



IJEAST

INTERNATIONAL JOURNAL
OF ENGINEERING APPLIED SCIENCE
AND TECHNOLOGY



VOLUME : 7 ISSUE : 04 Print / Issue Publication Date: 30-Sep-2022



ISSN : 2455-2143



DOI : 10.33564/IJEAST.2022.v07i04.022

Indexed In



WWW.IJEAST.COM

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THE EXPLOITATION AND UNREST OF TRIBES IN INDIA: ANALYSIS OF THE PROBLEMS

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Abstract: Co-existing communities in India have widely varying levels of economic, social, and intellectual development, making the country a prime example of pluralism. The power dynamics among different groups, however, are ever-changing. The existence of both centralised governments and independent tribal groups throughout Indian history is well recorded. Adivasis is Sanskrit for "first peoples." If we want to put an end to the tribal conflict in India, we have to understand its roots. This paper will analyse the causes of tribal unrest in India and will determine the efficient remedies available to remove the tribal unrest in India.

Keywords – Tribes, Exploitation, Unrest, Indigenous.

I. INTRODUCTION

The concept of "indigenous people" is a contentious subject in India today. This was not the case until a few years ago. Indeed, social workers, administrators, legislators, and even academics used the phrase to refer to a certain group of individuals. They had few qualms about using the local equivalent of this phrase, "adivasi." "Ghurye," of course, had reservations about using such terminology; he referred to them as "so-called aborigines." Once again, it is them who have passed on all of the preconceptions and conjectures to the public. That is how the "Adivasi" identity has penetrated the tribal people's psyche. The identity that was imposed on them from outside in order to distinguish them from the dominant group has now been internalised by the individuals themselves. It has become a vital instrument of articulation for empowerment as well as a signal of social distinction and identity assertion. The British began tribal development, but they also faced insurrection and turmoil. British authorities repressed tribal insurrection with force. They built a distinct administrative structure in tribal regions to handle tribal matters. Tribal people live in hills, woods, or along rivers and have their own language, customs, and culture. They are an economically and socially deprived group that stayed secluded from mainstream Indian life till freedom.

India has 461 tribes, according to the Anthropological Survey of India's "People of India Project." According to the

1991 census, they accounted for 67,583,800 people, or 8.08 percent of the population. In 1971 and 1981, scheduled tribes made up 6.9% and 7.85 percent of the overall population, respectively. In India, tribal issues are intertwined with administrative and political issues. As a result, organisations and communities have been increasingly seeking for their inclusion in the Indian Constitution's list of scheduled tribes. This helps to explain why India's scheduled tribal population has been steadily increasing since 1971, notably between 1971 and 1981. The identification of tribes has caused greater anxiety than the concept of tribes. This isn't to say that the lists were made with no regard for tribe. Some notion existed.

However, the issue was that they were not clearly stated or implemented in a systematic manner. One set of criteria was employed in one situation and another set in another. As a consequence, the list contains groupings and communities that are vastly different from one another in terms of population size, technological level, and other features. Indian anthropologists have long recognised a disconnect between what their field considers a tribe and what they are required to describe as tribes. Nonetheless, the previous labels have been maintained. The distinction between caste and tribe in India was not well understood by early ethnographers. The terms tribe and caste were used interchangeably in 18th-century writings, for example. Later, it was even used in a cognate manner, as evidenced by Risley and others' use of the phrase 'caste and tribes of India' in their writings. After taking the initiative to collect detailed information about the people for the census, efforts to distinguish between the two began. The census authorities, on the other hand, were hazy about the differentiation criteria. The 1901 census is the first time such criteria are mentioned, however weak they may be. Tribes were classified as those who practised animism. Animism was superseded by tribal religion in later surveys. Despite the fact that the criteria provided was poor, it was widely and extensively employed. It was only after independence that a more systematic attempt was made to differentiate tribe from caste. Though both colonial and post-colonial ethnography highlighted the difference, the relationship between the two was understood differently in the two ethnographies. The British administrators-scholars



in colonial ethnography were concerned to distinguish tribe from caste. As a result, tribes were proven to live in full isolation from the rest of the population, with no contact or interaction with them. Native ethnography, on the other hand, has focused on demonstrating the tribes' intimate contact with the greater civilization or civilisation. For example, both Ghurye (1963) and Bose (1975) emphasised the nature of tribal-Hindu society interactions and the manner in which tribes have been pulled into Hindu civilization. They emphasised parallels between the two civilizations. Sinha (1958) even goes so far as to describe tribes as a dimension of minor tradition that can only be fully comprehended when seen in context with the great tradition. Tribes have come to be examined largely in relation to the traits and characteristics of the broader society as a result of this paradigm. The emphasis is on how tribes are assimilated into greater society, or the "mainstream," by assuming caste, peasant, or class identities. The tribal group's or community's identity is jeopardised by such conceptualization. This is due to the way tribes have been conceptualised in anthropological literature and the frame of reference used to study tribal life in India.

