

DR. B.R AMBEDKAR'S VISION ON TRIBAL DEVELOPMENT- AN HISTORICAL OVERVIEW

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ABSTRACT

The contribution of Dr. B.R. Ambedkar to the growth of the tribal community is the main subject of the current historical study. The stealth of the Aryans forced the tribal community to retreat into the forest. They consequently lost their ability to handle life's obstacles. Indigenous communities were so thoroughly deprived and taken advantage of that they were unable to advance socially or intellectually. The community's hopes for economic and political advancement were thus buried and forced to live in the forest. Due to industrialization and globalisation, forests were cleared for development. As a result, interactions between the tribal communities and other social groups in the society were inevitable. It is significant to highlight that, despite their lack in certain areas, such as technology, education, and investment, the people of these tribal communities lead independent lives. Globalisation and industrialization caused forests to be cleared for development. It was therefore inevitable that the tribal communities would interact with other social groups within the society. It is important to emphasise that the residents of these tribal communities lead independent lives despite their lack of access to certain resources, including technology, education, and capital.

Keywords: Globalisation, Indigenous, Tribal Community, Social Groups

INTRODUCTION

The origins of the tribal community are explained by Dr. B.R. Ambedkar in his literary work "The Untouchables: Who Were They? and why They Became Untouchables?" The genesis of indigenous tribal communities, nomadic tribal communities, and guilty tribal communities were also discussed by Dr. Ambedkar. In his book, Dr. B.R. Ambedkar declares that the Nagas were India's original inhabitants. The author also believes that the tribe that created the Sindhu Plateau civilization were the Nagas. The author clarifies that the Aryans referred to the Naga community using names like Asuras, Rakshasas, Dushyas, Nishads, etc. It is important to remember that the Nishads were a prehistoric, primitive tribe that lived in hills and forests. According to Dr. Ambedkar, the native tribal inhabitants of India were vanquished by the Aryans when they invaded the country circa 1800 BC. Several of the tribal communities were vanquished during a battle between them and the Aryans. There is evidence to suggest that the Aryans violently put severe restrictions on these tribal communities and coerced them into adopting Aryan customs and culture. A few of the tribal communities refused to adopt Aryan culture and give up their own. After being vanquished by the Aryans, the defeated tribal communities moved into the forests and refused to adopt the Aryan way of life. Eventually, these forests turned into the tribes' natural habitat. Certain tribal communities began to roam around in search of work; these groups were referred to as nomadic tribes. Certain tribal communities engaged in criminal activities as a means of subsistence; these groups were referred to as culprit or criminal tribes.

It is significant to highlight that the persistent and rigorous imposition of Aryan political, economic, religious, and traditional observances on tribal communities has resulted in the communities' continual deprivation and exploitation by the rest of society. In his 1936 Annual Conference presidential remarks, Dr. Ambedkar discussed the "Abolition of Caste System" and provided a thorough explanation of the factors that have allowed these long-standing, highly developed tribal communities to endure. According to some research, the tribal groups that were not included in the Varna System were referred to as non-Aryans. The results of the studies show that the Dravidian language family was spoken by a number of tribal communities. Several studies have demonstrated that the Naga and Dravidian communities were India's first inhabitants. Sadly, it is depressing to observe that these tribes that were deceived by the Varna System continue to live barbaric and impoverished lives.

OBJECTIVE

The study's main goal is to improve and develop these underdeveloped tribal communities. By using a historical approach, the study seeks to pinpoint some of the major issues facing the tribal communities. The economic, social, historical, and religious standing of the tribal communities is another area of emphasis for the study. The study also recommends some corrective actions to the government based on its research findings.

RESEARCH METHODOLOGY

The primary source of data for this study is secondary sources. The planning commission reports, Indian Census reports, Dr. B.R. Ambedkar's writings and speeches, as well as a few chosen books, articles, newspapers, and essays are all included in this study.

