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# Tribal Empowerment in India: Issues and Challenges in the State of Nagaland

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***Abstract: Defining the meaning of tribal and its social and economic status in Nagaland in comparison with other tribal states of India. Level of participation and awareness, modes of participation. Gap of participation from educated tribal and not educated tribal society. The paper discusses about the barriers of participation and awareness in the tribal areas where this particular section is unable to access, assimilate and dissimilate information and participation. Existence of elite people or society also creates a lope hole in removing inequalities among this particular section of the society. Role of technology in bridging the gap as well as giving misinformation in tribal areas.***

***Keywords: Political Participation, Awareness, Education, Barriers, Elite society, technology.***

## 1. INTRODUCTION

Certain section of the society or family having strong ties to a particular place or region having a common and distinct culture, habitant and language are categorized as tribe or tribal people. These sections of people are considered indigenous who occupies a certain region or place and thus remain secluded from the mainstream. Such tribes inherit some certain attributes as well as have different or rare culture, socially, and politically.

"Adivasi is the collective term for tribes of the Indian Subcontinent, who are considered indigenous to places within India wherein they live, either as foragers or as tribalistic sedentary communities. However, India does not recognize Tribe as indigenous people. The term is also used for ethnic minorities, such as Chakmas of Bangladesh, Tharus of Nepal and Bhils of Pakistan. Adivasi is the collective term for the Scheduled Tribes of India, who are considered to be the indigenous peoples of India". (https://en.wikipedia.org/wiki/Adivasi) India is a country where there is unity in diversity, we have different caste, religion, community, foreign nationals, schedule caste and schedule tribes and also other backward classes. In such diversity tribals also occupy a large part of Indian Territory. Tribes in India are distinguished into two types i.e. Major tribes and Minor tribes. The definition provided in article 366(25) "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be

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Scheduled Tribes for the purposes of this constitution". The constitution under article 330 which give reservation of seats for such tribal communities in India and so is article 332.

| State wise no. of district where the ST population is more than 50% and between 25% to 50 percent as per Census 2011 | | | | | | |
|---|---|---|---|---|---|---|
| **State** | **Name** | **Total Population** | **ST Population** | **Percentage of ST** | **more than 50% ST Popln.** | **Between 25% to 50% ST Popln.** |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| 01 | Jammu & Kashmir | 12541302 | 1493299 | 11.9 | 2 | 3 |
| 02 | Himachal Pradesh | 6864602 | 392126 | 5.7 | 2 | 1 |
| 08 | Rajasthan | 68548437 | 9238534 | 13.5 | 3 | 3 |
| 11 | Sikkim | 610577 | 206360 | 33.8 | 1 | 3 |
| 12 | Arunachal Pradesh | 1383727 | 951821 | 68.8 | 13 | 3 |
| 13 | Nagaland | 1978502 | 1710973 | 86.5 | 11 | 0 |
| 14 | MANIPUR (Excl. 3 Sub-Divisions of Senapati Distt.) | 2570390 | 902740 | 35.1 | 5 | 0 |
| 15 | Mizoram | 1097206 | 1036115 | 94.4 | 8 | 0 |
| 16 | Tripura | 3673917 | 1166813 | 31.8 | 1 | 3 |
| 17 | Meghalaya | 2966889 | 2555861 | 86.1 | 7 | 0 |
| 18 | Assam | 31205576 | 3884371 | 12.4 | 2 | 5 |
| 20 | Jharkhand | 32988134 | 8645042 | 26.2 | 5 | 8 |
| 21 | Odisha | 41974218 | 9590756 | 22.8 | 8 | 6 |
| 22 | Chhattisgarh | 25545198 | 7822902 | 30.6 | 7 | 6 |
| 23 | Madhya Pradesh | 72626809 | 15316784 | 21.1 | 6 | 13 |
| 24 | Gujarat | 60439692 | 8917174 | 14.8 | 5 | 4 |
| 26 | Dadra & Nagar Haveli | 343709 | 178564 | 52.0 | 1 | 0 |
| 27 | Maharashtra | 112374333 | 10510213 | 9.4 | 1 | 3 |
| 28 | Andhra Pradesh | 84580777 | 5918073 | 7.0 | 0 | 1 |
| 31 | Lakshadweep | 64473 | 61120 | 94.8 | 1 | 0 |
| 35 | Andaman & Nicobar Islands | 380581 | 28530 | 7.5 | 1 | 0 |
| | **Total** | | | | 90 | 62 |