II. STATEMENT OF PROBLEM

India is a plural society characterised by 'co-existence' of groups with varying economic, socio-cultural, and intellectual development. However, the balance between various peoples constantly shifting. Since documented Indian history began, established states and autonomous tribal tribes have coexisted. Adivasis means "original occupants of the land." We need to know what caused the tribal unrest in India and what measures we can take to possibly reduce it.

III. REVIEW OF LITERATURE

1. Tribal Rights in India: the researcher says that the government must pay attention to tribal development from place to location and state to state. The difficulty is that the government primarily sees tribal development as influenced by poverty, therefore most programmes and policies aim to reduce poverty or promote economic growth. The author has evaluated all key policies, programmes, and constitutional provisions for the tribal people in India. The author also discusses the reasons for the failure of the aforementioned programmes, policies, and tactics.

2. Identification of indigenous and tribal peoples: This is a report by the International Labour Organization (ILO). This Guide provides governments, indigenous and tribal peoples, workers' and employers' groups with a practical tool for implementing indigenous peoples' rights, based on past experiences, effective practises, and lessons learned. The Guide doesn't include implementation instructions. Indigenous peoples' diverse conditions prevent simple

model transfer or replication. The Guide is a collection of concepts that will ideally be evaluated, debated, and adapted to national and local contexts.

3. Tribal And Deprivation of Human Rights: The author in this paper says that the indigenous people live in an environment full with contradictions. It is mineral-rich, but the inhabitants are poor; both legal and illicit mining have resulted in serious environmental damage and the loss of traditional subsistence practises. Their way of life is completely influenced by government policies of globalisation, capital-intensive industry like as mining in the areas, and land grabs by the mining mafia and the government alike. Human rights violations include tribal land acquisition and alienation, as well as resource relocation.

4. Adequacy of Indian Constitution in Protection of Tribal Rights: This paper has analysed the legal protection granted to India's tribes by depicting the provisions in the Indian Constitution related to tribe recognition and protection, as well as the operation of the institutional processes provided therein.

5. Tribal Law in India: The author in this paper says, India has almost 100 million tribal people. The north eastern states bordering China and Burma and peninsular India's highlands and plains are tribal strongholds. This study emphasises the latter. Most of India's tribal people live in this area and were just recently introduced to self-government by the Panchayat (Extension to Scheduled Areas) Act, 1996. PESA required peninsular India's states to transfer political, administrative, and budgetary authority to tribal-elected local administrations. The Act was one of the most progressive laws implemented since independence, allowing indigenous groups "radical" rights to retain their traditions and manage their communal resources. After a decade, it is evident that PESA is not meeting its goals. Despite the rise in tribal violence, there has never been a meaningful discussion about tribal governance in peninsular India. Almost everyone assumes the problem isn't the law's content, but its application.

6. Tribes as Indigenous People of India: The author talks about that the tribals themselves have embraced the term "tribe" to refer to the residents of a territory, which has conceptual and empirical issues for scholarly administrative convenience. There is no claim to being the original residents of the land, nor is there any title to the natural resources in relation to foreigners or the ruling caste. The marginalised people now have self-esteem and dignity because of their tribal identity.

IV. OBJECTIVES

- To analyse the causes of tribal unrest in India.
- To determine the efficient remedies available to remove the tribal unrest in India.



V. ANALYSIS OF OBJECTIVES

CAUSES OF TRIBAL UNREST IN INDIA:

1. Laws and tribals: The tribals have seldom received justice under the Constitution's provisions. This is true of almost all laws - forest, first, revenue, excise, criminal, or civil laws - which have two major flaws: they have taken away tribal rights to land, forest, and resources, and they have failed to recognise the tribals' traditional legal system and management practises in regard to either resources or social systems. Even regulations that safeguard indigenous interests have not been faithfully applied, resulting in land alienation being the most important issue to this day. The tribal people's docility and ignorance in the face of non-tribal exploitation has gradually changed. they are aware of the laws and claim their rights.

2. Government development policies: Tracing the historical history of government development involvement in tribal areas reveals an irrational, disingenuous, and myopic effort to define "development" in the hill regions. Government policies have always been in violation of the regulations governing the scheduled regions, with little regard for their execution. Furthermore, plentiful land, water, and forest resources have been used for the advantage of foreign civilizations and individuals, but local communities have never developed. Furthermore, they have only been relocated once or twice, and have never been compensated for the resources or livelihoods they have lost. This is true of all development initiatives, including irrigation, drinking water, electricity, and others.

3. Non-tribal nature of all development activities: Any development strategy's underlying non-tribal character is a major consideration. Non-tribals who control the government apparatus in tribal regions are not only resentful of the numerous welfare programmes aimed at tribals, but they also engage in exploitative relationships with local merchants, contractors, and police. As a consequence, the tribals get very little advantages. Non-tribals see natural resources as utilitarian and short-term economic exploitation, but tribals regard them as life-sustaining forces. This disdain for tribal-nature symbiosis is not only endangering tribal existence, but it is also driving resource depletion in tribal areas.

Tribals' illiteracy has aided the flourishing of commerce and business by non-tribals who control the economic and political power in the tribal territory, as well as the operation of the government apparatus. They have complete authority over the tribals' lands and resources, whether directly or indirectly. The repression of rights by politicians and police has empowered tribals to retaliate with the help of extreme groups, of which they are once again victims.

