

Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh

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By

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CERTIFICATE

This is to certify that the thesis entitled “**Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh**” Submitted by **Kakani Madhava** bearing Regd. No. **14SIPH02** in partial fulfillment of the requirements for award of Doctor of Philosophy in **Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP), School of Social Sciences, University of Hyderabad** is a Bonafide work carried out by him under my supervision and guidance.

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DECLARATION

I, Kakani Madhava, hereby declare that the thesis entitled, **“Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh”** submitted by me under the guidance and research supervision of Dr. V. Srinivasa Rao is a bonafied research work which is also free from plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma. I hereby agree that my thesis can be deposited in Shodhganga/INFLIBNET.

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Abbreviations

AC	: Agricultural Census
AELA	: Andhra Estates Land (reduction of rent) Act
AGS	: Anthropological and Government Surveys
ASI	: Anthropological Survey of India
BC	: Board of Control
BoDDP	: Board of Directors of the Development Projects
CA	: Constituent Assembly
CBF	: Central Board of Forestry
CDC	: Constitution Drafting Committee
CI	: Census of India
CM	: Chief Minister
CSS	: Centrally Sponsored Scheme
CTA	: Criminal Tribal Act
DFID	: Department for International Development
EIC	: East India Company
FRA	: Forest Right Act
FRCs	: Forest Right Committees
GFA	: Government Forest Act
GOIA	: Government of India act
GOI	: Government of India
HIW	: Household Industry Workers
HOH	: Household Ownership Holdings
HOPH	: Household Operational Holdings

IC	: Indian Constitution
ID	: Integrated Development
IFA	: Indian Forest Act
IFD	: Imperial Forest Development
IFP	: Indian Forest Policy
IGIF	: Inspector General of Indian Forests
ISA	: Indian Succession Act
ITDA	: Integrated Tribal Development Agency
ITDP	: Integrated Tribal Development Project
JFM	: Joint Forest Management
LAA	: Land Acquisition Act
LAC	: Land Alienation Act
LAFR	: Legislation of Adivasi Forest Rights
LCMCS	: Large Scale Multi-Purpose Cooperative Societies
LRS	: Land Revenue System
MADA	: Modified Area Development Approach
MNREGS	: Mahatma Gandhi National Rural Employment Guarantee Scheme
MRO	: Mandal Revenue Officer
MWA	: Minimum Wages Act
MW	: Marginal Workers
NCA	: National Commission on Agriculture
NFL	: National Forest Legislations
NFPR	: National Forest Policy Resolution
NGO	: Non-Governmental Organisation
NRM	: Natural Resource Management

NSS	: National Sample Survey
NTFP	: Non-Timber Forest Produce
OH	: Operational Holdings
OW	: Other Works
PD	: Participatory Development
PF	: Protected Forest
PGT	: Primitive Tribal Group
PTGP	: Primitive Tribal Group Projects
RFA	: Recorded Forest Area
RF	: Reserved Forest
RFRA	: Recognition of Forest Rights Act
RP	: Regional Planning
SDA	: Scheduled District Act
SEZ	: Special Economic Zone
SHAR	: Srharikota High Altitude Range
SIDA	: Swadesh International Development Agency
SL	: Sustainable Livelihoods
TDA	: Tribal Development agencies
TDA	: Top-Down Approach
TDB	: Tribal Developmental Blocks
TFDA	: Traditional Forest Dwellers Act
TGA	: Target Group Approach
TSP	: Tribal Sub-Plan
UT	: Union Territories
VF	: Village Forests

VSS : Vana Samrakshana Samithi

WMPAP : Watershed Management and Poverty Alleviation Programs

List of Glossary

Aadhar	: It is unique identification card which is approved by the government of India
Anganvadi Kendram	: Is a name of child care centres by the government
Auam	: Is a tribal traditional festival name
Bangaru Thalli	: Is a scheme for girl child (in Telugu language)
Basang	: Is another name to Savara tribe
Beedi	: Is a local cigarette which use to prepare by the leaves for smoking
Benamy	: The person whose name the property is purchased is just a mark of the real beneficiary
Buyals	: Is a religious head name to the tribal communities
Dadan	: Tribal Indebtedness in form of bonded labour and it has different names in region wise local name in West Bengal
Dasyus	: Tribal people name which was given by Aryans when they entered into the country
Dibber/Borigi	: Is a Telugu name for digging instrument
Galem	: Is an angler which is use for catch fish.
Gamang	: Is a name of the elder person in Savara Tribal community
Garela Misamma	: Is local goddesses (natural deities) for the scheduled tribes
Geetha	: Tribal indebtedness in form of bonded labour local name in Mysore

Gorjan	: Is a name for the area particularly Savara tribal community residing place in villages
Gothi	: Tribal indebtedness in form of bonded labours local name in Orissa
Inams	: A persons who received lands as Inams from the Pishwas as rewards
Indiramma Krantipadakam:	Is a scheme name for constructing house, which is implemented by government
Intiperlu	: Means clans
Jagirdari	: Is a system run by East India Company like Zamindari system
Jagirs	: Region wise tax collectors who appointed by the British administration
Jajmani	: It was an economic system where lower caste people performed various functions for upper castes and received grain in return
Jeedi	: Is a Telugu name for cashew
Jeedi Pikkaluvalavadam	: Is a Telugu activity name for peeling of cashew
Jhum	: Is a name for shifting cultivation
Karanam	: a subordinate under the village revenue officer is an agent of revenue department particularly who collects tax in village
Kodavali and Jiggi	: Telugu names for sickles
Konda Podu	: Is a practice name for shifting cultivation in tribal hill areas
Kudanmaru, Bairsoji and Kudam Boi:	priest names in different regions for Savara tribe

Kudunga	: Is an another name for Savara tribes
Kulapedda	: Is an elder person in the village who use to settle the community disputes
Maadhuka India	: Is a kind of palm tree particularly used for marriage rituals and ceremonies time.
Mahaldari	: Is a heads man for tribal villages who appointed by the British government
Mahalwari	: The land revenue system which was introduced by British administration. Name use to change region wise
Manu	: Is a Telugu name for leveller (instrument) which is use for cultivation
Menarikam	: Is a practice name that gets marriage with sister's daughter
Mundara	: Is a name of tribal speaking language
Mutadars	: workers under the king as tax collector
Nagali	: Is a Telugu name for plough
Naukrinama or Mahidari	: Tribal indebtedness in form of bonded labours local name in Madhya Pradesh
Neem	: Indian lilac
NTR Barosa	: Is a scheme name for old aged, physically handicapped and widow people
Oorlameedaki Velladam	: Is a Telugu name of going out for agricultural work
Ootha	: Is an instrument which is used by the Yanadi tribe for fishing
Padayatra	: Pilgrimage on foot

Para	: Is a name for soil and grass chopping instrument (spade)
Parjas	: Name for common people in tribal village
Patta	: Is a name of legitimised land papers
Podu	: Is a practice name for shifting cultivation in tribal areas
Poodhu	: Is Telugu name for plough instrument
Pucca	: Means own, which is being solid and strong
Raagi	: Is a name for an eatable seeds in Telugu
Ryatwari	: Is a tax collector from peasants
Sagri	: Tribal indebtedness in form of bonded labour local name in Rajasthan
Savaranki	: Is a Telugu name for chopping tool (hoes)
Shakathi	: Is a Telugu name for chopping tool
Srujala Sravanthi	: Is a scheme name for tribal development
Tagulu	: Is a Telugu name for tenant land
Teek	: Is a Telugu tree name which is under government control
Tendu	: Is a Telugu tree name which is under government control
Vetti	: Tribal indebtedness in form of bonded labour local name in Andhra Pradesh
Yijjirodu	: Local medicinal person for the Savara and Jatapu tribes
Zamindar	: Is a tax collector on land, who appointed by the British government (regional wise).

Chapter – 1

Introduction

The thesis title *Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh* made an attempt to understand the contemporary trends in livelihood practices and how land alienation affected the tribal lives. Government of India and few states have introduced several laws, acts, plans and programs to protect the rights and livelihood of the tribes. Makhan articulates that the land is the central asset to the tribes and 90 per cent of them were depended on the agriculture and its allied works and moreover, they are emotionally devoted to land. But, he observed the gradual decline of land owners among the tribal communities as land is being alienated to the non-tribals since the scheduled areas were recognised (Makhan 1995). As per the 2011 census, the cultivators among tribal communities have fallen to 52.7 per cent in 2011 which was 54.43 per cent in 1981 and 68 per cent in 1961. Meanwhile, the landless labourers among tribes increased to 47.3 per cent in 2011 which was 32.67 per cent in 1981 and 19.71 per cent in 1961. The above data gave a clear picture of changing trends of land alienation (GoAP 2011). Department of Rural Development (1988) reported that 80 per cent of the land was alienated to non-tribals, which varies from state to state (*ibid.*). Even after decades of the independence, the lives of the tribes did not change along with the development. According to Nazeer (2003) most of the tribes lost their land as it was mortgaged and occupied by the non-tribal irrespective of the existing laws. Also Mathew Roy (2010) observed that the more dependency on land led to alienation which was resulted in increasing unemployment and poverty. Therefore, the current study focuses on the livelihood practices in the tribal areas and trying to know the impact of land alienation. Also the study intended to bring out how tribes transformed and created the alternative livelihood practices in the light of industrialisation and globalisation.

The following sections focused on the overview of tribes in India. The term tribe has derived from the Latin word tribes, meaning the poor or the masses. In

16th century, the word tribe was appeared in English language and denoted a community of persons claiming descent from a common ancestor. The word tribe is generally used for a socially cohesive unit, associated with a territory, the member of which regards them as politically autonomous. Often a tribe possesses a distinct dialect and distinct cultural traits. Moreover, tribes can defined as a collection of families bearing a common name, common dialect for speaking, common profession in a particular place and is not usually endogamous though originally it might have been so.

Here, definitions of the word ‘Tribe’ stated by the prominent scholars in the following.

1. Gillin and Gillin: *“Any pre-literate local groups may be turned as tribe, whose members reside in a common area, speak a common language and have common culture”*.
2. W.H.R. Rivers: *“Tribe is a simple tribe of social group whose members speak a common dialect and work together at the time of work”*.
3. R.N. Mukherjee: *“A tribe is that human group, whose members have common interest, territory, language, social law and economic occupation. Scheduled tribes in India are generally considered to be adivasis meaning indigenous people or original inhabitants of the country”*.

Adivasis (original inhabitants) are spread across the central, northeast and southern regions. Among these tribal groups, some are still at the stage of food gathering and some are practicing shifting-cultivation, and primitive forms of agriculture. These various tribes existed in 1500 BC. Tribes were socially and geographically isolated, but more than six hundred tribes speak multiple-languages with the influence of Aryans, Muslims and the Britishers. Religiously these tribes are unique and follow animism. While some have adopted Islamism or Christianity by the influence of Britishers and the social traditions of most tribes make them to stay away from the country’s mainstream Hindu population.

Tribes are unevenly distributed across the country except in the states like Haryana, Punjab, Delhi, and Pondicherry. Madhya Pradesh has the highest scheduled tribe population of the country (14.5 per cent), followed by Maharashtra (10.2 per cent), Orissa (9.7 per cent), Gujarat (8.9 per cent), Rajasthan (8.4 per cent), Jharkhand (8.4 per cent), and Chhattisgarh (7.8 per cent) about 68 per cent of the STs live in the above said seven states. It is about 26.3 per cent in Jharkhand, 1.0 per cent Orissa, and 1.1 per cent in Kerala. The proportion of the STs total population in the country is highest in Mizoram (94.5 per cent), Lakshadweep (94.5 per cent) and Nagaland (89.1 per cent). Out of which, about 91.7 per cent are living in rural areas and 8.3 per cent in urban areas respectively.

When it comes to Andhra Pradesh there are 35 scheduled tribes placed in eight districts which is 6.6 per cent of the state population. Since they live in hills, forest area, they have some typical characters such as culture, geographical isolation, inferior/shy to mingle with other communities. Several developmental programs /plans started by the central and state governments for development of independent India. In 1999 Government of India (GoI) constituted The Ministry of Tribal Affairs to look after the development of scheduled tribes. The problems like low literacy and high dropouts, inadequate health services, lack of nutritional food, extreme poverty and lack of proper implementations of schemes etc. are making tribes away from the economic development. According to 2011 census, the population of schedule tribe is 8.2 per cent in Andhra Pradesh 6.6 per cent tribal population exists. They can be divided into two groups. One group is who survives in a hilly tract of the Deccan plateau and by the rivers of Godavari and Krishna. The second one is extended between the rivers of Krishna and Godavari. According to Scheduled Tribes Order Act 1976 there are 35 types of tribes in eight districts and other tribes about 50 million nomads are surviving in plain areas (GoAP 2011).

The prominent tribes are Khonds, Kholamis, Nayakpods, Koyas, Godabas, Yanadi, Chenchus, Savaras, Kondadoras, Valmikis, Bagatas, Jatapus are covered in whole Andhra Pradesh. Sugali 8.7 per cent, Koyas 11.3 per cent, Yanadi 92 per cent Gond 5 per cent, and the remaining 24 per cent of population belong to small tribes. Nomadic tribes are Pichukaguntla, Balasanta, Saradakondru, Nomadinnavalavaru,

Gollasuddulu, Veeramustivaaru, Bavanilu, Birannalavaaru, Parasalu, Gangariddulu, Kommuvaaru, Nakkala etc. and the other tribes are surviving in Andhra Pradesh. About 92.5 per cent of them live in rural areas. They follow very particular traditions and customs. Most of the tribes depended on handicrafts i.e., making toys, baskets, collecting leaves, honey etc. for livelihood. They have own language but it does not have a script for many languages. The living style of tribes has been gradually changing after initiation by the government like reservation in education, employment, legislative assemblies, local bodies are changing etc. (*ibid.*).

Before presenting the literature review it tries to understand several concepts following it. The below section attempts to understand the land alienation its impact on tribal livelihood.

Several strategies are there to meet the necessities for their livelihood by using their capabilities, assets, income, and also different activities. An individual livelihood refers to securing the basic necessities like food, water, and clothing, medicine, shelter etc. are set of activities. Livelihood activities are different from urban to rural areas livelihood. Rural livelihood involves living in nature, for instance, farming, fishing, hunting and gathering, forest product collection, agriculture, food production and self-employed, like street food vendors. Urban livelihoods are city-based, for instance, informal trading, wage-earning jobs in public and private sectors, sometimes professional jobs, and self-employment. The lives of tribal communities are different from the non-tribals in many aspects such as the income levels are not fixed as their livelihood laid on the seasonal agriculture. Therefore, the cost of living reflects their earning. Several governments introduced and invented strategies to enhance the literacy, education, employment and urban livelihood practices. When it comes to alternative livelihoods government should introduce income generating skills, and these should pass on to coming generations to overcome the socio, cultural and economic challenges. The livelihood is a need for entire human existence. Livelihood includes food, income and assets. A human being may not attain livelihood security through the ownership of land, livestock or from the food gathering process. But, it is possible only through the constant employment with sufficient wage (Prasad and Eswarappa 2007). Livelihoods may be

predetermined by birth. A human beings may be born into a caste with assigned activities as potter, shepherd, washer men, cultivator, cooli, pastoralists with animals, forest dwellers with trees, fisher people, shopkeepers and each of these activities may turned in to new households in some occupations. The tribals have been facing several challenges in livelihood and occupation since the Independent India introduced several safeguarding acts/ policies to reinforce them. The pre and post independent India made several laws to safeguard the life, property, and culture of the tribes (*ibid.*). In Andhra Pradesh, tribal communities have started movements in agency area against the land alienation as it was manipulated the revenue records and by non-tribals. Nearly half of the agency land was occupied by non-tribals which are against the land alienation act. Nearly 75 per cent of the people in India are dependent on agriculture and allied activities for their living and also inequalities in land holdings are rampant. In India, the land is the main asset for a large number of tribes. The land alienation can be defined in broad and narrow sense i.e., the alienation of individual land holdings and means of livelihood. In the broader sense, “*the alienation includes the loss of common property and rural commons*”. Tribal land has been alienated to both individuals and institutions. It appears in urban and rural areas, tribal and non-tribal people. Manipulating land records, forcible occupation of adivasi land, land exchanging etc. are the result of land alienation (*ibid.*). Today, tribals are mortgaging, selling and using the land to meet the needs in day to day life. In India today the main problem is before tribal communities are how to earn and livelihood. There are numerous livelihood practices practicing by the tribes in all parts of India. Such as by the shifting cultivation, hunting-gathering pastoralists like who are living in different environments. There is a great transformation with respect to usage of land resources, access, and control etc. are damaged the livelihoods of the people (*ibid.*). The present paradigm of development emphasising on urbanisation and industrialization has not only to accelerate this process but also caused the displacement of tribals (Prasad and Mishra 2007). Most of the tribes lost their control on forest as they were thrown out from it in the name of development. Also, it was observed that the reduction of resources and illegal cutting of trees by non-tribals in the forests are shown the serious effect on the livelihood of tribes (Prasad and

Eswarappa 2007).

The growth of industrialisation, urbanisation and wealth were shown greater impact on tribal livelihoods. The urban and industrial needs are leading to deforestation; which effected majorly on tribal lives. Since several years tribal communities live on the lap of nature, their all social, economic and cultural conditions are closely engaged to nature. The concept of livelihood and its analysis came into nineties closely related to poverty reduction strategies. To understand the livelihood system of the poor is very crucial to effective poverty reduction (Prasad and George 2002).

This research work tries to look into the development projects related to the tribes in Andhra Pradesh, which are becoming as a new source of displacement and excluding people in the tribal belts. This research mostly deals with the land-based livelihood and exclusion of tribals through development projects and land alienation, particularly in region Srikakulam district. It explains theoretically on tribal livelihood, land alienation and different forms of exclusionary methods. It also analysed how there are affecting the lives of tribes in the contemporary society. Available literature used for theoretical framework to build the constructive research.

Before presenting a literature review in the present chapter, the following discussion helps to understand different concepts in the study and understanding the relationship between the tribal livelihoods by the impact of land alienation. In view of this background, the below section has attempted the concept of livelihood to understand the contemporary situations in India.

1. Tribal Livelihood as a Concept

A livelihood is a way of living. It encompasses people activities, capabilities, assets, income and the source of needs of life. It plays a prominent role in peoples wellbeing and for the betterment of future generations. Inherently, the term '*livelihood*' is identified in humans to improve their survival. It can be described that livelihood is a life style, job, supporting to family etc. It is a mixture of capabilities, assets, social and economic resources. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and

assets both now and in the future, while not undermining the natural resources base (Chamber and Conway 1991).

The concept of livelihood has several ways like social, economic and political contents. In this scenario, industries, markets, social norms, government policies, and ownership policies of land may affect the common people. In the context of social relations like gender, religion, culture, kinship, and ethnicity etc. may affect the livelihoods. The social and political organisation, social norms, democracy, leadership, authority, and decision-making processes may cause to affect the livelihood (UNISDR 2010). Livelihoods are shaped by the natural environment including fauna and flora. The continuous changes in nature and geography may impact the primary nature of livelihood. Because, a person may chose different activities to meet the needs of his/her family. Even individuals from or expand to small communities to get their needs, because the diversity of livelihood is enormous (*ibid.*).

Environment trends may bring changes in income-generating opportunities, forest products and services. Massive shift in policies, politics, governance, technological development, economical change, use of natural resources, etc. are obstacles to the future of livelihoods. Hence, people adopt several strategies to develop and survive.

Land alienation is the most important cause of vulnerable livelihood in marginal communities. The following section focused on the overview of tribal land alienation in India.

2. Land Alienation as a Concept

According to Marx, *“in a capitalist society, an alienated many lives in an alienated nature and s/he performs estranged labour and the product of his labour becomes alien to him”* (Cox 1998). The social scientist used the concept land alienation in India. Land alienation is the core of the peasant tribes. It believes that the tribal rights are the part of human rights. The problem of land alienation is a conflict against the current socio-economic order in the society. Marx says *“alienation is fundamentally a particular relation of property, involving involuntary surrender to antagonistic other alienation is inherent in exploitative relations of*

production and its nature varies with that of exploitation". Hence, the demonstration of land alienation is dissimilar based on the social conditions such as slavery, serfdom, and capitalism etc. The concept of land alienation is explicated to apprehend the particular problems of the tribes where and when land becomes the key source of exploitation (Cox 1998).

Government of India considered the land of tribes is '*alienated*' if the land is sold out, mortgaged and leased it to non-tribal. Also the government opined that the land is considered as alienated, in a case, if a tribe failed to clear the debts to get back his/her land and if the land is occupied by or given to government departments including forest department, private institutions, and voluntary organisations (Nazem 2003).

Since 1950 land alienation was started and became a major problem to the tribal communities, due to which, people lose livelihoods. The income and employment of the tribes in India are based on the land, therefore, the land alienation left as a major concern in tribal regions and livelihood. Alienation is grabbing the land from indigenous people of tribals by non-tribals across the country. Non-tribals hold most of the land in scheduled areas. This resulted that, tribes are losing rights legally over the land. It is in two ways, one is the mortgage the land in order to get fertilisers, seeds, etc. to money lenders and traders. The second is, non-tribals occupy the land by utilising the local revenue officers by keeping tribes as *Binamies*, or for industrialisation, mining etc. Land alienation pushed the tribes into poverty and restricted them from enjoying the forest-based livelihoods. Due to the development projects, government limited the forest area, put restrictions on shifting-cultivation and all these together led to land alienation and displacement (Rao, Deshingkar and Farrington 2007). The following section focused on the overview of the complexity of livelihood and land alienation to know the ways of living through livelihood in India.

3. The Complexity of Livelihood Environment

The livelihood activities of poor and rural people are complex and diversified on agriculture, natural resources, other activities in markets, participation in labour markets, home based livelihoods etc. Urban poor people depend on multiple livelihood activities involving different employment and self-employment activities.

Livelihood takes place within the household. The household is an immediate internal livelihood environment. Household characteristics will affect the opportunities and constraints for livelihood generation (Niehof and Price 2001). Farming is a kind of livelihood, in which household play a major role. But the resources and assets needed for sustainable livelihood based on farming are to be found in the household environment. Households are embedded within a wider environment which may call the external livelihood environment. This environment offers resources, and also sets limits to livelihood generations (*ibid.*).

“Livelihood has been described as a site in which particularly intense social and economic interdependencies occur between groups of individuals” (ibid.). Livelihood strategies are including farming, herding, fishing off-farm employment and the exploitation of natural resources through hunting and gathering. These activities emphasises the capabilities of the rural and poor. Thus, even the poorest one also holds the wealth in the form of natural capital which includes natural resource stock or local environmental endowment (water, wind, and soil) resources. Social, human, physical and financial capitals include membership in groups are based on the assets like the relationship of trust, education, ecological knowledge, ability to work, health, land, tools, cash savings credits, pensions and household wealth etc. The relationship of the household environment and impact of them is depended on the mobilisation of the above said five sorts of capital. To accumulate and utilise these capitals to the households is purely determined by the cultural, institutional, and economic factors of the environment. These factors include markets, legal system, common property, land tenure arrangements, status of women, natural and global markets for locally produced goods, and spiritual connections to the land. The mentioned capitals and factors have shown a great association among household demography, household capital, and the environment of livelihood (GoI2015).

Here, the study explains the complexity of tribal land alienation as an idea on scheduled areas.

4. The complexity of Land Alienation

Land alienation happens in different forms between rural and urban areas, tribal to

tribal, tribal to non-tribal also demand has put forward for alienation in housing by outsiders and non-agricultural purposes. Several kinds of alienation process have been continuing since the post-independence. Marrying the tribal girl, manipulating land records, the forceful occupation of adivasi land by non-tribals were resulted due to land alienation. In rural areas, lands alienated to meet the day-to-day needs of poor adivasis and were trapped by non-tribals and money lenders through markets in rural areas people started mortgages. Governments also taking tribal land for public purposes, building projects, dams, industries, etc. without rehabilitating them in safe zone (Sharan 2005).

For last several years tribes and social activists have been appealing the government to restore their land. The land restoration has become a major concern in the scheduled areas and across the country. Now-a-days land rights of tribal in scheduled areas have become insecure and disposed. Despite having legal safeguards, still government could not provide special protection and security not only to the land and also to the common property, resources and culture. The community ownership, governance on land, customary rights and common resources become susceptible. The land is illegally transforming at a massive level in the name of land regulation though there are several legal safeguards for land protection. The existing government mechanism is non-responsive and could not protect the scheduled tribal land, livelihood and resources (Merinews 2012).

Some of the legal issues are coming out during alienation regarding the ownership of land when it is legally unrecognised. Unsatisfactory state of land records created lot of problems during land alienation due to the mortgage of land and standing crops to moneylenders and traders. This was resulted that the actual tribal landowner turns into tenant-farmer in their own land, therefore, more than half of the wealth goes to the non-tribals. Land is alienating illegally to non-tribals by non-tribals, government authorities, and the corporate sector. *Benami* land holding and lack of right deed the land are actually pushing the tribals into poverty and creating helpless condition. Tribal land has not been taken care effectively, large size of the land has been handing over to the corporate and plantation companies by the government officials, politicians and landlords etc. (Devi 1998).

Further it explained the relationship between forest, land, and tribe in the following content to know the life cycle of tribal people.

5. Relationship of Land, Tribe and Forest

Forest is a real habitat to the tribals, since their ancestors period. They are the original inhabitants of the forests and hills. Over many generations, tribes settled in the form of dispersed or clustered village habitations and cleared some parts of the forest and brought the land into cultivation. Since then, they have been surviving by hunting-gathering food, fishing and collecting forest products etc. Forest and forest land plays a vibrant role in the improvement tribal economy. A forest provides different kind of benefits such as job, income, agriculture and basic needs of the human life cycle. Forest sector is the second largest land use after agriculture and it covered in 21.05 per cent in the nation's total geographical area (GoI 2015). Around 300 million tribes and local people have been depending on the forest for their substance and livelihood. Forest is a biodiversity to the livelihoods for tribal communities, in the form of direct self-employment. Forest and land is a mother to tribal people. Based on that, they have their own ways to life, tradition, cultural identities and customary modes of living close to nature also the forest resources are most important source of livelihoods (*ibid.*).

In India, forest has played a prominent role in the process of development and civilisation. There is a reciprocal relationship between the tribes and forest and it still has remains uninterrupted in the interior areas. The forests are not only greatly influenced Indian civilisation and culture but also protected and promoted the socio-economic conditions of forest dwelling communities. Hill tribes live largely in the forests and one has to depend on others to survive and lead a life. This interdependency is held in a great esteem by the tribal. Hence, it can be said that the various species existed in the forest are kith and kin. This type of extension of kin relationship to flora and fauna of forest is unique to tribes in our country. They believed that the forests and hills are the domiciles of their gods and goddesses, thus they consider them as sacred place. The forest and land are the culture and economy to them. Forests provide countless consumable roots, tubers, seeds, leaves, honey, and other minor products. The tribes are using the forest resources genuinely for their

needs and survival (Saxena 1992).

Before going to discuss the constitutional safeguards and the problem of the research, it briefed the pre-colonial livelihood and land alienation environments.

6. Pre-Colonial Livelihood Environment

Till the entry of Britishers, a large number of indigenous tribal communities were existed in forest areas. Therefore, several rituals, they themselves as they are the actuals owners of the forest land. Cultural activities and social celebrations held in the forest environment. Usually, they believed that the forest is their home, because, they move place to place and collects the food, fodder, firewood etc. (Ghoshal 1991). Later during the British period (1757–1947), Indian forests had been their main revenue source. To control the forest products from the natives of the forest, British government implemented various rules and land regulations across the country. Slowly tribal livelihood started transforming due to the need for timber construction, building railway line, establishing industries, making furniture, supply firewood and export to Britain, etc. Later, Britishers started ignoring the native people of the forest and their livelihoods. The Britishers started rule the country (India) along with the Bangladesh and Pakistan. They mainly depended on the forest products and wild animals to increase their economy and revenue. The livelihood of local forest dwellers has largely ignored by the British government. Government required local people knowledge and historical experience to be given protection to the forest and forest products. They also forced tribals to change lifestyle and to stop shifting cultivation practices, to protect their forest production. Some of the natives became permanent forest labourers to accommodate these labourers (GoI 2015).

7. Pre-Colonial Land Alienation Environment

Until the beginning of the 20th century, all the tribal people in scheduled areas were virtually isolated. In the mid of 19th century, the British government started indirect rule in tribal areas and in coastal region by feudal mediators, *Zamindars*, *Mutadars* in India generally and Andhra Pradesh in particular. The estates are divided into groups and villages were controlled by the influenced individuals called

Mutadars. The migrated non-tribals in the scheduled area started giving money, food grain, and cloths to tribes and slowly the non-tribals used various methods to occupy the tribal land. The British laid the basis of private property and create feudal interest on land including land and forests belonging to the tribes through the *Zamindari* to *landlords*. The British paved the way for commercialisation of the forest resources that the tribal societies were treated and known to be their community holding. They levied a tax on all the natural resources like bamboo, thatch, fish etc. (Sharma 2001). Later, the rise of tribal revolts in coastal region, Britishers introduced safeguard policies and Acts to protect the tribal land. Thus, the British government enacted the first landmark protective legislation and all the scheduled areas came under the discretionary powers of the Governors in all over (Rao, Deshingkar and Farrington 2006).

