

Analytical Study of the Impact of Globalisation on Tribals of India: A case study of Odisha with Special Reference to Kalahandi, Bolangir and Koraput (KBK)

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ABSTRACT

Globalization is a process of transformation of regional or local phenomena into global ones. Globalization is multidimensional and it directly or indirectly make considerable impact on human life. In the name of upgradation of lifestyle of tribal people, the market forces have created wealth for their interests at the cost of livelihood and security of these tribes. The tribals who are the original settler are mostly live in forest, hills and other naturally isolated regions which are rich in mineral resources. The Globalization has various dimensions which sometimes affect tribal communities positively and sometimes negatively. Since the emergence of liberalization, privatization and globalization (LPG), the areas inhabited by tribal population have been subject to various protests due to involuntary displacement. The regions inhabited by tribal people are facing wrath of not only economic exploitation but environmental degradation due to excessive extraction of resources. The reform process has affected the indigenous communities of Odisha, particularly their culture, economy and their social life. This research paper tries to explore and examines the interaction between globalization and tribals, in the context of the country’s past decade of economic reform. Impact of Globalisation, both positive and negatively, can be discussed in different economic, social, cultural, political, finance, and technological dimensions of the world. This paper also discuss the negative impact as inequality, poverty, deprivation of land and forest area. The present study illustrate how far the pattern and quality of living tribal people have changed through globalization in Odisha.

Keywords: *Globalization, Tribe, Development, Displacement, Modernization, Industrialization, Society*

I. INTRODUCTION

The term ‘Globalization’ has been propounded by Adam Smith in his book ‘Wealth of Nations’ in 1776. In general sense “Globalisation” means closer contact between different parts of the world, with increasing possibilities of personal exchange, mutual understanding and friendship between “World Citizens” and creation of global civilisation. The forces of globalization affect virtually every country in the world. It has opened the door of many new opportunities as well as formidable challenges and threats. All spheres of life-social, political, cultural and economic have been subjected to both the positive and negative elements of globalization. The policy of Globalization that has changed the face of the world in post-World War II era effected economic sphere of India as well. India entered into an era of globalized economy in 1991. Since then, India’s share to the global economy is getting impressively larger(1). Over the last dec-

ade, the open market policy of the Indian Government has resulted in increased privatization, huge lay-off of labor, rise of corruption, and heavy debts on the nation. The wave of Globalization has been experienced by various sections of multi-dimensional Indian society, their livelihood, employment, socio-cultural life including their cultural and religious practices, health, education, women and disadvantaged and socially backward sections differently. According to one Anthropological Survey, total of 4,635 communities are now to be found in India out of which total tribal communities are 732 in number(2). The impact of Globalization on tribal communities is multifaceted as they are the ones that evidently negatively affected not only in India but all over the world. The disparity between the rich and the poor has widened. Globalisation is good for rich people with assets, skills and opportunities. But it is bad for the poor people like Tribals who have been the victim of social inequality that evidently resulted into traditional poverty and economic disparity. The impact of globalization is harshest on tribal population perhaps more than any other because these communities have no voice and are therefore easily swept aside by the invisible hands of the market and its operators. The process of globalization has made disastrous changes in the lives of tribal people across the world, though the degree of exploitation and marginalization vary from state to state and tribal group to group.

Tribal societies in Orissa have gone through rapid socio-economic transformation in recent days. The time has come to realize the relevance of these social dynamics for analyzing the present status of the tribal communities. Tribals are basically considered as the aboriginal inhabitants of uneven hilly terrains and forests. They are the sons of the soil and live in isolation from other communities. It is not far from truth that we have understood very little about various facets of their life. On many occasions they are ignored as an illiterate lot. However, the large scale socio-economic transformation in the modern industrialized societies has also affected the tribals. Thus, it is imperative to us today to analyze the change that has been brought about by the contact of greater civilization and the process of modernization among these primitive people.

