

# Impact Of Democratization On Tribe-Caste Continuum: A Sociological Study Of India

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## Abstract

India is the motherland of democracy. Ex-president of India Mr. Ram Nath Kovind, on his farewell speech at the eve of demitting offices engrossed on Dr. B. R. Ambedkar's believed of social democracy. Social democracy faced on equality, freedom, fraternity should underline political democracy. Newly elected president of India Mrs. Draupadi Murmuji blessed the country, "it is the power of our democracy that a daughter born in a poor house, a daughter born in remote tribal area can reach the highest constitutional post in India". India has paved the way for equality, equity, freedom, solidarity and development. Although, India is full of diversity in terms of religion, caste, class and ethnicity and the constitution binds this diversity in one string. Affirmative action has vanished all the disparities and put all citizens on a stage. This study is being focused on the impact of democratization on so called fourth world citizen's participation in local governance of India. Exploratory and Diagnostic research approach has been implemented in this research article. The data has been collected quantitatively and qualitatively to analyze the objectives.

**Keywords-** Tribes, Caste, Rural community, Local governance

## I. Objectives

- I. To analyze the impact of democratization on tribe-caste continuum.
- II. To evaluate the degree of participation of local tribe in local development.
- III. To study the socio-political-cultural background of the rural community.

## 2. Introduction

- i. **History of Tribe-Caste Continuum (TCC)**- The creation and re-creation of social institutions like caste and other similar structures, from the prehistoric eras to modern civilizations, is the outcome of

several social formations that emerged over time. These social formations, which resulted from the inherent dynamics of material organization throughout history, have been considered transformations in social history. One such transformation is the shift from the tribe to the caste. The state, the caste system, private property, and the patriarchal family were all developed as a result of this process. There were numerous intermediate steps in this lengthy process. They were not all the same in terms of the gradual and ongoing cultural development and alteration. Within the old civilization, new social trends emerge. This is relevant to how caste or class structures emerge in society. Differentiating

traits, such as gender differences in access to useful resources and information, become entrenched in tribal society. It is obvious when the priestly and warrior classes take control of all social strata that tribal civilization has more or less completely transformed into class society. Indian tribes have never been isolated from one another. As a result, a tribal community's interactions with other communities are never static (caste-based societies). Caste-based communities taught castes some features of tribal life, while castes also learned from tribal societies. As a result of this interaction, the tribal community and non-tribal community have undergone varying degrees of assimilation, acculturation, and adaptation. This contact has been a part of Indian civilization since its inception and dates back to the Ramayana and Mahabharata eras. In the Ramayana, the groupings were known as Jana. Ram was first introduced to the nation as Jana-sthan; in other words, the neighbourhood is changing. When he reached at the edge of the woods of central India during his exile, there was another aspect to comprehend the tribal people's homeland. A well-known Ramayana scene is when he meets Nishad Raja Guha and the Bhil woman Savari. The Mahabharata mentions Bhim's union with a tribal lady, Hidimba, and Krishna's conflict with Banasura. In actuality, throughout that time, these were contacts between tribes and non-tribes. As a result of this interaction, some non-tribal lifestyle elements have been incorporated into tribal culture. Inversely, this is also accurate. There is a story in Odisha regarding the development of the "Jagannath Cult" as a result of the assimilation of a tribal god into Hinduism. The Badagas of the Nilgiri Hills were influenced by the surrounding tribes. The Oraons' Karma celebration has spread to a

number of nearby communities in Jharkhand and Odisha. It is exceedingly difficult to arrange the tribal communities at one end of a pole and the non-tribal peasant villages at the other. If we put many tribal civilizations at the opposite ends of a pole, they would all display peasant and agricultural traits. In varying degrees, many caste-based groups will show characteristics of tribal societies, whilst many tribal communities will show characteristics of peasant and caste-based communities. Communities founded on caste and tribe, located at the ends of the two poles; do not exist in a vacuum. Tribe-caste continuum is the term used to describe the transition between tribal and caste-based communities.

- ii. TRIBALIZATION-** Tribalization describes the association of some lower castes with tribes, tribal traits, and tribal traditions. This may occur if the castes work with or interact closely with the tribes over an extended period of time. F.G. Bailey saw Indian tribes are influenced by the society around them. Hindus are a significant nearby community. As a result, Hindus and the local tribal people have interacted on a number of occasions since very early times. Diverse regions of India have different rejuvenation movements that vary in nature, scope, and characteristics. While researching the Kondh and Oriya governmental systems, caste and tribe are two opposed ends of the same line. The location of certain societies along the line may vary depending on how close they are to either the segmentary tribal model or the organic caste model.
- iii. Classification of Tribe-** Tribes in India are defined and categorised according to a variety of criteria. Tribes have been divided into many categories based on (a)

geography/territory, (b) language, (c) physical/racial characteristics, and (d) form of livelihood or subsistence pattern.

