

## BACKGROUND OF TRIBAL TURMOIL

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The post-independent tribal politics show that the tribal groups have no regard for human rights of persons outside the tribe. Though, they have many reserved political and economic privileges yet they feel themselves insecure. This leads Indian political democratic structure baffle. Logically that leads social, political and cultural conflicts. The tribal people regard outsiders as hostile and irrelevant for them, The goals and values that tribal groups pursue have discernible, systematic and persistent consequences on the structures and therefore on both the outbreak and resolution of conflict.

Tribal's social mobility has set for itself the task of explaining the persistence of social equalitarian values and the relative political crises. When economic values are inflexible and people live close or below the subsistence margin, almost any marginal economic decline can precipitate conflicts. Tribal conflicts with non-tribes are mostly economic manifestations of the continued exploitation. The principal obstacles to mobilization of the perceived economic capabilities and to minimization of the social conflicts among the tribals are the lack of effective ideologies of co-operation, development and modernization and the lack of appropriate political arrangements. The birth of the Jharkhand movement emphasizes the tribal's loss of faith in, or lack of consensus about, the beliefs and norms that govern social interaction. Tribal people, in general hold a set of beliefs and norms they believe to be correct for centuries they have a high ideational value position.<sup>2</sup>

Ideational disintegration usually is a consequence of other conditions, culture contact with divergent practices or beliefs or more commonly, long-term loss of other values because of structural malfunction or ecological hazards. Most of the tribal groups face the disequilibrating changes as a consequence of environmental changes or technological innovations, which demonstrate the inapplicability of their beliefs and norms. The greater the intensity of relative deprivation with respects to welfare, power, status, and communal values, the greater the likelihood of tribal conflicts and its political ramification.<sup>3</sup>

In some cases the religious factor has tended to make the problem of tribal minorities more complex. Otherwise largely it emanates from regional and territorial considerations. Even here there is no set pattern which seems to govern the political behavior and attitudes of the tribal communities in various parts of India. It is noticeable that tribes predominantly inhabiting the Northeastern region of India and the South Bihar plateau have tended to base their politics on regional and tribal basis. In the case of Bihar tribal minorities, there have been various stages in which, to safeguard their political interests, they have joined hands with one or the other major political parties, while in the case of tribes of the northeastern region there have been feeble attempts to bring them into close alliance with national political parties. In recent times the regional and tribal basis of their politics have been affected by matters concerning preservation and propagation of the religious faith. Essentially in the case of tribal minorities also the real economic issues get clouded by considerations of region and religion. The plight of the tribal communities, who, in a way can be regarded as the original

inhabitants of this country, is more pathetic than of other minority communities. Their economic and educational backwardness proves a fertile ground on one hand to the dominant classes wishing to exploit them economically and on the other vested interests in their own community who appeal to religion and superstition. The tribal communities can find their rightful place in the mainstream of national life to partake in the political process fully, only when there is amelioration of their living conditions without harming their cultural heritage.<sup>4</sup>

The political behavior and the role of minority groups in India must be seen in a much wider context than merely in the framework of caste, religion or tribe. The test of secular democratic India would lie in the attitude of major political groups towards the minority communities. A vast country like India can only flourish and its foundations can be strengthened we recognize the diversities as a source of strength. The most advanced and powerful countries like the United States of America and the Soviet Union having recognized this aspect of diversity have strived to guarantee cultural, economic and political rights of the various ethnic groups.<sup>5</sup>

Right are not attained merely by insertion of a bill of rights in a Constitution.<sup>6</sup> The tribal persons should be guaranteed the possession of those rights, without which life is impossible.

### **Reference**

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3. Ibid.
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