

specific places of origin. For instance a Changpa from Rupshu would be known as a Rupshupa, one from Kharnak as a Kharnakpa, and so on. Each group of Changpas usually migrate about ten times in a year, but each move and period of the time spent at any one camping ground is not fixed and is dependant in the availability of grass and water.

Pashmina comes from the winter undercoat or down of a particular variety of domestic goat (*Capre hircus*), which in Ladakh is known as ‘pashmina goat’ or Changra. These goats are mainly raised in the Changthang region of Ladakh and parts of Nubra. In lower and central Ladakh there are Pashmina goats, but they do not yield pashmina of a commercial value. Within Changthang there is also a variety of qualities of pashmina available, and the finest comes from the regions of Rupshu Kharnak and Korzok which lie in eastern Ladakh. The main reason for this is the high altitudes at which the livestock are taken to graze. The local Ladakhi word for Pashmina is le-na.



Good quality Pashmina is determined by a long staple length and small fibre diameter. Pashmina from eastern Ladakh is said to be of the finest quality because it has a staple length of 2-3 inches and a diameter of 12-14 microns. In comparison, the average staple length of Pashmina in the rest of Ladakh is

1-2 inches with an average fibre diameter of 14-15 microns. A male goat can yield up to 300g of Pashmina, though very large goats are known to give as much as 500g. In contrast, the female goat produces about 200-250g of Pashmina. The fibre is always sold in its raw form (i.e. it is not cleaned or dehaired).

Pashmina is recognized as a luxury fibre and commands some of the highest prices in the world of textiles because of its extreme softness, elegance and luster. Only vicuna from South America, musk ox and shahtoosh, none of which is available in anything approaching commercial quantities, achieve higher prices. The appeal of Pashmina also lies in the romance and mystery surrounding its origin, and its association with remote populations. Pashmina shawls are something of a status symbol among urban Indians, but few seem aware of the source of the fibre and many are surprised to hear that it comes from a goat. Even amongst scholars writing in Changthang there is much confusion as to the source of the fibre. While Datta (1970) maintains that it is the fine under-coat of "Tibetan sheep and goats", Mann claims 'pashmina is from sheep' (1986). Jina first declares, in Chang-Thang yaks and wild animals have pashmina wool production and the goes in to state pashmina is a soft fine wool grown at the root of long hair goats (Jina 1995). Though Jina may be right to say that yaks and other wild animals have this undercoat, he confusingly uses the same term for this and for pashmina proper. International law, through recognizing that yaks, horses and camels also have this undercoat restricts the name 'cashmere' to only the undercoat of goats, giving it much greater economic value (Goldstein and Beall 1990). Similarly in Ladakh, as well as the rest of India, 'pashmina' is used only to refer to the undercoat of pashmina goats.

### **Trade in Pashmina**

Pashmina has long been a major factor in economic and political struggles throughout the regions of Ladakh, Kashmir and western Tibet. While western Tibet was the main source for the supply of pashmina, Kashmir was home to the vast shawl-producing industry. Ladakh, lying between these two countries, had a strict monopoly over the trade in pashmina. Although it was known that areas within Ladakh, such as Rupshu in the east, also bred the pashmina goat, it was said that the finest fibre come from Rudok and Ngari in western Tibet. Ladakh attained this monopoly in 1684 under the Treaty of Tingmosgang, concluded after the Tibeto-Lasakhi-Mughal war. Under this treaty it was agreed that the Tibetan authorities undertake to supply the entire wool and pashmina of this region to Ladakh. At the same time, Ladakh, under a separate treaty with the Mughals signed in the same year, undertook to supply all this wool and pashmina to Kashmir. This practice appears to have been followed throughout the seventeenth and eighteenth centuries. Resentful of Ladakh's monopoly, the Raja of Jammu, Gulab Singh, declared war on Ladakh in 1834. Once Ladakh was captured he set envious eyes in western Tibet as he

hoped to secure a monopoly over the entire shawl-wool trade. However, he was defeated and in 1842 a second treaty was signed, the Treaty of Leh, between Tibet, Ladakh and Jammu, that reinstated Ladakh's position as the intermediary through which pashmina would pass from Tibet to Kashmir. This practice continued right up until the Chinese occupation of Tibet in 1959.