Status of Tribal community during Vedic period

The Naga community was India's first and most primitive inhabitants, having arrived long before the Aryans, as was previously mentioned. According to K.S. Bhagwan, the Naga Community lived a contented and tranquil life and founded civilization at the banks of the Sindhu River. The principles of equality, democracy, equal rights for men and women, and matriarchal families formed the foundation of the society. Known as the cradle of Aryans, ancient Central Asia is where Aryans first travelled to India. The number of Aryan invasions into India grew over time, and the people began to form their own civilization there. The Nagas were referred to by the Aryans as Dasas, Asuras, Rakshas, and Piccasi. Rakshas and monkeys were the names given to the Nagas that the Aryans vanquished. The achievements of the Assamese against the Nagas were hailed as Devaamsa Samboota. The Aryans mocked by referring to the Nagas as warrior tribes deserving of death in conflicts. According to K.S. Bhagwan, it was common for Aryans to mistreat and exploit the Naga tribes. These tribes, vanquished by the Aryans, were India's first and principal inhabitants. These India's first and indigenous people fled to the hills and forests to establish themselves because they would not accept the Aryans' dominance over them. To resume their way of life, they took up fishing and harvested and sold forest products like honey and wax. Certain tribes began to nomadically wander around in order to support themselves. These groups of tribes are known as Nomads. To support themselves, some of these tribal communities even engaged in criminal activity. Furthermore, it is said that Aryans bear the majority of the blame for these tribal communities' circumstances. The primary and original inhabitants of India were subjugated by the Aryans who invaded the country, disregarding their social, economic, political, educational, and religious standing. made the lives of these tribe members miserable.

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and women, and matriarchal families formed the foundation of the society. Known as the cradle of Aryans, ancient Central Asia is where Aryans first travelled to India. The number of Aryan invasions into India grew over time, and the people began to form their own civilization there. The Nagas were referred to by the Aryans as Dasas, Asuras, Rakshas, and Piccasi. Rakshas and monkeys were the names given to the Nagas that the Aryans vanquished. The achievements of the Assamese against the Nagas were hailed as Devaamsa Sambhuta. When Aryans referred to the Naga tribes as groups deserving of extinction in warfare, they were making fun of them. According to K.S. Bhagwan, it was common for Aryans to mistreat and exploit the Naga tribes. These tribes, vanquished by the Aryans, were India's first and principal inhabitants. These India's first and indigenous people fled to the hills and forests to establish themselves because they would not accept the Aryans' dominance over them. These indigenous groups hunted game and fowl in the forest and consumed tubers. To resume their way of life, they took up fishing and harvested and sold forest products like honey and wax. Certain tribes began to nomadically wander around in order to support themselves. These groups of tribes are known as Nomads. To support themselves, some of these tribal communities even engaged in criminal activity. Furthermore, it is said that Aryans bear the majority of the blame for these tribal communities' circumstances. The primary and original inhabitants of India were subjugated by the Aryans who invaded the country, disregarding their social, economic, political, educational, and religious standing. made the lives of these tribe members miserable.

Status of Tribal community during period of Buddha

Understanding the social standing of the Buddha's time is crucial. According to D.D. Kosambi's citation, the Buddha was born into a Kshatriya tribal community. Shakya belonged to the tribe that King Darius I of the Akimimid kingdom subjugated. The Shakya tribe doesn't seem to have any ethnicity. The idea of equality formed the basis of the entire tribe. There are no indications that Brahmins are present. The Shakya tribe had no place for vedic customs or observances. Nonetheless, the tribe had few commercial towns or residential areas. The Shakya tribe elected its leader through a rotating system. Previously, the Shakya tribe's members handled their own business maintenance. The Shakyas were extremely independent, and there were signs of several other communities' settlements close to the Shakya settlements. The two most powerful and independent tribes were Malla and Licchavi. The most typical characteristics among these tribes were frequent conflicts. It's fascinating and significant to remember that democracy once existed. The Cooliar community, Shakya's neighbour, enthusiastically embraced Buddhist ideals. The Cooliar tribal community was generally regarded as the initial impediment. These tribal groups were collectively referred to as Naga communities. It has been noted that there was hostility between the Shakyas and the Cooliar tribes. Shakyas. It is significant to remember that these tribal communities of Indian descent were one of equality, brotherhood, and prosperity.

