Pattern of Social Differentiation among Indian Tribes – Perspectives of Social Basis

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Abstract

All people, during their social processes and the end of history, have always been associated with and identified with one group (basic) or another voluntarily or automatically. The collective influences of individuals shape the environment and the type of group in which they live. At the same time, the group is thus structured, shaping the whole behaviour of individual members. This is how we get different personalities and different groups from each other. All of these divisions are what we often call 'social segregation'. The process of social isolation often occurs when inherited personal differences and acquisitions in the community begin to be used as a basis for performing community functions and filling public positions. Social segregation is a broader concept than labor segregation as it is commonly understood in modern human society. In analyzing the social classification of employees, the focus is on group and community organization activities. This paper focuses on the different approach to dividing the international community.

Keywords: *social differentiation, Indian tribes, tribal society.*

Introduction

Social isolation is a broad concept. It is a universal process too.. Some of these roles are employee segregation, social class distinction, gender, gender, age, and race. These roles apply to both the core and the periphery. Different roles can be defined or accomplished. Listed roles are acquired or acquired from birth or at a certain age. Gender, age, race, nationality, majority and age are examples of specific roles. Acquired roles are those acquired by an individual or group during a person's lifetime or period. Examples of roles played can include, among other things, strength, gender, social class and function. For example, individuals find the role of woman, Prime Minister, rich man or woman. Social class distinctions are closely related to the concepts of employee segregation and social classification. But they are not the same idea either. Therefore, the diversity of these concepts deserves a brief statement of appropriate definition., Social segregation can be divided into social segregation by defining the latter as a system of categories in which social inequality is embedded in institutions, and is often passed down from generation to generation. Examples of social segregation look at people's opportunities in life and their personal relationships that largely depend on class, gender, nationality, race, occupation, age, fame, power, religion, politics, location and more. However, the concept of social segregation is seen as a broader term than social stratification.

Objectives

To analyze the pattern of social differentiation among Indian tribes on social basis.

Methodology of the Study

The paper adopted the descriptive design where it focused on the secondary resources of information collected from books, articles such as journals and online materials.

Analysis & Discussion

Social differentiation among tribes Social differentiation among tribes is mainly based on descent groups, sex, and age. The pattern of social differentiation among tribes is not the same for all societies (tribes). There are variations of social differentiation from tribe to tribe in accordance with their social system, tradition and belief systems.

Basis of Kinship & Descent

Breeding and breeding groups are the basic and fundamental foundations of social divisions between tribal societies. A person's status, rights and duties are largely determined by the laws of the reproductive system. This concept of specified roles and contexts is very important in the traditional lives of nations. Reproduction refers to those

who are related by blood or by marriage. Relatives related to birth or blood are known as consanguineal relatives (one's / ego's cognates), while marriage-related members are known as 52 relatives (affinal 52). Breeding programs help people to distinguish between different categories of relatives, their rights and responsibilities and to organize themselves as community groups or relatives. Descent is a narrow term meaning cultural rules that establish a relationship with one's parents. Descendants are groups of community members whose relatives / generations are related by following one ancestor. A breeding program is a process of describing relatives by a word that has more than one meaning and a different level of relationship. A descriptive system, on the other hand, is a system in which certain words / words are used for specific relationships. For example, the terms 'father', 'mother', 'brother' and 'sister' are used only for immediate family members. The genealogy may be of two main types - the unique genealogy and the cognatic (or non-single) gene group. Unilineal pedigree refers to the type of group in which ancestors are traced through paternal or maternal lineage. The various groups in which the ancestors are traced to the paternal family are called patrilineal descent groups, while those whose ancestors are traced to the maternal line are called the matrilineal descent groups. Unilineal genus groups are divided into four other types: lines, families, phratries, and categories. By default, these four species can be arranged in ascending order, such as, surnames - surnames - patriarchs - moieties. Descendant means a successive genealogy that traces the ancestors down to ten consecutive generations. Births can be of two types - patrilineage (male linear decline) and matrilineages (female linear decline). In some societies, line lines have subdivisions (subdivisions) and subcontractors. A clan is a rare breed that usually lasts ten or more generations. Family members believe that they are the offspring of a single ancestor. In some tribal communities, we have surnames that include two or more lists. The phratry consists of two or more families. In India, phratry is commonly found between the tribes of the North East Himalayan region and the central region. Ao Nagas, Raj Konds and Murias are some of the tribes with the process of phratry.

Basis of Sex

The most fundamental principle of social classification is based on the biological division of human beings into male and female. Every society has some form of segregation of gender-based roles. A woman is often expected to share most of her work and time in domestic affairs. This is mainly because women give birth and breastfeed and raise their children. As we see in many societies, women are often expected to perform simple tasks while leaving heavy tasks for men (men), as men are considered physically stronger than women. However, some of these considerations may be negative in some societies where women outnumber even men in performing heavy work, while men live as consumers and dependents of women in many areas of life. Therefore, a woman is found working full-time in one job or another throughout the day and during the year. The work is very busy.