Although no-one is certain when the trade in pashmina fibre first started, it is said that it has been in existence for centuries. Mirza Hedar Daughlat, who raided Ladakh and conquered Kashmir in the 1540s, mentions the Changpas doing a peripatetic trade in pashmina, though he does not say that it is with Kashmir. The Hebers, Moravian missionary doctors who worked in Ladakh from 1912 to 1914, write that when Mirza Hedar came to Ladakh, the king of Ladakh presented him with some homespun pashmina and he admired it so much that he encouraged the import of the wool into Kashmir. The British also made several attempts to break this monopoly between Tibet, Ladakh and Kashmir. The first, in 1820, was to send William Moorcroft, superintendent of military stud farm of the East India Company near Patna, to Ladakh. Moorcroft went on the pretext of buying horses for the British, but actually he came to Ladakh to investigate the possibility of diverting part of the pashmina to British India and establishing a shawl industry there or in Great Britain itself. However, his attempts were futile as he did not get full support from the British Government renewed their interest in pashmina and in 1847 sent Alexander Cunningham to locate trade routes used by smugglers in the hope that the same routes could be accessed by the British. However, the Ladakhis maintained a well guarded monopoly on the pashmina produced in western Tibet and any attempt to export this article to areas other than Ladakh was severely punished by both Ladakhi and Tibetan authorities. The trade in pashmina in Ladakh followed certain guidelines that were outlined in the Treaty of Tingmosgang. Only Ladakhi traders were allowed into the pashmina producing areas of western Tibet to purchase the fibre, while their Kashmiri counterparts met them in Leh or Spitik. In Ladakh, most of this trade in pashmina from western Tibet was controlled by a group of traders known as the palace traders. Who received certain privileges such as exemption from tax and homes in Rudok, in return for some service to the royal family. Their Kashmiri counterparts were known as Tibet Baqal

While most of the attention of these palace traders was focused on western Tibet, there was another group of smaller traders who purchased their pashmina from eastern Ladakh. These traders were from what is now the Indian state of Himachal Pradesh, as well as farmers from villages in lower and central Ladakh. The quality of this pashmina from eastern Ladakh was said to be inferior to that from Western Tibet and therefore little interest was shown by the palace traders in the fibre from these areas. Local traders to Changthang recall that just before the border between Ladakh and Tibet closed, in the late 1950s, a kilo of

pashmina cost two Indian Rupees. In comparison, at that time a kilo of pashmina from Western Tibet cost as much as Rs 15.

All trade along Tiber's borders suffered heavily after the extension of Communist China's rule over the country in 1950. However, it continued to operate, albeit under strain, until it came to a standstill in 1959, following the flight of the Dalai Lama to India and the total occupation of Tibet by China.

With the complete closure of the border between Ladakh and Western Tiber, the Kashmir shawl industry had to turn elsewhere for its raw material. Quite naturally, they turned to the pashmina-producing areas within Ladakh, mainly the eastern region which had the best quality pashmina.

One of the first effects of this increased demand for pashmina in eastern Ladakh was a rise in its price. Whereas the highest price for the sale of pashmina from Western Tibet quoted for the period before 1962 was Rs 15/kg, by 1970 the price of local pashmina had risen to Rs 300. The new wealth in Changthang was immediately noticeable.

The people involved in the trade soon adjusted to the changed circumstances and the pattern of trade that followed continued to have some resemblance to that observed in the past. While some of the palace traders continued with this trade, new contenders also entered the market. Only Ladakhis, acting as middlemen, are allowed to directly purchase pashmina from these areas. Acting to some extent as their predecessors the Tibet Baqals had done, the Kashmiris come no further than Leh to pick up their supplies. With the entry of traders from Leh into eastern Ladakh, those from Himachal Pradesh, as well as the farmers from lower and central Ladakh, gradually lost out in the business there. While the farmers from lower and central Ladakh no longer make the journey to eastern Ladakh, a few traders from Himachal Pradesh continue to do so. But, unable to match the high prices offered by the traders from Leh, they now buy up whatever little pashmina they can and concentrate in wool instead.

