

Chapter 7.3

Concept of Ethnicity

Word ethnicity has come from original word ethnic which means race. But ethnic group does not just limited to racial identity. In broader sense ethnic group is self consciousness of group of people, united or closely related to each other by shared experience, such as language, race, religions beliefs, common heritage or combination of all.

e.g. Jews, Negroes, Japanese, etc all form distinct ethnic group.

The other meaning of ethnic come from Greek word ethnos meaning nation, but it does not mean political community but people of common descent or kinship (ethnic group).

Feature of ethnic group :-

- It defines individual social identity.
- Cultural and social uniformity.
- Individual feeling of belongingness to group.
- Birth determines membership.
- These groups are separated by cultural territories or boundaries.

⇒ Ethnicity definition : Process of Assessing one's Identity.

⇒ According to ~~Max Weber~~: Cohen (1974) ethnicity is "process of interaction between cultural groups operating within common social context".

Though it is considered in more intra-ethnic relation, now it become more inter-ethnic relation due to need for establishing self identity.

⇒ Feodor Barth gave concept of Ethnic Boundaries to study ethnicity. According to him people in group are bound by primordial bonds. He considered focus on interface and interaction among groups that gave rise to identities. These groups are culture bounded entities.

↳ Concept ethnicity is closely linked with nation. These are uniethnic nation and some are multi-ethnic nations (India). Ethnicity is we and they feeling between groups.

Social psychology and ethnicity :-

↳ According to W.G. Sumner, people have their own group as centre of their lives and rate others group with reference to their own. This tendency led to ethnocentrism and it is a generalized prejudice.

- ↳ Hence social categorisation based on ethnic identity led to creation of 'In Group' and 'Out Group'.
- ↳ The member of In Group is expected to hold such attitude of particular identity and various kind of pressure are brought on those who fail to conform to it.
- ↳ Ethnic attributes are static formulations by ethnicity which is a dynamic process, whereby group of people regroup itself as an adaptive strategy in response to specific demand of situation.
- ↳ In recent time objective criteria like religion can be abandoned in favour of other criteria like region or language.
e.g. Bangladesh separated from Pakistan on identity of Bangla culture irrespective of similar religious identity.
- ↳ Ethnicity used as ideology to demand greater concession and share in power structure.

Characteristics of Ethnicity :-

According to Max Weber :-

- (i) It is based on real and assumed common descent and blood ties.

- (ii) people's belief in common descent makes it irrelevant whether it is real or false.
- (iii) The commonality of the ethnic people may be anyone of the criteria - physical appearance to common historic experience
- (iv) The common belief produces a strong bond between the people.

Other characteristics :

- (i) Ethnicity is related to identities like caste, religion, language, region, etc.
- (ii) Conflict between two ethnic groups occurs when inequality occurs in term of power sharing.
- (iii) Being left out in developmental process or even being victim of uneven development, ethnicity causes ethnic movements.
- (iv) Ethnicity also manifested in Indian politics not merely due to grass root discontent but is also creation of vested interest of political parties in India. It can act as tool for the pressure group politics.

Study of ethnicity :-

factors that led to increase in interest to study ethnicity in recent times :-

- | | |
|-------------------------------|--|
| (1) Migration | (4) Emergence of Big cities |
| (2) cultural contact | (5) Conflict for resources among ethnic groups |
| (3) Development of Technology | |

study involves varies models / theory :-

① Cultural Assimilation theory : (melting pot theory)

↳ consensus approach like American society where many ethnic group identities assimilated (merged) into host communities and all are generally become American. However this theory is not widely accepted as many immigrants in America are maintaining their identity separate from common American - Italian, Chinese,

② Assimilation and integration : first one is assimilation (melting pot) and interactive integration is to diffuse tension and to protect the dominated group, it is suggested to maintain co-operation with marginalized groups.

③ Political approach (conflict theory) : In power struggle based on ethnic identities, each group try to wrest greater concessions.
e.g: Sri Lanka [Urmila Phadnis study].