- iv. Constitution of India as guardian of the rights-** With time, efforts were made to prioritise the needs of the tribes and ensure complete inclusion, resulting in an equitable and sustainable life for the tribal population, in order to protect the tribal population as well as their heritage, which contributes to India's true diversity. This was done in accordance with the Indian Constitution and the Central government's role as the "guardian of the rights" of the people and the "prime protector" of the nation. The numerous elements of social justice are acknowledged by the Indian constitution, which also aims to achieve them. **Article 14-** In accordance with this article, everyone is guaranteed "equality before the law or equal protection of the laws within the territory of India." Discrimination against any citizen on the basis of their religion, race, caste, or place of birth is forbidden by Article 15(1). In the same vein, Article 16(1) guarantees all people equal chance whether applying for jobs or being appointed to government positions. The long-standing practice of "untouchability" has been abolished in all its forms by Article 17. Any form of untouchability-based disability enforcement has been ruled illegal by the law. **Article 38-** (1) The State must work to further the welfare of the populace by establishing and upholding a social order in which social, economic, and political fairness underpin all governmental institutions. (2) The State shall work to reduce economic disparities and attempt to eradicate disparities in status, resources, and opportunities, not just between individuals but also between groups of persons who live in various regions or have various occupations Social justice is at its

core and essence in Article 46. It states that the state must take special care to advance the economic and educational interests of the less fortunate members of society, particularly the SC & ST, and must safeguard them against all types of exploitation and social injustice. Article 335 further protects the interests of the society's weaker groups. When filling positions in connection with the business of the union or of a state, consideration for the demands of members of the SC & ST must be given while maintaining administrative effectiveness. The majority of the tribes in India are classified as Scheduled under Articles 342 (1&2) of the Indian Constitution. Tribes and the assurance of their right to self-determination in Part X: Administration of Scheduled and Tribal Areas is covered in The Scheduled and Tribal Areas - Article 244. (1) The administration and control of Scheduled Areas and Scheduled Tribes in any State shall be governed by the provisions of the Fifth Schedule (other than the states of Meghalaya, Tripura, Assam, and Mizoram). (2) The administration of the tribal territories in the States of Assam, Meghalaya, Tripura, and Mizoram shall be subject to the provisions of the 6<sup>th</sup> Schedule. The PESA Act was passed on December 24, 1996, after the Bhuria Committee's suggestion, allowing for Tribal Self Rule in these regions. With the 73rd amendment, which required that resources, responsibility, and decision-making be transferred from the central government to the lowest level of government, the Gram Sabha or the Village Assembly, village level democracy became a realistic possibility for India. This amendment called for a three-tier framework of local self-government. 1996 PESA Act. Gram Sabhas in Scheduled Areas are granted special authority under the Panchayats Extension to Scheduled Areas (PESA) Act of 1996, specifically for the

management of natural resources. The primary goal of the Act, with the Gram Sabha's active participation, is to protect the indigenous population from exploitation.

### 3. Literature review-

[1] In the book "The Scheduled Tribes," **G.S. Ghurye** explores how, in India, racial, religious, or occupational distinctions alone are insufficient to distinguish a tribe from a non-tribe. The tribes that resist amalgamation or incorporation and possess certain traits that can be said to be shared by all tribes are those that are considered to be the most pure, in his opinion. They are listed below.

- I. They reside in a remote area of a hill or forest that is inaccessible to the rest of society.
- II. They are either Negrito, Australoid, or Mongoloid stock individuals.
- III. They share the same tribal language.
- IV. They practice an ancient religion called Animism, in which the main principle is to worship ghosts or spirits.
- V. They engage in archaic activities including gleaning, hunting, and gathering of forage.
- VI. They eat meat and other animal flesh in great numbers.
- VII. They use tree bark and leaves as clothing, and they either live naked or partially naked.
- VIII. They enjoy drinking and dancing and have a nomadic lifestyle.

[2] According to **K.S. Singh**, the middle and lower echelons of the caste system are more amenable to accepting tribal customs. They relocate in pursuit of land or to provide their services to the leaders of their tribe. The Brahmins and other members of high caste are not impacted by this process. According to **K.S. Singh**, the traditional part of tribalization occurs when "incoming communities absorb tribal mores, traditions, and beliefs."

[3] According to **L.P. Vidyarthi and Binay Kumar Rai**, tribes have been in constant contact with their neighbours and depend on farming and industrial activity to survive. They still follow

their traditions and customs now. In contrast to their neighbours, they create communities that are socially different. These areas have received particular care since they have been declared as tribes and are included in a schedule.

[4] **Nihar Ranjan Ray** proposes a broad-based assimilation process influencing essential elements of the Aryan immigrant populations' religious beliefs, rituals, and social customs. The Aryans are thought to have imitated the Adivasi civilization, in their diverse totemistic and animistic beliefs. Ray learns about many ceremonies and traditions, including the worship of "village gods" (Gram Devata), in which the Brahmin priest plays no part, despite the fact that Brahminical injunctions prevent worshipping "village gods" in public places. The respect for the deities, tribal priest and medicine man (vaidya), which is upheld long after the tribal groups are driven out of the community, is one of the tribalization process' additional characteristics. Tribes' participation in the founding of the state and ongoing support of it.