As a result of this rapid increase in the price of pashmina, the government of Jammu and Kashmir attempted to control the pashmina trade and tried to break this nexus between the Changpa, Ladakhi middlemen and Kashmiri traders. They set up the Jammu and Kashmir Wool Board, which via the Raw Pashmina Wool (Control) Order gave them the right to prescribe the price of pashmina and also forbade the export of pashmina outside the State of Jammu and Kashmir without prior permission from the government. The Wool Board also stipulated that licenses were required to trade in pashmina. The manner in which the Wool Board worked was that soon after all the fibre had been collected from the goats, which is usually in the month of June, they would set the support price for pashmina. The Changpas were told to sell only to those who gave them this, or a higher price. Initially, local traders were unable to meet the high price quoted by the Wool Board and so the system worked well. But over the

years, the Changpas had problems realizing payment from the Wool Board who kept; them running between various government departments or made delayed payments, and realized. So the Changpas reverted back to selling to the local traders, who they felt at least kept their work when it came to making payments.

After a few years the Wool Board became more or less obsolete and local traders, who were gradually in a position to quote higher prices, no longer perceived the Government as a threat to their business they were not able to match their prices. However, it should be recognized that the workings of the Wool Board did indeed give a boost to the price of pashmina for the Changpas. Nevertheless, by 1986 the Raw Pashmina Wool (Control) Order was suspended, licences were no longer required to trade in pashmina and the free movement of pashmina was allowed.

### **Changing Attitudes to Goats**

One of the direct outcomes of the growing economic importance of pashmina to the Changpas was a change in Livestock Composition and attitudes towards the goat. In the past, sheep made up a larger portion of the herd, because wool was a guaranteed source of grain and pashmina had very little value. Today, pashmina commands such a high price, and now that most deals are cash transactions as opposed to barter, the Changpas find it more advantageous to have the money. Further, barley no longer constitutes the bulk of their diet as they can now purchase other food items, such as rice and lentils, from government ration depots. Thus, the Changpas started keeping more goats as their fibre became a guaranteed source of cash. This shift from sheep to goats is observed among Tibetan nomads as well, while the number of goats has not gone above that of sheep among the Changpas today, it certainly has increased while the number of sheep has remained roughly the same. The number of yaks has declined, but this is said to be a result of a decrease in pasture, as yaks consume far greater quantities of grass than sheep and goats. Further, the value accorded to goats has also been affected. At one time yaks had the highest value among all livestock, but with their decreasing number this position is slowly being usurped by the sheep and goat. Today, this increase in value is more particularly being appropriated by the goats. The ritual value of goats has also changed. While sheep, along with yaks, have always held a positive ritual value among the Changpas, this has not always been the case with goats. Goats were evidently regarded as inferior livestock and said to evoke a negative attitude, in contrast to sheep which evoke positive attitudes. This is amply demonstrated through livestock symbolism and the Ladakhi pantheon, which are closely linked.

This, the positive ritualistic value of sheep and the contrasting negative evaluation of goats as impure animals, are reflected in their attitude towards their livestock. To some degree this has changed today, because the economic value of goats has increased. Newborn kids are especially well looked after because they assure a future increase in the family's supply of pashmina. Goats are also killed for meat with some trepidation. Thus, the ritual evaluation of livestock seems to correspond to their economic value. While the ritual value of sheep has not decreased, that of goats has most certainly increased.

### **Current Trends in the Pashmina Trade**

The trade in pashmina continues to some extent to be dominated by descendants of the palace traders, and other private traders from Leh, who are mainly Muslims. Other smaller buyers include traders from Himachal Pradesh, the Jammu and Kashmir Wool Board, the Changthang Tibetan Refugees Service Co-operative and government sponsored handicrafts centres in Leh such as the Cottage Industries, Central Handicrafts Department and the Industrial Co-operative Society. In Keeping with the practices of the past, the bulk of the pashmina goes to Kashmir and smaller amount to areas in North India, Mainly Punjab, Haryana (Gurgoan) and Uttar Pradesh.