④ Frederik Barth theory : of ethnic interaction boundaries : According to him ethnic groups are not maintained due to absence of mobility and contact, but it entails the social process of exclusion and incorporation. The social groups living in particular area retain their identities because they maintain minimal social contact.

- ⑤ According to Greetz ethnicity is natural bond between people, immutable or primordial thus political identity formation can be seen as stemming from this primordial loyalty.
- ⑥ According to Dipankar Gupta, In Indian politics though variety of identities that abound in one society, only certain ethnic dyads are Politically activated and that too Selectively at certain point of time.

example : In south India
 movement Based on → language - At National.
 → water - Inter state
 → Backwardness - within state.

Hence, ethnicity is an excellent tool for identification of the aspirations of community for delineating it's boundary and for preserving it's identity.

Ethnic Boundaries :- [Cultural Boundaries]

The Concept of Ethnic boundaries given by Feodor Barth. According to him people living in same area with various ethnic identity retain those identities. He opined that these identities are retain because people maintain limited social interaction. People practice social exclusion and limited interaction to maintain identities. These boundaries are social boundaries which does not always corresponds to the

territorial boundaries. e.g. Naga people are present in more than one state in Northeast.

↳ People outside boundary not expected to have common characteristics and people of outside group are not expected to conform to customs and norms of particular ethnic group.

↳ According to Barth and Benedict Anderson, boundary is important in separating ethnic group from other group.

↳ These boundaries are administered by social institutions and social bodies. e.g. Khaps Panchayat, Tribal Council, caste council etc.

Consequences of Ethnicity.

Positives :-

- (i) Preservation of identity, culture of a particular ethnic group in multiethnic nation.
- (ii) Preservation and promotion of language, traditional knowledge of community.
- (iii) It can be act as social capital for social order maintaining, social harmony.
- (iv) This can be act as tool for community to demand rights, justice in multicultural societies. (If group is minority).

Negatives :-

- ① Ethnicity is interaction between groups. It creates 'ingroup' and 'outgroup' feeling. Hence this led to ethnocentrism and various prejudices feeling.
- ② Too much hatred between groups can lead to communal violence
- ③ Ethnicity can lead to separate state formation e.g. Jharkhand, Andhra-Telengana.
- ④ Tribal movements, Tribal Unrest.
- ⑤ Social tension impacted the social capital and overall development of region supers.
- ⑥ It can be threat to national integrity
e.g. Naga movement, Khalistan movement.

Solution to Avoid ethnic conflict

- ↳ Trust building exercises e.g. Ek Bharat Shrestha Bharat.
- ↳ Arrange national festivals and games.
- ↳ Control on rumours and fake news.
- ↳ Political consensus, Give Autonomy - 5th and 6th schedule
- ↳ Tribal Panchsheel, foster national loyalty through education.
- ↳ Mohalla committee (mumbai model), Community policing (Kerala model).

- ↳ India as we know has cultural, economic and social heterogeneity. Complex ethnic plurality of our Nation is known fact. In India plurality of identity is a reality and we are divide by these ethnic identities which create diffused loyalties.
- ↳ Geographically, India facilitated existence of numerous groups belongs to distinct race, language, culture, etc.
- ↳ India is United By :-
 - Common history which created psychological unity.
 - Unity in aspects of political, economic, social sphere e.g. Parliament, one tax system, Caste System, monsoon, citizenship.
 - Hinduism retained pan-Indian identity.
 - languages played important role Sanskrit, English, Hindi.
 - Freedom struggle movement united India.

History process of Unity :-

- ↳ first time under Ashoka, India come under one umbrella under centralised rule
- ↳ During medieval period mughal empire created pan India sentiment with strong centralised Monarch.

Ethnicity and India

In India dimensions like religion, Caste, region, and language plays role in ethnic conflicts.

