

Analytical Study of the Impact of Globalization on Tribal Communities in India with Reference To Economic Justice, All Inclusive Growth and Social Transformation

Mr. Aniruddha Vithal Babar

Seedling School of Law And Governance, Jaipur National University, Main Campus, Jagatpura, Jaipur

Abstract

“IF you are totally illiterate and living on one dollar a day, the benefits of Globalization never comes to you”, these are the words of Mr Jimmy Carter, the 39th President of United States of America which are still applicable in today’s modern, 21st century world where the economy and multi-national supply and logistic chains which do not abide by the political boundaries have created a unique ‘economic model’ wherein the evidence of economic integration could be found; the results of which directly reflected in new economic era that flourished out of the need of Global Business Integration Mechanism Policy i.e. The 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. 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. 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. In the name of Development, the life, livelihood, culture and habitat of indigenous people has brought under the hot-iron of Globalization. The tribal way of life is dictated by the law of nature. Notwithstanding the fact that the constitution of India has granted various safeguards to the tribal communities, they continue to remain the most backward and discriminated groups in India. Cases of displacement of tribal people in India have increased manifold. Commercial activities under the garb of economic growth and economic development brought alien forces, cultures and influences into the traditional life and culture of Tribal communities. The question of development cannot remain confined to the quest of economic growth however it also required to address the fundamental question of ‘living with dignity and liberty’. The benefits of development touted under the Globalization has not percolated down to the poorest, socially backward and disadvantaged sections of the society but reached to those who are already educated, well-settled, well-fed and well-nourished. The aforementioned words of US President Mr Jimmy Carter truly describes the plight of socially disadvantaged and economically backward people in India who knows nothing but discrimination, exploitation, poverty, inflation, hunger, sorrows, helplessness and DEATH. This Paper attempts to examine the fundamental philosophy, evolutionary history of Globalization and its effects on Indigenous communities which further attempts to emphasis on a need to develop the special policies and models to cater the differences between the Haves and Have-nots in the shadow of Globalization to establish the principles of Rule of Law and Natural Justice to show the light to those who are eternally thrown in the darkness.

Keywords: Globalization, Tribal, Tribal Communities, Development, Growth, Law, Justice, Policy.

INTRODUCTION

For nearly two decades, a “wave of transformation” has been sweeping through the developed as well as developing countries. It is the wave of economic reforms, in other words, a change from an economic system of central planning to a market based economy. 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. With all its promises on the overall qualitative improvement of life and social harmony, some see it as the protector and defender of universal peace and prosperity. On the other hand, rising mercury of its negative elements some condemn it as a new kind of chaos and injustice. While everyone welcomes the new opportunities that has emerged one cannot simply leave those negative elements unattended. Therefore, the main task now is to analyse, understand and manage globalization doing our best to harness its benefits and keep those negative consequences at bay.¹

India entered into an era of globalized economy in 1991 when its economy is under the curse of fiscal and balance of payment crisis which compel her to initiate several structural adjustment reforms and economic liberalization. Since then, India’s share to the global economy is getting impressively larger. Today, looking at

¹ Chanda, Nayan, 2003, “What is Globalization? Coming Together: Globalization Means Reconnecting the Human Community”, YaleGlobal Online, <http://www.globalenvision.org/library/8/567>

overall health of the economy and growth performance¹, India seems to have struck the right note of the globalization string and at the right time. With its vast natural and human resources and ability to synchronize the speed of change taking place in the international market, many have considered the India's economy as one of the most vibrant economy in the world. Now, the most pertinent question arises in the recent years is; has the benefits of globalization disbursed equally? Have the Globalization benefitted each and every section of Indian society? Has Liberalization, Privatization and Globalization policy percolated the socio-economic benefit to the downtrodden, common citizen of India? Certainly the answer is NO.

