

**TRIBAL COLLECTIVE CONSCIOUSNESS:
THE PATH TO RESISTS MODERNIZATION IN 21ST CENTURY**

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Introduction

Anthropology and sociology generally use the word "tribe" to refer to a group of people who live in a smaller society but have their own unique way of life includes their own traditions, language, and ways of doing things. Tribes are usually smaller groups where everyone knows each other well as like a big family. A lot of the time, they live in places that have been important to them for a long time. In the past, tribes were mostly separate from each other and had their own leaders and rules. The word "tribe" can now also be used to describe groups that aren't necessarily in a remote area but stay together because they have a strong sense of who they are that is different from the culture around them (Elizabeth Prine Pauls, 2024). There are more than 476 million tribal people across 90 countries worldwide, making up about 6.2 percent of the global population. These communities are incredibly diverse, with over 5,000 distinct groups among them. Impressively, indigenous people are the primary speakers of the majority of the world's roughly 7,000 languages (United Nations, n.d.). It is clear that the tribal communities are being independent and highly dependent upon the natural resources around them to sustain their life in the harshest zones of the world (Anup Kapoor & Jaspreet Kaur, n.d.). Their deep connection to the land and environment is a crucial aspect of their cultural identity and survival. Despite facing numerous challenges, indigenous peoples continue to strive for recognition, rights, and the preservation of their heritage. The way Indigenous people see their environment shows how important this link is to them. In today's world, people often see land as a resource that can be used, but in Indigenous communities, the land is seen as sacred and should be treated with respect. People who believe this view believe that all living things are connected and that it is our duty to protect and preserve the natural world. They do this to honour their ancestors and make sure that future generations will also be able to live in harmony with nature (John Edington, 2017). Long history of challenges to preserve their group identity, languages, cultures, beliefs, and rights over their territory, land, and resources define these communities. Sadly, all of which have helped to victimise them in the era of localisation are social and institutional prejudice,

limited access to social services, and labour market exploitation (Subash Ranjan Nayak et al., 2020). The rapid modernization of the 21st century has drastically impacted the lives of tribal communities, bringing both obstacles and opportunities for them to adjust. As technology and globalization spread even to the most isolated regions, indigenous tribes are experiencing a decline in their traditional ways of life, which are closely tied to their culture and natural surroundings. While modernization has introduced better healthcare, education, and job prospects, it also poses a threat to their social structures, land ownership, and cultural heritage. A significant challenge is the weakening of tribal identity. As modern ideas and practices influence tribal communities, the younger generation may become more attracted to city life, which could result in the slow disappearance of their customs and languages (Justo, 2024). However, some of the tribes are unwilling to fully adopt modernization because of their collective consciousness of their group. This collective consciousness is referring to the set of shared beliefs, ideas, attitudes, and knowledge that are common to a social group or society. The collective consciousness informs our sense of belonging and identity, and our behaviours (Nicki Lisa Cole, 2019). So, it's very clear that in the 21st century, tribal groups are isolated from society.

Tribal Resistance to Modernization: A Historical Perspective

Pre-Colonial Era (Before 15th century)

In the pre-colonial era, before the 15th century, tribes all throughout Africa, the Americas, Asia, and Oceania thrived near the natural world. Building their own languages, customs, and social systems fit for their surroundings, they centred their lives on the environment. Living off the ground, they ate from rivers, forests, and rich soil. They passed on priceless knowledge over generations, allowing them to hunt, cultivate, and fit their surroundings. Still, this was not a totally quiet time. Although tribes sometimes lived far apart from one another, disputes did arise mostly over basic resources including water, hunting areas, or rich ground for farming. Sometimes these conflicts were motivated by territorial rivalry or the quest of more influence and authority. Usually confined to local territory, these disputes were rarely turning into major wars, and they were usually settled between adjacent tribes (Charles C. Mann, 2005).

15th – 19th century: Age of Exploration and Colonization

1492: Columbus lands in the Americas: When Christopher Columbus arrived in the Americas in 1492, a wave of European colonisation was set off that profoundly changed the life of Indigenous people. As European powers considered these as obstacles to their aspirations, these communities suffered displacement, terrible diseases, and bloody conflicts. By using the land and resources, the Europeans caused a dramatic drop in the Indigenous population via both war and disease. Many Indigenous civilisations lost much of their legacy in the process of either being exterminated or compelled to fit European ways of life (Charles C. Mann, 2011).

