

## **Introduction**

### **1.1. Background of the Study:**

India is the seventh-largest country by area, the second most popular country with over 1.3 billion people, and the most popular democracy in the world. We can find different communities in India; the tribal community is one of these. The tribal population is an integral part of India's social framework and has the second-largest concentration of the population. The tribal population in India is considered to be the oldest population over 84 million people according to the 2001 census. They are mainly living in Jammu and Kashmir, Himachal Pradesh, Uttarakhand, Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, Nagaland and West Bengal. The tribal people in India are considered the earliest inhabitants of the country. They generally used to live in forest hills and were known by different names like Adimjati (Primitive people), Janajai (Folk people), Adivasi (First Settlers), and Anusuchitjanajati (Schedule Tribes). Among these names, Adivasi is the most commonly used term now while Anusuchit Janajati, or schedule tribe is the constitutionally accorded name that covers all the tribes in India.

Most of the tribal resident is known as the indigenous population of our state. They are seen in more or less each state of India. For centuries, they have been living an undemanding life base on the natural environment and have developed culture patterns friendly to their physical and social surroundings.

The Schedule Tribes people at 83,580,634 constituting 8.2 percent of the total people of India in 2001 census, along with Gujarat, in the West of Rajasthan and Maharashtra, Madhya Pradesh, Chhattisgarh Meghalaya, Mizoram, Nagaland, Arunachal Pradesh, Sikkim and the Union Territories of Dadar and Nagar Haveli, Andaman Nicobar and Lakshadweep. A few numbers of tribal people are living in the state of Kerala, Tamil Nadu, and Karnataka. And major tribal populations are in the southern state of Andhra Pradesh in India.

The scheduled tribes may culturally be divided into two broad categories in West Bengal; they are Proto-Australoid and Mongoloid. The plains tribals are Santhal, Oraon, Munda,

Bhumijas, Koras, Lodhas, Mahals, Malpaharis, etc. in general possess Proto-Australoid. In the North Bengal tribes such as Lepchas, Bhutias, Rabhas, Meches, etc have Mongoloid objective and characteristics. The tribal people of West Bengal are possibly grouped into three extensive categories in linguistically. The Santhals, Mundas, and Hos belong to the Austric language family. The Oraon and Malpahariaes are to the Dravidian language family and the Lepchas, Meches, Rabhas, etc. are belonging to the Tibeto-Chinese group of speech.

### **1.2. Significance of Tribes:**

The word ‘Tribes’ first it was used to connect three divisions in the middle of the early Romans, it resulting from the Latin word ‘tribuz’. According to the Oxford vocabulary, ‘a tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor’. The explanation exacting in the Imperial Gazetteer of India runs, consequently ‘a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so’. The observation of D. N. Mazumdar ‘a tribe is a social group with territorial affiliation, endogamous, with no specialization of functions ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance from other tribes or castes but without any stigma attached in the case of a caste structure following tribal traditions belief and customs, illiberal of naturalization of ideas from an alien source, above all conscious of homogeneity of ethnic and territorial integration’. (Yangchen Lhamu, 2018)

North Bengal comprises the eight northern districts of West Bengal viz. Darjeeling, Kalingpong, Jalpaiguri, Coochbehar, Alipurduar, Uttar Dinajpur, Dakshin Dinajpur and Malda. North Bengal is bounded by river Ganga in the South, the state of Bihar and Jharkhand in the west Nepal, Sikkim, and Bhutan in the North and Assam and Bangladesh in the east. Therefore this region shares three international boundaries besides having boundaries with the states Bihar, Jharkhand, Sikkim, and Assam. The southern district of Malda, Uttar Dinajpur and Dakshin Dinajpur and Coochbehar, are in the plains and the rest of the districts fall under hilly terrain and Terai in the North Part, Dooars are the foothills of the eastern Himalayas in North East India around Bhutan.