India's attempt to tackle the problems of income inequalities and poverty alleviation has been going on since independence under the centralized planning system which evidently failed. In the post globalization era, considering the size and diversity of the country, shrinking role of government would ultimately be a failure to achieve the set objective of socio-economic parity, equality in society. The question is to what extent the high growth rate achieved so far by virtue of LPG policy has been translated into development for the well-being of commonest people of India? It is all the more necessary to ascertain the gravity of development because development shouldn't be seen as mere enhancement of national or personal income as it alone cannot serve the objective of securing the socio-economic equality. High growth rate achieved so far is a big accomplishment as the resources so generated could be utilized for developmental purposes to meet the desired social ends.² It would, however, be highly injustice and misleading to interpret economic growth, economic development and social development synonymously, yet a popular cynicism among the political circle in particular, as development covers much wider range and value. In short, achievement of higher growth rate should be reflected in terms of quality of life of the people.

The failure to realize the value of high growth is the main reason for the rejection of 'shining India/feel good factor' slogan of the ruling party in 2004 general election. This implies that the higher growth rate achieved so far in the post globalization period could not be translated in terms of improvement in the quality of life of the common people. According to Sen any reform programme should consist of three R's—reach, range and a reason—which every responsible individual should analyze, understand and act accordingly. The values of high growth often depend on what the size, composition and nature of that growth due to the lives and freedoms of the people involved.³ While the stabilization policies were intended to correct the lapses and put the house in order in the short term, the structural reform policies were intended to accelerate economic growth over the medium term. Structural reform policies cannot succeed unless a degree of stabilization has been brought about. But stabilization by itself will not be adequate unless structural reforms are undertaken to avoid the recurrence of the problems faced in the recent period. Structural reforms were broadly in the area of industrial licensing and regulation, foreign trade and investment and the financial sector. There is considerable unanimity among economists about the need to reduce and, as far as possible, eliminate barriers to the entry and expansion of firms. The policy of licensing as has been practiced in the past has had no particular merit and, in fact, the Approach document of the Eighth Plan published in May 1990 had said: "A return to the regime of direct, indiscriminate and detailed control in industry is clearly out of question. Past experience has shown that such a control system is not effective in achieving the desired objective. Also the system is widely abused and lead to corruption, delays and inefficiency".⁴

With the increasing concern of widening of inter-state disparities and lack of development, it is highly imperative to assess the effects of globalization on Tribal communities a relatively uncharted subject of scholarship. In order to understand the concept and philosophy of Globalization and expansion of trade and commerce in international context it is pertinent to take a look into the dimly lit chambers of history.

HISTORY AND EVOLUTION OF GLOBALIZATION

Globalization is an historical process that began with the first movement of people out of Africa into other parts of the world. Traveling short, then longer distances, migrants, merchants, and others have always taken their ideas, knowledge, customs, and products into new lands. The melding, borrowing, and adaptation of outside influences can be found in many areas of human life. In considering the history of globalization, some authors focus on events since 1492, but most scholars and theorists concentrate on the much more recent past. Some authors have argued that stretching the beginning of globalization far back in time renders the concept wholly inoperative and useless for political analysis.⁵ Perhaps the most extreme proponent of a deep historical origin for globalization was Andre Gunder Frank, an economist associated with dependency theory. Frank argued that a form of globalization has been in existence since the rise of trade links between Sumer and the Indus Valley Civilization in the third

¹ Nayyar, Deepak. 2006. "Economic Growth in Independence India: Lumbering Elephant or Running Tiger?", *Economic and Political Weekly*, vol. 41, no. 15, pp. 1451-1458

² Sen, Amartya, 2005, "The Three R's of Reforms", *Economic and Political Weekly*, vol. 40, no. 19, p. 1

³ *Ibid*, p. 1

⁴ Rangarajan C., "The New Economic Policy and the Role of the State", in Uma Kapila (ed.), *Indian Economy Since Independence*, p. 69.

