

SOCIAL TRANSFORMATION AMONG KINNAURA TRIBE OF HIMACHAL PRADESH

Shyama Devi

Ex-Research Scholar, Department of Political Science, Himachal Pradesh University, Shimla

ABSTRACT

The world has been undergoing transformation and passing through different stages of change, since times immemorial. The world today is witnessing the changed stage of development. In primitive times, the development was completely different from today's world. Tribal communities are facing the problems of food scarcity, undernourishment, poor education, poor healthcare services and lack of resources. The situation of primitive tribes is somewhat inferior. Though Government of India has exceptional consideration for the development of tribal people, yet the literacy status, wages and condition of tribes in contrast with other communities is much discouraging. This may be due to many causes. In order to have a clear understanding of these issues, a study was carried out to examine the level and pattern of social transformation among the *Kinnaura* tribe of Himachal Pradesh. The study concludes that for formulating policy to lessen the backwardness of tribal people, it is vital to identify and enumerate the socio-economic factors which are accountable for the backwardness of tribal people.

Keywords: Social Transformation, tribe, tribal, Kinnaura tribe

INTRODUCTION

Transformation denotes a process or an instance of change in the ethnicity, economy, political scenario and social assets that constitute a society. It involves transition in the production and delivery systems, societal matters and racial practices which alter and renovate the situations within a community. The transformation has varied connotations for different levels of society, which is governed by the pace of development. Examining the pace of change becomes even more appealing, when measured in the context of a tribal society. A tribe is an ethnic, identical unit, having a common etymological background, maintaining a lineage, living in a particular geographical area and devotedly identifying socio-cultural customs based on kinship.

Tribal communities around the world are ethnically distinctive, yet they share a number of common ethics and sense of rationale in their appeal for globally recognized constitutional rights and independence. The Indian tribal society is an inimitable society with a variety of physiognomies and individuals. In India, tribes represent the main underprivileged group, which exerts a tiresome effect on Indian economy. Different sociologists and anthropologists define tribe in their own manner, for instance Majumdar, 1973 [1] defined:

“A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so”

Development with individuality maintains the belief that peoples' socio-cultural illustrations, values and ethnicities must not be endangered by the developmental activities. Individuality is of vital significance to the ethnic and tribal communities,

who recognize their livelihood security, well-being and self-esteem as being deeply connected with the conservation of their traditions and protection of inherited domains and terrains. Cultural rights are vital for tribal communities as their beliefs are distinctive but are at risk by unceasing transformation. In this regard, tribal communities have the right not to be exposed to involuntary adjustment or the annihilation of their cultures, but are permitted to survive, according to the traditions and customs that lie beneath their traditions and are in conformity with worldwide ideologies of human rights. Development efforts must confirm that circumstantial peculiarity and diverse socio-cultural expressions are taken into consideration [2]. A number of studies have been carried out in India related to the tribal society, its socio-cultural milieu, economy, land alienation, socioeconomic development, etc. The first scientific study of tribal economy in India was undertaken by Nag and Saxena. Nag, in (1958) carried out extensive field survey in the tribal areas of Madhya Pradesh and examined the *Baiga* economy in the context of general economic theories giving emphasis on the sources of their economy [3]. Verma (1959-1960) debated on the socio-cultural organizations of Sanriapaharias, Mal-paharias and Knmarbhag tribes in his book, *Socio-Cultural Organizations of Tribals*. He examined various phases of tribal life, including village council and institutions[4]. Vyas (1967) in his book, *Customs and Traditions of Some Indian Tribes*, showed the historical, socioeconomic lifecycle of *Baniyas* of Rajasthan, Andhra Pradesh, Punjab and Gujarat. He pointed out the variations in customs and practices of *Baniyas* in different states[5].