### **1.3. Dooars and Terai Region:**

**Dooars** was originally a strip of land located at the foot of the Himalayas and to the east of the Tista River. The area was annexed from Bhutan to British India in 1865. The word “Dooars” implies ‘Doors’ or ‘Passes’ into Bhutan and there are 18 such passes. After the annexation of Dooars, it was alienated into two parts viz. the Eastern Dooars and Western Dooars of which the former now forms a part of Assam. The Western Dooars came to be known as the West Bengal Dooars under the Jalpaiguri and Alipurduar district (India I. b., April 1995). The total 14 blocks in Dooars Jalpaiguri and Alipurduar district under Dooars area. The Jalpaiguri district is divided into two sub-divisions; Jalpaiguri Sadar and Malbazar sub-division, Jalpaiguri Sadar, Malbazar, Mateli, Nagrakata, Dhupguri, Maynaguri, Rajganj, and Banarhat block. Alipurduar 1, Alipurduar 2, Kumargram, Falakata, Madarihat-Birpara, Kalchini blocks are under the Alipurduar district. There are also natural beauties in this area like Jaldapara, Garumara sanctuary, Buxa National Park, etc. Tista is the main river of this region. Dooars is a meeting place of mountains and plains area. This desolate area was covered with impenetrable dense forest traversed by countless rivers and their unpredictable changes, of course, causing flash floods and was also full of wild beasts and deadly poisonous snakes, a breeding ground of black fever and malaria and settled by only primitive tribes like Garo, Mech, Totos, etc. who live on the hunting and fishing. The East India Company explored this area for increasing its trade activities. Dooars is suitable for climatically recommend as a tea-growing area. In 1874, Dr. Brougham who had initiated to introduced as a tea planter by starting Dhutaria Garden in Darjeeling. Afterward, a number of tea gardens took shape in this region.

**Terai** in North Bengal refers to the 50 to 300 km East-West circle of wetlands; grassland is shabana and forest, especially in the foothills of the Darjeeling Himalayas. This Terai region includes is a land region in Southern Nepal and Northern India. The flat area is flanked by the foothills of the Himalayas, at an altitude of 100m in the north to 80m at the southern border. This area covers the few blocks of Jalpaiguri district and the Darjeeling i.e. the Jalpaiguri Sadar sub-division (Block-Dabgram-Fulbari), the Siliguri sub-division (Block-Khoribari, Naxalbari, Matigara, and Phansidewa).

**Map : Area of North Bengal**





#### **1.4. Adivasi Community of Terai and Dooars Region:**

The northern part of West Bengal, generally known as North Bengal, consists of seven districts, namely Malda, South Dinajpur, North Dinajpur, Darjeeling, Jalpaiguri, Cooch Behar, and Alipurduar. The region connects the rest of India with the North-East and it has a long shared border with Bhutan, Tibet, Nepal, and Bangladesh. Agriculture, agro-based industries, tea, timber business, and tourism constitute the backbone of the region's economy. The region has drowned a large size of the tribal population from middle India, popularly known as Chotanagpur, Nepal, and North-East India in different historical periods.

The tribal people of North Bengal could be classified into three groups; (a) The Nepali-speaking tribes in the Darjeeling Hills. (b) The central Indian tribes in the agricultural setup of Malda, South Dinajpur, Darjeeling, Jalpaiguri, and Coochbehar district, and (c) The central Indian tribes which include the labour force in the tea gardens in the Terai of the district of Darjeeling and Dooars of Jalpaiguri district. In West Bengal, the total population is 52,96,953 (2011 census) whereas the total tribal population of North Bengal is 14,54,330. Thus 33% of the total tribal population of the state lives in eight districts of the region. The tribals of North Bengal are the socio-economically backward, oppressed, and weak communities. The tribal groups are basically migrated in the 19<sup>th</sup> century. Immediately after the containment of the Santhal uprising, the Santhal to keep away from police harassment began to pour into North Bengal crossing the Ganga across Rajmahal. In Dooars and Terai tribals from Chotanagpur were working as tea garden labours. In 1880 tea gardens had begun to be recognized in the Dooars and Terai region. Through the organization of tea gardens Oraon, Mundas, and Santhals were brought to provide as tea garden labours.

The Dooars and Terai region of North Bengal is varied up of different kinds of tribes. Some tribes are aboriginal like Toto, Rava, Mech, etc. The Rava is in Kalchini block, Toto is found in Madarihat block, and Mech is in Kumargram block. A huge number of the tribal inhabitants have migrated to this region from different parts of West Bengal, and mostly from Jharkhand, Chhattisgarh, Madhya Pradesh, and Chotanagpur. (Ghosh, 2014) They had been brought out here as plantation workers by the British Govt. for the reason at that time most of the Dooars and Terai were enclosed with dark jungle, they were brought in to clear all those places and they had settled for a generation like Oraon, Mahali, Chikbarik, Santhal, Munda, etc. Several socially important tribal groups in this

region belong to the mongoloid racial stock like Bhutia, Lepcha, etc. The tribal group of the tea plantation area of North Bengal of Dooars is a symbolic representation of the tribes in the country at huge.

