to them as it provides all their food items to sustain their life. But due to globalization, urbanization, deforestation and over population have brought an ecological unbalance toward their traditional way of life. The forest, which is precious and connected to their lives, no longer exists due to the deforestation. As it is felt they were thrown from the lap of the nature. They now have to purchase bamboo, thatch, tree, etc. for the construction of their houses, which were unthinkable to them even forty years ago. The extinction of the vast forest gradually led to the extinction of the *huk* cultivation due to which the Tripuris folk song, folk literature, folk administrative and folk festivals which has developed and flourished around the forest and *huk* cultivation has gradually declined. Dr. Ganguly rightly said “primitive people living in isolation, develop their own customs and socio-economic institutions which are the results of hundreds of years of gradual adaptation to the environment. So any abrupt or unplanned change in their environment disturbs that equilibrium and causes maladjustment to the discomfort of tribal folk. This may even lead to their degeneration”.¹ The other danger lurking to the tribal life and tradition is rampant rubber plantations. Although it was aimed at capitalizing the area and increase of family income by the government initiative in the 1963s, it has caused havoc to the tribal mentality and their environmental philosophy. Profit has become the main objective behind this agricultural venture. And since profit becomes the center of human endeavours, environment and cultural traditions are set aside or tossed off, resulting in a degraded social, cultural and environmental way of life. Not only that, presently what I have observed in Gabordi areas which fall under Jampuijala sub-division that due to huge rubber plantation has lead to deforestation and it has largely effect cattle grazing for the Debbarma community.

Impact of globalisation in the Debbarma society

The socio-cultural and religious setting play an important role in the formation of the socio-culture of any society. The essence of the social environment give direction to any particular society either to grow in a good or bad way. When a child is born into the world, it has the inherited ability to obtain the prevalent ways of life of any society. The prolongation of a human society is not determined by the hereditary tendency rather it depend on the social environment and learning process. A child's total way of life is determined by the socio-cultural environment where the child is brought up and lived further this environment shape and influence the child way of life example, the child's way of thinking, philosophies, attitude and outlook of a child.

Globalisation has brought a large number of immigrant in Tripura which has greatly impacted the Debbarma society to an extend that it has lost its own distinct identity. It is apparent from the way the tribal name has been given with non-tribal name such as from Naphurai to Mahanandu, Tukhirai to Robi, Wakhirai to Banikantha, Kwplai to Vijay etc. There can be certain factor how the tribal name has been attributed to non-tribal name, however the elite class of Debbarma community think it is the imposition or influence of the Hindu culture on Debbarma society. For the Debbarma naming such as rabi, Budhurai, Vijay make them feel more modern and civilized. It was so well designed that the Debbarma people have felt to realise until recently.

It is very difficult to mention and say the date when this has impacted the Debbarma society. However, when we looked at the history say during the medieval period, even the name of the Kings of Tripura had in their own original language and name. "In the medieval period, the chief (King) of the Tipra (Tripura) tribe who

⁴Bhattacharjee, Suchintya. (1992)*From Jhauing to Tipping*, Agartala: Director of Welfare for Sch. Tribes and Sch. Caste. p. 60

defended his country against the Muslim power of Bengal as recorded in Raimala, was Chengthung Fa.”¹ Later, the King of Tripura dropped the original title Fa, and assumed the title Manikya and hence their dynasty came to be known as Manikya dynasty.”²

Impact/influences of Hindu Religion

As I have mentioned earlier that because of communal riots which broke out in places like Mymensingh, Dacca, Noakhali, and a few other districts of East Pakistan (now Bangladesh) and during the partition of India sub-continent (1947) the people were displaced and forced to immigrate in the adjoining state Tripura. Immigration took place both before and after the death of King Bir Bikram Manikya i.e. 17th May 1947, when he died, three months before India got Independence.³ The Debbarma community like any other North-Eastern tribes practiced tribal religion known as animism. Some of their gods are known as *Mwtai Kotor* (Almighty God), *Twima Mwtai* (God of water), *Mainungma* (*Mai*=Paddy; *Ma*=Goddess), *Mainungma* is a goddess of fortune, wealth and prosperity, *Khulnungma* (*Khul*=Cotton; *Ma*=goddess), it is a goddess of cotton, *Haichukma* (*Haichuk*=Mountain; *Ma*=Goddess). It is a goddess of hills and mountain, *Noksu Mwtai*: It is a household deity, *Kalia bai Gorja*: God of agriculture and crops, *Lampira Uathop*: God of sky, path and sea, *Thumnaibonai* (god of evil wind), etc. the Debbarma community had gods for different occasions and called them with many names and functions. This god still prevails and is worshipped by the Debbarma community of Tripura.

However, with the bringing of Hinduism and the Brahmins by the kings of Tripura to perform Hindu rituals during the 1880-81s and the years followed, Hindu rituals and its practices had penetrated in the Debbarma society.⁴ The kings of Tripura wanted all his subjects to follow and accept Hinduism. Besides, Hinduism

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was more advance and developed in ritualistic as compare to animism follow by the Debbarma community. However, Hinduism was an alien religion and new to them. With the order of the kings to all his subjects to follow and practice Hinduism made many Brahmins to come and settle in every Debbarma village in order to perform the Hindu ritual for all occasions. The Brahmins were provided with land and houses also with everything require by the villagers while they perform the rituals. The Brahmins are usually called and consulted by the villagers in every occasion such as when a child is born and name are given, during the marriage ceremony, household rituals, death, etc, what the Brahmins said to the Debbarma people were blindly followed, obeyed and believed. However, the Brahmins didn't know or well verse with the Kokhorok language which is spoken by the Debbarma people; hence, they started giving Hindu name to the people repudiating their indigenous Kokhorok name. "To the tribal families, the Hinduised names given by the Brahmins were not easy to pronounce and remember and therefore the Brahmins used to keep the record in a written form in the respective family. As such, excepting official purposes, the Hinduised names were not in use both by the Tripuri family members and general people. Thus, all members of the family have names of their own language."⁵

⁵ *Rajmala*, written in Bengali language is the recorded administrative book that depicts the history of the rule of indigenous tribal Kings of Tripura. *Chengkhungba* means the 'father/Chief' of the *genealogist* (*Chengkhungba* means *father/Chief*). Perhaps he was the first to have faced the challenge of any other power and defended the kingdom from Muslim invasion. Thus, it is not surprising that this King was named as *Chengkhungba*.

⁶ Choudhuri, Roy, et al. (1980), "The Historical Past" in Choudhuri, Jagadishan, (ed.), *Tripura - The Land and its People*, Delhi: Laxmi Publications, pp. 12-42

⁷ Choudhuri, J. Gov. (1985), *A Political History of Tripura*, Delhi: InnerIndia Publications, pp. 47-49.

⁸ See the copy Annual Report on the Hill Tripura political agency for the year 1880-1881, No. 199, dated a paritola, 25th June 1881.

Impact with the introduction of education in Debbarma society

Till the closing period of Kings' rule, 1940s, education was not given a due importance among the Debbarma society. Education was only required and felt necessary by the non-tribal to secure jobs. On the other hand, the Debbarma people are having everything in plenty such as lands, crops, agricultural and forest resources for their sustenance. The Debbarma people have never felt necessities of education and to work in the offices. There is a mind-set filled with the Debbarma people that those who study, do the job and work in the office was considered a servant and low class in their society, as they have plenty of resources available for sustaining their families. Job is considered and calculated as 4 (four) anna, whereas farming or shifting cultivation was considered 12 (twelve) anna by the Debbarma, therefore agricultural farming was given more importance than education. The Debbarma people felt easier to cultivate rather than taking the trouble to study and work in the offices. The other reason is that there were no education facilities nearby their villages and they also had their own economic barrier for studies.

In spite of it, the situation has drastically changed. "Since the early twentieth century Kings like Bir Chandra Manikya, Radhakishore Manikya and Birendra Kishore Manikya introduced the modern system of administration, along the line of democratic principles. For example, King Birendra Kishore Manikya introduced the Civil Service examination system in the State prior to 1923 which gradually transformed the autocratic

⁵*Based on observation and interview with some tribal leaders : Late Binode Behari Debbarma (in February 1984), Suresh Chandra Debbarma, Har Kumar Debbarma of Amtali village, (P.O. Brajapur), Bimal Debbarma of Morgangkami, K.K. Debbarma of Bairahathai, Chandradhan Debbarma of Kamalpur, Rajani Kaipeng and Dakshina Reang of Mission Compound, Agartala, on January 10-15, 1991 and July 815. 1995*

¹Chaudhuri, J. Gan, n. 10, p. 47

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administration and the aristocratic society into a democratic and bureaucratic one.¹ “The work of modernisation was further carried on by King Bir Bikram Kishore Manikya who was formally installed as king at the age of twenty in January 1923. After he died on May 17, 1947, his son Kirit Bikram Kishore was only fifteen years old and thus, a council of Regency was constituted to administer the State. Finally, as mentioned earlier, the administration of the State was taken over by the Indian Union on October 15, 1949, as per the Merger Agreement signed by Maharani Kanchauprabha Devi.”² Subsequently, with modernization education process has increase in the state.

Maharaja Bir Bikram Kishore Manikya also established few educational institutions in Agartala the capital city of Tripura to spread education among the Debbarma people. Some of this institution build during the Maharaja time are Umakanta Academy, Maharani Tulsibati Girls H.S. School, MBB college, etc. Even in the interior areas, many primary schools are open to spread education in the villages. For example, The Tripura Rajya Jana Sikhya Samity was established in 1945, the aim of the organisation was to spread mass education among the Tripuri society, hence many primary schools were opened in many places of the state.³

With modernisation and this kind of development in the Tripuri Society has become compulsory for the Debbarma people to go to the primary school leaving their old age shifting cultivation. When the student comes and joined school there was no or any Tripuri teacher as they are not educated thus most of the teachers are non-tribal as they are educated and learned. The non-tribal teachers find difficult to pronounce the indigenous name of the student which were in kokborok, thus, started giving the Bengali name as it become easy for them to remember and also for official purposes. The Debbarma also feel joy when they are told that they are given good and new name. This gradually made the Debbarma community to

accept the practice of giving a non-tribal name to their children. This has further escalated with modernity and globalisation in Debbarma society. The Debbarma people have slowly lost their indigenous name with the introduction of education and the influence of Hinduism and Christianity religion in their society. This has made identity crisis among the Debbarma people as their indigenous name was replaced with A non-tribal name which sound alien to them.

The modern education system also brought drastic changes in the life of the Debbarma community. When they join school they need to learn in Bengali languages from primary level till college and in English at the university, this has made a huge challage among the Debbarma students. Further, with globalisation and modern education the young generation rarely likes to speak in their languages (kokborok) rather they prefer to speak in English or Hindi has they feel it is more developed and civilised.

Impact on Traditions and Customs

The impact of globalisation is also found upon the Debbarma community in their customs and traditional way of life. Due to globalisation Debbarma people need to come out of their confinement or villages and get connected with the rest of the people in the world. Presently, in Tripura the immigrant has surpassed the aborigines of the state and become the majority and dominant gradually influencing their culture, customs, religion and way of life in many ways. For example, dowry system did not exist or prevail in Debbarma custom and tradition, but now we find the bridegroom demanding dowry at the time of marriage, though the demand may be of not high value. It is also found now that the bridge parents

²*Ibid.*

³*Chaudhuri, Roy et al. n. 5, pp. 40-41*

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come with attractive gifts proposal such as land, money, etc in order to find bridegroom for their daughter. However dowry practices is highly criticised in the Debbarma community.

Globalisation has also influenced in their mode of dressing. The Debbarma people usually wore their traditional dresses know as puidre-puichang for men and Rignai and Risa for women. However, men now mostly used to wearing shirts, pant, dhotis, longis etc. whereas women like to dress in blouse and saree, jean and top, etc. as they find it more comfortable to wear the modern dresses in their respective work places or office and school rather than wearing their traditional dresses.

It is to be noted that at one point of time speaking kokborok i.e. the language spoken by the Debbarma community, was not regarded as standard and civilized by the urban dwellers. Speaking in kokborok was usually look down or mocked by the tribal as well as non-tribal in the urban areas and offices. The reason may be due to the influencing nature of the non-tribal people towards the tribal people as they have out numbers the aborigine. Not only that the other factor is that the kings of Tripura recognized Bengali as one of the language in the state and wanted all his subject to learn and speak Bengali. It is also believed that king Radha Kishore Manikya who had rule Tripura from 1897-1909 was a great patron of literature and learning. Tripura Gazette, an official newspaper was first published during his time in Bengali language. He is a close friend of Bengali poet and writer Rabindra Nath Tagore. He had also provided a financial help to Jagadish Chandra Bose the great Bengali scientist for his research work.⁴ “The succeeding Kings, Birendra Kishore Manikya (1909-1923) and Maharaja Bir Bikram Kishore Manikya (1923-1947) were also patron of Bengali literature. They took keen interest to spread the education and tried to develop the modern means of road and communications. King Bir Bikram Kishore Manikya composed

many songs and wrote a historical drama Jayabati, and on the occasion of 80th birthday of Rabindra Nath Tagore, the King held a special Par bar and conferred the honorific title Bharat Bhaskar or Sun of India to the poet.”⁵

Thus, under the above circumstances when Bengali received a great impetus from the Kings of Tripura, it was not much surprising that most of the royal Tripuri or Borok families living in Agartala giving more importance to Bengali language. As Kings wanted, all the royal families and Borok people living in the capital (Agartala) did not speak in their mother tongue, Kokborok even at home and outside but spoke only in Bengali. As a result, slowly they started forgetting Kokborok and eventually their children and generation could not speak any word in Kokborok and had completely forgotten their mother tongue. This was the situation of Tripura till the early 1980s.

Conlusion

Modernity and globalisation have brought many changes in the way of life among the Debbarma community. Once their life was mirrored in shifting cultivation, but with the introduction of education to them, they now prefer a white collar job. Globalisation has forced them to venture out from their isolated confinement or villages and made them to communicate with the outside world of others. Now they need to live closely with other neighbouring communities, which has brought distinct changes in their traditional way of life in all respects. Their present lifestyle has significantly deviated from their traditional and customary ways of life and now we find an admixture of tradition and modernity.

⁴Choudhuri, Roy. et al. (1983) *Tripura Through the Ages*, delhi: Sterling Publishers Pvt.Ltd.pp.55-57.

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Impact of Modernization & Globalization on Tribal Music of Tripura

*Tama Debnath

&

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INTRODUCTION

Modernization refers to a model of a progressive transition from a pre modern or traditional to a modern society and Globalization is the process of worldwide increasing interaction of people through the growth of the technological and communicational advancement. Both Modernization and Globalization are the important aspects of evolution of a society of all human. The process of modernization can be expressed as the innovation and development of technology in a society, while globalization involves the spread of those technologies and their growing importance in global relations. This modernization and globalization influenced all aspects of human's life such as culture, social, economics; education and politics. India is a land of very glorious and diverse culture. The cultural diversity present here are all interrelated but different from each other. In Northeast India, Tripura is the land of different tribes which has its own

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musical tune. The tribal music of Tripura is also going through such processes under the influence of modernization and globalization. There are many aspects in the tribal culture like folk music, folk dances and other traditional cultural activity which is the mainstream of tribal music.

TRIBAL COMMUNITY IN TRIPURA

Tripura is the third smallest state of India. The state capital is in Agartala. Tripura has 19 different tribal communities along with Bengali and Manipuri communities which contribute to the rich cultural heritage of Tripura. The culture of Tripura is a mixture of culture and tradition that these communities follow. Tripura has several diverse ethno-linguistic groups, which has given rise to a composite culture. The dominant cultures are Bengali, Manipuri, Tripuris, Jamatia, Reang, Noatia, Koloi, Murasing, Chakma, Halam, Garo, Hajong, Kuki, Mizo, Mogh, Munda, Oraon, Santhal, and Uchoi.

CULTURAL PRACTICES IN TRIPURA

Tripura is the land of different tribes which has its own musical tune. The musical cultures are ever changing entities that are constantly altering in presence of different external influences. The tribal music of Tripura is also going through such processes under the influence of modernization and globalization. There are many aspects in the tribal culture like folk music, folk dances and other traditional cultural activity which is the mainstream of tribal music.

MUSIC OF TRIPURA TRIBES

The state of Tripura is very rich in its culture and tradition. Each tribe of the state has its own cultural activities. They have their distinct dance and music which are mainly folk in nature.

Folk songs and dance are performed on occasions like weddings, religious and other festivals. Bizu Dance, Lebang Boomani Dance, Garia Dance, Hai Hak dance, Jhum dance and so on are some of the important dance and song forms in Tripura.