In 1995 the Government set up the All Changthang Pashmina Growers Co-operative Marketing Society Limited with the objective of eliminating the middleman and giving the Changpa a better price for their produce. While the government was very enthusiastic about the Co-operative, many of the Changpas and private traders approached it with skepticism. The Changpas had already experienced a precious attempt by the Government in the 1950s to set up a Ladakh Pashmina and Wool syndicate. This local organisation was also formed with the purpose of helping the Changpas with their sale of wool and pashmina, and doing away with the middleman, but it soon failed because of charges of corruption and mismanagement by those in charge. Unfortunately, events repeated themselves because by 1998 the Co-operative was more of less dysfunctional. It was in debt as it had been unable to sell the previous year's stock as the private traders had boycotted it. Sitting in storage, most of the pashmina got spoiled as a result of insects and mice.

Over the last ten years the pashmina trade has been going through a period of transformation and trading patterns are changing. Although the effects of the social and economic boycott called by the Ladakh Buddhist Association between the summer of 1989 and the end of 1992, which directed Buddhists to cease all associations with Muslims, have been mitigated other shifts are apparent these days. New traders have emerged and their effect on the market is gradually being felt. One group is from Changthang itself and consists of men from families who have recently migrated and settled in Leh. These new traders now act as middlemen for their family members or others in Changthang and bring the produce to Leh where

they sell it to the private traders or directly to the Kashmiris. The next group is Tibetans living within Ladakh, whose purchasing power is significant enough to alarm local private traders. They are also altering the market, which always sold its pashmina to Kashmir.

### **Fixing the Price**

The method of appraising pashmina and setting the price differs between the private traders and the Government. The former assess pashmina in terms of the areas it comes from, stating that the best comes from the areas of Rupshu, Kharnak and Korzok in eastern Ladakh. The next best comes from regions farther north, mainly Hanle and koyul and the third best quality is from Chusul and villages along the Indus. Within an area the price remains uniform. Thus, Rupshu's pashmina will be more expensive than Hanle's and Hanle's more expensive than Chusul's.

In contrast, the Government recognizes three grades of pashmina which they categorise as 'A', 'B', and 'C' depending on the quality and colour of the fibres,' A' being the best. Pashmina with a longer fibre length will have a higher grade than one with a shorter length and white pashmina is costlier than all the other colours. Prices vary with the grade and there can be as much as one hundred Rupees' difference between each grade. At times the difference is more extreme and 'C' grade can be half the value of 'A'. The grading of pashmina is a sensitive issue among the Changpas and is one of the main reasons for their reluctance to sell to the Government. They take exception to this system, asking, after all the hard work they do herding their goats in the bitter cold, why should their pashmina be separated and bought in lots? Why can it not be bought all together? The other point is that people with few goats may have as little as 7-10kg of pashmina to sell and if the government were to differentiate between them, then how much money would they earn? Thus, few Changpas want to sell to government representatives, who therefore have a hard time obtaining pashmina, as one trader rather cynically put it If the government goes and buys its two kilos from every place in the Changthang then only is it able to fulfil its quota. The Government is aware that grading is a deterrent for the Changpas to sell their pashmina to them, yet they say they have to work within the parameters of grading because that is the rule. To assist the Changpas the Government attempts to breed goats of category 'A' at its Pashmina Goat Farm in Upshi and distribute these animals to the Changpas for breeding.

Further, the Government's budgets are not as large as those of private traders, so they cannot always afford the high prices in the absence of grading. In turn, the Government accuses private traders of exploiting the Changpas, especially when it comes to weighing, saying that they always give a lower figure. However, the Changpas have their own methods of surreptitiously increasing the weight of their

pashmina. These include placing the pashmina on the ground during the night so that it absorbs moisture or intentionally mixing dirt and small stones with the pashmina.