## **1.5. Review of literature:**

### **1.5.1. Review of Books:**

#### **A. General Tribal Literature:**

There are many books on the Tribals some of which are mention here:

**“Land Alienation and Politics of Tribal Exploitation in India”**(Kumar M.S. 2020): this study highlights the process of land separation among the tribes and the connected movement, its mainly focusing on the Odisha Narayanpatna land movement, in the Koraput district. **“Tribal India”** (Nadeem, 2020): this study tries to provide a comprehensive and synthesized of different facets of the tribal people’s life, culture, and society. **“Drafting Tribal employment laws and handbooks”**(G.2020): it is a guideline for drafting comprehensive tribal employment policies and laws comprised in the tribal government, enterprise casino, and handbooks etc. **“Land Alienation and Politics of Tribal Exploitation in India: Special Focus on Tribal Movement in Koraput District of Odisha”** (Kumar M.S. 2020): it explores the tribal land estrangement problems and they protest against the land encroachment and alienation in India. **“Living on the Edge: Rethinking Tribal issues in North East India”**(Baruah,2019): it highlights the historical nature of livelihood dependency among the forest-faring tribe, claims over the land, and the nature of the conflict with the forest management in the contemporary time. **“Tribal Folklorer: A study on Kuvis (Kandhas) of Koraput”** (Jagarnath, 2019): the document focuses on the folklore of Kadhas the biggest tribal group in the Odisha. **“Tribal development in India: Challenges and Opportunities”** (Rajkumar, 2019): it examines a few aspects of the perspectives of the new generation of the economist, the tribal communities in India. **“Tribal studies in India: Perspectives of History, Archaeology, and culture”** (Charan, 2019): this book provides information on the multidisciplinary view on the enlargement of methodological and empirical choices. **“Tribal Education in India”** (Macharlla, 2018): this document tried to develop the gap and made a modest effort to know the problems and concerns faced by the tribal people in the current education system. **“Social Determinants and Interventions on the**

**Reproductive Health of Tribal Women in Wayanad District, Kerala**” (Dr.Jobi, 2018): the subject of this book is the health problems faced by the tribal women in the Wayanad district of Kerala. **“Tribal Situation in India**” (Vidyut, 2017): the document tries to imprison the new trend in tribal development and started raising their voices for contribution in various programs. **“Tribal Self-Governance: PESA and its Implementation**” (Nupur, 2016): discusses the different problem and concerns relevant to the tribal people and examines the deep impact of effective implementation of the Act. **“First Citizens: Studies on Adivasi, Tribal’s and indigenous people in India**” (Meena, 2016): the study discusses the ‘indigenous people’ and ‘Schedule Tribes’ and the concepts of ‘tribe’ in India. **“Tribal Unity: Getting from Team to Tribes by creating a one Team Culture**”(Emcambell, 2016): Tribal Unity is a real-world, practical guide, for the tribal leaders committed to making their organization is a great place to work discussed. **“The Schedule Tribes and Their India: Politics, Identities, Policies, and work**” (Nandini, 2016): the outline of the study is to identities of scheduled tribes and categorizations, state policies, and the impact of present development of the human right. **“Recent Research on the Tribes of central India vol.2**” (Byomakesh & Mahanta, 2015): in this book, discusses about the India as a homeland of a large amount of indigenous people in the modern time. **“Development and Discontent in Tribal India**” (Sing, 2015): this volume is a critical review that identifies, documents, and explains the broad trends and progress and discontent emanating across tribal peoples. **“Redefining Tribal Identity: The Changing Identity of the Santhals in South-West Bengal**” (Pradip, 2014): it seeks to discover the development of Santhal ethnic identity, the impact of the forces of modernization both during the colonial as well as the post-colonial era. **“Lo (k) cal Knowledge: Perceptions on Dalit, Tribal and Folk Literature**” (Anand, 2013): this book deals with the reflection on the literature of the marginalized the nature and character of Dalit and tribal literature that is related to the folk tradition. **“Tribal Leadership**” (King John & Logan, 2013): the authors show how these tribes develop, assess, and how to lead them to maximize efficiency and growth in their society. **“Glimpse on Socio-Economic and Environmental status of the Tribal people**” (Md, 2012): the study found that the tribal people of the Gangdahr area of Rajshahi, this area are very much back warded from their mainstream society. **“Edge of Empire: The British Political Officer Tribal Administration on the northwest Frontier 1877-**