⁵ Conversi, Daniele (2010) 'The limits of cultural globalisation?', *Journal of Critical Globalisation Studies*, 3, pp. 36–59.

millennium B.C.¹ Critics of this idea contend that it rests upon an over-broad definition of globalization.² Thomas L. Friedman divides the history of globalization into three periods: Globalization 1 (1492–1800), Globalization 2 (1800–2000) and Globalization 3 (2000–present). He states that Globalization 1 involved the globalization of countries, Globalization 2 involved the globalization of companies and Globalization 3 involves the globalization of individuals.³ It can be said that the development of agriculture furthered globalization by converting the vast majority of the world's population into a settled lifestyle. However, globalization failed to accelerate due to lack of long distance interaction and technology in those days.⁴ The contemporary process of globalization likely occurred around the middle of the 19th century as increased capital and labor mobility coupled with decreased transport costs led to a smaller world. An early form of globalized economics and culture, known as archaic globalization, existed during the Hellenistic Age, when commercialized urban centers were focused around the axis of Greek culture over a wide range that stretched from India to Spain, with such cities as Alexandria, Athens, and Antioch at its center. Trade was widespread during that period, and it is the first time the idea of a cosmopolitan culture (from Greek "Cosmopolis", meaning "world city") emerged. Others have perceived an early form of globalization in the trade links between the Roman Empire, the Parthian Empire, and the Han Dynasty. The increasing articulation of commercial links between these powers inspired the development of the Silk Road, which started in western China, reached the boundaries of the Parthian empire, and continued onwards towards Rome.⁵ The Islamic Golden Age was also an important early stage of globalization, when Jewish and Muslim traders and explorers established a sustained economy across the Old World resulting in a globalization of crops, trade, knowledge and technology. Globally significant crops such as sugar and cotton became widely cultivated across the Muslim world in this period, while the necessity of learning Arabic and completing the Hajj created a cosmopolitan culture.⁶ The advent of the Mongol Empire, though destabilizing to the commercial centers of the Middle East and China, greatly facilitated travel along the Silk Road. This permitted travelers and missionaries such as Marco Polo to journey successfully (and profitably) from one end of Eurasia to the other. The Pax Mongolica of the thirteenth century had several other notable globalizing effects. It witnessed the creation of the first international postal service, as well as the rapid transmission of epidemic diseases such as bubonic plague across the newly unified regions of Central Asia.⁷

The Age of Discovery brought an extraordinary change in globalization, being the first period in which Eurasia and Africa engaged in substantial cultural, material and biologic exchange with the New World. It began in the late 15th century, when the two Kingdoms of the Iberian Peninsula – Portugal and Castile – sent the first exploratory voyages around the Cape of Good Hope and to the Americas, "discovered" in 1492 by Christopher Columbus. Shortly before the turn of the 16th century, Portuguese started establishing trading posts (factories) from Africa to Asia and Brazil, to deal with the trade of local products like gold, spices and timber, introducing an international business center under a royal monopoly, the House of India.⁸ Global integration continued with the European colonization of the Americas initiating the Columbian Exchange⁹, the enormous widespread exchange of plants, animals, foods, human populations (including slaves), communicable diseases, and culture between the Eastern and Western hemispheres. It was one of the most significant global events concerning ecology, agriculture, and culture in history. New crops that had come from the Americas via the European seafarers in the 16th century significantly contributed to the world's population growth.¹⁰

The 19th century witnessed the advent of globalization approaching its modern form. Industrialization allowed cheap production of household items using economies of scale, while rapid population growth created sustained demand for commodities. After the First and Second Opium Wars, which opened up China to foreign trade, and the completion of the British conquest of India, the vast populations of these regions became ready consumers of European exports. It was in this period that areas of sub-Saharan Africa and the Pacific islands were incorporated into the world system. Meanwhile, the conquest of new parts of the globe, notably sub-Saharan Africa, by Europeans yielded valuable natural resources such as rubber, diamonds and coal and helped fuel trade and investment between the European imperial powers, their colonies, and the United States.¹¹ Similarly with an advent

¹ Andre Gunder Frank, "Reorient: Global economy in the Asian age" U.C. Berkeley Press, 1998.

² Ibid, p56

³ Friedman Thomas L, "It's a Flat World, After All", New York Times Magazine; Apr 3, 2005

⁴ Steger, Manfred (2009). "Globalization: A Very Short Introduction". Oxford University Press.