The Government also claims that private traders have a better relationship with the Changpas because they have other systems of working with them which the Government is not used to. These include giving loans in advance and buying livestock to sell at the butcher shops in Leh and Kargil. They can also decide pashmina prices ahead of the combing season, usually in spring, which is a lean period for the Changpas and a time when they need money. Private traders advance money to them at no interest and the prices agreed upon cannot be changed later in the year even if the rate is more or less than the speculated price. The traders maintain that since both sides have given their word the price cannot be altered. This system has its own drawback as some Changpas say that the traders use it to exploit them.

Pashmina Prices (in Rs) from 1991 to 2014 (for 1 kg)		
Year	Wool Board ('A')	Private Traders
1991	250	700-750
1992	300	300-500
1993	350	300-475
1994	400	750-900
1995	800	1500-2500
1996	---	1375-1500
1997	1400	1400-1500
1998	600	1500-1700
1999	---	700-800
2000	1500	1500-1700
.....	.....	.....
2012	1850	2000
2013	2150	2200
2014	2375	2500

The question then is why the Changpas ever bother to sell to the Government when private traders give them higher prices and so not practice grading. The Changpas say that they always sell a bit to the Government to keep them happy, so that they continue to give them their rations, or send books for the school, or come out to the Changthang with doctors and medicines. **Concluding Remarks**

Undoubtedly, there is vast improvement in the Pashmina production and their support price but still majority of Pashmina growers (Changpas) spend their life under poverty line and far flung from the basic amenities, yet it is true that All Changthang Pashmina Growers Cooperative Marketing Society Ltd. Leh act as a mile-stone in the journey towards the development of Changpas but due to weak coordination between Centre and State government, number of government policy become fruitless.

### **Reference**

1. C.L Dutta, (1970) Significance of Shawl-Wool trade in West Himalayan Politics: Bengal Past and Present.
2. Janet Rizvi with Monisha Ahmed, (2009) Pashmina: The Kashmir Shawl and Beyond.
3. M.C. Goldstein and C.M Beall, (1990) Nomads of Western Tibet- The Survival of a way of Life.
4. Monisha Ahmed, (2006) The politics of Pashmina: The Changthang of eastern Ladakh.
5. P.S Jina, (1995) High Pastureland of Ladakh.
6. R.S Mann, (1986) The Ladakhi: A Study in Ethnography & Change, Calcutta.

## IMPACT OF GLOBALIZATION ON SOCIO-ECONOMIC-RELIGIONS OF BACKWARD CLASSES SOCIETY

**Sanjoy Sana**  
(Research Scholar)-C.U.

### ***Abstract***

*Impact of Globalization, both theoretically and practically, can be observed in different economic, Social, cultural, political, finance and technological dimensions of the world. Globalizations Impact has touched all political, cultural, economic and ideological dimensions. Asia, the land of Religions, culture, traditions and languages, now confronting a massive deterioration and Disappearance of their culture. The most disturbing element in the process of Globalization is its relentless drive towards cultural sameness or universalism. 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. Before the era of Globalization, there existed local, autonomous, distinct and well-defined, robust and culturally sustaining connections between geographical place and cultural experience. 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. New trade and investment agreements, has forced indigenous peoples to defend their homelands under an invasion of unprecedented rate and scale. The new economic regime has led to privatization of economy and thus it has been treated as powerful threat to the survival of tribal communities. 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.*

### **Introduction**

Globalizations describes an ongoing process by which regional economies, societies, and cultures have become integrated through a globe-spanning network of communication and execution. The term is sometimes used to refer specifically to economic Globalizations: the integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology (Bhagawati, 2004). However, Globalisation is usually recognized as being driven by a combination of economic, technological, socio-cultural, political, and biological factors. The term can also refer to the transnational circulation of ideas, languages, or popular culture through acculturation.

