



SOCIO – ECONOMIC REFORMS: A STUDY ON THE TRIBAL PEOPLE IN INDIA

DR. P. MARIAMMAL

Assistant professor

Dept. Historical Studies and Tourism Management

Mother Teresa Women's University Research and

Extension Center Saitapet, Chennai-600015

(TN) INDIA

ABSTRACT

The tribal as a community. It is known as society man living the restricted parameters is known as the sociological structure. To emphasize this point Pascal kippered says, that 'to gain the specified general aims, corresponding modes were brought out among men, which is the society'. Through the policy of interdependence all man are interdependent. Nothing can be activated without depending on the others. The links between the individual and the inclination towards the group dividers the social structure. This development of the society can be called as the traits of the society. Hence it is for this reason that sociology examines the individual men and man-made society. Social mobility in society, the restrictions, changes, in different status of development and their uplightment can also been seen in this context. In accordance with this, this chapter deals with the structure of the society of the paliyans and the Kattunaykans under the headings-family, marriages. Food, clothing, habitat, the varied ways of the use of ornaments, entertainments, hygiene, festivals, the state of education and the social-changes. The culture habit and behavior of a man rests on the environment where he is put-up. Man of the earlier days did not live in solitude. He shared the food, that they got by handing and fulfilled his needs in co-operation with others. Hence the humans lived together and helped one another. The people of lived with civilization and tradition. In course of time people used language as a means for the communication of ideas. It is by the hardship and responsibility of many that justice and righteousness took the upper hand and a wonderful society came into existence. Added to these qualities are the traits like-happiness, suffering, conghict, jealousy and doing to others grew among the humans.

INTRODUCTION

DR. P. MARIAMMAL

1P a g e



The Tribal are the autochthonous people of the land who are believed to be the earliest settlers in India peninsula. They are generally called the Tribal implying original inhabitants. At present, the term Tribal's, according to western writers, generally means an ethnic group, geographically isolated or semi- isolated, identified with one particular territory and having distinct social, economic and cultural traditions and practices. In the Indian context the term has undergone further change, particularly the post-independence period. Under the constitution on India certain tribes have been specified as the scheduled tribal's. Only those tribes that have been included in the list of scheduled Tribes', are given special treatment or facilities envisaged under the constitution. Certain tribal's for instance, nomadic Tribal are not specified as scheduled. The constitution there defines or lays down any criteria for specifying the scheduled Tribal's. As per Article 366[26] of the constitution, the scheduled Tribes means such Tribes or Tribal communities, as are deemed under Article 3542 to be scheduled Tribes for the purpose of this constitution. Development, therefore, includes growth, modernization, increase in social facilities, political awareness, etc. Development is, thus, never complete, it is relative, A state of mind, a tendency, a direction, than a fixed goal, it is a rate of change in a particular direction. Therefore the fulfillment of a certain goal alone cannot be termed as development. In the ultimate analysis. It results in a sense of well being among the members of the society. However, this is not to suggest that the social aspects and the non-material aspect can be completely overlooked. Whatever is the agency for achieving development, it must be aware of the nature of development in order to achieve the same. To motivate people for development, institutions have to be created as development cannot be introduced in a society where a majority of the population does not become involved and participate in the development related tasks. Development plans necessarily have to be accepted by people. Alfred Diamante points out that development results from the proliferation and integration of functional role in a community and economic development alone does not do away with all the evils of the society. Proliferation in different roles is an aspect of a development society; however, this proliferation should not remain action unintegrated.