[5] **R. Redfield** first used the term "continuum" in his book "The Folk Culture of Yucatan". He had earlier anticipated a logical progression from one social structure and cultural form to its antithesis. Here, he adopted the concept of "Folk-urban" as a continuum. This kind of thinking gave people the resolve to link evolutionary tendencies. As a result of this schematic model's effect on other academics, the term "Tribe-Caste Continuum" was given to this conceptual framework.

[6] According to **Sachidananda**, the bulk of Indian communities that are today categorized as tribal have interacted with Hindu civilization for a long time. They have absorbed Hindu influences either directly or indirectly. Continuities are used to investigate apparent empirical parallels. Transition from segmentary to hierarchical societies is demonstrated.

[7] **D.N. Majumdar**- "A tribal tribe may become a group in larger Hindu society with a separate

status in the caste structure, without any vocational specialization by the group as a whole or within the group. It will also be demonstrated how Sanskritization was solely responsible for achieving caste hierarchical admission.

[8] **D. D. Kosambi**- It is not the primitive tribes of other countries that are of primary interest here, nor primitive Indian survivals in marginal territory such as the Khasias, Nagas, Oraons, Bhils, Todas, Kadars. The social clusters that survive even in the heart of fully developed areas, say in and around cities, with others which mark all strata of a caste society as having developed at some older date from the absorption of tribal groups, constitute priceless evidence for the interpretation of some ancient record or archaeological find; their survival as backward groups also furnishes the real problem for explanation in the light of historical development. India is a country of long survivals.

[9] **S. L. Kalita**- He is of the opinion that the process of 'tribalization' is found in many tribal pockets of the country with gradual internalization of the tribal customs, mores and religion by the neighboring caste groups, which are in many respects antithetical to the caste ideology in India. He has provided an example of the reverse process of tribalization occurring in Jaunsar-Bawar in Uttar Pradesh and in the Bastar region of Madhya Pradesh, according to which high-caste Hindus temporarily resident among tribal people have taken over the latter's mores, rituals and beliefs, antithetical to their own.

[10] **Bharat Rathna Baba Saheb Ambedkar** focused on three categories of democracy in India that are Political Democracy (2) Social Democracy and (3) Economic Democracy. For him, Social and Economic democracy are the tissues and fiber of a political democracy. Democracy, to him is more than a form of government. It is a form of the organization of society. He regarded a favorable social setting as a pre-requisite for the success of democracy: without this democracy would not last long. The

formal framework of democracy was of no value in itself and would not be appropriate if there was no social democracy. Ambedkar regarded democracy as a way of life. It involved rational empiricism, emphasis on individual, the instrumental nature of the state, voluntarism, and the law behind the law, nobility of means, discussion and consent, absence of perpetual rule and basic equality in all human relations.

[11] The core value of social democracy are freedom, equality, fraternity, solidarity. The philosopher **John Rawls (1921-2002)** argues, the persons would choose a fairly equal society; one that protects the worst off, as everyone is afraid to have bad luck. He claims that the group would adopt two principles which would organize the distribution of social advantages and the allocation of rights and duties.

Principle 1- "Each person is to have an equal right to the most extensive scheme of equal basic liberties compatible with a similar scheme of liberties for all."

Principle 2- "Social and economic inequalities are to be arranged so that they are both:

a) to the greatest benefit to the least advantaged, consistent with a just savings principle, and b) attached to offices and position open to all under conditions of fair equality of opportunity."

[12] German political scientist **Thomas Meyer**, 'Democracy is first of all a form of governing power which is derived from the equal political rights of all members of a society. Equality and justice are therefore inherent in the democratic system and a precondition for the implementation of the democratic principle. Market capitalism on the other side leads by its own definition to inequality, as the market's basic principle is competition, which automatically results in losers and winners. If the economic competition would have no influence on the social and political life, one could argue that economy does not affect democracy. But economic inequality also results in unequal access to power and uneven distribution of opportunities to participate in

society and democracy. It does not lead to strong inequality before the law as formal, protective rights (negative liberties) are not influenced by the economic system. But opportunities to participate in society (positive liberties) are constrained by economic competition.'

**4. Data collection and analyses-** For analyzing objective 1 and 2 quantitative research methodology has been articulated. Secondary data has been collected through government organizations and resources agencies. For analyzing objective 3 qualitative research methodology has been followed. Auto photography and photo elicitation has been segmented to support field research.