II. CONCEPT OF GLOBALISATION

Globalization is a process which involves economic integration, transfer of policies across borders which transmits knowledge, stabilize culture and establishment of a global market free from socio-political control. Globalisation is defined as free movements of goods, services, capital (FDI), people and information technology across national boundaries. In the words of Swedish Journalist Thomas Larsson, ‘Globalization is the process of world shrinkage, of distances getting shrinker, things moving closer. It pertains to the increasing ease with which somebody on one side of the world, can interact, to mutual benefit, with somebody on the other side of the world.(2) In the political debate, globalisation refers to the integrative forces drawing national societies into a global community covering the spread of ideas, norms and values(3). According to Anthony McGrew, ‘Globalization is a process which generates flows and connections, not simply across nation-states and national territorial boundaries but between global regions, continents and civilizations (4).’ It involves increasing interaction of national economic systems-more integrated financial markets, economies and trade, higher factor mobility and spectacular change in information technology leading to spread of knowledge throughout the world. Jan Aart Scholte states that globalization stands out for quite a large public spread across the world as one of the defining terms of 20thcentury social consciousness(4). Robertson, defines “Globalisation as a process of the world becoming "one place". Giddens sees “globalisation as a continuation of the process of modernity, of time and space "dissociation" and embeddedness beginning as early as the sixteenth century”(5). In other words, Globalization

has developed in post-cold war situation where structural adjustment programme has liberalised the world economy. Jones characterise globalization as complex, layered, interconnected and uneven development(6). It includes liberalization and deregulation of markets, privatization of assets, and diffusion of technology and integration of capital markets. Globalization represents the universalizing of neo-liberal economic principles around the globe. Harvey also connects globalisation with modernity, or rather post-modernity, and the "compression" of time and space, i.e. taking less time to transcend space(7). Globalization is a "process of trans-nationalization of production and capital, and standardization of consumer tastes and their legitimization with the help of international institutions like World Bank, IMF and WTO and therefore obviously the process is a move towards a borderless regime of free trade and transactions based on competition"(8).It intends to integrate the Indian economy with the world economy which was on the verge of collapse since the 1980s that required immediate attention. Liberalization denotes deregulation and de-licensing of industry, relaxation of industry entry barriers and removal of restrictions on capacity expansion. Privatization in a narrow sense indicates transfer of ownership of a public sector undertaking to private sector, either wholly or partially. But in a broad sense, it implies the opening up of the private sector to areas, which were hitherto reserved for the public sector. Globalization is a "process of trans-nationalization of production and capital, and standardization of consumer tastes and their legitimization with the help of international institutions like World Bank, IMF and WTO(9). Obviously the process is a move towards a borderless regime of free trade and transactions based on competition". As Robert J. Samuelson puts it "...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..." As Henry Kissinger, former US Secretary of State has said, "globalisation inevitably challenges prevailing social and cultural patterns...A sense of political unease is inevitable-especially in the developing world-a feeling of being at the mercy of forces neither the individual nor the government can influence any longer."

III GROWTH OF GLOBALIZATION IN INDIA:

As mentioned earlier the Globalization is a "process of trans-nationalization of production and capital, and standardization of consumer tastes and their legitimization with the help of international institutions like World Bank, IMF and WTO and therefore obviously the process is a move towards a borderless regime of free trade and transactions based on competition"(10)It intends to integrate the Indian economy with the world economy which was on the verge of collapse since the 1980s that required immediate attention. Globalization reached India in the year 1991 under the regime of the then Prime Minister Shri P.V. Narashima Rao. During his tenure, Dr. Manmohan Singh was the Finance Minister who proposed the policy reforms. The major areas of reform include: Fiscal policy reform; Monetary policy reform; Pricing policy reform; External policy reform; Industrial policy reform; Foreign investment policy reform. India has been stigmatised by pervasive poverty therefore implementing several poverty alleviation programmes over the past decades has been the need of time. These programmes have been in the form of "Garibi Hatao" (eradicate poverty), self-employment creation (SEC), Food for Work (FFW), asset building programmes and wage employment creation (WEC) programmes. On the basis of income threshold, these programmes were mainly targeted towards the poor or very poor families most of which are from Tribal communities. However, a feature of most programmes is that they are financed by the state

and, as such, periodic funding inadequacies often lead to either abandonment or reduced effectiveness of the schemes. However, with the onset of globalization the resource allocations to these programmes in real terms are badly hit.