⁵ Silkroad Foundation, Adela C.Y. Lee. "Ancient Silk Road Travellers". Silk-road.com. Retrieved 2010-07-31.

⁶ John M. Hobson (2004), *The Eastern Origins of Western Civilisation*, p. 29-30, Cambridge University Press, ISBN 0-521-54724-5.

⁷ Weatherford Jack, *Genghis Khan and the Making of the Modern World*, Crown, 2004

⁸ House of India, Encyclopædia Britannica.

⁹ Crosby, Alfred W., "The Columbian exchange: biological and cultural consequences of 1492", Greenwood Publishing Group, ISBN 0-275-98073-

¹⁰ "The Columbian Exchange". The University of North Carolina

¹¹ "PBS.org". PBS.org. 1929-10-24

of British colonialists in India changed the course of not only Pan-Asia but also the Global trade significantly. The first phase of "modern globalization" began to break down at the beginning of the 20th century, with World War I. The European-dominated network were increasingly confronted with images and stories of 'others', thus, then took it upon themselves to take the role of world's guardians of universal law and morality. Racist and unequal practices became also part of their practices in search of materials and resources that from other regions of the world. The increase of world trade before beginning in 1850 right before World War 1 broke out in 1914 were incentives for bases of direct colonial rule in the global South. Since other European currencies were becoming quite largely circulated, the need to own resource bases became imperative.¹ Globalization, since World War II, is partly the result of planning by politicians to break down borders hampering trade which lead to Brettonwood conference², an agreement by the world's leading politicians to lay down the framework for international trade, commerce and finance, and the founding of several international institutions intended to oversee the processes of globalization. Worldwide export of western culture went through the new mass media: film, radio and television and recorded music which became a bi-product of globalized world economy. Cultural globalization, driven by communication technology and the worldwide marketing of Western cultural industries, was understood at first as a process of homogenization, as the global domination of American culture at the expense of traditional diversity. However, a contrasting trend soon became evident in the emergence of movements protesting against globalization and giving new momentum to the defense of local uniqueness, individuality, and identity³ Development and growth of international transport and telecommunication played a vital role in modern globalization. Since World War II, barriers to international trade have been considerably lowered through international agreements — GATT that gave birth to an era of ruthless corporate competition.

Here an attempt is made to summarize the evolution, progress and growth of Globalization with the help of Chronological analysis:

- 1. c.270 BCE:** Emperor Asoka becomes a Buddhist and combines the expansive powers of a world religion, trade economy, and imperial armies for the first time. It was for the very first time the true meaning of globalization was reflected in the pages of history when Great Asoka sent his Buddhist missionaries all over the world to Globalized the Dhamma of Buddha.
- 2. c.1st centuries CE:** the expansion of Buddhism in Asia -- makes its first major appearance in China under the Han dynasty, and consolidates cultural links across the Eurasian Steppe into India -- the foundation of the silk road.
- 3. 650-850:** the expansion of Islam from the western Mediterranean to India
- 4. 960-1279:** the Song Dynasty in China (and contemporary regimes in India) which produced the economic output, instruments (financial), technologies, and impetus for the medieval world economy that linked Europe and China by land and sea across Eurasia and the Indian Ocean.
- 5. 1100:** The Rise of Genghis Khan and the integration of overland routes across Eurasia -- producing also a military revolution in technologies of war on horseback and of fighting from military fortifications.
- 6. 1300:** the creation of the Ottoman Empire spanning Europe, North Africa, and Middle East, and connected politically overland with Safavids and dynasties in Central Asia and India -- creating the great imperial arch of integration that spawned a huge expansion of trade with Europe but ALSO raised the cost for trade in Asia for Europeans ---a side effect of this was the movement of Genoese merchant wealth to Spain to search for a Western Sea route to the Indies
- 7. 1492 and 1498:** Columbus and Vasco-da-Gama travel west and east to the Indies, inaugurating an age of European seaborne empires.
- 8. 1600, 1757 & 1858:** Britishers set foot on Indian soil. East India Company's rule in India effectively began in 1757 after the Battle of Plassey and lasted until 1858 when, following the Indian Rebellion of 1857, the Government of India Act 1858 led to the British Crown assuming direct control of India in the form of the new British Raj hence, new era of Economic exploitation started in the history of India.
- 8. 1650:** the expansion of the slave trade expanded was dramatic during the seventeenth century -- and it sustained the expansion of Atlantic Economy, giving birth to integrated economic/industrial systems across the Ocean -- with profits accumulating in Europe during the heyday of mercantilism and rise of the slave trade.
- 9. 1776-1789:** US and French Revolutions mark the creation of modern state form based on alliances between military and business interests and on popular representation in aggressively nationalist governments -- which leads quickly to new imperial expansion under Napoleon and in the Americas -- the economic interests of "the people" and the drive to acquire and consolidate assets for economic growth also lead to more militarized British, Dutch, and French imperial growth in Asia. These national empires expand during the industrial revolution, which