8. Exclusion of Socio-Economic Condition of Southern Tribes: Its Impact on Livelihoods

This study is made an attempt to understand the concept of socio-economic profile of tribal communities in Andhra Pradesh. It mainly gives an overview on their livelihoods and how tribal communities have been struggling to overcome many exclusionary practices in the process of socio-economic profile like health, gender, religion, caste, culture, infrastructure, education, occupation, habitation etc. in this present scenario. About 60 per cent of India forests lie in the 187 tribal districts covered by scheduled V and VI of the India Constitution (Ratnagar 2003). Scheduled tribe comes under the excluded people because they have distinct culture and linguistic characteristics but the cultural distance between them and mainstream has sometimes been overlapped by the development, literature and some administrative writings. “*Tribes are not characterised by this or that race, habitat or religious practices, but by bonding fabric of kinship and joint ownership of the natural resources from which they make their living*”. Tribals are self-employed farmers, however the productivity of tribal agriculture is low mostly it depends on rain fed hill cultivation under taken with limited sources. The relationship of scheduled tribes to land is not restricted to cultivation (*ibid.*). When it comes to the theory of socio-economic profile of the southern tribes, exclusionary practices are accelerating due to

the lack of awareness. They have been losing their livelihoods by the interventions of non-tribals in all forms and they are pushing into the pre-agricultural stage. All the policies and programs implemented by the government are not reaching tribal communities only because of legitimised restriction from the politicians and government officials. Due to the vague knowledge and fear by the non-tribals still southern Indian tribals are leading obscurity of life.

Here the study discusses the constitutional safeguards and the rights of tribes in India.

9. Constitutional Safeguards

The Constitution of India had provided a number of safeguards for the scheduled castes and scheduled tribes to secure justice, socially, political and economic safeguards for all citizens. The safeguards can broadly be divided into four categories as mentioned below.

9.1. Social Safeguards

According to Indian Constitution, Article 17 represents, untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offense punishable in accordance with law.

Article 23 prohibits, trafficking in human beings and beggar and other similar forms of forced labour and provides that any contravention of this provision shall be an offense punishable in accordance with law. It does not specifically mention scheduled caste and scheduled tribes but since the majority of bonded labour belongs to scheduled caste and scheduled tribes this article has a special significance for scheduled caste and scheduled tribes. In pursuance of this article, there is the Bonded Labour System (abolition) Act, 1976, and there is a Centrally Sponsored Scheme (CSS) for identification, liberation, and rehabilitation of bonded labour.

Article 24 provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment; there are central and state laws to prevent child labour. This article is significant for scheduled caste and scheduled tribes too as a substantial portion, if not the majority, of child

labour engaged in hazardous employments, belong to scheduled caste and scheduled tribes.

Article 25(2) (b) provides that Hindu religious institutions of a public character shall be thrown open to all classes and sections of Hindus. This provision is relevant as some sects of Hindus used to claim that members belonging to scheduled castes had no right to enter the temples.

9.2. Economic Safeguards

The provision of Articles 46, 23 and 24 mentioned above also form part of the economic safeguards. These specific safeguards for the scheduled tribes are mentioned below.

Article 241 according to clause (1), the provisions of the fifth schedule shall apply to the administration and control of the scheduled areas and scheduled tribes in any state other than the north-east states of Assam, Meghalaya, Tripura and Mizoram according to clause (2), the provisions of the sixth schedule shall apply to the administration of the tribal areas in the states of Assam, Meghalaya, Tripura, and Mizoram.

Article 275 (1) provides that there shall be paid out of the consolidated fund of India as grants-in-aid of the revenues of a state such capital and recurring sum as may be necessary to enable that state to meet the cost of such schemes of development as may be undertaken by the state with the approval of the government of India for the purpose of promoting the welfare of the scheduled tribes in that state or raising the level of administration of the scheduled areas there into that rest of the areas of that state.

9.3. Education and Cultural Safeguards

Article 15(4) empowers the state to make any special provision for the advancement of any socially and educationally backward classes of citizens or for scheduled caste and scheduled tribes. This provision was added to the Constitution through the Constitution (first amendment) Act, 1951, which amended several articles. This provision has enabled the state to reserve seats for scheduled caste and scheduled tribes in educational institutions including technical, engineering and

medical colleges.

Article 16(4) the term backward classes is used as a generic term and comprises various categories of backward classes, scheduled castes, scheduled tribes, other backward classes,

Article 29(1) indicates that “any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same. This Article has special significance for all the scheduled tribes”.

Article 350A. It shall be the endeavor of every state and of every local authority within. The state to provide adequate facilities for instructions in the mother tongue at the primary stage of education to children belonging to linguistic minority groups and the president may issue such directions to any state as she considers necessary or proper for securing the provision of such facilities. Most of the tribal communities have their own languages or dialects which usually belong to a different family of languages than the one to which the state’s official language belongs.

9.4. Political Safeguards

Article 164(1) provides that in the states of Bihar, Madhya Pradesh and Orissa there shall be a minister in charge of tribal welfare who may, in addition, be in charge of the welfare of Article 330 provides for reservation of seats for scheduled caste and scheduled tribes in the Lok Sabha scheduled castes and backward classes or any other work.

Article 332 provides, for reservation of seats for scheduled caste and scheduled tribes in the state Vidhan Sabhas (legislative assemblies).

Article 334 originally provided that the provision relating to the reservation of seats for scheduled caste and scheduled tribes in the Lok Sabha and the state Vidhan Sabhas (and the representation of the Anglo-Indian Community in the Lok Sabha and the state Vidhan Sabhas by nomination) would cease to have effect on the expiration of a period of 10 years from the commencement of the Constitution. Article 371 A contains special provisions with respect to Nagaland. Article 371 B contains special provisions with respect to Assam. The article, 371 C contains special provisions with

respect to Manipur. Article 371 F contains special provisions with respect to Sikkim. Article 371 G contains special provisions with respect to Mizoram.

Article 371 H contains special provisions with respect to Arunachal Pradesh (Sharma 1992). The main aim of this research study is to find the reasons behind the tribal livelihoods with the impact of land alienation, so the study is trying to excavate the realities through the statement of the problem.

10. Review of Literature

Vennelakanti Ragavaiah (1962) in his book *The Yanadi*. Mainly, dealt their habitation and food habits. He narrated about their ornaments, appearance, medicine, and amusements. However, he did not concentrate on their economy. In his another book *Tribes of India* mainly highlighted a more natural and perhaps correct interpretation of the world would be treated it as the corruption of the Sanskrit word Anadi which means without a beginning As the original inhabitants of this part of the country and as people who had an ancient origin that the same could not be remembered, it is no wonder that the tribe should have been popularly called Anadi's aboriginal or the original sons of the soil. Yanadis were congenital and corrigible nomads for thousands of years and had no ambition, revenge, and jealousy, collective are communal feelings. Basically, Yanadis did not commit serious crimes. He mentioned their enjoyment, the fullest freedom, living a carefree life, exposed always to the sun and rain and the vagaries of the weather lavishly given to baiter and gaily. He described the geographical situations of the Nellore district and also emphasised on the socio-economic aspects, dress and ornaments, food habits, hunting animals and the clan names of the Yanadis. He never attempted to bring cultural aspects.

Sherring (1975) in his article entitled *The Tribes and Caste of the Madras Presidency* mentioned that the Yanadi tribe was based on the complete barbaric ideas, behaving and living in the jungles that were seen in a state of complete nomadic lifestyle based on the fruits, roots and leaves, timbers and other forest products. He emphasised much on their location of residence at Sriharikota in Nellore district. However, he had neglected about socio-economic and cultural aspects of the Yanadis during the colonial period.

Ramachandra Guha (1983) in this article had a debate on *Forestry in British and Post-British India: A Historical Analysis* its immemorial historical and traditional rights of the indigenous people had been discussed through the development policies while analysing the pre and post-colonial policies on Indian forestry. Though this, the article has divided into three parts which cover forestry in British India, post-colonial situations and evolution of forest legislation.

Satya Pal Ruhela (1984) *The Children of Indian Nomads*. This is a research study regarding enculturation and socialisation of children of some nomadic community of India. The author has explained about their lifestyle the communities of nomadic people such as bhatpuppeturs, snake charmers, kalanders, nadibhuts, and gaduliya lohars. The recommendations made by the author will be used to those involved in the welfare of nomads such as child welfare, planning, administering educational, social welfare programs for the children and underprivileged sections of our society.

Pray. C. E. (1984) *The Impact of Agricultural Research in British India*. This article has highlighted and discussed three major points i.e. less agricultural growth during British India, limited impact due to ineffective allocation of research resources and lack of financial resources have led to a green revolution in food grain production. Due to the fewer data, it indicated the impact of research is very small and evidence, suggestions and larger investments in food grain research did not produce efficient results in a green revolution in colonial India.

Agarwal, Rao and Reddy (1985) *Yanadi Response to Change: An Attempt in Action Anthropology*. This is a book on action anthropology and mainly highlights the change process of Yanadi tribe from 1970 to till and also made a suggestion to the government to establish Industries in remote and inaccessible tribal regions in India. It explains that the several changes were took place in the life of Yanadis in 1970s, but still they depend on the “*Stone Age methods*” to make fire. This tribe transformed tremendously after interacting with the anthropologists and the Sriharikota High Altitude Range (SHAR) administration. This book stood as a model for an “*experimental approach*” particularly in the context where large number of industries took placed inaccessible tribal areas in India.

Thurston (1987) *Caste and Tribes of Southern India*. The author mainly illustrates the origin and their subdivisions of Yanadis namely, Reddy Yanadis, Challa Yanadis, Adivi Yanadis (who are living in the forest), Koppala Yanadis (frog-eaters). He had mentioned the surnames of their elder's kulapedda and Included their language was mixed both Tamil and Telugu. However, their language is more centered on Telugu and he has given good information about their fauna and flora of the forest which they resided. He focused on their cultural practices of the worshipping of gods and goddesses. He described their dwelling systems, marriage, birth, funeral ceremonies, and other ritual patterns. And he observed their daily weeks, catching fish, rats, cobras, and also he emphasised their Yanadi dance during their festival occasions. Finally, the author highlighted the socio-economic, cultural and medical aspects of the Yanadis.

Murkute (1990) *Caste and Tribes in India: Socio-Cultural Study of Scheduled Tribes*. The author explained that there are different Indian and foreign researchers have written much about Gonds, not much is known about Pardhans who are culturally a part of the great Gonds and have been primarily responsible for preserving and passing on of the methodology, rituals, folklore etc. of the tribe. In the study of the Pardhans from Yavantmal district, which is the chief habitat of the Pardhans in Vidarbha. The author clearly explains the ethnic status of the tribe and socio-cultural aspects like marriage, family. The author has found the social change which has set in the tribe since planned development started in the region.

Jaykumar (1995) *Tribal's from Tradition to Tradition, a Study of Yanadi Tribe of Andhra Pradesh* penned about their problems, marriage and housing patterns and family systems. Mostly he conveyed their education and lack of medical facilities and also surnames, occupations, indebtedness.

Doshi. S. L. (1995) *Anthropology of Food and Nutrition* this book is essentially an explore the food in culture. It explains that the cultural dimensions also decide a person's food and nutrition habits and choices. It deals with the food habits of the tribals in theoretical perspective of social anthropology, culture, and ethnicity. It argued that the history, tradition, and culture of the particular tribe determine the food

ideology. The study provoked him to talk over on several aspects of tribal food habits, food preparation, hot and cold food, and ceremonial food. The author develops a theory of tribal stratification by taking food habits as a core indicator.

Randhawa (1996) *The Lost Wonders Nomads and Gypsies of India*. This book in its pictorial aspect is an ode to the nomad women, whose admirer I am. She, who cheerfully walks many miles a day beside her husband in times good and bad, gives a hand to straggling elders untiringly, pitches and strikes camp day after day, creating her family an itinerant nest of warmth and loving care. Because of her, the spirit of the community survives its living traditions, art, and crafts. There are much beauty and sensuality in her and also strength. In stride she has a graceful rhythm, attired breathtaking, wearing her ornaments and black less choli with bold nonchalance. She is the greatest feminist of all.

Radhakrishna (2001) *Dishonored by History: Criminal Tribes and British Colonial Policy* in this book author outlined the “history and implications of colonial legislation, and the Criminal Tribal Act (CTA). She discussed how the concepts of crime and criminality changed over a period of time and also explains how the colonial administration's prejudice against nomads on one hand and with the needs of wage workers on the other. The author focused on the nomadic trading community of kovaras in colonial Madras and studied in detail the process of its forced sedentarisation in a police and missionary-run settlement. The community survived and forged a strong union movement in spite of severe and repeated ruptures from its parts. However, through a careful analysis of its present oral culture and folklore, the author shows that its members have lost memories of that history, and share the extensive belief of the communities’ earlier dangerous criminality”.

Goyal (2005) *Nomads at the Crossroads* in this book author explained clearly regarding nomadic cyclic structure and say that the nomadism as a way of life is logical, valid and productive. He said that the modernity, civilization, and the changing effected the nomads, but they were not ready to come out of the circle of their land, culture, and lifestyle. The book explains the different aspects of nomads living around the world such as portraits, livelihood of the various nomadics, marriage system,

culture, religion, etc.

Ghatage (2006) *Nomadic Tribes and Social Work in India* in his book author are mainly illustrated the real nature of the life of nomadic tribes. These nomadic families have been traveling one place to the other place in search of their livelihood, these groups sometimes alone and sometimes small groups and this process have been practicing for thousands of years. These families settled on the outskirts of the villages for a limited period because of demand is over they will leave the place. Wandering is their common lifestyle. Reasons which can be ascribed to this condition may be illiteracy, superstitions, poverty, unemployment and above all their ignorance or unawareness about the world. They are basically away from mainstream society. According to the author, there are 42 major and 183 sub-tribal groups wander not only within India but out of the country also. The author has analysed the welfare and development schemes about the nomadic tribes in Maharashtra.

Gupta (2011) *Adivasis and the Raj: Socio-Economic Transition of the Hos, 1820-1932* on the basis of post-colonial period it tends through the research on Adivasis, the book focused on several concerns of identity, definitions, politics, categories and also highlight the impact of the British policies on the lives of Adivasis, socio-cultural traditions, and the nature during colonial period. This is a study about Hos of Chota Nagpur in 1820, and their alliance with British, and how their protest turns into a religious reform movement to develop a distinct tribal identity in 1932.

Rao (2002) *Ethnography of a Nomadic Tribe* the book author mainly dealt with the life of Yanadi tribe and social organisation of a Dravidian tribe in one region of south India. This book describes the considering the two requirements; it highlights the south indian kinship theoretically and also enabled the readers to understand the social organization against various theoretical perspectives. It is an ethnographical study of Yanadi tribe who lives in Sriharikota Island. The author described that the number of nomadic tribes are being revealed during medieval history, but their transformations and features remain mysterious. This is the attempt made by the author to fill the gaps to some extent.

Rao, Deshingkar, and Farrington (2007) in this article *Tribal Land Alienation in*

Andhra Pradesh Processes, Impacts and Policy Concern discussed the displacement of tribal communities in Andhra Pradesh by the implementation of development projects in scheduled areas. Impact of land- based livelihoods by development strategies which include infrastructure, food security and employment generation etc. and it explained the positive discrimination from all aspects. Tribal women empowerment by the self-help groups had discussed. Pre and post independent land situations and typology of land alienation in different regions, surveys, settlements, forest policies, have explained clearly.

Somasekhar (2009) *Scheduled Castes and Scheduled Tribes Development in Andhra Pradesh* in this book the author explained through the different papers on different occasions over a period of time. The author has divided some sections on society and economic strategies and planning development, human resource development, credit and marketing, and administration, which cover the state of economy, society, women, agriculture, education, health standards of living, credit and marketing, forestry etc. and the policies programs, organisation and administration concerning to scheduled castes and scheduled tribes development.

Scott (2010) *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* author explains that the art of not challenging us with a radically different approach to history that views events from the perspective of stateless peoples and redefines state-making as a form of internal colonialism. In contrast to the western ideal of the social contract as fundamental to state making, Scott finds that disturbing mechanism of subjugation to be more in line with the historical facts in mainland Southeast Asia.

Venugopal and Vijay Kumar. 2013. in their article entitled *Consumption Pattern of Tribals- A Study in Seethampeta Mandal, Srikakulam District*. Mainly illustrated about the significant difference among the three categories of tribals on the consumption of vegetables, non-vegetarian food items, cereals, pulses, and other consumer non-durables. Therefore, the article explained Savara, Jathapu and Gadaba's socio-economic conditions and consumption patterns in Seethampeta mandal, Srikakulam district. Religious traits of Konda, Kapu, Jathapu's and inter-tribe variations in socio-cultural aspects were clearly illustrated.

K. Appanna Babu. 2014. in his article on *Fertility Pattern on Tribal Women of Srikakulam District, Andhra Pradesh*. Was carried out to aware the health status of Konda Savara women in Srikakulam district. Hence, he tried to work on demographic, social conditions of tribals especially on family planning. The implication has derived from the fertility model is that demographic and social conditions of tribal people are the most important determinant of fertility. The average rate of conception per women is 3.51 and the average number of live birth per women is 3.50 and another finding of this work is average number of children surviving is 2.76 which indicate that average number of children who died is 0.29 per women. It suggested the necessities such as family planning, and health care services to them.

Rao T.P. (2014) *Tribal and Land Alienation in Andhra Pradesh*. This article has examined the problem of tribal land alienation in Andhra Pradesh with causative factors and dimensions because tribal people have an immemorial relationship with the forest ecosystem by using natural minerals. It also explained the tribal relationship and forest-based livelihoods. Their entire lives and livelihoods centered to build upon means of production, for instance, all the tribal communities losing their land by intervening of outsiders. So land places an important and critical role here and it also argued the forest laws which were implemented for protecting the natural resources.

Rao. (2014) *Tribes of Andhra Pradesh and their Cultural Heritage* author explained that Indian cultural heritage is partly based on syncretic traditions and tribal cultural heritage is also amalgamated into the composite national heritage. According to author described that the tribes are diversified with unique socio-cultural traditions, different occupations and varied linguistic heritage. The oral traditions, mythologies, folklore etc. the author mainly attempted through the objectives are made in this book to present the unique facets of socio-cultural life of tribal communities of Andhra Pradesh, and their contribution to the enrichment of national heritage.

Dilleswara Rao Konduru. 2016. on his article *Ethnographic Analysis of Savara Tribe in India*. Clearly described about the district wise population of Savara tribe in Andhra Pradesh and Orissa. Therefore, area and climate, demographic features,

language, physical features, village and house, dress pattern, family, food habits, kinship, marriage, life cycle ceremonies, socio- economic conditions, economy, economic organisations, political organisations, religion, Savara art and painting has emphasised clearly.

Simon. V. S. (2016) *Land Laws, Livelihood and Human Security of Tribes* in India. This article has illustrated all the historical challenges on tribal communities and the most sensitive problem of land, livelihoods and human security of the tribes in India by the legitimised sovereignty over the land resources. Due to being in broad line in socio-economic conditions, that is questioning their cultural identity. New projects, industries, deforestation as started in tribal areas for encroach the forests. This paper mainly tried to argue the land alienation through past years and it also highlights the laws, policies, plans, land issues, rights and to what way the government can address the issue. If the quality and quantity of the study want to go constructively it should have rigid research questions on the basis of proper objectives.

Bhusi, Rao, Bharathi, Venkaiah and Rao. 2019 on their article entitled *Ethnomedical Study among Savaras of Srikakulam District, Andhra Pradesh*. The study was carried out the practices, primitive tribal population of Srikakulam district, Savaras ethno medical practices. It has found 14 medicinal plants those are used by the Savara community for curing various ailments with their local names and mode of administration and methods of preparation. The local knowledge of Savara tribe have been using for primary health care as first aid. The traditional knowledge of Savara community is ascribed to their cultural frame work.

11. Statement of the Problem

There are several laws, legal protections, constitutional acts, constitutional bodies constituted to protect the basic rights of tribals in general and tribals living in forest and scheduled areas in particular. The world is growing fast technologically, industrially and civilisation as well. Keeping view of modernisation, liberal, global and private policies were introduced across the world and India also could not avoid it the process of development. As part it, government had to build the projects, dams, industries, mining companies, etc. in the scheduled areas. Thus, several governments brought Land Alienation Act (LAC) in scheduled areas and forests where tribes live

and treat forest as their mother land. Some acts restricted tribes to utilise the natural resources, forest products etc. Altogether has shown serious impact on the tribal livelihoods and the sustainability. The other side, money lenders, traders, political influenced individuals and groups, government appointed revenue officers and others started occupying the tribal land by using the several means like flows in the law; acts etc. Thus, the suppression of non-tribals over tribals increased and the ownership of land transferred into the hands of non-tribal from tribal to.

This was resulted for the disappearance of indigenous culture of tribes, traditions, customs, social factors and economic sustainability. There were enormous changes occurred in livelihoods of tribes, land ownership, economic growth, etc. The Tribal in scheduled area have to adopt new strategies forcefully for their livelihoods since their natural rights over land and livelihoods lost, and sustainability. The land alienation and development process has drastically impacted on the socio, economic, cultural and political aspects of tribal life.

Therefore, the study would like to find the current situations of tribes, the new strategies adopted for livelihood and sustainability of the tribes living in the selected area. Also wanted to know how this land alienation impacted on the tribal livelihood and sustainability process in the selected scheduled area. Thus, the study is looking into the impact of land alienation, new livelihood strategies, economic growth and social, cultural transformation.

12. Research Questions

The following research questions have used to indicate the better research analysis of the study, the questions are;

1. What is the relationship among tribe, land, and forest?
2. What are the various livelihood opportunities among the tribes in the post-colonial era?
3. What is the impact of land alienation on tribal livelihood?
4. What is the impact of land alienation with reference to the tribal livelihood in Srikakulam District, Andhra Pradesh?

Based on the above research questions study can form some objectives for the worthy study.

13. Objectives of the Study

The following research objectives have used for better understanding of land and livelihood and exclusion of tribes in Srikakulam district, Andhra Pradesh.

1. To understand the relationship between forest and land, with scheduled tribes.
2. To study the livelihood opportunities of the tribes in the post-colonial era
3. To study the impact of land alienation on tribal livelihood
4. To study the impact of land alienation on tribal livelihoods in Srikakulam district, Andhra Pradesh.

14. Working Concepts and It's Definitions

Different concepts and definitions, which are important and used for the study, are given below:

1. Tribals: Usually, families and groups use to compose larger tribal units are linked through blood ties as the term commonly used, through religious, socio-economic functions. The definition of the term tribe has emerged from the several attempts by the scholars on tribal life. It is “a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization”.
2. Alienation: Is a process through the tribal communities loss or sell their land to non-tribals. They loss their livelihood and identity with the loss of ownership on their traditional own land.
3. Indebtedness: Long pending or amassed loans to be repayable to the borrowers. Such borrowers are non-tribals in the form of money lenders, banks and cooperatives.
4. Agency Area: A forest area noticed by the government particularly for tribal people/population. Outsiders (non-tribals) are not expected to intrude into such areas. Such agencies are noticed to keep the identities of tribal communities.
5. Shifting Cultivation: Changing the place and crop of cultivation. It occurs usually by the causes of low precipitation, lack of investment. Shifting cultivation will not give hope to gain income but it causes to land alienation and indebtedness.
6. Forest Rights of Tribal Communities: The basic rights of tribal communities are acquire the forest minerals, produce and sell them in the markets.
7. Forest Produces: Forest products like honey, herbals, firewood and medicinal

plants are legally allowed to be collected and sold in the markets by the tribal communities.

8. Displacement: Replacement of tribal population from their original place of settlement. This may be due to several causes like constructing dams, industries and power projects (Nazer 2003).

15. Methodology

Research methodology played an important role as the backbone in the entire social science research to study well. Keeping this as one of the important aspects, the methodological tools are discussed below.

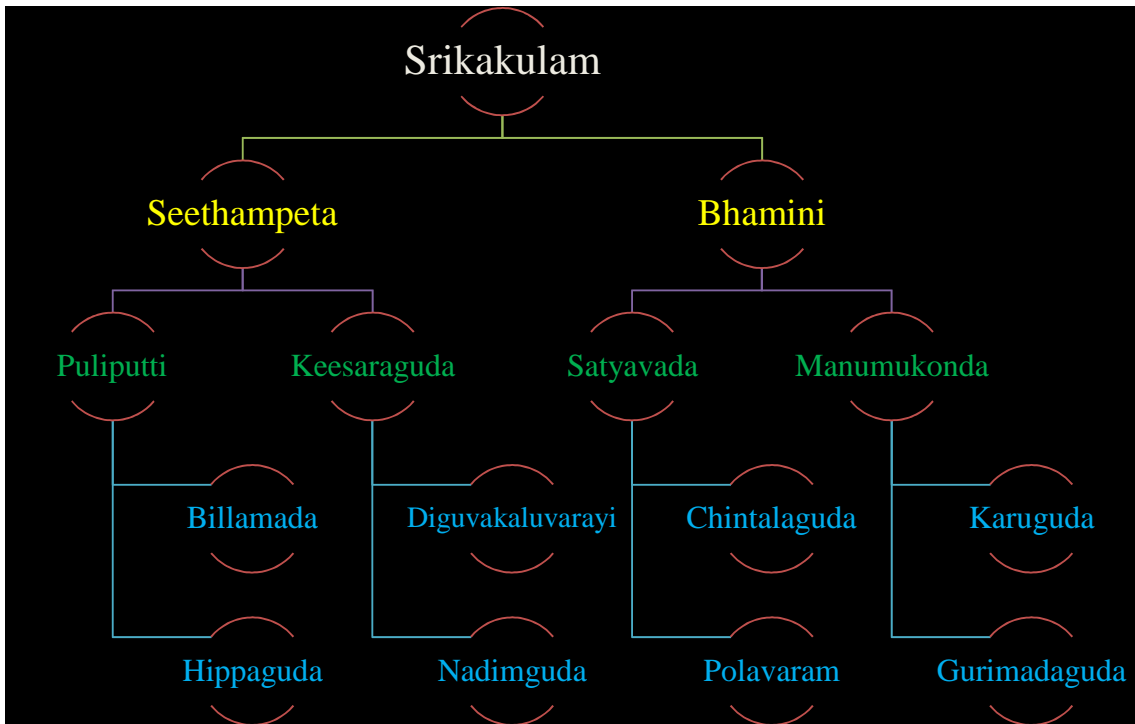
Topic of the research depended on both primary and secondary sources: for secondary sources researcher referred several books, research papers and articles published in national and international journals, magazines, newspapers, online sources such as reports, documents, data, etc. published by the central and state government agencies and Non-Governmental Organisations (NGOs). Also other sources like speeches, interviews from academic authors.

For primary sources, the researcher collected the data in two ways: firstly, the raw data available in the reports brought out by the Tribal Ministry, ITDA's and others affiliated offices, etc. The second one is collected data from the households in the selected villages. The researcher has conducted face-to-face interviews with the household respondents through semi-structured questionnaire. The study has been carried out in eight villages in Srikakulam district, Andhra Pradesh. The research area was selected purposefully as the scheduled tribes were boycotting forcefully from their own land by the non-tribes. Also, there were illegal interventions of non-tribes in the scheduled areas where they are not supposed occupy the land. The field study was conducted during 2017–2018. For the study, the researcher has selected two-mandals, and four panchayats were selected from these two-mandals. Two-villages were picked from each panchayat. The diagram of the selected research area is shown in figure 1.1.

The planned sample of the study is 320 household respondents. The sample size of each village is 45. The actual sample received is 292 and the rest were considered

as invalid as the researcher could not find respondents at home or some questionnaire were partially filled. To maintain the similarity in the sample in each village the researcher has confined to 280 household respondents. The snow-ball method of sampling was used to select the household respondents as there are only less than 50 houses in each village. The field notes were taken during the study and the observations were used in the analysis. The tools of SPSS (Statistical Package for the Social Science) and MS Excel (Micro Soft Excel) for tabulation, to draw charts, diagrams and evaluated the data.

Figure 1.1. The diagram of Selected samples village wise



Source: Compiled from the field Study

16. Chapterisation

The present study consists of the following six chapters.

1st Chapter *Introduction*

This chapter highlighted the concept of livelihood, statement of the problem, literature review covers objective and methodology of the study. It also focused on legal provisions and safeguarding mechanisms created for the tribes particularly in relation with the land. Despite that, it covered concepts of livelihood, land alienation, relationship between land, tribe and forest. This chapter mainly dealt with this

safeguards and mechanisms.

2nd Chapter *Importance of Land and Forest in Tribal Livelihood*

This chapter tried to understand the importance of the forest and land to the tribes and their livelihood. It explained the benefits of forests to the tribals in socio-economic and cultural perspective. It also described challenges occurred in forests and an impact of government schemes, policies, privatisation, industrialisation etc. on the tribal livelihoods in the forest area.

3rd Chapter *Livelihood Opportunities among Tribes in Post-Colonial Era*

This chapter had gone through the different literature and understandings which dealt mostly with the concept of tribes and their livelihood from the past and present scenario, positive and negative dimensions of opportunities in livelihood including policies, plans, programs, schemes, benefits, integration employment, food, cloth, shelter, health, livestock development and dimensions of their work assessment etc. from the post-colonial era.

4th Chapter *Land Alienation in Tribal Areas: It's Impact on Livelihood*

The fourth chapter had tried to look into the impact of land alienation and it shows the different problems of tribes in present society. This chapter argued that land alienation through development strategies now-a-days these projects are becoming major effect to the land-based livelihood, because of land alienation how the people facing difficulties in the fields of infrastructure, occupation, discrimination, empowerment of tribal women, food security, employment, migration political interventions as well etc.

5th Chapter *Exclusion of Tribes and Tribal Livelihood*

Has analysed the collected data had evaluated and the exclusionary processes used by the state bodies to alienate the tribes from the forest lands thus breaking their livelihoods have portrayed drawn categorically.