Tribal areas of Himachal Pradesh are inhabited by different tribes which constitute approximately 4 percent of the total population. Tribes of Himachal Pradesh are dispersed in several parts of the state. The tribal communities residing in different parts of Himachal Pradesh are cordial and by their own culture and tradition, they have attained a special place in the Indian subcontinent. Most of them are by nature nomadic and their customs and social structure make them distinguishable from each other. The tribes of Himachal Pradesh belong to famous Indo-Aryan family group. The main tribes of Himachal include Kinnaura, Lahaule, Gaddi and Gujjar tribe. Kinnaura tribe lives in district Kinnaur. The socio-cultural milieu of Kinnaur is entirely different from other districts in terms of ethnicity. The people live in ecologically fragile ecosystems, having life-threatening cold climatic conditions with inadequate amenities.

Until the last decade, the Kinnaura tribe continues to be backward despite the implementation of various tribal sub-plans. But, with the setting-up of power projects, expansion of road networks, the tribal society in Kinnaur has undergone transformation, for instance, the traditional crops have been replaced by horticulture crops. Any change in the socioeconomic sphere of a society cannot be researched in segregation, but has to be examined in an all-inclusive manner. This paper examines the level and pattern of social transformation among the *Kinnaura* tribes.

MATERIAL AND METHODS

In order to Multi-stage stratified random sampling technique was used in the present study. There were four phases in which the sampling process was carried out. The first phase was the selection of district, second stage included a selection of block, the third stage included a selection of Panchayats and the fourth stage

was selection of respondents. The study was undertaken in Kalpa block of district Kinnaur, which is one of the tribal districts of the state and is the Universe of the study. Out of the total 23 Panchayats in Kalpa block, eight Panchayats were included in the study. These include- Kalpa, Pangi, Sapni, Roghi, Kothi, Purwani, Batseri and Sangla. Most of the selected Panchayats are the meeting ground of traditional convictions and practices on the one hand and have the influence of modernization and development on the other. For the accomplishment of the objectives laid down for the study, both primary and secondary data were collected.

Primary data were gathered by using interview method, which seek both qualitative and quantitative information. Both open ended and closed ended questionnaires were used for data collection. The information was sought for:

- Demographic profile of respondents;
- Opinion on social transformation;
- Opinion on social status;
- Changes in social customs;
- Developmental activities and awareness regarding developmental activities; and
- Assessments of the programs run by state government

The secondary data were acquired from published documents of Government departments including Census of India Reports, Tribal Sub-plans, Annual Reports of Ministry of Tribal Affairs, Ministry of Rural Development, project reports of Planning Commission, statistical reports, land and revenue records and information collected from the offices like block offices, revenue offices, etc.

RESULTS

1. SOCIAL TRANSFORMATION

Social transformation is the process by which an individual modifies the publically accredited social status for himself or herself. It also refers to large scale social change as in cultural reforms or transformations. The first occurs with the individual, the second with the social system. Social transformation in a social system requires a change in collective cognizance of a society - local, state, national or global. This often happens by exterior impetus and at times deliberately. Scientific innovations have prompted several social transformations as have religious and royal proclamations.

2. DEMOGRAPHIC PROFILE OF RESPONDENTS

Social change is a consequence of man's effort to control his peripheral environment. In order to analyze the level and pattern of socio-economic and political transformation among *Kinnaura* tribe, the details of educational status of respondent, family type, number of family members, etc., were gathered using the predesigned schedules.

A. Gender-wise Distribution of Respondents: Table 1 presents the gender-wise distribution of respondents. Most of the respondents (55 percent) were males, followed by female respondents (45 percent).

B. Age-wise Distribution of Respondents: Table 1 presents the age-wise distribution of respondents. Most of the respondents (37.5 percent)

belonged to 31-45 years age group, followed by (14 percent) who belonged to 16-30 years age group.