***Registrar General of India***

In India tribals are situated in almost all the states and union territories except for Punjab, Delhi, Chandigarh, Pondicherry and Haryana. Tribes in India are known to be the first inhabitants of island area, dense forest and mountain regions. Each tribe of India has its unique spoken language different to each other. One common similarity they share is having a simplicity life, staying away from the outside world, skill in herbal medicines, dependent on agriculture,

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having festivals and acts of bravery and valor. Before the touch of modern world this tribals were practicing witchcraft and black magic but now almost all the tribals have accepted religious belief. Occupation is another problem as most of the tribal areas are depended on agricultural basically on primary sector where facilities given by banks are inadequate as such, they seek help from other sources like the money lenders where the interest rates are exorbitant. Tribals are mostly involved in agricultural activities like farming for livelihood as most of them are landless and practice cutting and burning of trees to have Jhum cultivation. The above figure gives the total population of St's in India with Lakshadweep having the highest percentage of 94.8% followed by Mizoram, Nagaland and Meghalaya respectively.

**Political Participation and its issues and challenges**

According to International Encyclopedia of Social Science, "Political Participation' refers to those voluntary activities by which member of a society share in the selection of rulers and directly or indirectly in the formation of public policies. In this study, Political Participation is understood as referring to a wide array of voluntary activities taken by people with the aim of influencing government and its policies. These activities include voting, campaigning, party-membership, organizing meeting, memberships of a pressure groups, meeting officials and elected representatives, contributing financially and competing for elected public and party offices etc. The nature of participation will be developed from the perspective of instrumental and communitarian model of political participation."

"Participation is the Elixir of life for democracy Political participation of citizens affects every politics and administration. Every citizen regardless of class, age, gender, sexual orientation, ability, group, culture and ethnic or religious background should have equal right and opportunity to engage with and contribute to the functioning of the institutions and process of the State. Youth are more traditionally represented in civil society movements, yet they remain under represented in formal positions of power despite their capacity to serve as agents of change. 'Government by the people' is the fundamental definition of democracy and one which implies participation of the people. Political participation is the Sine Quo None of a democratic political system. Providing opportunity to people to express their views on important issues and influence governmental policies in the desired direction. It's a civic duty of a citizen and it should be voluntary and based on will to participate." (Van Deth, J. W. 2014).

In a democratic set up participation of the masses is the key role, such key role has been given greater importance on the responsibility and impact during the time of election and its process rather than the other modes of political participation practiced by the citizens. Political Participation is a multi-dimensional concept. Voting during elections is considered the most common platform of Political participation in most of democracies. This is also perceived in tribal areas of India. Tribal political participation is very scarce and limited. Untouched so long by modern world this tribals have lived their life separately without any form of actual governance. As the country steps towards development this tribals also need to adapt the changing process. Naive about their rights and privileges tribals of India were taken aback. Even during the colonial rule, the Britishers felt that this tribals are not in the position of taking caring of themselves. Today tribals of India has got the status of schedule tribe and are socially and economically independent. Though in terms of political participation is limited. Limited in the sense this section is mostly involved to voting as the main mode of political participation.

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Yet there are at present still some tribes in India who are struggling for their rights and their existence e.g. the Bhils tribe of Rajasthan who are constantly protesting the government from cutting down the forest.

Though the constitution has given articles to safeguard the interest of these tribals there are still issues and challenges faced by the tribals.

