

# Status of Caste Organisation and Its Impact on Tribal Society

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**Abstract:-** Today's situation, the tribal communities are attracted to accept the false set of values brought about by Globalization. The tribes, who live in forest areas and other remote places, have their own culture, customs, practices and religion. The globalisation processes have serious implications for the culture of the tribes. The impact of globalisation on the tribal communities is manifold and often they are ones most negatively affected.

The present study is expressed to understand the tribal clan and class system, to examine the status of tribal caste Organisation, and to analyse the impact of globalisation on their culture. It is based on both secondary and primary data. A fieldwork was conducted in tribal concentrated district like, Mysore in southern part of Karnataka. The areas inhabited by tribal communities of different types of traditional activities like Jenu Kuruba, Betta Kuruba, Kadu Kuruba and Soligas. During the fieldwork, observations were made on present status and reason for changes in social life, religion life and economic life etc. Naturally, in their result, the tribal people realising that their culture is not simply the outdoors, but the total expression of their livelihood and identity. They also had known that their livelihood is under attacks, because in the name of national development they are being deprived of their land forest and water sources to which their culture is closely linked. Tribal communities need to go back beyond the externals of their songs and dances. They must return to value system of their cultures and choose a new set of valves based on it, in order to find relevant alternatives to selfishness which globalisation generates.

**Key Words:** Tribal Culture, Globalisation, Development, Livelihood and Identity.etc.

## I. INTRODUCTION

Culture is the totality of learned, socially transmitted customs, knowledge, material objects and behaviour. It includes the ideas, value, customs and artefacts of a group of people (Schaefer, 2002). Culture is a pattern of human activities and the symbols that give these activities significance. It is what people eat, how they dress, beliefs they hold and activities they engage in. It is the totality of the way of life evolved by a people in their attempts to meet the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organisation thus distinguishing people from their neighbours.

In our current age, individuals have much more opportunity to shape their own lives than once was the case. At one time, tradition and custom exercised a very strong

influence on the path of people's lives. Factors such as social class, gender, ethnicity and even religious affiliation could close off certain avenues for individuals, or open up others. In times past, individual's personal identities were formed in the context of the community into which they were born. The values, lifestyles and ethnics prevailing in that community provides relatively fixed guidelines according to which people lived their lives.

Globalisation is fundamentally changing the nature of our everyday experience. As the societies in which we live undergo profound transformation, the established institutions that used to underpin them have become out of place. This is forcing a redefinition of intimate and personal aspects of our lives, such as the family, gender roles, sexuality, personal identity, our transactions with other and our relationships to work. The way we think of ourselves and our connections with other people is being profoundly altered through globalisation.

Under conditions of Globalisation, however, we are faced with a move towards a new individualism in which people have actively to construct their own identities. The weight of tradition and established values is retreating, as local communities interact with a new global order. The social codes that formerly guided people's choices and activities have significantly loosened.

There are many ways that globalisation affects culture. We saw earlier that over the ages India has had an open approach to cultural influences and have been enriched because of this. The last decade has seen major cultural changes leading to fears that our local cultures would be overtaken. Fortunately, for us we retain our traditional open-ended attitude to this day. Thus, there are heated debates in our society not just about political and economic issues but also about changes in clothes, styles, music, languages, body language.

### 1.1 The concept of Globalisation:

Different people in different situation have used globalisation as a concept in both positive and negative way. The effect of globalisation in far reaching, it affects us all, but affects us differently. Thus, while for some it may mean new opportunities, for others the loss of livelihood.

The term globalisation was first coined in 1980's. In the modern days, globalisation has launched all spheres of life such as economy, education, technology, cultural

phenomenon, social aspects etc... **Colians Dictionary of Globalisation:** ‘Globalisation of production refers to the integration of economic activities by units of private capital on awaked scale’. The origin of globalisation in India needs to be the analyses in terms of economic changes brought about in the country in the last decades of 20<sup>th</sup> century.