- e.g.
- Reorganisation of state based on language.
 - Conflict between religious group - communal riots.
 - Regional conflict - Maharashtra, Bangalore.
 - Separatist movement - Khalistan, Nagaland, etc.

Many of these movements and conflicts are Politically motivated rather than ethnic.

Ethnicity and Nationality

Ethnicity concept is linked with nation. There are various ethnic groups present in nation with multiethnic identity. Also there are some nations with only one ethnic group.

According to Geertz, "there is need to build nation where essence of unity override all the loyalties related to ethnic groups. This means all the ethnic identities should be secondary when there is question of national interest".

- ↳ British rule introduced many changes with printing press, education, communication, idea of secular state, liberty, fraternity, etc.
- ↳ After this Indian nationalism was attaining maturity. Although secular ideas of nationalism were on rise, there were also plurality of identity present in subsurface.
- ↳ Secular nationalism in face of foreign rule kept ethnic and caste identities under control [due to freedom movement].

Post Independence :-

- ↳ Latent forces surfaced again in democratic institution. e.g. elections, polity.
- ↳ Political power became key to economic prosperity and enhance social status. Hence ethnic movement has closely related to power structure, democratic process and socio-economic development. However the strength of India lies in unity in diversity which we are witnessing from last 70 years.
- ↳ Constitution has brought secular outlook to national polity. Various articles of constitution ensures diversity within unity. Respect for religious identities provided in article 25-30 ensures secular outlook. Also article 14, 15, 16.

↳ Constitution binds all religions, castes, ethnic groups under one umbrella through single nation and single identity as Indian.

Conflicts undermining national Integrity

Reasons :-

- History of divide and rule, vote politics.
- Developmental disparity.
- Emergence of narrow loyalties, narrow form of nationality (Nationalism) concept
- Division based on religion, languages, culture.

Examples :-

- (i) Khalistan movement in Punjab in 1980s
- (ii) Naga conflict for greater Nagaland.
- (iii) Tripura conflict.

We have successfully solved many such conflict in recent time by providing adequate measures to ensure national unity and integrity. However there are some ethnic groups with narrow loyalties continue making their presence at national level and demanding autonomy, based on developmental deficit, cultural autonomy, etc. e.g. Naga movement, Bodoland, Gorkhaland movement.

↳ There is urgency to address these conflict with political consensus and ensure that all ethnic identities should subsume into national identity - India.

Ethnic Conflicts and political Developments

India as we know has cultural, economic and social heterogeneity. The complex ethnic plurality is a identity of our nation. The ethnic groups vary in size, culture and regional identity with difficulties in demarcating clear boundaries is another special feature.

Due to differential pace of developmental activities at different level (caste, religion, regional level) problem of ethnic conflict has emerged.

When particular group or community feels that they are left out from developmental process and hence their socioeconomic position is not upgraded according to goal, then ethnic conflict and political movement emerged to address the grievance of groups.

↳ political parties and interest groups take benefits of ethnic conflict [many parties support ethnic community demand because of expected vote gain].

Common feature of Ethnic Conflicts in India:-

- (i) They emerged over ethnic attributes like religion, caste, region, race, etc.

- (ii) They emerged over issue of development in some states (Jharkhand - state formation)
- (iii) Manifested cause :- language, religion, region
- (iv) Latent cause (subsurface) :- conflicting political and economic interest [Vote politics, regional leadership].
- (v) Alliance and Basis of group loyalties depends upon principle of mutual interest and situation
e.g. Punjabi Sikh-Hindu conflict inspite of cultural similarity.
- (vi) Ethnic identity and ethnicity nature changing according to need and circumstances [dynamic]
e.g. A) South India :
 - ① National level : language [H1 oppose Hindi dominance]
 - ② State level : water dispute [Inter-state conflict → TN-KR]
 - ③ Intra state :- Developmental issue (Telengana formation)
- B) Maharashtra :
 - ↳ Marathi or Dalit identity depends on situation. [Interstate-Marathi, Intra-state-Dalit Identity]

Reasons for Ethnic Conflict

- ↳ Ethnic identities, we feeling, ingroup feeling led to ethnocentrism and demand for more power [political and economic status upliftment].

when any group feels that they are marginalised.
 ↳ Growth of narrow loyalties.