**Land issue**

"Land in tribal areas has been legally transferred to non-tribals. Tribals demand that this land should be returned to them. In fact, tribals had earlier enjoyed considerable freedom to use forests and hunt animals. Forests not only provide them materials to build their homes but also give them fuel, herbal medicines for curing diseases, fruits, wild game, etc. Their religion makes them believe that many of their spirits live in trees and forests. Their folk-tales often speak of the relations of human beings and the spirits. Because of such physical and emotional attachment to forests, tribals have reacted sharply to restrictions imposed by the government on their traditional rights. Land Acquisition is carried out primarily for development work as most of the virgin land and natural resources exist in the tribal region only. The development paradigm and process, with varied interests at play, make the tribal region the likely and easy prey. The causes of tribal land alienation are innumerable. However, the major causes are individual inability to cultivate land, lack of irrigation infrastructure, increase in number of non-tribal ownerships surrounding tribal land, continuous crop failure due to natural reasons, long distance of tribal land from their settlements due to poor infrastructure, medical expenses, domestic expenditure, alcoholism etc. Tribal land alienation takes place when large-scale migration happens due to natural, political, social and economic reasons. Even the colonial government in India adopted the strategy of resettling people with the aim of developing the backward region. Land alienation in tribal areas is also caused by rampant indebtedness among the tribals and by their simple lifestyle, natural honesty and informal dealings. Tribal land alienation takes place when large-scale migration happens due to natural, political, social and economic reasons. Even the colonial government in India adopted the strategy of resettling people with the aim of developing the backward region." (Tewari R, 2018)

Thus, such situation creates for the demand for separate states for tribals which took the shape of insurgency in states like Mizoram, Nagaland, Meghalaya, Bihar, Manipur, Arunachal Pradesh, and Tripura. Also found that neighboring countries, unfriendly to India, were actively exploiting these anti-Indian sentiments. Subsequently Government policies have not significantly helped the tribals in raising their economic status.

All over India tribals have the same similar condition economic as well as socio-political, even though the constitution of India has given in Part XVI: Special Provisions Relating to certain Classes still these certain classes are facing some critical issues like standard of living, identity crisis, migration in tribal areas, land acquisition and unemployment.

India is a country known for its unique diversity the so called the land of colours also creates difference in terms of love of its own land and region, states of India having variations in

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revenue, income and development gives loophole of negative regionalism. There are various reasons for its emergence of Regionalism in Indian Politics such as Language, Religion, Regional Culture, Economic Backwardness, Rise of Political Parties. Regionalism in India is a multidimensional phenomenon as it is a complex amalgam of geographical, historical, cultural, economic, politico- administrative and psyche factors. It is not possible to indicate exactly any particular factor, which has been solely responsible for the phenomenon of regionalism. Some also argues that regionalism is more of political than ideology.

**About Nagaland and its tribals**

Nagaland the land of festival is a land of tribals with around 16 tribes and also other tribe's co-existing together in one place. This tribal state has been included in the union of India in1963 prior to that this people lived separately, even during India's freedom struggle this part of the region was out of the picture. The tribes of Nagaland called the Nagas migrated from the Mongolian region and resemble its race. Most of its history is through the oral interpretation from generation to generations. These people through history have two modes of governance i.e., elected and hereditary. Some tribes the follow more democratic means of representation like the Angami tribe and some follows the hereditary type of governance like the tribes of Sumi and the Konyaks. Tribals in Nagaland as for today are self-sufficient and hard-working community. Agriculture is their primary source of livelihood. Comparatively the tribes of Nagaland are socially and economically independent and are now move forward to modernization with technology as the mainstream of development in each household of this tribal community.

Political participation of tribes of Nagaland can be categorized into two sections one from the rural aspects and the other from the urban aspects. Here in Nagaland to a villager political participation means voting and campaigning during elections. Political participation to him/her is to cast his/her vote to the preferred candidate. Nagaland and its tribal people even before the touch of modern world have been practicing its own governance to administer its affairs. The so called the elected village elders who represents each khel in the village and also the hereditary kings or the Angs who rule the village and its people. Tribes like Angami are one who follows democratic form of governance with elders representing each khels in the village who are selected and also elected by the people from the khel.

Tribes in Nagaland those situated to urban towns, their political participation is not only of voting but of other modes of participation. Here the tribals with the help of modern touch got to know the different forms of participation to make their point and their demand to the government. There were instances where such participation was engaged peacefully as well as with violence. Some to be stated as peaceful can be seen by participating in silent peace march by the whole community in order to show and portray their dissatisfaction and disappointment, these tribal people from urban area also displayed such participation in the form of total ban of shops and public movement, they also staged total restriction of movement of government vehicles. Some violent participation can be taking law in their hands like their was a time in 2017 where the people gathered together to seek their demands and during such process destroying public property, burning down some government buildings and vehicles. There was another incident when the public took law in their hands by lynching a rapist.

Currently some urban tribals of Nagaland are protesting against the compulsory vaccination of

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corona virus. Where people are gathering in public hotspots and using portable microphones and speakers with play cards.