Looking at Giddens (1990) and Robertson’s (1992) definitions, Giddens believes modernity has come because of globalization. That is, he considers modernity to be inherently globalizing. For Giddens globalization is said to have started during the sixteenth century onwards and in Europe in particular. However, in Robertson’s opinion, the problem of globalization is not new. He believes the social compression of the world has begun before the sixteenth century as predicted by Giddens. He predicts modernity and the rise of capitalism to be the cause of the rise of globalization. That is for Robertson, modernization has an influence on globalization. In addition, because of this, it led to a high level of consciousness and the present situation where we in the present day are unable to trace the diffusion of globalization across a large number of areas in the different parts of the world.

Giddens (1999) also described globalisation as a ‘runaway world’ that is emerging in an anarchic, haphazard fashion. The global order is the result of an intersection of four processes capitalism (economic logic), the interstate system (world order), militarism (world security and threats) and industrialism (the division of labour and lifestyles). However, Giddens does not say what the weight of each of these factors is and whether they change historically.

#### *Concept of Culture:*

Culture is also referred by as “an acted document” Geertz (1973:10) and so it was considered by him to be public. An example Geertz gave was wink, which is read by the public as book. Culture is said not to exist in some one’s head. That is, when we are born as we grow, through learning from either our parents or schools or the environment we grow, we know culture.

Giddens referred culture to be “the way of life of the members of the society” or “of groups within a society” Giddens (2002:22). It includes how they dress, their marriage customs and family, their patterns of work, religious ceremonies and leisure pursuits. Giddens consider the above definition by Clifford Geertz as a sociological definition of culture. The sociologists believe culture is only learned. That is “those aspects of human societies which are learned” (ibid). However, Giddens believes that culture is inherited and it comprises both intangible aspects of life like the beliefs, ideas and values, which form the content of culture. In addition, the tangible aspects like the objects, symbols or technology, which represents that content.

Culture according to Karl Marx “is not only a code or mode of communication, is also a form of domination, an ideology at the service of the dominant classes” Cited in Jiri (2006:12).

Mark considers culture as that entity that helps individuals or mankind to interact within them. He also sees culture as that act that helps to enslave the weaker communities under the stronger communities. An example of this is the present day American cultures of Americanization and McDonaldization. Described by Ritzer as the “fast food restaurants” Ritzer, (2003:220).

#### *Tribal identity today:*

Tribals in India present a significant degree of cultural and ethnic diversity. The tribes, who have been mainly confined to hills and forests, have now sought their absorption into the regional and national mainstream. In many ways, Globalization destroys identities. Tribal identities today are formed by interactional process rather than any primitive (original, ancient) characteristics peculiar to tribes. Because the interaction with the main stream has generally been on communities, many tribal identities today are centred on ideas of resistance and opposition to the overwhelming force of the non-tribal world. There are issues relating to control over with economic resources like land and specially forests, And issues relating to matters of ethnic-cultural identity. Tribals are among the most deprived and oppressed sections of India. Half of the adivasi people do not have land also.

Assertions of tribal identity are on the rise. This can be laid at the door of the emergence of a middle class within the tribal society. With the emergence of this class in particular issues of culture, tradition, livelihood, even control over land and resources, as well as demands for a share in the benefits of the projects of the articulation of identity among the tribes.

There is, therefore a new consciousness among tribes now, coming from its middle classes. The middle classes themselves are a consequence of modern education and modern occupations, aided in turn by the reservation policies. (XaXa 2006)

According to 2011 census, tribals constitute 8.2% of the total population of the country. The tribal people of India are called ‘scheduled Tribes’ in the Indian Constitution. In India, 461 ethnic groups are recognized as Scheduled Tribes, and these are considered India’s indigenous people. According to the Anthropological Survey 4,635, communities are now to be found in India. Out of this total tribes or indigenous communities, number is 732.

#### *Tribes of Karnataka:*

Tribes in Karnataka are astoundingly enormous in number, with the count exceeding a bare minimum. Karnataka being itself a state much under the presence of literacy, its tribes are also not lagging far behind. With Hinduism being the most prevalent religion, other religions are also seen to have their existence. Kannada being the most spoken language, Malayalam and Hindi also find place in this south-Indian tribe. Cultural performances in the form of theatrical

representations, dances, dance-dramas are hugely popular in Karnataka tribes.