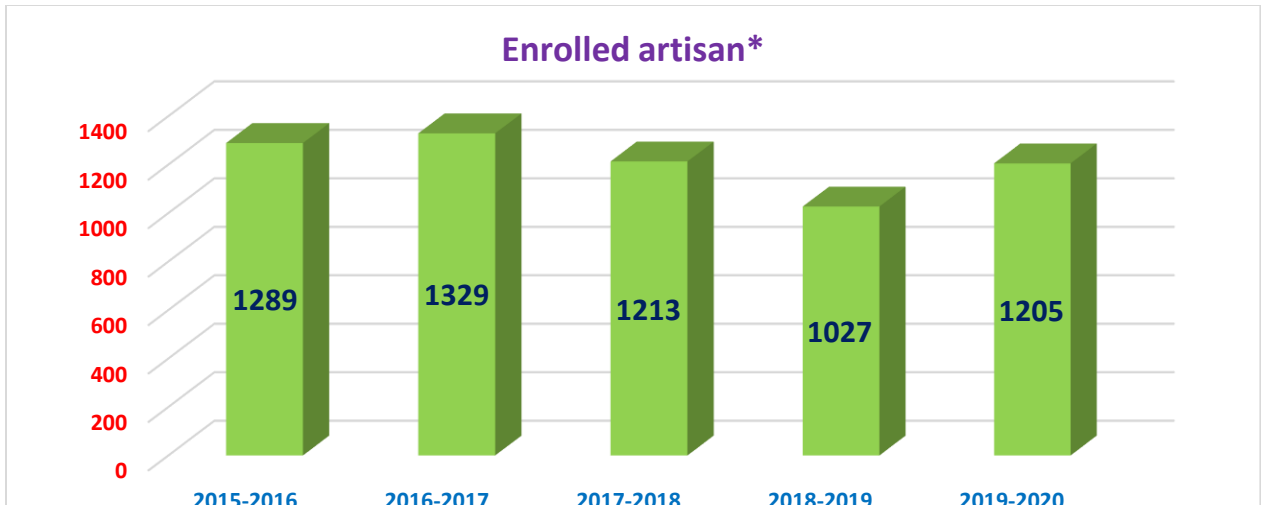
The **Ministry of Tribal Affairs (MoTA)**(1999) was set up with the objective of providing a more focused approach towards the integrated socio-economic development of the Scheduled Tribes (the most underprivileged section of the Indian Society) in a coordinated and planned manner.. The Ministry supplements their efforts by way of various developmental interventions in critical sectors through specially tailored schemes. These schemes comprising of economic, educational and social development through institution

building are administered by the Ministry of Tribal Affairs and are implemented mainly by the State Governments/ Union Territory Administrations. One of these schemes is Tribal Cooperative Marketing Development Federation of India Ltd. (TRIFED)

**TRIFED** through its network of 14 regional offices across the country identifies and source tribal products for marketing through its retail marketing network of 119 TRIBES INDIA outlets with 98 own Sales Outlets, 13 consignment sales and 08 Franchise Outlets and exhibitions located across the country. Besides this, TRIFED has launched an e-market place for online sales of products from tribal artisans. The authorized share capital of TRIFED is Rs.300.00 crore. The paid up share capital of TRIFED as on 31.12.2021 was Rs.100.56 crore. TRIFED has 31 members (shareholders) as on 31.12.2021. The Ministry of Tribal Affairs has invested Rs. 99.75 Crore in the equity share capital and is the largest shareholder of TRIFED. The following data has been collected from annual reports of MoTA (2021-2022) and last some previous years-

Financial year	Enrolled artisan*	Tribal products purchased (In Indian Rs.)	Business generated (approximately)	Established chain
2015-2016	1289	Rs. 584.42 (Lakhs)	Rs. 949.90 (Lakhs)	35 – own “TRIBES INDIA” outlets 10 – Consignment outlet
2016-2017	1329	Rs. 454.36 (Lakhs)	Rs. 843.35 (Lakhs)	30 – own “TRIBES INDIA” outlets 13 – Consignment outlet
2017-2018	1213	Rs. 846.96 (Lakhs)	Rs. 1220 (Lakhs)	31-own “TRIBES INDIA” outlets 37-Consignment outlets 16 – Franchise outlets
2018-2019	1027	Rs. 18.38 (Crore)	Rs. 18.44 (Crore)	53- own “TRIBES INDIA” outlets 33-Consignment outlets 14 – Franchise outlets
2019-2020	1205	Rs. 33.23 (Crore)	Rs.30.28 (Crore)	71- own “TRIBES INDIA” outlets 33-Consignment outlets 15 – Franchise outlets

Table 1: Tribal Products Purchased & Business generated



\*Individuals, Self Help Groups (SHGs), Cooperatives, NGOs, State Govt, Empaneled suppliers.