6th Chapter *Conclusion*

Had illustrated based on the evaluation of collected data. And also made an

attempt to understand how the state bodies policies related to the forest lands and tribal lands affected the livelihood of the tribes located in that particular region. This chapter certainly made suggestions and policy level changes to be adopted by the state bodies.

17. Summing Up

In the process of summing up of above introduction chapter, mainly discussed the overview of tribal groups in India, profile of *Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh*. A focused discussion of the livelihood and land alienation process of vulnerable groups in the country and also had a note of constitutional safeguards for the tribes in the country. Review of literature which is discussed in view of land and alienation which are very much easy to understand the profile of tribal livelihood and elaborated statement of the problem, objectives which are clearly analyses and understand of the study and the approach of structural methodology consisting of various sampling methods also discussed.

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Chapter – 2

Importance of Land and Forest in Tribal Livelihood

An attempt is made in this chapter to understand the concept of the *Importance of Land and Forest in Tribal Livelihood* and their forest-based relationships. The chapter analysed the research question and objective to understand the relationship between forest and land confined to scheduled tribes. It also focused on the status of forestry in pre and post-colonial period, forest rights, land rights, the process of land alienation, land distribution and forest-based land conflicts etc. Besides, it presented an overview of the conditions of marginalised communities in remote areas in Andhra Pradesh. A brief analysis will be laid so as to elucidate all aspects of tribal people lived forests in Andhra Pradesh.

Human beings are closely associated with the natural environment and there is kind of reciprocal attachment between the humans and forest mammals in the process of survival. Now-a-days these relations have been changed into a detrimental manner. Forest resources are the backbone of any country and, forests are contributing to worlds overall development. Mainly, tribes living in forest areas are more dependent on the forest resources such as “*exhaustive, non-exhaustive, conventional, non-conventional, renewable, and non-renewable*”. Forest resources are playing a significant in the development of a country. (Gupta 1982). The natural resources include such as, forest, land, water and animals. The socio-economic and religious life of tribal people has been influenced by their local ecosystem (Sabar 2010). In this area, forest and land resources find place abundantly. Earlier, local forests are dense and deep sans a gap between villages. The dense forests have been giving shelter to all the humans and animals for their livelihood hunting and gathering, agriculture, shifting cultivation and timber. Tribal people have been depending on forests as much as they are dependent today. They use the forest to meet their basic needs like food, fodder, medicine, fuel, construction material, furniture, fishing traps, agricultural implements, traditional baskets, ropes, mats, leaf cups and plates and many more (*ibid.*).

The study asserts that forest land is the main economic and income generating pursuit for tribes. Each individual tribal family occupies some land for it, and certain

land is used for cultivation and they prepare remaining land to cultivate seasonally. But forest department is imposing strict regulations on the environment of forest land, preparing land for slash burning cultivation. Due to restrictions of the forest department, some people have made *Podu* land for settled cultivation as their economy is based on agro-forest, and their livelihood depend on agriculture, wage labour, minor forest products, hunting and gathering and shifting cultivation etc. (*ibid.*).

When the study delves deep into discussion on forest-based tribal people, it is seen how few communities are still at the stage of hunting and food gathering. Majorly, for about 51 per cent of the tribes relied on cultivation and 28 per cent are working as agricultural labourers. The rest of tribal communities are engaged in construction work, plantation, household industry, mining and quarrying, and other services. For tribal development, they have a very small unit of benefits as protective measures like reservation of education, employment, and political reservation. But the majority of tribes have been marginalised socially and economically by the process of development from last six decades since independence (Munshi 2012). Most of the tribal people obtain their livelihood from agriculture and forest which is totally different from non-tribals agricultural communities; their dependence on the forest in different purposes is considerable agriculture. Out of the total geographical area, the actual area under the shifting cultivation is estimated to be around 22.78 million hectares and total 6.07 million numbers of families are depending on it for livelihood (*ibid.*). The forest has been continuing to be a major resource to tribal communities in food, timber agricultural implements, medicines and other necessities to everyday tribal life. Leafs, roots, tubers, flowers, and fruits are important products of tribal livelihood in forests.

Here, the study discusses depletion of natural resources, to know the importance of forest, land and their livelihood. The depletion of natural resources has negative effects on the tribal people in their socio-economic and cultural spheres. Earlier all the tribal communities, particularly who are residing in the forest used to get forest produces for free of cost without any jurisdictional constraints. Because, the forest is very dense and very close to tribal hamlets, so these people need not go out of the

way to collect their basic required resources. But now-a-days, people not only have to move longer but they also need to spend longer time to get their required resources (Menon 1987). The deforestation has been increasing between forests and tribal hamlets and it has been affecting women in particular, as they are always engaged in collecting some minor and major forest resources. Due to unavailability of animals, basic resources and some restrictions from the forest departments, as well as privatisation by the government, hunting expeditions of the tribal people have been disappearing gradually. Now they are living in encroached land and have become landless and marginal farmers and continue with their struggle for survival as a process and a way of life (*ibid.*).

Lack of forest resources have forced many of the tribal hamlets to switch over their occupation from the traditional practice of slashing and burning cultivation. All the collected forest resources are not at all sufficient to fulfill their basic needs. Thus, working in non-tribal land become compulsory for them, to fulfill family needs. Due to low production, all the young masses have started to migrate to urban areas (*ibid.*). Consumption of forest resources brought the tribal families together. Now-a-days due to high production, there is competition among them to hold on to the agricultural land.

Finally, aforementioned discussion reveals that all tribal communities are depending on forest resources to fulfill their basic necessities and also their socio-economic and cultural needs. Their dependency on forest is not lessened with depletion of forest resources, as they are still dependent on the forests to retain their traditional culture and livelihood. In view of this background, the section below attempts to discuss the present relation between tribe, land, forest and livelihood systems in this contemporary society in India.

1. Importance of Forest and Tribe

India is one among the countries where the huge number of primitive tribes located. Several authors called these tribes with different names based on their way-of-life. For instance, “Sir Herbert Risley, Lacey, Mr. Elwin and Shri A.V. Thakar named them as aboriginals, the name ‘hill tribes’ was given by Sir Baines, and Mr. Grigson called these tribes as ‘hill tribes or wilder aboriginals’, Mr. Shoobert gave

the name as ‘aborigines’, Mortin and Dr. Hutton called them as a ‘primitive tribe’, Mr. Baines calls them ‘jungle people, Forest Tribe or Folk’ and Mr. Elwin referred them as ‘Baigas the original owners of this country’ and so on”.. The eminent Indian Anthropologist Dr. Ghurye called them ‘backward Hindus’, Dr. Das and Das named them as a ‘submerged humanity’ (Das 1987).

The scheduled tribes in India are indigenous people, but they could not withstand the invasion made by several groups from west, northwest and northeast such as Dravidians, Indo Aryans and Mongolians, these were superior in number estimated as ten million stays in deep mountains, thick jungle and they are good in use of mechanical equipment. The original tribes in India mutually separated into a large number of groups and sub-groups, and these tribes were belongs to the “*endogamous and exogamous clans*’ with the unique surname/own names, traditions, customs, culture, lifestyle and way of life (*ibid.*).

The study looks into the tribes in India where they are treated from a historical angle. When Aryans first entered India and found that the indigenous population was largely dark skinned and more backward than them, they used the contemptuous term *Dasyus* for them (*ibid.*). But men like Risley, Grierson, Russell, Thurston, Einthoven and many others, despite their colonial interests, laid their foundations of tribal and linguistic studies in their vast compilations. It is true that in post-independence phase, India has become more conscious of their responsibilities, towards the underprivileged segments of the country that found ends and personal have been increasingly allotted to the tribal uplift and some measure of progress, social, economic and political (*ibid.*). The government of India passed an act titled “*scheduled castes and scheduled tribes and traditional forest dwellers (recognition of forest rights) Act, 2006 or Forest Rights Act (FRA)*” to address problems of availing forest resources and to do justice to the communities who suffered under the British rule (*ibid.*). Britishers took control over the forests vastly and it resulted that most of tribes depended on the forest products and forest land and also lost the rights over the forest which lead lose their livelihood. Even after independence, the control over forests continued by the government of India but, the government acts/policies did

not take under consideration of the rights of the forest communities, their livelihood, and survival.

The study understands the association of tribal communities with the forests and the population of tribes living in the hilly and forest areas in India is about 67 million. Usually, they all are forest dwellers, but, millions of non-forest dwellers also got so much of illegal income from the forest. Tribes have an undetached attachment with the forest and it becomes part of their culture, rituals and livelihood. The forests in India have recognised sacredness, but too much of deforestation has been occurring in the name of development for several years. From a couple decades, the governments wanted to preserve the natural ecosystems i.e. forest or world life. Therefore, hunting and utilizing forest resources is prohibited in several states in India. For instance, Orissa, Andhra Pradesh, Uttarakhand and Maharashtra, etc. Thousands of hectars of forest area is regenerated and protected by villagers their own through government programs or government supported programs like Joint Forest Management (JFM) applicable to them (Padmanabhan 2011). In the present scenario, the study looks into the importance of land and forest to tribal communities are explained in the following paragraphs.

2. Importance of Land, Forest, and Resources of Livelihood to Tribes

The recent research developments observed that the tribes have become strange to their own region; it made them fight for their natural rights such as land, usage of forest productions etc. Additionally, the situation is becoming worse day by day as many fuel companies are mushrooming. Historically, it is tough to imagine that India covered with huge forest area that was slowly diminished for so many reasons. Forests are extended for agricultural purpose, industilisation, and also it separated the forest zones to protect animals like elephants and tigers. In spite of all these obstacles, India has covered with thick forests across the north Indian plains. In the 7th century, the Chinese traveler Hieun Tsang said that he travelled through very thick forests in India also said it was very tough to travel through it. These resources remain unbroken till late medieval and Mughal period (Das 1987).

Land is a fundamental source of income for the tribal communities and nation as

well. It occupies the primary position in social, political, cultural and economic organisations of a nation. In India, land is a chief source of livelihood and it was given socio-cultural economic, values too. The primitive and original inhabitant tribal groups are emotionally associated with land and forest and had a great historic relationship. Forests are remained as a direct income source for many states and to communities. In India, for about 1.73 million villages are located around forests and all of them are “*depended on the forest resources day-to-day goods and services such as edible fruits, roots, tubers, flowers and leaves (for food and medicine), firewood (for cooking), various materials (for agricultural implements, house construction and fencing), fodder for livestock and grazing of livestock*”. Tribes collect forest sources for their own consumption and commercial benefit which increases their income level (*ibid.*).

The alienation process had deprived the tribal livelihoods from the forest-lands which is main source of economy. They receive money as compensation which is almost not familiar to them. There two major sources of survival to the tribes are livelihoods are agriculture. Around 270 million cattle depended on forests in India for grazing. It is estimated that about 78 per cent of Indias forest is affected, in this 18 per cent is highly affecting, which follows that 31 per cent is at medium and 29 per cent at low level affecting respectively (GoI 2006). Forest material like wood, poles use to make agricultural tools, to construct cattle house and fencing to the fields and so on. This actually regenerated the resources and the resource extraction actually helps to improve the capacity of forests. Still the “*Shifting cultivation*” is in practice and the more crop cycles also contributed to the forest degradation. According to several studies, in India, the shifting-cultivation is taking place in the area between 5 MH 11.6 MH carrying by 3 to 26 million people at 16 different stages (*ibid.*). The acts and governments are planning for alternative livelihood approach as there are large numbers of the population depending on the forest for their day to day sustainability (*ibid.*). The study had an idea on the importance of livelihood, land and tribe which is described below.

3. Importance of Livelihood, Land and Tribe

Tribes felt that the government policies on agriculture failed to meet the demands of livelihood which lead them shift to regular source of revenue. The colonial administration offered land at low price for the purpose of cultivation. But, the lack of agricultural tools and measurements, less quality of soil, crop failures, and rigid revenue demands, etc. lead the tribes to lend money from money lenders for purpose of agriculture. In India, tribes lost ownership of land and went into the hands of liquor sellers, who encourage tribes to buy alcohol on credit. The dominated classes which amassed vast land, wealth through trading, liquor selling, money lending and which has shown an effect on the line of tribes and the tribe status was went down from farmer to bonded labour/tenant farmer (Munshi 2012). Thus, non-tribals owned and occupied half of the tribal land spread across the scheduled regions in Andhra Pradesh. The tribal communities have continuously been losing knowledge over their resources due the pressure coming from the legislatives, advanced people and implementation of different projects. The landless tribes become worse and living in vulnerable condition of povert due to lack of employment, lack of basic needs. A large number of tribal people have been migrating to the urban areas in search of employment due to unavailability of basic resources in their own areas. A number of people are displaced by development projects, and among them about 50 per cent is tribal population. Depletion and destruction of forest have eroded the fragile survival based on these communities Destruction of forest lead to a question of survival among the communities depended on the forest products and land. The worst sufferers are women who must know to work harder to meet the fuel, food, water, fodder requirements of the family and its cattle. It did not only deprive their livelihoods, also forced them to migrate seasonally in search of employment (*ibid.*). The government plans to open up on scheduled areas to build multinational companies has not only destroyed natural resources but also their livelihoods and traditions. Large scale of forest land has transferred during fifth five year plan and forest management offered projects in the interests of large private companies like the Indian tobacco company in Andhra Pradesh. Now-a-days, tribal people, everywhere in India, have taken up strikes against the goenvnements to protect their resources and livelihoods. By alienating tribal land and forest from them, they have lost their

livelihood. And the government functionaries are oppressing and exploiting them through various unconstitutional means. Millions of tribal people have been on the move in the last several decades, making way for development projects, industrial activities, and forest conservation to allow the process of development to make good policies of state which have been resulting in the destruction of natural resources (*ibid.*). With this loss of livelihood and land, the following forest conflicts are discussed in below section.

4. Current Status of Forestry in India

Forests are home to the biodiversity, and are rich and unique. The forest resources are changing continuously because changing knowledge and culture are developing gradually. India is a developing country, and Indias forest sector is having the second position in the use of land after agriculture. In the forest remote areas about 300 million tribal and other local people have been depending on for their subsistence and livelihood. Forests in India are a major environmental resource, and they are in the top position in the world (Biswas 1993).

Traditionally tribal communities have been an inseparable part of the forest ecosystem. Forests have been fulfilling the basic needs of tribal people such as socio-economic, religious, cultural and medicinal. According to the current status, there are 189 tribal districts in 29 states and 7 union territories as recognised by the government of India under the Integrated Tribal Development Program. All districts where tribes are located in 451,223 square kilometers of forest, and it is about 40.59 per cent of the geographical area. The current assessment clarifies an actual increase of 438 square kilometers in all the tribal districts of the country (GoI 2015). Forests are very important for the management of this natural resource; these productions will directly satisfy the human needs because Indian forest management is keeping the ecosystem perspective in view.

In the region-wide, if the study looks into the north-eastern region “(*Arunachal Pradesh, Meghalaya, Assam, Manipur, Sikkim, Nagaland, Mizoram, and Tripura*)” are producing rich forest resources. It covers 7.98 per cent of the geographical area in the country, the region has been recognised as one of the biodiversity hotspots of

the world due to its richness. All the tribal communities of this land use the shifting cultivation in the hilly parts of the region. As per the present assessment, the total forest covered in the region is 171.964 square kilometers, which is 65.59 per cent of its geographical area in comparison to the national forest cover of 21.34 per cent. Very dense and open forests covered 14.81 per cent 43.85 per cent and 41.34 per cent respectively. The present assessment shows an actual decrease of forest cover to the extent of 628 square, kilometers in the northeastern region (*ibid.*). Indian Forest Act (1927) recognised the land through Recorded Forest Area (RFA) which was divided into Reserved Forests (RF) and Protected Forests (PF). Also the forest land recorded under the State Act or Local Laws are brought under RFA. Thus, for about 75 per cent of the forest land in the country spread across the states of Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Rajasthan, Tamilnadu, Telangana, Utter Pradesh and Andaman Nicobar islands and brought under the Recorded Forest Area (RFA). Around 40 per cent forest cover is controlled in 9 big patches of more than 10,000 square, kilometers Uttarakhand, Maharashtra, Karnataka, Goa, Tamilnadu, Kerala, Himachal Pradesh, Telangana, Odisha, Madhya Pradesh, Chhattisgarh (*ibid.*).

The land area of India is about 328.7 million hectors, which 142.5 million hectors. 43.3 per cent is under agriculture. Forest covers 76.5 million hectors i.e. 63.34 per cent. According to the state forest report 1997, the actual forest cover is 63.34 million hectors 19.27 per cent of which 26.23 million hectors are degraded (GoI 1999). India is forgetting the deforestation trend. The *United Nations* estimated that the forest is covered in 68 million hectors which is 22 per cent in the country's area. In 2013, Forest Survey of India reported that the forest range is enlarged to 69.8 million hectors by 2012, as per the satellites covered in the two years. Meanwhile, the forest range is decreased in central, south and north-eastern states between 2010-2012 (GoI 2016). The following section focuses on the overview of Indian forestry in the colonial period.

5. Forestry in the Colonial Period and Post-Colonial Period

All over the Indian history, forest plays a significant role among the tribal

communities as well as non-tribal population and governments. Before British presence in India, all the tribal communities inhabitants relied on forest resources as crucial elements of their lifestyles. With the advent of British administration, Indian forest has become generated to the requirements of the state and rural people. Tribals found themselves excluded from the forest resources. After the Indian independence the transition of forest resources management has changed a little. Thus, exertion of state authority and restriction of access in forest has been increased through the Indian forest policies (Haeuber 1993). In the history of Indian forests, the first attempt to massive deforestation commenced in the British period in the late eighteenth and early nineteenth centuries. On 10 November 1806, the first conservation of forests in India facilitated the extraction of taking timber in the southern region of Malabar and Travancore. Between 1820 and 1865 rosewood and sandalwood were added into the list of extraction, to conservation by the British government. Later the agriculture extension has begun in 1821 with the tribal forest settlement. Which constituted the first restriction on the Himalayan forests by the tribal and rural peoples in the Kumaun and lower Garhwal regions of western Himalayas (*ibid.*). In the middle of the 18th century agricultural extension was joined by other sources of pressure on Indian forests. In order, the princely states where the colonial government had given permission to Rajas to maintain and control exploitation of forests were even more indiscriminate. Later British government had decided to construct an extensive railroad network in the 1850s, particularly on the rich Sal and Deodar forests of the Kumaun and Garhwal Himalayas. The British government has recognised that it was imperative to India with international markets in order to facilitate the export of raw materials from India (*ibid.*). In order to do that, rail networks had increased accordingly from 32 kilometers in 1853 to 7,678 kilometers by 1870. By the middle of 19th century colonial administration and policy makers recognised the effect of land use policies. So in 1855 Governor General Lord Dalhousie circulated the first effort of memorandum on forest conversation suggesting that teak should be declared as state property and its trade strictly prohibited and with some of these concerns in mind, The Government of India established the Imperial Forest Development (IFD). In 1865 The Government of India enacted the first Government Forest Act (GFA).

Later it became controversial in government circles. In 1878 Forest Act was established a system to bring the valuable forests completely under the control of forest departments. The system has designed three types of forests, which are Reserved Forests, Protected Forests and Village Forests (VF). With these, 1878 Indian Forest Act replaced customary relations between villages and forests and severely stressing the remaining accessible forest resources. Because of these colonial officials noted that the strict forest administration which has prevailed of late years has given rise to serious discontent among the agricultural classes. This was true in areas where no buffer *Zamindars* class has been established to mediate between colonial administration and rural peoples (*ibid.*).

The basic forest classification had maintained in the Indian Forest Act (IFA) 1878. Later the British government allowed new provisions to assume private forest management and it extends the protective control over forests not owned by the government. In effect, the British India government tried to restrict the access of forests in India to the tribes through the 1927 Act. In Indian forests administration, the 1935 Act has important changes. This Act has implemented two tiered system of government that evolved into Indian federalism; more over this Act initiated the administrative pattern for forests followed the post- independence period until 1976. Under this Act, forest administration authority has come into the control of provincial legislatures. The last British forest policy in 1944 by Sir Herbert Howard. Inspector General of Indian Forests (IGIF) in this juncture India was wracked by the anti-colonial agitation throughout the 20th century. After getting independence, India has entered into the difficult position to maintain the structure of British forest policies. When the study discusses about the post-independence forestry nearly two hundred years of development of Indian forest policy has remained constant, conceptions of pre-British and British forest resources and management practices are readily apparent. But the difference between the British and independent Indian forest policies are not clear (Munshi 2012).

After, new leaders of India have decided that a review of British forest policy was in order. Indian leaders felt that the revolutionary changes which have taken place during the interval and physical, economic and political fields called for a

reorientation of the old policy. They believed not only the forests were destined to play an important role in Indian agricultural and industrial development, but forestry issues would become a critical element in states relations. By the state leaders, an important instrument for policy review was created with the instituting of the Central Board of Forestry (CBF) in 1950. CBF looking like the Board of Control (BC), which was established by the British administration in the 19th century to manage forest research education and practice. The first post-independence declared Indian Forest Policy (IFP) was delivered clearly as a Government of India resolution in 1952. The 1952s resolution clearly specified that the 1894 policy statement constitutes the forest policy of India up to this day and that its fundamental concepts still hold good. The 1952 resolution called for a classification of forest resources nearly identical to that contained in the 1894 policy. Forest area has been controlled by forest departments were still divided into the protection of forests, village forests, national forests and tree lands. National forests were still designated for commercial timber supplies and other village forests and tree lands were still projected to fulfill timber and fuel wood and fodder needs of the rural inhabitants. British policy instructions were obvious in several specific areas covered by the 1952 policy. In 1960, the scheduled area and scheduled tribe commission noticed that the 1952 resolution allowed rural access to fulfill fuel wood, fodder, and small timber needs (*ibid.*). However, as the scheduled areas and scheduled tribes commission observed in April 1960, tribal rights of indigenous forest-dwelling tribal communities were increasingly reduced after 1952 policy enactment. Under the 1952 forest policy, tribes owned forests were subject to some controls as all other forest areas. In effect, traditional tribal rights to forest use and products had been limited even further than under colonial rule. 1952 policy has become the protection measures for threatened areas, including 60 per cent of hill areas 20 per cent of plain areas under the forest cover. Late 1952 forest policy could not change the pattern of Indian forestry. But the early 1960s Indian Forest Policy was encountering criticism from both state and central policy makers. This 1960s National Forest Policy Resolution (NFPR) of 1952 was coming under attack as well. The early 1970s study of Indian forestry by the National Commission on Agriculture (NCA) established the consequential assessment of Indian forest policy and

legislation of the post-independence era (*ibid.*).

With the introduction of the National Commission on Agriculture (NCA) Fourth Five-Year Plan, Indian forest had become the industrialised and production oriented. Later NCA has started reclassification of Indian forest along the functional line. In contrast to the classification of 1927 legislation forest would divide into protection forests, production forests, and social forests to manage all the hill slopes, watersheds and river banks, forest-based industries, wastelands village commons, and canal banks, railway lines, panchayat lands and roadside lands etc. Again NCA suggested three forest additional categories like mixed quality forests, valuable forests, and inaccessible forests, to manage the higher production of timber to grown economic species. To increase high revenue through timber and forest road extension to the remote areas, NCA has started these classifications to accelerate the scale of Indian forestry, industrialisation etc. Later NCA forest management initiated the Fifth Five Year Plan in this period with the development goals of self-reliance through important substitution and export promotion strategies. The final NCA suggestions for the forest policy involved new forest legislation with the Government of India Act in 1935, to the control of Indian forests with the states. By the 1970s NCA recommendations on both management and punishment become controversial attempts to enact National Forest Legislations (NFL). Finally, the new resolution proceeding from earlier policy statements stressing the close relations between forests and segments of rural people and it depends on forest resources for their livelihood. In this regard, the policy resolution emphasised the importance of integrating the rural people into forest protection and regeneration programs. As of the 1980s, it remained policies continued restriction of access and abridgment of rights or inclusion of the rural population in the care and management of Indian forest (*ibid.*). The following section focused on the overview of the implementation of forest Acts which was taken place for tribal development is to know the ways of living through livelihood in India.

6. Implementation of Forest Rights Act in Andhra Pradesh

According to 2001 census, geographically and population wise United Andhra Pradesh was listed fifth position with 2, 75,069 square kilometers and 75.73 million

people. In which, 55.22 million people in rural and 10.67 million in forest area living. Many of these are considered to be indigenous and tribal people which are approximately 5 million in number. Andhra Pradesh had widespread landscape, and it is the third largest forest covered state in India. Since long, the historical processes of the state, extinguishing forest people rights and confiscating them have led to severe livelihood, insecurity and poverty. After independence, there has been a continuous conflict between the tribes and the forest department for owning the forest land in the concerned regions (GoI 2009). In 2006, Indian parliament has passed the Forest Rights Act (FRA) to protect the right of tribes who are living in the agencies and the Act was come into force in 2008. FRA was the result of an intensely contested drafting process (Bose 2010). Under FRA, the first right ensures that it controls the acquisition of land in the name of development in the society. *“Second right land titles assured under the Act is alienable, and the titles granted to the climates contain no absolute and alienable right over the property. Titles granted under FRA are not creating ownership over lands in the same way. The third right assures that private right to be granted are heritable under section four-clause, and there is no provision to promote gender equity in such inheritance. The FRA ensures joint title in the name of spouses in case of married persons. In the case of single head and in the absence of a direct heir, the heritable right shall pass to the next of kin. Neither act nor the Indian Succession Act (ISA) is applicable to the scheduled tribes in views of specific bars under the social laws. Only custom laws are applicable for tribal communities for a succession of properties and in most tribal communities, the customary law ensures patrilineal succession”*. But, the customary laws excluded women for getting sharing in the inherited property. Fourth FRA right has put a cutoff period. Also, several rules were framed in this Act. As per rule 11, tribe can file a claim of land in three-months before the committee. In any case, if the claim was no successful, the can appeal at various level within 60 days of the resolution was taken according the rule 14 (*ibid.*).

When FRA was introduced to Andhra Pradesh, at the state level the Act rapidly came into force on 1 January 2008 by Andhra Pradesh Chief Minister Y.S. Rajasekhara Reddy. While implementing the FRA, it focused on private land rights

and neglected the common property issues. The Act implemented in about 700 to 800 villages against the 5,000 forest villages estimated by the FRA. According the rules of this Act, FRA has to assist the state governments to create multiple committees i.e. “*state, district, sub-divisional level committees and habitation level Forest Right Committees (FRCs)*”. In the implementation, by end of August 2009, receiving claim on land is completed from the districts of Adilabad, Vishakhapatnam, Kurnool and East-West Godavari. As on 30 April 2010, the committee received 3, 22,955 individual claims for 9, 49,518 acres of land and received 6,903 community claims for 10, 12,844 acres of land. The committee has rejected 45 per cent (1, 49,665) of claims came from individual for various reasons and the remaining 55 per cent (1, 63,108 individual claims) approved and distributed an extent of 14, 08,654 acres of land. Land claim certificates were issued to 1,978 communities with an extent of 9, 48,749 acres of land. Andhra Pradesh forest recorded area 15.8 million acres of forest land is approved for the community and private rights in the state (Munshi 2012).

One of the main objectives of FRA is to stand for pro-poor, but, in practice it did not happen. In reality, it considered the poor families which were depended on the forest land named them as intruders. The Act aimed at providing right on land to the poor people who already cultivating the forest land and ensuring access to use forest products for livelihood. The approach and transparent implementation of FRA is core to show an impact on the livelihood of the tribes in the forest region (*ibid.*).

7. Land and Rights in Scheduled Areas

Always the issue of land rights is anywhere with respect to the marginalised sections of society. Since long ago one of the most marginalised communities in all over India is the tribal communities. Who despite have special provisions for them in the constitution, the problem of land rights among tribes is seen in the context of the problem of tribal communities struggles for surviving in the absence of alternatives. In view of loss of private holdings by tribes, several laws came into force during pre and post-colonial administrations to put a check to land alienations. These laws suffered from many limitations and were unable to check the transfer of land tribes to non-tribals (Jagannath 2010). The ongoing land conflicts all over the state add new dimensions to the land laws and tribal rights. The land has always connected with

social status in the country and it has always been controlled by some social groups. Some groups (tribes) do not come under this banner especially with limited resources. So the history of tribal peoples has been one of the marginalisation, deprivation, and dispossession (*ibid.*). The issue of having a right on land was given much importance in the context of disputes rose to own the land in the Indian society.

The government has been concerned about this concept and it has taken some judicial and policy-making steps. In this scenario, land reform is one of the important possible alternatives to address social inequality and to private autonomy to different categories in matters of production, role, and distribution. The primary objective of land reform is increasing the productivity in the agricultural sector while bringing the quality and social justice to marginalised sections of the society. The principle of land reforms was directed by the value of social justice which ensures minimum entitlements to land and prevents concentration of land ownership. In addition, it was treated as part of enriching a large number of tribal communities from oppression and dispossession as the land was central to the issues of social relations, social interactions and determination of categories at the grass root level in the society (The Hindu 2015). Interactions and determination of categories at the grass root level in the society. The Constitution ensures right on land to the scheduled tribes along with the legislative measures to protect them. The law plays an important to protect rights of tribes in India. Meanwhile, the five principles of Nehru provide a vision to the uniqueness of tribes and customary claims of land. These are all targeted to reduce poverty, growth in agricultural productivity, accessing land to the poor and socially excluded sections like scheduled tribes in Andhra Pradesh. After independence, the government of Andhra Pradesh enacted several important legislation for the development of scheduled tribes for establishes legal structure on land rights.