Colonization in Africa, Asia, and Oceania: During the period spanning from the 16th to the 19th century, European nations started to gain control of territories located in Africa, Asia, and

Oceania. The local resources were exploited for their own benefit, and the people who lived there were frequently harmed as a result. Native American communities were either compelled to leave their homes or sold into slavery for the colonisers to amass wealth. When the British took control of India, for instance, they forced indigenous peoples, such as the Adivasis, to leave their land and forced them to work under harsh conditions, which resulted in a significant shift in their way of life (Guha, 2017).

Trial of tears (1830s): Forced relocation in the United States: The Indian Removal Act was enacted by the United States government in 1830, and it was responsible for the forced relocation of thousands of Native American tribes, including the Cherokee, from their traditional lands in the southeastern region of the United States. This lengthy journey, which was known as the Trail of Tears, resulted in the deaths of a great number of people due to the severe weather, the spread of disease, and the lack of sufficient supplies. Indigenous people were scheduled to be relocated by the government to make way for European-American settlers to take control of their land (Russell Thornton, 1987).

Many tribes fight back to protect themselves in European colonisation is strong. The Zulu people of South Africa fought the British in 1879. During the Apache Wars in North America in the late 1800s, the Apache tribe fought against U.S. forces by working as a guerilla group. Similarly, the Māori people of New Zealand fought to keep their land from being taken over by the British in the middle of the 1800s (Jeffrey B. Peires, 1982). In India, tribes like the Santhals and Bhils also grew up against British rule to protect their land and way of life. The Santhals and Bhils utilised guerrilla tactics and organised uprisings to resist British colonisation in India. These Indigenous tribes fought fiercely to protect their autonomy and cultural heritage from foreign invaders.

20th Century: Struggles for their Rights and Recognition

In the 1900s, powerful countries continued to rule over and unfairly treat the native tribal people. These colonial powers made rules and took over their lands with all resources, and people sell as workers like a commodity. This made it challenging for the communities they affected to follow their own traditions and run their own governments. But things started to change at this point. People from various colonised countries started to recognise the unfairness of their situation. They began to fight back against the systems that were keeping them in line. They wanted to be free to live like their ancestors, without any restrictions. These early movements were the first steps in a protracted battle for freedom, equality, and the rights of tribal people. These brave people helped build movements that would continue the fight for justice in the future (John D. Hargreaves, 1996).

Convention No. 107 was successfully adopted by the International Labour Organisation (ILO) in 1957, marking a significant achievement for the organisation. The rights of indigenous and tribal peoples were directly addressed for the first time in a global agreement in this instance. The purpose of the convention was to assist these communities in becoming a part of the larger national societies, while at the same time ensuring that their distinctive cultures and traditions

were taken into consideration and preserved. The recognition of their rights on the international stage was a significant step that was demonstrated by this event (IOL NO.107, n.d.).

The 1960s and 1970s saw a global surge in Indigenous movements. For example, in the United States of America, the American Indian Movement (AIM) gained attention as they fought for Native American rights, while in Australia, Indigenous Australians organised around the Aboriginal Land Rights movement. These movements highlighted the growing global consciousness of Indigenous issues and efforts to reclaim land, rights, and self-determination. They ultimately paved the way for progress and change (Amanda Onion & Missy Sullivan, 2022).

The occupation of Wounded Knee by the American Indian Movement (AIM) in South Dakota in 1973 became a symbolic event for Native American resistance against ongoing governmental and social injustices for Native Americans. The ongoing struggles of Native Americans and the necessity of better policies to address their concerns were brought to the attention of many people as a result of this (Joe Hummel, 1973).

The adoption of International Labour Organisation Convention No. 169 in 1989 was a significant step forward in the process of international recognition of indigenous rights. Convention No. 169, in contrast to Convention No. 107, which placed a greater emphasis on integration, placed a greater emphasis on self-determination and the right of indigenous and tribal peoples to control their land and resources. The establishment of Indigenous peoples' land rights and the promotion of their capacity to manage their own affairs in accordance with their customs and traditions were both significantly aided by this significant development. Please provide the citation, if you please (*C169 - Indigenous and Tribal Peoples Convention, 1989*, n.d.).

21st Century: Ongoing Struggles of tribal

Corporates and the government are continuously taking tribal people's natural resources, such as lands, minerals, timber, and oil, without their consent. This leads them to relocate somewhere other than their own land (Veit, 2018). Indigenous groups like the Yanomami and Kayapo are in danger of losing their land in the Amazon Rainforest, which is made up of Brazil, Peru, and Ecuador. This is because farming and mining are cutting down trees. This has made a lot of tribes have to leave their homes and has caused the loss of species that are important to their traditional ways of life. the Dakota Access Pipeline in the USA, which faced strong opposition from the Standing Rock Sioux Tribe in 2016. They feared that the pipeline would pollute their water supply and destroy sacred sites. Despite having international support, the pipeline was completed, underscoring the continued battle for land and environmental rights faced by Indigenous peoples.