The Tribal folk songs are widely spread over the entire community like all other folk songs of other regions. The folk songs are based on old traditions, thoughts, desires, love, jhum cultivation, harvesting, festivals, beliefs and superstitions etc. The theme of the songs has survived without any deviations and till now the folk songs are sung in original form or with slight variations, spontaneously and enthusiastically by the people.

In Tripuri language, song means 'Rwchabmung', the tune of Tripuri songs maintain the respective style in rhythm which is entirely based on their tradition.

The folk songs of Tripura, of any other region, depict a many sided picture of the people of the land, and its social, ritual and religious structure. Although Turi remains a spoken language only or what we call a dialect, yet their folk literature is quite rich. The folk songs and tales display profound thought and imagination, and have a beautiful rhyme. The spontaneous flow of songs one bears on any religious or social occasion leads one to believe that the Tripuris possess an inborn capacity to compose songs and verses. The unsophisticated village people, particularly the simple and charming girls, express their imagination, love and sorrow through songs and tales. The Tripuri mothers give instruction to their daughters and sons-in-law and daughters-in-law through their songs. Moral lessons are imparted to the youth and children through tales. The green valley, river banks, uphill and the meadows echo and re-echo the sweet and delightful song of the Tripuri girls. The melodious bamboo flute (sumui-banshi) accompanying the songs provides a serene atmosphere. Through out the day the people in the village toil hard,

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yet they, particularly the younger ones-steal time to compose and sing songs. It is difficult to convey, in translation the exact meaning or the rhythm of the folk songs; however, the two specimens below may give some idea of the charm of the Tripuri folk song.

The folk songs are classified according to the subject or contents it conveys. Due to lack of space only a few folk songs of different variety are cited below with illustrations:-

Different Type of Songs

1. Jadukalija

This type of song is based on love and romance. All types of songs are used to be sung with the same musical voice.

2. Resekhagra

This type of song is usually sung with a plaintive tune for commemorating a person after his death. Generally when some one dies fighting in the battle field for the country. It is very pathetic and heart throbbing.

3. Chamaritunmani

This song is usually sung on behalf of the grooms party to the groom on his departure for service as 'Chamari' for short duration (1-3 years) to his would be-in-law. The song is sung on the basis of the grooms party called 'Chamaritunmani'.

4. Hamjuk Rohomani

After the marriage when the bride gets ready for departure for her husband's house at that moment this song is sung. The bride is the 'hamjwk'. The tune of the 'hamjw krahamani' is melancholy.

5. Hachwg Kamani

At the time of passing through the hill with the load of luggage they sing these songs to get relief from the fatigue caused by

long walk. The tune they follow for singing such song is called 'Hachwk Kamani'.

6. Kuchungha-Sikam

It is noticed that during the reign of king Dhanya Manikya, it was ordered to conscript at least one male person from each family to fight against the Sikam (Kukis). Accordingly, his messenger came and forcibly took a way a male from each family to join the royal force. A folk song was composed on that back ground. This folk song is usually sung on a tune which is called 'Kuchungha Sikam'. The tune is very heart touching with melancholy.

7. Waying Khilimani

Waying Khilimani is a song of lullaby. At the time of lulling a child the song is sung. The tune is named 'Waying Khilimani'.

8. Mamita

After keeping the new Crops in the granary a ceremony is celebrated, which is known as 'Mamita'. The tune of the song which is usually sung during 'Mamita' festival is called Mamita tune.

9. Garia Ruinani

During the 'Garia Puja' festival the song is sung on a tune which is called Garia Ruman.

10. Longoi Chokmani

The little children make a cradle to play with each oilier. On the cradle one child sits and the other one pushes it from the rear to make it swing. At the time of waver the cradle, the child who pushes it sings a song. And this type of song is usually sung on a tune which is called 'Longoi Chokmani'.

With the advent of modernization and globalization most of the

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folk forms are very rarely sung. These folk forms had to face the test of time.

MODERNIZATION AND GLOBALIZATION OF TRIBAL MUSIC

A community or society can not exist without custom and culture; those are the way of living of the people of those communities. Every society or community has its own culture and national identity that distinguishes it from other societies. Music and dance are the vital part the cultural practices of a community. People are to express or share their emotion and knowledge through these practices. But in this era of globalization and modernization the custom and cultural practice of those societies are influenced by global and foreign culture. Now a day, the tribal music gets its proper place in all over India because of its modernization. As we know, tribal music is now very much influenced by the western music. Because most of all tribal peoples are more lined towards Christianity, which is support the western culture. Tribal Culture is presently at a cross roads. Globalization is not new but in present situation some features as space and time are shrinking borders between countries, regions are gradually disappearing. So each country of the world is affected by it. Globalization is associated with modernization and industrialization, urbanization which result development of science and technology, modernization of transport and communication network and it have a considerable impact in every sphere of life. Now-a-day, maximum Tribal Songs imitating the tune of other modern songs, especially the Hindi. This trend is found since the inception of Kokborok programme in the All India Radio Centre at Agartala. Apart from it, the music director of the present days, out of their artistic talent and capability compose new tunes. Notwithstanding the recent trend to imitate the tune of songs belonging to other communities, the original Tripuri songs are very

much popular anchoring the Tripuri people for their melodious tune and lyrical composition. The Tripuri people have some interesting traditional musical instruments like Sumui(Flute), Sarinda, Chongpreng, Dangdoo, Kham (Drum), Lebang-lebangti, Uakhrap etc. which is made up of locally available materials. The Tripuri musical instruments and music of the Tripuri tribes attract due to its richness and depth of myths associated with the birth of the first note. They always try to keep the time and rhythm while dancing by beating a drum. At present all these instruments are influenced by the modernization. It is found that the people of tribal community especially the young generation are very much attracted by the electronic instruments of western culture. For this reason the popularity of those folk and indigenous instruments are fading away.

CONCLUSION

It is really impossible to identify the individuals connected with the composition of these traditional folk songs. From these songs, one can have a glimpse of the ancient constitution of the society, its environment and livelihood. These folk songs also throw light on their desire, achievements, sorrow, happiness and also their short comings. Modern Tripuri songs are composed with new words and tunes but can not be denied that some times we find more pleasure in old rhymes in old tune.

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Impact of Physical Education and Sports on Modernization of Tribal People of Tripura

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INTRODUCTION

India is amongst the fastest growing countries in the world today, with a GDP growth rate of more than 5.7% during in this period. This level of growth can, however, be sustained only when all section of the society, specially tribal become equal partners in the development process. Empowerment of tribal is a socio-political, ideal, encompassing notions of dignity and equality, envisioned in relation to the wider framework of Tribal rights. It is a process of gaining control over self, over resources and over existing societal perceptions and attitudes and would be achieved only when in the 'condition' of tribal is accompanied by an advancement in their 'position' by enlarging economic, social and political freedoms and choices available to them under modernized era.

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**THE NATIONAL POLICY FOR THE DEVELOPMENT OF
TRIBAL (2015)**

The population of the tribal communities scheduled in the constitution of India and known as scheduled tribes (STs) is (8.6%) as per 2011 census and accounts for 9% of the total population of the country. They are scattered over all the States/UTs, except Punjab, Haryana, Delhi and UTs of Pondicherry and Chandigarh. The constitution of India contains several provision for ensuring a better quality of life for the weaker section of society and STs, in particular, based on a policy of positive discrimination and affirmative action on the developmental and regulatory fronts. The architects of the Constitution being conscious of the separate identity of the tribal communities and their habitat provided certain articles exclusively devoted to the cause of the STs. These include Articles 244, 244A, 275(1), 342, 338(A) and 339. The 6th Schedule contains specific provision for the administration of tribal area in the States of Assam, Meghalaya, Tripura & Mizoram.

Tripura is a small state in the North-Eastern region of India. It was a princely state and it was ruled by the Maharajas of Tripura. At present the total population of Tripura is about 37 lakhs as per 2011, census report and one third of the population near about 11 lakhs as per 2011 census is tribal people. The Tripuri, Jamatia, Reang, Uchui, Garo, Chakma, Mug, Jaisai, Kuki, Halam etc. (19 groups) belong to the tribal community of Tripura. They are the original inhabitants of Tripura. Due to social transition in all spheres of life particularly in the field of Agriculture, Socio-cultural life, economic life, educational sector and health awareness and progress in all walk of life. Total Tribal literacy rate are gone up 71.6 which is the recent year literacy rate.

The term '**Tribal**' was given by Britishers, Tripura has rich cultural heritage. The cultures of Tripura Nation is the product of several million centuries. The word culture has a very broad meaning. E.B.Tylor (1832-1917), in his famous book "PRIMITIVE CULTURE" gave definition of culture as, "Culture or civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and other capabilities and habits acquired by man as a member of the society."

Definition of Modernization: "Modernization theory is used to explain the process of Modernization within societies. Modernization refers to a model of progressive transition from a 'Pre-modern' or 'traditional' to a modern society".

Sports as a fundamental right: the right of access to and participation in sport and play has long been recognized in a number of international conventions. In 1978 , UNESCO describes sports and physical education as a fundamental right for all. UNESCO charter on physical education and sports has aptly prescribed in its first article that participation in physical activities and sports is fundamental rights of every citizen.

Sports are one of the means to empower Tripura tribal to expedite the multi-dimensional social process and economic strength for developing confidence in their own capacities. It gives the basis by which tribal challenges based discrimination, violence against them in all institution and structures of the society. In Tripura through physical education and sports, tribal people have succeeded in their life. They have joined Para-military forces, state polices, civil services, central Govt. services and they proved themselves in all spheres of life.

Aims of physical education: like general education, is to develop human personality in its totality well planned activity programmes or we can say whole sum development of an individual's

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personality. In same words, physical education aim at the all round development of the personality of an individual or wholesome development of human personality and it includes physical, mental, social, emotional and moral aspects to make an individual a good citizen who is able to make contribution in process of nation in one's own way. Thus physical education and sports means at making and individual physically fit, mentally alert, emotionally balanced, socially well adjust, morally true and spiritually uplifted.

Scope of Physical Education

Physical Education is a comprehensive concept and its scope is very wide. It is not limited to mere physical activities or physical exercises. It includes all the aspects leading to all – round and total development of an individual. It is very vast field and takes cognizance of all facet of human activity.

Physical education has potentials not only to touch the lives of individuals but also to form an important and enduring part of the culture in which we live. It has an important mission. A physical education programme can be divided into four parts:

- i) Fitness and recreational programmes.
- ii) Extramural Programme
- iii) Service Programme and
- iv) Profession Programme – Sports person performed teaching, coaching, Administrator, Yoga teacher, Journalist and Physiotherapy duty very nicely.

“Physical education may be simply described as learning to move and learning through movement.”

“Play is a process of exertion of body and mind, made to pleased ourselves without determined end.” –Puskin

Tribal youths of Tripura are having their traditional games and sports. But it deserves specials mention here that the traditional

sports of Tripuris (Debbarma) tribals are known ‘**Thwngmung**’ means collection of many tribal games. In recent years these traditional sports are being gradually abandoned as more people become attracted to modern games and sports, but some of the sports are still played today and preferred in rural Tripura. Some of these sports are listed below.

1. Achugoi phan Solaimani (wresling)
2. Bumani kotor (Hide and seek)
3. Dwkhwi Sotonmug (Tug of war)
4. Longoi Chokmung (Swimming)
5. Muphuk Sagwnang
6. Phan Sohlaimung
7. Sohlaimmung

Thus, it is learnt from investigation the a few games are quite uncommon to the present generation of the tribal community & others through once upon a time these games were played by their fathers and fore fathers. Maximum tribal are expend own life with proper food and house. But due to mixing with other neighboring cast and because of the impact of modernization and urbanization in the traditional sports go to back foot and losing the popularity and tribal people attached with almost modern game. Most of the players perform very well in national and international arena and make a modernized platform for oneself. Some of the popular player’s names are given below:

**Achievements in sports-games by Tripura tribal women
(Gymnastics)**

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Kabari Debbarma – (National meet participation in 1975 several times Medal winner in At present Asst. Deputy Director of Sports Tripura.

Kalyani Dehbarna. Retd. YAS, Directorate of Sports Tripura.

(Swimming)

Himadri Debbarma. National record holder. At present posted in (I.C.A) Publicity Deptt. Tripura.

Nitam Bani Jamatia. National. Posted at YAS, Tripura. Chaiti Debbarna International.

Jini Debbarna. National. MP.Ed & PGDY, KVS.

(Athletic)

Devabhakti Jamatia. National 20 Medal winner in National Level. Posted at (F.C.I)

Basanti Debbarna. National Medalist.

Tanuja Debbarna. National Medalist.

Narsiana Darlong. National Medalist.

(Football)

Ruma Debbarna. (International).

Bokul Rani Debbarna, (International).

Laxmiti Reang U/17 , (International).

8 Girls Footballers from Jampuijala recruited in Tripura Police under sports quota

(Cricket)

Rita Debbarna – (National Level)

Shilpi Debbarma - (National Level)
Indarani Jamatia - (National Level)
Jyotica Chakma - (DSO)

(Judo)

Radha Halam, B.P.Ed.
Rashmi Jamatia, B.P.Ed
Dipa Chakma – (**Lawn Tennis**, National first girl from Tripura)

(Kho-Kho)

Tina Debbarma – (National) Posted at DHE.
Supriya Choudhury - (National) Posted at DHE.
Nitu Debbarma – B.P.Ed
Neokra Halam – **Rock Climbing**/ Ice Skating.
Bina Debbarma, & Anita Debbarma (**YOGA** National)
Smt. Ratan mani Tripura (**Power lifting**, International).

ACHIEVEMENT OF TRIBAL MEN

Cricket

Rajeeb Debbarma – Ex Captain, Tripaur Ranji Cricket team, at present posted at Krishi Vhavan (Asst. Director) Tripura
Arup Debbarma, Udai Debbarma, Partha Debbarma.
Janak Kishore Jmatia

Football

Sri Subrato Debbarma – (Retd. Joint Director, YAS)

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Sri Dherendra Chowdhary – (Deputy Director, YAS)

Subodh Debbarna – (Coach)

Nandan Rayan Jamatia, Lalamuiga Darlong, Badal Debbarna, Nila Dhag

Jamatia, Ranjan Debbarna, all are represented Indian football team.

Gymnastics

Bharat Kishor Debbarna (YAS), Lialit Chakma, Dheraj Debbarna, Sunil Debbarna (DSO- Retd.).

Athletics

Sri Litlon Debbarna, Sri Sona Charan Debbarna, Sri Nansiana Darlong (all are represented world athletic meet)

Lawn Tennis

Sri Some Deb Debbarna (Asian & common wealth games gold medalist)

Swimming

Sri Padda Jamatia.

Concluding remarks

Above mentioned all tribal players/individuals have come from remote areas with poor or middle class families, but due to sports achievement they make a separate platform under socio-cultural & economical basis. They took physical Education & sports as a tool to shape their career. Their sports achievement made their identity in their own field and earning their lively hood, they could support own family and society. Now, they are stand in the elite group of own society. So, that we can say

Physical education and sports have encouraged to them and develop their confidence for modernized of themselves and society.

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Relevance of Gandhian Values in Youth Tribal's Life in the Present Scenario of Globalization

*Shyam Sundar Sarkar

ABSTRACT

Youth play a vital role in moulding the destiny of any nation. Youthfulness is the prime stage in a person's life where one decides his or her future plan. The impact of globalization on the youth of tribal communities is manifold, and often they are ones most negatively affected. Policies of the government, especially in areas like education, health, public distribution system, industrial policy, had made far reaching consequence in the economy and society of the state. In Present day's many tribal youths are taking unethical, illegal way to develop themselves, many youths are destroy their life by Drugs addiction, even some of them easily fall the trap of terrorism. Having realized the importance of tribal youth development and the need for the Gandhian Values for empowering the tribal youth, the researcher tries to develop this paper.

Key Words- Tribes of India, Problems of the youth tribal, Gandhian Values, Importance of Gandhian Values in the life of tribal youth.

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INTRODUCTION

Change is a natural process. Every person or society of any community has certain limit or capacity to build up their socio cultural life. With the emergence of some phenomena certain change have occur in every sphere of life of any community. Globalization is one of these and it is a multidimensional phenomenon and its effects on political, economic, social and cultural sphere of any society of the world. The indigenous or tribal people the original settler are mostly live in forest, hills and other naturally isolated regions which are rich in mineral resources. They are identified by different names based on ecological or economical or historical or cultural characteristics as adivasi, janjati, vanyajati etc.