¹ Steger, Manfred. Globalization: A Very Short Introduction. United States: Oxford University Press Inc., New York, 2009. 28-37. Print.

² "Brettonwood Conference", Accessed on 12th September, 2015,

http://siteresources.worldbank.org/BODINT/Resources/2780271215526322295/IBRDArticlesOfAgreement_English.pdf

³ Jurgen Osterhammel and Niels P.Petersson. Globalization: a short history. (2005) P.8

also provokes class struggles and new ideas and movements of revolution within the national states and subsequently in their empires as well.

10. 1885: Treaties of Berlin mark a diplomatic watershed in the age modern imperial expansion by European and American overseas empires, beginning the age of "high imperialism" with the legalization of the Partition of Africa, which also marks a foundation-point for the creation of international law. In the last decades of the 19th century, the global "white man's burden" became a subject of discussion.

11. 1929: the great depression hits all parts of the world at the same time -- in contrast to depression of late 19th century, but following rapid, simultaneous price rise in most of the world during the 1920s. Preceded by first event called World War and followed by first really global war across Atlantic and Pacific.

12. 1950: decolonization of European empires in Asia and Africa produces world of national states for the first time and world of legal-representative-economic institutions in the UN system and Bretton Woods.

13. 1991: India embraced the philosophy of Globalization. A new era started.

IMPACT ANALYSIS OF GLOBALIZATION ON INDIA- WITH SPECIAL REFERENCE TO THE INDEGENIOUS, TRIBAL COMMUNITIES.

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".¹ 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. Minor reform measures, attempted by the governments led by Prime Ministers, V.P. Singh and Chandrasekar respectively proved futile.

The strategic reform process began in India in 1991. The, then new Government of P.V. Narashima Rao moved swiftly and announced a programme of macroeconomic stabilization and structural adjustments, which initiated a series of reform measures in India. The proposed policy frame was radically different in approach and content from the one India had pursued since independence. Reforms initiated by Rao and his Finance Minister, Manmohan Singh are called the Second Wave of reforms. The major areas of reform include:

1. Fiscal policy reform;
2. Monetary policy reform;
3. Pricing policy reform;
4. External policy reform;
5. Industrial policy reform;
6. Foreign investment policy reform;
7. Trade policy reform; and
8. Public sector policy reform.

India has been stigmatized 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 globalisation the resource allocations to these programmes in real terms are badly hit.²

¹ Oommen M A, 2001, "Globalization and Poverty: The Indian Case", Malayala Manorama Year Book, p.563.

² Streeten Paul, "Globalisation: Threat or Opportunity", Copenhagen Business School Press, 2001, Pp 56,