4. Preconceptions and attitudes: Government officials and personnel stationed in tribal regions approach tribals with all of the prejudices that non-tribal culture has. Due to their

ignorance of exterior mechanics of life, the tribals are seen as unrefined savages entrenched in barbaric beliefs and traditions. When they visit tribal settlements, they treat tribals with contempt since their culture and social systems are despised. The tribals are enraged by this mistreatment, which is manifesting itself in numerous forms of resistance.

5. Ineffective development programmes: The government administration seems to be less focused on solving the core difficulties that tribal chehal chehaliers face. Many tribal programmes focus on the people's ancillary needs and show indifference toward the root causes of discontent, which are mostly land alienation and land-related issues. Tribes that are inextricably linked to land and forest confront major challenges in recovering control of their territory from non-tribals. This is something that the current government prefers to overlook.

POSSIBLE REMEDIES TO REDUCE TRIBAL UNREST:

Despite how depressing the situation in the tribal territory is, there remains room for improvement. What is required is a real desire on the part of the administration to address the root causes of discontent. The following are some things to consider:

1. A sensitive administration: The government must acknowledge that tribal people have a unique socio-cultural structure, and it must understand and respect these systems while creating and executing development programmes. Programs should be sensitive to tribal requirements and address genuine problems and disputes. It is important to note that the machinery should be free of social and political prejudices against tribal populations. Any disagreements or disruptions between tribals and non-tribals, for example, should be handled by police, revenue, and other authorities who have an anti-tribal or pro-non-tribal posture.

2. More authority to the people: The same mechanism used in the plans cannot be used to govern tribal territories. The New Panchayati Raj Act, which emphasises local self-governance and empowers the Gram Sabha in scheduled areas, was formulated in response to conflicts between customary and universal laws, disagreements over resource control, and tribal-non-tribal issues in tribal regions throughout the nation. State governments should adopt this Act in its entirety, with no exceptions.

3. Balanced development policies: When it comes to any programmes or initiatives in tribal territories, state administrations should implement a people-friendly development policy. Instead of uprooting people, ruining their livelihoods, and pursuing simply an apparent development, it should prioritise the social and economic prosperity of local communities in regional development planning.

4. Inconsistencies in laws and policies: Existing inconsistencies in constitutional provisions, as well as emerging tendencies in state government policies that



violate protective laws, result in unequal and discriminatory programmes for indigenous communities. There would be no need for individuals and groups to dispute the government's programmes if laws and implementing policies were clear.

5. Education: Tribal illiteracy and ignorance are the foundational issues that any development must address. To provide literacy and education to the tribals, the government should make it a priority. ITDA and other government agencies have a duty to educate indigenous people about their laws and programmes so that they may acquire full education.

VI. CONCLUSION

After 71 years of independence, tribal tribes' living circumstances have remained mostly unchanged, and they continue to be a marginalised segment of Indian society. This paper discussed adivasi issues and problems. All development initiatives have been undertaken in the name of development, but the impoverished tribals who have long been defending their land with little in their hands and ancestral property occupied in the name of development have paid the price. Various legislation and programmes have been implemented, yet the worries and issues continue to grow without yielding any results. These include monetary compensation, monetary rewards, education, land-based remedies, capacity development, and relocation planning, with a strong emphasis on education, job possibilities, and employment, as well as personal care to help people face the difficulties ahead.

To guarantee that the conclusion of forcible acquisition does not prevent people from becoming development partners, a collaborative, participatory, transparent, and informed procedure should be implemented. The concept of progress and expansion was discussed with the necessity to offer compensation, rehabilitation, relocation, packages, and conditions. The government and society believe that we must educate them, but there are many things that we must learn and keep, such as customs, traditions, morals, cleanliness, and preservation, in order to prevent the massive loss of their presence. From an ecological, economic, and educational standpoint, this is true.

Unfortunately, the implemented policies, programmes, and plans have not penetrated deeply into these poor areas of society, as they are often wasted by the responsible authorities' upper echelons. For example, the Indian government has implemented several laws and programmes to address poverty, illiteracy, equality, unemployment, prostitution, trafficking, child labour, bonded labour, untouchability, discrimination, domestic violence, naxal concerns, and land acquisition, among other challenges. As tribe members believe, it will take time, but the situation will improve in the following year. However, the situation is worse, with the Chhattisgarh government recently stripping

forest communities of their land rights in the Surguja area to make room for coal mining. The government of Chhattisgarh also shuttered schools in places where it needed to grow. In the state, about 3,000 schools are being shuttered. A quarter of the schools are located in conflict-affected Bastar, which is largely inhabited by tribals. According to estimates, the Maharashtra government plans to close 4,093 schools in 2017 while Andhra Pradesh and Telangana want to close 10,000 schools. The Right to Free and Compulsory Education Act of 2009 is mostly text on a page. It is difficult to predict how the government will enhance the educational condition of indigenous people who do not attend school.

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2455-2143