**Awareness, technology, Education and barriers of political participation**

"The widespread adoption of social media is challenging the way traditional media have been used to distribute news, and to discuss top social and political issues". (Yang, X.,et al .2016).

"Young adults who consume political information online are more likely to participate in politics offline" (Yamamoto, M., Kushin, M. J., & Dalisay, F. 2013).

"Young adults who use and consume political information online are more likely to participate in politics offline, as they express political opinions online more often. Specifically, online political expression was found to have a mobilizing effect on offline political participation for those who use blogs/social news/forums and mobile apps, with those who used these tools to obtain political information more likely to participate in politics offline, as they also frequently expressed political views online." (Yamamoto,et al .2013).

"It would be interesting to know the new communication patterns that have emerged and helped in the social mobilization and increasing participation in the political processes in the recent past particularly through the use of social media. Social media is comprehended as a communication platform where it users collect and disseminate information of their choice. It is believed that social media catalysis the process of public empowerment by opening up avenues for masses to freely articulate, share their experiences and to raise concerns creating the possibility of their further enrichment. Therefore, it is pertinent to know the use of social media in the political process." (K Rahul. 2016).

With the use of this technology human beings have come closer and shared ideas with platforms like social media, Twitter, WhatsApp created doors to enhance one's own idea and principles which is then shared. There is no limit for such technology it has infiltrated every household both rural and urban, educated or illiterate, poor or rich, tribal or non- tribal. A typical example in Nagaland which is a tribal state almost 60% of the total population have access to internet through mostly from their or family members smart phones.
"Young adults who use and consume political information online are more likely to participate in politics offline, as they express political opinions online more often. Specifically, online political expression was found to have a mobilizing effect on offline political participation for those who use blogs/social news/forums and mobile apps, with those who used these tools to obtain political information more likely to participate in politics offline, as they also frequently expressed political views online." (Yamamoto,et al .2013).

Access to internet technology has opened multiple dimensions to connect with one another and create platforms for discussing different issues or policies. Such technology has no boundaries, it has now reached in every household in rural and in urban areas. There is limitless accessibility for the user. It is the user who defines the actual propose of technology. One can easily create a false news in order to incite the mentality of the citizens. Chances of a minor misconception or misinformation will create a snowball of terror and hatred when allowed to spread like wildfire through social media. Social media has emerged as a powerful tool which

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can alter or steer the mindset about how we see the world, internet have revolutionized the entire globe, bringing people from far across in one platform. It has become the bread and the better in our daily life, even in the tribal areas of India such technology has touched deeply in our hearts and mind. The Nagas of Nagaland too in general indulge in such activities having no age bar or gender. Internet has changed the people and allowed this people to move forward and explore the world digitally.

"ILP incident in Dimapur –Assam gate 29th Feb 2020, Tension erupted along the Nagaland-Assam border, near Nagaland gate (New Field check gate), Sunday afternoon after hundreds of people from across the border congregated near the check gate and halted vehicles from crossing the area, in protest against ILP."

According to the news a rumour of arrest of some people who did not possess the Inner Line Permit by Nagaland police near the check gate area. In a series of videos that went viral on social media, people were seen shouting "Go back, Go back", "ILP namanibo (will not accept ILP)" etc.(Nagaland Post). This is the power so social media it can create and it can destroy.

Use of technology in terms of internet which has reached the households of tribals in India, touching every life and in every nook and corner of our society. As mentioned above such technologies help in garnishing views and helps to generate knowledge at the same time especially in tribal areas like in Nagaland people are over whelmed by such technology. Use of internet in ways of social media like facebook, whatsapp, twitter and even utubes is very recent just a matter of seven to eight years. This people are not well acquainted with the ethics of such technology and thus land themselves in trouble. Trouble in the sense tarnishing the image of other people by spreading fake news about someone's moral character or action.

Is such technology helping in Political participation? The answer to that will be Yes as well as No.