IV. TRIBAL COMMUNITIES OF INDIA

The English word tribe has come from the Latin word ‘tribus’ which signifies a particular type of common and political organisation which is alive in all these societies. The name ‘tribe’ refers to a category of people and designates a step of development in human society. The word ‘tribe’ is generally used for a "socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous"(11). Various anthropologists define tribe as a people at earlier stage of evolution of society(12). From Indian perspective, scheduled tribe is an underspecified constitutional category in India. According to Article 342 of the Constitution, the Scheduled Tribes are the tribes or tribal communities or part of or groups within these tribes and tribal communities which have been declared as such by the President through a public notification. The tribal people are identified by different names based on ecological or economical or historical or cultural characteristics as adivasi, janjati, vanyajati etc. 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 principles 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. 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. Despite the socio-legal protection given to the traditionally backward tribal population by the Constitution of India, tribals still remain the most backward ethnic group in India. The Developmental policies which were initiated as a part of Liberalization, Privatization and Globalization(LPG) program not only drastically altered the relationship of tribes with natural environment and resources but also changed the pattern and methods of ownership of land and usage. Land and forest are exploited in the name of development that fundamentally altered the tribal way of life. Due to rapid growth prospects in terms of monetary benefits land has become a saleable private property. It is also seen that the region which is traditionally inhabited by the tribes now inhabited by non-tribals which resulted into tribals becoming a minority in their own region. The benefits of large scale expansion of industries and infrastructure, never reaches these tribals and In case of employment, it is seen that the employment opportunities are being denied to them or they are employed on considerably lower wages by violating settled labour norms, hence overall so called development of Tribal region had damaging effect on Tribal population however ironically Tribals themselves seen as hindrance to the development. Their traditional socio-economic and cultural systems blamed. Tribals always represented by media as backward, ignorant, and superstitious.

Tribals in India live in the following five territories.

- i. The Himalayan belt: (Assam, Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, hills of Uttar Pradesh and Himachal Pradesh)
- ii. Central India: Bihar, West Bengal, Orissa, and Madhya Pradesh. 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.

Odisha claims to be the second largest leading tribal state in the country. About 68 million people of the state of India are members of Scheduled Tribes and one of the most studied tribal religions is that of Odisha(13). Of all the states of India, There are 62 tribal communities residing in contemporary Odisha. Tribals of Odisha are known as Adivasis, Vanabasis, and Girijanas. They are described as aboriginals of Odisha in anthropological literature. They are scattered to all parts of the Odisha. The major tribes of the state are Kondhs, Gadabas, Koyas, Parajas, Saoras, Bondas, Oraons, Juangs, and Santals. The tribals are of primitive traits who are shy of contact with contact with community at large and economical backward as well. They live in geographical solicitation with their own very distinct culture. Tribals in India are economically and socially very backward. More than 3/4of Scheduled Tribes women are illiterate. They have high dropout rates in formal education, resulting in disproportionately low representation in higher education. They have very low levels of nutrition. The proportion of Scheduled Tribes below the poverty line is substantially higher than the national average. Most of the Tribals are engaged mostly in low-skilled, low-paying jobs, especially in primary sector. The There is an urgent need for improving the social and economic conditions of the tribal community and to solve their problems. India has failed to have a national policy of tribal development, to provide them with basic facilities like clean drinking water, education, employment and access to health facilities. Due to widespread corruption and negligence, there was ineffective implementation of programs for development of tribal communities. The tribal became ousters due to the construction of large dams. They lost their habitats and livelihood. Tribal women had to walk several kilometers for safe drinking water. Thousands of them die every year due to starvation and epidemics. Development in terms of economic prosperity might mean doom to the tribal identity. The first and major impact which tribal population faces is in the shape of loss of tribal identity through the establishment of industries. With major tribal tracts being depopulated and herded to new settlements to give space for establishment of factories, tribals are ill-ease in the new environments. Their customs and traditions come under pressure. Due to contact with the town-culture that industrialization brings, and consequent urbanization a revolutionary change in the attitude of tribals can be seen both positively and negatively.

V. METHODOLOGY USED

The study is based on descriptive research design by using case-study analysis. The research is done by the secondary sources of data includes books, news reports, journals, articles published from time to time, news paper coverage, reportage, archives of government records, unpublished papers, media and any insightful thoughts expressed by any individual working on this related research. The study has relied on various information and data collected through Internet sources.