Globalisation affects on tribals differently. Urban and educated tribals may benefit from the increased opportunities for work that come with the influx of foreign companies and investments. These employment avenues are complemented by greater opportunities to receive education and skills training of a higher quality. The new technologies that define this era, in particular the computer and Internet may be accessible to this group of tribals. In general, the liberalization of trade and financial markets also promise benefits for this group, including a greater variety of goods at cheaper prices due to increased competition and much more attractive interest rates to undertake business ventures.

Conversely, poor, uneducated, credit-constrained, informal and agricultural sector tribals will benefit in a much less direct manner. Tribals in general benefit from long-term economic growth brought about by correcting price distortions in factor and product markets. By making markets competitive, higher agricultural growth is expected and this in turn is expected to increase rural

income. It is also expected that the expansion of the industrial sector would increase employment in the urban as well as in the rural areas. The proponents of globalisation argue that the process may entail some short-term difficulties in terms of reduced income and consumption; unemployment might also increase. But eventually the reform process would lead to greater gains all around. But we cannot close our eyes to serious undercut in domestic production of goods and services and risks to the health status particularly of the poor tribals, women and children.

The young generation of India's tribal communities is struggling with different problems than the other youths. The impact of globalization on the youth of tribal communities is manifold, and often they are ones most negatively affected. Policies of the government, especially in areas like education, health, public distribution system, industrial policy, had made far reaching consequence in the economy and society of the state. As a result many youths who are the future of this country are taking unethical, illegal way to develop themselves, many youths are destroy their life by Drugs addiction, even some of them easily fall the trap of terrorism. If we see in our state Tripura, specially Dasda kanchanpur, even in Agartala Capital, many tribal youths have spoiled their life by alcohol and drug addiction. There are many examples of tribal terrorist group banded by govt. of India. Amidst the atmosphere of tension, violence, differences of opinion, unemployment and inflation globally, today the question is being raised again and again about the relevance of Gandhian values which is based on truth and non-violence.

METHODOLOGY

In this paper, the research was based on secondary data taken from different Books, internet, research reports, journals and research papers.

OBJECTIVES OF THE STUDY

1. To know the impact of Globalization and Modernization on tribal's youth,
2. To Study the Gandhian Values and their meanings,
3. To know the Gandhian perspective on Tribal Resources,
4. To find out the necessity of Gandhian Values for human beings especially for the tribal's youth.

TRIBES OF INDIA

Tribal peoples constitute 8.6 percent of India's total population, about 104 million people according to the 2011 census. This is the largest population of the tribal people in the world. According to Article 342 of the Indian Constitution, at present, there exist six hundred and ninety seven tribes as notified by the Central Government. These Indian tribal groups of people have been notified to reside in more than one State. One concentration lives in a belt along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh, and Uttar Pradesh in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland in the northeast. Another concentration lives in the hilly areas of central India Madhya Pradesh, Orissa, and, to a lesser extent, Andhra Pradesh; in this belt, which is bounded by the Narmada River to the north and the Godavari River to the southeast, tribal peoples occupy the slopes of the region's mountains. Other tribals, the Santals, live in Bihar and West Bengal. There are smaller numbers of tribal people in Karnataka, Tamil Nadu, and Kerala, in western India in Gujarat and Rajasthan, and in the union territories of Lakshadweep and the Andaman and Nicobar Islands.

PROBLEMS OF THE YOUTH TRIBAL

Tribal communities are scattered all the states of India. All tribals are having almost same characteristics and problems. After independence some changes and development have been taking place but still expected success could not cover by them. At present globalized era the tribals are facing many problems. Like-

1. The population is growing fast in them, however, and small landholdings are becoming ever more fragmented. They cannot provide livelihoods for all members of extended families. In the lean seasons; many young people therefore migrate to neighbouring districts and states, sometimes along with their family members to work in agriculture or in other contractual jobs.

2. After the implementation of Right to Education Act 2009, the enrolment of Tribals students in schools has increased, but the dropout rate is very high at almost 40 %. Adivasi youth who drop out of school normally do not enrol in school again at a later point, nor do they settle for a training programme. Most of them realise that, even after getting some education, their family land is the only source of sustenance. Only a few bright students are lucky enough to Graduate and Post Graduate. Typically they will soon move to towns and cities to lead a middle-class life there. Tribal's villages normally do not benefit much from the educational success of individual youngsters.

3. Majority tribes live under poverty line. The tribes follow many simple occupations based on simple technology. The technology they use for these purposes belong to the most primitive kind. There is no profit and surplus making in such economy. Hence there per capita income is very meagre much lesser than the Indian average. Most of them live under abject

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poverty and are in debt in the hands of local money lenders and Zamindars. In order to repay the debt they often mortgage or sell their land to the money lenders.

4. Banking facilities in the tribal areas are so inadequate that the tribals have to depend mainly on moneylenders. Being miserably bogged down in indebtedness, tribals demand that Agricultural Indebtedness Relief Acts should be enacted so that they may get back their mortgaged land.

5. Relations between the tribals and non-tribals thus started worsening and non-tribal residents were increasingly depending for protection on the paramilitary forces. The demand for separate states for tribals took the shape of insurgency in Mizoram, Nagaland, Meghalaya, Bihar, Manipur, Arunachal Pradesh, and Tripura. Neighbouring countries, unfriendly to India, were active in exploiting these anti-Indian sentiments. Infiltration of foreign nationals, gun-running, trafficking in narcotics and smuggling even today are very serious problems in these states surrounded by tribal belts.

6. In many parts of India tribal population suffers from chronic infections and diseases out of which water borne diseases are life threatening. They also suffer from deficiency diseases. The Himalayan tribes suffer from goiter due to lack of iodine. Leprosy and tuberculosis are also common among them. Infant mortality was found to be very high among some of the tribes. Malnutrition is common and has affected the general health of the tribal children as it lowers the ability to resist infection, leads to chronic illness and sometimes leads to brain impairment.

7. Due to contact with other cultures, the tribal culture is undergoing a revolutionary change. Due to influence of Christian missionaries the problem of bilingualism has developed which led to indifference towards tribal language.

The tribal people are imitating western culture in different aspects of their social life and leaving their own culture. It has led to degeneration of tribal life and tribal arts such as dance, music and different types of craft.

8. After independence Naxalism problem has been raised in Indian tribals. Now a day's tribal's caught between two lobbies i.e. police authority and naxal persons. Naxals directly kill, exploit and threaten for fulfilment of their aims. Another side policemen torture creates doubts to the tribal's. In this way the tribals are totally disturb and confused.

9. Political parties tend to mobilise Adibasi youth, asking them to march along with drums and colourful dresses in rallies and demonstrations. The idea is to project a pro-poor and pro-grassroots image, though such events typically have no direct link to Adibasi's daily lives.

10. Religious organisations run schools and hostels for tribals. They are known for their excellent health-care services. Christians have done pioneering work among Adibasi, especially in education. However, their engagement has always remained under the shadow of the suspicion that their real aim is to convert Adibasi children to Christianity.

11. North eastern states are known as the remotest part of the country due to their awkward geographical position. Communication with the rest part of the country is still very weak and poor. As a result apart from Govt. projects and schemes hardly any private sector investments are made to make the states industrially and economically developed. As a result a large number of Tribal youth travel long distance to the developed regions and cites for higher education and employment where they face a severe identity crisis. They work in various shopping malls and often being looked upon as low rated outsiders. They are often exploited by

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the employers and even often sexually harassed. They often fall victim to regionalism. A few incidents of such harassment, insult and attacks have been reported so far from different cities like New Delhi, the nation's Capital and also from Patna, Mumbai and Bangalore.

Tribal youth is disgusted with today's politics, education and social atmosphere. They are facing the problem of unemployment and hence turning towards crime. Everybody is using the youth's energy for a destructive purpose than for constructive purpose.

GANDHIAN VALUES

Gandhian philosophical, religious, economic and social approach and a number of contemporary Gandhian perspectives are relevant to an understanding of human values and social change today. By Gandhian ideals in the education policy, we will be able to inspire the whole youth by his ideas of truth, nonviolence, peace and love. Gandhi frequently asserted that mass illiteracy is a curse that hampers the development of a nation. Gandhi felt that education should not only increase knowledge but also develop culture in heart and hand. Another of Gandhi's interests lay in character building. Education without character building was not education according to him. He considered a strong character as the basic of a good citizen. So the issues of character building through value-based education on the one hand and that of integrating science and technology on the other hand have to go together.

So we, in the contemporary situation, have to draw a balanced evaluation of science and technology because its progress has a great role to play in determining the directions of value education. In order to bring about social change we have to channelize human values through education. Truth and

nonviolence can generate human values. Declaring the importance of nonviolence, he said: "Nonviolence is the first article of my faith. It is also the last article of my creed." He further added: "Without Ahimsa it is not possible to seek and find truth, Ahimsa and truth are so intertwined that it is practically impossible to disintegrate and separate them. They are like the two sides of the same coin." Development of peace and security through cooperation seems to be essential for the modern society's progress and prosperity. This is possible because values and improvement are intertwined. Value education in the sense of gaining knowledge of values is not enough but has to be realized and loved by selecting the values which are relevant and best suited to the needs of our country. Gandhi infused in us a hope through his ideals of love, tolerance, truth, nonviolence and service of mankind which are even more relevant today than they were in his own time and they will continue to exercise a lasting influence in our society.

It may be said that the foundations of an ideal civilization as conceived by Gandhi was based on Truth and Nonviolence as the integrally related means and ends. They are values central to any society because all human relations in the social, political as well as economic spheres are influenced by them in one way or the other. They are to be the standards and goals of our society. These can also become the foundations of a more peaceful and happy world order which is very much the need of mankind today.

Gandhiji was of the view that peace is a feeling which is to be emotionally experienced by everyone. It is experienced when emotional equilibrium and self-equalisation is achieved. It is this superpower, he felt, which if realised, leads to eternal happiness. Attainment of peace should be the ultimate goal of any youthful human emotions and actions. Once their minds are at rest they can concentrate their energies for spreading the message of peace. Youth should know that social harmony is an index of peace. They should

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strive peacefully to make their and other people's social lives happy and undisturbed which is the aim of any society. Gandhiji also warned youngsters against misinterpreting religions. All the religions such as Hinduism, Christianity, Islam, Buddhism, Jainism, etc. have preached peace and harmony. The advocacy of war was for the purpose of saving the religion, performing one's duty and eliminating the veils so that society can enjoy a happy and peaceful life. Mahatma Gandhi himself made skilful use of Satyagraha to achieve peace and harmony and thus proved his point. He always believed that peace contains a negative and a positive sense; the absence of configuration, elimination of wars, absence of conflicts between different classes, castes, religions, and nations is a negative sense and love, rest, mental equilibrium, harmony, co-operation, unity, happiness are the positive indices of peace.

IMPORTANCE OF GANDHIAN VALUES IN THE LIFE OF TRIBAL'S YOUTH

Gandhiji had stressed upon youth participation in bringing out various social reforms during his struggle for independence in the Sati Pratha, Polygamy, Child marriage, Education of women, Widow Remarriage, Untouchability, Caste system, Exploitation and Religious misguidance. And the attributes that make youth swim through were Non-violence, Co-operation, Justice, Equality and Love. Non-violence, Gandhiji advocated, has a religious, social, spiritual and personal significance. Force or aggression leads to a total destruction of society. Violent feelings provoke conflicts which grow in strength and threaten the very society it was initially supposed to protect. As violence or force grows in size it takes a negative and destructive path and affects society. The only force, Mahatma Gandhi proposed was fasting which could be coercive but upright. The path proposed was of Non-co- operation, boycott or Satyagraha.

Let us not forget that Satyagraha was the subtle force which he used to shake the very foundation of the British Empire! He believed in the destruction of the false and the wicked by non-violence which would eventually result in the ultimate triumph of good over all evil.

Gandhiji described the term co-operation as all individuals coming together to achieve the designed goals and all of them sharing the fruits of the achievements. Nobody is overburdened nor over regarded. Youth should co-operate with elders and children. It should be looked upon as a way of life. “Vina Sahakar Nahi Uddhar” (No prosperity without co-operation). He underlined that co-operation is the basis for peace, love, equality and justice. Mahatma Gandhi advocated joint families and village communities as the co-operation among different individuals, classes, castes and groups in the society ensures growth in all walks of human life from basic needs of food clothing and shelter to more complex requirement of the people like industries, transportation, recreation, finance etc. Gandhiji also proposed the young entrepreneurs concept to achieve primary objectives of growth and equality. Gandhiji wanted youth against the misuse of Co-operation like undue publiciasation, excessive government intervention, exploitation, promotion of self-interest etc. Love, as per the Mahatma, is a feeling or sentiment which originates in the soul. Love for young people is a form of energy which would charge them every now and then. The entire structure of society is built upon a sound foundation of love. He advocated love strongly as it develops co-operation and a sense of understanding that makes the entire society happy. Equality, in youth, is a noble, desirable and valuable principle. A comparison between two individuals, groups, societies, natures etc. is against the natural Law, said Mahatma gandhi. After all everyone is

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equal in the eyes of God. Is it logical, leave alone ethical to say that one person is superior to another? Accordingly Gandhiji appealed youngsters to strive towards nullifying the wide gap between various sections of the society. He proposed elimination of all sorts of artificial discrimination, exploitation and oppression to establish equality. Men and Women are equal. They complement each other through the different functions they perform in a society. He once stated that "If we do not efface untouchability we shall all be effaced from the face of the Earth". Caste, he felt, does not connote superiority or inferiority. It simply recognises difference in outlooks and corresponding modes of life.

He proposed youth to provide equal protection and security to all. Economic inequality implying concentration of wealth and income in few hands is the root cause of political instability and social inequality. He further suggested abolition of exploitation, forced labour, sexual discrimination so as to restore social harmony. Untouchability, according to him was an offence it was one of those evils which plagued society, a crime against not only humanity but against God. Unity and Equality was their core values on which a nation rests.

Gandhiji was himself a disciple of the "BHAGWAD GEETA" and exhorted the younger generation to follow it too. The Gita mentions three different qualities viz. Satva, Rajas and Tamas. In case of Tamas the happening comes from violence and laziness. In case of Rajas it comes from material gains. Gandhiji proposed that the youth follow the Satvik model where happiness is inward development, i.e. it emphasizes the inclusion of basic human values. Right conducts refers to a set of norms or code of conduct accepted by the society on the basis of thoughtful behaviour and is displayed when we discharge our duties and various actions such as obedience, etiquettes, fulfilment of social obligations, co-operation, sympathy etc. The youth should

take into consideration various dimensions of their conduct such as the social, cultural, religious and the political aspect. Especially in young people, there is a constant flow of energy. They are dynamic, vibrant and excessively energetic. Hence it becomes all the more necessary for them to discharge their energies in a positive manner to attain long-term happiness and goodwill in society and to contribute to the progress of society.

Truth was Gandhiji's favourite human value which inspired his auto biography "My Experiments with Truth" "Satya Meva Jayate" was his slogan. As Gandhi Youth must note that no society readily accepts any social transformation. Hence the students who are acting as agent for reformation will have to face public censure and the wrath of society. Self determination, strong will power and profound belief in one's conviction will help the youth to lead the society. Trading the path of truth is a continuous and unending process which has to be followed by every generation.

CONCLUSION

Today, the world of tribal youth is suffering from immense crisis from many sides. Crimes, conflict, hatred and distrust between one community and another, hunger, unemployment, poverty and literacy, paucity of resources and pollution of environment, deforestation and desertification, swelling number of migrants and refugees, ethnic and sub-national violence, terrorism, drug trafficking, AIDS etc., all these altogether make a grave danger to the nation.

Gandhi was an aspiring leader. He inspired, encouraged and put a sense of confidence in the youth to change the prevailing system. Gandhi's concept of education is of quite significance in the youth's life. His philosophical concept of education is entirely based on the development of human personality, to maintain the discipline, to

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create the manual work with learning and to develop the culture of the peace. Gandhi's message to young generation was built around two cardinal principles that are truth and non-violence. His slogan "be fearless" inspired the youth. He taught his countrymen the value of compassion and willingness to sacrifice for fellow brethren. Gandhi understood the significance of youth power in bringing about social change and he effectively utilized the huge reservoir of energy present in young people during the freedom movement. Youths are naturally compassionate for fellow human beings and inclined to create an ideal society, which makes them instruments of social change.

I conclude with an offering of like Food of Thought and considering for the policy makers for the Tribal development that Gandhian Thoughts and values might be introduce to the curriculum of each and every level of education for the overall development of the tribal youth in our country in the true sense.