Yes, such technology is helping the tribal people of Nagaland to get instant knowledge about things around them and also around the world. This people are taking advantage of it by accessing to get additional information about skills around the world. Learning and teaching has become more convenient. This is one such platform on the facebook where it gives a space for the Nagas around the globe to share, discuss and opines their views on some issues, experiences, policies both govt. and other sectors, music and arts. This blog creates a wide range of platforms for the people to use, share and disseminate information and ideas**.**

No such technologies are not helping in political participation. We have seen the rise of keyboard warrior's participation**.** In the 2018 Nagaland Assembly election another thing which came to the limelight is the so-called keyboard warriors who used the platform of social media in their own comfort zone and started raise issues and personal experiences, their thoughts as well as how we Nagas should stick to community development and bring change in the society with common understanding and co-operation. The warriors represented a community of people having no age bar nor qualification and gender. Just one common thing they all belong to one state i.e. Nagaland.

Political participation of tribals of Nagaland can be describe in two ways of participation by the educated and participation by the uneducated tribals. Education has really transformed this society, it has revolutionized the outlook so these people. Study shows that educated tribals in

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this region are more conscious about their rights and duties. They have concern for the welfare of the community. Many educated tribals are focusing on further studies and even research in various fields of education. Whereas at the other side it is found and realize that the illiterate tribals they don't care about any reformation or change, the only thing that concerns them is how to work and gather food or money. To them gathering in groups and sharing their views and ideas is just a waste of time. They even felt important to go to field instead of casting their vote during the elections.

In general, if we check the decadal use of technology from 2011-2020 there is a huge spike of usage all over the world. With the use of such technology even in tribal areas it has created a huge impact in the day today of these communities. Technology has now created a new channel of awareness in the tribal areas who were before denied access, assimilate and dissimilate information and participation. Access to internet technology has opened multiple dimensions to connect with one another and create platforms for discussing different issues or policies. It is the user who defines the actual propose of technology. One can easily create a false news in order to incite the mentality of the citizens. Chances of a minor misconception or misinformation will create a snowball of terror and hatred when allowed to spread like wildfire through social media.

Transformation of a society is greatly facilitated by autonomy of social, cultural and political institutions. Domestic politics with all of the complications that come along with it is more important and difficult than international politics. Political awareness is the stepping-stone of political participation. Awareness creates interests and interest creates involvements. Political participation which originates through values, attitudes and motivations are hampered by Patriarchal society, technology, class distinctions, illiteracy, and also due to ignorance from the public and the government. Modernization and use of social media has changed the attitudes and behaviour of these tribal groups. The Question now arises who participates the most? Does tribal community involve during elections for the greater food of the nation or only for their region or place?

"When participation attracts no rewards, people are likely to abstain from participating." (SG Ibrahim, et al 2015).

"Four major aspects on how young people face politics today are considered: (1) the complexity of the relationship between young people and politics, (2) young people's distancing from institutional politics, (3) the broadening of the definition of 'politics' and (4) the growing relevance of alternative involvement." (Soler-i-Martí, R. 2014).

"Many people saw the youth as representing the best hopes for toppling autocratic regimes and for challenging the excesses and injustice of capitalist economies, other people worried that the young people could not be controlled, would act impulsively, and that ultimately, their actions would descend into hooliganism. Still others were convinced that fundamental change would not be brought about, as young people lacked the vision and skills to create a new order, for all their enthusiasm in occupying squares, marching in streets, and creating a spectacle" (LA Staeheli 2019).

