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# PROBLEMS OF TRIBALS IN INDIA : WITH SPECIAL REFERENCE TO NORTHEAST REGION ,

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*Abstract: Tribals are known to be the autochthonous people of the land. Tribals refer to “vanavasi”, “pahari”, AnusuchitJanajati etc. India is the second largest tribal people in the world and the first one in Africa. The areas inhabited by the tribal constituted a significant part of the underdeveloped areas of the country. The tribal people have rich tradition culture and heritage with unique life style and customs though regional variation. The tribal culture of India and their traditions and practices pervaded almost all of the aspects of Indian culture and civilization. Tribal is the dominant community of Assam. They possess rich distinct culture and tradition related with nature which is the store house for wisdom and knowledge for other communities. Their contribution in socio-economic development is not negligible. Mostly state and society in Assam is influenced by tribals. Their distinct culture tradition practices isolated them from other communities. The socio-economic condition of tribal is not satisfactory though they are hard worker. Tribals are still backward in all fields, their working method way of thinking all are traditional, marginal. Marginal productivity accompanied by traditional method of cultivation of tribals are equal to zero. Illiteracy, poverty, child marriage, ill healthy etc. are also dominant problems of tribals. In this paper an attempt is made to highlight the various problems of Tribal people and to suggested measures for their development.*

**Keywords:** Tribal, Isolated, Homogeneous, Dominant, community, storehouse, Socio-economic, Traditional

The word Problems of tribal in India is not new from the ancient time tribe people are suffering from poor and pathetic condition due to financial difficulties and social insecurity ,right to livelihood is major problem for them. The term "tribe" was in common use in the field of anthropology until the late 1950s and 1960s. The continued use of the term has attracted controversy among anthropologists and other

academics active in the [social sciences](#), with scholars of [anthropological](#) and [ethnohistorical](#) research challenging the utility of the concept. In 1970,

anthropologist The tribe, a long respected category of analysis in anthropology, has recently been the object of some scrutiny by anthropologists ... Doubts about the utility of the tribe as an analytical category have almost certainly arisen out of the rapid involvement of peoples, even in the remotest parts of the globe, in political, economic and sometimes direct social relationship with industrial nations. The doubts, however, are based ultimately on the definition and meaning which different scholars give to the term 'tribe', its adjective 'tribal', and its abstract form 'tribalism'.<sup>[4]</sup> The modern English word *tribe* stems from Middle English *tribu*, which ultimately derives from Latin *tribus*. According to the [Oxford English Dictionary](#), it remains unclear if this form is the result of a borrowing from a Romance language source (such as [Old French](#) *tribu*) or if the form is a result of borrowing directly from [Latin](#) (the Middle English plural *tribuz* 1250 may be a direct representation of Latin plural *tribūs*). Modern English *tribe* may also be a result of a common pattern wherein English borrows nouns directly from Latin and drops suffixes, including *-us*. Latin *tribus* is generally held by [linguists](#) to be a compound formed from two elements: *tri-* 'three' and *bhu, bu, fu*, a verbal root meaning 'to be'.<sup>[1]</sup> Andhra Pradesh: Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis, Banjara, Kondareddis, Koya, Mukha Dhora, , Yenadis, Sugalis, Lambadis.

Assam: Chakma, Chutiya, Dimasa, Hajong, Garos, Khasis, Gangte, Karbi, Boro, Borokachari, Kachari, Sonwal, Miri, Rabha, Garo

Manipur: Naga, Kuki, Meitei, Aimol, Angami, Chiru, Maram, Monsang, Paite, Purum, Thadou, Anal, Mao, Tangkhul, Thadou, Poumai Naga.

Meghalaya: Chakma, Garos, Hajong, Jaintias Khasis, Lakher, Pawai, Raba, Mikir.

Mizoram: Chakma, Dimasa, Khasi, Kuki, Lakher, Pawi, Raba, Synteng, Lushai

Nagaland: Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema, Ao, Chakhesang, Konyak, Lotha, Phom, Rengma, Sangtam,

Tripura: Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte, Mag, Munda, Rieng,

Article 366 (25) defined scheduled tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution”.

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Article 342 in The Constitution Of India 1949

(1) The President may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union territory, as the case may be

(2) Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause ( 1 ) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification

PART XVII  
OFFICIAL LANGUAGE CHAPTER I LANGUAGE OF THE UNION.

Ministry of Tribal Affairs is responsible for the overall development of the scheduled tribes in India. This Ministry was set up in 1999 after the bifurcation of Ministry of Social Justice and Empowerment with the objective of providing more focused approach on the integrated socio-economic development of the Scheduled Tribes (STs), the most underprivileged of the Indian Society, in a coordinated and planned manner.

I. The Ministry of Tribal Affairs shall be the nodal Ministry for overall policy, planning and coordination of programmes of development for the Scheduled Tribes. In regard to sectoral programmes and schemes of development of these communities policy, planning, monitoring, evaluation etc. as also their coordination will be the responsibility of the concerned Central Ministries/ Departments, State Governments and Union Territory Administrations. Each Central Ministry/Department will be the nodal Ministry or Department concerning its sector.

**OBJECTIVES OF THE STUDY**

- To study the details problems of tribal in Assam that stand in the way of development.
- To present prospect for tribal development.

## I. CONCLUSION

The tribal people are very sensitive, their problems are in some respect complex. Tribal possess variety of culture and tradition related with nature which is the need of the hour to preserve and retain for beneficial use in future in the human society. The tribals in Assam are now in the way of development. But still needs large government supports for development schemes to be utilize for fuller and better development. But if, people are not active, conscious and secure in their other development all implantation of government scheme will be meaningless. So tribals own efforts for development is crucial

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