Inequality Development Social Justice

Inequality is increasing in our country at the fast rate. In this milieu the condition of the scheduled caste and scheduled Tribes is bound to deteriorate at a still faster pace. Therefore, the first point which we must consider is how it is that we are moving in the opposite direction not which standing desorbed provisions of all description in the constitution for termination of inhuman traditions and iniquitous practices have not been followed. Similarly exploitation in various forms has not only continued even after adoption of the constitution but has got accentuated. On the other hand, the benefits of new development have been largely concerned by small urban organized and educated classes. A variety of other

DR. P. MARIAMMAL

2P a g e



undesirable elements have gradually joined this new privileged group and it appears as if the entire economic system is in their clutches together have got organized in the form of a big interest group and it appears as if the entire economic system is in their clutches. The organized sector in our country has not been content only with cornering for itself the benefits of development. It has taken undue advantage of its authority and not allowed the entire unorganized sector to receive its due share in benefits of new development on the other hand, the processes of deprivation of the unorganized sector have depend through a varied of subterfuges. Further, it is also not worthy that only those people have been able to enter the organized sector who either occupied a privileged position earlier or who got the opportunity of education. In this way largely members of higher castes acquired command over this sector and the place of the scheduled castes and scheduled tribes has remained limited to reserved positions, the other segments of the economy being largely out of their reach.

Tribal areas of Indian present an extremely complex socio-economic situation. During the pre- Independence days, the tribal areas were grossly neglected and chronically backward .but after Independence, a special treatment was given to these areas. They were reorganized and the governors of states were given regulation making, powers for tribal development administration. The main thrust during the first five year plans was on economic development while the fourth plan a specific target group development approach was a adopted. But owing to inconsistencies due to social conflict between traditionalism and modernity, humanities and science subjects, the student may not have any clear cognitive structure that can give direction and strength to their attitudes.

Tribal Development

The environment of an area has its impact on the administration of the area. The Tribal culture, its economy, social custom and economy, social custom and political system also influence the administrative setup and practices in that area. The administrative set up has to be suitably changed keeping in view the ecology of the Tribal area. Economic development is a process whereby county's real national income increases over a long period of time. Economic growth means move output and economic development implies both more output and change. All the tribal groups are not in the same of social development. There are some groups in remote and inaccessible Tribal villages. On the other hand, there are some groups that have had the benefit of sufficient interaction with rural and urban population. There may be a third group of people who have made adjustments with the rural-cum-urban social environment and who are already on the way of assimilation into the larger complex. The fourth group comprises of those who have become a part of the urban and rural complex and as such are indistinguishable from the other population. A process of detribalization may be said to have been taken in their case. While it is generally agreed that sufficient time should

DR. P. MARIAMMAL

3P a g e



be given to the first groups to get them oriented to the Indian social life as a whole, there is a great deal to be said infamous of some of the important form of Tribal culture. It is evident that changes are bound to make into even into the hard core of tribal culture as a whole. It may be useful to outline criterion of cultural development for the four groups men tined above on the basis of system may be introduced, efforts may be made keep up the older forms of non-material culture of nontribal groups but serious problems of adjustment and assimilation are likely to arise in future. For example the Tribal group may get absorbed in the highly complex caste structure of the society, which they do not have at present.

In case they are placed at the lowest, it would be regression for them than progress and the tribal groups may be drafted into the highly complex and philosophically oriented religious system, which might undermine the very root of Tribal culture. The third aspect of development is the dimension of political development. The concern for political development refers to the process of politicizations that is increasing participation or involvement of the citizen in the state activities and in power calculations and consequences. The political goals of development imply evolution towards democratic process and forms of government. The approach to different Tribal groups would, however, depend upon the existing social organization and the tribal panchayat/ councils, it any. Each Tribal group would have to be worked on an individual basis evolution of the political structure of democracy linked with the large framework of power politics in Indian society as a whole. There can be no civilization in which man women are not equal partners. There can be no nation which has not been built by their joint effort. There can be no freedom unless man and women march forward together and achieve it. A society that denies to its members social justice will not produce leaders capable of fishing for economic and political equality. If we can attain social self respect, political self respect is bound to follow. When we ask for freedom and democracy in the political sphere and yet make only the feeblest attempts to shake off the shackles, of an entirely unsatisfactory and out worn social system. If we therefore, honestly wish the movement every success, we have to first educate and convince our women folk of the importance of this movement. Women's progress is essential for this self-repent league. Let ibex our very first aim to see that our women cultivate right kind of self respect and imbibe the principles of social regeneration. There need to be anxiety of our future generation being when our people can need without feeling that one in a bracing, another Adi-Dravida and soon. If this can been achieved, and every man believes that he is as good as another, then the political freedom, which we are bound to win, will rest on solid foundations and our country progress will be assured. The first matter which, we think, will engage the attention of an awakened womanhood is the improvement of her education efficiency. Women's education has to be as extensive as possible and where individual abilities permit it, intensive too. We mean that no women ought to be denied the opportunity of gaining all the knowledge that her capacities can acquire, simply because of her sex. In the