The problem of tribal communities are about to basic needs, but not restricted to education, health, livelihood support, drinking water, food security, infrastructure, and sanitation etc. now-a-days government usually forgets the tribal rights in India which are protected by the Constitution of India. All these protections are available to groups named in Constitution (scheduled tribes) order 1950. Within the category of the scheduled tribes around 500 groups listed of who around 70 are part of sub-

classification particularly vulnerable tribal groups, all these groups are facing critical survival due to loss of their rights and negligence of administration and the rights of scheduled tribal communities are for their development, autonomy and dignity. In Article 21 under schedules 5th and 6th of the Indian Constitution, the study can see the tribal rights, Article 14 tells equality, Article 15 tells non-discrimination, Article 16 equality of opportunity, Article 17 abolition of untouchability, Article 21 life and liberty, Article 23 rights against exploitation from the fundamental rights of the Constitution Article 38 securing and social order, Article 39 guiding principles of policy and Article 46 promotion of educational and economic interests of scheduled tribes from the directive principle of the state policy (*ibid.*). The following section focused on the overview of tribal land alienation in India.

8. Land and Tribals in the Process of Land Alienation

The support of rural and remote life continues to rest on land. The land is the many cultural and any economic aspects of society and the tribes of Andhra Pradesh and all over India as well without any exception. As it was already stated in chapter one, “the land is not only a source of livelihood for the tribes it is also connected with their sense of history and is a symbol of social prestige” (Elwin 1963). “The ownership of land is the assured possession of a few acres is not of the means of economic subsistence but is also a symbol of status and dignity” (Merillat 1970). Tribes in India, historically are carrying the sacred relationship with land and continuing by their posterities. Since many generations, they have been developing their complete knowledge of their lands, environments livelihoods and natural resources. To reserve this primordial identity of the tribes, Jaipalsing who is the leader and founder of the adivasi *Mahasabha* demanded for a representation in the Constituent Assembly (CA) when it visited to address the land question in the tribal life in the present scenario. The entire tribal life process was depended on upon two major productions that are the land and forest which has describes as the major twin pillars of tribal economic conditions (Jagannath 2010). When the study talks about land alienation, the constitutional safeguards and other laws at state-level failed to regulate the land alienation in the tribal area. One of the main reasons of government

failure in stopping land alienation is the Land Acquisition Act (LAC)-1894, which allows government to have sovereign power to take away land for public purposes or in the name of development (*ibid.*). The non-tribals and politicians of Andhra Pradesh have been illegally occupied hundreds of acres which are belonging to the tribal communities. By marrying tribal women allurements and acquiring tribal land. Gradually who comes from other districts captured a considerable amount of the tribal land tribal land after accelerated the process of land alienation. Land transfer to tribal to non-tribals by money lending mostly upper caste people usually who comes from urban areas and other districts, generally take a written statement while advancing the money. If the borrower fails to repay the money within stipulated time borrower use to give his land to the money lender, it is very common in Andhra Pradesh. Lack of education, the literacy rate of the tribal people in Andhra Pradesh is just 8 per cent (The Hindu 2015).

Predominantly, Land alienation is an agrarian economy characterised by the highly skewed distribution of land and adverse land man ratio aggravates the inequalities in terms of income and wealth. This is more so in Agency areas where the lands are passing into the hands of large landowners. In the course of time, the process of land alienation has increased tribals have become tenants and agricultural labourers. In the name of development projects, making tribal agencies as privatisation and industrialised. Government policies, politicians are occupying forcefully from tribes. The landlords and politicians and other bracteates using various methods to acquire their lands like *Benami* transfer, transfer of tribal land in the name of tribes adopted fictitiously. Transfer to non-tribals in the form of lease, and in the name of concubines and tribal servants who may work as bonded labourers, transferring land without any record, encroachment of tribal land by force. The state government is occupying the tribal lands in the name of constructing development projects such as irrigation, mining, power, dams, roads and other projects as well. Thus, tribes were deprived from the rights over the land. Because of these kinds of alienation forms, tribal communities will be deprived of the benefits of protective laws and special schemes for their development (Reddy 1989).

9. Distribution of Land in Scheduled Areas

Land plays a crucial role in the economic activities and it is a crucial resource for everyone to produce food products as well. If folks use land properly it would generate income to them, for instance in rural areas agriculture dominates the economics. The land helps in the economic growth and also determines the social status in the society. Forest land was one of the main source of income to the government during the British rule. Hence, British government passed the ownership of land the following social groups i.e. *Zamindars*, *Mahalwars*, and *Ryots*. Land distribution in India is cockeyed as it was based on the caste system. Most of the land went under the control of dominated castes peasants. To curb these inequalities, several land reforms were implemented by the government in India. But the vulnerable sections of the agriculture like the landless laborers and small land tenants not yet going anything. Number of land regulations acts were passed to augment the agricultural production by distributing the land to landless people along with the aim of decreasing the inequalities in state of Andhra Pradesh (*ibid.*).

“Andhra Estates Land (reduction of rent) Act (AELA)-1947 introduced to reduce the rents to the Ryots in estate approximate to the level of assessment taxed on land in Ryotwari area in the neighborhood. The Madras estate (Abolition and conservation into Ryotwari) Act-1948 repeal of the permanent settlement, the acquisition of the land right holders and other estates located in the province of Andhra Pradesh the introduction of the Ryotwari settlement in such estates it means Zamindari under tenure or an Inam estate”. This Act extends to the state of Andhra Pradesh as a Andhra Pradesh tenancy and agricultural Act-1950. The main Objective of this Act are... *“1. To regulates the relation of landlords and tenants of agricultural lands, 2. To regulate the alienation of land, 3. To prevent excessive subdivision of agricultural holdings, 4. To provide for the legislation of co-operative form, and 5. To empower the government to assume in certain circumstances management of agricultural lands”.* The main objective of Andhra *Inams* (Abolition and convention into Ryotwari) Act-1956 *“to ensure fair rent to tenants and lease period is fixed for farmers in the state. The Andhra Pradesh ceiling on agricultural holdings Act-1961*

provides for the imposition on agricultural holdings upon the class of land. Andhra Pradesh land reform (ceiling on agricultural holdings) Act 1972, which provides for a ceiling of one standard holding from 4.05hectors (10 acres) to 10.93 hectores (about 27 acres) in the case of wetland and from 14–16 hectores (35 acres) to 21– 85 hectores (54 acres) in case of dry land” (Munshi 2012).

When the study looks into the land distribution pattern in Andhra Pradesh, The data had laid on land holdings from three sources 1. National Sample Survey (NSS), 2. Census of India (CI), 3. Agricultural Census (AC). The NSS reports analyses the data on Household Ownership Holdings (HOH), Household Operational Holdings (HOPH) and Operational Holdings (OH). The marginal holdings which constitute 46.6 per cent of total operational level but control only 9.3 per cent of the total operated area in 1976–77. Some holdings constitute 20.3 per cent of operated holdings but control only 12.8 per cent operated area. Marginal and small together constitute nearly 67 per cent holdings but control 22per cent operated area in 1976–77 and medium and large holdings constitute 15 per cent operational holdings but control 56 per cent operated area. It indicates that the distribution of land was skewed in 1976–77 by 2000 to 2001 there was a tremendous increase in the marginal holdings. Total holding increased to 61 per cent operated area 21 per cent operated area in 2000–01 land holding 46.6 per cent 60.9 per cent operated area in 2005–06 marginal and small both together constitute 83.5 per cent to holding but control 48.5 per cent total operated area and medium and large constitute about 4.05 per cent of holding but control 25.1 per cent operated area in 2006. When it comes to Andhra Pradesh total distribution of land to scheduled tribes according to 1991 census the population of tribes was 4.2 million constituting 6.3 per cent of the total population, scheduled tribes in Andhra Pradesh mostly concentrated in the hilly and forest areas Since 1976–77 to 2010–11 in Andhra Pradesh scheduled tribes operational holdings constitute 6.3 per cent of tribal holdings and control 6.2 per cent of operated area (*ibid.*). Despite the enforcement of these land legislation and distributions it is interesting to state the concentration of land in the few households persists in Andhra Pradesh. The following section focused on the overview of the complexity of livelihood and loss of land to know the ways of living through livelihood in India.

10. Land and Forest Conflicts

The land and forest conflicts determine by nature, and characteristics of the socio-economic, cultural factors along with the policies. Economic deprivation, deficient property rights, vulnerability contributed insecurity to forest insecurity which later evolved into conflict. Forest conflicts have several characteristics like many forests in India are trans boundary. Conflicts over the forest resources and states are rejecting forest area to tribal communities; take over the responsibility to protect forests or providing rights on land to investors. Some conflicts arouse when the land accessed to tribal groups on sharing benefits. Population growth in forest area and misuse/mismanagement of forest resources caused for wildlife conflicts in India. Land degradation and deforestation are also some of the conflicts. Political uncertainty, government unwillingness, public policies lead towards short-term gains in respect to utilisation of land and sources in the forest. Lack of long vision will probably lead to environmental conflict. The poverty, economic policies, and rapid growth of technology, etc. also have shown impact on the nature and lead to conflicts. After India's independence, majority of the people depending on the forest land and its resources triggered to several conflicts. Since the forest plays a vital role in the livelihood, the conflicts had shown an impact ecosystem. The impact of the conflicts felt on all tribal communities, national economy and other societal group (Ejigu 2006). When the study discuss the socio-economic benefits of the forest for better awareness of land, livelihood and tribe in India the next section follows.

11. Socio-Economic Benefits of the Forest

Usually, forests have been providing a wide range of economic and social benefits to not only tribal communities but also non-tribals. Forest resources contributing to the country's economy through employment, processing, trade of forest products and energy investments of the forest sector. Thus, socio-economic benefits crucial in development of the world sustainable forest management. Economic benefits to the tribal people usually pressured monetary terms like income from the economic sector, the value of production of goods and services from forests. It is difficult to measure the social functions of the forest but it can differentiate among countries. The socio-

economic functions in forests are the value of wood and not wood forest products removals, employment in forestry, ownership of other wooded and here three classes of ownership were used, public, private and other. Forest area is designed for social services in two ways including the primary functions and the total area of forest for which reactions education and other social services (Menon 1987). Whenever the study talks about the social conditions of forest tribes, Indian society has a number of tribes. However, this tribe does not come under the fold of Hindu society. The tribes are based on the primitive mode of livelihood and production that made them refused to mingle with the mainstream of the Indian society. Since the Indian society has based on the ethnic groups, tribal societies have its own nature and they have their own way of life. Even their social life consisted of different social organisations that involved various methods of grouping and grading people for carrying out of the activities of common existence by showing in common activities under the bonds of relationship in India. Most of the tribal communities are living under the complete barbarism based on their roots, other variety of animal, plant life such as fishing and fruits. These existed hierarchical system within the tribal system. However, the international deferent nation did not grow into a point of complete alienation of one stratum from the other. The bonds of kinship and ethnicity becoming stronger as the tribes were slowly brought into the political process through representation. The inhibited development of intratribal concentration also led to the confrontation between the tribes and the nation tribes for economic interests. So coming to economic conditions to the tribal life is the government formed a number of varieties of economic organisations in order to take hold of the left-over from the tribal people (*ibid.*).

There are various important classifications of these economic organisations. Every tribe lives on the basis of the verity of economic activities. The economic system was divided into food gatherers, trappers, herdsman, scavengers, and cultivators, form labours, fishermen, bamboo workers. The primitive tribes in still depending on collection and hunting for their childhood through a collection of edible roots, fruits, honey and small animals for food. They also collect wax, gum, tusks etc. for the purpose of barter system. In this way, they would able to fulfill their essential

needs even in the absence of cultivation of food grains. Most people of such category is also engaging in some other subsidiary and economic pursuits, yet the dominant mode of economic organisations still remained to the food gathering and hunting. Even the tribal people technology is traditional simultaneously their surplus is very low to fulfill their minimum needs. In addition, their nomadic existence also becoming a hindrance to the development of techniques of preservation and conservation among them, since their entire physical existence is spending in producing food, there is hardly any scope for rapid development in any other sphere of life (*ibid.*).

Most of the tribal communities have been working as daily wage labours under the forest department and the private contractors for the source of livelihoods. The main activities in the forest are organising the bamboo forestation and contractors are using to pay very low wages, in addition to this middleman and the contractors encouraging the plantation crops that destroy the very essence of the livelihood of this tribes and maximise the profits for these contractors. The tribe economy mostly based on forest produces, they could never cut any tree for their own interests they treat it as goddesses and worship it before going hunt in case of *Garela Misamma* of the Chenchus in modern Andhra Pradesh. They can collect some items from forest produce, like including honey, housing material, fuel, medical herbs from the forest. If the study looks at an economic point of view, in southern India, the tribes divided into food gatherers, hunters, shifting cultivators, supplementing their livelihood either by hunting and food collecting formers with the plow (Gurumurthy1986).

Fishing is one of the major food procuring activities. There, for instance, tribal people decide to go fishing and forgoing a day work. The *Ootha, Madam* and *Galem* (angler) there are the implements for use fishing the ideas of the tribal economy is primitive and simple and they surplus is very low. The economy of the tribe is essentially one of hand-to-mouth existence. It seldom takes note of non-essentials. It does not have much to do with money-economy. Industrial labours was comparatively a new phenomenon in the economic organisation of these tribes since some forest tribal rehabilitated colonies come in contact with presented the tribal people with a new and permanent source of livelihood. But they were the victims of

industrialisation and had been pushed into an alien milieu without any preparations to face the hazards of a strange world. This led to tremendous changes in their culture and behavior. The market economy sees in one form or the other among forest-based tribes. There is regular markets, cereals, spices, meal salt, utensils, agricultural tools and implements clothing, cosmetics etc. is available in the markets in search of local produce at throwaway prices. However, The British policy of isolating the tribe resulted in exploitation. It gave a scope to *Zamindars*, land lards, money lenders and contractors to exploit the tribes at the maximum, which led to the burden on tribal people (Rao 2002).

After a detailed discussion of land, forest resources and socio-economic profile of tribal communities, the discussion is moving towards the next discussion in the third chapter to discuss new things.

12. Summing Up

The present chapter explained the importance of land, forest resources in tribal livelihood and socio-economic profile of forest tribe in Andhra Pradesh. The available sources disclosed that the pattern of living conditions of the tribes. In this present scenario chapter tried to explain about the forest status, forestry in the pre and post-colonial period, forest rights, land rights, land alienation, distribution of land, loss of livelihood, forest conflicts and forest about forest resources. However, with the brief elucidation of tribal people in all aspects in Andhra Pradesh and profile of the tribal communities in the present chapter, the next chapter *Livelihood Opportunities among Tribes in Post-Colonial Era* elaborates different social indicators where these tribes have different literature and understandings which deal mostly with the concept of tribes and their livelihood from the past and present scenario.

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Chapter – 3

Livelihood Opportunities among Tribes in Post - Colonial Era

An attempt is made in this chapter to understand the concept of *Livelihood Opportunities among Tribes in Post-Colonial Era*. It mainly focused on the dynamics of tribal inhabitants in remote areas. Livelihood dynamics, approaches and opportunities are narrowly interlinked with the complex history of the resource. Hunting and gathering as livelihood activities are examined in detail. This chapter argued about the tribal ethnographic profile, economic typology, developmental schemes, projects, diversity of natural resource-based activities for their livelihood and occupational diversity etc. and the construction of textual knowledge about the Indian tribal people in contemporary conditions.

The tribal population of India has been a core role in formulating the cultural heritage of India. Since thousands of years, all tribal communities are scattered in different regions in India. Each and every tribal community has made themselves as unique from traditional and cultural distinction. Notably, they live in various geo-climatic and ecological conditions ranging from forests, plants, hills and remote areas from mainstream society. Based on the available literature all the tribal communities in earlier areas were not spread but in recent decades they have seen in different sections of economic, educational and social development. If the study looks into south Indian region, a number of tribes are leading miscellaneous existence. They comprise a significant number of communities engaged in intellectual activities like cultivating tea, coffee, agrarian and fishing. Astoundingly the lifestyle of Indian tribal people has been maintaining numerous styles of eating, drinking, walking, singing, clothing, traditions, customs and dancing etc., to lead their life to own. When the study gone to the deep discussion of tribal livelihood to know their present existence.

The indigenous lifestyle, traditions and customs are unique and it connected to the utilisation of natural resources and different kinds of work. They have been collecting all the basic needs and other resources from the forest without causing any damage. All the tribal communities' immediacy in close immediacy with natural minerals land scopes; they have improved employment approaches based on their native

knowledge. “This knowledge has been continuing to generations and it is being played an important role in the safeguarding and bearable use of natural minerals. This, there always existed an organic unity between humans and their surrounding between their culture and nature. Social and cultural diversity, coupled with environmental complexity, have generated diverse approaches and technologies in the management and use of different natural resources” (Mishra 2007). Since thousands of years, tribal communities are being consumers of fauna and flora. Their culture and economy thoroughly connected with wildlife because human and nature are always been communal. The land is an important source of tribal people and their economy is mostly agro-based and forest land is the second source of their livelihood. After independence, the government has implementing several projects for the upliftment of tribal livelihood (*ibid.*). Socio- political movements in British India concerned the socio-economic conditions of tribals. These were recognised the importance of transformation of lives of tribes in Gandhian approach. Livelihood strategies are accelerating rapidly to influence the peoples for well-being. “A livelihood will be sustainable when it can cope with and recover from stress and shocks and maintain and enhance its capacities and assets, both now and in future, while not undermining the natural resource base (Chamber and Conway 1991). Sustainable livelihood is a way of thinking about the objectives, scope and priorities for development, in order to enhance progress in poverty elimination. Sustainable livelihood aims to help poor people achieve lasting improvements against the indicators of poverty that they define” (*ibid.*). During the last 60 years, the planning process and implementation of policies have not executed properly while reducing the difference between the tribal and non-tribal communities. Number of region wise livelihood practices are practicing by the indigenous people as hunters and gatherers, podu cultivators, pastoralists. Several changes have been appearing gradually while using land, safeguarding their minerals but these are effecting their livelihoods without alternatives (Prasad and Eswarappa 2007). The forests are the home for many tribes but here non-tribals are being very progressive on controlling the natural minerals in the name of development moreover, it affecting their livelihoods by the eviction of forest trees (*ibid.*).

India had the most distinguished land to the diversity of tribals and their traditions, most of the indigenous tribal people have been distributing in a wide region and thereafter settled down in different occupations. All the states and Union Territories have scheduled tribal population, broadly north-eastern region, Himalayan region, central India, western India, southern India and Island which includes under this country, these are the tribal concentrated regions of India. “According to the anthropological survey and available sources have been stating that all the Indian tribes have heterogeneous cultural pattern mostly depending on ecological settings and ethnic environments. Broadly speaking all the northeastern tribes of India following shifting and hill cultivation, those who are in central and western India use to change the cultivation and economy and remaining south India tribes and island region tribes mostly based on food gathering”. The available literature shows (regarding tribal economy) for the economy of tribes, man power based wage works are being important tool to the tribal communities. Food gathering people have no other secondary occupation. With regard to the above statement, the current chapter tried to know the livelihood conditions one by one from the colonial rule, diversions of opportunities and tribal development programs of the contemporary Indian tribes (*ibid.*).

1. Ethnographic Profile and Distribution of Scheduled Tribes in all over India

The diverse ethnic communities were found in number of regions in India. As per the statistical census of 2011 and 2013, comprising 705 scheduled tribal communities are noticed in about 30 states as well as a number of individual ethnic groups. According to the census 2011, ethnic population is 10.43 crore, constituting 8.6 per cent of the people and in rural areas 89.97 per cent and in urban 10.03 per cent people are living. When it comes to 2001 to 2011 census the decadal population has been 23.66 per cent against the 17.69 per cent of the total population. However, lack of ethnographic data numerous tribal communities is missing. Some of the larger tribal groups are spread in an entire large region and often settled down in different occupations. Again some of the indigenous people have divided as sub-groups. In many cases, these distinct tribal communities have identical names. The sex ratio of total population in overall is 940 females for 1000 males and 990 females for 1000

males for scheduled communities. Therefore, the ethnic population is 30.1 million in 1961 census. After that it has increased up to 104.3.million as per 2011 census (*ibid.*). When the study looks into their inclusion of a community as a scheduled tribe is an ongoing process. The Lakur Committee has given the significant characteristics for the community to be identified as scheduled tribes are;

- “An indication of primitive traits
- Distinctive culture
- Shyness of contact with the community at large
- Geographical isolation and
- Backwardness”.

This kind of demographic phenomenon, undoubtedly tribal communities will invariably affect the socio, economic, cultural and political process within them. Though the tribal communities have spread all over India, in between some of the eminent scholars had a few significant views on regional distribution (Makhan 1995; Choudhuri 1982). According to Roy Burman (1972) and Vidyarthi (1977) have suggested a more or less identical five-fold classification. In 1960 Dube and 1965 Atal have given a fourfold classification. Notably, most of the tribes placed in the below mentioned regions of India. (A) North-Eastern region: It covers the states and mountain, valleys and Union Territories, who mostly belong to Mongolian racial stock as per eminent pioneers of anthropology. (B) Himalayan Region: It covers glacial part of India and they belong to Mongoloid racial stock. (c) Central Indian Region: It covers mostly old hills and plateau parts and belongs to proto-australoid racial stock. (D) Western Indian Region: It covers territories and some tribal groups belong to proto-australoids racial stock. (E) Southern Region: It covers most of the hills and forests like Nilgiri, Nallamala and Seshachalam hills etc. and having negrito, caucasoid and proto-australoid or mixed racial features. (F) Island Region: It covers all the forest area and small tribal communities (*ibid.*). After the distribution of tribal communities throughout the nation, number of Anthropological and Government Surveys (AGS) was held, in this process, new problems have arisen. But due to lack

of genuine data, most of the tribal communities are not yet getting proper facilities which five-year plans has started for their development. There are numerous tribal communities which even they do not have little knowledge they are following some hierarchical and cultural patterns largely depending on natural settings and ethnic environment. So if the study looks at their economic classification to inhabit in small hamlets. Different eminent scholars have suggested around three to eight classifications of the Adivasi economy; those may be classified in to

- “Food-gathering including hunting and fishing
- Pastoral
- Shifting hill cultivation
- Cultivation
- Handicrafts
- Trade and commerce
- Labour-work including agricultural and industrial labour” (*ibid.*).

As per records, it seems some tribes from north-east and central India tribal people depended on the podu, crop cultivation and economy and several south, western and Island tribal communities have been engaged with hunting and gathering. The most enthusiastic aspect of tribal sustainability and economy is that they rarely follow one occupation, their economy is being a mixed one among the important occupations handicrafts, labour work and gathering are followed by money (*ibid.*). The study can find that the primitive stage people do not know other occupation so their economy indicates the below poverty line as if the study compares to cultivation it totally depended on people. For instance around 90 per cent of the tribal people have been depending on cultivation now a day, including shifting and hill cultivation. They engaged directly as landowners and indirectly as land labours. Notably, the agricultural sector is connected with tribal livelihood development. But in recent past tribals have been losing their livelihood opportunities through the government unsuccessful projects, policies and plans by politicians and government agents etc. If the study observed agricultural system in the British era, it can easily understand the situation of tribal livelihood condition.

2. Colonial Land Tenure System

Colonial land tenure system focused on the very specific historical phenomenon is the system for collecting land revenue in a specific country in India. If the study observes history, the British Empire has ruled nearly 200 years. First, they came as traders then later in 1613 they got permission from Mughals emperor Jahangir and started East India Company by building a factory at Surat. In 1764 the colonial people had completely handed over the political power on industrial states of Bengal and Bihar after the victory of Buxar battle. The British administration had granted rights to collect land revenue taxes in these areas in 1765 particularly. After 1818 the British got major political powers in India, and by 1860 large parts of modern territories in different parts of the country were under the political control of British Empire and had autonomy in administrative matters. But after the mutiny of 1857 the East India Company (EIC) came to an end. When all Indian groups revolted against British officials, the British government left India in 1947 (Banerjee and Iyer 2016). During the above period, the colonial rulers had certain historical accidents. During British era, land revenue system differs from district to district which clearly impacted on economic performance of districts (*ibid.*). The study can understand the Indian districts with collection of land revenue from the cultivators and be assigned to a class of landlords. Here, the study has a brief look into the Land Revenue System (LRS), the Mughal land revenue system Raja Todarmal had planned scientific connection for the Indian agricultural system. All the landowners, the land farmers and the *Zamindaris* had only right to collect revenue/taxes and handing over to the central government authorities. When the battles of Buxar and Plassey happened, the British government who are rulers of Bengal presidency they continued the tax collected by the *Zamindaris*. However, there were the *Zamindaris* or some feudal landlords who had been allotted Jagirs by the state colonial administration to certain responsibilities. All this safeguarded the promotion of a very strong landlord lobby in the agrarian society. In the context of the need to get more revenues and send profit to East India Company in London, The colonial policies were started to increase land revenues and all freedoms were given to the *Zamindaris* to collect the tax. The system of collecting revenue is very crude and oppressive as the *Zamindaris* fixed taxes at will cultivators enjoyed security of tenure. To pay off the taxes, farmers used to borrow money from

Zamindaris and money lenders and they became bonded labours and slavers as the borrowed amount could not be repaid due to their tactical interests (*ibid.*).

Lord Cornwallis introduced the *Rayatwari* system with the permanent settlement Act in 1775, wherein individual settlements were made with each holder of land title (*ryot*) by the state with farmers have right to mortgage and transfer land if the fixed rent was paid, so he could not be removed from the land. Uttar Pradesh and Panjab have another land tenure system called the *Mahalwari* was also introduced by the colonial government. As per the village records, which village was the main basis for the land settlements and farmers to paid revenue zero per cent land holdings. By the farmer's community, all the villagers were the unit of property ownership and taxation was jointly held (*ibid.*).

3. An Overview on Ancient Indian Agro-Based Cultivations and their Livelihood

Due to the fertile land availability, Indian agriculture has begun around thousands of years before and cultivation of crops and domestication of animals. In view of naturally favorable conditions, the primitive nomadic ways of life for the hunters and gathers have slowly started habitation in several areas, (particularly where the natural sources available). Then they started using tools and technologies which enabled or agriculture to flourish. Sometimes monsoons from the north-west and south-west helped to cultivate double crop and animal husbandry, in between they choose other important occupations like domestication of fowls, and ox, goat and sheep, when it comes to wheat, barley, cotton and paddy are the major crops. Agriculture had yet to be a permanent form of livelihood then farmers learned innovative methods and aware of technology simultaneously passing the improvements to the entire community to succeeding generations (Krishna and Karmakar 2015). If the study observes the Harappa civilisation cotton cultivation, cloth fabrication with handlooms and some of the handloom industries are the best examples of Harappa development, through this information it can understand their improvement in the way of tribal settlements. Horticulture and rice cultivation has started with dates, mangos and muskmelons extensively have domesticated and gave rise to the oil, fiber, jute and

narcotics while sugarcane was first cultivated in India. Later it led to a significant structural system of drainages. Quality of irrigation, artificial tanks, reservoirs and water storage system was well developed by the Indus valley people. Irrigation was highly practiced by constructing dams, meanwhile iron has come to existence as a progressive implement to cultivate the cereals, oilseeds and fruits. On hill slopes fruits and in the plain areas millets, barley, wheat, oilseeds were cultivated. For better soil, mixed cropping was undertaking and rotational cropping was restarted (*ibid.*).

In the area of Vindhya ranges sustained agricultural practices such as weeding, plowing, crop protection and irrigation was practiced as also water storage in tanks and Kallanai Dam built on the Cauvery River. India has learned much more from the Persian irrigation including the water wheel and others technics. In medieval period grafting techniques were introduced by central Asia to develop the horticulture. The advent of the Portuguese saw a huge infusion of fruits and vegetables from South America such as potato, tomato chilies maize and fruits like pineapple, papaya, cashew-nut, mango, orange and lime also improved by the grafting techniques. Rubber is a cash crop which was introduced by the Portuguese people. Tea crop was introduced by the Britishers, later Indian crops like cotton, sugar, fruits spread to the entire Islamic world (*ibid.*). Indian handicrafts, cotton industries, textiles have become very famous during the medieval period. When it comes to the diversity of the cultural infusions and paintings, books, music, and book paintings all flourished. After British entry into India land revenue system has become a major problem and it is more scientific system and farmers could implement the schemes for agricultural management. Land revenue system had impacted more on agriculture. The impact of the land revenue system is like *Ryotwari/Mahalwari*, etc. Led to the agrarian controlled structure with property rights leading to under illustration of land and manpower and led to inefficient use of land and low agricultural productivity. This led to different forms of land ownership as given below.

- Expropriator tenants—previous land owners
- Occupancy tenants—who got tenancy right as per the 1935 Act
- Non-occupancy tenants—these tenants were paid cash rents which were not

regulated by administrators

- Share crops— who paid 60 per cent of production and unprotected.
- The various tenants Acts in force by colonial administration:
- Bengal Tenancy Act 1885—12 years continues occupancy conferred rights to tenants

Agra Tenancy Act 1901—7 years continues occupancy conferred rights to tenants

- Agra Tenancy Act 1926— life tenancy rights
- Uttar Pradesh Tenancy Act 1939— tenants for life and inheritable (*ibid.*).

Due to the existing soil, economic irrigation and cultural setups agriculture have suffered because of mass exploitation of tenants cultivators. The British administration led to the continuation of outdated cultivation methods, low agricultural yields and abnormally high rents paid by farmers to *Zamindaris*. Family labour had to work necessarily in the field of the organised marketing system. This led to subsistence level agriculture and eviction of farmers at the will of the *Zamindaris* and added to the plight of the smallholder farmers and laid the foundation for the grouping number of landless labour of India. The agrarian society has become a hindrance to encouraging productive forces in the rural economy and the productive capacity of farmers reached a stage of stagnation.