1947”(Christian, 2011): the study is to show up the valuable history of the tribal administration in the imperial structure of British period. **“Education in Tribal India: A study of West Bengal”**(Duary, 2010): the book deals with educational growth the tribals in West Bengal that is the vital issues in modern India. **“Cultural Dimensions on Tribal Health”**(Pinak, 2010): The overall discussion in this book the cultural dimensions of tribal health is made with special reference to the Santal and the Koras in the Jhargram subdivision Mednapore, West Bengal. **“Primary Education in Tribal India: Experience from the Eastern India States”**(R P, 2009): this book as a pioneering piece of work attempts to focus the functioning of primary schools established in tribal areas by the government and non-government agencies. **“Ignored Claims A Focus on Tribal Education in India”**, (Nanjunda, & Kurane, 2008): the main purpose of this volume is to make the book represent some of the valuable contributions to the knowledge of tribal education issues with special reference to India. **“Impact of Globalization of tribal’s: in the Context of Kerala”**(Mathew, 2008): this book looks at the impact of globalization on the tribal people in Kerala. **“Tribal Development in India”** (Chandra R G, 2006): this study is a compilation of 13 articles on tribal movements in India, which are focusing on the featuring of case studies, major issues about tribal populations and also covered political autonomy. **“Tribal’s and the Indian Constitution”** (N K, 2006): the book is based on empirical study and reviewed the impact of various legislations and regulations enacted for tribal development in Orissa. **“Schedule tribes and Development”** (Saksena H S, Srivastava & Chaudhury, 2006): this book deals with the issues of development among STs in India. **“Indian Tribes: A Psycho-Social Perspective”**(Aradhna, 2005): this volume discusses cultural psychology and describes consequences of cultural diversity and intervention for culturally deprived societies. **“Constraints of Tribal Development”**(Kumar C S, 2004): this book is evaluating a different tribal development scheme which is implemented for the primitive tribes of West Bengal. **“Tribal Law in India”**(G S, 2003): this book, an effort to study laws applicable to tribal communities in different parts of India. **“Tribal of North-East India”** (Sarhak, 2003): the study covers with huge spectrum of ethnology, linguistic, and historical aspects of the different tribal groups. **“Tribes in India”**(Toppo S R, 2000): this book discusses the ranking systems within the communities and which operated both at the level of ethos and frequently at the level of actual practice **“Women of the Earth Lodges: Tribal Life on the**

**Plains.**”(Berrgman, 2000): it is demonstrated that village life was organized around the tribal women’s labour and they acted as economic partners, social, and religious affairs functions. **“Encyclopedia of Indian Tribals”**(S K, 1998): this work introduces more than two hundred tribal communities of India. Also focuses on inter-tribal relationship of any tribal or tribal group. **“Languages of Tribal and Indigenous People in India”** (Anvita, 1997): this volume presents an outline of the linguistic structures of indigenous and tribal languages of Andamanese, Austro-Asiatic, Dravidian, and Indo- Aryan. **“Tribes and Tribal Life vol. 1”** (Kumar SA, 1996): this book mainly discusses the historical background of the tribal people and their communities have the first contact between them and civilized society. **“Tribal Development Administration in India”** (Rajan & Nijhawan, 1992): the book gives very useful information about how improved tribal development took the present shape in the five-year plan period. **“The Aboriginal Tribes of India”** (Stephen, 1992): the study covers the tribes of India are minority with low status and politically and economically insignificant. **“Tribal Economy in India”** (Ajit K, 1990): this book is highlighting the different aspect of the economy of the tribes of India. **“Tribal Government Today: Political On Montana Indian Reservation (West view Special Studies)”** (J, 1990): it is analysis the progress of Indian tribes toward self-government and economic adequacy.

#### **B. Book relating to the Socio-Cultural Aspect of Adivasi in India:**

There are many books on the Socio-Cultural aspect of Adivasi in India which we may mention a few here: **“Socio-Economic Development of tribal women changes and challenges”** (Talmaki, 2012): in this volume, the author finds out the changes in the socio-economic condition of the tribal women. **“Development Programmes and Tribal Scenario: A study of Santal, Kora, and Oraon”** (Mallick, 2004): this book highlighted tribal development with grassroots democracy and its impact of programs on tribal life. **“Tribal of North-East India”** (Sengupta, 2003): it is comprised of the seven sister states variety of Tribal life. **“Caste, Tribes, and Culture of India”** (Bahadur, 1978): the first three volumes in this series deal with the tribal diversity of cultural treasures in Assam in volume one, Andhra Pradesh, Madhya Pradesh, and Maharashtra in volume two, and volume three discussed in Bengal, Bihar, and Orissa.