**Education in tribal areas**

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| State/ UT wise Literacy Rates of Scheduled Tribes (Census 2011) (Figures in percentage) | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total | | | Rural | | | Urban | | |
| State/UTs | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| Andhra Pradesh | 49.2 | 58.3 | 40.1 | 46.9 | 56.1 | 37.7 | 66.8 | 74.7 | 58.7 |
| Arunachal Pradesh | 64.6 | 71.5 | 58.0 | 60.4 | 67.7 | 53.3 | 84.6 | 90.3 | 79.4 |
| Assam | 72.1 | 79.0 | 65.1 | 70.9 | 78.0 | 63.8 | 90.0 | 93.7 | 86.3 |
| Bihar | 51.1 | 61.3 | 40.4 | 50.3 | 60.7 | 39.5 | 65.3 | 72.5 | 57.6 |
| Chhattisgarh | 59.1 | 69.7 | 48.8 | 57.6 | 68.4 | 47.1 | 76.9 | 84.9 | 69.0 |
| Goa | 79.1 | 87.2 | 71.5 | 78.4 | 86.4 | 70.7 | 80.2 | 88.3 | 72.7 |
| Gujarat | 62.5 | 71.7 | 53.2 | 61.3 | 70.7 | 51.8 | 72.7 | 80.0 | 65.1 |
| Haryana* | - | - | - | - | - | - | - | - | - |
| Himachal Pradesh | 73.6 | 83.2 | 64.2 | 73.0 | 82.7 | 63.4 | 87.4 | 92.5 | 81.9 |
| Jammu & Kashmir | 50.6 | 60.6 | 39.7 | 49.1 | 59.3 | 38.3 | 71.7 | 79.6 | 62.6 |
| Jharkhand | 57.1 | 68.2 | 46.2 | 55.2 | 66.6 | 43.9 | 75.4 | 83.2 | 67.8 |
| Karnataka | 62.1 | 71.1 | 53.0 | 59.0 | 68.5 | 49.4 | 74.8 | 81.9 | 67.7 |
| Kerala | 75.8 | 80.8 | 71.1 | 74.0 | 79.3 | 69.0 | 90.4 | 92.7 | 88.2 |
| Madhya Pradesh | 50.6 | 59.6 | 41.5 | 49.3 | 58.4 | 40.1 | 66.7 | 74.0 | 59.2 |
| Maharashtra | 65.7 | 74.3 | 57.0 | 63.2 | 72.2 | 54.1 | 80.3 | 86.1 | 74.1 |
| Manipur | 77.4 | 82.1 | 72.7 | 75.9 | 80.8 | 71.1 | 87.7 | 91.6 | 83.9 |
| Meghalaya | 74.5 | 75.5 | 73.5 | 71.0 | 72.2 | 69.8 | 91.3 | 92.3 | 90.3 |
| Mizoram | 91.5 | 93.6 | 89.5 | 84.5 | 88.6 | 80.2 | 97.9 | 98.4 | 97.5 |
| Nagaland | 80.0 | 83.1 | 76.9 | 76.0 | 79.5 | 72.4 | 92.6 | 94.6 | 90.6 |
| Orissa | 52.2 | 63.7 | 41.2 | 51.1 | 62.7 | 39.9 | 69.1 | 77.7 | 60.5 |
| Punjab* | - | - | - | - | - | - | - | - | - |
| Rajasthan | 52.8 | 67.6 | 37.3 | 51.7 | 66.7 | 36.1 | 69.0 | 81.0 | 55.6 |
| Sikkim | 79.7 | 85.0 | 74.3 | 77.5 | 83.2 | 71.4 | 89.2 | 92.9 | 85.6 |
| Tamil Nadu | 54.3 | 61.8 | 46.8 | 51.3 | 59.0 | 43.6 | 69.1 | 75.4 | 62.7 |
| Tripura | 79.1 | 86.4 | 71.6 | 78.4 | 86.0 | 70.7 | 92.2 | 94.8 | 89.7 |
| Uttar Pradesh | 55.7 | 67.1 | 43.7 | 54.5 | 66.2 | 42.3 | 67.0 | 74.8 | 58.0 |
| Uttarakhand | 73.9 | 83.6 | 63.9 | 72.4 | 82.5 | 62.0 | 88.3 | 93.7 | 82.6 |
| West Bengal | 57.9 | 68.2 | 47.7 | 56.7 | 67.2 | 46.2 | 71.2 | 78.4 | 64.0 |
| A & N Islands | 75.6 | 80.9 | 69.9 | 74.2 | 79.8 | 68.2 | 95.2 | 98.0 | 92.6 |
| Chandigarh* | - | - | - | - | - | - | - | - | - |
| Dadra & Nagar Haveli | 61.9 | 73.6 | 50.3 | 58.5 | 70.8 | 46.3 | 79.5 | 88.0 | 71.1 |
| Daman & Diu | 78.8 | 86.2 | 71.2 | 79.6 | 87.5 | 71.7 | 78.0 | 85.0 | 70.7 |
| Delhi* | - | - | - | - | - | - | - | - | - |
| Lakshadweep | 91.7 | 95.7 | 87.8 | 91.5 | 94.7 | 88.3 | 91.8 | 96.0 | 87.6 |
| Puducherry* | - | - | - | - | - | - | - | - | - |
| India | **59.0** | **68.5** | **49.4** | **56.9** | **66.8** | **46.9** | **76.8** | **83.2** | **70.3** |

