

# Social Capital And Tribal Communitites : An Empirical Analysis In Context Of India

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## **Abstract:**

Depending on whether a researcher focuses on the functions, outputs, sources, or impacts of social capital, they may describe it in a manner that is distinct from other researchers' descriptions of social capital. "Social capital" is defined as "the cumulative value of all 'social networks' and the inclinations that result from these networks to do things for each other," as stated by Robert Putnam (1993). Different phases of change are currently being experienced by India's indigenous tribal people. One tribe can be distinguished from another based on its distinctive way of life, its traditions, and its customs. They are dispersed around the country in a variety of its geographical regions. The current research will make a contribution toward a better understanding of the role that social capital plays in affecting these outcomes. This insight will enable tribal cultures to react more quickly to change than civilizations that had a certain number of resources. In addition to this, it sought to make some suggestions regarding the methods that could be used to improve the Paniya tribes' social capital in Tamil Nadu..

**Keywords :** Social Capital, Tribal Community, Trust, Networking and Community.

## **Introduction**

The social capital of the Paniya Tribes in the Virudhunagar area is a primary concern that will be investigated as part of this current inquiry. According to the findings of this study, a strong and active social capital may be the most important factor for the success of a community, and this may be especially true for the Paniya tribal communities that are located in Tamil Nadu. "In general, when people talk about social capital, they mean trust, concern for the people around them, and a willingness to abide by the standards of one's community and penalize those who break those standards. It is a reflection of how individuals connect with one another in their daily lives, including in their families, neighborhoods, and places of employment (Bowles and Gintis, 2000). "Social capital is seen to be a resource that has its origins in social structure and can be of assistance in the pursuit of a wide variety of positive outcomes" ( Krishna, 2007). When it comes to the reconstruction process, the relationship is just as important as it is in society. This cycle of restoration works extremely well for tribal groups because of their high levels of interdependence and diversity. The term "social capital" refers to a resource that places an emphasis on social ties that result in productive advantages. "The term 'social capital' refers to relationships and social networks, as well as the trust, communication, and collaboration that both maintain and are reinforced by these interactions. Communities that have high levels of social capital are likely to have higher scholastic success as well as less crime and violence. Additionally, the young people who live in these communities are likely to be happier, healthier, and to have a longer life expectancy (Putnam, 2000). Families, and particularly parents, have a difficult time locating assistance, particularly in times of crisis, in places where this kind of thing has broken down. The children who are raised in these environments can suffer disproportionately, which can lead to a higher incidence of self-destructive choices (such as drug use, depression, personal mutilation, anger, and assault). "The concept of social capital takes into consideration the broad social

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environment, as well as emphasizes how important social processes are in the development and elimination of social problems. Rather than merely focusing on an individual's behavior, social capital takes into consideration the broad social environment (Osterling, 2007). It is possible to achieve sustainable development by strengthening the social relationships, social interactions, and social cohesion among young people through the introduction of new ideas in the context of the family, the neighborhood, and the educational system.

The concept of social capital in this study includes both the social and historical aspects of social capital activities that were lived by tribal societies. These practices are located and built upon. The primary emphasis of research is placed on the various aspects of social capital, including involvement in groups, trust, adherence to generic standards, togetherness, neighborhood links, and voluntarism. A society that has high rates of social capital accumulation should be able to deal with challenges, while a society that has low rates should deal with them less effectively. It's possible that this is due to the fact that collective action necessitates the utilization of protocols and networks in situations where people could be unwilling to engage or communicate socially with one another. The purpose of this research is to analyze and assess the social capital of the Paniya tribal communities that are located in the Virudhunagar district using these variables.

