



Tribes of India: A Sociological Study

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ABSTRACT

“Primitive Tribal Group (PTG)” is an organisation that was conceptualised with the intention of providing assistance to the neediest members of the tribal society. However, it was inappropriate to lump foragers and con artists together in the same category given the circumstances of this discussion. Both have their own unique challenges to overcome in terms of their societies and cultures. In the 1950s and 1960s, every single development initiative that was attempted was a dismal failure, demonstrating that socio-cultural factors cannot be ignored. A significant number of mistakes have already been made as a result of a failure to recognise the core of the issue. In the years after independence, a lot of time and effort was spent discussing whether or not the indigenous peoples should be allowed to “develop in isolation” or “assimilated” with the more developed segments of the population. All of the special treatment for the tribes is predicated on the idea that all of the tribes are similarly impoverished, disadvantaged, and underprivileged.

KEY WORDS: Tribes, Society, Development, Challenges, Culture.

INTRODUCTION

Central and state governments, NGOs, social activists, sociologists, and anthropologists in India have all expressed serious concerns over the future of India’s tribal communities. However, even after more than half a century of trying, we are still no closer to finding a solution to the problem. Instead, it seems that things are more complicated than they were before. The plans have been devised, and one at a time, they have been put into effect. Unfortunately, the vast majority of them have been ineffective. The standard of living among the various tribes has, on the whole, deteriorated. Where did things go wrong on the path towards the progress of the tribe? What went wrong, if anything? Is it conceivable that we have an inaccurate conception of what progress entails? It’s possible that we have an inaccurate understanding of the nature of the problem. Is it possible that the goal we set for ourselves is not being met by the plans we have developed and put into place? Do we have some type of objective in mind for this endeavour? In my perspective, each one of them has contributed to the misunderstanding by doing what they did. We have not been able to discover a single statement on the strategy for the improvement of tribal communities in India. Millions of rupees have been spent on so-called “tribal development,” yet there is still no clear strategy on this crucial topic. In India, the major fault in the planning for tribal development has been the idea that all tribes have a cultural base that is comparable to one another. Absolutely the opposite is true. The Scheduled Tribes encompass the whole spectrum of human and cultural development, ranging from hunting and gathering and fishing to pastoralism and farming on the margins to agriculture that relies on irrigation. It is

embedded in their culture to presume that all of them suffer from the same challenges and would benefit equally from the same development initiatives. Different issues plague the Kol, Baiga, and Maria than the Bhil, the Gond, and the Sahariya. The scheduled tribes of North-Eastern and Madhya Pradesh are not doing as well economically as their counterparts in the states of Jharkhand, Orissa, or Chhattisgarh.

TRIBAL DEVELOPMENT

Where is the value in progressing to yet another problem? Just what is the end goal here? Where exactly does it all culminate? When, or upon the completion of what, are we going to announce that yes, the goal of tribal growth has been accomplished? Is it consistent with the behaviour of the broader population? But which portion of the remaining is being referred to here? It's not just the agrarian tribes who are struggling economically; many of the non-tribals are just as badly off. It is quite clear that this is not the intended level. Is it when each and every one of the tribe's members resides in their own pakka hut? A little less than eighty percent of the population does not reside in a pakka house. What, none of the people in your community have jobs in the government? It is impossible to achieve that goal. Are bicycles and televisions commonplace in tribal homes? Again, what kind of television does you have, colour or black and white? Could you be more specific about the type of bicycle you have in mind? Which continent are you from: Asia, Europe, Africa, or another? Something like a car, maybe? And / Or Electronic Device? To maintain technological parity, the government is simply unable to keep up with the rapid pace of technological advancement. There is no way that equality in social or political spheres can ever be ensured by any number of laws or rules. It is not even possible to achieve cultural equality since doing so would eventually result in the elimination of the distinctive identities held by indigenous peoples. We are unable, however, to tell who or what is being targeted. This brings the fundamental problem into focus. The municipal planners are operating in the dark with regard to their goals. We are well aware that progress has not automatically resulted in increased happiness. The so-called "development" of the native populations has simply served to make daily life more difficult for them. Industries, roads, trains, major dams, power plants, mines, etc. have forced them to leave their homes and buy their property, forcing them to relocate. The worst thing that might happen is for people to try to provide instruction based on a standard curriculum. They have "knowledge" that is completely irrelevant to their existence, but they nonetheless hold onto it. Even worse, it has jaded them to the reality that they are not obtaining the safe government jobs they had hoped for. The so-called "educated" members of tribal communities frequently end up being shunned by their peers. They do not have a place in the culture of the modern non-tribal world either. They are then left without further care after getting this "education." They have great hopes, yet their resources are restricted, much like the normal American from the middle class. And here is where the beginning of the disenchantment with growth in general may be found.