① Historic :- Division in society based on religion caste, region, language. Historically during various period each religion, caste, language was Patronised by Kings, so sometime this led to minority and marginalised feeling to other community.

↳ British Administrative policies have divided the society based on religion e.g. separate electorate.

↳ Socio-religious Revivalist movements like Shuddhi movement of Arya Samaj - Kuka movement and movements of Muslim communities had created tension during time of freedom struggle.

② Political reason :- Political interest of particular community in power structure of state or nation. e.g. Need for more autonomy led to demand for Bodoland, demand for Nagaland, etc.

③ Economic reason :- Issue of economic backwardness, developmental deficit can lead to ethnic conflict within state [unequal development]
 e.g. Creation of Jharkhand, Telengana on basis of developmental deficit.

④ Cultural Reasons :- Communities living in particular region feels that their cultural identity is under threat and hence ^{to} preserved it they demand autonomy and cultural preservation by various means.

e.g. Tribal movements due to [imposition of outsiders culture e.g. language].

⑤ Social Reason :- Social status in stratified Indian society can be reason for ethnic conflict. [caste status and discrimination]

e.g. self respect movement in south India.

⑥ Language Related Conflict :-

↳ Issue of official language :- North-south differences over Hindi language.

↳ Formation of state based on language

↳ Son of soil, for example Maharashtra one political party demanded Marathi language Boards on Shops, Bengaluru issue of name changing on various public places (Kannada Boards), etc.

⑦ Religion :- British policy of separate Electorate led to more conflict between various religious groups [riots, formation of new country]

e.g. Hindu-muslim riots : Moradabad UP, 1980

⑧ Tribal conflicts :-

- ↳ Against outsider : Economic, cultural cause
- ↳ political conflict : Jharkhand, Naga movement
- ↳ Development Induced displacement
- ↳ cultural conflict : kuki & Naga conflict (1995-97)

According to Horowitz (1998) Reasons for E. Conflict:

- (i) self consciousness of ethnic group - Ethnic Boundaries
- (ii) Ancient Hatred among ethnic group (History)
- (iii) cultural clash e.g. Religion
- (iv) modernization led to conflict modern vs Traditional value system, open competition for resources.
- (v) Economic competition e.g. son of soil, outsiders.
- (vi) Elite interest (elites among ethnic group)
e.g. political, Business, economic gain.
- (vii) Insecurity feeling e.g. due to demographic change
- (viii) Need of survival of group.

Consequences of ethnic conflict :-

- ↳ Communal violence, riots, Environment of fear in minority group.
- ↳ Tribal unrest, tribal movements.
- ↳ Lack of interpersonal trust - Environment of suspicion.
- ↳ Loss of public property during violence.

- ↳ Social tension → loss of social capital and hence overall development of region.
- ↳ Threat to national integrity & national security.
- ↳ Extreme ethnicity led to movements like Khalistan, Nagaland demand, Communal riots, etc.

Solution to avoid ethnic conflicts: multidimensional approach.

- (a) Trust Building exercise e.g. Ek Bharat Shreshtha Bharat.
- (b) Constitutional safeguard for minorities, underprivileged groups.
- (c) Autonomy in some area for development and cultural autonomy e.g. 5th & 6th schedule, Art. 371.
- (d) foster national loyalty [educational system]
- (e) more equitable distribution of resources.
- (f) open channels for grievance redressal and handle issue with political consensus
- (g) Better preparedness of state machinaries to avoid communal violence, community policing.
- (h) use of anthropological knowledge, Panchsheel, etc.