VI. IMPACT OF GLOBALIZATION ON TRIBALS: A CASE STUDY OF ODISHA

Orissa is the eastern Indian State which has always been in limelight in terms of displacement of tribals. This paper analyze the impact the globalisation on tribals of KBK districts. The tribal areas of Koraput, Bolangir and Kalahandi have always been in controversy for displacement of tribals due to multi-national companies' interference in their areas. So before moving to the next point it is necessary to know the social and political status of KBK district.

6.1. KBK District: A Profile

The undivided districts of Koraput, Bolangir and Kalahandi (popularly known as KBK districts) have since 1992-93 been divided into eight districts: Koraput, Malkangiri, Nawrangpur, Rayagada, Bolangir, Sonepur, Kalahandi and Nua-pada. These eight districts comprise of 14 Subdivisions, 37 Tehsils, 80 CD Blocks, 1,437 Gram Panchayats and 12,293 villages. The KBK districts account for 19.80% population over 30.60% geographical area of the State. 89.95% people of this region still live in villages. Lower population density (153 persons / sq. km) in comparison to 236 for Orissa indicates difficult living conditions and an underdeveloped economy. Tribal communities dominate this region. As per 2001 Census, about 38.41% people of these districts belong to the Scheduled Tribes (ST) communities including four primitive tribal groups (PTG), i.e., Bondas, Dadai, Langia, Sauras and Dangaria Kandhas. 44 CD blocks are included in Tribal Sub Plan (TSP) (14). The old Koraput and Kalahandi districts are portions of Bolangir districts are mainly hilly. Severe droughts and floods also often visit this region and some areas in quick succession. Therefore, backwardness of this region is multi-faceted: (i) tribal backwardness, (ii) hill area backwardness and (iii) backwardness due to severe natural calamities.

On the basis of above-mentioned observation, it comes to our limelight that tribal communities have been affected from various perspectives. They have been affected not only in terms of their economic condition but their socio-cultural conditions also. The following case-studies will assist in consolidating its tantalising effect on tribals:-

VII. POSITIVE IMPACT

After the impact of globalization the tribal culture has been changed significantly in both the ways positive as well as negative. Positively with the impact of globalization the culture became very popular in local level also internationally. Globalization is not mere for the development of technology and the economy. At the same time it stands for an exchange of culture, language, artefacts in the global plane. Therefore the Orissa tribal culture became very popular, because of dance, handicrafts such as, wooden product stone product and some other hand maid product sale in the global market. Thanks to globalisation a perceptible change is clearly visible in the tribal life and Economy of some states. The new generation of the tribals - many of them - have given up their traditional occupation and look to sell their labour to the new producers. The economy is created and the old economy is destroyed. Along with the old economy, the society and culture are also transformed. They are changed not because of the availability of new products but because the new economy requires the institutionalisation of a different set of motives, skills, activities, social relations which are closely linked with the larger socio-economic patterns of national/international kind.

7.1. Cultural Effect

With the help of globalisation, some of the famous dance from KBK area like Gumura, Sambalpuri and Dhemsas came to the forefront of mainstream media, which were only confined with Odisha. These dances are famous in not only India but also Worldwide. With the development of technology the tribal songs are also getting famous. Infact the Bollywood and Ollywood movies are also adding a soundtrack from the KBK region. For an example, Rangabati song is one of a kind which is getting famous worldwide lately. I recall a performance of many 'folk' dance from Western Odisha called I saw people performing in Delhi as well.

7.1.1.2. Development of Education facility

Modernisation has its positive aspects too, modernisation has brought along with it education and literacy which has helped the tribes to get themselves better living conditions and has also aided them from being exploited by the non-tribal groups. It can be seen from the results that most of the tribals encourage their children to pursue education and send them to schools and colleges for education. It is also seen from the study that in many cases the parents are not well educated or sometimes not at all educated but they prefer to send their children to school. On the other hand Government has also been actively participating in providing education to the backward people by employing various schemes and facilities that helps the poor people to get educated. Now-a-days, government is encouraging the students for education by providing them various scholarship and fellowship. Also the students are provided with cycle, computers, school dress, mid-day meal etc.