### **C. Books Relating to the Tribal Movement in India:**

There are many books on Tribal movements of which we may mention few here: **“Cahuilla Nation Activism and the Tribal Casino Movement”** (P, 2018): this book is to analyses about the tribal gaming through its application of settler colonialism, **“Tribal Right in India”** (Prasad, 2018): the study covers the condition of tribal people, and their origin, which grew with the planet itself. **“Tribal Resistance Movements in India: Pre and Post Independence Era”**(Kumar M D, 2017): it discusses the contribution of tribes to the socio-cultural sphere, and the freedom struggle cannot be underestimated. **“Social Movement in Tribal India”** (Chaudhury S N, 2016): this book deals with nature, types, history, and the consequences of social movements going on in tribal India, **“Best practices for protecting Natural Resources on Tribal Lands”** (Reuters, 2016):it covers the tribal areas of land water, natural resources, political and economic self-determination to provide guidance in pursuit of this protection. **“Anthropology of Primitive Tribes in India”** (Sharma, 2006): in this book discusses the condition prevailing among the primitive tribes in India. **“Tribes and Tribals; Struggle for survival”** (Dixit, 2006): it’s mainly dealt with the problems that faced by the tribal peopels. **“Primitive Tribes in Contemporary India Concept, Ethnography and Demography”** (Chaudhuri 2005): the book conceptual understanding of primitive tribes and provides an ethnographic understanding of different tribal groups in India. **“Tribal Revolts”** (Sharma, 1996): this book is traced the history of different tribal groups from 1818-to 1980, **“Tribal Situation in India; Issues in Development”** (Joshi): it’s covered four particular states, discusses different types of prblems like forest, land, tribal administration, finance, and rehabilitation. **“Tribes and Tribal Life; Aspect of Tribal Life in India”** (Singh A K & Tribes and Tribal Life, 1993): this volume described the Indian tribal groups of their social lifestyle. **“Tribal Development Administration in India”** (Basu & Nijhawan, 1992): this book discusses that tribal development should be focused on the equitable distribution of wealth, and full utilization of man power.

### **1.5.2. Review of Related Articles:**

There are many articles are published and covered tribal communities at different times and in different journals. Among these journals are ‘The Journals of Anthropological

Survey of India', 'Studies of Tribes and Tribals', 'Social Change', 'Indian Journal of Social Development', 'Man in India', and 'Economic and Political Weekly'.

**A. Article relating to the Socio-Cultural aspect of the Tribal people:**

**“Infant Mortality among Tribes Population in India: Regional Analysis from Multiple Surveys”** (Mukesh, Kant & Brajesh, 2018): the tribes to understand the level trend and regional difference of infant mortality rate. **“Tribal Economies: Approaches to Sustainable Livelihood in the Globalized Forest Management”** (Debashis, 2018): it highlight the political ecology.” **Tribal livelihood and its sustainability in the context of present development paradigm”** (Mahapatra L K, 2018): this paper describes the problem of tribal living and development–induced displacement. **“Transformation of tribal society Integration vs. Assimilation”** (Singh K, 2016): this paper attempts to the present changes that are taking in tribal society in India. **“Tribal development in West Bengal District Programmes, Structure, and Process”** (Gupta D, 2016): the study underscores the developmental programmers who skirt around political issues have limited possible. **“Tribal culture in the Matrix of an Inclusive Society: A case of Marginality of Tribes in Terai and Dooars Region of West Bengal in India”** (Ghosh, 2014): in this study, discuss about India is the biggest country in the world and different religion of people living together. **“Nomadic and denotified tribes of India: Issue and challenges for development”** (Malli, 2013): this paper discusses the Nomadic, Semi-Nomadic, and Denotified Communities of Indian Society. **“Evaluation of tribal Development Programmes with Special Reference to Bharmaur Region of Himachal Pradesh”** (Thakur B R & Sharma, 2012): the study reveals that a several development programs, policies, and projects have been lounched to development of tribal people. **“Class formation among the tribes in India: A brief Review”** (Mukhapadhyay, 2012): the article reviews the process and patterns of class formation among tribes in India as it’s evident from the several studies. **“Evaluation of Tribal Development Programmers with Special Reference to Bharmaur Region of Himachal Pradesh”** (Thakur & Sharma, 2012): this study discussed that a number of development in arts have been made by the central and State Govt: **“Antenatal Care among Tribal’s: A Study of Chhattisgarh and Jharkhand”** (Singh, Shekhar & Ganguly, 2010): this study examined the Socio-Economic and demographic variables on the utilization of Antenatal