Details of Plan-wise Fund Allocation for Development programs in India¹

PLAN PERIOD	TOTAL FUND ALLOCATION	ALLOCATION FOR DEVELOPMENT PROGRAMMES	PERCENTAGE
1 st Plan (1951-56)	2069.00	13.93	0.06
2 nd Plan (1956-57)	4800.00	49.92	1.08
3 rd Plan (1961-66)	7500.00	50.53	0.60
Annual Plan (1966-67)	2081.54	32.32	0.48
Annual Plan (1967-68)	2246.00	32.32	0.48
Annual Plan (1968-69)	2359.00	32.32	0.48
4 th Plan (1969-74)	15901.47	79.5	0.5
5 th Plan (1974-79)	38853.24	1157.67	3.0
6 th Plan (1980-85)	97500.00	3640.25	3.7
7 th Plan (1985-90)	180000.00	6744.85	3.8
Annual Plan (1990-91)	65714.00	N/A	N/A
Annual Plan (1991-92)	73482.15	N/A	N/A
8 th Plan (1992-97)	434100.00	22409.65	5.2
9 th Plan (1997-2002)	859200.00	32087.26	3.7
10 th Plan (2002-07)	1618460.00	1481.00	0.09
11 th Plan (2007-12)	3644718.00	3633.00	0.09
12 th Plan (2012-17)	3568626.00	-	-

The abovementioned data table shows the allocation of funds from the Government so far for the Social Development programs, however, it can be observed that since 1997 the total percentage of funds allocated for social development sector drastically decreased. Considering some of the features of Annual Budget 2015-16 it is seen that the government almost lost approximately Rs 8,325 crores on direct tax account by abolishing wealth tax and reducing the corporate tax for the corporate world, while imposing a burden of almost three times on the common people by hiking indirect tax to gain Rs 23,383 crore. This reflection of statistics shows us the shift of priorities of Government. The transition from Welfare state to Corporate state undoubtedly accelerated economic growth that translated into the rise in GDP, however, the social development programs that has evidently stalled due to insufficiency in funding as well as misutilization of available funds. This strange shift occurred when India embraced Globalization. Is Industry concern for Social growth of masses? Will Industry voluntarily come forward and allocate the funds to the treasury of Government to enable it to perform its function as Welfare state for the common man? Will Corporate Companies be made accountable for India's 130th rank in 2015 Human Development Index? Will HDI ever surpass GDP ?

Globalisation takes society from a national to an international perspective, which is indeed being consumer driven. Globalisation is not really global. As Streeten paul points out, it increases the gap between different strata of people and countries. Globalisation is good for rich countries like USA, Japan and Europe at Macro level. It is bad for developing countries like India at Micro level. Globalisation is good for rich people with assets, skills and opportunities. But it is bad for the poor people like Tribals and Dalits who have been the victim of social inequality that evidently resulted into traditional poverty and economic disparity.

The word 'tribe' is generally used for a "socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous" (Mitchell, 1979: 232). Various anthropologists define tribe as a people at earlier stage of evolution of society.² From Indian perspective, 'Scheduled Tribe' is an underspecified constitutional category in India. According to Article 366 (25) of the constitution, certain communities are 'deemed under Article 342 to be Scheduled Tribes'. Article 342 stipulates that such communities are identified through a presidential order. Despite of the socio-legal protection given to the traditionally backward (in comparison with mainland people) tribal population by the Constitution of India, tribals still remain the most backward ethnic group in India. Indian society is supposed to be a casteless, secular, democratic and socialist polity and society. We have shaped our policies and programmes to realize this type of change.³ It seems that the Tribal development policies and programmes in India assumed that all the tribals will develop and will integrate themselves with the so-called mainstream. As a result of the planned tribal development, stratification on secular lines has taken place among tribals and only a small section has been able to take advantage of the development programmes. The reason being that the development programmes were not implemented due to inefficient and corrupt bureaucracy,⁴ and shift of

¹ "Documents of Planning Commission, from 1st plan to 12 plan, Government of India", <http://planningcommission.nic.in/plans/planrel/index.php?state=planbody.htm>, Accessed on 14th October 2015.