- C. Educational Status of Respondents:** Educational qualification of respondents was recorded and placed under eight categories, i.e. illiterate, primary standard, middle, matric, up to +2, graduation, post-graduation and above Post Graduation. 9.5 percent of the respondents were educated up to tenth standard, followed by 5.5 percent illiterates, while only 9.5 percent respondents were Postgraduates and 21 percent were Graduates.

Table 1: Demographic Details of the Respondents

Variables	Total	
	N	%
Gender		
Male	110	55
Female	90	45
Total	200	100
Age Group	N	%
16-30	28	14
31-45	75	37.5
46-60	56	28
61-75	23	11.5
76-90	18	9
Total	200	100
Education Qualification	N	%
Illiterate	11	5.5
Primary	33	16.5
Middle	35	17.5
Matric	19	9.5
10+2/Higher Secondary	30	15
Graduate	42	21
Post Graduate (PG)	19	9.5
Above PG	11	5.5
Total	200	100
Occupational Status	N	%
Agriculture / Horticulture	145	72.5
Govt. Servant	47	23.5
Private	6	3
Labor	2	1
Total	200	100
Type of family	N	%
Nuclear	67	33.5
Joint	133	66.5
Total	200	100
Number of Family Members	N	%
1-2 members	29	14.5
3-4 members	114	57
5-7 members	57	28.5
Total	200	100

Source: Primary Survey

- D. Occupational Status of Respondents:** Out of total 200 respondents, six were engaged in private jobs, while 72.5 percent of the respondents were involved in agriculture & allied activities and 23.5 percent were employed in government sector.
- E. Family Type:** While investigating the social transformation in terms of a society, it is better to start it from the basic unit of the society, i.e. the family and subsequently to the other components of a society. Family is the basic unit of society, which determines the social position and social responsibilities of an individual. Family is the most influential medium through which value system grows and the type of family to which an individual belong has a significant bearing on the conduct and outlook of an individual. Joint family is usually a unit of consumption and a unit of production where the property is held in common under the trusteeship of the eldest male member. While the nuclear family refer to “a group consisting of men, women, and their socially recognized children.” The joint family system is encouraged and the relationships are cherished and filial devotion is given high priority. Table 1 shows that 66.5 percent of the respondents belong to joint families and 33.5 percent of the respondents belong to the nuclear family. Thus, the data indicate that there were more joint families as compared to nuclear families. Thus, the tribal communities are still having joint families.

3. RESPONDENTS OPINION ON TRANSFORMATION

Opinion of respondents was gathered with regard to socio-cultural and political transformation. The views of respondents have been presented in table 2. Respondents were enquired to know about their opinion regarding the following of the rules laid down by the religion. In this regard, all the respondents opined positively. 94 percent of the respondents expressed that they have firm faith in the local deities and they pay regular homage to the deity. 93 percent of the respondents said that with the passage of time, rituals related to the worship of local deity have changed. People were questioned to know their opinion regarding the preference for seeking the Advice of *lama* or religious man in social and political and family matters. 88 percent of the respondents said that their advice is sought for the same. 81.5 percent of the respondents accepted that the services of *lama* or religious man are sought on different occasions such as birth, marriage and death. 87.5 percent of the respondents were of the view that the lama still holds a respectable position in the society. However, modern generation has different opinion regarding the role of *lama* or religious man.

Table 2: Respondents Opinion on Socio-Cultural Transformation

Opinion	Yes		No	
	Number	%	Number	%
Following the rules and norms laid down by the religion	200	100	-	-
Faith in your local deity	188	94	12	6
Paying regular homage to local deity	188	94	12	6
Change in the rituals related to the worship of local deity	186	93	14	7
Advice of <i>lama</i> or religious man is sought in social and political and family matters	176	88	24	12
Utilizing the services of <i>lama</i> or religious man on different occasions such as birth, marriage and death	163	81.5	37	18.5
The status of <i>lama</i> or religious man is changing in present times	25	12.5	175	87.5
Modern generation has different opinion regarding the role of <i>lama</i> or religious man	187	93.5	13	6.5

