



## THE ROLE OF TRIBAL WOMEN IN CHANGING ECONOMIC WORKFORCE UNDER THE INFLUENCE OF GLOBALIZATION.

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### **Abstract**

*Globalization is an historical process that began with the first movement of people out of Africa into other parts of the world. Travelling 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 (Conversi, Daniele (2010). Globalisation takes society from a national to an international perspective, which is indeed being consumer driven. Globalisation is not really global. As Streeten paul (2001) 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 marginalized sections like Tribals especially tribal women who have been the victim of social inequality that evidently resulted into traditional poverty and economic disparity. **In view of this, the present paper attempts to discuss the role of tribal women in changing economic workforce under the influence of globalization.***

### **Introduction**

Globalization is an historical process that began with the first movement of people out of Africa into other parts of the world. Travelling 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.<sup>1</sup> Globalization is also 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”.<sup>2</sup>

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 marginalized sections like Tribals especially tribal women who have been the victim of social inequality that evidently resulted into traditional poverty and economic disparity.<sup>3</sup> **In view of this, the present paper attempts to discuss the role of tribal women in changing economic workforce under the influence of globalization.**

In India the tribal population is around 8.6 percent of the total population of the country which is larger than any other country in the world. The total tribal population in India is 104,281,034. In this rural population is 93,819,162 while the urban population is 10,461,872. The tribal population is increasing along with the Indian population but at a rate lower than that of general population. The general population from 1951 to 2011 has increased by 849.46 millions. The tribal population from



1951 to 2011 increased by 85.1 millions. The percentage of tribal population to total population has increased only 3.31 percent from 1951 to 2011. The forest occupies an important place in tribal life and economy. The tribal way of life is very much dictated by the forest right from birth to death. It is ironical that the poorest people of

India are living in the areas of the richest natural resources. Past history shows that, tribals have been pushed to corners owing to economic interests of various dominant groups.

The term 'tribe' denotes a group of people living in primitive or barbarous conditions. Article 366(25) of Indian constitution refers scheduled tribes as those communities who are scheduled in accordance Article 342 of the Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes. The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes are – a) indications of primitive traits; b) distinctive culture; c) shyness of contact with the community at large; d) geographical isolation; and e) backwardness.

### **Impact of Globalisation on Tribal Women**

Tribal women suffered multilayered exploitation irrespectively of the context and the socio-economic space in which they found themselves. Forced into settled cultivation as a consequence of mega-development projects, and stringent forest laws that ended women's cultural engagement with its resources, women were converted into drudges performing multiple tasks on land with men left with very little to do.

New challenges came up due to globalization for the fulfillment of commitments and realization of the goal of social development. Despite impressive growth in some areas, globalization has bred a sense of insecurity, especially in developing countries, and marginalized them from global economy. Globalization offers opportunity for social and economic development promoting full and productive employment and fosters social integration. But on the other hand, it presents serious challenges including financial crisis, insecurity, and poverty by marginalizing certain sectors of society, especially tribal women, and inequality within and among societies.

The word 'social-exclusion' has been coined to express the multidimensionality of the poor and their debarment from the benefits of mainstream economic growth and development. The new economic approach to poverty alleviation takes into account this multidimensional aspect of social exclusion and attempts to build an alternative development strategy. This strategy goes beyond the conventional critique of economic management and income distribution and is based on 'bottom up' approach. This approach, which focuses on community level initiatives, cannot be thought of as a strategy unless there is a planned macro policy frame work. Poverty eradication has to be understood as more equitable distribution of wealth, more opportunities, guarantee of social justice and re-enforcing linkages between economic and social justice. Though poverty is not the cause of gender bias, a link between gender and poverty is visible among the poor and tribal women are the poorest of the poor.

Forest economy in tribal community is primarily a women's economy, and it is women who are most directly affected by the corporate exploitation of their traditional lands. All available laws –those relating to lands, forests, minor forest produce, water resources, etc. restrain people from using forests. Communities who live near or inside forests are evicted from the land they have lived on for centuries and reduced to a floating population. On the other hand, private interests have started a process of



decimating forests. Thus primary resources such as fuel, fodder and minor forest produce which were available free to villagers are today either non-existent or have to be brought commercially. The tribal women have to walk several kilometres to fetch potable water in order to avoid polluted rivers and rapidly-dying wells, or spending four to six hours hunting for firewood in deforested terrains. Disappearing grazing lands make their animal husbandry tasks even more difficult. The forest's yield of honey, spices, oil, gum, animal food and medicines is inaccessible because of guards. Governmental "development" programmes to have played havoc in poor people's lives. The construction of dams such as the Srisailem Dam on the Krishna river near Hyderabad; the Sardar Sarovar Dam on the Narmada river in Gujarat, threatens to displace thousands of (mainly tribal people) and were not compensated in any way.