Policies of globalisation and assimilation still destroy tribal languages and cultural customs, so causing language and cultural erosion. Many Indigenous languages almost certainly will disappear. Although tribes are striving to preserve their customs, they sometimes lack the

means required and government backing. Organisations and tribal governments are working to record and teach their languages including digital platforms and educational initiatives on behalf of themselves. For example, by means of cultural projects and educational reforms, the Māori people of New Zealand have effectively advocated the use of their language.

The violence and discrimination against tribal community people are still occurring in this 21st century, for example in North America and Brazil, especially when they stand up to protect their land and environment. Chief Raoni Metuktire of the Kayapo people is one example. He has fought all his life to keep illegal miners and loggers out of the Amazon rainforest. We often must pay a high price for this struggle. People have been killed while trying to protect their homes from these dangerous invaders, like Paulo Paulino Guajajara, a brave member of the Guajajara Guardians. The harsh realities that indigenous defenders face as they risk everything to protect their homes can be seen in their stories (Steve Schwartzman, 2019). In the U.S. and Canada, indigenous women are particularly vulnerable to violence and exploitation. The ongoing crisis of Missing and Murdered Indigenous Women (MMIW) has drawn attention to the disproportionately high rates of violence faced by indigenous women, a problem exacerbated by institutional neglect and lack of accountability (Lily Grisafi, 2020).

Over the course of the last century, the indigenous tribal communities have maintained a consistent stance of resistance to the adoption of modernisation. This is because these communities have long-standing customs, cultures, and ways of life that are deeply and strongly rooted in their connection to the land and natural environment. There is a strong connection between these communities and the natural environment where they are living. The tribal resistance to modernisation is a testament to the resilience and determination of these communities to preserve their unique identities and autonomy. This resistance is happening because of the collective consciousness of the tribal people to maintain their distinct identity, culture, and way of life. Their resistance serves as a powerful reminder of the importance of cultural preservation and the self-determination of their cultural identity. But in another hand, it creates a social isolation from the modern societies which is lead to under development mainly in education, health and medical facilities.

Impact of modernization in tribal community structure

Tribal communities often come together based on family groups called clans or lineages. These groups usually share a common ancestor. People in a clan are linked either through their mother's side (matrilineal) or their father's side (patrilineal). Clans are very important because they shape a person's identity. They also decide things like who you can marry, who inherits property, and what duties you have in the community. Leadership within tribal communities may be informal or formal, depending on the tribe. In many cases, tribal governance relies on elders or a council of respected members who make decisions for the

community. Leadership roles, such as chiefs or headmen, may be hereditary or earned through merit (Carol R. Ember et al., 2014). Tribal communities often live collectively, sharing resources like land, water, and food. The community's well-being is prioritised over individual interests and cooperative work in such activities as hunting, gathering, farming, and fishing. This way of life fosters strong bonds between community members and encourages a sense of unity and collective consciousness among them. This unity and collective consciousness contribute to a harmonious and supportive environment for all members of the community (Marshall Sahlins, 1972). Spirituality and religion play a main role in the structure of tribal communities. Many tribes have animal-based beliefs, considering nature, animals, and ancestors as integral parts of their spiritual world. For them, rituals and ceremonies are important for maintaining the balance between humans, the environment, and the spiritual realm. These rituals often involve dance, music, and storytelling to connect with their ancestors and gods (Victor Witter Turner, 1969). The modernisation process has had both positive and negative consequences for tribal communities around the world. Modernisation is the adaptation of modern ideas, practices, technologies, and economic systems. Industrialisation and urbanisation play a crucial role in restructuring tribal traditional structures and ways of life. Moreover, modernisation has led to the displacement of tribal people from their ancestral land, as infrastructure development provides them with employment opportunities, educational facilities, and a means of connecting to the world. Their loss of cultural identity and connection to their roots makes them unwell to adopt modern culture and its amenities. This leads them to isolate themselves from the rest of society in this 21st-century modernity.