Source: Primary Survey

4. TRANSFORMATION IN SOCIAL STRUCTURE

4.1 TRANSFORMING FAMILIES

The age-old practice of polyandry still exists in these Panchayats, where brothers of one family marry the same woman to avoid the division of ancestral property. Polyandry is an old social institution in *Kinnaura* tribe, and social scientists have explained about its beginning in the human society. Polyandrous marriages are supposed to be considered as a change from sexual promiscuity to monogamy in the course of cultural regulation of sexual alliances. Marriage is an institution, which subsists in every society. Marriage not only has biological implication but, also a social deal and a bond contributing towards contentment in one's life.

The institution of marriage is widespread and obligatory in traditional society. In the traditional Indian family, marriage is regarded as a religious sanctity. There are marital customs of *ranekang* (arranged marriage); *bagyashish* (Love marriage) and *Dab-Dab* (Forceful marriage) in the tribal areas of Kinnaur. The people are also involved in the fraternal polyandry that is legally acceptable in all the caste hierarchies. But in modern times, registered or simple marriages have popular and are regarded as ideal. Earlier, most of the tribal in district Kinnaur of Himachal State were fraternally polyandrous, where sharing of one wife was common among real brothers. 99 percent of the respondents replied that polyandry is still practiced but is not acceptable to the modern generation.

According to Raha & Commar, 1988 [6] there were 92.05 percent brothers those have a single common wife, while in only 6.82 percent cases are of single wife. In the present-day scenario this graph has declined and now level of education and

modernity has affected this agreement and youths now prefer monogamous relationship. In polyandrous marriage, the eldest brother is accepted as the social father of all children. The elder brother goes to bride's house and marry her, and the rest of the brother become her husband through a ritual called the *Pag Likshimu* i.e. 'turban-tying' ceremony. During this ceremony, the bridegrooms sit in a row and the maternal uncle of bridegrooms with a piece of cloth ties a turban on the head of all the brothers, signifying that the girl is wedded to all the brothers. Widow Remarriage and divorce are acceptable in *Kinnaura* society. Inter- caste/ inter-tribe or marriage with non tribes is also permissible.

It is worth revealing here that education has been an important social indicator which has had significant impact on social institutions like family, marriage and kinship. Polyandry as a cultural institution has acted as cushion to reduce the stress of high altitude not only culturally but also biologically. According to people this social custom was in vogue a few decades back, but now diminishing with time. People believe that is not only as a tradition but is important for economic reasons. The custom of polyandry helps in keeping the population within limits. The employment of younger generation in other sectors, away from home has somewhat changed the scenario, and now the younger generation have a preference for monogamy.

4.2 TRANSFORMATION IN SOCIETY

Social structure is the patterned social arrangement, which exists within a society. Different communities inhabited the Panchayats of Kalpa blocks, and each had a traditional caste profession. The *kash* were the agriculturists; similarly *domang* (ironsmiths) practice iron-smithy, *sunaar* (goldsmith) practice gold-smithy, *koli* (weavers) had weaving as the prime occupation, *odd* were the wood crafters, *chamang* had leather work as prime occupation and *haali* were involved in ploughing. The typical hierarchical grouping of population consisted of:

Kash: There is no occupation with which *kash* is precisely associated. However, on the basis of social standing and rich ritual practices. The *Kash* hold the highest place in the caste hierarchy in the social matrix of Kinnaur and had agriculture as the means of livelihood. Besides this, they presided over the religious ceremonies such as marriage, birth rituals, death rituals and other auspicious occasions. They have high social status, are quite rich and have maximum acre of land in a village.

Domang: They are placed in Scheduled Caste category. The social status of *domang* is inferior to that of the *kash*. Iron-smithy is the traditional occupation of *domang*. They manufacture sickles, axes, plough, etc. Besides making new farm implements they also repair the worn-out implements. *Koli*, *chamang* and *haali* are ranked lowest in the hierarchical group.