4. Economic Typology of Indian Adivasis

Tribal livelihood is very specific in nature. Here the study has numerous scholars like Majumdar (1966), Dube (1967), Vidyarthi (1977) etc. were expressed some of the economic classifications on ethnic communities. Primarily if the study take Majumdar (1966), based on the tribal economy and occupation he made a grading six fold economic classification (later Madan, 1970 also included with same views). Those are:

- Food gathering tribes
- Agricultural tribes
- Livestock animal husbandry etc.

- Manufacturing workers
- Handiworks (Makhan 1995).

Dube (1969) has classified their economic system into two parts namely important and semi-important. Those are:

- Food collecting stage
- Settle primary agricultural stage and unsettled primary agricultural stage. These come under important parts the remaining semi-important parts are cattle herders.
- Tribes earning their livelihood from a specific craft or industry.
- Crime as a source of livelihood for new tribes (*ibid.*).

Das (1967) has classified five-fold tribal economy like

- Nomadic food collectors and pastorals
- Plough cultivators of plateau and tarai area
- Shifting cultivators of hill slopes
- All integrated tribes who are benefitting social status along with non-tribals and
- Tribals who are partly assimilated with indus social system (*ibid.*).

Later J. H. Hutton has shared his opinions on economic classifications, he divided into three types of Indian tribes.

- The tribes who collect food materials from the forest
- The tribes who live in agriculture, hunting, fishing and industrial labours
- The tribes who are in pastoral stage (*ibid.*).

However, Hutton economic classification is very simple and brief and he has not included the other economic silent feature of the tribal economic.

Vidyarthi's (1977) Economic classification was very satisfactory and highly exhaustive about the Indian tribal economy which has clearly mentioned below. After the contemplated consideration of, ecology, level of integration and sequences of changes tribes has classified into several types. Typology of Indian tribes with

special references to their economic stages Vidyarthi discussed in a number of seminars in India. He classified the tribal economy as:

- “The forest hunting type
- The hill cultivation type the simple artisan type
- The pastoral and cattle herder type
- The plain agricultural type
- The folk artist type
- The agricultural and non-agricultural types (like working in the minings and manufacturing industries).
- The skill white collar job and traders type (the tribals who are working in offices, hospitals, colleges, universities, factories and central government services etc.)” (*ibid.*).

Vidyarthi believes that these kinds of classifications are very needed to include these types who earned their livelihood from their capabilities and arts of dancing, singing, bard, acrobatics, playing on musical instruments etc. Here the study should be kept in mind that no particular type is complete in itself or it is exclusively the means of livelihood for them. If a particular tribal community use to practicing the shifting and hill cultivation simultaneously they use to practice hunting and gathering for their livelihood. It is rather flexible and most of the tribal communities have been found practicing more than one activity for their livelihood some time. When the study observes tribal geographical distribution, study can find three kinds of forest-based hunting type resources for their economy.

- Food gathering
- Fishing and
- Hunting (*ibid.*).

As per the geographical distribution tribes of southern region who fall under this category are the Yanadis, Kadars and Chenchus. After the independence, most of the

tribals have become more aware of hill cultivation and also known as shifting cultivation in the nation. It has numerous varieties of names: Such as Jhum in the North-East Himalayas (this region covers Meghalaya, Arunachal Pradesh, Assam, Mizoram, Tripura and Manipur). Kallu: In Bihar Santhal Paragana and Bewara in Ranchi and Palamau. In Orissa covers Rema, Kaman, Gudia, Dahi, Bringa, Dongar-Chas. In Madhya Pradesh covers Guhar, Bewar, Dahiya, Farhha, Penda, Marhan or Irka, Dippa. In Andhra Pradesh Kond-Paddy. The other different names Slash and Burn cultivation, migratory primitive agriculture, Nomadic-agriculture and shifting cultivation, Hoe-and-burn agriculture and brand-tillage and so on. In this 21st century, most of the tribal communities have shown their interest in shifting cultivation from their primitive occupations, they are showing interest in other jobs which are available in the industrial sector for their better livelihood. In this way, some tremendous changes have been taking place because and perhaps they cannot be associated exclusively with their traditional occupations in this contemporary modern society (*ibid.*).

Due to the government plans and projects, tribal livelihood is depended particularly on craft, industries like tool, basket, spinning and weaving, ironsmiths and metal work etc. However, these tribal people use to visit periodical santhals with their handmade and finished goods and disposes of them on cash payment or barter in addition to the Jajmani system. The crafts and cottage industries are significant and close to the tribal people as a whole and most of them know bamboo work, baskets, spinning and matting etc. These are the subsidiary occupations to earn their livelihood. In south India, the Tohti's of Andhra Pradesh make baskets and bamboo mats. The Kotas of Nilgiri depends on carpentry, pottery and tool making. In this way, we can find a number of tribal communities in India depend on the arts and crafts as their main source of livelihood. In some hilly areas, a few communities of the village graze the cattle of the villagers and maintain their livelihood. There are some tribal communities in southern India who have specialised in dancing, singing, acrobatics, snake charming, forecasting and folk arts for their livelihood. Some of the particular tribes traditionally commenced agriculture but later they started following contemporary methods for their livelihood moreover man power is

essential for them (Choudhuri 1982).

5. Tribal Development in Southern India and Colonisation Scheme

The traditional settlement pattern of the south Indian tribes is to reside in small hamlets consisting of a few communities. Significantly they live under the trees in small cone-shaped huts. One of the interesting features of the traditional habitat pattern is that their huts in hamlets are haphazardly scattered (Suryanarayana and Gangadharan 1982). To protect the forest resources the colonials have enacted several forest laws in 1882. These laws are the main cause to affect their way of life. Basically, tribals are habituated to moving freely to fauna in the forests. They use to depend on various forests grew vegetables, fruits honey and other eatables, etc. As usually tribals are experts in honey gathering, only because of the forceful forest laws most of the communities turned into a criminal way of life. Meanwhile, the Madras presidency made the tribal peoples residence in more or less permanent hamlets. Forest department was responsible for handling them for as intensives and different ameliorative measures were taken up. Subsequently, some of the rules were comfortable to enable the tribal communities to gather a natural product which was available in the forest. In 1905 British government thought that they could use the service of the tribals in the plantations in the forest areas. So numerous tribal communities were made to reside freely in particular inclusion under the control of heads man in order to observe their criminal way of life, to offer them alternative occupations, to include them as labours in government plantation work. After independence with some ameliorative measures, Indian autonomous government thought that settling the tribal people in permanent colonies. In the 1959–60s 50 per cent of permanent brick walled homes constructed by the government with proper facilities such as streets, wells for water, etc. But due to unbearable taxes and pressures from officials after some months and years, they started shifting to the previous traditional pattern of habitation under trees (*ibid.*). The significant reasons for abandoning the previous houses are as follows:

Usually, tribal peoples follow many supernatural so as per our understandings they have a habit to burn the huts after the deceased of a member of the family (like Chenchus) or they abandoned the entire village and move slowly to another side.

- By tradition, some of the tribal communities are semi-nomadic and move freely in the forest, so they have not resided in the permanent hut.

For the colonial successful schemes, the government should have a study

- Their traditional settlement pattern.
- Their beliefs associated with habitations (*ibid.*).

After the independence, “the basic principles of the development of the tribal communities were clearly enunciated by Pandit Jawaharlal Nehru, in the form of five principles known as Tribal Panchasheel, which was later endorsed by the Renuka Roy Team (1959), Debar Committee (1961), and Shilu A O Committee (1969). Starting from the special multipurpose tribal blocks of 1956. The measures taken for development of scheduled tribes are multifarious. The creation of separate tribal development blocks in the First Five Year Plan (1956–61) and of a Tribal Sub-Plan (TSP) with the state plan in the Second Five Year Plan (1974–79) and formation of the Large Scale Multipurpose Cooperative Societies (LSMCS), Tribal Development Agencies (TDA), Integrated Tribal Development Projects (ITDP), Modified Area Development Approach (MADA), micro-projects for Primitive Tribal Groups (PTG) reflected the source of tribal development administrations in the country. A variety of approaches and strategies like Top-Down Approach (TDA), Regional Planning (RP), Target Group Approach (TGA), Integrated Development (ID), Participatory Development (PD), Joint Forest Management (JFM), Watershed Management, and Poverty Alleviation Programs (WMPAP) have formed the part of tribal development” (*ibid.*). When the study observe their agrarian programs for development have brought in the lives of the tribal communities.

5.1. Agrarian Programs for Tribal Developments

It seems that the colonial government first forwarded a little bit to take the initiative in converting the primitive food gathering, criminal and indigenous tribals into settled agriculturists. In 1898 the government has allotted some land to them but no follow up actions were taken to make them aware and practice agriculture. However, after the independence under the reclamation and land colonisation schemes were undertaken by the Indian government during 1959–60 hundreds of acres was made available for cultivation for the tribals of south Indian region

particularly in Andhra Pradesh. Again they were failed to aware of the technicalities of agriculture through the Board of Directors of the Development Projects (BoDDP). On this process the society had incurred a heavy loss, later land was distributed to the villagers for individual cultivation. Even the villagers have not come up to take up agriculture on the pretext that they were not having money for agricultural investment. In the process of development again cooperative society forwarded to take up the joint collection but lack of tribal cooperation once again failed (*ibid.*).

The below reasons may be the causes of agricultural development failure. Notably, because of the hunting-gathering they little bit far away too aware about agriculture in a short time.

- All the tribal communities have followed their own individualistic way of life.
- They use to be a nuclear family (*ibid.*).

To the above statements, the joint agriculture through cooperative societies proved to be the utter failure. Cultivation seeks cooperation from the family members. On the basis of the above facts, the study can say that the development programs for the primitive tribes should have considered their cultural patterns for bringing technological changes. As per the above observation, primary occupation seems labour work and secondary occupation clearly indicates food gathering and honey collection. So, for the technological developments of the above mentioned occupations, the following measures can be taken up.

- Need training and technological skills for forestry labour work.
- To develop the basic needs which they depend mostly like poultry and beekeeping industries, etc.
- To develop the need-based cottage industries considering the availability of raw materials in surrounding areas.
- About literacy programs must implement to aware of the technicalities (*ibid.*).

6. Indian Administrative and Constitutional Provisions for Scheduled Tribes

After a brief observation of the above tribal development schemes, Indian autonomous government has provided numerous constitutional provisions for tribal communities to change their way of life and to make them aware about the society. The Indian Constitution has given the various provisions through the tribal administrations, for better information the study can go through structural plans and schemes. In this context, the study is going to aware about their historical bag rounds fifth and sixth schedules, constitutional provisions, tribal plans, policies and sub-plans, tribal welfare and voluntary agencies approach and so on (Sing 1982).

Article 224 and Article 224 (a) says that the Constitution has given special administration for scheduled areas and tribal areas. These areas are governed by the provisions contained in the fifth schedule and tribal area governed by the provisions of the sixth schedule (*ibid.*).

6.1. Historical Roots of Scheduled Areas

According to the Scheduled District Act (SDA) 1874 the study can trace back the scheduled areas and different provisions of Act. “This was provided for special officers to administrate civil and criminal justice and to the superintendent to the collection and settle revenue matters, to conduct administration within the scheduled districts. The Schedule District Act has covered under the Government of India Act (GoIA) 1919. These areas have divided into two categories namely

(a) Wholly Scheduled Areas

(b) Areas of Modified Exclusion

These areas were declared as excluded and partially excluded areas under the Government of India Act 1935. There are two subcommittees one on the North- East Frontier (Assam) tribal excluded area and the other an excluded and partially excluded areas (other than Assam)” these committees have paid special attention by the Constituent Assembly (CA). Dr. B. R. Ambedkar, chairman, Constituting Drafting Committee (CDC), observed that the scheduled areas were another one for excluded and partially excluded areas. These areas have been constituted with the

below objectives.

- Assist tribes to enjoy their rights, and
- Promote and protect the scheduled tribes and develop the scheduled tribes (Makhan 1995).

6.2. The Discrepancy between Fifth and Sixth Schedule

To the scheduled area the fifth schedule specifies eight states and sixth schedule specifies four states. Under the fifth schedule laws passed by neither parliament nor legislature applies automatically scheduled areas unless Governor declares it in respect in law. According to sixth scheduled tribal regions does not come under the law made by parliament/legislature, unless governor extends that law for respective region. Notably, the fifth schedule is paternalistic and sixth schedule is participative. In the case of the fifth schedule, the Governor has vested with certain powers for ensuring their protection and better administration (*ibid.*).

6.3. Constitutional Provisions of the Scheduled Tribes

As the study already discussed in the first chapter constitution provides different safeguards for scheduled tribes. These provisions can divide into two parts.

- Protection and
- Development

The protective provisions are contained in Article 15 (4), 16 (4), 19 (5), 23, 29, 46, 164, 330, 332, 334, 335, 336, 339 (1), 371 (a), 371 (b), 371 (c), fifth and sixth schedule provisions relating to the development of scheduled tribes are contained mainly in Article 271 (1) first provision and 339 (2) in the Constitution of India included different objectives of promoting and safeguarding the interest of scheduled tribes. In many states can see them who live (tribe) within the scheduled areas. According to the sixth schedule of the Constitution, some of the tribal areas also have been declared in the state of Meghalaya, Assam and the Union Territories (UT). Some of the provisions which the sixth schedule follows:

- “These shall be district council for each autonomous district it consisting more than 24 members, not less than three and fourth shall be elected”.

- “There shall be a separate regional council for each area constituted an autonomous region”.
- “The regional council for an autonomous region in respect of all areas within such region and the district council for an autonomous district of all areas within the district except those which are under the authority of regional council”, if any within the district shall have the power to make laws with respect to:
 - The management of any forest not being a reserved forest. The use of canals or watercourse for the agriculture
 - The regulation of the practice of Jhum or other shifting cultivation. The inheritance of property
 - Marriage
 - Social custom
 - The appointment of headman (*ibid.*).

Tribals who are live majority they will get special treatment through the areas. According to the Constitution, there are three special provisions common for all the scheduled areas or outside.

Primarily- Political representation

Secondly- Age relaxation and fees reservation services and posts in the state

Third- Compulsory tribal advisory council for scheduled tribes particularly for who lives in scheduled areas and outside regions (*ibid.*).

Thus the study is aware that, the constitution provides statutory measures to uplift these groups who are noted less advanced stage to know their more development the study can see their plans and policies.

6.4. Tribal Policies and Plans

For tribal economic development, government has been made planned efforts since independence. With the first attempt has done in 1954 with 43 special multipurpose development projects with an additional 27 million for five year plan was started to supplement the community development programs which aimed to

develop the rural areas (Sing 1982).

In the context of tribal scheduled areas and scheduled commission usually called Debar Commission in April 1960. In 1961, the Debar Commission (in scheduled areas/scheduled tribes) observed that the development in the tribal regions was not fast as expected. Investment and other protective measures were also needed to the government, the commission recommended a scheme of Tribal Development Blocks (TDB) for all areas with more than 50 per cent tribal population. In 1969, a committee under the chairmanship of Shilu AO was appointed to review the tribal development programs. It highlighted that the main points of tribal indebtedness, economic backwardness, the inadequacy of communication and land alienation it suggested to formulating a comprehensive programme of development. Six tribal development agencies were launched in four states by allocation rupees 44 crores during the fourth five year plan. But the agency approach has failed to reach the goals of tribal developments particularly in the agricultural sector, so these approaches have not extended to the other areas. Since that each government has been continued to the implementation of different programs to make them develop (*ibid.*). Again when it comes to tribal sub-plan it has applied to certain recognised areas in 17 states and Union Territories (including Andhra Pradesh). The main sub-plan of the tribal sub-plan strategy is Modified Areas Development Approach (MADA), Integrated Tribal Development Projects (ITDP) and Primitive Tribal Group Project (PTGP) and so on. Later tribal welfare came to existence to develop them all around in all over the Indian population especially weaker sections of tribal communities. They are almost living in remote areas deep forests and hilly areas, with their simple economy and limited world views etc. The country enthusiastically aware of its responsibilities and both central and state governments is continuously making efforts to improve political and other social conditions of the tribal people. As per my understandings, the following suggestions will be used for better development.

- To know the problems of tribal communities of different levels of technologies, culture and economic development.
- Identify the areas of minimum and maximum resistance to innovations in their

culture.

- Accommodating tribal needs and better welfare plans with regional and national interest (*ibid.*).

If the welfare projects and plans are implemented with understandings there is no doubt the result of tribal welfare programs will be achieved.

7. Micro-Level Employment in Tribal Areas

Usually, all the indigenous communities have been living in hilly and forest areas, their economy is usually very simple and almost self-dependent. Now the situation has changed in different areas with the establishment of industries, mining's, complexes and constructions of roads and other development programs. Now the tribal sense is extremely complex, the study may find tribal people who are still continuing the practice of hunting, gathering stage. Another side most of the tribal areas covered by modern industrial complexes. Even though, there are several communities who are still in pre-literate stage. Most of the tribals are agro- based and they have own land. Lack of agricultural and technological awareness they still in backward. The participation rate of the population in the workforce particularly women, is considerably higher than non-tribal women in all tribal areas (Sharma 1982).

The study may be able to take the concept of employment for tribal examination the employment economy should provide minimum opportunities for self-employment and for those who are not self-employed. Indian economy continuously depended on agriculture because largely who are based on self- employment. It is now undergoing a structural change with the establishment of industries in urban areas. A large number of people have been moving towards employment and to develop their economic status. The agricultural sector is unable to engage with the increasing numbers of wage earners. The variety of unemployment is now very wide with a high population of unskilled/experienced workers. So the government has initiated to provide employment, through several policies and plannings. During the fifth plan, the government implemented a program called micro planning for full employment (*ibid.*).

The attempt of micro planning in tribal regions are the program of community development blocks was the first huge micro planning effort in all over the country. When it comes to area wise development, has a started area-based programs and group-oriented programs. There are some areas which have large landless agricultural labours, and there are some people in the remote areas where the command over resources has handed over to money lenders, traders and other migrants. The tribal may be engaged in his own land as a paid labour or bonded labour. Full employment economy in these regions will have to start with restoration of land, recognition of rights of sharecroppers and ensuring of minimum wages for agricultural labours. The landless people will have to support by creation of additional employment opportunities in household industries, animal husbandry, etc. Full employment for them would link up demand for their artifacts with the new economic activities, providing necessary support for technical up gradation for their new profession. The program of full employment for primitive tribes will have to begin with adequate care of their health, restoring the ecological balance which has been lost gradually helping them to join the total economy (*ibid.*).

Planning for full employment economy in the tribal regions is broadly within the realm of feasibility. Some basic ground work has already been done. Even within the ITDP, some regions have been identified with large agricultural population and areas with depleted resources. Special programs are also being prepared for the hinterland for industrial and mining complexes and areas with rich forest resources. Programs for shifting cultivators are also being prepared in the state with a sizable problem in this regard. These steps have been taken in a response to individual needs of specific areas. They could now be interwoven in an overall strategy for full employment, the economy in the tribal regions as part of the national endeavor for full employment.

8. Problems of Livelihood in Tribal Communities

Ecologically tribal people are isolated from the mainstream society, tribal livelihood problems may be classified into two groups as major and minor in India. Before making any statements for removing the tribal livelihood problems, it is better to discuss some major livelihood problems of the Indian tribes. Cause of poverty, backwardness, land alienation, illiteracy, shifting cultivation, problems of

health etc. (Vidyarthi 1982).

There are numerous problems which are mostly affecting to their livelihood and which problems are facing today, poverty, economic crisis, etc. It is through the money lending system that the tribal communities are hastily exploited. Naturally, they forcefully depended by the non-tribals when they need money. Quite often, if he is not able to repay his money it descends to his next generations. The system of bonded labour is practiced in many states in India in different names. Tribal indebtedness in form of bonded labour has many names in different regions. Namely, *Sagri* in Rajasthan, *Vetti* in Andhra Pradesh *Gothi* in Orrissa, *Geetha* in Mysore, *Naukrinama* or *Mahidari* etc. in Madhya Pradesh and *Dadan* in West Bengal. Another form of livelihood problems is land alienation among tribals because land is the main source of tribes more than 90 per cent of the communities depend on agricultural activities. Mostly in south India, their economy is agro-based. They have their special and emotional attachment to the land. After independence tribal land has started alienating by the non-tribals in the name of development. A large number of tribal people become rendered landless labourers. The land alienation is various forms state to state. The studies of land alienation on tribals have not been studied detail. A case study of land alienation in and an around the city of Ranchi was conducted by S.P. Sinha (1968). This brought to light the nature agencies associated with land alienation (ibid.). Later got to know that, indebtedness is the major cause to alienate the land among the tribals, who have placed their lands with the money lenders. Thus, to stop the problem of land alienation from among the tribals both the legislative measures of land to be created to stop exploitation in this direction. When it comes to education facilities among tribals 75 per cent of the tribes are illiterates. Education is the key point to their development of human resources. Especially for the tribes, education is the pivot on which their success depends. Education disseminates the knowledge. Knowledge gives strength which is very essential for the tribes for attaining freedom from exploitation. Due to ignorance, it has raised out of illiteracy. Tribes have not been able to take advantage of new economic opportunities. According to the Constitution, it provided reservation for education. Tribes can have seats in all

educational institutions. There are some significant causes for slow progress in literacy among tribes, namely.

- “Poverty of the parents
- Inadequate educational institutions and supporting
- Lack of educational atmosphere
- Lack of educational teachers in tribal communities
- Educational Policies
- Ecology and education especially among the tribes who are living in hilly, forest areas and inaccessible areas, there is a lack of schools” (*ibid.*).

This kind of evidence shows that illiteracy and how it was main cause of tribal livelihood. In order to eradicate illiteracy among the tribes of India an integrated approach at the micro-level will be highly useful. The problem of shifting cultivation is also one of the causes for development. Under shifting cultivation, a big area of forest land is selected for shifting cultivation and the trees and plants of the forest are cut and burnt. Under this shifting cultivation, a big track of forest land is destroyed by cutting the forest which is not only harmful to them but it also creates ecological imbalances in the region. The later government has banned this shifting cultivation and therefore, those tribes who have been practicing this hill cultivation are facing a big problem as well as it to be the main problem to the tribal livelihood (*ibid.*).

When the study talks about their health and housing communication, the tribes of the nation faces a great deal of hardship in medical treatment although they use to practice their own indigenous medicine some of the tribes are facing problems of depopulation due to serious medical and hygienic problems. Transport and communication have been lacking in the tribal areas. With the first five-year plans government built some roads and small bridges etc. As per our understandings, the policies and programs for tribal livelihood development were not prepared in consultation with government officials. The implementation machinery was fault and development programs could not be implemented properly. Again there was a lack of proper training of the personals that were to be recruited to work among the tribes and therefore tribal development programs in spite of the best intention of the

government failed (*ibid.*).

9. Sustainable Livelihood Concept and Approach to Joint Forest Management

Forests are essential sources for a large number of tribal communities, many of whom come from deprived sections of the nation (based on income, nutrition and health, literacy rate and lack of technical awareness). The countrys population over one billion 360 million people are living in or around the forest region. This deprivation of forests is mainly recognised to the rigid state control and the resulting disempowerment and displacement of indigenous primitive tribal communities and hill tribal communities escorted by the disintegration of community-based resources. About 90 per cent of the Indian forests are under state ownership. For about 80 per cent of the natural resources enjoyed as common property, but slowly British Indian brought them under the state control. Before transferred to the states, forests were a central government subject until 1935. Central government concerned with the rapid rate of deforestation resulted in the constitutional amendment of 1976 that made forests as the concurrent subject. The Government of India (GoI) 1988 forest policy covered the way for the implementation of Joint Forest Management (JFM). The programme was further encouraged by a GoI connected to all the states and Union Territories that has given guidelines for the involvement of village communities and voluntary agencies in the regeneration of degraded forests. This text, for the first time, specifies the rights protecting communities over the forest land, non-timber forest products etc. The circular exhorts the state forest management to take full advantage to participate people in the protection and development of degraded forest lands (Kaushal and Kala 2016).

Joint Forest Management is an evolving policy-based program. This sets out to establish a management partnership between local forest-dependent communities and the state for the sustainable management and joint benefit sharing of public forest land (Sarin 1995). To accomplish this, JFM seeks to shift the existing inequitable distribution of management control by directly involving local people and institutions in forest management. Most of the land used for the agricultural

purpose under the state rule and also increased population had got much significant, meanwhile, it is increased that it is not possible to provide a forest-based livelihood for all. Therefore most of the states have implemented a two-pronged approach to involve tribal people through increasing the stake of neighboring people in the management and utilisation of the forest, and creating alternative sources of employment to reduce the pressure on forests (Kumar 2000). It has been the experience of JFM project in Tamil Nadu state in 1988 with financial assistance from Swadesh International Development Agency (SIDA). It has got tremendous success in two places namely Ariyallur and Allikulli were showcased as the sources centers of Joint Forest Management (Kaushal and Kala 2016). After this project got over, the forest dependents restarted wood cutting and got grazing, etc. Hence, state government should make policies to create ways of sustainable livelihoods to overcome problems in this regard permanently by reducing the dependence over the forest sources.

9.1. Sustainable Livelihoods and Approach

The idea of Sustainable Livelihoods (SL) has begun as an approach to maintain natural resources and productivity, protected ownership, access to assets and income-earning activities. To ensure possible stocks and flows of cash and food to meet SL develops the thinking and practice of poverty reduction strategies, participation and empowerment process and sustainable development programming. SL aims to implement the inclusive vision of development that includes Natural Resource Management (NRM) income generations, technology use, empowerment financial services and good governance (Roe 1998).

Livelihood indicates the activities, entitlements and assets by which people make a living. Belonging in this particular context are defined as not only natural/biological (which includes land, common property resources, water, fauna and flora) but also social, economic, political, human and physical (which includes family, social networks, community, job, credit, saving, empowerment, participation, labour, health, education, nutrition, markets, clinics, roads, schools and bridges, etc.). The last element of livelihood equation is a sustainability issue. A livelihood is

sustainable if it can cope with recover from and adapt to stresses and shocks, maintain and enhance its capabilities and assets, and enhance opportunities for the next generation (*ibid.*). Sustainable livelihood considers long-term sustainability as well as assets and entitlements to get direct and indirect incomes. The concept of sustainable livelihood methodology is nothing but approaching poverty reduction in a sustainable manner. SL is a process to restart the development of forests as well as indigenous people. Sustainable livelihood programs at the country level described some steps briefly below.

- “Analysis of the micro-macro and sectorial policies and governance arrangements, which impinge on peoples livelihood strategies”.
- “Identification of social and economic investment mechanisms (microfinance, expenditure on health and education) that help or hinder existing livelihood strategies”.
- “Assessment and determination of the potential contribution of modern science and technology that complement the indigenous knowledge system in order to improve livelihood” (Kaushal and Kala 2016).

All the states and Union Territories of India have made Joint Forest Management (JFM) a granted forest policy and are expanding the area under JFM through several projects. But later JFM appears doubtful unless the issue of employment, poverty, sustainable development and forest regeneration are dealt with together. Mostly JFM projects for the promotion of sustainable livelihood programs and schemes are long the duration of forest development projects should not be less than a decade

10. Indian Livelihood Approach a Critical Exploration in Contemporary Perspective

Livelihood studies were taken to the center stage of development in the late 19th century when the sustainable livelihood was strongly encouraged by the Department for International Development (DFID). In the early period, the basic explanation of sustainable livelihoods supported as a rule by a diagram, of which plenty of variants were circulating after a few years. Some of these variants can be copied to

developmental organisations, deploying in this way their own explanation of sustainable livelihoods. Poor people stood at the middle and were seen to build their livelihood strategies on a set of significant resources called capitals, usually arranged in the form of a pentagon. This pentagon becomes the trademark of livelihood frameworks. Usually, the enlighten started with human capital for instance initially labour but also followed natural capital, financial capital, social capital and physical capital resources such as forests and postures and water but also minerals. Houses, tools machinery, food stock form equipment and jewelry, many is a savings account or old stock a loan or credit and equality of relation of the people. Natural capital was reflected very important in rural areas, while in urban areas, it reflects less relevant as compared to shelter and wage labour. Moreover in urban livelihood studies includes physical capital (De Haan and Leo 2016).

In this way, the livelihood approach concentrated much on people lives. More on agencies and opportunities rather than focused on their impoverishment in the 1980s. The livelihood approach was strongly motivated by the need to develop property reduction policies. It is important to state that, the livelihoods hardly deal with a single activity. Contextually the dynamic strategies are developed to meet the basic needs of households (*ibid.*).

The livelihood approach is also attractive because it had several strategies for the wider context in which the poor organised their livelihood strategies. The livelihood approach acknowledged that these strategies are entrenched in structures and directed by institutions. But the wider context was not only regarded as a potential restriction to the livelihood strategies of the poor. The approach also wanted to stress the possibility of livelihood strategies to influence and even to change structures. This responsiveness for poor people is agency as their capacity to incorporate the experience into their livelihood strategies and to look for outlets of aspirations. Ambition and solutions to problems are noticeable in the livelihood approach.