Ethnic conflicts are sensitive issues and should not be seen as law and order problem but socioeconomic and political problem. This needs more aggressive and positive approach. Anthropology can help to identify real cause and can offer various solution for it.

Regionalism and Demand for Autonomy

Regionalism is attachment to one's region with people having common conduct, view and belief. It is a antithesis of Nationalism concept. It is a concept and process which attract the attention of central authority towards regional (Local) problem by various means.

↳ Such regionalism can be a threat to the national integration and provide energy to anti-national element in nation-state.

Reasons for Regionalism :-

① Social cause :- Identity crisis at national level
regional level (Assam, due to Bangladesh migrants)
feeling of alienation in one's own land (Tripura), getting attention to social problem at national level become difficult.

② Historical :- unscientific boundaries of various States and boundaries by British administration.
e.g. Nagaland and distribution of Naga tribe.

③ Political :- political parties interest, leadership crisis, boundary dispute between states.

④ Ethnic Borders does not meeting territorial boundaries e.g. Nagaland, Mizoram.

- ⑤ Geographical factor : Isolation, Hilly region, etc
- ⑥ Human diversity :- language, ethnicity, emotional (son of soil) issue (all use by political parties)
- ⑦ loss of land, unemployment, exploitation
e.g. Tribal regionalism movements.
- ⑧ other reasons like historical isolation, geographic differences. Psychological prejudices, cultural differences.

Post Independence :- New classes and groups formed federal polity with strong central authority established. State level leadership emerged to capture regional powers.

↳ state reorganisation based on language 1956 shows recognition of ethnic demand. This led to more demand from various region for more autonomy or separate state demand.

Consequences of Regionalism

- ↳ creation of smaller states
- ↳ separatist movement e.g. Punjab, J&K.
- ↳ violence and law and order problem in region. e.g. I
- ↳ developmental process disrupted e.g. J&K
- ↳ Threat to national security, unity & integrity
e.g. Naga movement for separate Nagalim.

Case Studies

① Jharkhand movement :- Based on tribal identity and economic/developmental disparity. It was long demand for separate state as Jharkhand was considered as Internal colony of Bihar because Jharkhand was providing large amount of natural resources but it was getting less attention for development.

↳ organisations like Jharkhand multi morcha All Jharkhand student union organised mass movement. They involved intellectual and political personalities in movement. Finally Jharkhand was form as separate state in 2000

② Gond tribes :- Gonds in Adilabad district and surrounding area of Dhankaranya are protesting against exploitation and land alienation, also demanded separate state as Kumara Bhima for Gond people.

③ North East India :- North East India have distinct history, geography and ethnic composition. Many state boundaries does not meets ^{with} ethnic boundaries and hence there is demand for autonomy and even independence from India. (Art. 371, 6th schedule).

↳ North East regional movements are violent and took much long period to settle. However certain small elements are still demanding autonomy and they are active.

e.g: Assam : Bodoland, Karbi Anglong, ethnic riot
 Nagaland : demand for greater Nagalim United under NSCN organisation.

↳ Central government signed Various Accords and Treaties to settle down the regionalism demands in various North East Indian region.

↳ Other examples of Regionalism & Autonomy

↳ Son of Soil issues in various states

e.g: Maharashtra, Karnataka, ...etc.

↳ Khalistan movement in Punjab

↳ Pathalgachhi movement in Khunti district of Jharkhand , NRC , RIIN in Nagaland, etc.

Response from state / Authorities

↳ Indian Constitution : Recognise ethnic diversity

↳ Provision of Autonomy : → 5th, 6th Schedule
 → Art. 371

↳ special status, special developmental packages.

↳ Ethnicity should not stand in way of political social, economic & cultural progress of people.

Attitude and state policies toward ethnic demand

- ① Demand for independence from India (secessionist demand) will be suppressed.
e.g. Khalistan movement, Naga movement.
- ② Demand based on religion will not be accepted.
- ③ Demand based on language or cultural identity can be looked into.
- ④ Demand for autonomy can be accepted only when it has broad popular support in region and not political interest.
e.g. Telengana, Jharkhand movements.

