



## Tribals in Post-Independence India: An Overview

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### ABSTRACT

The central theme of my paper is to know about the real position of development of education of both urban and rural tribals in post-independence India. India is a not only multi-cultural country in the World, but also she has a vast democracy in the World where different types of backward community are living all together. Though, India has taken many programmes, policies and also has provided constitutional safe guard for the development of the weaker section of the population of the country, especially for the tribes and due to that not only literacy rate of urban tribes are increasing per day but also literacy rate of rural tribes are also increasing. So, we can lead to the conclusion that effective implementation of all tribal developmental programme and policies are required to increase the development of literacy rate of both urban and rural tribals in India. So, today, with the effective implementation of all tribal's developmental programme and policies, not only we can develop the literacy rate of both urban and rural tribes in India but also we can protect their culture and identity also.

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### INTRODUCTION

Although, India is a not only multi-cultural country in the World, but also she has a vast democracy in the World, it is India, where different types of backward community are living all

together. Tribal is one of them. Though, India has taken many programmes, policies and also has provided constitutional safe guard for the development of the weaker section of the population of the country, especially for the rural tribes. But in spite of rural tribal areas are still identified as is lands of extreme poverty, illiteracy and exploitation. Above 85% of rural tribal people are living below poverty line and 48% are still illiterate (1991 Census). Most of them are living mere subsistence economy. So, above this situation of rural tribe, lead me to identify the following research questions which are follows-

- i. Why the development of rural tribal is going on very slow way?
- ii. Why the gap of development of literacy rate of rural and urban tribals in post Independence India is increasing today?
- iii. How many factors are responsible for it?

### **MEANING AND DEFINATION OF TRIBE**

In general sense the word "Tribe" means Adivasi. The rural tribes population consist of 62.1% and urban tribal population consist of 71.9% of total India's population of 121 crore (2001 census). Regarding the meaning and definition of the term 'tribe' different dictionary has defined it in a different way. According to the Oxford Dictionary tribe is "a race of people; now applied especially to a primary aggregate of people in a primitive or barbarous condition under a headman or chief". According to Indian Dictionary it is "a social group usually with a definite area of living dialect, cultural homogeneity and unifying social organization. It may include several sub-groups as sibs or villages." Thus tribe means indigenous, autochthonous people of the land, in the sense that they had been long settled in different part of the country.

### **NATIONAL AND STATE LEVEL DIFFERENT TRIBAL DEVELOPMENTAL INSTITUTION**

#### **A) National Level**

**Oversees Agency:** There are a number of agencies to oversee the implementation of tribal welfare programmes and schemes. At the Government of India level, there are at least five agencies, viz., Welfare Ministry, Commissioner for Scheduled Tribes and Scheduled Castes, National Commission for Scheduled castes and Scheduled Tribes, Secretary in Cabinet Secretariat and Planning Commission.

**Religious Agency:** The different religious agencies like the Christian missionaries, the Ramakrishna Mission, the Arya Samaj and other local religious institutions is also engaged in the welfare work for the tribals.

**Voluntary Agency:** The other voluntary organization which deserve mention are the Bhartiya Depressed Classes League, Servants of India Society Indian Red Cross Society, All-India Backward Classes Federation and Indian Council for Child Welfare.

**Anthropological Agency:** Some anthropologists like Dube (1949), Chattopadhyay (1949), Majumdar (1958), Bose (1960), Vidyarthi (1960) and a few others highlighted the various problems of the Adivasis and suggested ways and means to ameliorate their economic and social conditions.

There are 11 tribal research institutes or wings and 17 institutions which are engaged in conducting researches on the Scheduled Castes and Scheduled Tribes.

**National Forest Policy:** The National Forest Policy of 1952 laid down that the area under forests should be increased steadily to 33 per cent of the total area the proportion to be covered ultimately being 60 per cent in the hilly regions and 20 per cent in the plains.

**Investigating Agency:** The parliament has appointed the Director General for Backward Classes at national level with special duties of investigating into all matters related to safeguards given to the tribal people The Director General with the help of Regional Directors virtually handles funds and controls all the tribal welfare activities. He submits his report annually detailing all that has been observed by him personally and through his Regional Directors.

From time to time the Government has constituted different commissions to assess and analyze the welfare work from 1949 to 1970 altogether 18 commissions / committees / working groups / study teams on Scheduled Castes and Scheduled Tribes have been instituted by the Government.

## **B) State Level**

**Development Agency:** Various consultative agencies in the state with a large number of tribal representatives on them such as State Legislature Committees. District and Project level Committees, Tribes Advisory Council in all the eight states with Scheduled Areas and two non-Scheduled Area state of West Bengal and Tamil Nadu are very effective.

**Investigating Agency:** At the State level the Governor has been made responsible and on his behalf the Chief Minister and the Welfare Minister are in charge of the special schemes to be implemented in the tribal areas. In some major concentrated tribal area the State has an independent Tribal Welfare Ministry. The Welfare Ministry is advised by two bodies The Tribes Advisory Council and the Tribal research Institute in framing the policies and programmers for tribal welfare.