11. Livelihood and Occupational Diversity in Post-British India

Livelihood and its analysis are now considered to be diverse of activities in which people are involved. The livelihood opportunities are open to all people. Natural

resource-based livelihoods all depend on complex resource relationships, which shape and mold people access to use of and control over resources. It is very critical to understand the significance of different livelihoods to different communities. It is also significant to understand how dissimilar communities adopt the strategies to exploit diversity and opportunity and cope with risk, insecurity and defenselessness within their day to day lives. Livelihood strategies also developed by nations of sharing immediacy and dependency. These have important efforts upon resource relationships and are embedded in a history of continuing negotiation and renegotiation (Chasca 2016). The different groups of tribal communities in India have undergone critical changes in their relationships with environmental resources are the past hundreds of years. Open access resources have been becoming privatised and commoditised, restricting access and excluding particular communities of resource users. This has brought irrecoverable changes within economic, political, social and environmental spheres, local economics, altering labour relations and resource entitlements for all people, when it comes to today's resource relationships and livelihood dynamics.

The diversity of opportunistic nature of livelihood strategies among the tribal communities has been well documented. The livelihood dynamics of these rural communities within the context of contemporary land use changes. Multiple uses of land areas combining wildlife conservation with the creation of economic opportunities for rural communities and jobs etc. The rural communities have been permitted access to a range of wildlife and natural resources (such as plants, land, animals, water). The Indian government has now implemented community-based natural resources management has a guiding principle which to combine both wildlife management and communities development in this isolated areas (Prasad and Easwarappa 2007).

Significantly hunting and gathering have been playing an important role in socio, economic condition in the life of tribal communities, later community skills at hunting and gathering brought them into exchange relationships. The livelihood of these all communities in the isolated areas has to a great extent, been depended upon the natural resources through activities such as hunting and gathering and livestock

rearing. There were several changes in the form of livelihoods in utilising resources among Indian tribes. The Indian forest environment is characterised by seasonally. Thus, resource-based livelihoods are governed by environmental and climate variability. Regional rainfall and environmental changes are caused by the resource availability in the forest areas. These issues are highlighted throughout the following discussions of livelihood (*ibid.*).

The diversities reflect changing requirements from this livelihood option as well as changes in availability. For instances gathering tree products and wild plants today is primarily for food, huts and building shelters and firewood for cooking and warmth. Other resources for gathering include use for craft making and trading resources gather include trees and plants and their associated products, small insects, and small animals such as bark, sap, termites, beetles, silk worm cocoons and tortoises etc. House hold diversions of labour over gathering resources are flexible with women and men gathering fire wood, food and building materials and medicines. Sometimes women and men jointly collect food for storage (*ibid.*). When the tribal people has several opportunities and diversity of change in livelihoods by government projects and policies in tribal areas, situation propose to shift an individual livelihood option to a communal livelihood and it could have both negative and positive impacts on sustainable livelihood strategies. All the projects and policies have been trying to bring several changes from their primitive livelihood strategies. Projects are radically altering the communities access to use and control of this source. There are some possibilities for people to become more dependent on institutions beyond their own control rather than to develop their own control. All the projects should initiate to give opportunities seriously for socially excluded communities to include through alternate livelihood sources for certain tribal communities. If all the livelihood approaches are to become as important in development then they must be flexible enough to cope with diversity, enhance opportunity and recognise the implicit and explicit changes, the policy has on the livelihoods of poor and marginalized (Chasca 2016).

12. Unsuccessful Tribal Development

The Indian tribal development programs are pre-planned and target oriented and taken care of the expenditure of a given amount of funds in the so called tribal sector. The problems of tribes are diverse across the regions of the nation. The tribal development programs will not exist rapidly as long as complex formal structures of various departments are accorded prominence. The purpose of formulating plans in a rational manner is to simplify their successful implementation. Indian tribal communities are mostly settled agriculture and agriculture is their main occupation. They use to live in small huts and *Kutchha* houses which are constructed by them with local materials, labour is provided by their siblings, lineage members and relatives (Choudhuri 1982). In Andhra Pradesh tribal communities mostly depends upon agriculture, these tribes differ from area to area but their poverty because of their poor literacy and exploitation by other peoples because of their ignorance and simplicity remains constant.

From the past 25 years, efforts have been on to alter the fate of tribal people living in different parts of the nation. The wanted result has not been succeeded and the tribes suffered even more. All the poor tribal population seeks job opportunities and works with proper wages, sufficient to sustain them. The target-oriented tribal development programs conceive of cottage industries in which more often than not, those who already have a job is denied, mainly because of their ignorance and experience. Therefore, a number of development programs have met only with negligible success. The low wages in tribal regions are also posing a problem to which no attention is given. Some areas to the Minimum Wages Act (MWA) is not implemented even in government employment in these areas. The amount paid is never according to the act, besides fewer wages are paid to women, there is a differentiation of sex. The private employment is absolutely free of any check and is free from any kind of official control. The contractors in such areas use to pay as their wish. Governmental supervisions are limited to the tax and revenue collection. When the study looks into micro-level attention, tribes basically face the problems of exploitation, economy and education. Therefore, year-round job opportunities in addition, for those who are already working, and fresh job opportunities for those

who are jobless should be provided by the tribal development programs. Finally, non-tribal education should be introduced to equip the tribes with the literacy which they need (Sing 1982).

One way to overcome the problems and bring in the wanted change is to combat these only on the grass-root level, with locally available means and ways. The job opportunities should be provided and expanded to the micro-level, year-round job opportunities should be thought of for individual areas and immediate surroundings. The wages should be sufficient to help make both ends meet and be paid regularly (*ibid.*). The tribal development programs have been the main failure. The government must think of a development program which makes at the micro-level and mostly at the village level. The task is very difficult to complete in a limited period, but an effort has to happen now. Once the effort is made in earnest, time is immaterial the success is long-lasting. The study has followed some of the tribal movements in India to have a tiny awareness of tribal movements.

13.The Tribal Movements in India

Land and forest-based tribal movements have been widespread in east-west and central India. In south India, such movements have been taken place in recent times. Some of the forest and land issues among tribal communities have begun with the British rule because of the colonial administrations introduction of rural administrative arrangements (policy and programs) in those areas. Simultaneously tribal areas were also opened to market forces. All these changes led to lose their rights on land, at sometimes restrictions were imposed on the tribes restricting them from accessing the forest lands. This caused widespread revolts against British rule throughout the 19th and starting of 20th centuries (Aggarwal 2016). When the discussion goes deep, numerous uprisings of tribal communities have been taking place since the pre-British period, begin with Bihar revolt in 1772. Followed by many revolts in different states and Territories of the nation, namely Andhra Pradesh, Andaman and Nicobar Islands, Arunachal Pradesh, Assam, Nagaland and Mizoram, etc. (*ibid.*).

Mostly primitive and some of the important tribes have involved in revolts in the

19th century. They were Mizos (1810), Mundas (1889), Kols (1795 and 18310, Kacharies (1839), Santhals (1853), Kasi and Garo (1829), Muria Gonds (1886), Bhuriyas (1868), Nagas (1844 and 1879) and Kondas (1817) etc., and some of the revolts which were held as regional wise in every forest covered states. According to the eminent scholars like Gogh (1974), Guha (1983) and Desai (1979), after independence, they have treated tribal movements as most peasant movements. But K.S. Sing (1985) has criticised some movements because of their nature of tribal communities' social and political organisations, and their relative social; and economic isolation from the mainstream society (*ibid.*).

Notably, tribal communities consciousness is very strong. All the movements were not only the agrarian movements but also forest-based movements. Some of the revolts were very unpretentious and ethnic in nature as these were considered against *Zamindaris* and government officials, money lenders, illegal constructions and petty governments. Whenever tribes were unable to pay and clear their interests, money lending non-tribals and landlords use to usurp their lands. All the tribes thus became tenants on their own land, sometimes used to become as bonded labours. The government authority and public servants like police people never helped them, at the same time they used the tribal for different works without any payment. The tribal agrarian society and customs were also ignored by the courts but also they were unaware of the plight of the tribes. All these facts of land alienation, forced labour, usurpation, minimum wages and land grabbing compelled several tribal communities like Munda, Bhils, Warli, Kol and Santhals etc., in different regions of the country like Assam, Orissa, Madhya Pradesh, Andhra Pradesh, Rajasthan, Maharashtra and Bihar to revolt. When the forest area is being the main source for livelihood, the management of forests has caused to lead some tribes to revolt. The colonial administration had introduced some of the legislation, merchants and contractors to cut the forests. These rules not only have been deprived the tribes of several forest products but also made them as victims and harassment by the forest officials. These led tribal people in Andhra Pradesh and other regions to launch movements. In 1976, 36 ongoing tribal movements were identified by the Anthropological Survey of India (ASI). From 1778 to 1970 around 70 revolts has analysed and listed by the

Raghavaiah with their chronology (*ibid.*).

Several studies on tribal revolts have been conducted and reported in central and north-east India. There was a number of movements in southern states, this is so because of lack of basic needs, habitation and isolated by the governments (*ibid.*). When the study observes the movements it can find significant social, religious, political and status mobility movements among migratory tribes. After independence, the tribal movements can be classified into groups like.

- “Due to exploitation by outsiders movements raised (like those of the Mundas and Santhals)”.
- “Due to economic deprivation (like those of the Gonds in Andhra Pradesh)”.
- “Due to separate tendencies (like those of Mizos and Nagas)” (*ibid.*).

The tribal movements may also seek political autonomy and formulation like in the states like Jharkhand, Nagas, Mizos etc. Some of the movements based on socio-religious and socio-political, socio-political like Bagat movement among hill tribes of Rajasthan and Madhya Pradesh etc. Some of the authors namely Surajit Sinha (1968), K.S. Sing (1983), has classified movements into different categories like rebellion, political autonomy movements, agrarian movements, reform movements, cultural right movements, movements for separate statehood and insurgent movements, etc. If the study takes all the tribal movements into consideration includes Nagas revolution (which started in 1948 and continued up to 1972 the Naga insurgency was controlled when the newly elected government came to power). The Gond Raj movement started in 1941 for a separate state later it came to a peak in 1962–63 in Gonds of Madhya Pradesh and Maharashtra). The Mizo movement, Gurerrilla war fare which were ended in 1970 April with the formation of Meghalaya state. When it comes to Andhra Pradesh, Assam, Bihar, and West Bengal the naxalite movements were held continuously up to 20th century. Some of the agrarian movements were held on behalf of Gonds and the Bhils in Madhya Pradesh and forest-based movements from Gonds. It could be said that all the tribal community was launched from liberation from discrimination and oppression, backwardness and

neglect, poverty, unemployment, hunger and exploitation. According to K.S. Sing (1985) analysed the tribal movements has divided into three phases, all the phases from before independence; first phase from 1975 to 1860; the second from 1861 and 1920; and the third from 1921 to 1947. The first phase because of the establishment of British Empire second is with intensive colonialism penetrated into the tribal economy. The third phase is with participation in national movements. After independence movements seem too classified as agrarian, cultural, and political and sanskritisation. Later all the tribal movements launched to maintaining cultural identity and for separate states etc. (*ibid.*).

14.Summing Up

In this way, the study has made an attempt to summarise different conceptual understandings of tribal livelihoods and have also reviewed the different arguments, impacts, overviews and typologies of different aspects on livelihood. This effort is made to explain and discuss pre and post-colonial developments, planning, policies and programs on Indian tribes. The present chapter attempted to give an idea about the tribal livelihood problems, schemes, approaches, and some of the occupational diversities during the development of tribal communities. However, the brief elucidation has given on tribal livelihood in all aspects in India and Andhra Pradesh in this current chapter. The next chapter will discuss on land alienation in tribal areas and its impacts on livelihood elaborate different problems of land-based livelihoods because of land alienation.

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Chapter – 4

Land Alienation in Tribal Areas: It's Impact on Livelihood

An attempt is made in this chapter to understand the concept of *Land Alienation in Tribal Areas: It's Impact on Livelihood*. It analysed the background of tribal land alienation, and also tried to analyse how this affected the livelihoods of indigenous people through the governmental projects, policies and programs after the independence. Land and livelihood is the most important aspects for human security. In India, tribal communities have been facing numerous problems without having day-to-day needs.

This chapter also highlights the main causes of the alienation which reduces livelihood opportunities of the tribes. And also studies the effects of the land alienation, particularly on the people living in the remote habitat areas. Likewise this chapter clearly explains the Acts and how the forest and forest related products are misused by the government and private authorities to get their own benefits.

Predominantly Indian indigenous people livelihood comes from the natural and ethnic aspects because land and livelihood were connected to each other since human evolution. Notably, the basic livelihood options of the adivasis are based on forest, agriculture, animal rearing etc. “A livelihood is sustainable when it can cope with, and recover from stresses and shocks, maintain and enhance its capabilities and assets, and provide sustainable livelihood opportunities to the next generation, and which contributes net benefit to other livelihoods at the local and global levels and in the short and long term” (Chamber and Conway 1991). The Indian government has been releasing several programs to effective implementation of livelihood programs since many years. All the programs have been implemented particularly for sustainable livelihoods to poor and excluded, oppressed communities. But all over the country it could not fulfill their basic needs in full manner. Now-a-days sustainable livelihood has been becoming a buzzword because there are huge gaps between the implementation of policies, programs and the results they achieved at the grass root level.

Most of the industries and dams are coming up in tribal areas which are high mineral reserve areas. Because of this dislocation of the tribes from their habitats, they are losing their natural way of living, livelihood. According to Bomman's study, Bettakurumba tribe migrated from the Gudalur forests located in south India and opined that "they are paupers, dependent on the government for cheap asbestos roofs which are ovens in summer in iceboxes in winter. They took away our forests which are like our mother and father, to sell it to the timber merchant" (*ibid.*). He spoke for thousands of adivasis across India who have lost their livelihood. In this process, tribal land alienation has been a major issue for the tribes. The land alienation is always a core and major issue to the policy makers and government due to the legal safeguards. Also, situations like this also saw nationwide protests in support of the rights of the tribes over the forest lands. In present scenario, major threats which are making an impact on the livelihood of the tribes are arising from the urbanisation, rampant industrialisation, commercialisation and infrastructure development. In the name of development tribals have been threatened without showing any appropriate alternatives to them. The concept of land alienation was exposed greatly by Karl Marx in his writings in "*Economic and Political Manuscripts*". According to him, alienation is the dynamics of exploitation of money by a few. It is fundamentally a particular relation of property which involves of involuntary surrendering. Marx explains the reason of exploitation and he contents the emergence of private property appears to be the main reason of exploitation. Tribal land alienation means the evacuation or displacement of tribal from their regions or habitat. The tribal people are economically, socially, and educationally kept away since the generations only because of their dependence on forest land for their livelihoods (GoI 2017). In the name of developmental projects their existence has been in deep trouble because of alienation from the forest.

In Andhra Pradesh and other states of India, tribal communities are worst sufferers over the land. Fundamentally tribal land alienation is due to the result of government policies, programs and projects. Due to these government projects, thousands of tribal people with little political and economic power have been alienated from their important source of livelihood. The dynamics of land alienation

is also possible through the tribal land alienation. It covers transferring the land into the non-tribals through fraud, misusing laws, moneylenders, traders, contractors and landlords. This process is continuing since colonial period (*ibid.*). This research work tries to understand the issue of alienation of tribal people and the issue of loss of livelihoods.

1. Land Alienation in General

Most of the tribal communities in India are the inhabitants in hill regions which are diverse and are known to be the belts with abundant forest minerals. Land is the source of their socio-economic identity, livelihood and their very existence. Their existences are mostly interlinked closely with forest for food, medicine, fodder, fuel and livelihood. Since the primitive state, the ownership of land was with the community people and economic activity has been based mainly on agrarian, hunting and gathering, including shifting cultivation. Forests and hill regions are main sources of their identity and daily existence. In this context, the destruction of tribal lives caused intentional and unintentional displacement from their land has to be understood. Tribes are facing scarcity in availing the resources “*lands, livelihood, habitat, culture, political system, values and identity*” due to the negligence of development projects and the basic rights adopted naturally. These communities become vulnerable and marginalised as they lose the rights the forest resources (Simon 2016).

As per the available literature, land problems of the tribal communities in India had emerged with reign of British rulers in all dimensions. After the initiations of the new laws, programs and policies land advancement is being highly developed and increased with the British markets. The basic and primary problems of land alienation are by the availability of land and its demand. Land alienation is common across many states in India because of the new economic policies and liberalisation in 20th century. This free market trade also is an important cause where the big industries, money lenders, businessmen, intermediaries etc., came up. Moreover mining of coal and other minerals in the tribal lands, dams and other projects excluded the tribes from their native lands. The tribes could not get many benefits

and struggling to lead their day-to-day life due to their unique socio-cultural history though the rehabilitation and resettlement process took place successfully by the government. The available records say that land alienation was initiated in the medieval period and become rapid during colonial rule. The government authorities have done their surveys and settlements with the help of their subordinates for passing their legislation and legalisation of Adivasi Forest Rights (LAFR) (*ibid.*). When it comes to practicing, the law directly helped the landlords. For instance, “The Chotanagpur Tenancy Act 1908, The Santhal Pargana Tenancy Act 1949, The Land Acquisition Act 1894, The Scheduled Area Regulation 1969 etc. are the some Acts introduced by the government for restoration, resettlements, transfer and other land-related issues”. Annual report of the Ministry of Rural Development (MRD) 2004–2005 said that Jharkhand is the state where the most tribal land alienation happened. Over 26 lacks of tribal people were lost their land in terms of development and housing projects after the independence. The continuous land alienation not only pushed tribal people into poverty but also left them as strange in their own land and questioned their identity (*ibid.*). Rights over the forest resources for livelihood adapted naturally to the tribes. But, with the introduction of 1884 Forest Policy, tribes lose all the rights on the forest resources in Orissa. Immediately colonial rulers opened the tribal areas for *Zamindaris*, traders, money lenders, contractors and government officials. These resulted in introduction of market economy in this regions. As per the numerical strength, there are number of primitive tribal communities residing in Orissa such as Gond, Santhal, Kondh, Soora, Praja, Koya, Bhuiyan, Gadaba, Oraon, Juanga and Munda etc. According to a study, they were about 70 per cent of tribal revolts took placed during 1878–1948 (*ibid.*). When it comes to Andhra Pradesh, it is home to 35 tribal groups. The state of Andhra Pradesh also has witnessed the land alienation struggles and settlements were happened in pre and post independent India. In 1961, *Zamindari* system was abolished by Indian government and larger portion of lands were transferred to the forest department and to non-tribes and it remained as a worst period for forest based communities. It led to large-scale of people taking the rebellion path in several parts of the state. One of the main root causes of the tribal revolutions was

transferring the forest tribal land to the non-tribes and the other was imposed migration. They have been tortured by the forest officials and non-tribes in the places such as Vishakapatnam, Khammam, Vizayanagaram, Srisailam, and Adilabad. In Andhra Pradesh land alienation has been happening because of the gaining of agro-based land for Special Economic Zones (SEZ) like industries, irrigation projects and power projects etc. Majority of the people migrating from the area are mainly small-scale Adivasi farmers (*ibid.*).

Here, the detailed observation has been done on this issue of land alienation for better understanding.

1.1. Background

The tribal development model in the nation is an extension of the pre-independence. Colonial period policies which were based on the diversity of the natural resources, and human capital for extraction and transfer of remaining for boosting industrial revolution in Britain. The only difference is that this model of primitive amassing is being used within the country for development of various sectors and in due course, this model remained relevant for growth of production in the private sector too. In spite of all the possibilities in the Constitution for protection and special treatment for tribal communities and this British emphasis did not change in independent India. In the name of development, large number of tribal communities were displaced and the proper rehabilitation was not allocated as they are weak in all aspects such as socio-economic, political and culturally.

In addition to this, the study discusses a small review of land alienation to aware about the previous conditions of alienation.

1.2. Formal Understanding of Alienation

In a fundamental sense, the alienation of humankind is nothing but loss of control. In the book “*Economic and Philosophic Manuscript*”, Marx “indicated four principal aspects the alienation such as, of human beings from nature, their own productive space, as a member of the human species and from each other”. Alienation in the Marxist conception of man in the capitalist society is the process

that facilitates the exploitation of many by a few (Rao 2014). In tribal point of view, tribals may be thought of as an alienated group. They suffer from several forms of alienation, since, “in a system of cumulative inequalities, privileges, property and power are combined in certain individuals while the socially underprivileged are economically and politically deprived”. Alienation of land itself, however, constitutes just a small component of this entire process of alienation, albeit an essential one. It is, therefore, imperative single phenomenon, within the holistic context of tribal existence and tribal cultural ethos (*ibid.*).

Due to the cause of policies of states, the alienation has been taking place of tribals from their habitations. With the aim of growth in forest proctions, income, and living standards among tribes, the government integrated non-tribes in the scheduled area. In the beginning years of 20th century, ownership of land in India was not commoditised prior to the British rule. Tribals in their pre-capitalistic socio-economic formation had not regarded land as a commodity as it was freely available to them for cultivation and cattle grazing. Thus, the problems of tribal livelihood were aroused with the land alienation to which several aspect are associated like private property relations, commoditisation of the forest production, land capitalization, etc. penetrated into the forests with the support of the state (*ibid.*).

1.3. History of Land Alienation a Small Review

In India, the concept of land alienation has begun in colonial period. When the British administration entered into the tribal areas for the purpose of introducing industries, roads for imports and exports to exploit the tribal natural resources. *Zamindaris*, money lenders and traders steadily have started occupying the land by giving loans as advance. Land alienation was done with the aim of providing employment opportunities, creating labour by establishing factories, industries, and mining. Initial stages, it was partially fulfilled, but later it was ruined. But this forced them into the poverty and displacement. The Britishers accessed the land to certain contractors to utilize the forest products by restricting rights of tribes on forests. Restrictions on forest resources, construction of railways, and other activities were isolated the tribes from their own place. The government started reserving forest

lands and its resources which used to give means of livelihood for the tribal people. And many tribal peoples engaged in food gathering, hunting, agriculture and they are huge dependents of forest. Therefore whenever an outsider exploits the tribal lands and resources the natural life cycle of tribal environment and tribal life is seriously disturbed (Reddy 1989). Over the above information about the land alienation, the study would discuss on forest laws before going to aware about the land alienation briefly.

1.4. Forest Laws

The British government introduced the Indian Forest Act 1865 (which has discussed in previous chapter) for acquisition of forest lands for making roads and for better infrastructure, railways. Later through the enactment of Indian Forest Act 1878, the state has got control over the forest lands for profitable purpose. Subsequently, The British government introduced the Indian Forest Act in 1927 and which was later applied to the nation after independence by framing several laws. Under this Act, new rights has acquired by the state under the principle of important province and cultivation by people who are being original settlers of the land. Government has categorised the forest into several types like reserved forests, protected and village forests. The earlier customary rights of tribal communities in forest regions and common lands as included in a record of rights under state tenancy laws included rights such as right to take forest products from forest land, graze cattle, to fish, to reclaim forest land or waste land or to convert land into cultivatable land were restricted (GoI 2014). Forest rights of tribal people was discontinued forest rights of tribal communities as reserved and protected forests were brought outside the scope of legal right settlements, The Wildlife Protection Act 1972, The Forest Conservation Act 1980, The Tree Prevention Act and the Forest Policy 1988 also affected tribal communities deeply. Later Supreme Court has passed the orders in 1996 as all the forest records and brought them under the Forest Conservation Act 1980. Thus, according the land records small parts of forests came under the control of forest department by identifying it as a common land. Tribes were arrested for misusing the forest laws though these happened without their knowledge and moreover they committed least kind of mistakes. Recently the tribal

communities and other Traditional Forest Dwellers Act (TFDA) 2006 is an important Act for recognising their rights and for forest development projects. After the several enactments for tribal development still people are facing land alienation in the contemporary society, so just have a look the following for better awareness.

1.5. Land Alienation a Major Issue among Tribal People

Tribal areas of India are a disheartening picture. Proceedings are fast overtaking the Adivasis lands and there is no continuous determined effort to oppose them. Protection of the forest land and resources is significant for the tribal survival, but, today, the availed land has been reserving to the forest department and the other side the looting land by non-tribes. Even they themselves cannot move out to seek livelihood away from the forest lands. Only by the non-tribals, they have been exploiting ruthlessly. Now-a-days their struggles are enormous to increase their opportunities and it has been calling clashes with the forest authorities and the non-tribals (Balagopal 2007). Basically, land alienation is a social problem and also a common reason for conflicts. It is the most common incident all over India. Usually, many land alienations have been happening because of the conflict in that area, even though developmental projects are one of the main reasons.

Indian tribes are not an identical category, “they differ widely among themselves with respect to the regions they live and the languages they speak. Their physical features, geographical terrain, habitants, living style, the levels of development at which they are placed and the size of the community they represent” (Xaxa 1999). In 1826, forest area was siesed and “British India begun to control the administration of these are by dividing the area into two hills and the plain area. Again hill is too subdivided as excluded areas and partially excluded areas in accordance with accessibility and development of the region. The British put restrictions on the people from plain entering both classifications of hill areas and a purchasing or owning land there” (Nikhlesh 2005). The Indian Constitution provides special provisions for the tribal administration and excluded area in the 5th and 6th schedule. Coming to the process of land alienation in all regions of India such as Andhra Pradesh, Chhattisgarh, Orissa, Tamil Nadu, Kerala, Jharkhand, Rajasthan and North-

Eastern regions etc. every region and tribal community had well-defined administration and boundaries. This was based on their customary laws. Forest land has become a marketable commodity, its exports and imports happens both within the community. The most significant is indebtedness, because of the need for money for their basic needs and medical care and education as well (*ibid.*). Land development projects are the most external cause of land alienation in all the regions of India, the immigrants who invasion the tribal land. Different state actions of acquisition of land, migration of outsiders and occupation of tribal lands are among the major processes, resulting in tribal people losing control over their land. In some states implementation of unwanted urbanisation and industrialisation was resulted to land alienation. Growth of easy communication facilities to tribal areas to non-tribal areas from outside have been leading to increased land alienation among tribal communities (*ibid.*). The study can find some land transferees from tribal by non-tribals tactically like sale, Benami transfer, forcible occupation, mortgage, oral transfer of possession, in the name of concubines, material alliance, fraudulent means etc. Cultural, religious and social obligations on account of indebtedness, medical treatment, and alcoholism has further highlighted the problem of tribal land alienation. Mostly the land has been taken under this public purpose for implementing projects without any compensation to the tribals.

When the study looks into the southern part of India, the concept of land alienation and its problem are uncontrolled. There is no much research done on the problem of land alienation. Though it is not structuralise and legalist problem, but, there are millions of lives, livelihoods, unique culture, traditions, emotion with the forest and land and socio-economic conditions were deeply rooted. The study needs to be understood in a more scientific way within a particular theoretical framework of the land alienation from the tribal communities. The discussion on land alienation can be presented here in several parts like the forms and effect of land alienation and the process of land alienation in tribal regions. The land is a main source and played a significant role in tribals livelihood as it is source of agriculture. But, land alienation pushed into a danger as the tribals were migrated from forest to the plain lands. Different changes have been occurring in the plain areas and they have

affected the lives of tribal people having in the forest. The study simply can notice these challenges such as irrigation facilities, communication facilities, sale and purchase of lands, railways, marketing, creation of certain land system like *Zamindaries*, *Ryotwaries* etc. After independence, several developmental projects came into existence to reduce the role of moneylenders and farmers development programs etc. But migration of non-tribals into the forest and land alienation by them has also main cause to the decreasing of the tribal land holding. Here the newly formed state Telangana the non-tribals illegally occupied hundred acres of land which belongs to tribal communities, mostly by marrying the tribal women. Even Girglani, J.M in his report on “tribal land issues in Telangana area” submitted to the government in 2005 says that Telangana has been losing their land to non-tribals since long back. The Gonds of Adilabad in 1930s lost and to Marathis during 1940s to Hindu and Muslim settlers invited by the Nizam from neighboring districts (Halavath 2014). From almost two centuries, various policies, laws, Acts passed by the government the problem of land alienation plaguing the tribal regions. The tribals are not able to solve their problems in forest. Government should take immediate action on restoring the alienated land and solve the pending illegal cases on tribal peoples from forest management. Moreover, fresh approach should have been initiated by the public authority that helps the tribal communities to take part in the process of development rather than the victims (Simon 2016).

2. Land Alienation in Andhra Pradesh Tribals and its Practice

Scheduled tribes are historically disadvantaged and were suppressed groups of Indian society. For protecting and promoting their cultural, social life and their interests and for bringing them into mainstream society distinctive principles of the Indian constitution has given some special provisions. “The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and the scheduled tribes and shall protect them from social injustice and all forms of exploitation”. In keeping with these directives, “the Constitution has several provisions such as for the appointment of a Minister-in-charge for Tribal Welfare (Article 164) for the administration

scheduled and tribal areas (Article 244) for grants for the union government to the states for the welfare of scheduled tribes and for raising the level of administration of scheduled areas (Article 275) for protection and promotion of the claims of scheduled tribes to service and posts (Article 335) and for the control of union government over the administration of scheduled areas and the welfare of scheduled tribes (Article 339)”, (Reddy 1989). These provisions are very important for the prevention of tribal land alienation because without any provisions these are huge chance to land alienation continues as unabated. Andhra Pradesh also one of the acquired states of scheduled tribes, almost all the tribal people depended on land for their livelihood and most of them are engaged as cultivators.

In this scenario, after independence land alienation has been becoming the major issue. “Now Andhra Pradesh has scheduled areas in eight districts, imaginably the most stringent law prohibiting alienation of tribal land to non-tribals. Not only non-tribals whoever purchasing the tribal land, they could not purchase land even from non-tribals (Since the regulation 1 of 1970 was promulgated on February 3, 1970)”. After the formation of Andhra Pradesh government has enacted a comprehensive legislation- the scheduled areas land transfer regulation. It is more effective in covering the issues of land transfer in tribal areas than the Act of 1917. It also included some provisions like restoration of property to the transfer and exemption of tribal property to from attachment etc. But these regulations have not been supporting the transfer of tribal land to non-tribal (*ibid.*).