Solution: Regionalism & Autonomy demand

- ↳ Demands should be heard through proper channel [Grievance Redressal mechanism] like political forum, civil society organisation
- ↳ Tribal Panchayat policy in administration so that such demand will not needed.
- ↳ Can provide Autonomy whenever possible [like under 6th Schedule].
- ↳ Special focus on minority, backward area needed to avoid feeling of alienation and developmental deficit.
- ↳ Role of Anthropology :- detail in chapter (9.3)

Tribal Unrest Among Tribal Communities

Tribal Communities have been exposed to large attack on their culture and identity. The response from tribal communities has been diverse and observable at different level. Along with this cultural loss & identity crisis, exploitation from outsiders, new state policies (British and Post Independence) led to further discontent among tribals. Tribals responded to this in form of revolts and movements.

Tribals launched movements against their oppressors in their respective area. Later on these revolt & movement took social and religious overtones. These movements were launched under the leadership of tribal chief, tribal reformer, ...etc.

Considering these revolt and movement government responded time to time by giving autonomy and protective rights to tribals. [British rule as well as post independent Indian policies].

Tribal movements :-

(A) Pre Colonial period :- Against the regional powers. Precolonial period some of the tribes founded states in territories of regional powers like Maratha, Mughal...etc. Many times there was conflict between tribals and rulers
 e.g. Maratha vs Bhils and Gonds
 Mughal vs Kols.

(B) Colonial period :- Colonial period witnessed dismantling of precolonial structures build by tribals. Colonial policies of Land reform, Peasantisation in tribal area, land taxation (land revenue), forest policies and impact of outsiders (exploitation & socio-religious impact) led to various revolt against outsiders as well as against British Rules. Many of these movement have contributed in freedom struggle movement against colonial rule.

(a) First phase (1795- 1860) :-

(i) Kol Revolt (1730s) :- Revolt against outsiders and British officers. Revolt was suppressed by British with brutality.

(ii) Kherwar movement (1833) :- Kherwar (Santhals) motivated by desire to return to an idealised

Past of tribal independence. This movement started under charismatic leadership of Bhagirath Majhi. He vowed to liberate them from oppression of officials, landlords and moneylenders.

- (iii) Santhal Revolt (1855) : In region of Jharkhand, Odisha and West Bengal. against British as well as zamindars. Due to policies of Britishers and moneylenders they lost their land and many turned into bonded labour. They started opposing these policies under the leadership of Sidu and Kanhu Brother. later their movement turn violent and thousands of Santhals were killed in battle against British.
- ↳ In response government changed policy toward them and created special area Santhal Pargana (non regulation distnct.) .

(b) Second phase (1860-1920) :-

- ↳ Many movement related to Agrarian, Political and Religious issues
- ↳ Bhakti movement played important role
- ↳ Socio-religious and Sevivalist movement.

- (i) Munda Rebellion :- Mundas inhabited Chotanagpur area. They had ^{Khuntkari} system which was joint holding of land (communal ownership)

when British policies and outsiders zamidar replaced khuntkari system with zamindari system. This led to indebtedness and forced labour among tribals. They united under the leadership of Birsa Munda who proclaimed a rebellion in 1894. He declared himself as God and vow to form Munda raj in region.

He was arrested and later died in jail

↳ Munda revolt was violent by suppress by british with brutality.

↳ Impact rebellion : Govt. passed Chotanagpur Tenancy Act 1908, recognise khuntkari system.

(i) Tana Bhagat movement :- (1914-1920) or on tribals under the leadership of Tana Bhagat opposed the taxes imposed by British and they staged satyagraha. They also opposed zamindars, moneylenders, missionaries, muslims. This movement has religious angle and it involved Bhakti movement which helped to popularise it.