It is noteworthy to acknowledge the existence of an administrative model based on democracy. These tribal groups took the shape of cultural tribal groups. Numerous pieces of evidence from the time of the Buddha to the present day attested to the existence of various tribal communities, including the Vajje, Kosala, Cooliar, Shakyas, Mallas, and others. However, these tribal communities' traditions and customs were completely distinct from Aryan culture. Buddha has put a lot of effort into helping these tribal communities. Buddha was a key figure in the transformation of the Angulimala tribe of guilty people into civilised people. Consequently, more than five hundred pirates who live in the hills south of Buddha's palace have their minds changed. Buddha has been instrumental in helping more than 122 tribal communities adopt a more civilised way of thinking and living within society. Subsequently, the country saw a rise in the persecution of Aryans. This is why the class of people who were exploited during Buddha's time and those who were indifferent to his concerns were content with the persecution of the Aryans. Buddha rises up against the religious assault by the Aryans and gives the tribal communities the means to live civilised lives. Several social changes occur in society as a result of the Buddha's revolution. Most notably, during the Buddha's reign, the society saw advancements in religion, culture, and education. In addition, a number of Naga tribal communities found

their own states during this time and began running their provinces. Pushpamitra's counterattack caused these developments to fizzle out quickly. As a result, the original tribal communities began to lose their authority and quality of life.

Status of Tribal community during period of Manu

The Aryans persecuted the tribal communities on multiple occasions. However, these tribal communities regained their previous social standing in society during the Buddha's rule. However, these tribal communities lost their elevated social standing once more when Manudharma was introduced to India. Origin, religion, culture, and a caste system based on varna were all introduced by Manudharma. Several tribal communities moved to hills and forests because they could not accept that Brahmins were the superior race and did not want to live as their slaves. As a result, the tribal communities were cut off from modern society. Dr. B.R. Ambedkar criticised Manudharma for shattering the lives of untouchables and tribal communities, citing passages from the text.

- Manusmriti Chapter: 1.31: "Brahmins are evolved from face of Brahma, Kshatriya has evolved from shoulders of Brahma, Vaishyas are evolved from the lap of Brahma and Shudras evolved from the feet of Brahma.
- If Nation constitutes only Shudras and not Brahmins such nation experiences famine and will be destroyed soon by the diseases. (Chapter-8:22)
- Only Brahmins are entitled to teach Vedas and this is universal decision (Chapter-10:01)
- The individual having a physical composure of both Kshatriya and Shudra is called as Terrorist (Ugra)". (Chapter: 10:09)
- The untidy people are to reside at the outskirts of the village. These people are not supposed to use good utensils to cook and eat their food. These people are to pet donkeys and dogs. These people have to eat food in broken utensils and these people are not supposed to walk in the villages and towns during night hours. (Chapter 10:31 and Chapter 54)

It is clear from the verses above that the Brahmins were regarded as the superior class in society. Brahmins are referred to as the universe's landlords. The remaining communities were referred to as Brahmin slaves. The other communities were denied the opportunity to receive education and pursue education because they were seen as inferior. The fourth class of the varna classification, according to Manudharma, was told to live on the outskirts of a town or village. Those who did not agree with Manudharma's teachings moved into the hills and forests. Later on, these people were referred to as belonging to tribes. Tribal communities were forced to live a life of poverty and misery as a result of Manudharma's persecution. To survive under these conditions, the tribal communities consumed tubers that were grown in the forest. The residents of these communities gradually began raising animals, fishing, gathering honey, and gathering forest products. To support themselves, they began to trade these forest products. A portion of these indigenous groups began moving around in search of employment. These people acquired the skill of archery in order to hunt forest animals.

To amuse and entertain the people, they also played tribal games, danced tribally, and sang folk songs. In the past, members of tribal communities trained animals and performed their games in towns and cities. Some tribal communities relied on this as their primary source of income. In addition, some of the residents of this community engaged in fortune-telling and begged in the name of the gods. Along with making traditional medicines, these tribal communities assisted patients in receiving treatment for a range of illnesses. In addition, some of these tribal communities turned to thievery, plunder, and other criminal activities as a means of subsistence. A few of these tribal communities were identified and labelled as criminal communities by the British government in 1835. The British

government introduced the ordinance to curb illegal activity. Under British Penal Code articles 382 and 986, tribal communities that engaged in theft, robbery, and other criminal activities faced life sentences or even death.