Mostly grabbing of tribal land by the non-tribals and government officials also do not help the tribals in retaining their lands. Commonly who come from the urban and developed areas captured a substantial amount of tribal lands and are the reasons for the process of tribal land alienation. Money lending operations at an exorbitant rate of interests and dealing in the course of trade shows the clear-cut cheating by the non-tribals to get their land. The money lenders particularly who are from outside upper castes usually takes a general written statement while advancing the money and other things saying that if the borrower fails to repay the money within the stipulated period he has to dispose of his land to the money lenders only. He does not have chance to sell his land to others, these kind of conditional sales common in

all tribal areas and in Andhra Pradesh as well. Inadequate institutional rural credit among the tribal people is one of the reasons for their exploitation. Due to lack of education, high rate of illiteracy is another cause for the land alienation among tribal communities in Andhra Pradesh. In this scenario, land alienation has increased and other owners of land (tribals) have become agricultural labourers and tenants as all the tribal land is based on agrarian economy. There were many changes has taken place in their occupational distribution with agricultural labourers, so they themselves are in serious problem because of devoid of minimum facilities, shelter, food, clothing etc. The condition of the tribal communities have undergone into the pathetic condition and exploited, neglected continuously by the government in the contemporary society (*ibid.*).

To understand the nature of land alienation, the study outlined various methods used by non-tribals for acquiring tribal lands are as follows:

1. Transfer the land to non-tribals in the name of lease and mortgage.
2. Benami Transfers
3. Transfer in the name of concubines, and tribal servants who may work as bonded labours
4. Marital alliance to transfer land in her name
5. Encroachment of tribal land by force
6. In the name of loan etc. (*ibid.*).

With these kinds of effects, tribal households have become landless and surviving as labourers and tenants. Even after enacting several Acts and regulations prohibiting the illegal land transfer, land transformation to non-tribals is still continuing in agency areas, and tribal people are alienated from those lands. Since several years in the name of development some of the policies, plans, and projects have been becoming the major causes to land alienation officially by the forest and political officials. As per the above information, here for further details, the study discusses the land alienation in various forms and ways.

2.1. Typology of Land Alienation

Land is the main source of tribal communities for their livelihoods to fulfill their

needs. “Land-based livelihoods have importance with the depletion of non-timber forest produce (NTFP)”. In addition to land alienation is the major cause of impoverishment of tribal communities. Policies on land, the projects in the name of development, and reserved forests land are restricted the cultivation, utilising forest products, etc. seriously affected the forest-based livelihood.

The study further look into the issue of land alienation to non-tribals in forms of money lending, marital relationship, friendship, tenants, and purchasing land in the name of tribal servants or attached laborers etc. (Balagopal 2007). After independence, tribals have lost their rights on lands as well through survey and settlement operations undertaking during the individual based settlement. In this process, government abolished some systems like *Muttadari*, *Ryotwari*, *Zamindari*, *Mahaldari*, *Jagirdari* etc. under the settlement systems. Then all the tribals got *Patta* right on their own land, but, the non-tribals were got *Pattas* by influencing the authorities or manipulating the documents, thus, tribal lands were occupied. In case of many tribal areas land alienation is undertaken by forest policies. Several restrictions has put forwarded by the forest policies on shifting cultivation, agricultural land, forest boundaries etc. (*ibid.*).

Tribal lands were declared as a government property/state forests. Then state has implemented several policies to restrict tribals in between non-tribals has taken this situation as advantage to occupy the tribal land. On the other side dispossession by development projects are main cause to alienation and their livelihood. All the development projects like irrigation system, mining operations, hydroelectric projects, mineral based industries and power generating units. In the recent past, some developmental projects are becoming highly controversial due to their implementations for tribal land and livelihood in all the agency areas. The projects such as mining, industries and constructing dams like Polavaram. But government shows the track record as resettlement and rehabilitation packages to tribal communities by the influence of non-tribals. The overall situation shows, in India the alienated land cannot be restored because of loopholes and because of the influential non-tribal officials. Most of the outsiders holding their land with the help of stay orders from courts by producing false documents (*ibid.*). In this context,

developmental projects are emerging as new sources of land alienation nowadays.

2.2. Ways in which Tribal Land Alienation Takes Place

Alienation of land, rights, common property, resources become a common in now-a-days, mainly in tribal regions large scale of displacement and enforcement taking place in following ways.

1. Government displaced the tribes from their own land in the name of development process by using the terms “eminent domain in public purpose” without proper rehabilitation to the victims. Thus, land is alienated without showing an alternative livelihood, rehabilitation or ensuring benefits from the government.
2. Due to the government revenue officials and functionaries, illegal land alienation has been taking place, and incorrect explanation of laws, manipulation of records and permission granted to alienating the land. State laws are modified to include provisions that facilitate land alienation of tribal people.
3. Usually, tribal communities land is recorded as government land in survey and settlement operations and most state tenancy laws identified only owned registered land individually. Such lands have not been surveyed fully and with records for user practices, which would be shown as government land.
4. The policies for refugees are seriously resulted the displacement, land alienation and intruders occupancy of tribal land.
5. Most of the tribes in the forest region were displaced and migrated as the government started constructing dams, parks and tourist places etc. Because of conflicts most of the north-east tribal people have resulted in losing everything being displaced from their home grounds (*ibid.*).

2.3. Process of Involuntary Displacement in Tribal Areas

Indian states have very rich resources such as mineral and hydroelectric resources particularly in tribal areas. Commonly tribal people are not partners in the process of decision making regarding construction of dams, environment impact, allocation of benefits and allocation of resources which have adverse impact on development. Displacement of tribes living the scheduled area has become a common

phenomenon. It is happening with the unrestricted authority of the government without any responsibility of rehabilitating them in an alternative world. In such cases, large numbers of tribes were displaced by the government forcefully without or with less compensation. Such communities could not survive in the money markets and unfamiliar circumstances and pushed into the poverty. *“All this has led to abject and chronic impoverishment of the displaced, which should not be acceptable anywhere in the world, leave alone in democratic India”* (GoI 2014).

Several studies on the displacement reported that the government and private corporations successfully occupied forest land and other natural minerals with meager compensation. Most of the studies acknowledged that tribal rehabilitation has been project affected and displaced is much worse than before displacement with many being forced migration in search of work in all over India.

2.4. Impact of Projects and Extent of Private on Common Land

Forest common land in 13 states total 60.46 per cent has given to private and 37.55 per cent is being used as common forest land. Most of the tribal communities who have depended on forest lands, resources and these revenues were not included in government official list. For instance Hirakud dam in Orissa, Rajhara mines in Rajnandgaon district of Chhattisgarh, Nagarjuna Sagar dam in Andhra Pradesh and Dumbur dam in Tripura are examples of privatisation and non-inclusion of tribals. It is the same for dalits and other landless labours whose livelihood has been included in government officials lists. Government of India under the Ministry of Rural Development shows that approximately 4.3 million forest lands have been converted to non-forestry use during the period 1952 to 1976. No government has shown officially consolidated data regarding private lands existing which were forest lands got diverted. “Researches have been continuously working to show the extent of problem. Some research studies have shown that access land has been obtained for projects and there are agitations and demands for return of land to the original owners. Policymakers should understand the damage caused to tribal communities because of loss of land, forest and common property resource will be able to respond in a positive manner to the conflicts of all the tribal communities and groups

throughout the tribal region against alienation of their land and resources” (GoI 2014).

In this scenario, the role of government plays an important role in dealing with the issues of land alienation.

2.5. Government Role in Tribal Land Alienation

In recent years in India the burgeoning volume of tribal movements a strong belief seems to be obtain in more money among the common people. Government has been holding these beliefs and is taking all initiatives to ameliorate the conditions of socio-economic plight of tribal populace. But the current situation is different in tribal areas, in the early twentieth century, the plight of the tribal peasantry worsened with the growing number of peasants migrating into one place to another. Actually, the British government had encouraged this immigration of peasants to obtain more revenues (Sharma 2002). If someone migrates to forests one place to another place most of them would depend on milk trading and smuggled timber. The most settlements of the immigrants resulted in the displacement of the tribal peasantry from their own land in two types. First is the migrants usurped agricultural land of tribes used to practice shifting cultivation, their area of movement included a very large tract. When migrant peasants were settled in these areas, the traditional agricultural practice of the tribal peasants reserved serious setback because migrants now occupied the land, which their thought to continue their agricultural work. Secondly, due to the tendency of tribes to abandon their land and shift to a different place at the drop of a hot also contributed to their displacement. Many tribal people moved to remote area and even to forest avoid living side by side with strangers (*ibid.*).

This indirect process seems to be playing an important role on land alienation among the tribal communities everywhere in India. In this connection, tribal habitats of those areas sold off their lands and houses at minimum benefits and prices to others to move to live in remote areas relatively which is free from hustle and bustle and social diversities of the modern city and urban life. This propensity cannot fulfill something sentimental in their minds. It is rather the dependence of the tribal

communities on the forest resources for the sustenance of their economic life. In this regard, when the study discuss about the governmental role on tribal land alienation, it has been deeply engaged with violating tribal land policy. As per the current observation, in post-independence each and every government has been practicing the acquisition of tribal land in the name of development. The governments obtaining tribal lands in the name of railways, industries, irrigation, and road transport construction of dams and so on. In the process, government agencies are becoming most significant factors leading to tribal displacement in all over the Indian scheduled areas. The installation of irrigation projects and industrial complexes have reserved in tribal areas. For instance irrigation projects, paper mills, cement corporations, fertilisers industries are the glaring examples of government land alienations. Despite from different forms of movements and agitations including environmental and social scientists, the government went ahead with the projects in the name of developments. On the other hand, government has no other plans and schemes for the rehabilitation of displaced tribal families. On the other hand, the government is continuously trying to settle the immigrants such as politicians, bureaucrats etc. as peasants on tribal land and they have been creating vote bank for electoral gains (*ibid.*).

2.6. Restoration of Tribal Alienated Land

Government restricting alienation of tribal lands also provide for the restoration of alienated land. The tribal development programs recommended that the only effective deterrent against alienation of tribal land to non-tribals is for the authorities concerned to take action suo moto to resume without payment of compensation all which, to their knowledge has been transferred to or is otherwise under the illegal occupation of non-tribals. While restoration of alienated land is a necessary measure it is doubtful whether this by itself is adequate. The problem may be considered along with policy of assigning lands to tribes (Chaudhuri 1982). According to the above discussion and observation regarding the alienation the study discuss tribal livelihood with impact of land alienation.

3. Land Alienation and its Impact on Tribal Livelihood

Before going to start the discussion primarily lets discuss the concept of alienation, and it's causes in scheduled areas has not been effectively give out the data by legitimised officials and scholars. It is almost deeply connected phenomenon of contradictions to the existing socio-economic order. The concept of land alienation and the separation of land from the tribal people can be understood in a scientific manner with the help of theoretical formulation. The study can say alienation is characteristically in exploitative relation of production and its nature differs with that of exploitation. The land alienation can describe in two ways, one through tribal region and other one is who controls the land and use of land. In this situation, "land becomes a commodity where it also becomes a major source of exploitation. This automatically results in perpetuation of many kinds inequality among the people. Land concentration, particularly in the hands of few, results in structural inequalities, which would further engulf the land disparities". Moreover, some of the variations accelerated wealth transport facilities, market facilities, agro-based facilities and social movements resulted like *Zamindaris*, *Ryotwari* systems etc. (Jyothi 2016). This pre-independence change later in post- independence period has supplemented which lead to the Indian peasantry. Later which is turning for various peasant struggles led by different individuals, political parties in different reasons and which was led to the various land laws and reforms. In this circumstances several non-governmental organisations (NGOs) have come front in the form of credit network to center the local acknowledgment and also reduce the role of money lenders for agro developments. In this way, land alienation is becoming a major cause to impact the tribal livelihood. Where the study can look into the impacts on tribal livelihood it can get some clarification regarding the relationship between the land livelihoods by land alienation. "Loss of land is leads to different changes in the livelihood pattern of tribal people. A major consequence is the growing member of agricultural labourers, an indication of the *de peasantation* process (Murali and Rao 1992). Agricultural labours among tribal have been increasing day by day. Migration to both urban and rural locations has emerged as an important option in tribal regions. Violent confrontations and legal battles between the tribal communities and non-tribals over land alienation have become rapid in recent times. The traditional

livelihood pattern of the tribal people is changing as a result of loss of customary rights. The majority of landless people are working as wage labourers". The methods of non-tribal money lenders pushed the tribal into vulnerable condition, through the legal safeguards are there in this regard. These days land alienation and administration has become difficult for tribal communities. In many cases, judgment was in favor of tribal but land could not restore. Number of tribal villages have been still considering as non-tribal villages. Finally, the livelihood pattern of scheduled tribes who are depending on forests need to be respectful while implementing the forest management programs the forest department have not been giving chance to tribes for shifting cultivation without giving any alternatives. Majority of the tribal people have been suffering without land to cultivate, forest department has been not at all agreeing to provide land rights to them. A small number of families only having little land and rights to do *Podu* cultivation (*ibid.*).

When the study looks in to animal husbandry government has providing every year some domestic animals as loans, such as goats, sheeps and cows etc. It seems they are not look properly on tribes because government has not recognise their traditional occupations. Even government has not conducting any training programs to the people for animal husbandry activities. For tribal houses government is not spending properly which fund has allotted particularly under housing schemes as usually carpus fund also misleading by the government. Because of all these loopholes most of the tribals have been migrating to the urban and city places to survive. Here the study should know the nature of tribals association with land for better understanding like land is not only as the source of their livelihood but also as the unavailable connection for their identity. In addition to, economic category, a concept of special privilege of the tribal is associated with tribal lands inhabited by them, while in east, west, central and south India, the level of tribes as a whole as well. In the latter case, the special privilege may be considered to belong to the twilight zone of economic and political categories. One more point the study should discuss what the impact of modernisation in tribal areas after independence number of large projects for the development of irrigation, industry and power have been located in tribal areas. The projects are absolutely of great importance for the

modernisation of the country and for its economic development, but the immediate effect has been displacement and uprooting of a number of persons including those belonging to the scheduled tribes. In addition to the study can go more deeply by followings to aware about the impacts by alienation on livelihoods.

3.1. Alienation Impact on Tribal Livelihood

The diversity of natural resources lies in the hilly areas and rivers from the mountains. These regions are habituated by the tribal communities, who are suppressed sections of the society. Thus, an important number among the displaced people are tribes, and economically marginalised rural people, particularly who depended on the natural resource for their livelihood. The most important development-induced displacement for the tribal communities has been the lack of land, both agricultural, homestead, along with the loss of their traditional occupation. Tribes in India are becoming victims in the process of land alienation. These affected tribes are not getting proper compensations and rehabilitation because they failed to prove their ownership rights as it was adopted for centuries from their forefathers.

Available evidence shows that, “while development projects may create vulnerability through impoverishment, they disproportionately affect group that are vulnerable, these are mostly indigenous people. According to the available literature, displacement has hurt the tribal communities disproportionately. Tribes have been dispossessed from their home and without compensation on the group that they lacked rights on the land in forest. Loss of ancestral lands threatens this survival as a community and as people. This is mainly because resource land is owned by the entire community, to be used accordingly to these both present and future needs. The compensation that tribal people received is utterly poor, in accordance to this loss of land, livelihood. The loss of control and access to land threatens the tribes and their livelihood. In the name of policies, projects, programs, tribes are being forced to become landless labours or marginal labours”.

Land alienation may effect tribals in different ways, like land alienation brings loss of access to common property resources, loss of access to service, loss of access

to livelihood, back down of family life during transition period, lack of sanitation, health status, additional burden of workload and responsibilities, breakdown of community networks, increasing alcoholism, domestic violence, insecurity, breakdown of lifestyle etc. Here is an account of the major impacts of development on tribal communities in the contemporary society.

The natural resources like forest, river, fishing, sea, cattle and etc. are the property and the livelihood and security to the tribes in India. Later tribal communities have no rights on these resources and alienation also taken place by the governments in the name of projects. The study of land alienation illustrated the social and economic condition of tribal people by some projects, such as industries, mines, steel plants etc. It has resulted that loss of access to common property and resources and loss of livelihoods, due to loss of access to such resources and other income declined the status of tribal people in the society. When the study observed the issue is on another point of view, the following issue also considerable for better awareness about the concept.

3.2. Land Alienation Creates Livelihood Concern

Land alienation has been continuing to be a most significant issue among tribal people since pre and post-independence they lost their land by settled encroachers in this scenario they lost their land and livelihoods as well. “The excessive dependence of tribal communities on land for their income and employment makes land alienation and landlessness a major livelihood concern for tribal people (through a law was enacted in 1975 to restore alienated land to tribal people, it was never enforced effectively. Subsequently, its clauses were diluted through fresh legislation)” (Mathew Roy 2010). The normal size of land holdings and traditionally land owning tribal communities are little much below what other tribal communities own. In some areas, higher land holding size is seen to be connected with better levels of development. Here the study noticed the difference between the forward and tribal communities in their livelihood options. Usually, most of the tribal communities depend on the primary sector of their livelihood because in forwarded communities main source of employment was high. So remaining tribal communities

almost depends entirely on agriculture and agricultural labour and nonagricultural labour. Since several years Mahatma Gandhi National Rural Employment Guarantee Scheme (MNREGS) is being as main source of employment for them. “The fact that almost one person out of every nine tribal people have indicated MNREGS as the main source of employment raises concern about the sustainability of the traditional livelihood options of these people. Among all tribal people MNREGS as a main source of employment. This is indicative fact that income and employment generation scheme introduced by the government are more popular and effective mainly among the forward tribes”. These tribal communities used to debt only for non-productive purposes, mostly to meet day-to-day expenses and agricultural purposes sometimes and almost high percentage of tribal people borrowings as the main source of meeting hospital expenditure. The study can find their incapability in using health care facilities. This was usually when treatment was free in government hospitals. Here the study can see the status of unhygienic living environment and malnourishment shows their poor health conditions of tribal people.

In another direction tribal peoples have been continuing as backward in education with visible gender defenses due to lack of tribal sensitive functionaries, lack of libraries reading materials and alcoholism. The dropouts rate is very high in tribal people at the high school level and secondary school level. Here the study can understand the importance of land that is depending mostly for their diversity of livelihood. Only because of land alienation tribal lives are becoming very difficult to meet their day-to-day needs.

3.3. Resource-based Relationships in the Tribal Areas

Each forest areas have a complex history of natural resource. All the tribal groups who are living in forest areas today are innocents and very primitive. Their history shows a complex patchwork of overlapping territories and the renegotiation of contested boundaries relationships and land scopes. Late, gradually natural resource-based changes in the tribal people and relationships between the groups widened the livelihood options, further altering their relationship with environment. The

emotional relationship with the environment and nature has changed a lot in the name of development and modernisation. “Open access resources have become privatised restricting access and excluding particular groups of resource users. This has brought permanent changes within the political, economic, social and environmental spheres, altering labour relations, and local economic and resource entitlements for all people”. These changes cannot underestimate the conditions of today’s relationships and livelihood dynamics (Chamber and Conway 1991).

3.4. Diversity of Livelihood Opportunities in Tribal Areas

According to the debates, the livelihoods are involved in several activities. In general livelihood opportunities are open to even everyone, but not in the case of utilising forest resources. It is very tough to recognize the significance of employment opportunities in all over the nation. It is also very difficult to understand how different communities have been adopting the strategies to exploit the diversity and opportunities in their day-to-day lives. Employment opportunities formed by opinions of members, exclusiveness and need. These have important effects upon resource relationship and are embedded in a history of continuing negotiation and re-negotiation. Mostly in tribal areas, they use to engage with some activities like planting, hunting, shifting cultivation etc. In each case, issues of complexity and diversity are highlighted and underlying and symbolic meanings in natural resource use are explored. Present the argument is people relationship with natural resources in the tribal areas are complexes and diverse (Simon 2016).

This, in turn, reflects a dynamic balance of livelihoods as communities strive to make a living in an environment of variable opportunity and diversity. The recent implementation of government projects changed the access to, and effective use and management of, the natural resource of the forest population living within these areas. These changes resulted both negative and positive consequences for the dynamics of livelihood strategies of resources based livelihoods (*ibid.*).

3.5. Contemporary Livelihood Dynamics of Tribal People

Indian tribal areas, the diversity and opportunistic nature of livelihood strategies among the tribal people have been well understood. But still, have to investigate the

livelihood dynamics of these tribal people within the context of contemporary land use changes. After implementing the government projects, policies and programs, land can categories in three types, commercial land, reserve land, and communal land. In present scenario these reserve land combining the wildlife conservation with the formation of employment and earning opportunities for tribal communities. The tribal population is allowable admittance to a range of flora and fauna and natural minerals like land, water, animals and plants etc. Because of these projects hunting and gathering totally banned and new infrastructure is strictly permitted (*ibid.*). Moreover, government now is implementing some restrictions and policies, programs to combine both wildlife and tribal development in these areas.

3.6. Forced Migration for Economic Survival

“Tribal communities suffer primarily from the phenomenon of poverty- induced migration on account of rain based agriculture and absence of other avenues of employment, loss of land fragmentation of land to acquisition and illegal land alienation by non-tribals also cause to migrate. Moreover deforestation and lack of livelihood opportunities also some of the main causes to migration. Due to compulsion involved in migration in search of livelihood, it would be more accurate to describe such migration as *forced migration*” (GoI 2014).

3.7. Causes for Tribal Migration

There are some important points contains that perpetuate poverty among tribal migrants in the present scenario in India. There are discrimination, poor education and hostile policy environment. In the tribal migrants, the literacy rate is very low, nothing has being done for developing skills, even they do not have access to public facilities. The government does not have capacity to implement protective migration and labour laws compound the problem. Moreover, seasonal migration is leading form of tribal migration. After completing the agro-based work they use to migrant as casual and low skilled also return after completion of work (Xaxa 1999).

With low literacy, tribal communities have been losing their marketable skills for rural and urban employment. The poorest and deprived tribal areas of the India such as Andhra Pradesh, Telangana, Chhattisgarh, Madhya Pradesh, and Jharkhand have

become major labour pools. Due to poverty and unemployment, all the men and some women migrate to cities in search of work. Now-a-days migration is becoming important livelihood activities to the tribals. In cities, all the tribals are engaged with some small-scale works like construction sector, and becoming as street vendors (*ibid.*). When the study talk about displacement, the development projects induced displacement has resulted not only loss of land acquisition for the projects and programs but also influx of outsiders in these areas.

It can be said that it is government failure to provide livelihood to the displaced tribal after controlling their land for the economic traders and industry purposes. Here the study need to discuss about the deforestation, displacement of tribal communities from their traditional native places receding forest cover combined with low agro-based productivity and rainfed agriculture and make the need for credit and this leads to seeking employment and livelihoods under bondage often through migration. For instance, mostly tribal people migrates to rice mills, brickworks, transplanting, sowing, construction work, scavenging work, domestic and maidservant works etc. and another important point is draught. It is one of the main cause to migrate tribal people, seasonal migration, distress induced migration is largely the result of factors which include draught, land alienation, high-level food insecurity, debts. This form of migration usually starts as early September and October everywhere it seems as per the available sources. The important number of tribes mainly from draught areas like Andhra Pradesh, Karnataka, Maharashtra migrates for several and available works. Finally, tribal employments are depended by the forest ecosystem and they are reliant on agro-based crops and cultivators, large-scale migration has been continuing due to poor economic conditions is a serious cause of concern (GoI 2014). In addition to this after independence, tribal peoples are becoming big victims of development by the government.

3.8. Developmental Plans are becoming Problematic to Tribal Communities

The present states of tribal population in India is 8.6 per cent as per 2011 senses and also 55.1 per cent total developmental projects induced persons up to 2010 an

account of big developmental projects such as dams, mining, industries, parks, wildlife sanctuaries and conservation of nature etc. During the last few decades, developmental projects are becoming more problematic particularly in southern regions of India. “In this context, if the study takes Polavaram project which is going to be built on across the Godavari River which will be displaced around 400,000 people in three states Orissa, Andhra Pradesh, Chhattisgarh. Of them at least 150,000 tribes including 170 habitations of Kondareddy and Koya are particularly vulnerable tribal groups dearly in terms of livelihood and safeguarding the distinctive cultural heritage are in shock and the rest of the tribe and dalits dependent on minor forest resources for their livelihoods. Displacement not only interrupts the lives of the individuals and families concerned but also their entire communities, groups and societies. Due to displacement, socio- economic systems and community struggles have gone out” (Krishna 2014). As a result, all the tribal groups are at the lowest point in every socio-economic indicator. Tribal communities face more displacement by the government and private authorities. “In recent past years the national policy on resettlement and rehabilitation for project affected families of 2004 was embedded twice but in 2006 and 2007 failed to address the problems of displaced people”. Tribal communities should fight for their rights and democratic conscious people should support them in this respect (*ibid.*).

3.9. Tribals Becoming Victims through Development

Because of market forces and globalisation, tribal life has begun to face numerous problems in relation to their property. Due to the industrialisation the life of forest dwellers has affected socially and spiritually. All the tribal communities not at all being able to stop the market forces, due to their system and communal land tradition. Later tribals slowly responding to the private authorities and that made changes in the tribals with division. The tribals were pressed to place to place which they are not familiar with dislocation usually happens only through force, the places where tribal communities involved in projects are forced ruthless displacement (Simon 2016).

The study can understand land alienation in two ways here as per the available

sources. “Primarily, narrow and broad in the narrow sense, it could mean the land alienation of each individual land holdings and means of livelihood. In the broader sense, land alienation all the tribal communities are directly are indirectly influenced by the livelihood from the forest resources. But in the name of rules and regulations forest officials have been keeping out the tribes from forest territory and its impacted negatively their customary rights and freedom of using forest resources”. There is a high level of land alienation is going on in everywhere in Indian tribal region. In the name of leasing, market reforms are begun to come into existence in the hands of private ownership. In India, after the independence, millions of tribal people have been uprooted from their huts, displaced from their forms, rivers, and forests and sacrificed at the altar of national interest. Most of the dam projects and other projects, programs are being undertaken from the tribal land it could not be benefitted to the indigenous people. But government does not consider the displacement of tribal people and environment impact on local people as well (*ibid.*).

3.10. Contemporary Tribal Situation

The contemporary employment of tribal communities are depended on the collection of forest products like timber, leafs etc. and agro-based cultivations was reduced by a way of utilisation of land and forest resources. This is guaranteed for their self-generating capacity. Later gradually, they choose settled agro-based cultivation and their livelihood system provided for a healthy food consumption basket that was rooted in the survival and safeguarding ethics. Totally the traditions of employment cycle was based on habitual rights of ethnic people over forest, which was also wide-ranging system of production. “The customary rights of tribal communities over livelihood resources and their territorial sovereignty (in so far as land was territory, not property) came into conflict with the forces of modernisation and development process in which they were not participants. In keeping with the politico-economic policies of the country, large projects, which came up in tribal areas rich in hydro and mineral resources, encroached on tribal peoples ancestral lands and thereby displaced them” (GoI 2014). Land is very essential to them for their employment and uniqueness, cultural distinction and ethnicity for tribal communities. If they lose their land it would plays destruction with the lives of the forest-based tribal

communities. Under the resettlement and rehabilitation programs land is not replaced and government does not initiate the reconstruction of livelihoods. Later it led to the cultural destitution by the loss of cultural space. “In addition to this due to the displacement of tribal communities have affected food security who are mainly depended on forest resources such as shifting cultivation, flowers, fruits, medicines, fodder, material for house, building, raw materials for traditional art and crafts, firewood, leaf plates etc” (*ibid.*).

Various research studies indicating thoroughly that tribal living standards are reducing because of forced migration and high displacement with the result of lack of local facilities, rights, lack of employment. Moreover, the circumstances have been leading them to commit for some menial jobs for their existence as livelihood and becoming nomads as industrial labours. All the above mentioned miseries only because of government failure while implementing the developmental programs and projects.

4. Summing Up

Despite several policies, laws and Acts were passed by the government to protect tribes and their livelihood. The problems of land alienation, displacement and migration have been troubling their livelihoods since two centuries. The tribal pastoralist's resolutions on the land have not been solved by the non-tribals violent invasions on the forest. Here, the tribal problems may solve when the government take immediate actions on land as restoring the alienated land, pending illegal cases from the forest department. In addition, tribal people do not have capability to handle the large amount of cash. It quickly gone from them for wedding and ill-planned business. The tribal communities have to be replaced of their land which they lost to the government and other private owners. Then only all tribes can able to live peacefully through sustainable livelihoods.

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Chapter – 5

Exclusion of Tribes and Tribal Livelihood

The present chapter deals with the field research which discusses the *Exclusion of Tribes and Tribal Livelihood* in Srikakulam District, Andhra Pradesh. The chapter tried to explain the problem of tribal livelihood and its causative factors by the land alienation in scheduled areas. This area is burgeoning to ameliorate the tribals in the name of development by the government. The field research chapter has analysed the data collected from the respondents on livelihood dynamics by the impact of land alienation. The study tried to know the exclusion of tribes, and for this, the study mainly depended on the formal interactions, opinions of respondents, group discussions, government officials and other government records are considered as core objectives for analysing the data. Thus, the study has thoroughly focused on several aspects such as village profile, present living conditions, economic status, livelihood status and the problem of tribal communities and its causative factors etc. Structured questionnaire has been used to get the data in order to get conclusions for the objectives of the study. These were portrayed in the structured framework of exclusion of tribes. The present chapter has been divided into four sections which are totally based on field reflections including some case studies.