### CONSTITUTIONAL SAFEGUARD

After independence, the Indian Constitution provides proper safeguards for the tribal people. Though the prohibition of discrimination of grounds of religion, race, caste, sex or place of birth (Article15) equality of opportunity in matters of public employment (Article16), abolition of untouchability (Article17), prohibition of traffic in human beings and forced labour (Article 23) and protection of interests of minorities (Article 29) are of general nature, they still incorporate in themselves the tribal people. Securing a social order for the promotion of the welfare of the people (Article 38) the articles of the Constitution which are directly related to the tribal safeguards offer them promotion in respect of education and economy (Article 46) other special provisions, like the appointment of Ministers to look after the tribal interest exclusively (Article 164), special administration of Scheduled Areas and Tribal Areas (Article 244), truant from the Union to certain States (Article 275), reservation of seats for Scheduled Tribes in the House of the People (Article 330) and in the Legislative Assemblies of States (Article 332), reservation of seats and special representation (Article 334), special claims to services and posts (Article335), the administration of Scheduled Areas and the welfare of Scheduled Tribes (Article 339) and Article 342 of the Constitution is on the Scheduled Tribes themselves. Special provision is there for Nagaland (Article 371 A).

**METHODOLOGY:** For this I have used the Analytical Method.

### IMPLEMENTATION OF ALL PROGRAMMES AND ITS EFFECTS

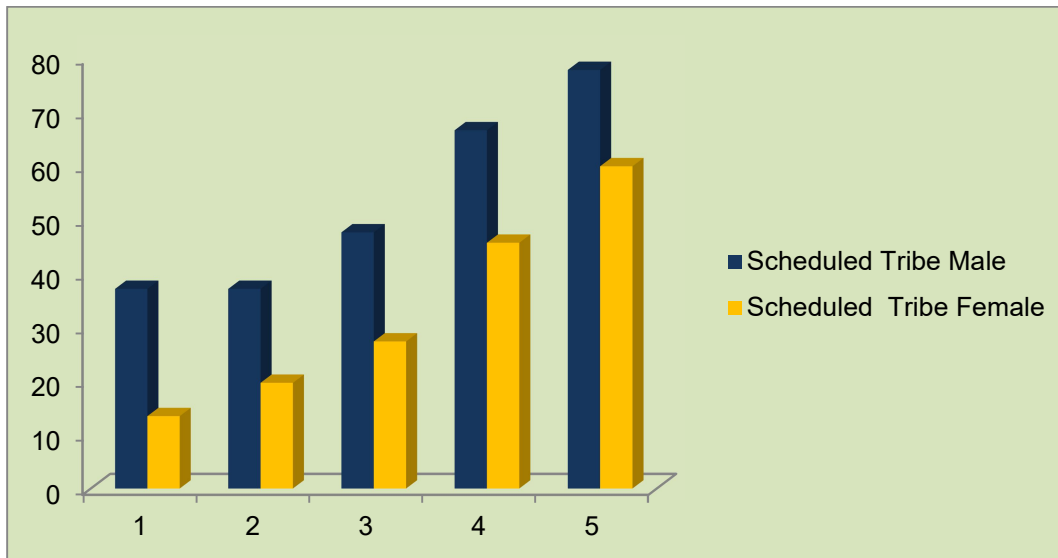
#### A) Urban Effect:

If we see the positive effect of all programmes and policies, we shall find that different tribal developmental agencies are working in a very effective way in most of the urban part of India. So the urban tribe are able to develop themselves because they are able to take advantages of all facilities of tribal development in all field eg, social, political, economic and cultural also in educational field we can see the education development of urban travels by the following bar diagram which are below:

**Table -1 : Literacy rate of Scheduled Tribes by sex in Urban Area.**

Year	Urban Area
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	Scheduled Tribe Male	Scheduled Tribe Female
1961	37.09	13.45
1971	37.09	19.64
1981	47.60	27.32
1991	66.56	45.66
2001	77.77	59.87



(Source: Census of India, 2011, office of Registrar General, India)

So today they are facing very less problem and also they are able to live very happy life and able to protect their culture. So, today they are not participating in any rallies or movement of backward rural tribes.

**B) Rural Effect :**

Nominated bodies including Regional Autonomous Development Authorities, Project Implementation/ Advisory Committees are also handicapped by the absence of statutory reservation in favor of the tribals. For instance, in Bihar, 3 Regional Autonomous Development Authorities, namely (i) North Chhotanagpur, (ii) South Chhotanagpur and (iii) Santhal Parganas Autonomous Development Authorities have been established by law for ensuring effective implementation of programmes in tribal areas. The Act which set up the Regional Autonomous Development Authorities does not stipulated that the Chairmen or Vice- Chairmen or majority members of these bodies shall be nominated from among the Scheduled Tribes. As a result, key position in many of the nominated bodies and elected bodies