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IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY

Impact of Globalization on Different Tribal communities of Tripura

***Er. Pranab Ghosh**

ABSTRACT

Globalization, as a concept, refers both to the “shrinking” of the world and the increased consciousness of the world as a whole. It is a term used to describe the changes in societies and the world economy that are the result of dramatically increased cross-border trade, investment, and cultural exchange. Globalization is making a considerable impact on all aspect of human life directly or indirectly in everywhere in the world and it is multidimensional. All the economic, technological, economic, socio-cultural, and political forces act combine in the process of transformation of lifestyle of any community in everywhere and at every level. Globalization process is also called modernization which include development of science and technology and, communication by which all the places are interconnected and people become more migratory. It also has tremendous impact on culture specially the indigenous culture of tribal society. The tribal, the original settler are mostly live in forest, hills and other naturally isolated regions which are rich in mineral resources. Their lifestyles are conditioned by ecological setting they live. India is a land

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of diverse ethnic group (having 08.6% tribal population to total population in 2011) with diverse language, economy and socio-cultural system. Globalization also has negative impact as inequality, poverty, deprivation of land and forest area. The present study depicts how far the pattern and quality of living of socially disadvantaged people (the tribal people) have changed through globalization in Tripura. The quality of life means the wellbeing of any society or individual.

Keywords: *Globalization; Tribe; Transformation; Migration; Modernization; Society.*

Introduction

The term quality of life means the well being of any society or individual. The quality of life is not only including the wealth and employment it also include physical, social and cultural sphere of life. Globalization is one of these and it is a multidimensional phenomenon and its effects on political, economic, social and cultural sphere of any society of the world.

The indigenous or tribal people the original settler are mostly live in forest, hills and other naturally isolated regions which are rich in mineral resources. They are identified by different names based on ecological or economical or historical or cultural characteristics as adivasi, upajati, giribasi etc. These tribal people are recognized as scheduled tribe in article 366 (25) and are deemed under article 342 to the scheduled tribes for the purpose of the constitution. The criterion to define them is based on certain characteristics as:

- Isolation they live in remote and in hospitable areas which are rich in mineral resources and forest area and also geographically isolated.

- Backwardness their livelihood is based on primitive agriculture, a low value close economy with poor technology, low levels of literacy which leads to their poverty and poor health.
- Distinctive culture, language and religion.

Because of simplicity and shyness they have marginal degree of contact with other people. In ancient time they have been lagging far behind the main stream and also the development programs. They could not take part in any decision making processes. They have been exploited by other Hindu people of higher caste of the society. After independence to ensure their progress and protection from exploitation adequate provision and safeguard have been kept in the constitution for the upliftment and welfare of tribal people. Some fundamental principal laid down by Pandit Jawaharlal Nehru, the late Prime Minister become the guiding force in the development. He told that they should develop according to their own genius ^[2]. We should try to encourage in every way to upgrade their living condition keeping intact their own traditional art and culture and we should also respect their right on land and forest. In spite of all these things they face problems of isolation and discrimination in any sphere of life. Tribe based organization is always differ from caste base organization. This differentiation and isolation whether imposed by them or imposed by other block their growth of material culture and transformation of their mode of living.

The tribal people in India and Tripura at present living between two world: one is their own world which are in transition and the another is new social order created by globalization and modernization processes (through implementing some development programmes) which is started since late nineties.

Concept of Globalization

In its literal sense it is the process or transformation of regional or local phenomena into global one. The word is used first in 1930 in a publication "Towards New Education" according to oxford dictionary. The economists used this term in 1880s but the social scientists used this term since 1960s^[2]. But the concept appeared in new form in late nineties^[3]. This process is usually recognized as a combination of economic, socio-cultural, political and technological aspects. Through globalization colonization and cultural transformation occur (through acculturation and cultural diffusion) at different degree in all society of the world. The people of the world are unified into a single family through Globalization by erasing the national boundary and the national economy become international economy through trade, investment of foreign capital spread of technology and migration^[2]. A 'global village' and a 'global market' 'have developed' (Wikipedia). Globalization process is associated with poverty and inequality, environmental degradation and communication, research and development in technology, change in population, improvement of transport network and also on language and ethical aspect of human life. All the sectors as factories, forest and field as bank govt., laboring and farming industrial activities are interconnected by globalization process^[3,4].

Objective of the Study

Mainly the objectives of this paper are

- i) How the standard of living or the quality of life of the **tribal** people in **Tripura** have improved by globalization process through modernization, improvement of communication and transport network, industrialization, and improvement of infrastructural facilities and

implementation of different schemes help to improve to the literacy level and the reservation policy for education and job by which they can change their livelihood improve the quality of life; and

- ii) To examine how far the tribal people should develop or transformed their lifestyle in accordance with their ecological set up and genius.
- iii) Some of the tribal community conservation because they are very much less. i.e chaimal, Lepcha, Bhutia etc.

Methodology of the Study

This paper is mainly based on secondary data. The tribal people of Tripura have taken for study. For this study secondary data for some decades have taken to give an idea how far the changes occurred in the quality of living among this community through globalization. These secondary data are analysis and explained through statistical process and diagram.

Socio-Economic & Cultural life of tribal people of Tripura (Changing Trend)

In India tribal people share 8.2 per cent (21467179 in 2011) and in Tripura 5.8 per cent (11,66,816 in 2011) of total population. There are 19 tribal communities in Tripura. They are in different socio-cultural (preliterate, semiliterate, nomadic or settled) levels of development, in different activity as hunting, food gathering, settled agriculturist, in household and small industries and services. In spite of these some similarity still exist among these communities at individual, racial and cultural area level. The economic and socio-cultural life of these community people depend upon their physical environment or ecological condition, educational status. The tribal community

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in Tripura passes through a phase of raw struggle for existence. They are originally a floating settler migrating from place to place for land and employment. At early period they (Lepcha, Bhutia, Bil, Garo, Chaimal) are migrated from north and northeastern states and settled in the forest and hill area of north and Santal, Bil, Munda, Orong from eastern, central states and Chotanagpur region and Chakma, Reang are migrated from Chattagram, Bangladesh settled all over the state. The tribal communities in north are mainly engaged in tea garden as labor and small percentage are engaged in agriculture and small industrial activities. In south they engaged in primary sector as agriculture, hunting, gathering etc. based on their ecological condition. Some of them engage in industrial sector as labour.

Population Dynamics of Tripura

In terms of population, Tripura ranks second highest among the North-eastern states of India after Assam of India after Assam with the average annual exponential growth rate of 1.46% as revealed from the data of Census - 2011. The state ranks seventeenth position in terms of density of population, although, it is the second most smallest state in the entire country after Goa. The total population of Tripura as per census, 2001 was 31,99,203 comprising 16,42,225 male and remaining 15,56,978 females. The decadal growth rate during 1991-2001 was registered as the sharpest. It declined from 34.30% for 1981 to 16.03% for the period of 1991 - 2001, that means a decrease of 18.27% the average exponential growth rate has declined from 2.95% per annum during 1981 - 1991 to 1.46% per annum during 1991-2001. The census 2001 also reveals that a decline of more annum during percentage points in decadal growth rate during 1991-2001 from the previous Census decade was recorded in Mizoram, Arunachal Pradesh and Tripura among the North -

eastern states. The estimated midyear population of Tripura in 2004 was 33,55,000 comprising 17,21,000 males and remaining 16,34,000 females whereas Census 2001 reveals that the population of India at 0.00 hrs of 1st March 2001 stood at 102,88,30,774 with average exponential growth rate of 1.93% per annum during 1991-2011.:^[10]

Tribal Population of Tripura

Sl. no.	Census	1951	1961	1971	1981	1991	2001	2011
1	Bhil	41	69	169	838	1754	2336	3105
2	Bhila	19	5	3	22	47	99	28
3	Chakma	290	56		8	26	226	549
4	Chakma	22386	22386	28682	34797	44296	64293	78513
5	Garo	2250	5484	5559	7297	9260	11180	12952
6	Halani	1644	16298	19076	20969	36498	47245	57210
7	Jamaria	2764	24329	32192	44501	60824	74949	83327
8	Khasia	151	349	491	157	238	630	368
9	Kuki	2521	5521	7725	5501	10625	11674	10595
10	Lepcha	5	5	14	106	111	105	157
11	Lushai	1647	2498	3623	3734	4610	4777	5354
12	Mng	3789	10527	15273	18231	31612	30385	37823
13	Munda/Kaur	51	4409	5347	7993	11547	12416	14524
14	Namia	1916	16019	10297	7182	4138	6053	14298
15	Orang		2875	3428	5217	875	5223	12011
16	Rang	8471	56597	67222	81003	11606	163103	188220
17	Santal	736	1562	2222	2726	2736	2151	2013
18	Tripura/Tippura	150071	180700	250525	350872	461531	523848	502255
19	Uzhar		766	1061	1206	1637	2103	2277
20	Unspecified	2213	0	360	150	0	7028	40250
	Total	192293	360070	450544	582770	752187	986328	1166813

Table 1: Different Tribal group population in Tripura, (Source Census of India ,2011)

The occupational pattern has changed and migration for work increased when British Govt. entered into the tribal land and forest. They have started new type of cultivation and migrated to industrial town to work as labor. After that when

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the British Govt. start Indigo plantation they export labor from neighboring states at cheap wage rate. They also exploited by the Hindu Zaminder. They start to accustom themselves with the new ecological condition and start to interact with the Hindu people through which cultural transformation starts by acculturation ¹³ But they remain isolated from other caste community. This isolation makes them underdeveloped and backward. But these situations have changed since independence due to some factors as modernization which includes industrialization and urbanization and implementation of some tribal welfare scheme regarding education, occupational activities. To make them advance and integrated with other people and to introduce themselves with modern world many development programs have taken. British anthropologist Edward B Tylor in his book Primitive Culture (1871) states in defining culture that culture include knowledge, beliefs, art law, morals, customs and habit ¹⁴ These can be possible through education and the transformation of the socio-cultural world become possible through education and improved communication network ¹⁵ Exchange of idea, goods, customs, beliefs, technologies can be possible by education. To keep these things in mind several schemes have taken by govt. of Tripura in several plan periods. These are

- Book grant; pre and post matric scholarship; merit scholarship for up gradation of meritorious student for entry into professional degree course;

- Scholarship for graduate and post graduate student of general, technical, and vocational students. This scheme has introduced them with new and modern technology and would inspire to change their attitude of thinking through the improved the literacy level.

Sl no.	Groups Name	1951	1961	1971	1981	1991	2001	2011
1	Bhutia	16	7	3	22	47	29	56
2	Chaimal	220	50		13	26	228	549
3	Lepcha	5	7	14	106	111	105	157
	Total	244	64	17	146	184	360	734

Table 2: Different Tribal group population in Tripura, (Source Census of India ,2011)

Following groups (Bhutia, Chaimal, Lepcha) are far behind to get benefits for economic development some measures have taken by Ministry of Social Justice and Empowerment and Ministry of Tribal Welfare, Govt. of India as well as Govt. of Tripura, they more exploited from maximum benefit. I think they are destroyed or migrated in future.

Type of Activity	1971	1981	1991	2001	2011
Cultivator	48.74	31.18	31.04	31.01	23.71
Agricultural Labor	28.39	48.91	48.73	53.93	45.09
Household, Industry, Manufacturing ,Repairing	01.31	01.02	01.05	02.92	02.2

Table 3: Male and Female in Different Activity (in%) Tripura, 1971-2011. (Source: Census of India, Tripura Series 1971-2011,)

Type of Activity	1971	1981	1991	2001	2011
Other Services	21.53	18.89	19.18	12.14	29.01

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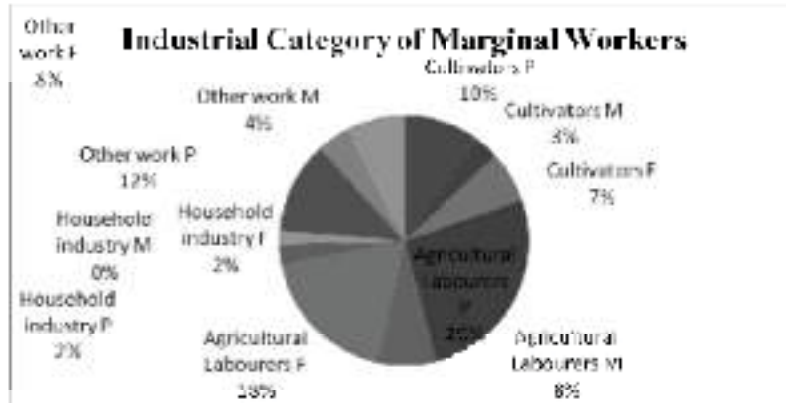


Figure 3: Male and Female in Different Activity (in%) Tripura, 2011. (Source: Census of India, Tripura Series 2011)

Decrease the cultivation near about 7% which was biggest issue of Globalization, production less Profit, Poor Technology etc.

Household, Industry, Manufacturing, Repairing sector increase less than 1%, which was biggest Challenge of last 40 years.

Other services 29.01 % which was more two time increase than 2001, they are

Govt job 02.25%, self business 01.34% remaining are migrated for livelihood development & urban labour.

Globalization Impact

The impact of globalization is not enough in transformation of tribal world is not satisfactory because the effect of globalization did not reach equally in all segment of our society. Together with globalization there are some programmes which have impact on (i) quality and competition: and (ii) implementation of reservation policy in different levels of

education and scholarship; (iii) implementation of Development and welfare programmes after independence help them to change their occupation which have direct effect on mode of livelihood. Participation of worker in secondary and tertiary sector increased as the data Table4 (a-i), 5a & Figure4 (a-i), 5a; shows. Method of cultivates changed (small percentage). The cultivator starts to sell their produce directly to the market. The youth who got higher and technical education and job start to think about the changing world. As result of this quality of Living is improving. The standard of household has changed. 98.2 per cent have own house, 1.8 percent live in rented house and 0.7.8 per cent live in other. House pattern and materials use for building have changed. Use of G.I. Sheet has increased from 22.8% in 1961 to 41.7% in 2001. Percentage of other material used in house in 1961 has been decreased in 2001 as the data shows.

Rural/ Urban				Residence				Residence-cum-other use			
	Good	Livable	Dilapidated	Total	Good	Livable	Dilapidated	Total	Good	Livable	Dilapidated
1	2	3	4	5	6	7	8	9	10	11	12
Total	59.7	48.9	5.1	65.2	59.7	41.1	5	1.8	0.5	1.1	0.1
Rural	52	42.9	5.1	98.2	51.5	41.7	5	1.8	0.5	1.2	0.1
Urban	67.2	28.3	4.4	99	66.7	27.9	4.4	1	0.6	0.4	0

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Table 4.a :Different Tribal group population in Tripura, (Source: Census of India, Tripura, 2011)

	Total			Total	Residence			Total	Residence+non-residence		
	Good	Livable	Disapidated		Good	Livable	Disapidated		Good	Livable	Disapidated
Total	52.7	42.2	5.1	98.2	52.2	41.1	5.0	1.8	0.5	1.1	0.1
Rural	52.0	42.9	5.1	98.2	51.5	41.3	5.0	1.8	0.5	1.2	0.1
Urban	67.2	28.3	4.4	99.0	66.7	27.3	4.4	1.0	0.6	0.4	-

Figure: 4.a: Different Tribal group population in Tripura, (Source:Census of India ,Tripura ,2011)

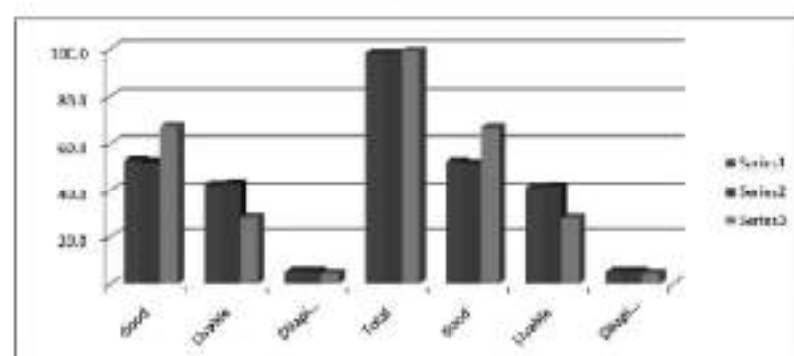
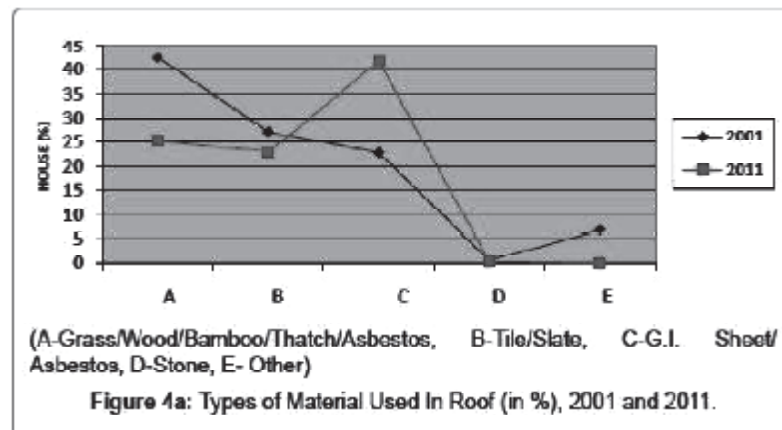


Table:4.b Number of Materials of Roof (Census of India , 2011 Report at Tripura)

	ROOF Material Other Material	ROOF Material	ROOF Material	ROOF Material	ROOF Material	ROOF Material	ROOF Material	ROOF Material	ROOF Material
Total	29.2	26	0.8	0.8	0.2	0.2	99.1	1.8	2.2
Rural	29.2	26	0.8	0.8	0.2	0.2	99.1	1.8	2.2
Urban	24	22	0.2	0.2	0.2	0.2	97.8	2.2	2.2



Material of Roof

Figure 4c: Types of Material Used In Roof (in %), 2001 and 2011.