*Source: Registrar General of India, Census 2011*

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The above clearly shows about lack of literacy among tribal people in India. To justify such figure there can be ample reasons/statements. Some of it maybe the area of resident is located far from the touch of modernization, this tribals are not cooperative with the administration soon and so forth. Illiteracy has become a concerning problem in this area. Education plays a vital role in uplifting the life of the people in general. States which have high percentage of tribal people education has better governance and stability. Through education tribals are becoming independent and self-reliant. The best way to uplift the tribal population is through education which can enrich such population and lead them to development and in future such tribal communities will be a par with the rest of India fulfilling the dream of our Hon'ble Prime Minister Shri Narendra Modi of building a new, Aatma Nirbhar Bharat by the year 2022.

**Political Elite**

Aristotle stated "that some persons are fit to rule while others are fit to be ruled over. Elite means chosen few. Elite consists of those persons who come at the top because of their superior quality. Such chosen few generally exist in trade-Unions, bureaucracy, armed forces and almost everywhere".

"Some citizens' power and resources may overwhelm others' right to equality of political voice ,is not a new concern." (Rigby, E., & Wright, G. C. 2013)

It is evident that elites are those who have greater power to influence and convince the common masses. This group of people are among the common masses but were due to so many factors like economic superiority, knowledge or experience were given recognition by the people and considered as leaders. Elites have infiltrated in all fields in our society say it be scientific, research or development, entrepreneurship, politics or religious. Parry Geriant (1969) has defined elite as "small minorities who play an exceptionally influential part in the affairs of society in specific fields".

Corruption and favouritism become a way of life in the system of both social and political life. There had been many hindrances to the political elite in Nagaland while discharging their roles in the past and present due to various reasons. The power monger attitude of the political elite and lack of statesmanship also very apparent in the system of governance is undeniable. (Sema G Phukato. 2018).
Bank (1966) "decision-makers whose power is not subject to control by any other body in the society".
Nadel (1956) "those who have an influence over the fate of the society because of their superiority".
"Political elite may be defined as a group of high stratum decision-makers in political culture or concrete political structure which monopolizes political power, influences major political policies and occupies all important posts of political command". (http://www.yourarticlelibrary.com/politics/political-elite-concept-orientations-and-role-in- social-change/39204)

**Elites of Nagaland**

The tribals of Nagaland also have such elites amongst them. Prior to statehood most of the tribes were illiterate and were only confined to their own tribe. There were clashes and violent

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conflicts among the tribes but later on due to the reach of modernization this tribes started to settle their inner differences with the help of some leaders. Here in this society elites can be defined in both positive and negative. Positively this elites have mage this tribes to be more expressively and allowed them to know their rights and duties given by the Indian constitution. Elites have brought the people together and also seek to get gather information and views of the people, they have acted as the bridge between the people and the government. Negatively some elites in this tribal region have taken a selfish act to gain its own profit on the expense of the common masses. These elites have manipulated the people to fight for some particular rights or freedom for its own personal profit. In tribal community of Nagaland some elites have become the main stakeholders of the state. Having its empire of business spread all over the state on behest of the people. Most evidently seen during the state assembly elections and in local level elections, this elites playing a pivotal role influencing and convincing the electorates to vote for their chosen candidate rather than the choice of the voter. This influencing and convincing mechanism can be seen in the form of money power, muscle power or giving future promises.

## 2. CONCLUSION

The paper seeks to show light about the tribals of India and in particular to the Naga tribe of Nagaland. Sometimes it becomes difficult for a non-tribal person to understand about the socio-economic condition of tribals as such some assume them as dangerous or sometime give statements like man eater. The main hindrance is the late arrival of modernization to this tribals. Lack of education is one major setback for this tribal community all over the country. There was a time when the Naga tribes lived their life isolated and were naked. But it is due to this modern touch that this tribes have moved forward to a standardized living. The paper opens ways to do more research on tribal sustainability and development in the course of nation building. The Munda, the Bhils or the Naga tribe are not lesser than any other modern man it's just that they need special attention and care for their upliftment. Today there is no difference between this tribe and modern man in the field of politics, culture, dress, language, colour because poverty, dark colour is common feature to all Indians and many parts of the world.

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