(ii) Other movements :-

- ↳ Bhil uprising
- ↳ Maribaba movement (Ho tribes)
- ↳ Rajmohini movement (Gond tribes)

(c) Third phase (1920-1947) :-

↳ Impact of freedom struggle under Gandhiji
 ↳ mobilization of major tribal groups in national movement.

- ↳ movement centering land and forest reform in tribal region.
- ↳ Also this phase started movement for Autonomy and statehood.

examples

- Deccan revolt for land reform
- Bhil, Gond, Mundas responded to these movements
- North East state :- Khasi, Zeliangrong.

(i) Khasi movement :- Religio-cultural movement to protect their pure and pristine element of culture.

(ii) Zeliangrong movement :- Religio-cultural movement. Also established link with National freedom movement.

e.g. Rani Gaidinliu demanded separate administration unit for Zeliangrong people (Naga) and also took part in Civil Disobedience movement.

Post Independence Tribal movement

- ⇒ After Independence now the tribal movement were for issue of identity, equality, empowerment and self rule.
- ⇒ Most of the movement were political in nature which includes demand for Autonomy, Independence, new state and self rule.

→ Post Independence revolt and movements are also come under Agrarian and forest based movements.

Political movements

- demand for Autonomy to tribal area to protect their socio economic life.
- Demand for new state : ethnic identity, developmental deficit reason given for demand.
- Secessionist movement (Naga movement) as they want separation from India.

Example :-

- (i) Naga movement
- (ii) Mizo movement.
- (iii) Jharkhand Movement.
- (iv) Gond movement (Adilabad district)
- (v) Bodoland movement.

Agrarian movements

- movement against forest law, land alienation poor implementation of forest right Act, Against Dikhus (outsiders).
- e.g. • People's war group (Naxal movement)
 - Long march : Nashik to Mumbai for FRA Implementation and MSP (2018)

(iii) Revolutionary - Suppression of tribal culture

(ii) Conservative - To maintain status quo

(i) Reactionary - To bring back old days

⇒ Mughals (1526-1857) classified tribal movement: 3 groups

Characteristics of tribal unrest

resisting tribal culture).

(i) Impression of culture on tribal region (without
force).

(ii) Exploitation of forest resources, social cultural
of tribes.

(iii) Land alienation, denial of participation in
development activities, lack of accountability of

(iv) Displacement without adequate rehabilitation.

Safeguards, laws + policies, ... etc.

(v) Inadequate implementation of Constitutional
← other reasons

↳ Search for new frontiers of density.

Total interaction setup.

↳ Response to disruption of traditional role in
resources.

↳ Response to threat to access and control

↳ Response to threats of privacy of habitat

as the cause for tribal unrest:-

B.K. RoyBhooman identifies following parameters

Reasons for tribal unrest

- (i) Tribal movement is representative of their goal, numerically strong tribal group, settled in situation, invulnerability appeared among the agriculturists & eco. backward groups (Mahapatra, 1968)
- (ii) Given the geographic distribution, a Pan Indian tribal movement is unlikely to emerge. (Mahapatra, 1968)
- (iii) Tribals adopted two paths to achieve goals
- (a) Non violent path of bargaining & negotiating using various pressure tactic.
 - (b) Militant path of self-sacrifice (Naxalite, Secession)
 - (iv) Solid and ethnic composition :-
 - ↳ All solid strata, single tribe to confederate action of tribes.
- ↳ All solid strata, single tribe to confederate action of tribes.