care services from public or other health professionals between tribals and non-tribals. **“Concept of ‘Tribe’ in the Draft National Tribal Policy”** (Srivastava K R, 2008) :the article argues that the tribal issues come to the center of discussion in contemporary India.”**Demographic Transition of Tribal People in Forest Villages of Assam”** (J C, 2007): this study reveals that the tribal peoples living in forest villages in the state of Assam have been numerically outnumbered by the others. **“The Gender Gap in Literacy and Education among the Schedule Tribes in Jharkhand and West Bengal”** (Arun, 2007): this article focuses on the gender gap in literacy and education between the Schedule Tribes in Jharkhand and West Bengal. **“Adivasi, Naxalities and Indian Democracy”** (Guha M, 2007): this article argues that Adivasis have gained the least and lost from six decades of democracy and development in India. **“The Schedule Tribes in the new millennium (Constitutional aspect of identification of Schedule Tribes in India”** (Ghatak N K, 2003): here this article discusses some social groups designated as ‘Schedule Tribes’ in India that do not fulfil criteria. **“Tribes as Indigenous People of India”** (Virjinius, 1999): this article discusses the Tribal concept as well as their empirical problems for the educational. **“Class and Caste in a Tribal Movement”** (S, 1982): the paper concludes that the problems as faced in Shahabad are bound to arise in all tribal movements. **“Right to Health: The Tribal Situation”** (Pinak Tarafdar): the paper explores the local conceptions of health and disease as well as how and why people select certain kinds of medical services.

#### **B. Article Relating to the Tribal Movement in India:**

**“Tribal Youth: Problem and Prospect”** (Narayan, 2016): this paper discusses the trend of assigning prominence to ‘tribalness’ as is explicit with the tribal youth. **“Tribal Peasantry in West Bengal: Development, Domination, Dependency and Alternative”** (Singha Roy, 2004): it discusses that tribal peasantry has remained a marginalized group of society both in socio-economic and political terms. **“Tribal as an Indigenous people of India”** (Xaxa): the article discusses the Tribal conceptual as well as their empirical problems for the academician.

### **C. Article Related to Tribal Movement in West Bengal:**

**“Tribal development in West Bengal District Programmes, Structure and Process”** (Guha K R, 2016): this paper discusses the incongruities in the ITDP (Institute for Transportation and Development Policy) administrative structure. **“Ethnic Renewal and Claims for Tribal Identity: An Ethnographic Exploration of Bhujels of Darjeeling”** (Nilamber, 2016): this paper highlights the ethnic renewal process among Bhujels and tries to document the discursive strategy adopted an authentic tribal identity. **“Protection of Cultural Rights and State Response: A study of Adivasi community in Terai and Doors region of West Bengal”** (Saikat, 2016): this paper deals with the matter of the cultural identity of Adivasi people in the Dooars and Terai region of North Bengal. **“Tribal Culture in the Matrix of an Inclusive Society: A Case of Marginality of Tribes in Terai and Doors Region of West Bengal in India”** (Maya, 2014): this study, discuss the tribal culture with that of the rest of society in the Govt. of India.” **Panchayatiraj and the Tribal development in west Bengal”** this paper examines the Panchayat Raj Institution in West Bengal with an explanatory outlook and observes of the poor tribal. **“Demography of Santals in West Bengal and Jharkhand: A Comparative Study”** (Datta, 2008): it is a micro-demographic study with special emphasis on a sex-ratio among the Santal in the nineteen villages of the state of West Bengal.

### **1.5.3. Review of Thesis on Tribal Movement in North Bengal:**

**“State NGOs and tribal development study in Dooars Region of West Bengal with special reference to the role of the nongovernmental organizations since 1991”** (Yangchen Lhamu, 2018): the study tries to understand the meaning of development both from the scholarly point of view and also through the lenses of the beneficiaries themselves in West Bengal. **“Tribal women in the democratic political process study of tribal women in the Doors and Teri region of North Bengal”** (Rajni Beck, 2018): the study is about the nature of political participation of tribal women in two distinctive areas of North Bengal, in the Dooars of Jalpaiguri and the Terai in Darjeeling district. **“Tribal Development in developing society a study on the tribals of Uttar Dinajpur and Jalpaiguri Districts”** (Mozammel, 2017): this study explains the causes and factors of underdevelopment in tribal communities in India and particularly in Bihar. **“Legislative**