Theoretical explanation

Emile Durkheim addresses the theory of "collective consciousness" in his book *Division of Labour in Society* (1893), and this Collective consciousness is the state of people in a society sharing their ideas, beliefs, values, and norms that mould their behaviour and perspective. We call this collective consciousness. It's what together and running smoothly, ties the community together, and determines everyone's behaviour (Durkheim, 2014). Using Durkheim's theory of collective consciousness, one will examine [insert research focus here, such as how national identity is created, the function of collective consciousness in social movements, or how it influences group behaviour in each culture] **Conceptual Definitions and Key Elements**

The primary concepts of collective consciousness are essential for understanding its role in society (Rodrick M Wallace et al., 2007):

Shared Beliefs and Values: A society's norms and expectations are shaped by its collective consciousness, which is made up of its shared beliefs and morals. These shared beliefs are usually based on religion, culture, or history, and they help people understand and act in the

same way.

Social Cohesion: Collective consciousness helps people get along with each other by giving them a sense of belonging and unity. People feel connected to each other and to society when they share experiences, do things the same way, and follow the same set of morals.

Collective Norms and Behaviour: Durkheim underlined that collective consciousness shows itself in social practices, laws, ceremonies, and daily contacts rather than only abstract concepts. It helps people to conform to social conventions and directs their behaviour in line with society expectations.

These elements provide a logical structure for analysing the functioning of collective consciousness in various situations and its development with societal transformations.

Problem Statement

The current study endeavours to investigate the effects of modernisation on the tribal People and the ways in which their collective consciousness has resisted the adoption of modernity. Modernization has a complex and multifaceted impact on tribal people, offering advanced healthcare, education, and economic perspectives. But it also causes cultural erosion. Despite the push for modernization, tribal people have faced challenges in preserving their traditions and way of life. There are many studies already discussing the effects of modernisation on indigenous populations, but there is a lack of focused research on how the collective consciousness of a tribal people is refusing modernity in this 21st century and being isolated from modern societies. It is understood that the collective consciousness of tribal communities is creating a challenging platform for the adoption of modernity. The weakening of tribal identity and social structures due to modernisation is the main reason for avoiding modernity among tribal people. By addressing these issues, it led to development of policies and programs that support the preservation of tribal culture while integrating beneficial aspects of modernization. The findings may also offer insights into how tribal communities can adapt to modernity without losing their unique cultural identity, thereby promoting sustainable development that respects their traditions and way of life.

Literature review

(George Morgan & Kalervo Gulson, 2010) The literature has shown Indigenous tribal peoples' urbanisation through particularly in relation to modernity and colonialism. Morgan and Gulson (2010) have studied Indigenous minorities' colonial oppression in modern nation-states, where they are often at the bottom of racial hierarchies. In urban areas, Indigenous identity is questioned and seen as incompatible with urban life. Urbanisation has been associated with assimilation, threatening Indigenous identities in cities. Recent studies by Yamanouchi (2010) and Watson (2010) show that Indigenous identities in cities are fluid.

These studies suggest that urban Indigenous identities are constantly negotiated and reshaped through kinship networks and urban-adapted cultural practices. Pan-Indigenous solidarities in urban areas can be used by the state for homogenisation or as a foundation for political resistance against colonialism, according to the literature. Policy, land use, and Indigenous urbanism are also examined in the context of social housing and citizenship in Canada, New Zealand, and Australia. These discussions highlight the conflict between liberal democratic citizenship and Indigenous community and collectivism, emphasising the need for Indigenous control over urban resources like housing to promote self-determination and inclusive citizenship. The literature shows both the risks of assimilation and the potential for resilient and adaptive Indigenous identities in urban environments.

(Stefanie Wickstrom, 2014) This secondary data article talks about how indigenous tribal communities of Athabaskan oil sand fought against the growth of capitalism in their land. Stefanie Wickstrom says that governments and businesses often make it harder for tribal people to be truly independent in their own land. nonnative of landers is able to take advantage of native lands and resources through political, economic, and social systems. This hurts the environment and changes traditional ways of life. Because of the division of their communities, the competition for resources, and some leaders who are susceptible to development interests, native people in the Athabaskan oil sands have a difficult time resisting. There is a lot of writing about how sovereignty is used to fight back. But it can also trap indigenous peoples in a global system that takes advantage of them, making it harder for them to change and make choices. This piece urges a fresh look at sovereignty in the fights of indigenous people and for resistance that puts ecological and cultural integrity ahead of capitalist systems. systems with capitalism.