DR. P. MARIAMMAL

4P a g e



present condition of Indian womanhood, these us fairly an uphill task. Our social and domestic disabilities, will not give way all at once. The utility of the curriculum is questioned even in the case of men and can be more so in the case of women, where merit of gaining a livelihood is would be necessary to her only under exceptional circumstance. Women demand the inclusion of girls from all schemes for compulsory and free elementary education “Mother and Fathers in the Madras presidency and the united provinces, claim free education for their girls”. Women demand that half of the money that is available for education in any locality shall be allocated to the free compulsory elementary education of girls. Parents recognize the value of education for boys and are willing to pay for it. The making of education free for girls would of itself make education popular among girls. There is no Hindu custom to prevent little girls from attending school. There has been a strong dement foe the enforcement of free education for the girls if the homes of the future are to have worthy mothers and all these educated young men respected wives. Roe Bahadur T.Varadarajalu Naidu, who was the chairman of the educational standing committee of the Madras Corporation, made speech to the madras educational council, covered all the arguments for compulsory and free elementary education. However there was an exclusion of girls which he stated was solely on financial grounds which Mary women organizations protested. An amendment for inclusion of girls was demanded by the women’s liberation groups.

Women are to active equality only through basic changes in society. These groups wanted men to help with house work and child came to free women for work outside the home. They believe this would result in relationship based on mutual respect and affection rather than on men’s economic and physical dominance. One of the most potent factors in the awakening has undoubtedly been the all-India women’s. Education conference initiated by mrs.E.E. Cousins, H.H. the maharani of Baroda. There is no doubt that the demand for increased facilities for education of girls, both primary and secondary as voiced by the conference and other association is real and insistent. India’s three it’s-Ignorance, illness and Indigence will be turned by the help of women into three women’s –wisdom, wellness and wealth. While in some areas, independent political parties from the Tribal groups have emerged, it may be useful to draw upon and abide by healthy communication among different political parties not to exploit the Tribal groups politically. At the sometime, interest orientation and politicization of Tribal groups is essential. Thus, the goals of Tribal development can be grouped into the following two objective long term objectives and short term objective development in generally accompanied by economic inequalities’ and it also gives raise to various from of socio-economic tensions. The development of Tribal communities is one special aspect of this general process as the socio-economic situation of these communities is somewhat different from the general socio-economic situation in India. The Tribal economic can be said to be at one end of the spectrum of India’s general socio-economic scene. Tribal

DR. P. MARIAMMAL

5P a g e



development poses a special challenge to the development Administration due to two reasons. Firstly administration itself in the Tribal areas emerges as a very strong group in comparison to the local community.