These communities mix up freely and also inter-line with each other. There are few restrictions for lower caste people all the Panchayats. These include restriction on inter-dining, inter-caste marriage, entrance in upper caste houses, etc. but in spite of these differences, people of different castes live in harmony. However, there is no restriction on the use any of the land and water resource. Though the people of lower caste are not exploited nowadays but there is separate living area in some Panchayats, and untouchability is still practiced in certain families. Lower caste people and women are not allowed to enter the local deity temple but they can go

to monastery. The local deity can visit any home for performing religious ceremonies and other rituals related to birth and death.

4.3 TRANSFORMATION IN OCCUPATIONAL PATTERN

While surveying, it was found that all the eight Panchayats were having agricultural and horticultural as the primary occupation. These Panchayats are inhabited by different communities, and each community has a traditional caste profession. Though these communities had specialization in different occupation, still they had agriculture land where they cultivate crops, vegetables and fruits. Each surveyed family had agriculture land and they practice agriculture as their primary occupation. However, with the passage of time, the occupational pattern has changed. Now the weaving, iron-smithy, wood craft is not confined to the people belonging to lower caste, but has been adopted by the upper class people. Hand-woven excellence is the hallmark of Himachal Pradesh. Weaving of wool has emerged as one of the most practiced cottage industries in these Panchayats. The weaving is done by both men and women folk. A number of families are involved in weaving. The raw material is procured from *Reckongpeo* and the shawls and other dress material prepared out of this material is sold at *Reckongpeo*. Demand for shawls, caps and mufflers in National and International market has given impetus, which has transformed the domestic, need-based industry into a craft of high standards.

The weaving has grown manifold in the last few decades in all these Panchayats and the occupation is not confined to lower class. The skilled metal craftsmen of Kinnaur and its villages cherish a rich tradition of metal crafts. There are few craftsmen in these Panchayats, especially Sangla and Batseri who practice gold-smithy and iron-smithy. These craftsmen produce beautiful masks, chariots and palanquins of the Gods and Goddesses, traditional ornaments, utensils, local household articles of rural people and the traditional musical instrument and agriculture implements. The craftsmen follow the traditional manual methods of casting, engraving, ornamenting etc. the metals used are silver, brass and copper.

This metal craft depicts floral and faunal designs, Gods and Goddesses, episodes from epics etc. Besides this Woodcraft is the primitive art of Sangla and Batseri Panchayats. The exquisite monasteries, village temples display highly perfect carved images of gods and goddesses and mythological episodes. The woodcarvings in the local temples have excellent classical perfection. Folk deity's temples in all the Panchayats has been carved out of wood. Old houses, especially of the prosperous ones display intricate wooden carvings at the doors, edges of the roofs, verandahs and pillars. Thus, there is a sea change in the occupational structure of people in all the surveyed Panchayats.

4.4 FOOD CONSUMPTION PATTERNS

Food consumption patterns determine the nutritional status and lifestyle of a community. Though there has been a sea change in the lifestyle after modernization and urbanization but in spite of these changes man has remained largely traditional in his food habits. People have developed traditional methods of food storage, preservation and food consumption. Traditional utensils are still used by people in the surveyed Panchayats, but to a lesser extent. The traditional utensils mainly *Ragkhwang* (stone vessel), *thumbu* (serving spoon), *zamcho* (vessel used for storing water), *zom* (wooden water storage tank), *lamthu* (bronze vessel),

nang(plate), *chanak*(tea cup), *tothi* (stirrer), *charkhona* (sieve), *dig* (vessel), *muskhi* (utensil used for churning milk), *sheel*(stone slab used for grinding), *hasgothang* (chakki/ hand mill), etc. used in the past have been replaced by modern vessels made of ceramics, plastic and metals.