(Job Allan Wefwafwa, 2014) The study on the Bukusu subtribe of Western Kenya shows that how different traditional and modern ways of communicating and it also shows how deeply rural communities are connected to their traditional ways of communicating. These native systems include village dances, folk songs, and metaphors. They are also seen as better at dealing with complicated cultural issues than modern media. Many people use TV and radio, but the Bukusu people and other similar groups prefer communication that fits with their natural way of life. This is because TV and radio are often seen as flashy but shallow. The study shows that modern communication systems are not enough to change deeply rooted cultural practices like Female Genital Mutilation (FGM) and wife inheritance. To effectively deal with these cultural issues in African societies, it is suggested that a communication style that combines both modern and traditional methods be used. This method would use the best parts of both systems to make sure that messages get to a lot of people and are relevant to their culture.

(Asafa Jalata, 2013) This literature review examines the impact of European colonialism and

the growth of the capitalist world system on native indigenous people in the Americas, Africa, and Australia. It focusses on the effects of acts of terrorism, genocide, and unauthorised land and resource appropriation. During the colonial period, the propagation of Christianity, civilisation, and modernity often justified these actions. The paper highlights the ongoing effects of these crimes, arguing that modern nation-states and their descendants still downplay or forget the crimes against indigenous peoples, which keeps systemic injustices and human rights violations going.

(Dr Vinod Kumar, 2024) This literature review reveals that Indian tribal communities grapple with numerous issues deeply rooted in their culture by interactions of non-tribal individuals. Conversely, tribes in the northeastern regions possess a higher level of education and political awareness, yet they continue to face the impact of long-standing conflicts. Tribal people lost their own identity, and they become more involved into Hindu society. So, over time, tribal traditions have slowly become part of Indian culture, often at the cost of losing their own unique ways of life. Losing their land, not being able to afford school, and not receiving good medical care exacerbates their problems. There have been some positive changes, such as more children going to school and government programs to help tribal communities. However, the significant disparity between tribal and non-tribal populations persists, indicating the need for further efforts to address these persistent issues.

Research Gap

In past studies on the impact of modernisation, urbanisation, and colonialism on Indigenous and tribal communities but there is a significant research gap in understanding how the collective consciousness of tribal people specifically in the 21st century resists the adoption of modernity. the previous research is focused on issues such as identity assimilation in urban areas, resource exploitation, and the impacts of capitalism and colonialism, there is a lack of in-depth exploration on how tribal communities actively resist modernity through their collective consciousness, especially in non-urban settings. Most studies focus on how modernisation changes tribal identities but not enough at how these communities can keep their cultural heritage while incorporating the good things from modernisation. This study aims to fill in that gap by looking into how the collective consciousness of tribal communities' fights against the loss of their traditions and social structures while dealing with the modernisation. This will give us a better picture of how they feel about these changes.

Methodology

Objectives

1. To examine the cultural and social impacts of modernization on tribal communities.

2. To analyse the role of collective consciousness in resisting modernity among tribal communities.
3. To investigate the challenges faced by tribal communities in preserving their cultural heritage while navigating modernization.

Hypothesis

1. There is a significantly relationship between the Modernization and the erosion of traditional practices, social structures, and values in tribal communities.

Research design

The study is a descriptive research method. Study based on primary data. The primary data was collected through structured questionnaire. The data was collected from the Tiruchirappalli, Nilgiris, district, Tamil Nadu, Jhabua district, Madhya Pradesh, India. The data has been collected by adopting the non-probability sampling method with a quantitative and qualitative approach using the structured questionnaire method. The non-probability method collected the data because the samples reside in the same area but work in different locations.

Sample and sampling

The sample selected by using the non-probability sampling method, which is convenient sampling. By this sampling technique 172 samples are selected from three districts in two states of India.

Data analysis

SPSS version 27 used for the qualitative data analysis process and for qualitative data analysis thematic analysis is used.

Chi square analysis: Assumptions that two variables should be measured at an ordinal or nominal level. One-way ANOVA: Assumptions that dependent variable should be in a continuous scale and independent variable should be in categorical variable.

Data interpretation

ANOVA

To what extent has modernisation influenced your tribal community's way of life?

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	388.511	3	129.504	119.195	.000

Within Groups	182.530	168	1.086		
Total	571.041	171			

Multiple Comparisons

Dependent Variable: To what extent has modernisation influenced your tribal community's way of life?