The tribal women's fight has been about human rights to live in dignity and freedom to pursue a way of life and livelihood that is centred on a complex relationship fostered over generations with the entire forest landscape. The ancestral plural relationship that women hold with the forest space, is depicted by how this space is used in multiple ways: shifting cultivation, grazing, food production, foraging for wild fruits, vegetables, tubers and medicines, saving seeds and breeds, collecting fuel wood, forest produce and materials to build homes, worshipping their ancestors and gods and a space to celebrate and mourn. It is these "productive" another "non-economic" interactions and relationship with the forest, that have been constantly contested, challenged and have come into direct conflict with the interests of the State since before independence and have intensified in independent India.

The attempt should be made to link land resource rights for tribal women as the central point of all the gender inequity making its entry in the tribal community, and we should not forget patriarchy can take various shapes and forms –from globalization 'thrusted' to feminization of poverty to violence against women in the name of customs. There are hundreds of attempts being tried to create a better world for tribal women –from the tribal identity protection perspective, from women's right perspective, from the perspective of community control over natural resources, from labour rights perspective in this globalised economy. But still there is a society based on justice and this includes gender justice issues in tribal community.

On the onslaught of globalization, tribal people are losing control over their land and forest and the early communitarian systems of control, management and output sharing are disintegrating. The worst hit are women, whose status seems to decline in direct proportion to shifts from forest to land and the increasing influence of caste values in everyday life. Thus the participation of women in the local community in terms of politics and resource management, declines as we move from the foraging tribes to mainly agriculturist tribes. Therefore, it can be argued that if full fledged patriarchy, i.e. control of women both within and outside the home, has not yet been consolidated, it is primarily because of the importance of forest-based gathering and women's control over income from this activity. Nevertheless, the root has set in deep.

### **Tribal Women in the Working Force**

Various tribal studies prove that non-participation in the working force in the primary sector of economy is an indicator of social status. With improvement in economic condition women workers tend to withdraw from outdoor work in agriculture and allied activities. The younger women of these households, however, tend to go up for education they can join the tertiary sector of the economy or take up more prestigious occupations later on. Decline in the participation rate of women in a growing economy can therefore be looked upon as a transitional phenomenon to a certain extent.



However, it may be a mistake to consider all declines in the participation rate as a mark of withdrawal on prestige considerations. Some decline is also related to the disappearance or reduction of the sex-specific occupation roles of women in the wake of rescheduling the resource utilization pattern or of introduction of technological innovations. For a correct appreciation of the dynamics of changes in the participation rates of the tribal female workers in different industrial categories, it would, therefore, be necessary to have an idea of the occupations traditionally pursued by the tribal communities and of the sex wise division of labour as associated with these occupations. L.P. Vidyarthi has classified the tribal communities as (a) forest hunting type (b) hill cultivation type (c) plains agricultural type and (d) simple artisan type. B.K. Roy Burman elaborated the classification to cover (a) forestry and food gathering (b) shifting cultivation (c) settled agriculture (d) agricultural labour (e) animal husbandry (f) household industry and (g) miscellaneous occupations including industrial employment.<sup>4</sup>

**Hunting and Food Gathering in forest:** Man lived on hunting, fishing and food gathering thousands of centuries before the discovery of agriculture. The early division of labour was on the basis of age and sex. Males would engage themselves in physically arduous tasks of hunting and manufacturing the heavy stone implements for hunting; females would more frequently collect roots and tubers and edible leaves. Besides, they would generally prepare the food for the family or the horde. The Birhors are one of the most primitive tribes of India, living in the tri-junction of Bihar, Orissa and West Bengal. The Birhor are the gatherer-hunters. They pursue quite a number of occupations, of which making rope and rope-products are the primary one. They also carry on hunting of wild game. Among them household is the basic unit for production and consumption. In the normal set-up, the husband goes to the jungle for collection; the rope-making is a joint task of both males and females; and then the women hawk the ropes and rope-products in the peasant homes. For the disposal of the surplus in the weekly markets, however, the males and females go together.<sup>5</sup>

Tribal life and economy are closely connected with forests. For the tribal people, the forest is their well-loved home, their livelihood, and their very existence depends on forests. Collection of fuel wood is still widely practiced either for own consumption or to sell in the market. This is an occupation which is practically done entirely by the women. In view of the existing policies, the women have the major share in the context of exploitation of available forest resources.