Andre Gunder Frank, an economist associated with dependency theory argued that a form of Globalisation has been in existence since the rise of trade links between Sumer and the Indus Valley Civilization in the third millennium B.C. (Frank, 1998). Impact of Globalisation, both theoretically and practically, can be observed in different economic, social, cultural, political, finance, and technological dimensions of the world. Globalizations is the process of rapid integration of countries and happenings through greater network of connections and interconnections via trade. It also refers to increased possibilities for action between and among people in situations where latitudinal and longitudinal location seems immaterial to the social activity at hand as per the definition of social theorists. Globalizations are a three dimensional term, encompassing political, economical and cultural aspects.

Globalizations can be defined as the increasing “interconnectedness of the world through new systems of communication” (Sacks, 2003, p. 26), and affects all areas of life. This ever-increasing capacity to communicate worldwide has resulted in the increasing domination of American and European cultures, whose economics, and political institutions are most affluent and powerful. This process has had profound effects on less powerful cultures. Development planners seem uncomfortable with ethnic diversity because it challenges the homogenizing tendency of economists to reduce populations to quantifiable groups. Globalizations is more than just about economics. It is not only about the ratio of exports to Gross Domestic Product (GDP) but also about culture, society, politics and people (Rangarajan, 2007, January 15). Globalizations becomes a problem from the cultural identity perspective. In the global economy, culture has almost become only a one-way operating manner of business cultural

goods and services produced by rich and powerful countries have invaded all of the world’s markets, placing people and cultures in other countries, which are unable to compete, at a disadvantage. These other countries have difficulties in presenting the cultural goods and services, which they have produced to the world market and therefore are not able to stand up to competition the natural result is that these countries are unable to enter the areas of influence occupied by multinational companies of developed countries.

The most disturbing element in the process of Globalizations is its relentless drive towards cultural universalism of American/European culture and associated ideological frameworks, and its implied disregard and disrespect for cultural and language diversity. There are some 350 million indigenous people in more than 70 countries around the globe, speaking autochthonous languages, and who are marginalized and frequently denied basic human rights, including their cultural rights. Globalizations has led to democratization and identity politics in third world countries. Political identity and cultural identity have become part and driving forces of democratization. Third world societies like South Africa, Nigeria and India too have discovered that identity and cultural dynamics are intrinsic forces. While global trends in economics and politics are converging, cultural, religious and social differences seem to be widening. Globalizations and the revolution in communications technology bring people together, but also cause fears about loss of cultural identity. Simultaneously, literature, film, theatre, art, and dance productions often create a sense of belonging to a specific national, regional or ethnic zone.

Under Globalisation there has been a great expansion of western culture. Accusations of cultural imposition and domination have been widely heard. English language has emerged to a predominant position of being the language of communication within and between global organizations and institutions. It has become the transmission belt for western goods and services. Globalizations involves extensive migrations of people both within and across states. The communication networks make other cultures shape one's way of life very intimately. They strengthen the fabric of culture, which increasingly confronts tendencies for cultural domination.

India is a land with many cultures, faiths, and ways of life, dress, food habits, traditions and rituals, united like petals of one flower. Its political, economic and socio-cultural contexts occur under conditions of a multi-structural whole. The national movement and the exposure to the western culture mediated by the colonial rule made Indians very self-conscious of their cultural identity. The anxieties about the impact of Globalizations of economy, media and information systems, the leisure and style of life etc, have today generated anxious debate among the scholars, the people and political parties. Such policy has long been in the making, but today the process of Globalizations and its impact on culture, both local and national, give it a new urgency (Singh, 1994).

The word 'tribe' is generally used for a socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous. Different Backward classes have their own cultures-dialects, life styles, social structures ,rituals ,values, etc. differing somewhat from those of the dominant non-tribal peasant social groups. The forest occupies a central position in tribal culture and economy. The tribal way of life is very much dictated by the forest right from birth to death. It is ironical that the poorest people of India are living in the areas of richest natural resources. Historically, tribals have been pushed to corners owing to economic interests