**responses to tribal development in Assam policies programmes and constraints since 2001**” (Kartick, 2014): this study is an attempt to understand the nature of continuity and discontinuity of tribal policies which was the successive by Congress regimes in Assam and their impact and effectiveness. **Tribal Development and the role of Panchayat; the study of Darjeeling district**” (Lama, 2011): the study tries to review of the history of administrative measures of the Indian constitution and a series of plans and programs through Five-year plans for the tribal development in the state of W.B. **“Tribal Development in India: Comparative study of Jalpaiguri and Coochbehar District 1992-2002**: this thesis is considered with some special importance of the tribal people of this district of Cooch Beharin considerable death of comprehensive study of tribal development programmers organized for tribes. **“From Tribalism to independent State: Reflection on the emergence of Kamta- Koch Kingdom (C 15<sup>th</sup> century A.D- 1773 A.D)”** (Barman, 2005): this study observed that the clan-based villages of the Koch and Mech tribes were transformed into a chiefdom under the leadership of Haria Mandal (Mech) in the late 15<sup>th</sup> century. **“Social Environment and Health care practices- A comparative study among the tribal in the block of Dakshin Dinajpur, W.B”** (Gope, 2004): this study presents various problems, constraints, difficulties, and other issues regarding the social environment and tribal health care practices in a few target villages under the Tagore society for rural development few non-target villages of the block of Dakshin Dinajpur district of W.B. **“Tribal development Administration: A study in Darjeeling district of West Bengal”** (Gupta L P, 1993): the study reveals some significant facts about the administration for the progress of tribal people in Darjeeling district. **“The Changing Medical Behaviours of the tribal works of Tea Industry; A study of medical sociology in some tea plantation of the Terai region of W.B”** (Chakraborty, 1992): this thesis shows the traditionalism of the health culture among the rural tribal areas. Other hand, studies have shown partial acceptance of modern health practices. **“Tribal Communities of Tripura and their Social promotion”** (Bardhan, 1991): This study mainly emphasized the Socio-Economic situation of tribal society and their communication with different inter-tribes and non-tribal societies. **“Tribal Development in a tribal developing Society: A study on the tribal of Uttar Dinajpur and Jalpaiguri District”** (Haque): this study analysis the causes and factors of underdevelopment and is suited to classify of the tribal communities in India in general and Bihar.

### **1.6. Research Gap:**

On the basis of the above review of literature, it is revealed that there are various works that have been carried out by different researchers regarding the "tribal life and tribal society" in India. But very few works have been done by researchers on the tribal movement of Dooars and Terai region on ABAVP. It has also been found that so many works have been done regarding their society, culture and literature, etc., all over India. It is also noteworthy that the Govt. has not given that much facility to the tribal people of this region. But 5<sup>th</sup> and 6<sup>th</sup> schedule of the constitution allows some facilities for the tribal people but the tribal people of this region cannot take this advantage of the constitution. Different tribal groups have been formed in these areas. The question here lies in whether these different groups are working towards the general development of their people or are working to capture political power. There are no such kind of systematic research has been carried out in Dooars and Terai region. This research would try to find out this gap. So, being a scholar in political science background sincerely try to bridge that gap and attempt to analyze the present tribal situation of the Dooars and Terai region. The tribal population in this region is migrated long back from different states. The relationship with this region has enabled them to accept many ways of life and customs of the local people. At this interface between these two has led to conflictual circumstances. This conflict situation may be properly resolved through a process of assimilation.

So, it arises a need for an inclusive study aimed at addressable the ground-level scenario of these inhabitants. This population is of course quite considerable and cannot be neglected if some social progress is to be attempted. Our study aims to analyze the efficiency of ABAVP in tribal society. The lack of research works in this region is the educational problems, socio-economic conditions, political position in different aspects, position of their socio-cultural aspects, etc. The lack of significant studies on the tribal population of North Bengal leaves a vast span for research and analysis of this population. Our sincere efforts have been to carry out comprehensive research spanning this population in the Dooars and Terai region of North Bengal.

### **1.7. The Research problem:**

Our research problem as we put it was to understand the Adivasi Movement represented by ABAVP as having a political context and also consequences while at the same time situating it in the general aspects of social movements in this region underdevelopment, identity concern, and territoriality.

#### **1.7.1. Delimitation of the Problem:**

Though several movements intersect the Adivasi Movement in this region this study will not go into the dynamics of multiple movements and their interrelationships at this level, except contextually.