#### *Status of tribal women:*

In analysing the process of change, the study on women is important because women are regarded as conservative elements. It is commonly said that women remain tied by the various traditional bondages. They are forced into the dichotomies of the traditional and modern systems. The rate of change in their way of life is slower than that in case of their male counterparts. It is true of the tribals as well, even though in certain tribal groups, females enjoy a relatively equal status in relation to their male folk. However, which has widened their outlook makes them conscious of their rights and status in the society. Therefore, it is expected that the response to forces of social change will be better and more rapid than others.

In this study shows tribal women added the double disadvantage of gender and poverty to that of their tribal identity. The middle class explains their impoverishment through victim-blaming causes like their not being able to come up to the standards of a consumer society, which alone they consider fully human. Patriarchy is moreover getting stronger than in the past among the tribals. As a result, tribal women are being further marginalised. Tribal leadership is also being monopolised by women who do not give adequate importance to the role of women in their society (Barbora 2002). Thus, recent changes in tribal culture involve greater individualism and stronger patriarchy.

#### *Objectives:*

- To understand the recent changes in tribal culture
- To examine the status of tribal women
- To analyse the impact of globalisation on their culture

## II. METHODOLOGY

#### *Universe of Data Selection:*

The researcher has conducted field work in Basavanhalli and Somavarpete (Baalegundi Hadi) areas of Madikeri district. According to 2011 census, In Madikeri district Karnataka in research study area more or less 80 per cent of the Jenukuruba and 6.38 per cent of Soligas were spread in 10 - 20 kms. The city is away from 25 kms from the village. In this study area people from the different communities, groups living harmoniously. Most of them settled in either in agriculture, commercial or territory sectors.

#### *Tools and Techniques:*

The study is based on both primary and secondary data. The primary data collected with the help of interview schedule. The researcher directly participated and directly interviews the head of the household. Researcher also collected secondary data from books/ articles/ magazines, data published in the census of India have been used here.

#### *Impact of Globalisation on Tribal culture:*

Globalization can be observed in different economic, social, cultural, political, finance, and technological dimensions of the world. It is crucial that indigenous peoples' demands are realized; life ways, traditional knowledge and practices are protected and sustained. The impact of globalization is strongest on these populations 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. Globalization is not merely a question of marginalization for indigenous peoples it is a multi-pronged attack on the very foundation of their existence and livelihoods. Vast indigenous knowledge, rich culture and traditions, and any hope of preserving the natural world, and a simpler, more holistic way of life for future generations.

Because a culture involves adaptation to its surroundings, it cannot be static but keeps changing according to the situation. An important change today is globalisation, which impacts every facet of life in India and the world over. It affects the tribal communities more than the others because their regions are rich in natural and mineral resources, which are exploited more than in the past for profit alone, without the tribals getting any benefit. So the tribal communities run the risk of greater marginalisation than in the past.

## III. RESULTS AND DISCUSSION

In this study, result shows that the life style of the tribes has undergone slight changes because of globalisation. The changes that have taken place in different aspects of life style, namely, family structure, dress, diet, ornament, housing pattern and possession of modern commodities are mainly due to interplay of several factors and not due to any particular factors. The factors, which have brought out changes in their life styles are the following: Spread of Education, change in the occupational patterns, rise in income etc....

These study findings show that the changing profile of the Jenukuruba and Soliga tribe have been made in respect of their occupation, education, political participation, conversion to another religion, sanskritization, community association, style of living, habitation and housing, family structure, ornaments , etc....

## IV. CONCLUSION

Today, globalisation processes have serious implications for the culture of the tribals. The study shows that the tribes Soligas, Jenu Kurubas and Kadu kurubas in 20 habitations of Madikeri District, Karnataka. Under the parasol of globalization, introduced at the village level in the delivery system have not yielded the expected results due to lack of infrastructure. at last, this study analyses barriers before the tribal people and recommends models for effective coverage and meaningful social security to all the excluded eligible people, at right time at their door steps without any official or political intervention. It is concluded that the instruments of

globalization have not rendered positive impact in achieving intended objectives social security to the indigenous people.

At last, the tribal people realising that their culture is not simply the outdoors, but the total expression of their livelihood and identity. They also had known that their livelihood is under attacks, because in the name of national development they are being deprived of their land forest and water sources to which their culture is closely linked. Tribal communities need to go back beyond the externals of their songs and dances. They must return to value system of their cultures and choose a new set of values based on it, in order to find relevant alternatives to selfishness which globalisation generates.

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