of various dominant groups. Colonisers have always considered tribal and indigenous people as a race to be conquered. Individuals and groups who do not meet the racialised standard have their political and cultural rights questions and sometimes violated. International indigenous organising activities increasingly rely on similar beliefs about there being a global indigenous race that is monolithically in opposition to technology and globalization. At risk is respect for the political authority and distinct cultural practices of indigenous peoples. This realization of Backward classes and indigenous peoples inhibits decolonization and political self-determination. The scope of trade and market, which are accelerated by the process of Globalisation, poses formidable cultural problems in both the developed and the developing societies. The economic policy of India up to the 1980's has been that of import-substitution and protectionism in trade and market. The full momentum of the Globalizations of economy started from 1990's onwards but many checks and balances continue to persist. This historical change in policy has impacts upon local cultures deeply in addition to having an overall cultural impact on the society. The new changes have been noticed in the lifestyle, consumption pattern, production of cultural objects and their circulation and usages, in the cultural ecology and habitat and the religious practices, etc.

The impact of Globalizations on local culture and the changing role of the nation-state can be examined by observing the particularities of the social and cultural patterns and their local, national and transnational manifestations in India. These social and cultural realities have plural character in terms of language, geography, ethnicity, religion and culture. With partial exception of the tribal population, the caste system and its related kinship structures have shaped the profile of the culture, economy and power structures within the local communities and regions. The new institutional innovations that Globalizations may bring about in society are market, trade and finance, communication and media, technology and science, migration and inter-cultural transactions. In social structural terms, Globalisation is a historical process of transition from the agrarian-industrial, post-industrial and finally the stage of the information society (Dissanayake, 1988).

Indigenous people are on the cusp of the crisis in sustainable development. Their communities are concrete examples of sustainable societies, historically evolved in diverse ecosystems. Today, they face the challenges of extinction or survival and renewal in a globalised world. The impact of globalization is strongest on these populations and they have no voice, 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.

The Indian Constitution, adopted soon after independence, defines the rights and privileges of castes, minorities, tribal groups and the weaker sections of society. Subject to legislation by Parliament, the power to declare any area as a 'Scheduled Area' is given to the President [5th Schedule, paras. 6-7] and the President has made the Scheduled Area Order, 1950, in pursuance of this power (Basu, 1992). The constitution provides for the appointment of a Commission to report on the administration of the Scheduled areas and the welfare of the Scheduled Tribes in the State (Basu, 1992). The Scheduled Tribe's (ST's) constitute 8 percent of the total population of the country. In 2001, their number was around 820 lakh persons. They can be divided into two categories: (1) frontier tribes, and (2) non-frontier tribes. The former are inhabitants of the northeast frontier states-Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura. They constitute 11 percent of the total tribal population. The non-frontier tribes, constituting 89 percent of the total population, are distributed among most of the States. They are concentrated in large numbers in Madhya Pradesh (23 percent), Orissa (22 percent), Rajasthan (12 percent), Bihar (8 percent), Gujarat (14 percent), Dagra Nagar Haveli (79 percent), and Lakshadweep

islands (94 percent) (Shah, 2004). The tribal policy of the Government has consistently aimed at encouraging their autonomous growth with protection to their local cultures. To protect their rights in land and forest resources, etc., the law prohibits outsiders from purchasing estates, which is their preserve.

There is an inner line protection policy pursued by the government, which protects tribals from intrusion by outsiders from other States or the foreigners. Constitutionally, they enjoy privileges in running their own educational, cultural and social institutions. These measures have, however, been less successful in maintaining the autonomy of the tribal local cultures. Here is evidence that outside entrepreneurs, traders and influential people have succeeded in alienating the land and natural resources meant for the tribals by surreptitious means. In spite of the protection given to the tribal population by the Constitution of India (1950), educational standard, economic status and political empowerment of the tribal communities still remained backward in India.

However, as the functioning of the democratic forces has become stronger, a resentful local leadership has emerged among these communities sponsoring movements for either a separate State, or political autonomy or even separation from the Union (Oommen, 1997). Cultural modernization, sponsored by the forces of globalisation, is resented if it encroaches upon or does not promote the core cultural values of society, its language, social practices and styles of life. The vigour of the renewed sense of self-awareness generated among the members of the local cultures and communities and regions in India, which have existed historically, reinforce instead of threatening the national identity. These bonds seem to become stronger as India encounters the forces of modernization and globalization.