### **1.8. Objectives of the Study:**

The main aim of the study is to realize the following objective:

1. To study the emergence and development of the Adivasi Movement in Dooars and Terai with special reference to ABAVP (Akhil Bharatiya Adivasi Vikas Parishad.) and other organizations among the tribal people in Dooars and Terai.
2. To highlight the political aspect of the Adivasi Movement in Dooars and Terai and its significance for the movement.
3. To study the political awareness in political participation among the tribal communities in Terai and Dooars region.
4. To find out the relation between the State Govt. and ABAVP.

### **1.9. Research Questions:**

1. To what extent did political exclusion contribute to the emergence of ABAVP?
2. How over the years have the demands and issues of movement changed?
3. What has been the impact of other regional movements in the region on the Adivasi movement?

4. What are the nature and contemporary directions of the Adivasis movement with reference to the situation of tribal underdevelopment in the region?

#### **1.10. Theoretical Framework:**

There are a number of competing frameworks in the field of social movements and each conceptualizes movements differently. For us the Political Process Perspective was a useful starting point. The ABAVP movement can be understood by drawing insights from Political Process Perspective as the movement has a close connection with the political process in a democracy. Tilly roots the concept of 'social movement' in historical time and space.

Tilly argues that the people constituting social movements are like their institutionalized counterparts, they struggle for national power through special-purpose associations. What distinguishes social movements from their institutionalized counterparts is their political situation which causes them to rely heavily on a repertoire of disorderly tactics such as strikes, demonstrations, and violence and protest meetings to accomplish political ends. So in our research we focussed on the emergence of ABAVP and its course of movement.

#### **1.11. Hypothesis:**

Social movements and formal political parties are mirror images because both are political actors pursuing power. In this sense, both sets of actors are propelled by the same political process where the social movement is a party with broad aspirations and a unifying belief system and the political party is a tamed, nationalized social movement. In this sense, the formation of ABAVP was setup to get included in the political process and its direction is to close the gap between a tribal social movement and national political actors like a political party.

#### **1.12. Methodology:**

The research would be made use of the standard tools and techniques of field research. The data collection methods included both sample survey research on the basis of a stratified random sampling of the study area and interviews of tribal leaders.

The methodology of research adopted in conducting this qualitative study is the stratified random sampling survey method. The area of research is taken up in the Dooars and Terai regions of West Bengal. First, a pilot survey was conducted in the study area prior to designing the schedule and formulation of significant questions for the intention of interviews. Out of eighteen blocks we selected seven blocks in Dooars and Terai regions. This research work tried to explore the politics of tribal development and the role of the ABAVP in the development of scheduled tribes of the Dooars and Terai region of North Bengal since 2007.

The research followed a qualitative methodology that included field surveys of villagers and interviews with government officials and tribal leaders. The areas of the survey were identified to cover both Dooars and Terai regions and respondents were identified by stratified random sampling where first of all the place for the survey was carefully selected by the settlement of the majority tribes in the Dooars and Terai region. The study selected in total seven blocks on the basis of the majority of tribes' settlement areas. Under the Dooars region, four blocks were Malbazer, Mateli, Madarihat-Birpara, and Kalchini. In the Terai region, the three blocks were Matigara, Phansidewa, and Naxalbari blocks. The survey was carried out in one village from each block. The survey included 140 respondents from seven blocks of which 20 respondents were from each village. To ensure representativeness both male and female respondents were covered and other than the villagers' rest were covered through the interviews.

Considering the nature of the research problem as stated above, it adopted an analytical, exploratory, and descriptive method of study. The study had an extensive analysis of different documents, reports, and newspapers. Several rounds of discussions have been conducted with ABAVP leaders, about 26 over the telephone and five in person. About five government officials were also interviewed. To draw a comprehensive understanding interviews were held with other tribal people serving in different offices and some associated with NGOs or social workers, numbering about 32.

The research has used the standard various libraries such as the University of North Bengal, West Bengal State Archives, and National Library, Kolkata, which have been visited for collecting the primary and secondary materials. The finding has been obtained through a synthesis of qualitative methodologies adopted in the process. The findings of the research have been portrayed with the help of statistical diagrams and charts for drawing an enhanced understanding of the areas.

Tools and techniques of field research including the use of SPSS, Excel, and Microsoft word software. However, the use of SPSS represented the preferred method of examining correlations of key variables and the presentation of charts and tables.