Chart 1: Enrolled artisan

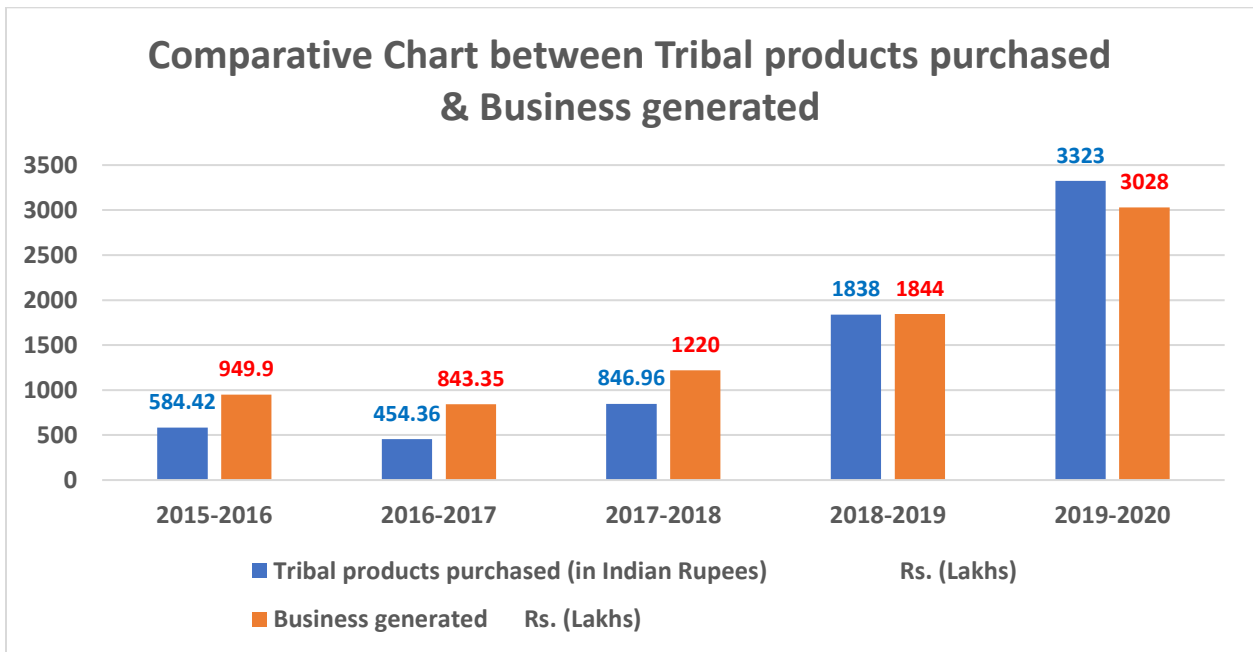


Chart 2: Comparative Chart between Tribal products purchased & Business generated

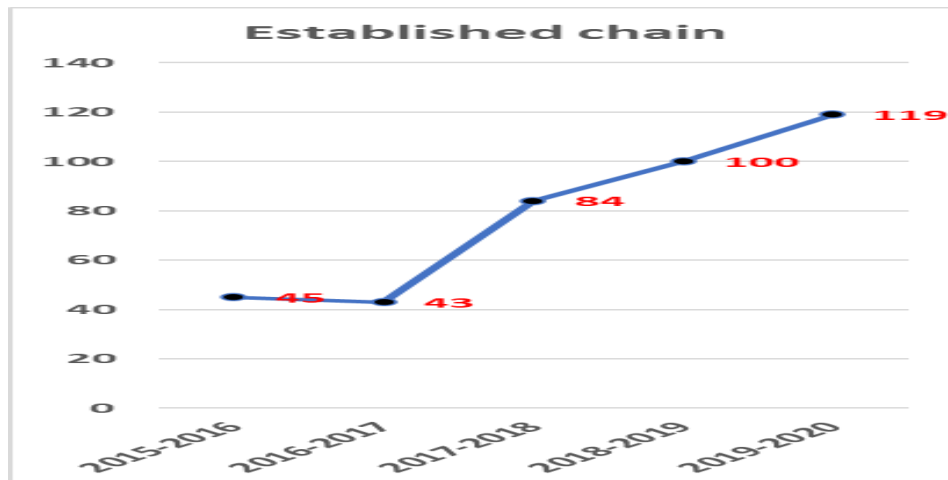


Chart 3: Established Chain

**Tribal Artisan Mela (TAM)** During the year, Ministry through TRIFED organized “Adi-Mahotsav” National Tribal Festival at Dilli Haat, INA, New Delhi from 16th November to 30th November, 2021. More than one thousand artisans from 27 States participated in the festival. In order to increase the number of tribal suppliers and associate them with the retail operation, TRIFED also organizes Tribal Artisan Melas (TAMs) at district/tehsil levels. During financial year 2020-21, 1140 artisans have been enrolled during the year, some of whom were empaneled through TAMs that were organized in Madhya Pradesh, North-Eastern states and Jharkhand and through a national virtual supplier meet. A major drive shall be initiated to reach a total supplier base of around 5000 tribal suppliers during financial year 2021-22. Ministry of Tribal Affairs (MoTA) could not organize Tribal Festival during the year 2020-21 due to Covid19 Pandemic. However, TRIFED has organized a virtual Tribal Festival in Madhya Pradesh which was inaugurated on 1st December, 2020 by Hon'ble Minister of Tribal Affairs. Objective of this Scheme is to create institutions for the Scheduled Tribes to support marketing and development of activities, other than MFP (Minor Forest Produce) related activities, that they

depend on for their livelihood. These are sought to be achieved by specific measures like

- (i) market intervention;
- (ii) training and skill upgradation of tribal Artisans, Craftsmen, etc. and
- (ii) Supply chain infrastructure development.