Other characteristics :-

- ↳ movements after Independence 4 classes (K.S. Singh)
- = Ghansham Shah (1990) has classified : 3 groups
- (i) Ethnic (ii) Political movement
- (iii) Political autonomy movement within India
- (iv) Secessionist movement
- (v) Agrarian unrest
- ↳ Ghansham Shah (1990) has classified : 5 groups
- (i) Ethnic rebellion
- (ii) Refugee movement
- (iii) Political autonomy movement within India
- (iv) Secessionist movement
- (v) Agrarian unrest
- ↳ Sanskrit Sahay (1990) has classified : 3 groups
- (i) Agrarian
- (ii) Tribal movement
- (iii) Cultural
- (iv) Agri-cultural
- (v) Political

knowledge to understand user's need and getting solutions.
 Sensitive and there is need to use Anthropological
 work for them, policies need to be cultural
 ping activities, govt. should work with them rather
 government should consider them partners in develop-
 . Therefore to curb and prevent tribal unrest

- ↳ Bottlen up approach, sensitive areas, focus on豪華化
- ↳ from of FRA, Rural programme like TSP.
- ↳ Simplicity admin. procedure, proper implement-
- ↳ Non interference in cultural affairs (follow Panchsheel)
- ↳ can provide autonomy and special status when-
 there is genuine need (Art - 371).
- ↳ to eliminate exploitation of tribals]
- ↳ Effective implementation of 5th & 6th Schedule
- ↳ realize political, social & economic justice
- ↳ Partnership of tribes in governance process to

Reactions to peasant / curb tribal unrest

In first phase the leadership come from upper strata, charismatic leader. In next phase leaders emerge from lower strata for example Santal
 were from lower strata for example Santal
 brother and in post independent middle class
 gave tribal leaders.

(vi) Leadership : emerged from themselves.
 In democratic set up, formation of tribal state etc.
 outsiders, political independence, Partnership
 tenure and land, forest rights, expansion of
 (v) Goals :- restore pre-colonial polity, service
 Reason for uprising are not uniform

e.g. Jharkhand movement for state formation
 activities [Politically Motivated]
 movement that are organised much - tribal
 It is evident from most of ethno-political
 It means a false sense of tribalism.

Pseudotribalism :-

Resources.
 Select mate, common property and shared
 service rate, more opportunities to breed,
 to group. Thus individual would have higher
 ↳ Tribalism help to keep individual committed
 security and protection.

Throughout human evolution, tribalism provide

↳ Humans are social animals, live in group,
 ↳ Political force.

Benefits of Strong Tribalism:

↳ Social order

Considered simply as inferior.

People, or the, real people, and all other are
 members of their tribe identified as a tribe
 and language of some strong ethnocentrism like
 tribalism. Evidences found in tribal culture

Ethnocentrism become nearly synonymous with

separate ingroup from outgroup. Sometimes

strong cultural, ethnic, tribal identity which

tribalism referred as possession of

Tribalism :-

Pseudo Tribalism

↳ This basis of tribalism in recent time is not as strong as it was once upon a time.

↳ These movements shows that concept of tribalism is not common interest among members of movement but conflicting interest with other group.

↳ The basis of tribal movement in recent time is not common interest among members of movement but common interest with other group.

↳ The basis of loyalty is not common cultural, common economic and political interest / agenda.

↳ This mobilization creating sense of solidarity among different tribal groups, at least temporarily.

↳ It has force to atleast temporarily suspend differences between tribal groups. And mobilise people based on economic and political agenda and not on basis of ethnic identity.

↳ This pseudo tribalism, claim of tribal status by non-tribal also benefited to non-tribal group for economic and political gain.

↳ This pseudo tribalism, claim of tribal status by non-tribal also benefits in his words identified that tribes were not in caste system hence certain lower caste groups started following tribal mode of sanskritisation. This means moving to tribal culture.

↳ In Bastar district, some non-tribal groups started following tribal way of life - now demand is for S.T. status.

Benefits of Pseudo tribalism :-

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Some tribal communities have given up tribal practices but want to continue S.T. status for reservation e.g. Sugti Singhra study of Bhumi tribe in MP. These both tribalization and Detribalization can be considered as Pseudotribalism as these groups are not true tribal entities following tribal identity fully. Pseudo-tribalism is mainly aimed at exploring government benefits, reservation policies and political gain.

Detribalization



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