7.1.1.3. Development of Women

For development of tribal women some measures have taken by Ministry of Social Justice and Empowerment and Ministry of Tribal Welfare, Govt. of India. These are: a) Income Generation Scheme which includes agriculture, horticulture, minor irrigation scheme, animal husbandry, social conservation of forest product, WADI etc., b) Job Oriented Scheme as manufacturing training, fashion sampling technology, tool room training and computer. By these programs the tribal boys and girls got opportunity to introduce themselves with the modern technologies and economic world. They started to engage in new job leaving their traditional activity. Some reservation scheme has taken for their education and job by govt. and some measures also taken for upgradation of tribal administration.

7.1.1.4. Development of Employment among Tribals

In earlier days the tribals used to practice agriculture and herding of cattle. They used to cultivate the land which not only helped in maintaining the fertility of the soil but also helped in preserving the natural environment at its best, but today in this developing scenario the practices of agriculture and cattle herding is at its extinction level. Workings in factories and corporate offices have become the trend, and the agricultural practices are no more being carried amongst the tribes, with very few tribes today having any land-holdings. The study reveals that the tribals residing in KBK areas are no longer into agriculture and cultivation practices, and hardly any tribal family possess cattle. The tribals of KBK region have very little land holding. Most of the tribals are working as daily labourers or seasonal workers or cultivate several local vegetables and grow some crops to sell in the local market for their livelihood. Tribals of Kalahandi mostly work in private companies and in shops or run small businesses of their own. The tribals at Koraput and Rayagada are mostly vehicle drivers and daily laborers.

7.1.1.5. Development of Health facility

In the earlier days, tribals used to believe in their own gods, and medication which were made out of the forest essential. Though their home made medication was helpful, but it was not that effective in case of Malaria, dengue, or many hazardous case. But with the help of globalisation, medical facilities have been reaching in every corner of the above mentioned are. Health centres also being opened by the government in each district headquarters, block, tehsils and villages. Free medicines are also distributed by the health centre. Health workers also do visit the tribal area in regular interval. Now-a-days even tribal are aware of all the diseases, and prefer going to health centre than using their own home remedy.

7.1.1.6. Development of Communication and modern technology

With the help of modernization, small villages are now connected to the nearest town and cities. Roads are getting better. Earlier they used to prefer to walk anywhere, but now-a-days, they prefer to travel by train, bus. Tribal also started using of modern technologies such as tractors, irrigation pumps, fertilizers, pesticides etc, in agricultural practice instead of ploughing their fields and cultivating their lands. They are able to sell their own product and crop by travelling to the town. Awareness regarding crop pattern and modern technology has brought about a lot of change. Along with irrigation, high yielding varieties of seeds, fertilizers and use of modern agricultural equipments have increased the production of crops in the KBK region.

7.1.1.7. Improved Status of Women

Though the position of women has improved in some aspects, it is still not at par with men, especially in rituals, education, political fields, etc. The change in women’s status is noticeable more in urban than rural areas; more among the educated than uneducated women. Female literacy has slightly gone up as education is free up to high school; and there are scholarships and residential schools for girls.

VIII. NEGATIVE IMPACT

The process of globalisation has made unprecedented change in the lives of indigenous people across the world, though the degree of exploitation and marginalisation vary from state to states and tribal group to group. Tribals as a homogeneous group across India has paid the price for the globalisation process led development which was reflected through the large scale so called developmental projects, displacement from the forest, alienation from the land and livelihoods, violation of rights with the forest and its resources and threatening their existence, the example of the central Indian tribal belt where the states like Orissa, Jharkhand and Chhattisgarh have had enough displacement of the tribal people and alienation from their livelihoods, According to one estimate, irrigation projects, mines, thermal power plants, wildlife sanctuaries, industries, etc., between 1950 and 1990 in India, displaced 213 lakh persons. 85 percent of them are tribals(10). This is in the context where poverty, unemployment, malnutrition, anemia, illiteracy, morbidity, bondage and dept is phenomenally higher among the tribals than anybody else in the country. Globalisation is hastening the process of destruction of local production and local markets. Gone were the days of Shikai, Rita, Pulse powders (Sunni Pindi), neem twigs and Kumkum. Today they are replaced by shampoos, tiklis, tooth brush and tooth paste of hundred and one brands which have swept into remote villages of Andhra Pradesh. The globalization has left a very deep scar over growth of tribal people from multiple perspectives. On one hand, they have been creeped by fast growth of industries, on the other, the benefits of development have not percolated among them. Some of those crucial negativities are as follows:-