Increasing one's wealth is, in our view, the most important goal to pursue. In the context of this discussion, affluence refers to the state of having more than enough of everything. In place of pulling the less fortunate into the larger scope of the market economy, with its own set of wants, desires, and competitions that

are entirely unrelated to the immediate goal, it may be able to arrange this satisfaction of requirements inside the traditional set up itself. This would avoid dragging the less fortunate into the market economy, which has its own set of demands, wishes, and competitions. Therefore, it is preferable to teach the foragers about Ashoka the Great and Archimedes' principle and force them to become settled farmers than to provide them with an education in biology and the environment and set up an economy based on the forest.

DEVELOPMENT STRATEGY

As a consequence of this, an immediate reclassification of the Indian tribes is required in order to formulate a viable strategy for the advancement of tribal communities. This new classification has to take into consideration the relative advances in technology and the economy that have occurred over the course of the last fifty years. Each distinct class of pupils calls for a one-of-a-kind assortment of pedagogical materials and/or extracurricular pursuits. These efforts, if they are to be successful, must place a higher priority on material well-being than they do on intangible "development." In this setting, the following considerations call for a heightened level of focus.

- The plan to mix more traditional economic practises with those that are more up to date, a style of life that is more contemporary or urban is not at all comparable to a way of life that is more rural or tribal. This is in contrast to the quantitative differences between the two. The transition from one stage to the next is like making a quantum leap, which means there will be a substantial departure from what has been done in the past. It is vital to offer the developing group a plan as well as the opportunity to gain new abilities that are suitable for the technical environment in which they are currently operating. It is neither practicable nor desirable to incorporate every indigenous society into the contemporary market economy, particularly if such societies lack the psychological preparation to do so. This is especially true of the situation in which we find ourselves.
- The concept of "development" automatically evokes mental pictures of people without jobs. Within the framework of the tribe's traditional economic structure, nobody is without a job. The genuine inference is that the person does not have a job and is not actively pursuing new work prospects. In other words, they are unemployed. We have made the unemployment issue in tribal civilization worse by integrating tribal society into the modern economy and by making it necessary to obtain a college degree for some vocations. This has had the effect of integrating tribal society into the contemporary economy. Graduates practically never give any thought to working for themselves and instead look for jobs in firms that are part of the public sector. By providing targeted vocational training and some basic economic and technical assistance, we may easily break this link and eradicate unemployment from tribal societies.
- Our educational system is in dire need of some changes. They are now at war with both their own culture and the contemporary economy as a direct result of the universal curriculum. After completing elementary or secondary school, members of indigenous communities should have the option to either continue in the mainstream degree-based system or pursue vocational training in their traditional employment. This type of vocational education may be modified to accommodate the specific technical and environmental conditions faced by the tribes.

- Given that the forest serves as both the indigenous people's traditional and permanent home, there is a relationship between the two that is mutually beneficial to both parties. The forest is more than simply a location for a tribal person to hunt and gather food; it is also the spiritual home of his gods, goddesses, and ancestors who have passed away. For this reason, the tribal person reveres the forest. The British, motivated by economic interests, implemented forest rules that displaced the indigenous people who should have been responsible for protecting these areas. There was a significant amount of tree cutting. The fact that the same strategy, or even stronger regulation, is being applied in the free market economy of India is extremely regrettable. The native peoples are presented as villains who are responsible for the destruction of the forests. This is absolutely devoid of any justification. The same people have been living in the area for thousands of years, and the surrounding forests are thriving. In barely one hundred years we have lost the trees. Because they make their homes there, the people of the tribe serve as the forest's protectors. The forest rules do nothing other than rendering the vigilant people powerless while unscrupulous politicians and bureaucrats cooperate with contractors to make a profit off of the forest's resources. Everything, even the collection of Minor Forest Produce and therapeutic plants, is dependent on the so-called forest guards and other forest authorities. They are powerless to do anything independently. The tribals' access to the woods must be restored, and their right to exploit the forests' resources must be acknowledged. It's the only method to put an end to illegal logging, bring back the forest cover to where it was before logging, and boost the economics of the tribal community all at the same time.

CONCLUSION

In the current system, less attention is paid to the portion of the population that is the least developed, which is comprised of tribes that have already established themselves as agriculturalists. This part of the population receives less attention than the part of the population that is the most developed. This is due to the fact that agriculturalist tribes make up the portion of the population that is the least developed. There is a large degree of disparity in the economic, social, political, educational, and health results of the country's numerous indigenous communities. In addition to this, members of the law enforcement community, non-governmental organisations, social scientists, and anthropologists are among those who discriminate against these individuals. As a direct result of this, various people, depending on how much potential they have for growth, confront varied challenges in terms of their ability to endure in their existing environments. These differences are not a natural part of the ecosystem; rather, they are the result of activities performed by humans in the environment. As a direct result of this, it is of the highest necessity to classify the different Indian tribes that exist and to come up with a novel viewpoint and approach to the growth of tribal communities.

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