Tukey HSD

95% Confidence Interval

(I) To what extent has modernisation influenced your tribal community?	(J) To what extent has modernisation influenced your tribal community?	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Not at all	Slightly	-2.75962*	.46839	.000	-3.9750	-1.5442
	Moderately	-2.87500*	.49443	.000	-4.1580	-1.5920
	Significantly	-5.75089*	.37884	.000	-6.7339	-4.7678
Slightly	Not at all	2.75962*	.46839	.000	1.5442	3.9750
	Moderately	-.11538	.43843	.994	-1.2531	1.0223
	Significantly	-2.99127*	.30213	.000	-3.7753	-2.2073
Moderately	Not at all	2.87500*	.49443	.000	1.5920	4.1580
	Slightly	.11538	.43843	.994	-1.0223	1.2531
	Significantly	-2.87589*	.34111	.000	-3.7610	-1.9907
Significantly	Not at all	5.75089*	.37884	.000	4.7678	6.7339
	Slightly	2.99127*	.30213	.000	2.2073	3.7753
	Moderately	2.87589*	.34111	.000	1.9907	3.7610

The ANOVA table looks at how modernization has affected tribal communities and shows a clear difference in perceptions across different groups ($F(3,168) = 119.195, p < .001$). Out of the total variance of 571.041, 388.511 is due to differences between the groups, while

182.530 comes from variations within the groups, there is so significant difference between the means of any groups ($p < .001$), with the biggest gap between the "no impact" and "significant impact" groups (mean difference = 5.75). However, there was no notable difference between those who believed modernization had a "slight" or "moderate" effect ($p = .994$).

ANOVA

To what extent has modernization led to a weakening of family ties and social cohesion in your community?

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	65.098	3	21.699	3.383	.020
Within Groups	1077.646	168	6.415		
Total	1142.744	171			

Multiple Comparisons

Dependent Variable: To what extent has modernization led to a weakening of family ties and social cohesion in your community?

Tukey HSD

95% Confidence Interval

(I) To what extent has modernisation influenced your tribal community?	(J) To what extent has modernisation influenced your tribal community?	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Not at all	Slightly	.61538	.91161	.906	-1.7502	2.9810
	Moderately	.50000	.98948	.958	-2.0676	3.0676
	Significantly	-1.08462	.62205	.305	-2.6988	.5296
Slightly	Not at all	-.61538	.91161	.906	-2.9810	1.7502
	Moderately	-.11538	1.06531	1.000	-2.8798	2.6490
	Significantly	-1.70000	.73673	.100	-3.6118	.2118
Moderately	Not at all	-.50000	.98948	.958	-3.0676	2.0676
	Slightly	.11538	1.06531	1.000	-2.6490	2.8798
	Significantly	-1.58462	.83114	.229	-3.7414	.5721
Significantly	Not at all	1.08462	.62205	.305	-.5296	2.6988
	Slightly	1.70000	.73673	.100	-.2118	3.6118
	Moderately	1.58462	.83114	.229	-.5721	3.7414

The ANOVA table looks at how modernization has affected the weakening of family ties and social cohesion in the community, revealing a significant difference between groups ($F(3,168) = 3.383$, $p = .020$). Of the total variance (1142.744), 65.098 is due to differences between the groups, while 1077.646 comes from variations within the groups. all the p-values are above .100. there is so significant difference between the means of any groups ($p < .001$).

How has modernization affected the role of elders and community leaders in decision-making *
Do you feel younger generations are less interested in traditional values and more influenced by modern lifestyles Crosstabulation

		Count		Total
		Do you feel younger generations are less interested in traditional values and more influenced by modern lifestyles		
		Yes	No	
How has modernization affected the role of elders and community leaders in decision-making	Not affected	9	4	13
	Slightly affected	39	3	42
	Moderately affected	3	2	5
	Highly affected	105	7	112
Total		156	16	172

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.154 ^a	3	.003
Likelihood Ratio	9.698	3	.021
Linear-by-Linear Association	3.963	1	.047
N of Valid Cases	172		

The crosstabulation table shows how modernization has influenced the role of elders and community leaders in decision-making and whether younger generations are less interested in traditional values and more influenced by modern lifestyles. Out of 172 samples, majority

(105) believe that modernization has "highly affected" the role of elders, with most of these individuals (99) also agreeing that younger generations are more influenced by modern lifestyles. few numbers of samples (13) felt that modernization has "not affected" the role of elders and 9 of them agreeing that younger generations are more drawn to modern values. The Chi-Square table shows there is significant association between 2 variables ($\chi^2 = 14.154$, $df = 3$, $p = .003$), indicating that perceptions of modernization's impact on elders and traditional values are significantly related.