Many studies state that a major part of women's workload all over the world is related to fuel collection and cooking, and among the tribals, it is entirely a women's job. Forests –the vital resource base for food, fuel and fodder are being denuded at an alarming rate. Tribals enjoyed the freedom to use forest products or hunt animals from times immemorial and this has given them a conviction that remains even today deep in their hearts that the forests belong to them. But the gradual extension of the authority of the government in these areas and the natural desires of the forest officials to exercise even closer control over the forest and use of forest products deeply disturbed the entire tribal economy. Under this situation, scarcity of cooking fuel means increased drudgery for tribal women. In fact in tribal community, collection of fuel wood is almost half a day's work. The women and girls usually leave home early in the morning and come back in the evening carrying fuel wood on their heads. It was also reported by a number of tribals that previously the collection of fuel wood was a much less time consuming affair. Deforestation has thus subjected the tribals, particularly the females among them, to a greater workload. The irony is that women have become victims of a phenomenon not caused by them.



## Agriculture

The discovery of agriculture, here taken to mean only the domestication of plants, is very likely to have been made by women. Women were not exclusively involved with gathering of plant foods, but they were much more involved in this activity than men. Further, the digging stick if gathering which becomes the hoe of early agriculture, was also an implement more in the domain of women. In India, the majority of the tribal people, about 90 per cent are engaged in cultivation, including shifting cultivation. These people are either working on their own land or as agricultural labourers in the fields of others. The population of agricultural tribals is also increasing. A tribal woman can participate in all the agricultural operations except ploughing.

The different agricultural operations generally include ploughing, sowing, transplantation, weeding, harvesting and threshing. In the agriculturally backward areas, it has been noted that except for ploughing, which is essentially a male job, in all other agricultural operations, the females participate and traditionally, these are part of a female's job. So, it is obvious that the participation of tribal women is more than the men in terms of different operations in major economic activity.<sup>6</sup>

The situation in agriculturally developed regions is quite interesting. With the introduction of different modern agricultural implements, there is a definite displacement of the labour force. It has been noted that when human labour force is displaced, the males are increasingly performing the operations traditionally done by the females. Thus, in the actual situation, the unemployment of females has increased. However, even now a large numbers of labourers, mostly tribals migrate to the agriculturally developed regions during peak agricultural seasons when there is a great demand for labour force. Since there has been considerable development in cultivation, the males prefer to look after their own agricultural land and the females go to work outside.<sup>7</sup> Thus a shortage of labour comes to prevail during the peak period. To meet the shortage, seasonal migration of labour from other regions takes place on a massive scale. While in some tribal belts the seasonal migrants are in fact mostly females, in the other parts of the country, large scale female migration as agricultural labourers is not possible because of different sets of cultural factors.

## Industrial Context

Women in India have a long tradition of working shoulder to shoulder with men in the productive system and tribal women are no exception. Besides management of domestic affairs they are largely engaged in productive work in the agricultural field or in some form of domestic industries. With the menacing growth of population and consequent lack of sustaining capacity of land, large scale migration of both men and women took place from rural to urban or industrial areas in search of alternative occupation. After Independence several industries were established in different parts of the country, even in the remote tribal areas. This industrial development provided the surplus labour force including the tribals in the rural sector to get an alternative occupation and economic source near at hand. These labourers drawn from the rural sector constitute mainly the unskilled category of labour force in the industries.

Through the case of tea gardens in North Bengal and Assam we find that large scale migration of tribal men and women took place from Chhotonagpur and Santhal Parganas to these areas in search of food and livelihood in the growing tea industries. In Jalpaiguri such migration started since 1873 and bulk of the immigrants were Oraon, Munda, Santhal, Ho, Kharia, etc. Gradually this tribal population settled in the region with families. They now constitute more than three-fourth of the total work force in the tea garden and are called as *madesia* by the local people, where the tribal workers of tea gardens of





North Bengal had moved out of their traditional home and settled in the plantation area, in Singhbhum, Bihar, on the contrary, industries have moved into the tribal scene. In Noamundi, Barajamda and Gua of this district, a large number of iron-ore mines of varying sizes and proportions are in existence. Iron-ore in this area occurs in huge surface deposits and such open cast mining is restored to. Production in most of the mines is labour intensive and is dependent primarily on unskilled labour force. A large number of tribal women are employed as unskilled labourers.<sup>8</sup>