8.1. Displacement

As a result of Industrialization various problems taking place such as; displacement of human populations, loss of traditional sustainable livelihoods and land holdings and increase in ecological imbalances in the region. Displacement of tribals from their indigenous land has been one of the significant issue. It is estimated that owing to construction of over 1500 major irrigation development projects since independence, over 16 million people were displaced from their vil-

lages, of which about 40 per cent belong to tribal population(15). The displacement has taken place on account of various development projects like irrigation dams, under-ground coal mines, mineral based industries in various parts of the country. India happens to be the second most dammed country in the world. It has invested over Rs. 300 billion on dams and hydropower projects by 2000(16). Almost all major dam projects in India are intrinsically linked to world capitalism and its obsequious national stooges. It should be noted that the region covering Rayagada and Kalahandi districts where the bauxite is to be mined by three big companies are predominantly inhabited by tribal people. Very few among the displaced are likely to be absorbed by the modern mines and industrial complexes that will be coming up there very soon. Both in the Kashipur area of Rayagada and Lanjigarh area of Kalahandi the tribals state that thousands of them have been living for ages. They feel threatened with losing their livelihoods based on agriculture and forest that would ensue if the projects go through. The people in general are apprehensive of losing their life sustaining natural resources. The affected villages in Orissa have been resisting the mining projects that threaten to displace them. The anti-mining movement is led by an organization of the local people known as Prakritik Suraksha Sampada Parishad. In the village of Maikanch in the Kashipur block of Rayagada district, three tribals died and many people got injured as a result of police firing in December 2000. The mining would also damage streams and ground water sources, permanently rendering the forest unfit for habitation. It would convert the entire region into a desert and barren land after the exhaustion of bauxite ores. The tribal peoples' protests and the reaction of civil society organizations and the political parties to the present form of industrial development in the region have affected the progress of all the projects. The struggle of the tribals to stop the mining activities has been continuing endlessly for many years.

8.2. Alienation of Tribals

Land is very important component for tribal development. It occupies their source of livelihood. But the globalization trend has alienated tribals from their mainstay. The new Industrial policy paved the way for Tribal Land alienation. This result in the alienation of tribal lands for various purposes like construction dams, mining projects, setting up of wildlife sanctuaries, construction of government infrastructure. While the adivasis have been displaced and pushed into the fringes of globalization, the natural resources were victim to large scale destruction directly for industry purposes and indirectly by the non tribals. As a result the tribals ended up as debris in the globalised policies unable to access the resources which were their life sustaining forces or to compete with the mainstream society to be absorbed into alternate economies. Over a period of time, the tribal communities have tended to get away not only through acquisition for public purpose but even fraudulent motives. The KBK areas are having aluminium and bauxite mines which are major source of minerals for these companies. It should be noted that the Rayagada district in Orissa which was a part of Koraput District before, carry almost one-third of the bauxite deposits in India. The land inhabited by them is increasingly being encroached upon by the mining mafia and MNCs to exploit the large bauxite deposits in the region(12). Among all the MNCs and large Indian private companies vying for the bauxite deposits of the region are: UAIL (Utkal Alumina International Limited), Vedanta Alumina Limited and Aditya Aluminium Limited. All respective districts are highly inhabited by tribal communities. The tribals think their condition was very peaceful before arrival of these bauxite mining companies. The tribals now feel deprived of their traditional means of subsistence. On the top of it, majority among them do not have education and the technical skills to switchover to non-farm sector occupations. The technology used by the industries and mines does not generate adequate employment for them. Poverty and lack of development have extracted a terrible price and one of them has been the rise of Naxalism. Tribals now see no other option but to embrace

Naxalism in the present model of development, where forceful acquisition of land and displacement of thousands by the State are order of the day. Tribals saw this as an opportunity to escape out of the poverty, displacement and deprivation of lands being forced upon them by successive governments.