² Joshi Vidyuta (ed.): "Tribal Situation in India", Rawat Publication, 1998, pp.15

³ Ibid, p.13

⁴ Ibid, p. 14

Government priorities to the development of corporate sector. The Developmental policies which were initiated as a part of 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 what they get in return is nothing but peanuts in the name of benefit. 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 deleterious 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. Hence, the emphasis has been on introducing alien cultural values attitudes and alien institutions with an idea that it would help them to take advantages of fruits of development however this approach resulted into gross failure and soon it was understood that development would be more effective if it is in conformity with traditional values and cultural norms of Tribals. Development without the cost to ecology and environment is possible. Development without the cost to natural habitats of Tribal population is possible. In order to initiate the eco-socio friendly projects it is inevitable to include Tribals in them because without their inclusion conservationary approach of industrial projects would not succeed. Considering the government approach since 1947 it can be concluded that in the name of development Government arbitrarily have been acquiring lands without considering the fate of people who displaced due to various development projects. It is estimated that owing to construction of over 1500 major irrigation development projects since independence, over 16 million people were displaced from their villages, of which about 40 per cent belong to tribal population. The government and the planners are aware of

- a. the eroding resource base and socio-cultural heritage of tribal population through a combination of development interventions, commercial interest, and lack of effective legal protection to tribal and,
- b. the disruption of life and environment of tribal population owing to unimaginative, insensitive package of relief (Planning Commission, 1990). Still the development process continued unmindful of displacement.¹ There is no reliable and complete information on the number of tribals displaced in the country since independence. The estimates range between 5 and 7 million - mostly by the dams, followed by mines and industries - or approximately one in every ten tribals has been displaced by different developments projects. However, according to one study conducted by Nalin Negi and Sujata Ganguly for the University of Bielefeld, Germany (2011), around 50 million people have been displaced in India due to development projects in over 50 years. Of these, dams, mines, industrial development and others account for over 21million development-induced IDP.² It is not only the magnitude of involuntary tribal displacement that should attract the special concern but also the sacrifice of collective identity, historical and cultural heritage, and of course the survival support. Poverty, malnutrition, mortality, morbidity, illiteracy, unemployment, debt bondage, and serfdom among the tribals are markedly higher.³

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 indigenous people across the world, though the degree of exploitation and marginalization vary from state to state and tribal group to group. The removal of import restrictions has seen the market flooded with imported agrarian produce.⁴ Which has literally crushed local agricultural market hence also affected the rural population including tribal population whose livelihood depend upon agriculture and allied activities. The WTO related reforms and trade liberalisation and consequential imports have created a hostile market environment for the small scale farmers. The Government has no proposals to address the helplessness of the farmers, however there is a proposal in pipeline to create a National Agricultural Market however; in that entire proposal there is no provision for public investment which simply set the future for the domestic as well as foreign corporate giants to rule the traditional agriculture industry of India.

As a case study one can take a look at the judgment passed by the Hon'ble Supreme Court which allowed POSCO India Pvt Ltd, a subsidiary of Korea based POSCO, to build its Rs 51,000-crore steel plant in Paradeep in

¹ Sah, D.C., "Displacement and Rehabilitation" in "Tribal Situation in India", (ed. Vidyut Joshi)

² Salve, Prachi; "Tribal Account For A Third Of Communities Displaced by Large Projects", <http://www.indiaspend.com/cover-story/tribals-account-for-a-third-of-communities-displaced-by-large-projects-11821>, Accessed on 26th August, 2015.

³ Pathy, Janganath, "Impact of Development Projects on Tribals" in "Tribal Situation in India", Vidyut Joshi (ed.)

⁴ Kjosavik, Darley Jose, (2006), p.639 'Between Decentralized Planning and Neo-liberalism: Challenges for the Survival of the Indigenous People of Kerala: India', Social Policy & Administration, 40(6), December

Jagatsinghpur district of Orissa. Similarly, the Supreme Court also allowed Sterlite India Limited, a subsidiary of Britain's Vedanta Resources Pvt Ltd Co, to mine bauxite in Niyamgiri hills in Kalahandi district of Orissa considered sacred by Dongria Kondh tribe.¹ It is quite evident that the Supreme Court's order has undermined the tribal welfare and encouraged further acquisition of lands of the tribals leading to their displacement without proper rehabilitation, destruction of their culture and posing threats to their survival in the name of development.