Social Reform

Scheduled tribes in India constitute about 7% of the total population and are at varying stages of economic and cultural development. There are different tribes in the country, highlighting their diverse character and the impact of state policy upon their socioeconomic status. In order to protect the interests of the Tribal's and to improve socio, economic and political development of the scheduled Tribes the constitution has provide certain safeguards. Since independence, various planned efforts have been made for the development of the scheduled Tribes. Demarcation of administration units like tribal Blocks, Integrated Tribal Population and formulation of Tribal sub - plan and quantification of funds for Tribal areas can be counted as some of the tangible achievements in this direction. A number of ministries and Departments in the Union and state Government have been entrusted with the task of implementing constitution provisional as also various arenas specific and family oriented programmes for speedy development of scheduled Tribes. The Government of TamilNadu has taken steps to prevent land alienation. It has been implementing a lot of development programme for that benefit of the Tribal through Tribal sub-plan. But the desired results have not been achieved on account of weakness in delivery system. There is need for plugging various loopholes in the implementation of the programmer and for strengthening of the delivery system. The constitution has placed a special responsibility "for the development of these regions" on the administration. The power of administration increase because of this special responsibility, and in the context of imbalance of power between administration and local community in these areas, the responsibility of administration further increase. Though all the Tribal areas are not at the same stage of socio economic development, never the less, it can be said that there are some basic similarities in all these areas during the second half of the 20th century, these areas got special attention as they were the most backward areas and had a great potential for forest mineral and agricultural development. The natural barriers were overcome roads got built, mineral explorations started, forest potentials exploited and bigger stream of administrations, contractions, traders and other fortune-seakers started. As the new climate emphasizes achievement, ignores the means and sanctifies commutation, the articulate outsider has, therefore, one motivation quick acquisition. The Trials become defensive as they are not able to meet this group on term of equality. The fastness in the new situation inhibits the harmonizing incidence of time. Therefore, most of member of the scheduled castes and scheduled Tribes along with other people in the unorganized sector are obliged to face and are facing the process off deprivation and exploitation in an equal measures or even in wires from. The social development signifies the development of social

DR. P. MARIAMMAL

6P a g e



institutions which may facilitate smooth changes and outlook of people. It means improvements in social life like norms of mutual conduct among members, humanization and modernization. He most important agency of social development is educational institution spread in a society both formal type and mass communication. Development is usefully conceived as an aspect of change that is desirable, broadly predicted or planed and administered or at least influenced by Governmental action. Thus the concept of development of an aspect of changes, a plan or predication, and involvement of the Government for the achievements of the planned or predicated goal. The term rural development is also used for the process of allowing and encouraging people to meet their own aspirations. It therefore, most relate to transforming the entire society emerging together it economic, social, political and administrative aspects for an all round balanced upward change. Development and termination are not interchangeable terms as development results from proliferation and integration of functional roles in a community whereas modernization is a particular case of development. The constitutional development cannot be used synonymously with grout as well. However, this is not to suggest that the social aspects and the non-material aspects can be completely over looked. Whatever be the agency for achieving development, it must be aware of the nature of development in order to achieve the same. The main aim of development is to increase national as well per capita income and to raise the standard of living of the people and to secure justice, freedom equality and security for them in the society. The focus of development is now increasing on equitable distribution of wealth and income full utilization and manpower better utilization.

Economic Reform

Therefore cost of the remembers of the scheduled caste and scheduled tribes along with other people in the unorganized sector are obliged to face and are facing the process of deprivation and exploitation in an all equal measure or even in worse forms. The constitution of India has provided certain protective provisions to safeguard the interests of scheduled. Tribes which are explained as follows article 15 prohibits any discrinsation on grounds or religion, race, caste, sex or place of birth. But clause 4 of this Article provides an exception to this. It empowers the state to make any special provision for the advancement of socially and educationally backward classes of the citizens of for the scheduled caste and scheduled Tribes. The provision is in accordance with the policy envisaged in Article 46 that the state should promote with special care educational and economic interests of the weaker sections of the people and protects them for social injustice. This clause has been especially incorporated to prevent any special provision made by a state for the advancement of socially or educationally backward classers of citizens from being challenged in the law courts on the grounds of it being discriminatory. The object of this clause, added in 1951 through an amendment of the constitution, is to bring 15 and 29 in line with Articles 16(4), 46 and 340,