Disadvantaged Tribal Community

Certain tribal communities were designated as Criminal tribal communities in 1871, when Britain was still a colony. Due to the fact that these tribal communities engaged in criminal activity to support themselves once more in 1911 and 1924, an amendment to this rule was introduced, and the designation of these communities as criminal tribal communities was removed. An Article Enquiry Committee on Criminal Tribal Communities was established by the Indian Government in 1949. There were roughly 198 unpublished tribal communities in India in 1952, despite the committee's recommendation that these tribes be referred to as unpublished tribal communities (Dr. V. Shanmugam). The unpublished tribal communities and the tribal community, who are the primary and original inhabitants of this country, are completely disadvantaged and are not even able to access basic benefits or constitutional rights. The 1935 Act and the 1936 decrees established the two communities known as Scheduled Caste and Scheduled Tribes. Unfortunately, however, neither the Scheduled Class nor the Scheduled Tribe categories applied to the tribal communities. The scheduled tribes and scheduled castes continued to be apart from the tribal communities. Tribal communities' expulsion from Scheduled caste and Schedule tribe categories was attributed to J.H. Hutton, the commissioner of 1931 census. There is a rumour that J.H. Hutton left out tribal communities because of technical issues. Nine index parameters were implemented during the 1931 census in order to identify the citizens of scheduled castes and scheduled tribes.

However, the tribal communities were removed from the Scheduled Caste and Scheduled Tribe categories because they could not meet those requirements. The census committee's established cultural and geographic isolation indices were not met by the tribal communities. This led to the ancient people who lived in hills and forests being placed under the Scheduled tribe category. Unfortunately, none of these categories contained these unpublished tribal populations. Hindu communities were left out of the SC and ST categories in the 1931 census because the religion column for these communities was filled in as Hindu rather than tribal. As a result, neither Hindus nor Tribals were treated in these communities. Rather, they were dismissed from those categories because they were viewed as belonging to a mixed culture. These communities still experience extreme poverty and miserable living conditions. The same criteria used in the 1931 census were also incorporated by the Lokur Committee, which was established in 1965. As a result, these tribal communities were once more denied access to the benefits of scheduled tribes.

Ambedkar's Revolution for providing facilities to Tribal communities

Dr. B.R. Ambedkar has put in a lot of effort and spearheaded many campaigns to uplift and elevate these tribal communities' social standing. Dr. B.R. Ambedkar's main objective was to grant these tribal communities authority and rights. The current investigation attempts to

Examine a few facets of Dr. Ambedkar's fight for the tribal communities:

1. On May 11, 1928, the Bombay Province Government established a Committee, with Start serving as its chairman. The committee's goal was to pinpoint the underprivileged and exploited indigenous populations. The Committee was also instructed to investigate the community's social, economic, and educational standing and offer suggestions for its advancement. Ambedkar and Solanki were chosen by the province of Bombay to serve on this committee. The committee members visited various locations within the province of Bombay to gather information about the tribal communities. The members turned in their report to the government later in 1930. It is noteworthy that Dr. B.R. Ambedkar has been instrumental in the preparation of this report. The report's main recommendations were to establish public schools, build hostels, offer scholarships, and give children from tribal communities industrial training. The report also suggested that

tribal communities be represented in rural cooperation associations, that they be appointed to positions in the army and police, that they be given housing facilities, and that they be given government wasteland. The government of Bombay created the Backward Class Department based on this report.

2. On October 23, 1928, Dr. B.R. Ambedkar presented evidence to the Simon Commission, requesting that the British government grant voting rights to both men and women belonging to tribal communities. Later on, the Round Table Conference was called for by the British Government.
3. During the second Round Table Conference on October 14, 1931, Dr. B.R. Ambedkar made the proposal that every individual and community should lead a civilised life. He suggested that the British government help communities who live in forests lead more civilised lives. Dr. B.R. Ambedkar recommended that the central government create and carry out a number of welfare initiatives.
4. Dr. B.R. Ambedkar urged the Joint Constitution Improvement Committee to include social rights and tribal community protection policies in the constitution during a meeting on October 16, 1933. Ambedkar also suggested that the constitution committee concentrate on educating the communities of tribal people. Additionally, Dr. Ambedkar recommended that the government create a separate budget for criminal tribal communities or those who commit crimes.
5. The 1935 Government of India Act, authored by Dr. B.R. Ambedkar, guaranteed tribal communities the right to vote, education, employment, and political reservation. In addition, Dr. Ambedkar ensures that the divided or separated regions have access to developmental facilities. The chairman of the committee that drafted the Constitution, Dr. Ambedkar, suggested a number of welfare programmes for the tribal communities, which has improved their well-being.