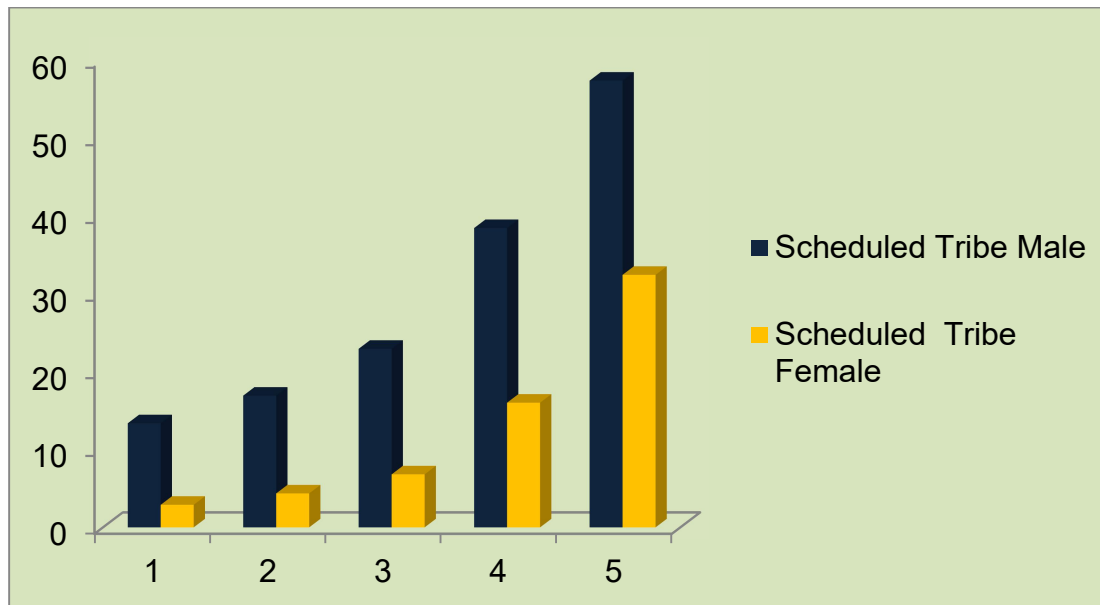
under Panchayat Raj namely, Zila Parishad, Panchayat Samiti, Taluka Mandal, Gram Pranchayat are captured by the influential non-tribals.

In spite of this the state-sponsored programmes had limited success, because only a small fraction of tribes reached the target level. The well-placed tribals have created a new process of social differentiation. The tribal social identity is moving towards tribal class mobility. Tribals are now found in almost every stratum of our society, from administrators to agriculture labourers. There is also evidence of successful caste mobility through Sanskritisation. Now the tribals are imitating the habits of non-tribal. However, the tribal problem in India is characterized by the process of institutionalized exploitation and socio-political marginalization, produced by the twin historical process of unequal incorporation and exclusion. For example a tribal boy tying the shoes of minister in Madhya Pradesh on 19th May 2012.

In spite of this the rural tribals are deprived of the agricultural land which was the main source of their livelihood. But they are getting the very less benefits of all development projects. Only the non-tribals are getting more benefits in terms of availability of irrigation facilities and power as well as job opportunities. If today we would try to see the real position of tribals in rural part of India, with special reference to literacy rate of both male and female tribal of rural area we shall find that in spite of many tribal development programmes as was taken by the government of India. The child sex ratio of rural tribe is also declining today and also one declining picture of literacy rate of rural tribals are seeing today we could see by the following bar diagram which is below:

**Table -2 : Literacy rate of Scheduled Tribes by sex in Rural Area.**

Year	Rural Area	
	Scheduled Tribe Male	Scheduled Tribe Female
1961	13.37	2.90
1971	16.92	4.36
1981	22.94	6.81
1991	38.45	16.02
2001	57.39	32.44



*(Source: Census of India, 2011, office of Registrar General, India)*

They are still victims of various exploitative methods. The gap between the urban and rural regarding the different tribal development schemes is widening beyond control. The rural tribal feels that he is being blackmailed in the name of welfare.

### **DIFFERENT RESPONSIBLE FACTORS**

If we try to see the responsible factor for the creation of the big gape of the development between urban and rural tribe these are follows:

- i. Inadequate implementation of Constitutional safeguards
- ii. Denial of participation to tribals in development process
- iii. Lack of accountability
- iv. Lack of tribal leadership
- v. Land alienation and displacement without adequate rehabilitation
- vi. Exploitation in forestry and other economic activities and
- vii. Socio-cultural factor
- viii. Corruption

### **CONCLUSION**

So, in the light of the above discussion, we can lead to the conclusion that if our government will not take a stern steps for the protection of the life, liberty, property and culture of the rural tribe, there

will come a day when these tribes might lose their identity and at that time, they might be joined some of more dangerous terrorist group e.g., today Naxalite and Maoist group in India and its result might be dangerous for our India in future. During that period, we shall be unable to take any developmental strategy for them. So, today, we have needed to take stern steps for the protection of their life, liberty, property, culture and also identity of them with the proper means by the proper person. So, the first Prime Minister of India Pandit Jawaharlal Nehru while addressing a conference in 1952 said, "The tribals are integral part of Indian civilization and possess a very first cultural heritage. So we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture."

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