The tribals are a part of the Indian back ward classes society and general problems of consciously changing or modernising Indian society are applicable to them. Before independence, tribals enjoyed an almost untrammled control over forestland and its produce for their survival. Forest offered fodder for their cattle, firewood to warm their hearths, and above all a vital source of day-to-day sustenance. The wonderful equation between man and nature demolished after independence with the encroachment of rapacious contractors on tribal land and the indiscriminate destruction of forest in the name of development.

Tribals in India present a significant degree of cultural and ethnic diversity. They differ in their socio-cultural levels as well as in their behaviour patterns Tribal situation in the country poses peculiar problems of development, not encountered in other areas. The peculiarities can be broadly summed up as geographical, demographic, socio-cultural and exploitative. Tribal development indicates serious challenges to the policy makers, administrators and development activists. The socio-economic forces of modernization and development have no doubt brought some benefits to the people of respective areas, but the benefits accrued to them have been largely outweighed by the harm more to them. Development induced displacement, involuntary migration and resettlement has cause marginalization of tribals and presented enormous problems to them. The new economic regime has led to privatization and marketisation of economy and thus it has been treated as powerful threat to the survival of tribal communities (Singh, 2008).

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 (Fernandes & Paranjpe, 1997). The government is aware of (a) the eroding resources base and socio-cultural heritage of tribal population through a combination of development interventions, commercial interest, and lack of effective legal protection of tribal and (b) the disruption of life and environment of tribal population owing to unimaginative, insensitive package of relief.

### **Conclusion**

Culture is defined as patterns of human activity and the symbols that give these activities significance. Globalisation, as a process, has far-reaching cultural potential in India. Developmental strategies under the New Economic Policies led to a process of conscious and systematic annihilation of culture and identity of the first people-the adivasis- of this country. This process of globalization has invaded India since the introduction of New Liberalization Policy. The socio-cultural change among the tribal communities has no doubt empowered the tribals; however, their cultural identity is under severe stress. However, it is not too late to rise above the politics of exclusion and marginalization, to unearth and mainstream fast vanishing tribal traditions, whether in India, or in African countries. Perhaps its time to amplify long

marginalized voices and awaken contemporary nation States to the realization that only through the establishment of such democratic, reconciliatory, gender friendly grass root tribal traditions could one create a more equitable, more just society and world order. The reality remaining that without rapid action, these native communities may be wiped out, taking with them 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. Globalization does hold out great promise if it managed properly. However, it will only work if the winners share with the losers.

## References

- Aravinda, L. S. (2000, November 11). Globalizations and Narmada People's Struggle. *Economic and Political Weekly*, 35(46), 4002-4005.
- Basu, D. D. (1992). *Introduction to the constitution of India*. New Delhi: Prentice-Hall.
- Bhagwati, J. (2004). *In defense of globalization*. Oxford, New York: Oxford University Press.
- Dissanayake, W. (1988). *Communication, knowledge and a post-industrial society: The need for values-centred approach*. In Christian Academy (Ed.), *World community in postindustrial society*. Seoul: Wooseok Publishing.
- Fernandes, W., & Paranjpe, V. (Eds.). (1997). *Rehabilitation policy and law in India: A right to livelihood*, New Delhi: Indian Social Institute.
- Foster, P. (2008, May 18). *A tribe faces extinction*. *The Week*.
- Frank, A. G. (1998). *Reorient: Global economy in the Asian age*. U.C. Berkeley Press.
- Oommen, T. K. (1997). *Social movement and state response: The Indian situation*. In A. M. Shah, B. S. Baviskar, & E. A. Ramaswamy (Eds.), *Social structure and change: Development and ethnicity*. New Delhi: Sage Publications.
- Rangarajan, C. (2007, January 15). *Who's afraid of gobalison?* *The Economic Times*.
- Sacks, J. (2003). *The dignity of difference*. New York: Continuum.
- Sangvai, S. (2000). *The river and life: People's struggle in the Narmada Valley*. Mumbai: Earth Care Books.