

**DR.B.R. AMBEDKAR VIEWS ON TRIBAL DEVELOPMENT****Raja Kumar Pydi***Research Scholar, Acharya Nagarjuna University***Paturi Samuel Raju***Acharya Nagarjuna University, Guntur, Andhra Pradesh, India*

Dr.B.R. Ambedkar built a foundation by drafting the Indian Constitution to construct egalitarian society on the principles of equality, liberty and fraternity by dismantling the ascribed existing Brahminical tyranny and Neo liberal exploitation. He is not just an author of Indian constitution or a leader of Schedules castes and Scheduled tribes, but also the pioneer of democratic rights in India. He introduced the rationalist philosophy, through which he questioned each and every systematic discrimination and exploitation from existing inequalities. He introduced the idea justice, where people are entitled to have Economic, Social and Political justice in every aspect. He diligently fought with British and Congress for the emancipation and upliftment of downtrodden sections, by providing them enough safeguards, rights and legal provisions. In this, he was clearly understood two important issues about tribes. One is tribals exploitation by colonial rulers and the second is tribals discrimination in Brahminical society. He was clear that many tribes living in villages have been facing discrimination by the upper caste religious society because they have been treated as lower and inferior to them. On the other hand, he was aware that, tribals who were still living in forests lost their livelihood, being exploited due to continuous encroachment of britishers and plain people into forest areas for their egotistical interests. Dr.B.R. Ambedkar had observed that, since tribals are having the more or less same social status as Scheduled Castes, it is imperative to address their socio- economic and educational backwardness by creating necessary provisions in constitution and legal legislations. The following provisions are being introduced through Constitution such as, the appointment of a Minister-in-charge for Tribal welfare

(Article 164); provision of administration of scheduled and tribal areas (Article 244); provision of grants from the Union Government to the states for the welfare of STs, and for raising the level of administration of scheduled areas (Article 275); protection and promotion of the claims of STs to services and posts (Article 335); the control of the Union Government over the administration of scheduled areas and the welfare of STs (Article 339). Above all are meant for the right share of resources, chances and autonomy of the tribals. Apart from the above, the Fundamental rights have been guaranteed in Indian constitution to save the basic human rights along with the political rights. In the part IV of the Indian Constitution Directive Principles of State Policy expressed to promote the ideals of socio economic democracy and the welfare state. Article 46 is to promote the educational and economic interests of SCs, STs and other weaker sections of society and to protect them from social injustice and exploitation. Particularly to protect them by giving additional attention by the governance of the country. But the vision of Dr. B.R. Ambedkar has not been resolved due to lack of proper implementation of above provisions.

Dr. B.R Ambedkar fought for the rights of weaker sections of society, who are in majority (SC, ST, OBC and Religious Minorities) but subjugated, discriminated and systematically exploited by the existing caste religious society. The rights which he secured for these communities really matters great to the same for their overall upliftment. He fought against both exploitations of colonial rulers and the exploitation that exists within Indian society. His vast knowledge on society and human civilizations along with his own life experiences made him to think and fight against all kinds of discriminations. He clearly denoted socio economic backwardness of tribals. He knows that tribals are the people who survived with the freedom without much any influence from the outside society. they used to have autonomy and rights over the forest resources. But they had lost all those privileges with the advent Britishers into the forest areas with their draconian forest laws and land regulations. Tribal had haunting memory by experiencing political, economic, and cultural hegemony from east India company. Company's policy on tribals is to exploit their labour for generating revenue and controlling the forest resources by enacting new forest laws. They constructed modern transport systems likes railways and roadways in order to plunder the heavy raw materials to their homelands. Since the Cost of building this modern transport was required more investment in capital and labour, so they did it by exploiting the tribals labour and forests for resources. To fulfil this huge investment, they started extracting more income, particularly from paddy land. Forest lands also cleared for agriculture and tribals were forcefully brought under new laws, not permitted