The question of development cannot remain confined to the quest of economic growth however it also required to address the fundamental question of 'living with dignity and liberty'. According to Bogumil Terminski, at least fifteen million people each year are forced to leave their homes following big development projects (dams, irrigation projects, highways, urbanization, mining, conservation of nature, etc. Let us acknowledge the truth that the market in India does not accommodate and protect the economic interests of the tribal people, as a result benefits of development touted under the Globalization has not percolated down to the poorest, socially backward and disadvantaged sections of the society but reached to those who are already educated, well-settled, well-fed and well-nourished.

CONCLUSION

Article 46 of the constitution places an obligation upon States to promote the interests of Scheduled Tribes and protect them from social injustice and all forms of exploitation. It must be mentioned that displacement of tribals from their lands amounts to violation of the Fifth Schedule of the Constitution as it deprives them of control and ownership of natural resources and land essential for their way of life. The forces of Globalization are creating barriers for Tribal people to come together to identity and acknowledge commonality. Aforementioned analysis shows that the special programmes and policies are necessary to address the differences between Haves and Have Notes especially in the context of Globalization. Researcher has successfully demonstrated in this paper that the existing socio-economic profile of Tribal communities is very low compared to the mainland population in India that lives in villages, towns and cities. 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. It is important to create a playing field that is even and most importantly 'playable'. The efforts to become competitive often hurt the social sectors first. It is most often these sectors that face budgetary reductions when liberalisation policies are implemented. Conservative monetary and fiscal policies are often undertaken and these too, independent of reductions in the size and scope of social sectors, can indirectly reduce allocations to social services and basic provisions. Such cuts in social spending are likely to hit the tribals the hardest who already have limited access to education and health facilities.² The tribals are part of the Indian society, at the same time they are different. Special policy and programmes are required to address and redress these differences especially in the context of globalisation. Social Development is no longer a whole and sole responsibility of Government, the time has for 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. 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.³ 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. Their felt needs should be transformed in development programmes⁴ and then only the ideals of Justice, Equality, Liberty and Fraternity will be protected and Rule of Law will be established.

RECOMENDATIONS

1. That, Corporate companies should support creation of infrastructure for school development such as toilet, drinking water facilities, computer and language labs, students development, capacity building of teacher, school management, skills development and vocational training, improvement of ashram schools and human resources.
2. That, inclination must be shown by the Corporate companies to partner with local tribal population in their business projects. In other words, the profits and revenues generated out of corporate projects run on tribal lands shall be distributed among all the stakeholders one of them shall be the local tribals.

¹ "Tribal: Victims of Development Projects – India's Forced Displacement Policy and Practice", <https://socialissuesindia.files.wordpress.com/2012/09/tribal-displacement-in-india.pdf>, Accessed on 12th September, 2015

² Human Development in South Asia 2001 (OUP), p.53

³ Verma Sawaliya, Sharma Murali, Better Quality of Rural Life: North East Regions, Tribal, Dalits Areas, Pp 52-53,

⁴ Joshi Vidyuta, Tribal Situation in India: Issues in Development : with Special References to Western India, Rawat Publications, 1998, Pp 25

3. That, corporate companies should be made accountable for their contribution for social development. The CSR (Corporate Social Responsibility) program shall be monitored on continuous basis.
4. That, since most of the Tribal population depends upon agriculture and allied activities for their livelihood; corporate companies should take active efforts in training the displaced tribal population in alternate trade/business/vocation so that they can adjust with the new life.
5. That, displaced members of tribal population must be absorbed in the services of the corporate company (after training them at the cost of company) responsible for their displacement on the payment of wages/salary in confirmation with the current labour norms.
6. That, Corporate companies must provide every possible infrastructural facility to the displaced members of Tribal communities.
7. That, huge funds allocated to NGOs (many of them are the creations of Corporate Companies) by the Ministry of Tribal Affairs for the empowerment of tribal communities, whose present impact is invisible, should be discontinued.
8. That, Corporate companies should initiate 'Scholarship Programs' exclusively for project affected Tribal School and College going children to encourage them for excellence.
8. That, the members of tribal communities should be made capable by the collective and constructive efforts of Government and Industry to help them to enjoy the fruits of growth and development.