**Aadi Mahotsav-** National Tribal Festival “Aadi Mahotsav”- TRIFED has been organizing National Tribal Festival ‘Aadi Mahotsav’ Festival of Craft, Culture, Cuisine and Commerce in all major cities across the country. During the year (2020-2021), the event was organized from 16th November to 30<sup>th</sup> November. The event included display and sale of tribal art and craft, tribal medicine & healers and tribal cuisine, tribal craft demonstrations and tribal folk performance in the evenings. All these put together under one roof provided a glimpse of the rich traditional culture of tribal communities to the visitors.

**Mini Aadi Mahotsav:** TRIFED organized a Mini Aadi Mahotsav between January 20- January 30, 2021 at GPRA Complex, New Moti Bagh, New Delhi. The event showcased the tribal traditions, craft, arts and culture of tribes across the country and around 100 tribal artisans and producers from across India participated in this festival. The



Ministry of Tribal Affairs provide Grant-in-aid to TRIFED for implementation of both the schemes. Details of Grant-in-aid released under the scheme

‘Institutional Support for Marketing and Development of Tribal Products/Produce’ from 2017-2018 to 2021-22

TRIFED (Rs.in crore)	2017-18	2018-19	2019-20	2020-21	2021-22(till 31.12.2021)
	39.00	62.50	118.50	95.00	56.50

Table 2: Grant-in-aid to TRIFED

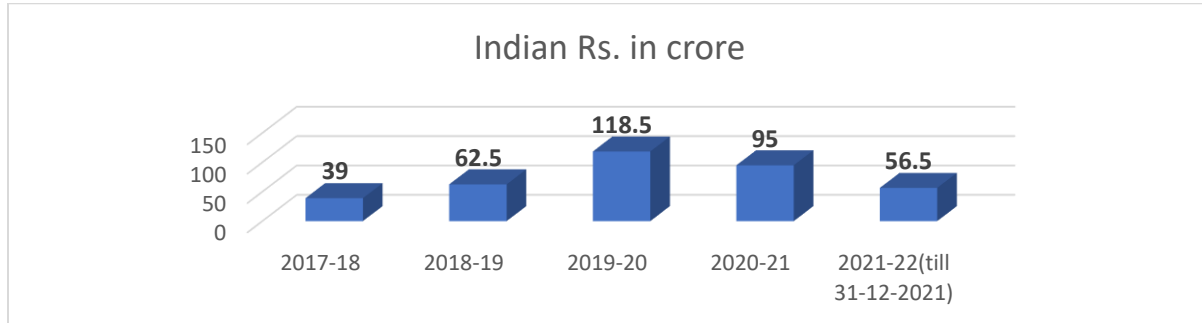


Chart 4: Analysis of Grant-in-aid to TRIFED

Local government also support local tribe. Time to time, they visit the local area and establish personal contact with them to enhance their

participation in local development. Shri Nitin Prasad, Hon'ble Minister, PWD, Uttar Pradesh visited Tharu tribe of his constituency.



Picture 1: Local government supporting local tribe Tharu

This research has also followed field research to analyze the objectives and to improve and develop the understanding the role of social context in shaping people's lives and experiences.

**Field Research-1:** During the research journey the first case study was based on “National Awardee” Rajasthani artisan Mr. Kailash Chandra Jangid. He is the owner of Vishwakarma arts and crafts,

experts in miniature, marbles, oil and wall painting. He belongs to backward class and earning his bread and butter by selling his hand made paintings. His paintings are being sold in international market also. He has participated in SFURTI mela organized from 1<sup>st</sup> oct to 15<sup>th</sup> oct 2022 under the Ministry of MSME to promote cluster development. The cluster cover traditional sectors including handloom, khadi, coir, agro-

products. Mr. Jangid himself is trained artisan but his son is not. His son is the student of class 12<sup>th</sup> and further wants to complete his higher

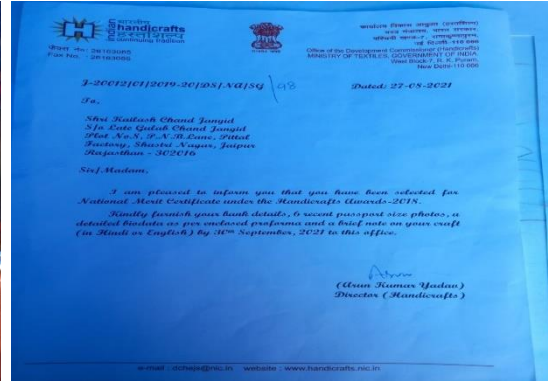


Picture 2: Field Research-1

Due to the facilities provided by the government they are capable to carry their traditional indigenous skill for their survival and also they can easily mingle with the outer world.