to mobile freely and not allowed to use forest resources, which was very essential part of their live. By looking into all the above conditions Dr.B.R. Ambedkar drafted 5th Schedule for the provisions related to the administration and control of Scheduled Areas and Scheduled Tribes and 6th Schedule to deal with the administration of tribal areas in the in the four north eastern states of Assam, Meghalaya, Tripura, and Mizoram. the 6th schedule also designates tribal areas in Assam and Meghalaya where autonomous district councils and regional councils have been setup with powers to make laws for management of land, forests, shifting of cultivation, appointment, or succession of chief and headman, inheritance of property, marriage and divorce, social customs and matters relating to village or town administration. Article 275 (1) of the constitution provides for grant-in-aid from the Union to the States for promoting the welfare of the Scheduled Tribes or for raising the level of administration of the Scheduled Areas. Apart from the above, Indian Constitution has been provided some holistic features to protect the tribals, which are like (a) Statutory recognition of tribal communities. (b) Creation of scheduled areas for the thorough development of the tribals. (c) Special representations in the parliament, in the legislative assemblies and local bodies. (d) Special privileges in the form of reservation of a certain percentage of posts in government services and seats in educational institutions. (e) Recognition of the right to use local language for administration and other purposes and to profess one's faith. Tribal Development from the vision of the economic welfare of the state is started by the implementation of the Directive Principles of State Policy, in which role of government (policy maker and implementer) is indispensable to empower the weaker sections (SCs and STs). Since the India adopted the mixed economic system after independence with an idea of both public and private sector parallely work together in contributing to the Economic Development. In general, public welfare activities like health, education etc. are controlled by government whereas the production of consumer goods are dealt by private sector. With this, planning on Tribal Development started based on three different approaches (1). Isolationist (2). Assimilationist (3). Integrationist. The first approach was taken from the British regime and is usually described as not to disturb them much. The policy was to keep away the tribal population from the masses. The British took deliberate efforts not to develop communication in the tribal areas. But this approach was not stayed for long because, tribals needed certain development in their lives, particularly to develop their quality of life, they need education, health, well diet, and proper housing this can be developed when they are being in touch with plain people. The present miserable conditions of tribals are quite evident that, the Dr. B.R. Ambedkar's vision and perspective on tribals are not fulfilled by the policies and

schemes so far implemented by the Governments and executives. Many constitutional provisions rights of tribals have been violated by not practicing and implementing them. It is imperative now to bring the upcoming policies with the Dr. B.R. Ambedkar's vision to remove the existing backwardness by creating equal access to every opportunity, particularly in the matters of education, employment, health, housing. etc. It is the responsibility of state and every citizen to ensure the equal treatment of tribals with dignity. All the right and provision which are ensured in Indian constitution need to be protected without any changes. All the policies and programmes need to be framed and implemented by having full understanding of the tribals regarding their culture and diversity, ethnicity, practices, ethnicity, and other requirement etc. A special emphasis needs to be made to empower them in education, health, employment, and other developments. Their rights need to be guaranteed and there shall be no atrocities and discrimination against tribal based on their culture and traditions. All the constitutional provisions and rights which have framed by the Dr.B.R. Ambedkar need to be implemented strictly without any modifications.

Reference

1. Dr. B. R. Ambedkar (1945) – “Communal Deadlock and Ways to Solve It” – Page-19
2. P.D Kulkarni (1964), "Tribal Welfare some Problems of Implementation", Published in Souvenir:National Seminar on Welfare of Tribes and Denotified Communities with Reference to Fourth Plan, Bhopal, p. 1 22.
3. P.K. Bhowmik (1981), "Reports of Scheduled Tribes an Appraisal" in L.P Vidyarthi (ed.) Tribal Development and its Administration, Concept Publishing Company, New Delhi, 1981.
4. M.P Jain (1987), Indian constitutional Law, Wadhwa, Fourth Edition, p.236.
5. Narendra Jadhav(1991), “Neglected Economic Thought of Babasaheb Ambedkar”,Economic and Political Weekly, Vol. 26, No. 15, pp. 980-982.
6. P. G. Jogdand (1996), “Ambedkar in the Present Context” Economic and Political Weekly, Vol. 31, No. 7, pp. 401-402.
7. Gopal Guru (1998), “Understanding Ambedkar's Construction of National Movement”, Economic and Political Weekly, Vol. 33, No. 4, pp. 156-157.
8. S. Ambirajan (1999), “Ambedkar's Contributions to Indian Economics” Economic and Political Weekly, Vol. 34, No. 46/47, pp. 3280-3285.
9. Christophe Jaffrelot (2000), “Sanskritization vs. Ethnicization in India: Changing Identities and Caste Politics before Mandal”, Asian Survey, Vol. 40, No. 5, Modernizing Tradition in India, pp.756-766.
10. Venkata Rao (2006), “BHARATA RATNA DR. B.R. AMBEDKAR: A CHAMPION OF HUMAN RIGHTS WITH SPECIALREFERENCE TO SCHEDULED CASTES AND SCHEDULED TRIBES”, The Indian Journal of Political Science, Vol. 67, No. 4, pp. 901-906.
11. Ramachandra Guha (2007), “Adivasis, Naxalites and Indian Democracy”.Economic and Political Weekly, Vol. 42, No. 32, pp. 3305-3312.

12. Anand Teltumbde (2009), “How the State Treats Friends and Foes of the Oppressed”, Economic and Political Weekly, Vol. 44, No. 25, pp. 8-10.
13. Raj Kumar (2015), “Invoking Ambedkar: Contributions, Receptions, Legacies by BiswamoyPati”, Social Scientist, Vol. 43, No. 11/12, pp. 73-76.
14. Mahendra Jadhav (2016), “Dr. Ambedkar on Scheduled Tribes”, Published in Round Table India, for an Informed Ambedkar Age.