Isolated mountain communities living in the surveyed Panchayats, with very limited access to outside foodstuffs, used to grow traditional food grains. This constituted their simple but nutritious diet. People cultivate wheat, com and traditional grains but no rice. Traditional cereals comprised of buckwheat, barley and amaranths. Peas and red kidney beans figured highly in their diet. Potatoes, pumpkin, turnip, etc. were few vegetables grown and eaten along *chura*(dried cheese). Meat was consumed mainly in winter months. Apart from the staple food, which includes buckwheat, amaranths, and barley, people also eat local coarse grains. Better road networks have ensured the greater infiltration of rice and wheat into their cooking. *Kinnaura* tribes prefer to take meals thrice a day. *Phafara* and *ogla* are the two varieties of buckwheat still grown in Kinnaur. A number of wild fruits and vegetables are collected and consumed by people. Some of these are consumed seasonally and some throughout the year for their special taste, medicinal value and for a change. Some of ethnic food items include (*chharsha*) dry meat, *jaukasattu*, *oglaekachilta*, *dukti*, *chulphunting*, *du*, *remophunting*, *hodaa*, *thishpole*, *chang*, *sachaa*, *thung*, *kherangthupka*, *yud*, wild plants which are consumed includes, *chenmu*, *tiskan*, *pyaska*, *utral*, *boxsor*, *chogya*, *zorbo*, *rungmuch*, etc.

Mostly people are non-vegetarian and relish goat and ram's meat. Also, the consumption of alcoholic drinks, made out of fruits like grapes, apple, pear and barley, is quite common among people. But, the food consumption pattern in the area is under transition because of the wiping out of traditional food consumption patterns which is the result of the changing cropping pattern in the area. Cultivation of traditional crops has reduced in the area.

Till recently, chickens, fish and eggs were not included in the menus of *Kinnauras*. However, it has entered the kitchens of tribal people. Food habits are been influenced by ecological forces and requirements. Usage of alcoholic beverages is seen as it keeps the body warm. Animal products and coarse grain are the main sources of protein, which is desired to protect the body from extreme cold climatic conditions. However, an enormous change in food habits has taken place in the recent decades. Government-run Public Distribution System has ensured availability of rationally rated needed rations such as wheat, rice, sugar, pulses and cooking oil. Due to this, many fields under coarse cereal cultivation have been transformed to the cultivation of cash crops like apple, almond and peas, etc. Respondents were questioned to know about the availability of modern gadgets. Table 3 shows that 46.5 percent of the respondents had modern electric gadgets, while 94.5 percent of the respondents had the mobile phone. Television was available in 95 percent of the surveyed households. 55.5 percent of the respondents said that they had taken loan from the bank. This is indicative of the fact that, though living in the tribal areas, people have awareness of modern means of entertainment and they also avail the facilities provided by the banks.

Table 3: Respondents Opinion on Modern Gadgets

Statement	Yes		No	
	Number	%	Number	%
Possess modern electric gadgets at home	93	46.5	107	53.5
Possess Telephone/mobile facility	189	94.5	11	5.5
Possess television / cable connection	190	95	10	5
Taken the loan from a bank	111	55.5	89	44.5