One of the important results of involvement of the tribes in industrialization is the removal of a large section of male labour force from the primary sector, and dependence on women in maintaining the agriculture. The tribal labourers who comprise mostly the unskilled labour force in the industries consider land as the permanent security whereas the industrial job as a short-term security or temporary source of earning. As a result, majority of them continue to maintain agriculture and women are instrumental in maintaining this agro-industrial economic pursuit. When the wife is herself an industrial worker, her husband lives in his village and does agriculture. However, housewives who work in the industry cannot relinquish her household duties and they are generally overburdened.

Customary role of tribal women as a viable economic force has not substantially been altered even under the impinging industrial order. But their involvement in the new arena of economic pursuits brings some socio-cultural barrier in their society. It is true that new economic set up i.e. industry is playing a key role in boosting their traditional economic condition but it also brings some disorganization like the introduction of immoral traffic, financial constraints due to dependency on money lenders, a portion of wages is given as donation to local leaders, etc. Since they have a soft corner towards agriculture, absenteeism is marked in the industry during the peak agricultural season. In fact, these tribal women labourers are maintaining a link as unskilled labour force towards agro-industrial economic avenues. Their status in the economic arena of this industrial sector is almost equal to the men. Practically speaking, these women tribal labourers are more laborious than their male counter parts but they do not have any role towards decision making in the family and social control.

### **The Present Situation**

Now-a-days, land alienation has caused immeasurable harm to the tribal interests, and is one of the major factors responsible for the tribals' marginalization in the socio-economic processes of the post-independence India. The dawn of the independence roused the hope of implementation of the oft-shouted slogan –all land to the tiller. But like all other hopes, this too did not take long to get belied. Therefore, the land question became the centre to almost all struggles that the tribals had waged in post-independence India. The fierce struggles that ensued failed to redress the genuine grievances of the exploited toiling masses on account of the gang-up of money lender-landlord-administration against them. Another dimension of the land question pertains to its massive acquisition, in the name of development, by private and public industrial sectors which results in forced tribal displacements. No alternative schemes for the tribals are drawn of which could take care of their en block rehabilitation which does not result in disruption of their communal harmony and co-habitation.

The active role of tribal women in movements to resist the State's attempts to restrict and regulate freedom, and contain temporal and spatial mobility within their territories and homelands, is a concrete expression of opposition to subjugation and control. Furthermore, these resistance movements are an integral part of the larger struggle against patriarchal institutions, and unjust forms of governance, and for gender justice. In this era of neoliberal reforms and globalization, women's



resistance has taken an additional dimension in struggling against the appropriation of their territories and the forest by global and national capital markets. The deeper concern is that capital and governance is rapidly transforming their autonomous spaces and relationship with the forest, into “commodities” with a market value that can be traded, allegedly to “raise their incomes, eradicate poverty and empower women”, whilst increasing the revenues of the government. From shifting cultivators, to pastoralists whose livelihoods banked on their access to forests to graze their animals, to internally displaced tribal women forced to leave their homed and live as refugees in new forest regions, women have been victims of the brutal violence of the forest bureaucracy. In the last decade coinciding with the neoliberal period of reforms, it has been the female shifting cultivators and grazers who have borne the brunt of this violence by the State to restrict and deny them access to the forest. Violence against women has taken several forms such as taking control of their resources, and displacing them from their means of production – the land, forest, water, and genetic resources, negation of their knowledge or its commodification, their spaces and power in decision-making. The development interventions of the recent past, in the name of ‘national interest’, have proven to be completely disastrous with respect to food sovereignty, gender justice and have completely failed as an approach to forest conservation.<sup>9</sup>

### Conclusion

A large scale migration in poverty stricken tribal areas has revealed the increasing movement of young women towards urban centers in search of work. Their living conditions are unhygienic, the salary is poor and tribal women are vulnerable to exploitation by unscrupulous agents. They have become the prime targets of sexual violation by managers, supervisors and even fellow male workers in the plantation industrial sectors. The trauma of increased workload affected their conjugal relationships. On the other side construction sites, such as mines and quarries, and industrial complexes spelt doom for the local tribal communities with the influx of immigrant labourers. Thus, the State has identified women as key to implementing its neoliberal agenda and in doing so, attempts to restrict and regulate their freedom, confine and contain tribal women within new boundaries.

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