### **Review of Literature**

The social capital focuses mostly on the social connections and networks that exist between different groups of individuals. A situation in which individuals have a sense of belonging to one another, hold similar ideas, trust one another, and work together to accomplish common goals is a prime example of social capital (Kramer, 2006). The core of social capital is derived from a variety of different features of relationships, including the continuity of internal-external contacts, reciprocity, trust, and shared values and standards. "encapsulates the idea of trust inside his approach to the concept," Fukuyama (1999) writes in his article on social capital, "Social capital can be described simply as a set of informal values or norms shared among members of a group that facilitates cooperation among them." [Citation needed] According to the World Bank (1999), "however, suggesting: Social capital refers to the structures, connections, and norms that impact both the quality and quantity of a society's social interactions." [Citation needed] The people of a community are able to become more cohesive as a whole through the cultivation of social bonds among themselves. One can view the value of positive interactions and relationships both within a society and with other people to be a form of 'capital.' One way to think of this is as the community's riches or its social capital. It is an asset that generates possibilities for the members of the community to improve their well-being and decrease their susceptibility to adverse events. According to Buchan (2003), "social capital can be understood as the 'glue' that is comprised of community norms, values, and networks that unites together to work toward a common purpose; in the absence of this adhesive, human alienation and environmental degradation will result." Therefore, "social capital" refers to the connections that exist between people rather than simply the individuals themselves. Because it is constructed upon unseen social structures and interactions that constitute the foundation of networks, social capital is referred to as a "invisible type of capital." (Koniordos, 2008).

## **Need and Significance of the Study**

Numerous research have been conducted on the socioeconomic conditions of scheduled tribes in India by sociologists, economists, and agricultural scientists. These studies have produced a variety of findings. The current research examines how social capital can contribute to a better understanding of society as a whole, as well as the role that understanding plays in the process of sustainable tribe development. "The measurement of social capital may be used to inform policy in their area of responsibility, as well as the kinds of policy questions that measurements of social capital may help to answer, and the manner in which policy efforts may have an impact on social capital." The purpose of the project is to investigate how different amounts of social capital could influence the outcomes of a variety of different aspects of sustainable development (OECD, 2002). The current research will make a contribution toward a better understanding of the role that social capital plays in affecting these outcomes. This insight will enable tribal cultures to adjust more quickly to change than civilizations that had a certain number of resources. Building social capital in communities is likely going to become an increasing focus for social capital policy and practices in the Paniya Community if the relationship between social capital and tribe growth is found to be sufficiently robust.

### **Objectives of the Study**

The primary objective of this study was to make some suggestions on methods that may be utilized by the paniya tribes located in Tamil Nadu to increase their level of social capital. When compared to other Paniya tribes, they were one of the most backward and unsophisticated people groups. The social capital of the Paniya tribes was evaluated based on trust, social norms, networking, reciprocity, collective action and collaboration, and other factors. The research is also attempting to provide intervention techniques for the purpose of increasing the level of social capital among the Paniya tribes that are located in Tamil Nadu.

### **Method of Study**

A survey was carried out in the five tribal villages inhabited by the Paniya people in the district of Virudhunagar. There are a total of 168 tribal households located in these communities. The data were acquired from 65 different houses through the use of a straightforward random sampling approach. The researcher gathered information from local tribal residents of the Virudhunagar district primarily through the use of questionnaires as the instrument of choice. The nature of the questionnaire was that it was closed. The first section discusses socio-demographic statistics, the second section discusses various aspects of social capital within tribal societies, and the third section discusses the management of social capital. A questionnaire is a research instrument that consists of a series of questions with the objective of gathering information from respondents. Typically, a questionnaire will consist of a number of questions that the respondent will be required to answer in a predetermined format. The IBM SPSS version 21.0 was utilized by the researcher for the analysis of the data. In order to obtain an appropriate interpretation from the data that was available, both frequency analysis and percentage analysis were utilized.

### **Result and Discussion**

According to an investigation of the socioeconomic conditions of the Paniya Tribes, 75.4% of its members were working for daily earnings in the unorganized sector. According to the stability of their place of residence, the majority of Paniya tribespeople

(49.3 percent) have been living in the same location for more than 60 years. Furthermore, among these people, 52 percent have their own assets, and 47.7 percent also have residences. The research uncovered the saving patterns of the Paniya tribes, revealing information such as 33.8% of them have savings in the post office, 29.2% of them have accounts in banks, and 26.3% of them have savings with private chit funds. Taking into account the health of the Paniya Tribes, we can say that 63.4% of them are in normal health state, while 36.6% have average health, and these people were affecting seasonal diseases. It was clear from the evidence that the health of the Paniya tribes had reached an appreciably normal state.