Source: Primary Survey

DISCUSSION

Transformation is vital for the sustenance of human life. Change is the *law of nature*. No society could stay stationary and undergoes transformation and tribal society is no exception to this. The dramatic changes in the socio-economic and political settings of tribal people had a profound impact on the social order prevalent in their society. Earlier the *Kinnaura* tribe used to live in clusters of hamlets with an absolutely homogenous population; nowadays such regions of compacted aboriginal populations have been invaded by numerous strangers of different ethnicities. The social order which used to control the interface of *Kinnaura* tribe rooted in the same or related traditions could not resist the presence of outsiders interested in commercialization, for instance tourism, hydro-power development, having different value system completely different from *Kinnaura* tribes. The intrusion caused by this admixture of novel elements to the social scene is all the greater as the new arrivals are financially and politically more influential, and in no way motivated to fall into line with the longstanding order. In some Panchayats, for instance, Pangi, Kalpa and Sangla, arrival of unconventional people has resulted in the fragmentation of tribal communities. Nothing is left of tribal indigenous system, and the effectiveness of same has suddenly weakened because of the tribal people's growing reliance on economic forces over which they have no control. *Kinnaura* society has therefore made a change from archetype to a modern society under the influence of changing state of affairs. Traditionalism got itself changed to some extent under the flow of modernism. Present day *Kinnaura* society includes various social processes such as industrial development, expansion, privatization, globalization, etc. Among all social processes, globalization had far reaching effects. Globalization has touched every aspect of tribal life ranging from social, cultural, economic to political spheres. Socio-economic organization of *Kinnaura* society underwent important change under its effect. Indigenous technology, culture and economy have been delegitimized and under the impact of the new value system, the traditional value system of *Kinnaura* society has considerably transformed. A change of culture is vital for the globalized economy and the tool today used is the information technology. The main value proposed is consumerism. Amin (1999) stated that this is the only probability and that there is no alternate. Thus, the culture of self-centeredness and consumerism are getting prominence than individualism. More and more of the resources are controlled by a few. This value system is in different from the tribal culture of justice and sharing. The process of transformation, which has already begun with colonialism and "*national development is getting more intensified with globalization*"[7]. According to Nadel, (1955) society is a systematized, interacting aggregate of individuals who follow a given way of life. Social structure of a society is nothing but the institutions by which the

associations between men and women of a society are governed[8]. Thus, social structure is related to the principle systems of social organization, i.e., the type groups, associations and institutions, which organize the societies. In other words it can be said that all the various manners of grouping together shape the complex pattern of social structure. Firth (1951) stated that 'the term social organization has two broad classes of the institution, those which grow out of kinship and those which result from free association of individuals' kinship structures as well as the family and its extension into broader association groupings such as the clan, as also the fundamental principle of wedding on which family rests[9]. Mann (1979), on the other hand, states that the nature of the household structure is not always constant and stagnant, but is rather bendable and subject to change, depending on and shaped by the nature of social group in power. Family holds an exclusive place in the society. The significance and status of family as a social institution is generally known and flawlessly established in all social systems. The size of the family is an important aspect of tribal life. It not only shows the economic condition of a family but also governs the awareness of an individual.

CONCLUSION

The law of dynamics is universally applied to every society and tribal society is no exception. Thus, the tribals' exposure to the impacts of change, both indigenous and exogenous, consequently has serious implications on their lifestyle and culture. They must return to the core value system of their cultures by selecting a new set of liberal values other than consumerism and the self-interest, which the course of globalization produces. Then only they would be able to contribute efficiently within the system safeguarding their distinct individuality.

REFERENCES

- [1.] Majumdar, D.N. (1973). Races and Culture of India. Bombay. Asia Publishing House.
- [2.] Anonymous, (2010). FAO policy on indigenous and tribal peoples. Food and Agriculture Organization of the United Nations.
- [3.] Nag, D.D. (1958). Baiga Economy of Madhya Pradesh. Calcutta, M.K. Publications.
- [4.] Verma, P. (1960). Socio-Cultural Organizations of Tribals. Rajasthan, Metro Publishers.
- [5.] Yyas, N. N. (1967). Customs and Traditions of Some Indian Tribes. New Delhi, Vikas Publishing House.
- [6.] Raha, M. K. and Coomar, P. C. (1988). The Kinnaur polyandry and the allocation of paternity. *Man and Life*; 14 (2&4):163-181.
- [7.] Amin, S. (1999). Colonialism to Globalisation. New Delhi, Indian Social Institute.
- [8.] Nadel, S. F. (1955). Foundation of Social Anthropology. Landon, Cohen and West.
- [9.] Firth, (1951). Elements of Social Organization. London, Routledge & Kegan Paul.