Status of Scheduled Tribes in Constitution

The Manu period's constitution created extremely harsh laws against tribal communities, resulting in an extremely difficult life for them. The tribal communities' wealth and properties were seized by Manu and his adherents, who also denied them political and religious rights. However, the Indian Constitution grants social, political, and economic rights to tribal communities, thanks to the efforts of Dr. B.R. Ambedkar. The constitution, which went into effect on January 26, 1950, contained a number of fundamental laws that guaranteed every right necessary for a civilised society as well as the advancement of every community within it. The harsh system of untouchability that existed in the society caused the tribal communities to be exploited for centuries. These communities felt that serving the upper class was their highest responsibility because they were kept as slaves in their homes. As a result, these tribal communities—who were India's first colonisers—were treated with contempt by society and led unhappy lives. Dr. Ambedkar made significant contributions to the social, economic, and educational advancement of these scheduled tribes in India by framing certain provisions in the constitution. The Indian Constitution grants the rights to equality, independence, culture, and education in Articles 12 through 32. Certain constitutional rights to address issues concerning tribal communities have also been granted by the Indian constitution. articles 36 to 51 of Indian constitution includes some of the State policy directive principles.

Article-14: All are equal before the Law

Article-17: Abolition of Untouchability

Article-16(4): Provision of 7.5% reservation in Government Employment and 7.5% reservation for availing education at the Educational institution.

Article-46: Governments are to frame the educational and economical programmes for the progress of these communities.

The directions of the above Articles of the Constitution recommended the governments to establish a Social Welfare Department and advised the governments to implement various plans and developmental programmes through the Social Welfare department.

Article-244: Recommends Local Administration in Scheduled and tribal regions.

Article-275: Central Government through parliamentary laws are directed to release money for the welfare of scheduled tribes of any state.

Article-330: Reservation of seats in Lok sabha for Scheduled Caste and Scheduled Tribe according to the population.

Article-335: Reservation of seats in state Rajya sabha for Scheduled Caste and Scheduled Tribe according to the population.

Article-338: To establish a national level commission for monitoring the welfare of Scheduled caste and scheduled tribe

The Indian Constitution's aforementioned articles have guaranteed various provisions for the improvement and advancement of underdeveloped tribal communities. The scheduled tribes benefit and are growing as a result of these constitutional provisions.

The following data shows how scheduled tribes are progressing:

The population of Scheduled tribes makes up 8.50% of the total population, according to the 2011 census. The Indian constitution has restored education to the scheduled tribes, who were denied it during the Manu period. This led to an increase in the literacy rate from just 47.10 in 2001 to 58.96% in 2011. However, when this is contrasted with overall literacy, it is discovered that, from 64.84% in 2001 to 72.99% in 2011, the literacy rate increased. It has been noted that among the scheduled tribes, there is a low literacy rate. The 2011–12 poverty index was observed to be 45.30% in rural areas and 24.10 in urban areas. In rural areas, the total poverty rate was 25.70%, while in urban areas, it was 13.70%. Thus, it is clear from the data that a significant portion of the scheduled tribes live in poverty.

The Supreme Court of India denounced the mistreatment of the Adivasi tribal communities, calling them Rakshas, Asuras, and by other derogatory names. It stated in its ruling in State of Maharashtra Vs. Kailas, vide Application No. 10375/2010, that this is an illegal and shameful chapter in the history of the country. The other communities in the society have exploited and mistreated the tribal communities on numerous occasions. These indigenous communities were compelled to live in forests isolated from the outside world after other communities stole their landholdings. These cruel conditions caused these tribal communities to experience illiteracy, hunger, poverty, and other dangerous illnesses. Currently, there are efforts underway to seize the hills and forests where these tribal communities reside. Because Ekalavya is from a tribal community, Guru Dronacharya refuses to teach him archery in the epic Mahabharata. Eventually, Ekalavya becomes a master archer by using Dronacharya as a virtual mentor.

Conclusion and Suggestions

The aforementioned analysis makes clear that Vedic, Aryan, and Manu social customs have exploited Scheduled tribal communities on occasion to such an extent that the tribes were forced to live in forests and hills, endure poverty, be denied access to education, and become weaker socially and politically. It is evident that the scheduled tribes' rights were violated and they were forced to live in superstitions during the Vedic, Aryan, and Manu periods. Dr. B.R. Ambedkar's voice against these issues and the constitution's framing would not have made it possible for these tribal communities to flourish. The following recommendations are crucial for the scheduled tribes' advancement. More education is to be given to the tribal communities. It is the scheduled tribes' and scheduled castes' joint destiny to achieve political power. It is necessary to eradicate the wicked customs of Hindu religions, such as idolatry and superstition. Only if the members of these nomadic communities abstain from vices and immoral behaviours can the tribal community thrive.

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