**Field Research -2:** This study is based on kuchh-Gujrati artisan group named “Kutchhi Music group”. The head of this group is Lakha Vershi Marvada belongs to “Marwada Harijan” community. They dressed in simple white pathani suit with “red-yellow bandhej” turban and mirror-worked coat. The most interesting thing that I have noticed is the one turban which was

education from IIM Indore. They can speak English fluently and not having any specific symbolic identity of their caste/region/religion.



different and actually that was Taqiyah (the muslim skullcap) known also as Topi in the Indian subcontinent. The artisan member who was wearing the Topi belongs to Muslim religion named Rajak Khan but sharing the same community. Although, marriage is the matter of endogamy and exogamy is not allowed but on the professional note they come on one stage and sharing the skills of their traditional folk music. Both religion (Hindu and Muslim) tribe plays Sufi songs, bhajan(devotional song) of Lord Krishna and Goddess Durga.



Picture 3: Field Research-2

The local government support these tribes to perform on national and international level. They are satisfied with their livelihood and they want to pass their indigenous skill to generation to generation.

### Field Research-3

This study was based on Kalbelia tribe of Rajasthan. They belongs to Thar desert of Rajasthan. The dance is the integral part of their



culture and performed by men and women both. Their traditional occupation is catching snakes and trading snake-venom. However, after the enactment of the Wildlife Act of 1972, the Kalbelian have been pushed out of their traditional profession of snake handling and performing dance is the main source of their income. The dancer are women in flowing black

skirts who dance and twirl, replicating the movement of a serpent. The drees is called lehenga- choli, the upper body garment is Angrakha, the lower body garment is lehenga with a headcloth called Odhani. The embroidery on their black and red coloured cloth is Gotta-patti ( golden-ribbon work).



Picture 4: Field Reseach-3

Rajasthan is always the epi-center of the tour and travels for foreigners and having a huge contribution in economy and provides economic benefits like foreign exchange earnings, regional development, infrastructure development and promotion of local handicraft. The government always support these artisans and give platform to present their folk music and dance.

**Field research-4** This study is based on a “potter-couple”-Hariram and Sarasvati belongs to other



Picture 5: Field Reseach-4

Although, they don't have direct impact of government policies in their daily life but indirectly all of them are capable to live their life willingly and can opt any profession either in their family occupation or in job market. The

backward class, residents of Prajapati Colony, Uttam Nagar, New Delhi, India. They are making earthenware since more than 35 years together. They have their own kiln, they buy clay from neighbor state Haryana and sell their earthenware to local market. Their three sons- Sandeep, Roshan and Satish are educated. Sandeep is mechanical engineer, Roshan has completed his mater degree in computer application and Satish is also pursuing his education from IGNOU.

bottom line is that they are not forced to live in traditional way of living or continue their ascribed status but they are able to get achieved status and this is the live example of upward mobility.

**Field research -5**

Sometime a researcher cannot find the true picture of targeted sample on pre-decided setting, and randomly during travelling he/she gets or catches some pictures that depicts about the real scenario in real time, similarly I found a small group of Meena Tribe in Delhi Metro. They were bare foot and in their traditional attire but they all were on video call with one of their friend. Even

I asked them about the foot wares and they simply replied, "pissa koni" (having no money). I was wondered they don't have money for foot-ware but for a smart phone. It was like how does digitalization become the necessity of people and I also saw the rural- urban continuum live example.



Picture 6: Field Reseach-5

Field Research Questions (F.R)	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5
Q 1. Are you satisfied with your current occupation?	Yes	Yes	Yes	Yes	No
Q 2. Do you want your children to pursue the same occupation you have?	No	Yes	Yes	Yes	No
Q 3. Does your local government support you in your business?	Yes	Yes	Yes	No	No
Q 4. Do you vote in every election?	Yes	Yes	No	Yes	No
Q 5. Does your local community or neighbors support you?	Yes	Yes	Yes	Yes	Yes
Q 6. Do you have friends of another community?	Yes	Yes	No	Yes	Yes