	Material of Wall									
	Grass/Thatch/Bamboo etc.	Plaster/Polychrome	Mud/Unburnt brick	Wood	Stone not packed with mortar	Stone packed with mortar	G.I. Metal/Asbestos sheets	Flint, brick	Conglomerate	Any other material
Total	58.1	0.5	54.5	0.2	0.2	0.2	1.8	5.9	0.3	0.3
Rural	58.8	0.5	55.1	0.2	0.1	0.2	1.5	2.1	0.2	0.3
Urban	23.2	0.3	25.5	0.1	1.1	0.0	6.6	38.8	2.2	0.3

Table:4.d Number of Materials of Wall (Census of India , 2011 Report at Tripura)

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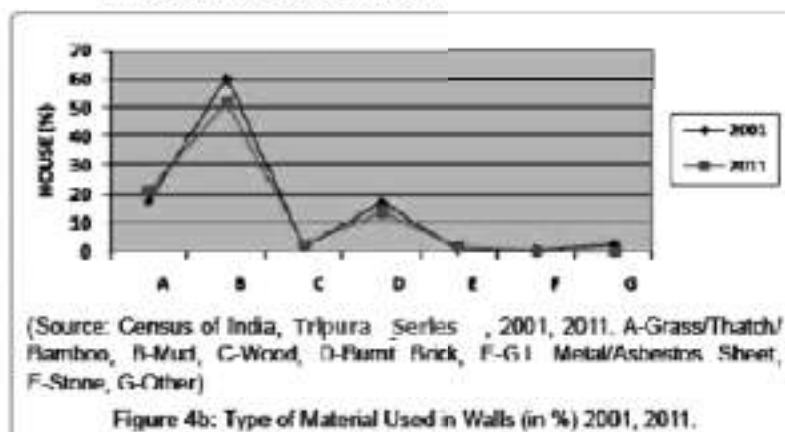


Figure 4d: Type of Material Used in Walls (in %) 2001, 2011.

	Material of Floor							Number of Dwelling Rooms						
	Grass/Thatch/Bamboo	Mud	Wood	Plumt Brick	GI Metal/Asbestos Sheet	Stone	Other	Grass/Thatch/Bamboo	Mud	Wood	Plumt Brick	GI Metal/Asbestos Sheet	Stone	Other
Total	85.7	7.5	0.0	0.1	7.5	0.2	-	4.0	79.4	13.5	2.1	0.5	0.1	0.2
Rural	86.0	7.9	0.0	0.1	5.2	0.1	-	4.0	80.5	15.5	1.6	0.3	0.1	0.1
Urban	89.5	0.1	0.0	1.0	52.5	0.2	0.2	4.0	68.4	22.5	5.5	4.0	1.1	1.2

Table:4.e Number of Materials of Floor & Number of dwelling Rooms (Census of India, 2011 Reportat Tripura)

Globalization is not new but in present situation some features as space and time are shrinking boundaries between countries. regions are gradually disappearing. So each country of the world is affected by it. Globalization is associated with modernization and industrialization, urbanization which result development of science and technology, modernization of transport and communication network and it have a considerable impact in every sphere of life. We think that the development processes through globalization make the people of the world happy

and prosperous by eradicating illiteracy, poverty and removed inequality and all the people are integrated. But in real world the opposite things happened. The unequal and uneven process in the distribution of gains and losses globalization affects differently in different gradually decreasing, people become more migratory. Through globalization process together with some countries^[7] creating a gap between developed and underdeveloped, between rich and poor, between have and have-nots. In India impact of globalization is not equal in each segment of the society specially the poor marginalized people. By these processes most of the villages are interconnected by roads. By this inter-regional disparity in all spheres is development processes some changes occur in their socio-economic and cultural life.

	Type of Fuel used for Cooking							Kitchen Facility						
	Wood	Charcoal	Coal	Gas	Electricity	Other	Total	Improved	Unimproved	Electricity	Gas	Other	Total	
Total	82.6	2.8	3.1	0.2	9.2	2.8	100.0	2.1	2.1	56.3	1.8	2.2	10.4	
Rural	95.5	2.8	3.1	0.2	9.2	0.1	100.0	2.1	2.1	56.3	1.8	2.2	10.4	
Urban	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	

Table 4f: Source of Drinking Water (in %) USED, Tripura, 2011

Table 4g: Type of Fuel used for Cooking and Kitchen Facility, TRIPURA, 2011.

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	Electricity	Kerosene	Solar energy	Other oil	Any other	No lighting
Total	46.9	48.6	3.8	0.2	0.1	0.4
Rural	44.7	50.6	3.9	0.2	0.1	0.4
Urban	55.4	10.0	1.2	0.2	-	0.2

Figure 4h: Types of Source of light used, TRIPURA, 2011

	Number of households with latrine facility within the premises	Household latrine connected to				Pit latrine		Light not disposed in own area		Sanitary latrine		Number of households not visited by the facility within the premises	Alternative sources	
		1	2	3	4	5	6	7	8	9	10		11	12
Total	52.7	2.4	1.7	0.2	22.5	17.7	8.6	0.2	0.2	0.2	38.2	8.0	30.3	
Rural	32.0	2.0	2.1	0.2	22.0	14.3	9.4	0.2	0.2	0.2	18.0	8.0	19.9	
Urban	20.7	0.4	0.6	0.2	2.5	3.4	0.2	0.2	0.2	0.2	19.2	0.2	10.4	

Table 4i: Types of Latrine used , TRIPURA, 2011

24.4 percent houses have latrine within the premises. On the other hand in 66.2 per cent kerosene is used for lighting and 31.7 percent houses have electricity. In case of cosmetic goods they used some changes occur. They use shampoo, talcum powder and other cosmetic leaving herbal and traditional cosmetic. Because of rising the price and diffusion of culture of other caste people (neighbor people) most of them leave to wear their own dresses and wear the modern dresses. flowered ornaments are replaced by metal ornament to decorate. Their culture and rituals are also starts to change. Some new system have introduce in their marriage. The young educated people do not want to wear the traditional dresses and play their

traditional instrument and dance at their festivals. TV, movie, video, cinema have been introduced as entertainment elements. They also avail banking facilities and modern amenities as the data Table 5 and Figure 5 shows. 38.19 per cent avail banking facilities which is an important indicator of the transformation of the pattern of living and also the quality of life but national ST got 44.98%. According to 0.60 (Table 6) per cent house has all assets. 33.09 per cent household has no asset and the remaining have few assets as the Table 5 and Figure 5 shows. Family structure has been disrupted, nuclear family system has developed. Among some tribes as Lepcha, Bhutia, Chaimal modernization in living pattern occurs to a great extent because they are mostly living in hilly tracts which is a tourist spot

- So diffusion of culture of alien people helps them in changing or transforming the quality of life.

Avail Bank Service	Radio Transistor	TV	Computer With Net	Laptop Without Net	Land Ph.	Mobile	Land Mobile	Cycle	Two wheeler	Four Wheeler
38.19	12.29	16.35	0.71	0.519	0.11	23.78	01.39	52.84	03.77	01.53

Table 5: Use of Luxury Items and Modern Amenities by Tribal People (in %), Tripura, 2011.

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5.6.3: Percentage of ST households having Bank Account and possessing few durable assets - a comparative picture of ST and All social group - All India		
	All Social Groups	ST
Households availing banking services	58.7	44.9%
Television	47.2	24.5
Bicycle	44.8	36.4
Computer / Laptop	4.7	4.4
Mobile only	53.7	34.1
Both land line and mobile	6	1.8
Two wheeler	7.1	9
Four wheeler	4.1	1.6
Households with TV, Computer/ Telephone/ Mobile phone/ land line/ car	4.6	1.3
Don't have any	17.8	57.4

Source: Census of India, 2011

Figure 5: Use of Luxury Items and Modern Amenities by Tribal People (in%). Tripura, 2011.

- Available banking Facility was not cover due to Decentralization of Inhabitant, Less interest of Bank Authority.
- Govt Provide the financial benefit for purchase Two wheeler,3 /4 Wheeler due less income or economic backwardness rural tribal does not acceptElectricity is available most of the remote area in this case much tribal does not have any.
- 37.3% but other group
- Unemployment is biggest challenge for Globalization

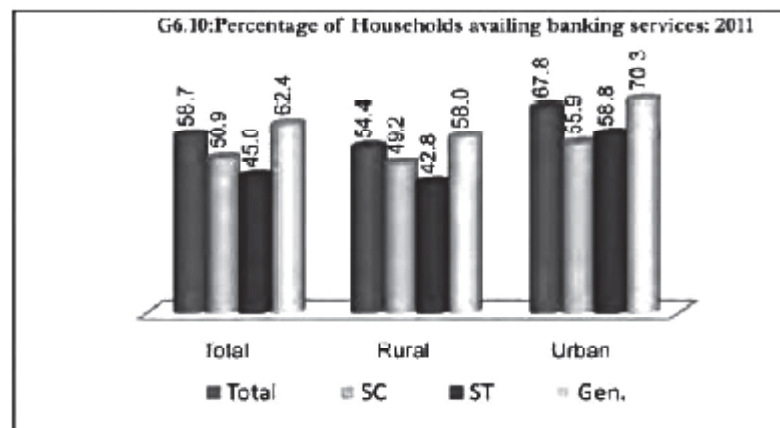


Figure 6: Percentage of Households available at Banking Service: 2011

Findings

As per my observation in Tripura till date so many factors are increase the quality & Quantity but we are not reaching to globalization

In Tripura literacy rate is high (96.83%)Lack of Quality Education, Skill Education, Technical Education

- Geographical Isolation of the area
- Lack of the govt Awareness of the Govt. scheme & benefits.
- Binding of customary lawn & Tradition Protocol
- Decentralization of inhabitant

Lack of water resource, LPG Connection, Modern Amenities of Luxury life, Sanitation, Health etc

- Poor Technology use in Agri, Horti, Fishery ,Handicarfts & Handloom production

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- Language problem
- Lack of Quality Human Resource Management
- non industrialization etc

Conclusion and Future Work

Globalization is a development programs can't transform the pattern and standard of life on a large scale of Tripura's tribal people. Tripura is one of the small state of north East India, a democratic country where the tribal community could not share the foot of development programs equally like other caste people. Still there is a great discrimination between the people of rural and urban. Poor people become poorer gradually. In the constitution there is some provision for education and for the development of their socio-economic condition³⁹ but they are sufferer due to lack of education and communication. Globalization is a fact of become a mantra to solve the human problem. Everyone think that through globalization the whole world will unify into a family as a global family or a global village. But in real world different things happen. In developing and under developed country the fruit of this process did not reached equally in all the segment of the society specially the marginal classes i.e. tribal community. In spite of this provision they are victimized by the industrialization and modernization process. Pattern and method of ownership have changed. Land and forest in some places which are the habitant of most of the tribe and also the source of income have exploit for industrialization and urbanization processes.

We have to take following step with collaboration of govt. to improve and transform their living pattern, economic condition and standard of life-

- Land acquisition.
- Development in infrastructural (e- village/Startup Village Concept/Smart Village). and other facilities regarding education and demography(Digital library base on tribal language, Education channel, Corporate Concept/ Professional Education system
- Increase opportunity in employment generation (Skill Development/startup Programme/Research & developmrnt though CSR Programme).
- Digital Concept Development (e–Suvidha, e-governance ,e-marketplace, e-payment)
- Promotion the Rural Tourism (Conservation of Culture, Heritage, Minimization Migration of Bhutia , Chaimal, Lepcha Communities etc).
- Modified reservation policy for education and job by which they (basically Rural Tribal) change their livelihood improve the quality of life.

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Effects of Modernization on the Cultivation of Tripura Tribes

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INTRODUCTION

Tripura is a small hilly state in the north eastern part of India which is covered with vast green forests and lush valleys. Its three parts are bounded by different district of Bangladesh. It is bounded by Sylhet district of Bangladesh in the north, Cachar district of Assam in the north east, the state of Mizoram in the east and the district of Chittagang and Noakhali of Bangladesh in the west and a big portion of the land is covered with forest. As the state is geographically backward, major industries have not been established into this state. Only some cottage industries are there which are based on different trees and bamboos. So, agriculture is the back bone of the economy of Tripura. Most of the Indigenous in habitants of the state are engaged in the

¹Bhattacharjee, Pratipbrata, *Tripura A Living Museum of Art, Architecture and Culture*, Agartala, Nabachandana Prakashani, 2011, P. 105.

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traditional occupation of cultivating crops, fruits, vegetables. During the early period in Tripura, the tribal people had to live on the shifting cultivation generally known as 'slash and burn' method of cultivation which the tribal call *Huk* in kokborok.¹ Due to the shortage of knowledge they had to follow the primitive agricultural methods. Earlier as the state was mainly hilly, and extensively covered with forest so the *jhum* that is shifting cultivation was practiced in the hill areas as the only form of agriculture. But gradually the *jhum* cultivators have realized the value of *lunga* (land between two hillocks) for wet paddy cultivation which is more efficient than their traditional method. Now in the modern age gradually the cultivators are adopting new techniques of production. They are using these new techniques not only in the plain land or in *lunga* but also they are applying modern technology in the hilly areas. So, the modern scenario of the cultivation of Tripura Tribes has been changed from their traditional cultivation system. Thus, the aim of my paper is to explore the traditional cultivation system of Tripura tribal peoples and to show the different phases of its changes.

TRADITIONAL METHOD OF CULTIVATION

'Traditional method of cultivation of Tripura is '*jhum* cultivation' which is known as shifting cultivation. In fact, in Tripura all the tribes are commonly called '*jhum* cultivators' because they mainly depend on *jhum* cultivation for their livelihood. Now I shall give a brief account of *jhum* production as pursued by the *jhum*-cultivators of Tripura.

For the preparation of *jhum* field the *jhum* cultivators, first of all clear the field by cutting down all plants and bushes which are left in the field to be sundried for several days. This practice however requires to be followed only in the case of a new *jhum* field to be cultivated. For sowing seeds second time

in the same field there is hardly any need for any clearance on such a wide scale. Whatever may be the case, when it is found plants and shrubs are fully dried, fire is set for burning for four to five days, and two to three days are required for cooling down. Burn ashes are considered to be good manure for the fertilization of the soil which would promote better production. After cooling down, the burnt ashes are then evenly scattered over the entire field of operation and leveled up. The next stage is digging sowing. Then after the first fall of rain they began to drop seeds of different crops in to the holes. While discussing Jhum cultivation, S. shah points out that, "The system involves the cutting down of existing forest on the tilla, drying and burning them and then preparing the field for growing crops. Generally, particular tilla land used for 2-3 years consecutively and thereafter has been left vacant for the next few years to provide the scope of forests and bushes to grow again to fertilize the land in a natural way. In this manner they repeatedly come back to their previously used tilla land. Thus, the cycle has been repeated again and again, over time. That is why it is called the shifting cultivation."² This is the previous method of cultivation of Tripura tribes. At that time they did not know how to use the manure of high quality, different digging machine, better irrigation system etc.

MODERN SCENARIO OF THE CULTIVATION OF TRIPURA TRIBES

Gradually cultivators have also realized the necessity of using modern technology. They have realized that for becoming self-sufficient in food it is very important for the people of Tripura to use the modern technology, to use the seeds of high quality and other necessary techniques.³ Due to the availabilities of modern opportunities provided by the process of modernization and development, like many other people tribal peoples of

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Tripura have started moving from earlier system of cultivation to modern system of cultivation. They are no longer static. In many places they have changed the method of their cultivation and along with other people they are trying to adopt the modern technology. They are now no longer engaged with their older instruments of cultivation rather they are now using modern instruments for processing the cultivation field quickly and for some other purposes. Here I shall mention some important fields where the cultivators of Tripura got success.