To what extent has modernisation influenced your tribal community? *

Do you feel that traditional ceremonies and rituals in your community are declining due to modernization Crosstabulation

Count

		Do you feel that traditional ceremonies and rituals in your community are declining due to modernization				
		Disagree	Neutral	Agree	Strongly agree	Total
To what extent has modernisation influenced your tribal community?	Not at all	7	1	0	0	8
	Slightly	3	7	0	3	13
	Moderately	4	1	5	0	10
	Significantly	39	10	6	86	141
Total		53	19	11	89	172

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	78.695 ^a	9	.000
Likelihood Ratio	59.018	9	.000
Linear-by-Linear Association	18.272	1	.000
N of Valid Cases	172		

The table of crosstabulation shows the association of the extent to which modernization has influenced tribal communities and whether traditional ceremonies and rituals are declining as a result. Out of 172 samples with the 141 who believe modernization has significantly and 86 who believe modernization has strongly agree that influenced their community and traditional ceremonies are declining. In contrast, those who felt modernization had "not at all" influenced their community (8) largely "disagree" with the decline in rituals. A few respondents in the "slightly" and "moderately" categories express mixed views, with small numbers agreeing or disagreeing. The Chi-Square test indicates there is significant association between 2 variables ($\chi^2 = 78.695$, $df = 9$, $p < .001$),

Findings

Hypothesis testing

Formulated hypothesis: There is a significantly relationship between the Modernization and the erosion of traditional practices, social structures, and values in tribal communities.

Null Hypothesis (H₀): There is no significant relationship between modernization and the

erosion of traditional practices, social structures, and values in tribal communities.

Alternative Hypothesis (H₁): There is a significant relationship between modernization and the erosion of traditional practices, social structures, and values in tribal communities.

The ANOVA results reveal that modernization has significantly impacted tribal communities, with noticeable differences in how various groups perceive these changes. The data shows a clear difference between group perceptions ($F(3,168) = 119.195, p < .001$), with a large portion of the total variance (388.511 out of 571.041) stemming from differences between the groups. Those who believe modernization has had no impact and those who feel it has had a significant impact have a mean difference of 5.75. Samples of "slight" and "moderate" impacts are much more similar with no significant differences ($p = .994$). The weakening of family ties and social cohesion is another area where modernization has left its mark with the ANOVA ($F(3,168) = 3.383, p = .020$). Of the total variance (1142.744), 65.098 is attributed to differences between the groups. However, most p-values above .100 suggest that the group means do not vary significantly. Modernization has also affected the role of elders and the values of younger generations. The Chi-Square test ($p = .003$) indicates a strong association between factors. A significant portion of samples (105) believe that modernization has greatly diminished the role of elders in decision-making, and most of these individuals (99) also note that younger generations are increasingly drawn to modern lifestyles. The decline in traditional ceremonies and rituals due to modernization is supported by a Chi-Square test ($p <$

.001). Many samples (141) believe that modernization has had a significant impact on their communities and 86 strongly agree that traditional ceremonies are declining. These findings confirm that modernization has profoundly influenced tribal life, eroding traditional practices, weakening social structures, and reshaping values across generations.

Thematic analysis

Theme	Codes/Patterns	Sample Responses
Cultural Preservation	Respect for tradition, role of elders, oral transmission of knowledge, communal values	"Elders guide us in keeping our culture alive by passing down stories and rituals."
Perception of Modernity	Modernity as threat, cultural loss, selective resistance, focus on individuality and technology	"We see modernity as something that can erode our way of life, especially the emphasis on individualism."
Resistance Strategies	Refusal to adopt technology, preservation of governance systems, maintaining traditional rituals and	"We avoid technologies that do not align with our values, like the internet or social media."

	ceremonies	
Intergenerational Views	Younger generation openness, generational conflict, negotiation between tradition and modernity	"The youth are more exposed to modern ideas, but they still understand the importance of our traditions."
Selective Modernization	Adoption of beneficial modernity aspects (healthcare, communication), balancing traditional practices with modern influences	"We use mobile phones to communicate with family, but we don't let it change how we live together as a community."
Challenges of Balancing	External pressures (government, media), internal conflicts, difficulty in maintaining culture	"Government policies sometimes clash with our traditional governance, making it hard to keep both."
Positive Impact of Modernity	Improved healthcare, access to education, selective integration of beneficial aspects without compromising core traditions	"Healthcare has gotten better with modern medicine, but we still prefer to handle most things in our traditional ways."