Basis of Age

Every society has some age differences for its people. This is because everyone lacks physical and mental strength and maturity at some point. There are stages of human development, namely, from infancy to adulthood, and the stage of aging. The child will not be able to do what the adult member expects. In the same way, the elderly do not have the necessary physical strength to perform the tasks that are expected of an adult. In this sense, one acquires, the concept of child dependence and adult organs on adult organs. Among the nations, in general, there is a process of stages of life. The child has to perform certain rituals to enter the next stage of life, that is, the stage of development. Culture basically means the official acceptance of boys and girls by society by taking on the role of an adult in the culture and traditions of society. In many societies, 'marriage' during adolescence is another important stage of life. A married person is expected, among other things, to take on certain roles and responsibilities that are not mandatory or mandatory for members of his or her age group.

Basis of Rank and Hierarchy

In the international community, there is a tendency to genetically identify certain members and /or families. They are given a position on the basis of birth. This concept of

separation is known as the 'standard' system or the 'standard' system. In many societies, members of high society are regarded as 'royal' families and those in lower ranks are ordinary people. But there may be hierarchical order even among ordinary people. Among the Nagas, the local chief was generally considered to be of the highest rank. You also have the right to certain rights other than being the head of the household, that is, the free and voluntary service of citizens to assist in agricultural farming or the construction of temporary housing. And, even among family families or phratry, there are family ratings on the basis of interest rate (male fertility). Konyak Nagas is an ideal example of a community-level system.

Basis of Occupation

We can understand the nature of roles in ethnic societies in two but interdependent ways - common and modern. In the traditional sense, we see the role of the family as an important factor based primarily on the production and use of resources. Such differences in terms of traditional family setting function, too, are largely based on sex, age, technology and other factors such as father, mother, son, or daughter and so on. In this case, everyone is expected to perform his or her duties in accordance with public policy. However, it is not a well-defined activity directed at members in most cases. This is because a person who does well in one job is also found doing other tasks and roles. For example, an agriculturist is also a good artist and vice versa.

Basis of Education

Education is a vital factor in the division of society today. This is because 'education' has a huge impact on job acquisition or the increase in workflow in today's world. However, education should not be taken for granted. Education has always been influenced by class, nationality, race, and place. This situation is also true in the context of nations and indigenous peoples in different parts of the world. India's racial segregation, in general, shows that educated nations as they leave the country in search of decent jobs find themselves in a different situation which gradually leads them to adapt to the environment and embrace the customs and traditions of the new environment, be it urban or urban. Over time, they

(the nations) find themselves separate or separated from the original social life, either in terms of habits, attitudes and worldview among other things.

Basis of Religion

In international societies, we can see two kinds of religious segregation based on the 'privileged' and the 'privileged'. In traditional societies, we will find the division of role due to specified positions and circumstances. However, the basic principle seems to suggest that all nations recognize the roles of certain members, whether older or younger, male or female, and so on. performing religious roles. For example, among the Tangkhul Nagas, the head of the 57 clan has a religious obligation. Similarly, the local chief also performs religious duties, be it the first agricultural cycle (plowing the field), sowing the seeds, harvesting, etc. by performing rituals in the name of Almighty God for a good harvest. In modern times, the social divisions that have developed have become increasingly complex and vary greatly from one ethnic group to another.

Basis of Language

Language also plays a major role in bringing about social divisions in ethnic communities. There are a variety of styles in this practice based on linguistic diversity. It is customary for people who speak a single language to appear close to one another as they claim to be their own ethnic group. We find segregation of social groups based on other means, language, either from one nation to another or from another nation to non-ethnic communities. Social segregation also occurs within the same ethnic group in large numbers dialectic status. There are some differences that are kept on the basis of the similarities and differences of the dialects among other things.

Basis of Association

Among ethnic communities, the formation of relationships of one kind or another is largely based on kinship and kinship. The conflagration of ethnic groups that often thrive in one or more areas is common in many communities. These organizations are introduced primarily to co-operate and / or be protected from any need. International communities have relationships that are more than just related relationships such as political parties and loyalty to

achieve specific goals and interests. People also become part of an organization by being followers of certain images and sharing in rituals. There are also organizations based on sex and age. For example, there are women's communities for national and / or religious purposes. Also, based on age groups, there are also unmarried male and female youth organizations, called the 'youth group' in many north eastern Indian communities.

Basis of Region & Environment

Regional or geographical segregation is one of the distinctive characteristics of tribal societies. The idea of regional segregation often extends from simple tribal communities such as Chenchus of Andhra Pradesh to more developed ethnic groups such as the Mizos and the Nagas. The regional view is considered even among transhumant-pastoral communities such as the Gaddis of Himachal Pradesh. The idea of a region and its ideas, however, could vary from nation to nation. The village has a well-designed and sturdy area among other things. No village has the right to enter another area. Several villages form a large social group called 'nations'. Sometimes, new villages are also established in parental villages for one reason or another. Parental village may have more than three to four independent villages. Also, in some tribal communities, the village has sections or locations. Typically, each area or unit occupies a single surname or at least is ruled by a tribe.

Conclusion

Human society has been divided into societies since ancient times. These communities generally seek to represent the community and seek for solidarity between members of the community and communities. Social differentiation is the process by which different positions, roles, levels and groups exist in society. Social differences between tribes and general societies are mainly based on race, ***, age, rank and hierarchy. Patterns of social discrimination between tribes differ from each other according to differences in their social system, tradition and belief systems. There are also differences in the pattern of discrimination in society. The various tribes in India are no exception to this diversity.

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