The tribal people have traditionally grown fruits like jackfruit, orange, pineapple since time immemorial. But demand of nut, coconut and lemons were almost nonexistent. Now there is a high demand of these. By using modern technology tribal people have come to know that such valuable crops are possible to produce in the fields of Tripura. Because there are availability of favorable agro- climate conditions, fertile soils, large *tilla* (hillocks) lands, and abundance of rainfall etc. and by using modern technology now the cultivators are producing such kinds of crops.

It is notable that nowadays a tendency has been developed amongst them (cultivators) to produce more and more cash crops by using modern technology. They are now not satisfied simply by producing food-grains for their own consumption only. They have now engaged themselves in producing cash crops like jute, rice, cotton, rubber both in ploughed and *jhum* fields and with the help of agriculture department the *jhum* cultivators have learned how to cultivate the superior quality of paddy, jute, sugar cane and potato in the high lands and in the plains.

²Shah, Selim, *Agriculture in Tripura Its Problems and Prospects*, Kolkata, Progressive Publisher, 2004, P. 43.

³ Ibid., P. 49.

At present rubber is considered as an important cash crop of Tripura. The state has been declared by the central rubber board as the 'second rubber capital of India'.⁴ That means after Kerala, Tripura is the largest producer of rubber. Earlier the cultivators those who were engaged with shifting cultivation many among them are now engaged with rubber plantation and the rubber produced in Tripura is of superior quality. So they are now earning more and more from their rubber cultivation. Availability of the fine quantity of the high quality rubber offers sufficient scope for setting up of rubber based industries in the state.

Not only rubber plantation, besides these, in some other fields of cultivation also Tripura is being developed day by day by using the modern technology. For example now we can see more or less availability of pineapple in Unokoti district throughout the year. While discussing the impact of pineapple cultivation on the economy of Darchawi village in Kumarghat S. K. Darlong writes that, "Pineapple cultivation has transformed the life and livelihood of the Darlong people of Darchawi. The improved economy facilitated them to improve their houses and living standards."⁵ Production is also increasing in the field of banana, orange and sweet lime etc. Cash crops like tea, rubber, pineapple play a significant role for the economic development of the state and their production is also increasing day by day.⁶

GOVERNMENT EFFORTS

The government of Tripura is playing most important role for incorporating the modern technology in the field of agriculture. Department of agriculture is taking different steps for the development of the cultivation processes of Tripura and to get more crops from the field of agriculture. The main goal of the state government is to achieve food-self sufficiency. Tripura have some medium sized irrigation project sourced from

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Gumati, khowai, Mamu Rivers and it has several minor projects of irrigation like tube well, water pumps, tanks etc. which are governed by village level governing bodies. Through the agriculture department the state government is giving different facilities to the cultivators like manure of high quality, different seeds of high quality etc. so, we cannot deny the role of the state government in the development of agriculture in Tripura.

CONCLUSION

Though the process of modern cultivation is better in relation to earlier cultivation process yet we have to accept the value of earlier method of cultivation of Tripura that is of shifting cultivation, because at that time with these simple cultivation the state was self sufficient one. But gradually with the rising population it has become essential to increase the production and productivity along with coverage of more areas under the crop and so using modern technology has become essential in the field of agriculture. If we look towards the modern scenario of the cultivation of Tripura tribes then we see that a tendency has been developed amongst them to produce more and more cash crops. They are now not satisfied simply by producing food grains for their own consumption only. They now have engaged themselves in producing cash crops e.g. jute, rice, rubber etc. by using modern technology. Earlier those who were engaged only with *jhum* cultivation, now many of them have shifted

⁴ Ibid., P. 65.

⁵ Darlong, S. K., "Changing Faith, Changing Livelihoods: Transformation of Darchawa Village in North Tripura Through Pineapple Cultivation", in Saitohmune, Shri, *ed A Journal on Tribal Life & Cultivation*, Agartala, Tribal Research & Cultural Institute, April-September, 2014, P. 85.

⁶ Shah, Salim, *Agriculture in Tripura Its Problems and Prospects*, 2004, P. 57.

themselves to modern agricultural practice. For example, the Reangs of Tripura are primarily an agriculturist tribe. In the past they mostly used to practice the *jhum* cultivation like most other tribes of Tripura. But now they shifted themselves to modern agricultural practice. But some of them are still not interested to use modern agricultural techniques. If educational facilities expanded, occupational patterns widened. The *jhum* cultivators of Tripura will take more interest to accept the new schemes for improving their economic conditions which will be a good sign not only for our state but also for our country.

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Modernization and Education for Tribal Students of Tripura

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ABSTRACT

Education plays an essential role in our society .It helps in creating knowledge, transferring the knowledge to the students and fostering innovation. Education is one of the important pillars for the development of any society whereas modernization is the process of change among us with respect to development in social, economic and political system. It is a process of socio-cultural transformation. The benefit of modernization helps the tribal to improve better living condition along with education and health care. Tribes are very much dependent on forests for their day to day needs. With influence of modernization life becomes fast. It brings strong changes in the life style of tribal in Tripura also. It also influences the education of tribal students. The present investigation is related to modernization and education for tribal students of Tripura.

Keywords: Education, Tribal, Modernization.

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INTRODUCTION

Tripura is a state situated in Northeast India. It is the 3rd smallest state in the nation. It is flanked by Bangladesh toward the north and Assam, Mizoram toward the east. As per Censor Report 2011 the state had 3,671,032 occupants, constituting 0.3% of the nation's population. The Bengali Hindu people frame the ethno-etymological majority in the state. Scheduled Tribes structure around 30% of the state's population. The Kokborok speaking Tripuri individuals are the significant group among 19 tribes and numerous sub Tribes. Tripura has achieved the first position in literacy with 94.65%, beating Kerala (93.91%). Education is one of the pillars of modernization and literacy growth rate is an indicator through which the educational growth can be measured partially. Literacy and education are intrinsic to human development. So literacy has always remained as area of importance. Education is a powerful instrument of social change and often initiates upward movement in the social structure.

The educational scenario of Tripura has undergone major changes over the years, results in better provision of education and better educational practices. Due to the lack of proper educational infrastructure, literacy rate was very negligible in Tripura. During the last few years literacy growth rate of the state has increased. Modernization plays a very important role in this field. Modernization helps the tribes to improve their life. In this research modernization denotes change towards economic, political and social systems. These changes consider development on the part of particular society.

NEED AND SIGNIFICANCE OF THE PRESENT STUDY

The Census Report-2011 data reveals that the overall ST literacy rate reached to 79.05% from earlier 56.50% in 2001. The ST literacy rate has significantly increased during intra-census period of 2001-2011 in the State, i.e. about 22.55%, which is quite impressive. The present study has great need and significance because this study shows the impact of modernization and education in Tribal people in Tripura.

OBJECTIVES OF THE STUDY

- i) To study the concept of Modernization.
- ii) To study the impact of modernization and education for tribal students with special reference to Tripura.

METHODOLOGY

Descriptive analytic method used for this study because descriptive method provides the specific answer of the question what is (Best, J.W). The present study is primarily based on secondary sources like Articles, Books, Journals and Websites etc.

CONCEPT OF MODERNIZATION

Modernization is a process of socio-cultural transformation. It is a thorough going process of change involving values, institutions, norms and structures. According to the sociological perspective, education does not arise in response of the individual needs of the individual, but it arises out of the needs of the society of which the individual is a member. According to Moore “Modernization is a revolutionary change leading to the transformation of a traditional society into a technological and civilized society”. It is a process of

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transforming a backward thinking society towards forward looking one which helps a nation to establish its own identity. Modernization helps a nation to meet the needs of the people. We can say the use of new discoveries and technologies is rapid in modernization.

IMPACT OF MODERNIZATION AND EDUCATION

Modernization resulted to huge buildings, infrastructure, and instructional facilities as well wide variety of human resources along with the various co-curricular activities for overall development of a child. Education plays an essential role in society, creating knowledge, transferring it to students and fostering innovation. Education is the single most important factor to ensure gender equality and empowerment. Education can be an important means of modernization. The importance of education can be realized from the fact that all modernizing societies tend to emphasize on the Universalization of education and the modernized societies have already attained it. In the ancient days, education was concentrated to one particular group. But with the modernization of education, now everyone has access to education, irrespective of their caste, religion, culture and economic background. Modernization thus brought about social change – change in way of thinking, dress up, transportation and communication. The greater needs of modernization evolved technology which evolved new faculties as computer science, IC, ICT etc. which is in highest demand and the fastest one to help one earn his/her bread -butter – no doubt, it's the impact of modernization on education. The modernization led to the technology lead smart class rooms, computers, LCD, projector, disc for education. The technology led to e-learning, e-media, e-books, e-journal. The impact of modernization can be seen in the schools also. The modern day

schools are fully equipped with technically sound devices that help children develop their expertise in a more lucid manner. Effective facilities provide barrier-free access for individuals with disabilities, are free from health and environmental hazards, offer adequate space for students and teachers, and are equipped with appropriate technology for classroom and instructional use. Learn more about the issues surrounding school facilities and modernization by tapping into these resources. The useful life for a school building is affected by how teachers and students work together for learning. As teaching methods change, current teaching models require more flexibility in class spaces than the one classroom model. Students working together in small groups, share their views.

LEVEL OF LITERACY RATE OF SCHEDULED TRIBES IN TRIPURA

The population of Tripura is characterized by social diversity. The people of the Scheduled Tribes (ST) comprise about one-third of the population. As per Census-2011, ST population of the State is 11,66,813 which is 31.8 percent of the total population of the State. There are 19 sub tribes among the ST population of the State with their own cultural identity, namely – (i) Tripuri, (ii) Reang, (iii) Jamatia, (iv) Chakma, (v) Lusai, (vi) Mog, (vii) Garo, (viii) Kuki, (ix) Chaimal, (x) Uchai, (xi) Halam, (xii) Khasia, (xiii) Bhutia, (xiv) Munda, (xv) Orang, (xvi) Lepcha, (xvii) Santal, (xviii) Bhil and (xix) Noatia.

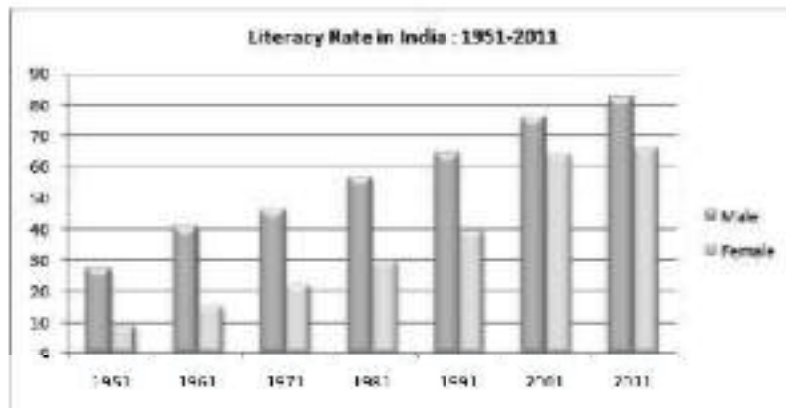
The Census-2011 data reveals that the overall ST (Scheduled Tribes) literacy rate reached to 79.05 percent from earlier 56.50 percent in 2001. The ST (Scheduled Tribes) literacy rate has significantly increased during intra-census period of 2001-2011 in the State, i.e, about 22.55 percent, which is quite impressive.

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Tribes Literacy Rate – Census 2011

Top five State/ Union Territory Scheduled Tribes Literacy rate

State/Union Territory	Literacy rate
Lakshadweep	91.7
Mizoram	91.5
Nagaland	80.0
Sikkim	79.7
Tripura	79.1



EDUCATION FOR TRIBAL STUDENTS

Facilities and Difficulties

Formal education of a student is very important. It makes people socially, politically and morally conscious also has a great impact on the economic development of the society. It is not easy. As we know primary education is constitutionally free and

compulsory for all. But due to economic problem, distance or remoteness primary education face lots of problems. Secondary education of tribal students due to absence of proper guidance of the students. In case of higher studies requirement of higher marks and quota system that can be combined as reservation policy, limited seat capacity, financial and social background of family block the student to come to the platform of higher studies . However,accessibility of tribal students into higher education is little easier than that of others as there are the provision of cutoff marks in admission,arrangement of stipend and scholarship and age concession in admission and jobs. But we have to understand that thereare lots of problems for the tribal students to continue their studies. Apart from financial problems tribal students face difficulties such as lack of guidance, family environment, lowconfidence, language problem.

There are many facilities for the tribal students to uplift them. Modernization plays a vital role due to technological support students as well as parents are also becoming concern about their children. The literacy rate has increased which is a positive indication. If the family members are literate then they will motivate their child for better education.

Provision of Reservation of seats for the tribal students during admission to the collageand University helps students for higher education.

The Ministry of Tribal Affairs is implementing the education-oriented schemes which include Post-Matric Scholarship for ST students, Supply of Bi cycle to the girls, Hostels for ST girls and boys, Establishment of Ashram School in Tribal Sub-Plan Areas, Book grants, Up gradation of Merit through coaching and remedial classes, Rajiv Gandhi National Fellowship for ST students, Top Class Education for ST students and National Overseas

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Scholarship for ST students to improve the literacy level of students belonging to the Scheduled Tribe communities, besides usual reservation for ST students. These are supplementary to the efforts made by other Ministries. Percentage of girls going to schools and colleges has increased.

Every year many tribal students go out of their homes to other states to achieve higher education. Therefore the govt. of Tripura adopting a scheme of running a hostel for tribal students both boys and girls in different towns in the state also in Delhi and Shilong. Different schools has their own hostel facilities for tribal students both for boys and girls .so that they can continue their studies.

Locally Availability of collages and central University and State university help tribal students to get higher education .Technical collages also provide such facilities for the tribe students for admission. Tribal students are encouraged for their excellence in studies. Students who scored 55% marks or above in the annual examination are awarded .Monetary aid from time to time in terms of financial help are provided to them. Age relaxation is also given in entering to govt. jobs.

Along with govt. school private schools are also providing better education. Technologically more advanced these school tried to give better education .As a result the urban tribal students, as well as now a days the rural parents also show keen interest for admission their children in these schools. Smart classes are provided to the students which is more technological advance for providing education. Modernization thus brought about social change – change in way of thinking, dress up, transportation and communication.Distance education is the result of modernization. It helps many tribal students in Tripura to continue their studies and fulfill their dreams.

Modernization led to technology and internet technology too. Internet could be better used for education. Every Urban, now rural person has mobile due to modernization, every teacher has computer, mobile and internet. There and much more is the impact of modernization on education but if it is applied without understanding it is likely to create severe problems and thus while responding to modernization we should check if we are really ready for modernization. Reckless use or abuse of internet via Whatsapp and facebook by children destroy their lives. Technological effect sometimes led to communal feelings which create tension in tribal society and the youth are badly affected by it.

The low socio-economic development and their habitation in various ecological and geo-climatic conditions ranging from plains and forest to hills and inaccessible areas are the main reasons for low literacy rate among the Scheduled Tribes. Lack of confidence, language problem is a serious obstacle. Absence of proper guidance, communal feeling often misguide a tribal youth which led to extremism.

There are many good things that help in the impact of modernization on tribal education but if it is applied without understanding it is likely to create severe problems and thus while responding to modernization we should check if we are really ready for modernization.

CONCLUSION

Education has become one of the most influential instruments of modernization in India. The quality of citizen depends upon the quality of their education. Internet could be better used for education. The most powerful tool in the process of modernization is education based on science and technology.

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Education cannot be confined to a specific section of society .It is education that helps the tribal people to understand their existence and their responsibilities in the society. Economic development is another significant impact of education in the tribal areas of Tripura. This is why modernization is necessary.The present study will be helpful for different State Government, Central Government of India, Policy Maker, Administrator,Teacher and Students.

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Impact of Globalization on Tribal Society

***Arijit Chakraborty**

ABSTRACT

Mainly tribal peoples are born and brought up on the hilly and backward areas. But fact is that modernization is mainly spread on urban areas firstly. So impact of globalization is affected in urban areas mainly. But problems are that a large number of tribal peoples are live in villages. A small number of tribal are live in urban area. So a large number of tribal people are less affected by globalization. Spreading of effect of globalization in tribal society is in a slow manner. Entering the Effects on Globalizations in Tribal society in different paths, this path is that.