DR. P. MARIAMMAL

7P a g e



and to make it constitutional for the state to reserve seats for citizens belonging to backward classes scheduled castes and scheduled Tribes in the public educational institutions as well as to make other special provisions as may be necessary for their advancement, e.g., provision of residential accommodation. It enables the state to do what would otherwise have been unconstitutional. The special provisions may be made not by the legislature but also by the executive. Such special provisions may, this, consist of Reservation of seats for members of backwards classes in educational institution, Relaxation of qualification required for admission into such institutions, providing housing accommodation to members of such classes, and concessional treatment for them in the matter for settlement of Government lands. The test of back wardens under Articles 15(4) "social and educational". As to the quantum of reservation which the courts way up holds as "reasonable" and consistent with Article 15 (1), it has been laid down that. A reservation, under Articles 15(4), less than 50 percent of the seats upon to admonition would be legitimate and reservation in excess thereof would be struck down. The goals of tribal development have been grouped into long term objectives and short term objectives. The long term objectives are to narrow the gap between the levels of development of the Tribal's and the others to improve the quality of life of the Tribal communities. The short term objectives are the Elimination of exploitation in all forms, speeding up the process of social economic development, improving organational capabilities and Building up inner strength of the people etc. The protective provisions are in Articles 15(4), 16(4). 19(5), 23, 29, 46, 164-Fifth scheduled and sixth scheduled provide the effective constitutional taking note of the centuries old injustice perpetrated against the tribal communal ties, have adopted strategy of Tribal Developments, which seeks to provide them protection from exploitation and assist them in their economic development. The problems are protection of Tribal rights in land, Tribal sub-plan, welfare programmers, Reservation in services, Reservation in the parliaments, state legislature and local Bodies Bonded labor rehabilitations and the role of administration machinery. The general methods of alienation have been through sale, mortgage, lease, benami transfer, collusive decrees and fraudulent methods of land grabbing. There have been many cases where the land has been taken in lieu of the money loaned. Such land transfer have been affected in the form of mortgage, share cropping, marriage with Tribal women, in the name of a tribal farm servant, adoption of a non-tribal by a tribal etc. In many cases the tribal's have not only been dispossessed of their land but they are forced to work as agriculture laborers on their own land. In some cases the non-tribal's credited fictitious document or manipulated the sale deeds to show that the sale took place pair to protective provisions of the land laws became operative.

CONCLUSION

Tribal areas of Indian present an extremely complex socio-economic situation. During the pre- Independence days, the tribal areas were grossly neglected and chronically backward .but

DR. P. MARIAMMAL

8P a g e



after Independence, a special treatment was given to these areas. They were reorganized and the governors of states were given regulation making, powers for tribal development administration. The main thrust during the first five year plans was on economic development while the fourth plan a specific target group development approach was adopted. But owing to inconsistencies due to social conflict between traditionalism and modernity, humanities and science subjects, the student may not have any clear cognitive structure that can give direction and strength to their attitudes. Scheduled Tribal communities reside in about 15 percent of the country's area, in various ecological and geoclimatic conditions ranging from plains, forest, hills to inaccessible areas. Tribal group's raw at different stages of social, economic development, while some tribal communities have adopted the main stream way of life. At one end of the spectrum, there are 75 primitive Tribal groups at the other who are characterized by a pre-agriculture level of technology, stagnant or declining population, extremely low literacy and subsistence level of economy. Since pre-historic times, India has been a country of multiracial stocks. Its different parents are occupied by the various groups of people having their distinct cultural traits and levels of development. Among them, a number of groups are still in primitive stage and are called aboriginals. India's mythological accounts describe, that Aryans invaded this country and came in contact with the people of this country. In the census of India 2001 indicates that there are 8, 43, 26,240 scheduled Tribal population in India. In the existing historical literature on modern India the emergence of a Tribal consciousness and a distinct Tribal sensibility did not receive adequate attention. The social and economic change so far experienced appear to have led to the declining importance of local customs and dialects, which has led to further progress through the adoption of modern techniques. But there is a great need to reduce exploitation on an intertribal as well so that class segregation can be avoided within the tribal society.

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DR. P. MARIAMMAL

9P a g e



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