The social capital of the Paniya tribes was evaluated using the categories of trust, generalized norms, and social networks, as well as reciprocity, collective action, and cooperation. When evaluating the social capital of the Paniya Tribes, the researcher utilized a standardized instrument developed by the World Bank. According to the findings of the study, the majority of the Paniya Tribes do not accord the same level of significance to the norms and standards of society as their forefathers did. Because of the rising untrustworthiness and selfishness of their fellow beings, the helping mentality of the Paniya tribes was not commendable, as 69.1 percent of them did not accept any support from others and 72.8 percent of them were not eager to support others. However, the more experienced members of the community disclosed that when they were younger, everyone living in that particular area was together, and they have what's known as a "we feeling" for a sense of togetherness. On the other hand, according to the responses of 71.7 percent of the respondents, they do not have trust in one another. The opinions of 73.9 percent indicate that group engagement and group cohesion are at extremely low levels. According to the opinions of 87.5% of the respondents, the safety of women and children was satisfactory in nature. This finding is based on the observations of the respondents. Although the majority of the Paniya tribes (68.4 percent) do not have much touch with their neighbors, 32.6% of them have good relationship with their neighbors. They frequently visited their homes and participated in a variety of gatherings and activities held in the homes of their neighbors. The study further revealed that, there is not much participation community events, club activities of the community or no even community support during emergency as per the responses of 65.3 percent, 73.9 percent and 66.7 percent respectively. Based on the opinion of 78.3 percent, the people were not cooperating for the community dinning during festivals and ceremonies even though it was a religious ritual. And 54.6 percent doesn't have community feeling but remaining 45.4 percent have feeling of togetherness. The study further revealed that, social capital among paniya tribes were very less and it is being down word trend in day by day and investigation tried to mitigate the role of elder generation and they revealed that trust, togetherness, group cohesion, team spirit among the community people in younger age. They have a strong want to convey the uplifting lessons to both the current and the future generations.

### **Intervention Strategies to Enhance Social Capital**

The research proposed intervention options to improve social capital not only within the indigenous Paniya tribe community but also among all indigenous tribal communities. The identification and improvement of indigenous knowledge through the collaboration of higher educational institutions, the conduct of research in forest areas, and the acquisition of patents for products and information will constitute the fundamental strategy for improving the socioeconomic conditions of Paniya tribes. It is necessary to carry out an ecological assessment of the resources held within the forest region in order

to avoid potential conflicts between the gains in livelihood and the preservation of the environment. This will be beneficial to the levels of extraction that preserve the natural integrity of the forest region. The department of tribal development should be given new life and made more efficient by the government so that it can better serve the requirements of the tribal people. It is imperative that departments of the government work together cooperatively and communicate effectively. It is important for the tribal department to work together with the various health, education, local self-government, and forest departments in order to provide jobs, training, social services, and education in addition to health care. A social audit is what's needed to ensure that all of the welfare programs for tribal communities are being properly managed. In all of the tribal communities, there needs to be a monitoring cell established in order to evaluate how well tribal welfare programs are being carried out. The government should assist non-profit organizations' initiatives to increase Paniyas' education, civic awareness, health awareness, and standard of life in a way that is participatory. These initiatives should be introduced by non-profit groups for Paniyas. Increasing the role of non-governmental organizations (NGOs) in the promotion of trust, commitment, and unity in indigenous communities can be accomplished through the organization of awareness camping, street play, palm and leaf leaflets, and other similar activities. Intervene with the social work practice of case work, group work, and community organizing with the goal of developing the capacity for team building, cooperation, and collaborative action both among and within the Paniya tribes.

## Conclusion

"Trust, norms, networks, reciprocity, and collective action" are the non-material forms of capital that define social capital. These kinds of capital are invisible to the naked eye but have evident impacts. Social capital is characterized by "trust, norms, networks, and collective action." This encompasses a society's structures, relationships, and practices, all of which contribute to the level and variety of social interactions that exist inside it. One thing that all forms of social capital have in common is an emphasis on positive outcomes stemming from positive social interactions. The extremely context-dependent existence of social capital, as well as the complexity of attempting to conceptualize and understand its function, are the primary reasons behind the variety of meanings that can be discovered in the research on the topic. The present study analyzed the socioeconomic profile of the Paniya tribes in order to better understand them. According to the findings of the study, the researchers determined that the Paniya tribes had a very low level of social capital. They do not have a great deal of trust for one another, and the majority of the people do not participate in any communal activities. The conclusion that the researcher came to was that they had inadequate communication with one another and that even in times of emergency, they did not depend on their neighbors. Therefore, the researcher proposed methods to improve social capital within the tribal group with the assistance of government agencies and welfare programs.

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