1. Migrant urban students who are come in various institutions they are firstly touched with the effect.
2. Migrant employs also touched with the global effects, who are come in towns for earning.
3. Some corporate are creating flows of global technologies from urban areas to tribal areas.
4. Some NGO's are take some projects for updating the tribal societies.

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5. Virtual world are vary extracting to tribal society.
6. Muss spreading the Inter-Net structures

INTRODUCTION

In this context we are rescuing about the impact on tribal society. Tribal community are mostly lived in hilly area. They are own separate cultures and their own cultural explanations. They develop their own point of views to social life. They believe to live in natural rules. They are not interested so mash in modern prestigious and sophisticate life. They have their own social environment.

In the prospect of their own present life, what is the presence of globalization and new thoughts in their life? Globalization is a new concept. Globalization firstly introduced in 80's decades in 19th centuries in South America continent. According to this concept world become a global village. We are all known about village culture and economy. Village concept means fulfilled structure. One section is related with other culture and they are subordinate of each other.

In the north east India, Tripura is a small state, also be the second smallest state of India. What are the impacts of globalizations in tribal community? How can they benefited and suffered by this world wide concept? We try to find out the impacts of globalizations on tribal society. In globalization have some positive and negative both impacts. Some features go to the benefited part and some are go to loss. Globalization, Privatization, liberalization these concepts are mainly for the educated persons and this is mainly argued by educated society but fact is that tribal community are mainly in un-literate. They don't know the main depth of that new thinks. So that we are also he get suggestions to some organizations, governments and NGO's. We

must be try to this solves there problems in a constricted manner and associate movements.

SOME PROBLEMS IN TRIBAL SOCIETY

Every community have some advantages and disadvantages. Every part of time are create a solution and create some new problems. So civilizations are face two types of problems and some new arrival problems. Tribal community also have some old and new problems. In present world civilizations are take some important developments. These developments are very important to society. So for these social needs tribal community also is adopted these believes and take advantages in their life. But truth is that every community have some unique problems this problems are their own. They are suffering mainly for that particular those problems. In this paper I try to identify these problems and try to solve these problems. Tribal community have suffered so many types of problems. This problems are arise in various part of society, believes, demographically, geographically, naturally, physically, or from so many other thinks.

Problems

Tribal societies are not a very well educated society. Lack of education is very strong level in their life. So new born children are firstly adopted with in his/her family. Firstly he/she look at his/her around then he adopted this lesson from family. Problems is started within there when this wrong ideas are adopted a child within his/her childhood then he/she brought up with that believe.

For an example

Hecate

Hecate believes is a very crow sail believes in there society. In this unscientific believes still present in their mind. Because

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of that they take this believes from their family and society. So they are still believed in those facts.

Old believes

Tribal society have some old believes, this believes are some good and some believes are no execute in present social phenomena. So, tribal society are need to modified this believes in present social structure.

Contradictions between old and new believes

Some old believes are not acceptable in present society but this believes are still maintained in present tribal community. So old tribal persons are still arguing for the old believes but new generation are not accepting these concepts. This is a contradicting thinks in present tribal culture.

Shaman

In some hilly tribal area are not connect with the modern medical structure. So there are strong presences of shamans. Shamans are used to many unscientific tools and methods. They are very harmful for peasants. Like a pregnant women is highly sensitive case but shaman is not handled this mater in a proper way.

Health Systems

Tribal community are highly believes in their old traditional believes. So they are don't like to use new medical methods. In some issues this modern medical methods are depend on large number of amounts but poor tribal peoples can't effort this medical cost. This is a reasons for the being distances with new modern medical system or tribal community.

Geographical problems

Tribal are mostly live in a hilly areas. So these parts are very tough to connecting with other parts. Road constrictions and other info structural projects are very challenged by geographically. And that kind of info structural problems are not solved by short founds.

Educational Problems

In tribal area faces some serious educational problems like Shortages of schools, colleges, study materials, technical equipment's and other problems. But main and fundamental problems are that this area faces a hi-shortage of good teaching staffs. Without good teaching staff institutions can't be run a enlighten manner.

Health service

In tribal area health structure are not so good. In present time some area are connected with health services but they face some shortage of experienced doctors and nurses. So many health sub canthers have not any ambulances and good medicine.

Insufficient institutions

Tribal areas have not sufficient intuitions. Lack of that kind of problems tribal community are not overcome their weakness. Tribal areas are need so many kind of extra supports to solves there structural problems. If in there open new offices and schools, they are musty overcome their weakness in very soon.

Electricity

A large number of tribal areas are not connected with electricity. They also faced the staff shorts and electrician.

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Connectivity and tensional wears are not so well, for this kind of below standard wears, energy disconnection factors are mostly happened in here. In the session of rainfall and other natural made problems are mostly faced in these areas.

Inferior goods are sold in high-prices

Markets of tribal area are full in inferior goods but these inferior goods are sold in here a hi-price. This hi prices are opposed on tribal communities. Firstly they are faces some financial problems like problems like... shortages of job opportunists, shortages of buying powers and other problems. On that problems are be a mixes treaty with each other.

Financial problems

Tribal community are mostly belongs to below poverty line. Earning powers are too shorts. Employing rates are too poor in these areas. Tribal are mostly live in hilly area so this hilly area are not so good for agriculture. Hilly areas are not a hi-fertility area. So for that reason they are be able to earn in their traditional agriculture methods. Jum is the traditional methods of agriculture. But in scientific scene this methods are not be healthy agriculture. They can't be reached a hi productive manner with the old methods. In this case problems are that they are un-literate for that reason they don't capable to understand the new agricultural methods.

Unclassified labour

They don't know any technological knowledge. They are don't have any specialization on any matter. They are only a labour and common worker. Without any special knowledge wage price are become are very low rate. If anyone want to be hi earner then he/she are must be a specialized in any subjects. So tribal are mostly un-classified labour can't earn like that.

SUMMARY OF THE SURVEY

- Total number of sample- 100.
- Community- All are schedule tribes.
- Age- Maximum of the are in middle age.
- Gender- Maximum is Male, Females are shorts in survey.
- Mostly living- Hilly and Rural area.
- They are mostly associated with some organizations and NGO's.
- They are mostly associated with inter-net
- They are agued to the favor of E-Governance.
- They are mostly positive manner for Paytem & E-wallet.
- They are very enjoying the e-shopping
- They are very positive manner to the electronic structure and Information Technology or communication.
- They are very positive manner to their culture.
- They are carried a positive thinks about the other culture.
- They also understand the comparative thinks to other cultures.
They want to modified their culture on the prospect of time.

CONCLUDING OF ANSWERS

Tribal peoples are mostly live in the hilly area. They are born and brought up on that area. They are mostly achieve their culture from there old generations. They are carried there believes from the small age. But when they come in urban area they introduced with other cultures and they try to understand the new culture who have they seen the new environment. They are also come in the touch of the new language. They are able to assume the new thoughts. This is a very important changes to

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their life. They are have to associate with some organizations by this organizations are help to bring a relations between other cultures. His is the main path of circulation the global phenomena in the tribal society. When a part of tribal community are come to the association with the other culture and they are effected by global era. Then this era are circulating the other parts of the community. They are mostly are uneducated but they are achieve this knowledge through the demonstrating to other. Demonstration effect is very effective tools to circulate the advantages in tribal community. They are also known about the lack of their own culture and believes. They are try to realizing the facts to becoming the enrich culture. So they are get some little steps to the globalizations, privatizations, liberalizations culture.

CONCLUSION

Impact of globalizations on tribal society is take places in a different different modes and methods. Globalizations are spreading by the some tools, methods and some processes. Globalization are put impact in both side, positive and negative. Tribal society is introduced with globalization on a new era.

Some positive impact of globalization on tribal society is that.

- **Introduced with new cultures**

Tribal community are introduced with other culture. They have comparing between other cultures and own culture. So they understand the problems of their cultures. They think there cultures on a new point of view. They get new knowledge in exogenous minds.

- **Gathered new knowledge**

Globalization are also carried the knowledge contain into one community to other community. So this impact is being a positive side on abolishing the darkness in believes. Believes are compared by other society. Which knowledge are achieved by other community with the time series observation this enrich and valuable thoughts are flowed by one community to other community.

- **New angel of views**

One impotent side of globalization is that tribal peoples are buildup a new point of views and they verified these views by the comparing with others. Compares between values and believes. With the comparing those thinks tribal peoples are taking a new enrich values for them.

- **Modern assets**

In global village one product can be available in other village means that production is very accessible by consumer. For this features tribal community are get updated on the basis of using the new assets, Like- mobiles, digital camera, led lights, inter-net, televisions, telephones and other electronic assets. For globalizations tribal community get updated and live with in present technology.

- **Introductions with modern structures**

Generally tribal are lived in a there cottage type houses. But these cottages structures have some disadvantages they are don't know how to avoid that kind of structural problems. In the globalization effects they are easily get some structural designs and buildup a new and modern house sides.

- **Knowledge about modern medical methods**

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In previous time tribal community are don't know that what is the main reason behind that kind of problems and diseases. For the global attachment they also get scientific knowledge about that kind of problems and viruses. So they alert for that kind of virus.

• Gaining the new marketing knowledge

Present economics structures are mainly capitalist economy. So corporation, liberalization, globalization that kind of new thinks are don't understandable by tribal community. In present time they are also be a knower of that kind of knowledge and be similar participator in global context. New economic structure are mainly is market economy and market economy have a free manner and get own features. So any one can try to get some economics status then they must be a knower of the market economy. Without the knowledge they can't be able to get so business and earning standard. In the impact of globalization they are also get knowledge on the market economy.

• New agricultural era

Tribal community was used their own agricultural methods. They used the natural methods, like- tariff system and jum cultivations. In scientific way this two methods are not good or healthy for agriculture. Tariff system is very bad for the fertilizing soil. If these methods are used in cultivations then cover of soil and upper layer of soil is washed by rain water and fertilizing manuals are decreased in soil layer. So these methods are not very healthy for agriculture. As well as jum cultivations are also known as a un-scientific methods to use in agriculture. In jum cultivation process the old cultivations are must be need to burn. In this burn soil has some ashes and other things, this used in new fertility. But in the scientific manner this methods are not good. Because of that they are burned there old hilly land and then started the new cultivation. Problem is that when

the soil was burned then this soils are be loss there main fertility capacities. So tribal are used their old methods and this old methods are not healthy for soil. In global era they are well known about their cultural and methodical errors. This is a positive effect of globalization on tribal society.

SUGGESTIONS

On the passing with this study and research I can get some solutions of this problems. These problems are solved by some independent authority. When the state actors and some non-state actors are move relatively with the state actors then this social problems are solve in a first way. So that my suggestions are better effective, when the suggestions are followed by associate manner. Unified movements are more effective for solution of that kind of social problems.

• Suggestions for Governments

For the development of tribal community governments are takes some projects but that projects are not sufficient for all side up-gradation. So if government are want to uplift tribal community then government must be take more projects on tribal welfare.

• Suggestions for policy makers

Government are ruled by the systems of parliamentary democracy. In parliamentary democracy, government makes digestions by the passes the acts and resolutions on Parliament, Assembles, Districts Councils, Block Councils and Panchayat. Policy makers are must be sympathies on the tribal community. Some projects are give a low outputs on short run but in long run this projects are give a glorious feedback. My point of view is that if any projects are don't have any outputs in present manner it not mean that this projects are don't have any potentiality to

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improve the tribal society. It's a matter to take some times. Policy makers are must be take this matter on a long time expects.

• Suggestions for bureaucrats

Administrations are mostly depended o the officers. Without the participations of bureaucratic person offices are not run a proper way, because of that they are the mostly trained for the administrating purpose. In practical way they are also associated with so many parts of other bodes for that reason they are busy for that work too. So they giving the short time for the purpose of tribal welfare. I suggestion is that officers are must be allot some regular time for the tribal welfare. Tribal community are need some more administrative care. For the administrating negligence some grass root problems are not solved on proper time. For that kind of un-regular services tribal community are fall there confidence on the government surveillances. So governments projects are increased there destines with the tribal community and they fall there utility.

• Suggestion for the teaching staff

Teachers are the back bone of country. Without the proper guidance of a teachers it can be difficult for students to understand the depth of texts which have written in the context. on syllabus. Syllabus, books, libraries are not give their utility when the teachers are not be involve with them. In practical way tribal students are don't have any interested in book knowledge, they are born and brought up in nature and they live in a hilly area so they are interested in more natural environment. If teacher are can be able to provide there comfortable environment they are shown more interest in study.

- **Suggestion for NGO's**

So many NGO's are worked on the progress of the tribal. But in practical point of view some developments are need more attentions and observations then allotted the found. For the lack of observation some projects are fall down. So non governments are should pay more attentions to monitoring.

- **Suggestions of surveyors & observers**

Many tribal areas are below density in nature. They are doing gathered in particular locations. In a small or hi hills have some tribal cottages. This distances are to longs in some times and very heard to go, then that suasions observers and government visitors are foul there interest to go on hat part of land and they noted idea and guise based report to government. So that the reasons behind that some tribal people and family are not become on the government planning and they are don't get any advantages for government organizations or Non-government organizations. So I sagacious that to observers for takes this matter very carefully for overcome that kind of mistakes.

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Conceptual Understanding of Modernization

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ABSTRACT

‘Modernisation as a process by which historically evolved institution are adopted to the rapidly changing function that reflect the unprecedented increase in man’s knowledge, permitting control over his environment in the recent centuries that accompanies the scientific revolution.’

The word modern or modernisation is the derivative of the Latin term ‘MODO’, which means ‘just now’ ‘or’ ‘the latest’. The term ‘Modernization’ is a broader and complex term. It is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense of the term accepted by the society concerned. It indicates a change in people’s food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational activities and so on. we modernize when we find others different, more knowledgeable, more inventory and more useful. we try to adopt this easy development, we reject something costly and unuseful, we easily find something cheaper and best. This means we modernize. It is a process of socio-cultural transformation. The secular and scientific education act as an important means of modernization. Education can be an important means of modernization.

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In social sciences, modernization is conceived through four conceptual formulations

- Psychological formulation,
- Normative formulation,
- Structural formulation,&
- Technological formulation.

OBJECTIVES

- To understand the conceptual formulations of modernization.
- To know the impact of modernization on social system.
- To develop a global perspective.

KEYWORDS-Modernization, Social System, Education & Technology

INTRODUCTION

Modernization is the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. It is a continuous and open-ended process. Modernization, a process of change with respect to the development in social, economical & political systems is not only a concept now; rather it is our thought, our perception. When we talk of modernization, it refers to the change in the way of living, our better life style, communication, urbanization, literacy, change in residence, profession etc. This necessitates modernization to touch education and thus, it cannot remain without its impact on education. My institute, your institute, the seminars, the platforms to talk, share and exchange the ideas and thoughts is the impact of modernization on education.

WHAT IS MODERNIZATION?

Whereas modernization has led us from mat to dining table, different and faster modes of communication and urbanization we cannot remain without talking for technology. Modernization is the creativity, which going down by the use of internet, mobile phones etc. Recently, a mobile company sold about two lac mobile phones - online in less than two minutes; it stresses hard on the concept of online marketing lessons. E-learning is changing children attitude. Technical learning attributes are replaced by use of social media in young generatuion. It's not the idea or concept, which makes the difference, it's the time taken to respond to that idea/concept that creates the difference. It is this difference that adds to the process of change.

C.E. Black defined modernization as, "Modernization is a process by which historically evolved institutions are adopted to the rapidly changing functions that reflect the unprecedented increase in man's knowledge permitting control over his environment, that accompanies the scientific revolution".

Modernization refers to the deeper change in man's way of thinking and feeling, a change in his whole attitude to life's problems, the society and the universe. As such, modernization appears to be a complex phenomenon involving the development of rational outlook and acceptance of realities and facts in the context of scientific value. Modernisation is a process of socio-cultural transformation. It is a thorough going process of change involving values, norms, institutions and structures. It implies an inherent change in the mode of life in a particular direction for attaining modernity. Hence, man's attitude, idea, outlook and approach are oriented towards change in that direction. The term modernization is used not only to describe the changes in the material culture of a nation but also in its belief system, values and way of life on the whole.

IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY
CONCEPTUAL FORMULATIONS OF MODERNIZATION

Modernization is conceived through four conceptual formulations at the minimum. These are:

- **Psychological formulation-** Motivation and orientations of the individual, his mode of thinking, beliefs, opinions, attitudes and actions are all conceived in the psychological formulation.
- **Normative formulation-** The normative approach to modernization emphasizes norms and values like idealism, humanism, rationalism, individualism, pragmatism, liberalism and secularism.
- **Structural formulation-** Structural conceptualizing of modernization stresses structural components of society such as bureaucracy, democratic associations and complex economy. Simultaneously it recognizes the importance of psychological as well as normative formulations.
- **Technological formulation-** Technological approach to modernization emphasizes the economic resources and the utilization of inanimate power in production system.