The collective consciousness of tribal communities plays a major role in resisting modernity, as evidenced by their strong commitment to cultural preservation and selective adoption of modern influences. Elders serve as key figures in transmitting knowledge, rituals, and values to younger generations, ensuring that traditions remain intact. These communities selectively resist it by refusing to adopt technologies that do not align with their cultural values, such as social media. Tribal youth are more exposed to modern ideas, but they still value their heritage. It's clear that there is a balance between tradition and modernity that has been worked out. A selective modernisation approach is shown by actions like keeping traditional rules and customs while incorporating useful modern features like medical and communication tools. Even though there are problems within and pressures from outside, the collective consciousness keeps these communities together and helps them keep their identity while slowly incorporating modernity where it helps them without changing their core traditions. This analysis confirms that the role of collective consciousness in resisting modernity among tribal communities.

Theoretical comparison

In Book of The Division of Labour in Society (1893) Emile Durkheim talks about the theory of collective consciousness. It means the shared beliefs, values, and norms of a particular groups to bind people together in a society and shape its behaviour. This theory connects with

Tribal Collective Consciousness: The Path to Resists Modernization in 21st century. According to Durkheim's theory and the results of the study, communal consciousness seems to be a uniting factor that keeps societies together even under outside pressure like modernisation. This is clear in tribal societies in the central role of elders, shared ceremonies, and the careful, selective acceptance of modern influences. While Durkheim concentrated on how communal consciousness promotes social unity and conformity, in the case of tribal people it also becomes a weapon of opposition. These people deliberately reject elements of modernity that compromise their customs of life, so striking a careful equilibrium between appreciating the advantages of development and safeguarding their cultural legacy. This captures Durkheim's theory of collective consciousness guiding society behaviour, but it also adds a dimension of deliberate opposition to cultural degradation.

Discussion

Modernisation has effect on tribal communities when it comes to the loss of culture, the weakening of social structures, and the changing of values from one generation to the next. ANOVA and Chi-Square tests with thematic analysis make it clear that modernisation changes traditional practices and social cohesion. It weakens family ties, reduces the importance of rituals, and makes elders less important in tribal decision-making. Even with these problems, tribal communities are not just going along with modernisation with help of tribal collective consciousness. Their collective consciousness is a key part of fighting these changes; it works as both a defence mechanism and an adaptation strategy. Elders are important to culture socialization process because they make sure that younger generations get to know the values, traditions, and knowledge that have been passed down. As other research has pointed out, elders are important in indigenous societies because they keep cultural knowledge safe. Tribal youth are becoming familiar to modern technologies and ways of life, but they still have a connection to their own tribal culture. A practical approach is shown by this selective use of modern influences, such as communication and health care tools. Tribal communities don't completely reject modernisation; instead, they try to find a balance between accepting parts that are in line with their values and rejecting parts that could hurt their culture by the collective consciousness. Family ties and traditional ceremonies are weakening, and younger generations' values are changing. This shows how modernisation forces these communities to conform to outside standards, which in turn destroys their unique identities. The data, on the other hand, shows that these pressures don't just affect tribal communities. They selectively interact with modernity by choosing which parts to accept and which to reject through their collective consciousness. They stand up with collective consciousness for their right to keep culture alive by refusing to adopt technologies and ways of life that go against their beliefs. At the same time, their willingness to accept modernization's positive effects, like healthcare, shows that they can change without losing what makes their culture unique. This study shows us a better picture in which way tribal

communities deal with the conflict between modernity and tradition. They find a balance between keeping their cultural traditions alive and adopting some modern ideas. This is both a way to resist and stay alive in the 21st century.

Conclusion

This research focused on complex effects of how collective consciousness resists modernization on tribal communities to prevent from erodes culture, weakens social structures, and reshapes values across generations in this 21st century. if even modernization brings advancements in healthcare, education, and communication but it threatens the core of tribal identity and social cohesion. The findings, supported by ANOVA and Chi-Square analyses, show significant changes, especially in the role of elders, traditional ceremonies, and the values embraced by younger generations. However, tribal communities are not passively accepting modernization. Through their strong collective consciousness, they actively resist aspects of modernity that could harm their cultural integrity, while selectively adopting modern influences that fit with their traditions. Elders play a key role in this process, passing down knowledge and guiding the community in balancing tradition with the benefits of modernization. The approach taken by these communities adopting what is useful, like healthcare, without losing core values shows their adaptability. Although this twofold approach of resistance and adaptation fits Durkheim's idea of communal consciousness, it also introduces a deliberate resistance to cultural degradation. The study emphasises the need of laws supporting the preservation of tribal culture so enabling these people to profit from contemporary developments. Through careful balancing modernism with tradition, tribal people not only preserve their cultural legacy but also promote sustainable development honouring their way of life. In the end, this study provides insightful analysis of how tribal communities might embrace development without compromising their cultural legacy and preserve their identity in the modern world.

Conflict of interest

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