8.3. Degradation of the status of Women

Even women workers of this area are affected by this scenario. They are unemployed and left for feeding themselves. The mining has devastated the ground water resources, forest land. It is reported that many displaced persons have not been paid adequate compensation or given employment for the loss of their land (ibid). Tribal forest economy is primarily a women's economy, and it is women who are most directly affected by the corporate exploitation of their traditional lands. The tribal women have to walk several kilometers to fetch potable water in order to avoid polluted rivers and rapidly dying wells, or spending four to six hours hunting for firewood in deforested terrains. Globalisation leads to prostitution, illegal trafficking of young girls, women from rural & poor family. Privatization & reduction of public services will reduce regular employment opportunities for women as it increased the low paid, part-time, exploitative jobs & worse working conditions. Unfortunately the so called globalisation has widened and intensified socio-economic inequalities & marginalize majority of women in India due to reduction of employment opportunities, wages, casualisation of jobs & women workers exclusion from the modernized production process due to lack of education & training. Advances in technology have not benefited women at all. The planned development perspective of the govt. generated several welfare schemes for bettering women's socio-economic position yet to be fully materialize even after six decades of independence. The tribal women of the region fear the loss of their liberty and work freedom in the wake of the loss of forest and agricultural land.

8.4. Loss of Rights on Forest:

The tribal communities being primitive, is based on forests areas for their survival. Although they live in isolation in forest areas, they are having harmonious relationship with forests and species. But the development of wildlife sanctuaries and eco-parks devastate their habitat and displace their living. During neo-colonialism, the developed countries have continued their dominance over developing countries for regulating their economy. Due to it, the local technology, culture and economy were delegitimized and turned into imperialism. The emergence of community forest management has led to growth of state control over their natural habitat. Although state through provision of PESA, 1996, safeguards their rights of livelihood upon forest produce yet, the multi-national corporations have diluted its intrinsic nature of safeguarding their ownership over forests and natural resources. Thousands of sq. Kms of forestland is under active shifting cultivation by the tribals in the KBK districts. These lands being cultivated by the tribal people for the last so many generations have over the period got declared as Government land or forest areas. Thus, the cultivators without patta (title deeds) are under a constant threat of being evicted by the State as encroachers of forestland. The threat has intensified with the recent judicial interpretation of “forest” expanding even to revenue areas consisting of tree cover. It has been clarified by the Ministry of Environment and Forest that the State Government shall not resort to eviction of forest developers including tribals other than ineligible encroachers, till the complete verification is done for the recognition of such people and their rights on forestlands. Thus, this matter is under litigation and the poor tribals are suffering as the danger of eviction continues. This matter needs to be settled expeditiously so that the poor tribals are not termed as encroachers to the forestlands where they have been living and working for generations.

IX. CONCLUSION

The forces of Globalization are creating barriers for Tribal people to come together to identity and acknowledge commonality. It is universal truth that the markets are not friendly to the poor, to the weak or to the vulnerable for whom the bottom may look like a top. Tribal people who do not have enough education, health and nutrition to compete in the competitive scenario are bound to fall outside the cut-throat competition in the market therefore, equal distribution of assets, income, credit, power, knowledge and skills are important to market to work more efficiently. Special policy and programmes are required to address and redress these differences especially in the context of globalisation. If globalisation were superimposed on a poorly educated and poorly-trained tribal people, particularly in states like Bihar and Jharkhand with poor systems of governance and infrastructure, it would not lead to growth nor reduce poverty. Social Development is no longer a whole and sole responsibility of Government, the time has for the Corporate giants to play an active role in helping the Government to implement various Development policies for weaker sections of Indian society including Tribals. A new development model needs to be created wherein responsibilities of social development will equally shoulder by both Government as well as Private players individually and collectively. Hence the Government should frame Special policy and programmes that are required to address these differences especially on the context of globalization. When we plan for tribal development, we have to regard these differences, take a special note of their situations and capabilities and provide them facilities to develop on the line they want to take. Globalisation may no longer be an option, but a fact. However, it must be implemented with a human face. It is expected that the Museum of Tribal Arts and Artefacts will have a positive and constructive contribution towards this goal. It is necessary to understand that outsiders cannot develop tribals; they can become only facilitators if they want to do so. If they have to unfold from within, they must have participation in any development decision.

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