MODERNIZATION AND EDUCATION

Modernisation is a revolutionary change leading to the transformation of a traditional society into a technological and civilized society. The process of transforming a backward thinking society towards forward looking one. Modernisation helps a nation to establish its own identity. Modernisation helps a nation to meet the needs of the people. The use of new discoveries and technologies is rapid in modernisation. A change in the outlook of the people is brought by modernization. Modernisation enriches the physical and economic life of the people.

Much of the research of modernization has been based on the definitions and measures of Inkeles, who first attempted to operationalize the notion of the 'modern man' (Inkeles & Smith 1974). Following Inkeles & Smith, a modern man is said to be characterized by the following:

- Acceptance of New Ideas
- Curiosity for Acquiring New Knowledge
- Emphasis on the Present rather than on the Past
- Acceptance of New Techniques and Methods
- Faith in Equal Justice
- Increased specialization in work
- Social mobility
- New work values
- Mobilization
- Impersonal social interactions
- Increasing organization of social life
- Mass education through mass communication
- Sharing of civic, political and social rights and resources
- Attitude of explaining and predicting events, processes and phenomena on the basis of scientific and technological knowledge.
- Readiness of social change,
- Showing high regards for education.

The basic thesis of Inkeles and others is that the path to modern development cannot occur without modern citizens. Furthermore, modernization theorists hold that people do not become modern except by participating in modern institutions, the chief of which are education (schools) and industry (factories). There is evidence to support the notion that schools are important and effective modernizing institutions.

IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY

EDUCATION has been considered the most powerful instrument in modernizing a society. In a study it was found that the key to modernization lies in the participant society, that is, a society in which people go through school, read newspaper, are in the wage and market economy, participate politically through elections and change opinions on matters of public business. Thus, educational system of any country facilitates modernization. Therefore, education requires through modification to cope with the process of modernization, demanding a new approach to methods of education, objectives of education and changes in the training of teachers.

Aims of Education: If education is to be made a help in the process of modernization, we should aim at promoting through it in the rising generation those knowledge, develop those skills and foster those ideals which accelerate modernization.

- Education should broaden the mental horizon, arouse interest in innovation and encourage experimentation.
- Great is the contribution of education in socializing people. An educated person views object, events, ideals, ideas and persons in the correct perspective based on scientific and rational analysis.
- University must promote research in science and technology.

The importance of education can be realized from the fact that all modernizing societies tend to emphasize on universalization of education. The secular and scientific education act as an important means of modernization. Education can be an important means of modernization. The importance of education can be realized from the fact that all modernizing societies tend to emphasize on universalization of education and the modernized

societies have already attained it. The modern school system can inculcate achievement motivation. It helps in the diffusion of modern values of equality, freedom and humanism.

MODERNIZATION AND ITS IMPACTS ON OUR SOCIETY

Modernization is a multidimensional process. It will help the people not only to restrict their loyalty to a particular caste, class, community or region but to expand it to the whole humanity even by crossing the national boundaries. A modern society is one where people are always ready to welcome social and cultural changes and adapt these changes naturally. It is a lover of science based technology and material prosperity. Democracy, secularism, freedom, equality of opportunity prevails everywhere in the modern society in social, economic and political spheres. Everything runs in the interest of all not few.

MODERNIZATION & SOCIAL CHANGE both are interrelated. Social change is the most of the cases related to modernization and vice-versa. The inter relationship between the two are as follows:

- Social change means significant change in social structure, the pre-requisite of modernization.
- Social changes occur in sequential chains, Revolution in information technology has not only increased the rate of change but it has also strengthened these chain.
- Social tensions and conflicts are also important sources of social change. Modernization helps to overcome these tensions and conflicts on one hand and adapt to that environment on the other.

IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY
MODERNIZATION IN INDIA

Indian society is undergoing important social changes due to westernization, secularism, industrialization, urbanization, globalization, development of science and technology and fast material progress. All these factors are directly contributing to modernization. Growth with justice is an important characteristic of modernization which is not found in Indian society.

In India, modernization depends on three factors as it constitutes a multi-dimensional process:

Firstly, the nature of the choice that our society has made on the preference of the people in accepting modern elements like acceptance of scientific innovation. Introduction of new institutions like banking, mass media communication etc. Introduction of large scale industries. Secondly, interest of the people in using modern elements also counts much for that expresses the nature of our response to the changes due to modernization. Increase in the standard of living, Emergence of the middle class, Introduction of structural changes in social institutions like marriage, family, caste etc. Emergence of new forms because of synthesis of old and new elements. For example, nuclear family in structure but functioning as joint. Thirdly, the role of the cultural tradition based on history is important as value system controls our behavior in using and interpreting modern elements. Adoption of new cultural traits such as new election system. Introduction of new value systems such as equality, justice, individualism, secularism etc. There are some eliminative changes like disappearance of cultural traits, behavior pattern, values etc. Example, abolition of feudal power. There is shifting of attitude from sacred to secular.

COMPARISON BETWEEN MODERN SOCIETY AND TRADITIONAL SOCIETY

Modernity implies social, political and economic transformation. It favors change. Durkheim has conceived of it as a transformation from a 'mechanical solidarity' to an 'organic solidarity'. Weber has defined it in terms of a transformation from 'personal bonds to impersonal bonds', that is, a transition from individuality to collectivity. This difference between traditional and modern societies is better clarified by the following figure:

TRADITIONAL SOCIETY -
(a) Position, status & roles —Generally hierarchical and not constantly changeable
(b) Basis of conduct -Received truths, sacred books, conduct of predecessors, imitation is the main basis of behaviour.
(c) Values -Traditional values conforming to sacred texts.
(d) Science & Technology -Not the basis of developments in Knowledge.
(e) Consciousness -Stress on collective consciousness not individual consciousness.
MODERN SOCIETY-
(a) Position, status & roles - Easily and continuously changeable, based on the individual's ability, aptitude and achievement.
(b) Basis of conduct - Reason is the basis of conduct, the aim being to adopt rational behaviour.
(c) Values -Rational values evolving from the interaction between human relations and various factors in society.
(d) Consciousness -Maximum stress on individual awareness because the individual has a very important place in this society.

IMPACT OF MODERNIZATION & GLOBALIZATION ON TRIBAL SOCIETY
IMPACT OF MODERNIZATION ON OUR SOCIETY

The impact of Modernization on our social system can be described in terms of four types of changes:

(1)**The Eliminative changes-**The Eliminative changes are those which cause the disappearance of culture traits, behavior patterns, values, beliefs, institutions, etc. Many reform movements came into being. Several traditional beliefs and practices dysfunctional to society were discarded and many new customs, institutions and social practices were adopted. The introduction of the new values, the rational and secular spirit, and the ideologies of individualism, equality and justice assumed great importance.

(2)**The additive changes-**The additive changes refer to the adoption of new culture traits, institutions, behavior patterns and belief systems covering diverse aspects of life. These additions were not present earlier in the culture of people. Introducing divorce in the Hindu society, giving share to daughters in father's property, introducing election system in panchayats, etc., are a few examples of this type of change.

(3)**The supportive changes-**The supportive changes are those which strengthen the values, beliefs or behavior patterns present in society before contact with the West. Modern education broadened the outlook of the people who started talking of their rights and freedom. The introduction of the modern means of communication, such as railway and bus travel, postal service, air and sea travel, press, an radio and television have affected man's life in varied respects. Modern institutions like banking system, public administration, military organization, modern medicine, law, etc., were introduced in our country.

(4)The synthetic changes -The synthetic changes result in the creation of new form from existing elements plus adopted ones. The simplest instance is the creation of residentially nuclear but functionally joint family which continues to fulfill social obligations to parents and siblings. Continuing dowry system but putting restrictions on amount to be given or taken, and associating children along with parents in mate selection are some examples of synthetic change.

GLOBALIZATION AND SOCIAL TRANSFORMATION

We cannot understand the satisfaction of modernization without new technologies and so we use technologies more and more, in this way we become globalized. Globalization is the extension of social relations across world-space, defining that world-space in terms of the historically variable ways that it has been practiced and socially understood through changing world-time. Cultural globalization refers to the transmission of ideas, meanings, and values around the world in such a way as to extend and intensify social relations. Globalization is associated with a dramatic rise in international education. More and more students are seeking higher education in foreign countries and many international students now consider overseas study a stepping-stone to permanent residency within a country. The contributions that foreign students make to host nation economies, both culturally and financially has encouraged major players to implement further initiatives to facilitate the arrival and integration of overseas students, including substantial amendments to immigration and visa policies and procedures.

According to Y. Singh, the distinctive historical phenomenon of globalization of culture today or the new challenges that it poses for the humanity can be traced to its unique technological base which has revolutionized the concept and quality of the systems of

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production, communication, social organization and social interaction. He noted the following five dimensions of contemporary globalization:

(a) Revolution in communication technology rendering global circulation of messages and symbols in the shortest possible time and proliferation and diversification of technological means for doing so;

(b) Circulation of finance capital on global scale searching for markets and economies of scale through international division of labour and structure of wages with introduction of high technology;

(c) Homogenization of consumer products and market processes both in the realms of commodities and cultural symbols, styles and behavioral pattern;

(d) Enlargement of the scope of electronic media through telephony, television, fax, e-mail, Internet, etc., influencing political values, ideologies and movements; and

(e) An intense degree of circulation of manpower across countries and cultures leading to homogenization of cultures on the one hand and an elevated sense of cultural identity and distinctiveness on the other (Singh 2000: 71-72).

CONCLUSION

Thus, the technology is a critical factor of modernization. It always helps to diffuse modern social and cultural traits that originated in the technologically advanced countries. Moreover, this advance technology has made avenues for globalization and the modern culture has been penetrating the underdeveloped countries easily through the globalization. The use of modern technology not only welcomes the pure technology, but also the modern culture. That means, modernization is a continuous and open ended process.

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Glossary

A

Adjustment: Adjustment is a process by which a living organism maintains balance between needs and circumstances in the harmonious pattern for his/her needs and desires.

Adolescent: Adolescent is used to describe young people who are no longer children but who have not yet become adults.

Adversity Quotient (AQ): Adversity Quotient denotes the ability of a person to face any unfavorable situation in his/her professional and personal life. It has four components e.g. Endurance, Origin and Ownership, Reach, Control.

Attitude: Attitude is a predisposition or readiness to respond in a pre determined manner to a relevant stimulus.

Autonomy: Autonomy comes from the Greek roots auto meaning “self” and nomos meaning “custom” or “law.” Autonomy is the ability to make own decisions about what to do rather than being influenced by someone else or told what to do.

B

B.Ed. Teacher Trainees: It refers to the trainee doing Bachelor of Education (B.Ed) degree.

Bands: A musical group, also known as a music assemblage or musical band.

Borok: Borok is (Tripuri) people of the Indian state of Tripura and neighbouring areas of Bangladesh.

C

College students: The students reading different colleges i.e. graduation level are termed as college students.

Community: A small or large group of people living in a particular place or having a particular characteristic in common is termed as community.

Corporate culture: Corporate culture refers to the shared values, attitudes, standards, and beliefs that characterize members of an organization and define its nature.

Culture: Culture is "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time."

D

Debbarma: Debbarma-Kachari, is a generic term applied to a number of ethnic groups, predominantly in Tripura state, India, speaking Tibeto-Burman languages or claiming a common ancestry. Debbarma language, one of the languages spoken by this group. Debbarma is the surname of Tripuri Clan from tripura or the title generally used by the Kokborok-speaking (Tibeto-Burmese) Tripuri people, the indigenous people of Tripura, a state in India.

E

Ecology: Ecology is the branch of biology which studies the interactions among organisms and their environment.

Education: Education is the process of all round development of an individual that is started from his birth and end to death.

Empowerment: The process of becoming stronger and more confident,

F

Folk life: The way of life of a rural or traditional community.

G

Gandhian Values: Gandhian values refers to the values and ideals describes the inspiration, vision and the life work of Mohandas Gandhi.

Globalization: it is the process of interconnecting and integrating one local phenomenon with a global one.

I

Indigenous peoples: Indigenous people are the descendants of the people, who originally inhabited a land before it was conquered by colonial societies and who consider themselves distinct from the societies currently governing those territories.

Industrialisation:Industrialisation or industrialization is the period of social and economic change that transforms a human group from an agrarian society into an industrial society, involving the extensive re-organisation of an economy for the purpose of manufacturing

Intellectual disability: Intellectual Disabilities is a Disability characterized by significant limitation both in intellectual functioning and adaptive behaviour, which covers many every day social and practical skill.

International Organizations for Migration (IOM):The International Organization for Migration (IOM) is an inter governmental organization that provides services and advice concerning migration to governments and migrants, including internally displaced persons, refugees, and migrant workers.

J

Jhum : it is a way of cultivation popularly known as Jhum cultivation, also known as the slash and burn agriculture, is the process of growing crops by first clearing the land of trees and vegetation and burning them thereafter. The burnt soil contains potash which increases the nutrient content of the soil.

L

Liberalization: The removal or loosening of restrictions on something, typically an economic or political system

Literacy: Literacy is traditionally defined as the ability to read and write. In the modern world, this is one way of interpreting literacy. A more broad interpretation is literacy as knowledge and competence in a specific area.

M

Main stream in Education: Mainstreaming, in the context of education, is the practice of placing students with special education services in a general education classroom during specific time periods based on their skills.

Marginalized: The process whereby something or someone is pushed to the edge of a group and accorded lesser importance. This is predominantly a social phenomenon by which a minority or sub-group is excluded, and their needs or desires ignored.

Mental Health: Mental health is a level of psychological well-being or an absence of mental illness - the "psychological state of someone who is functioning at a satisfactory level of emotional and behavioural adjustment

Migration: Migration is a universal phenomenon and it is seen as a process of movement of people from one place to another place with an intention of seeking a permanent or temporary settlement.

Modernity: The quality or condition of being modern.

Modernization: Modernization is a concept in the sphere of social sciences that refers to process in which society goes through industrialization, urbanization and other social changes that completely transform the lives of individuals

Music: Vocal or instrumental sounds (or both) combined in such a way as to produce beauty of form, harmony, and expression of emotion.

N

North eastern region: North east India (officially North Eastern Region, NER) is the eastern most region of India representing both a geographic and political administrative division of the country. It comprises eight states – Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, and Tripura.

O

Oraon: The Oraon or Kurukh tribe also spelled Uraon, Oran, or Oram, are an Adivasi group inhabiting various states across central and eastern India, Rakhine State in Myanmar, Bangladesh, Nepal, and Bhutan.

P

Parents: A parent is a caregiver of the offspring in their own species. In humans, a parent is the caretaker of a child. A biological parent is a person whose gamete resulted in a child.

Physical Education: Physical education, also known as Phys Ed., PE, gym, or gym class, and known in many Commonwealth countries as physical training or PT, is an educational course related of maintaining the human body through physical exercises

Privatization: Privatization is the process of transferring an

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enterprise or industry from the public sector to the private sector.

Psychological Wellbeing: Betterment of Mental Health.

R

Religion: A religion is a set of beliefs that is held by a group of people so passionately with some sort of sacrifice..

Rights: Rights are legal, social, or ethical principles of freedom or entitlement; that is, rights are the fundamental normative rules about what is allowed of people or owed to people.

Rural: Rural means having features which are typical of areas that are far away from large towns or cities.

S

Schedule Tribe: The Scheduled Castes (SCs) and Scheduled Tribes (STs) are officially designated groups of historically disadvantaged people in India. The terms are recognised in the Constitution of India and the groups are designated in one or other of the categories.

Schooling: Schooling is education that children receive at school. It is the process of teaching or being taught in a school.

Social change: Social change is an alteration in the social order, structure and function of the society. Social change may include changes in nature, social institutions, social behaviours, or social relations.

Society: A society is a group of individuals involved in persistent social interaction, or a large social group sharing the same geographical or social territory

Socio-economic Status: Socioeconomic status (SES) is an economic and sociological combined total measure of a person's work experience and of an individual's or family's economic

and social position in relation to others, based on income, education, and occupation.

Sustainable Development (SD): Sustainable development is the organizing principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend.

T

Tradition: The transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way. A tradition is a belief or behaviour passed down within a group or society with symbolic meaning or special significance with origins in the past.

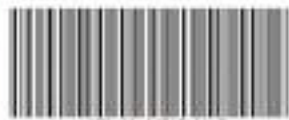
W

Western: Situated in the west, or directed towards or facing the west. Living in or originating from the West, in particular Europe or the United State.

& Globalization Era

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