\*\*Let Yes=1 & No=0

Table 3: Field Research Questions and Responses

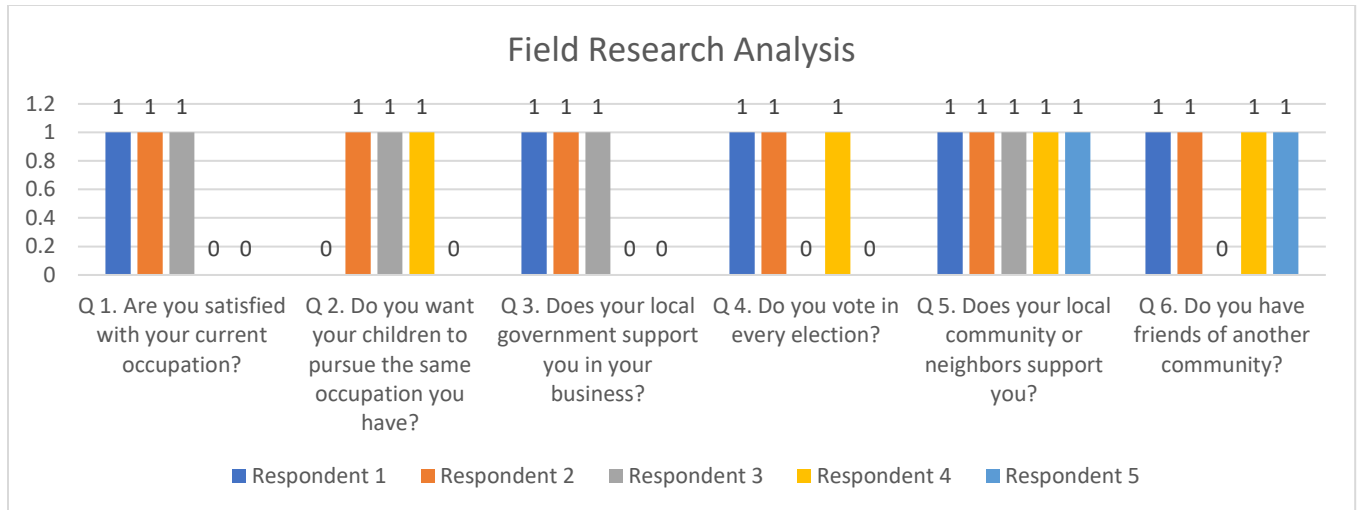


Chart 5: Field Research Analysis

## 6. Interpretation and conclusion-

It is believed that democracy encourages political and administrative decentralization. Affirmative action plans by constitution protects the rights of under-privileged categories of citizens. Social democracy faced on equality, freedom, fraternity should underline political democracy. The impact of democratization on tribe-caste continuum in this research is focused on the social development. Social development depends upon political and economic condition. According to international research, the degree of "fit" between the political and economic institutions created to manage assets and traditional political and economic structures is highly connected with effective economic growth for indigenous peoples (Reid, 2010; Peredo, 2003). The impact of decentralization on TCC is positive and significant. In table 1, the execution and implementation by MoTA is clearly observed. The exchange of tribal products in commodity to provide them employment is commendable. Chart-2 depicts how tribal product's market grows in last years. In chart 1 & 3 the participation of artisan and the markets provided by government is praiseworthy. Objective 1 & 2 the impact of decentralization on TCC and the degree of participation of local tribe in local development are remarkable. To further

demonstrate the beneficial impact of decentralization on TCC, chart-4 displays the Grant-in-Aid funds made available under the "Institutional Support for Marketing and Development of Tribal Products/Produce" programme from 2017–2018 to 2021–2022. Despite the lockdown brought on by COVID-19, TRIFED has provided a single location for the sale and presentation of tribal art, craft, medicines & healers, cuisine, and culture for all of the nation's tribes.

While in field research as a researcher I found all the participated sample are directly effected by the policies of government and play a positive role towards local development. The local tribes and caste have their indigenous properties in terms of dance, music, painting, clay-making and many more. The local government support them to enhance their qualities and exchange these qualities in employment and help them to improve the quality living. Chart-5 describes how government policies and local culture are interrelated to each other. At the bottom of study, I found government's policies are more than enough but still there is a gap in social acceptance of their culture, the sense of us and them is still there, tribes are not only for entertain through showing their cultures but it should be the matter of acceptance as part of same society we live in.

Having an exploratory and diagnostic vision, this research acclaims the growing socio-economic status of fourth- world citizens and recommends to improve a sense of togetherness to build a compact society. However, the state cannot act alone to enable a change in the structure that gives the participants more authority, there must be a combination of formal legal requirements and unofficial cultural ties. Discourses, institutions, actors, and an orderly progression of events make up these formal regulations and informal ties. Through the daily repetition of rules, linguistics, and habits, power is socially formed. However, when viewed in the context of development, resources and power are closely intertwined, and players' access to resources can increase their power. The resources that an actor has at their disposal affect how much formal authority they can exercise. To be more precise, participation and the use of formal power require time, effort, and occasionally, informal power like prestige, connections, or the social acceptance. In other words, often it requires a means of empowerment to allow participation. Decentralization, which increases democratic involvement, includes a change in the balance of power between the various actors. Decentralization has emerged as a crucial instrument, particularly when it comes to the concept of "good governance," whether the goal of development is economic, social, or both. Decentralization is intended to increase democratic participation in local decision-making, improve accountability, transparency, and development efficacy while also giving the people more power. In this way, decentralization and involvement have taken on new roles in development.

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