Exclusion in European context strongly emphasised on poverty, mentally, physically, handicapped, suicidal people aged invalids, abused children, multi problem households, and marginal facial peoples etc. this structure clearly visible on based on class exclusion. In Indian context exclusion use to visible such as gender, race, ethnicity, disability, or illness, religion, political views, education, migrant, unemployment, descent, age, HIV status and mostly depended on caste based (Silver 1994). The researcher is trying to explain the socio-economic, political, and cultural exploitation of tribals along with land and livelihoods.

The present chapter has been divided into four sections which are totally based on field reflections including several case studies. Section-1. Profile of the study area. Section-2. Socio-economic background. Section-3. Relationship between land and livelihood. Section-4. Land alienation and its impact on livelihoods.

Before going into the discussion on the objective of the study, the researcher has given an introduction about the tribe, land and livelihood in pre and present scenario. Historically, tribal communities have immemorial cultures with the linkage of the forest ecosystem and by using natural resources. All the historical evidence on tribal communities are seen to prescribe structural changes. Structural changes have taken place from day to day due to the acceleration of commoditised tribal economy. Moreover tribal land plays a critical and significant role in their lives. It is apt to say that this universe is like a green tree of organisms such as vegetation, aquatic, humans and biomes etc. Inherently every organism itself is clinging to the surface with the help of an ecosystem. Here, human beings are playing an important role in this surface by the alignment of different components and aspects. In the process of evolution, humans started using this ecosystem to fulfill and execute their basic needs. In these circumstances, they themselves pushed into the obscurity by the causative terrible nature of humans. Hence, the miserable aspect of humans was created ethos to develop their living skills, though with the vague knowledge of humans made rigged ethos to fulfill their desires. By persisting their ethos and to retain their way of living activities precipitously moved into the pauperisation by the terrible nature of the humans. Based on the conjecture life of humans precipitously new sustenance has commenced (Gupta 1982).

In this scenario, the same situation had continued until the new changes came out in their living life. It had taken several ages to develop their activities. Only because of these drastic developmental changes humans had divided into different races, tribes, and groups to perpetuate reinforcement of their livelihoods. When the context of development looks into the tribals, the velocity of development takes tumultuous conditions of livelihoods in human beings. In this scenario, some of the quarrels had been taken place. Steadily, this stereotypical developmental livelihood process equipped some of the new changes in the humans ethos, based on the tribals way of living, attitudes, traditions. Other races can easily assess their reciprocal relations (Das 2012). With vague knowledge, they enclosed all of their views and innovative thoughts. Even though they had been indulged with their surrounding resources, because of impoverishment, impinges of livelihoods always encompassed them.

These kind of vortexes of woes are very common to them but they never try to come out from their destitute life. Here the life of tribal communities is paradoxical because very often they use to grapple with their livelihood activities in everyday life. When the globalisation entered they have started penetrating on their livelihoods but the circumstances of their livelihood opportunities strongly subjugated them. Subsequently, the tribals inherent livelihood activities started gathering the substantial equipments for better lives (*ibid.*). Even the surroundings of their living hamlets fully covered by the vegetation, excessive precipitation and the diversity of natural resources etc. They have been not able to create better sustenance, though some of the indispensable causative conditions are pushed them into more pauperisation. Because of these, most of the tribal communities leading their lives as aboriginal, criminal, and obscurity way of living it seems. In this developing country, on the basis of conjectural statements the tribal developments had not been getting a significant conclusion. In this contemporary scenario, in India, the survivals of tribal communities have been degenerating, contradictory and their presence in mainstream society has become more insignificant. Every tribal hamlet had their region wise own traditions and customs (Makhan 1995; Choudhuri 1982).

Most of the tribal areas in India follow their own autocracy based on the past and present conditions and way of life. It is clearly indicating their vague knowledge and developmental aspects have not been accelerating for better livelihood because this utmost trending society shows their indigenous disparity between the mainstream and tribal culture. The government should go forward to implement apparent, prolonged policies to reinforce their livelihood conditions. In this juncture, after independence the government had come forwarded with several conservative enactments to the tribals for their better livelihood, because of their immemorial cultures and traditions. The enactments were could not execute properly. Consequently, the vague tribal knowledge indicated the close association with forests. Steadily, the acceleration of population growth rate and the velocity of technological development had brought the consequent changes in tribal livelihoods (De Haan 2016).

The developmental changes indeed had given the lament experiences by reduction

of natural resources gradually. Later it caused the undeniable enforcement of enactments on the tribal communities, who are directly or indirectly depended on forest resources. Through the objective of development, reserved and protected forests were emerged in the 19th century in India to conserve the forest ecosystems. Consequently, several enactments, rules emerged in protected areas subsequently the surroundings of rural and tribal hamlets (Gupta 1982).

Steadily, another factor has commenced with the detrimental depredations for their better sustenance. Several resorts have emerged through the government to protect the ample forest resources from encroachments, depredations. Later the government has commenced the several components for endangered wildlife mammals, and herbivorous because of these drastic changes. Several confronts raised up in between the tribal communities and the government. Even though the government had not disbursed any compensations to the tribals as their livelihoods. Because of this, the miserable thing is an encroachment of tribal land by the officials pushed them into obscurity life. Instead of this obscurity of life and by the implementations of several five year plans and programs the undeniable incentives have commenced in tribal communities for their livelihood such as the agro-based livelihoods, fodder dependence with the domestic equipment. The embodied innovative incentives have made them as agro-pastoralists by doing the *Podu* cultivation on hill areas. Though, to vanish their pauperisation and to retain better livelihoods, tribals had commenced new sustenance as peasants, which are considering hunters, fishers and gatherers, settled and *Podu* cultivators, artisans, agro-based and industrial labours, cattle keepers, pond keepers, plantation, development of livestock with the help of forest ecosystem, vegetation, precipitation and natural resources etc. Steadily, the tribal transformation has taken place into the exchange and goods commerce from non-tribals (Sabar 2010).

Another significant thing is that the complexity of legitimisations has come to execute by the officials in the name of protection of natural resources. Thus, in the name of industrialisation development, the encroachment of land had taken place by the officials and non-tribals etc. Most of the tribal communities have restricted to use their natural resources. Hence, their sustenance had become worst and started looking

for cater equipments from the government for their livelihood. Consequently, the portrayal of tribal livelihood had become lamented and also the discourses of officials on tribals have not become recurring. Even though the new policies and plans have prescribed new benefits to them but it becomes a contrast to their livelihoods by the non-tribal interventions. Therefore, the homogenous activities of the government prescribed heterogeneous to the tribal communities. Thus, the existence of a dichotomy between tribals and government has caused several revolts and it prescribed to many misconstrue. Though, these are the causes for displacement and alienated the tribal land so when it prescribes the land alienation in contemporary scenario. Usually, the indigenous tribals persist their lands with some special relationships. The land is not a simple factor of production to them, it had some cultural significance as well. With regard to special bonds of land, the tribal communities have different concepts (*ibid.*). Consequently, the tribals include not only the living organisms and carcasses but also the spiritual significance and feature generations. Their existence is going on structurally with an alignment of culture, religion, society and identities have clung to the land which they hold. The separation of tribal communities from their homeland is prescribed several impinges on their living lifestyle and livelihoods. However, the miserable thing is that gradual encroachment of tribal land is causing to the obscurity of livelihoods because land is the main source of livelihoods for several Indian tribal communities. After independence, the policies and plans for tribal development had not executed properly for their livelihoods, in the name of indigenous development several changes have commenced in tribal regions. In these circumstances, after globalisation the government had focused on the economy by using the forest ecosystem with the result of the establishment of industries, projects, dams, and mining etc. The results of these plans have caused drastic changes by using natural resources of forest flora and fauna. The pressure on forest minerals mostly comes from the outside forestry such as politicians and industrialists with the help of government policies and plans (*ibid.*). The following section is going to explain about the actual objectivity of tribal problem and it seeking for the solution of statement of the problem.

1. Argument Against

Most of the Indian tribal communities have been struggling with the pauperisation by the legitimised instructions on natural resources. Though the users of natural resources who are leading their lives with the help of forest production and ecosystem they themselves becoming causative objects to spoil their life by getting land and by habituate and convergence of the modernised life. Because of these reasons most of the non-tribals are advanced to push the tribal life into the obscurity. Predominantly, the landlords and non-tribals have been becoming the pivotal objectives to reduce the tribal livelihood and economy. Consequently, the lamented thing is whatever the plans executed from the governments are endangered which are taken to develop and to rise their livelihood for better sustenance of tribal communities. The encroachment of tribal land, the obscurity life of agro-pastoralists by different causative factors, discourses from the non-tribals and the government officials had been becoming hot debates in this contemporary scenario. The autocracy of contemporary politicians and their investment on privatisation is being main causes to subjugate the tribal livelihood. The complexity of tribal livelihood and their miseries based on their forest natural product by the advancement of outsiders have become apt to the tribal communities. Because of these miserable objectives on their livelihood even they have not been able to claim their rights.

2. Argument For

As per the statement of the problem, the study has gone to excavate the inner realities and activities of tribal livelihoods. The land is the primary source of livelihoods for them to sustain their lives. Land alienation is happening with the broad sense of the outsiders and it caused to tribal impoverishment. The reservation policies, developmental projects, privatisation etc. have become the main causative factors to alienate the tribal land and to migrate the tribal communities. On the basis of the above factors the research had conducted in the selected area with the question, what is the impact on tribes due to land alienation? Objective of to study the impact of land alienation on tribal livelihoods of tribes in Srikakulam district, Andhra Pradesh. The chapter has examined the exclusionary processes used by the non-tribals

and state bodies to alienate the tribal communities from the forest lands, thus breaking their livelihoods have explained by the following information categorically.

Section-1: Profile of the Study Area

The following information under each sub-heading prescribed to help to understand the profile of the sample area including the demographic profiles of the Srikakulam district, mandals, panchayats, and respondent villages.

1.1. A Brief Demographic Sketch of Srikakulam District

The main reason for selecting Srikakulam district is that, the researcher has classified the causes into several categories. Political pressure and interventions on hill and agency areas, social and religious functions, debt redemption, medical expenses, alcoholism, lack of irrigation facilities, preponderance of non-tribals surrounding tribal areas, land alienation, mortgaging and money lending, joint *Patta* problems, crop failure and migration are very high. The general status of this district has been showing that access domestic expenditure over income accounts for major proportion of the causes of alienation. Debt repayment is other equally important cause for land alienation.

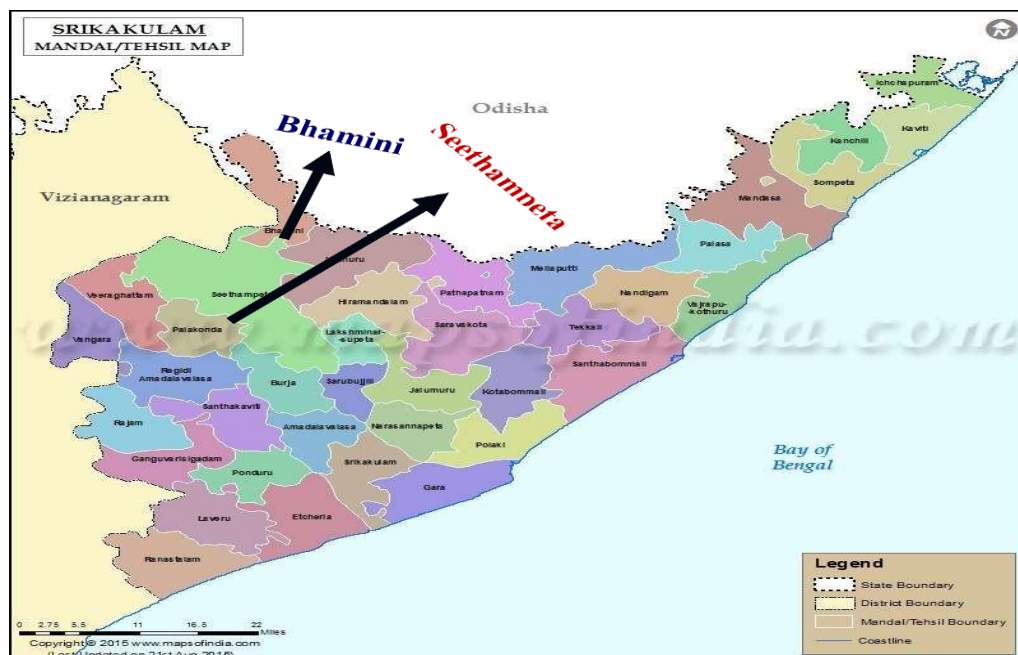
Srikakulam district have an immemorial history in Andhra Pradesh. After independence in 1950, the district had bifurcated from Visakhapatnam district. In November 1969 the district itself lost about 63 villages from Saluru Taluk and 44 villages from Bobbili Taluk on account of Gajapathi Nagaram Taluk in Visakhapatnam district which is newly constituted taluk. Late in May 1969 the district had undergone to some major territorial changes with the formation of Vizianagaram district which is very comfortable for transport from Saluru, Bobbili, Chipurupalli and Parvatipuram Taluk to the new district (GoAP 2017). Srikakulam district had formed in the coastal surface to the Bay of Bengal and it had covered fully with the diversity of different ethos, precipitations, vegetation, food culture and music etc. Significantly, Srikakulam district had divided as two main terrains with instance agricultural plain, rocky and hilly terrain with covered by forest ecosystem and some of the Mahendragiri hills covered by the dense forest. Moreover, the Vamsadhara and Nagavali are the major rivers and the Mahendratana and the

Buddha are the minor rivers in this district. According to the 2011 census, it has a population 26, 99, 471. Males are 13, 40, 353 and females are 13, 59, 118. A literate population is 17, 85, 970 among the total population. Srikakulam has divided into 38 mandals which has 1,016 panchayats including 4,030 villages. Telugu is the primary language in the district. Geographically three districts have had shared the border of Srikakulam district considering Vizianagaram district to the west, Ganjam and Gajapati districts to the north which belongs to Odisha state (*ibid.*).

1.2. Profile of the Sample Mandals

For the purpose of the research, the entire sample has taken in two mandals in Srikakulam district. Those are Seethampeta and Bhamini mandals. This includes the eight villages in four panchayats. These mandals, panchayats and villages were fully occupied by the tribal population and which are highly concentrated and most affected areas to livelihoods, land alienation and for the natural resources in all aspects in the name of development.

Map-5.1: Map showing Sample Mandals in Srikakulam District.



Source: Compiled from Integrated Tribal Development Agency (ITDA)

1.2.1. Profile of the Seethampeta Mandal

Seethampeta mandal is one of the tribal populated regions in Srikakulam district and it has its own headquarter, and it has an Integrated Tribal Development Agency (ITDA). The mandal consists of total 340 villages and 24 panchayats. The researcher has taken two panchayats namely Puliputti and Keesaraguda for study the land and livelihood problems of tribal communities. Because of its locational advantage and infrastructural facilities many of non-tribals settled in these areas over the many years. They have purchased the lands of tribals. The major cause of land alienation is here over spending and borrowing money rather than other reasons. The people have been residing in with the population of 11,688 households. Total Persons 50,747. Male population is 24,673 and female population is 26,074 who spread across the mandal in 340 villages and 24 panchayats. The literates are total persons 21,123. Male are 12,503 and female are 8,620 and illiterates are total persons 29,624. Male are 12,170 and female are 17,654. Total cultivators including male and female are 4,386, male 2,956 and female are 1,430. Agricultural labours are 15,451, male 8,019 and female are 7,432. When it comes to Household Industry Workers (HIW). Marginal Workers (MW). Other Workers (OW) have been leading their life with low economy. Telugu is the local language and Savara, Jatapu and Gadaba are the substitute languages to them (*ibid.*).

1.2.2. Profile of the Bhamini Mandal

Bhamini is the one of the mandal in Srikakulam district which is also the tribal populated region. The mandal consists total 22 panchayats including 76 villages. The researcher has taken two panchayats in this mandal too namely Satyavada and Manumakonda. Both panchayats mostly covered by agricultural and plantation areas. The major cause of land alienation in this mandal is access domestic expenditure over income, repayment of debts, social ceremonies and other reasons. The people have been residing in with the population 9,102 in 2,021 houses. Total persons 4,407 and female are 4,645. Their literacy rate is total 3,370 persons who placed as male 2,050 and female are 1,317, illiterates are total 5,732 who placed as male 2,404 and female are 3,328. Agricultural labours are total persons 1634 with the male 839 and female are 795 and cultivators are total 200 persons including male

131 and female are 69. Telugu is the local and primary language and Savara, Jatapu and Gadaba are the substitute languages (*ibid.*).

1.2.3. Profile of the Sample Panchayats

The population and the livelihoods of the Savara and Jatapu tribal communities have placed in different areas. But the study discovered and analysed about the above tribals from four panchayats including eight villages. Those are Puliputti, Keesaraguda, Satyavada, and Mannukonda panchayats. From these Panchayats, eight villages were selected for data collection which includes Billamada, Hippaguda, Diguvakalavarai, Polavaram, Nadimguda, and Chinthlaguda, Karuguda, Gurimadaguda villages. Here, in this particular panchayats and villages have been fully affected by the non-tribals only because of hills which is fully covered with natural minerals like granite, irrigation. Non-tribals have purchased tribal land with high interest, money lending and political influence, by the interventions of government officials. Non-tribals have occurred slowly small areas of land. Due to the innocence and illiteracy of tribal people and money lenders have played an exploitative role. Their exorbitant interests have been forced them to surround their land. The following diagram and information discussed the brief profile of the sample panchayats. The whole Kinnedhara hill have been cultivating by the tribals. Here so many of them depended upon minor forest produce too. Because it is a granite mineral covered hill surrounded by the forest and tribal hamlets. This hill attracted by the politicians then forceful acquisition has been taken place by the politicians. All the panchayats and villages are tribal concentrated areas which come under the Integrated Tribal Development Agency (ITDA).

1.2.4. Pulputti Panchayat

Puliputti is one of the panchayat in Seethampeta mandal in Srikakulam district, Andhra Pradesh. It had placed 58 kilometers long from district headquarters and 11 kilometers from Seethampeta mandal. The total population of the Puliputti is 1,340, male 542 and female 572 in 378 households. It has literates like literates total 563 persons including male 332, and female 231, illiterates are total 777 persons including male 313 and female are 464. The cultivation status is like the total

cultivators are 16 including male population 15 and female are 1. The agricultural labours are total 523 including males 288 and females 235 (*ibid.*).

1.2.5. Keesarajodu Panchayat

Keesarajodu is a panchayat in Seethampeta mandal in Srikakulam district in Andhra Pradesh. It had placed 55 kilometers long from the district headquarters Srikakulam. It was surrounded by Palakonda mandal towards the south, Veeragattam mandal towards west and Kotturu mandal towards the east and near to the border of Odisha. It has a total population of 591 in 159 households. The total female population 51.3 percent it means 303 and the total literacy rate is 27.6 per cent 163 members and the female literacy rate is 10.2 per cent, 60 members. Total illiterates are 428, males 185 and females 243. Most of them depended on agricultural labourers like total numbers 441, males 211 and females 230. Marginal Workers are 11, males 8 and females 3 (*ibid.*).

1.2.6. Satyavada Panchayat

Satyavada is one of the panchayat in Bhamini mandal in Srikakulam district in Andhra Pradesh. It had located around 80 kilometers to the district headquarters Srikakulam district. Telugu is the primary language and Savara, Jatapu languages are substitute languages. It had surrounded by Kurupam mandal towards west, Kasinagar mandal towards east, Kotturu mandal towards the south. And Gunupur mandal towards the north. It is a border of two districts namely Gajapati and Rayagada districts and very close to Odisha State (*ibid.*).

1.2.7. Manumukonda Panchayat

Manumakonda is a panchayat in Bhamini mandal in Srikakulam district, Andhra Pradesh. It was located in around 80 kilometers in the north to the district headquarters Srikakulam district. It surrounded by Kurupam mandal, Kasinagar east Kottur towards the south and Gunupur mandal towards the north, Mannukonda local language is primarily Telugu and Savara, Jatapu is the substitute languages. It has a total population 966 and number of households are 194. Total literates are 500 male 319 and female are 181. And illiterates are 466 male 181 and female are 285 (*ibid.*).

The people in this panchayat belong to Savara Jatapu tribal communities their livelihoods depends on agriculture, daily agricultural labour, industrial work and labour work behalf of Integrated Tribal Development Agency and other works etc. Their socio- economic conditions are vulnerable, they are in below poverty line. Even they have ample natural resources but they do not have the rights to use the forestproduction because of plenty of restrictions.

1.3. The Sample Breakup

The total sample respondents in the study area are 280. These samples are selected from eight villages located in four panchayats in two mandals. Here (as presented in Chapter-1) number of sample respondents mandal, panchayat and village wise the sample size are furnished in the table no 5.1.

Table- 5.1: Sample Breakup.

S.No	Name of the Mandal	Name of the Panchayat	Name of the Village	Sample Size
1	Seethampeta	Puliputti	Billamada	42
			Hippaguda	35
		Keesaraguda	Diguvakaluvarai	41
			Nadimguda	36
2	Bhamini	Satyavada	Chintalaguda	37
			Polavaram	28
		Manumukonda	Karuguda	36
			Gurimadaguda	25
	Total Sample Size			280

Section-2: Socio-Economic Background of the Respondents

All the tribal communities inherently have divided and sparsely inhabiting together as a minor group in the surface of the Indian Territory. These indigenous tribal communities have their own immemorial identity and they themselves created their own cultural ethos, customs, beliefs, rituals and traditions, languages, scripts etc. Since ages and their ancestors period, they have not been infiltrated into mainstream society. In this modern era of development, it became the confer issue to extract the reasons through the researchers objective. Still, tribal communities are persisting the

forest ecosystem and living far away from the civilised societies. Consequently, they have engaged to the diversity of occupations for better sustenance. Thereby they have their own ways of life. In general, agriculture is being played a pivotal role, so all the tribals have become as agro-pastoralists in some of the coastal and micro developed regions which include the non-primitive tribal areas. In order to this, the agro-based occupational ecosystem differs from one tribal to another. Predominantly, this is based on their forest flora and fauna, soil, fertility and precipitation etc. Due to the connote unemployment and underemployment the diversity of agriculture is being as the main objective of the livelihood and some of the tribal communities cannot sustain by the agriculture in throughout the year as well. So the atmosphere of unemployment prescribes the tribal communities into labour works and they infiltrated to use the forest produce in their daily life. Though, the condition of the tribal economy in this scenario may be called as forest and agro-based tribal tribal communities and from the mainstream society. Based on their illiteracy and innocence the non-tribals have been started infiltration into the tribal areas by catching their necessity with the help of money. The natural and forest-based ample resources tempted the non-tribals and money lenders to exploit tribal communities as it was discussed in chapter second.

When it comes to the social conditions, beliefs, customs etc. of the tribal communities, they used to have raw food. In their surroundings that have higher status than their neighbor groups, they will not have food from them. The social and economic poor conditions of the tribals always interlinked with the social phenomena. Here the study have a look at household patterns of the scheduled tribes in selected sample areas, considering the tribal communities such as Savara, Jatapu, Kondadora, and Gadaba. When it comes to the selected areas have only the Savara and Jatapu communities. Being as a human, housing is imperative to protect ourselves and it is the pivotal base for our family too. This research has attempted to study the housing patterns and conditions as well. Total 280 households have observed in eight villages under the four panchayats in two mandals. All the communities have resided in their own houses with the micro help of government schemes. But the householders have to reside under the leaf thatched houses with the white ration card and Aadhar card

which are very remote to the mainstream society. Some of the villages and households existed in plain and hilly areas. All the discourses from the officials are useless it seems, because of most of the villagers seeking to *Pucca* houses, and electricity from the government. Still, the way of living of tribal communities shows the obscurity way of conditions (Munshi 2012).

The study has observed the socio-economic conditions in another point of view are that Indian forest is the land of numerous indigenous tribal groups. All the tribal groups in India will not come under the fold of Hindu society because they have their own identity. On the basis of their vague knowledge and blatant manner denied them to infiltrate into the mainstream society. Thereby the arbitrary decisions had been taken by the tribal communities on the basis of their fieriness so they enveloped their own social bonds around them. Even their social life consisted of social organisations that involved various methods to grade them to carry their social activities and relationships in society. The Savara and Jatapu tribal communities have survived under the complete innocent manner based on their livelihood activities. They are agriculturists which include *Podu* and plain cultivation, labour workers, construction workers, plantation workers under the Integrated Tribal Development Agency (ITDA), shopkeepers, pond keepers etc. as many as for their better livelihoods. Here the tribals are divided into a number of exogamous house names namely clans (*intiperlu*) which were antagonistic in nature. Each clan prescribes the hundreds of Savara and Jatapus jurisdiction named after persons of other non-tribals on whose land they are living in hill region. There are around 14 identified house names. Those communities have arisen out of their occupational structures. According to the data they had no legends and mythologies of wars in their past and their lifestyle match their worldview. This is to live in harmony with the gods, nature and humanity. When it comes to their children have been treated as autonomous individuals to settle in any work similarly they send them to schools as well. The languages of both the communities have their own language considering Savara, Jatapu languages and Telugu as well.

A report of the scheduled area and scheduled tribes commission volume one also gave the account of the traditional bodies as councils and the statutory bodies as

panchayats which would advise these councils in the background of the history of the society, which gave birth to them. They also played a pivotal role in deciding social and religious matters in light of the customary laws in most of the tribal areas. They have been following the judiciary systems which is based on the traditions and customs that modified their society on the principles of the common consensus. All the village people use to elect one elder person namely *Kulam Pedda* to judge their social, economic and other related disputes. When it comes to the role of women is the secondary and passive they have no property rights because of the domination of the patriarchal society. Women had no freedom to choose their better half's of their choice (*ibid.*).

On the basis of government discourses, a number of varieties of economic organisations have been existing to execute their basic necessities in the tribal region.

Every tribe had engaged with interesting work to increase and to lead the economic status. Consequently, tribal lives are based on their economic activities. The Savara and Jatapu economic condition has divided in to several occupations considering the agro-based, plantation, construction work, self-employment based on the availability of natural resources, non-tribals from outside the regions have collected the roots, eatable fruits, wax, gum, and honey etc. whatever the available resource from the forest production used by the tribals for better sustenance. In this way, they have been fulfilling their basic essentials, sometimes with the absence of cultivation of food grains. Both the tribal groups were being daily wage labours under the integrated tribal development, forest department and non-tribals etc. for the source of livelihood. One more point is inherent all the tribal communities know the forest flora and fauna by using the trees and herbs and leaves as medicines to cure their illness and other injuries. The economy of both tribal groups is predominantly hand-to-mouth existence. But in some cases due to the emergence of industrialisation people were becoming as industrial labours with the new phenomenon of lifestyle with the permanent source of livelihoods. By the inclusion of industrialisation and private authority, all the tribal communities have been losing diversity of forest resources.

2.1. Tribe wise Socio-Cultural and Religious Scenario from Selected Area

Significantly, there are some tribal concentrated regions namely Seethampeta and Bhamini mandal in Srikakulam district which occupied by the Savara, Jatapu and Gadaba tribal communities, every tribal community had their own immemorial identity, based on their ethnicity. Each tribal group follows Telugu language and their substitute languages and dialects. Based on the history of literacy and ethnological grounds Savara tribe has marked as a primitive tribe and one of the Mundara speaking tribal community in India. Savara tribe has sub- divisions within the community namely Kapu Savara and Konda Savara (Malia Savara) and it had divided number of endogamous tribes as well. Each Savara community has followed their own ethos it seems, because Konda Savaras they themselves created and restricted several boundaries to the forest and hilly covered valleys. Here the study observed something regarding the lifestyle of Savara tribe like the amalgamation is apparent in hill tribes as different tiny races. Their dress pattern is totally blatant. These tribal living patterns and appearance are totally different to the ordinary civilised tribals. Because of the immemorial culture of Savara tribe, the government has granted them as primitive tribes. The study observed the remaining tribals like Kapu Savara and plain Savaratribes.

Other significant tribes in Seethampeta and Bhamini mandals are Jatapu and Badaga tribal communities, who are being little advanced than other tribal communities on socio-economic and cultural grounds. After the observation of selected regions, the study little bit concentrated on the socio-cultural and religious scenario of Konda Savara.

2.1.1. Konda Savaras

The portrayal of tribal communities on the depiction of their dress sense showed their obscurity and vague knowledge in contemporary society. They used to celebrate several festivals and AUAM festival place an important role. By the by mostly Konda Savaras had been placed in several areas including Seethampeta which are Heeramandalam, Kotturu, Bhamini, Burza, Pathapatnam and Veeraghattam mandals. They follow their own language which is called Savara language to communicate

with others. Most of the Konda Savaras have their own houses some of them have Pacca houses which is sanctioned by the government and rest of them residing under leaf thatched huts. One more thing is that all the Pacca government sponsored houses constructed as abuts and parallel. Significantly all the Savara residence villages called "*Gorjan*" and usually those hill tract villages are isolated and homogenous tribes in entire Seethampeta mandal. When the study focused into their economy, shifting cultivation placed pivotal role. Their major cultivation practice terraced the dry and wetland cultivation, food gathering, and some of the subsidiary based cultivations. As they are good experts in the cultivation of turmeric, banana and horticulture on the hill slopes. The Savara community still following the traditional customs on the way living. Still, there are several joint families on hill tracts only because of the autocracy based social and political control by characterising the positions like the Gamang, the Buya and the Parjas. The Gamang is the elder person to the entire village it means the village head, the Buyas are religious heads and the Parjas are common peoples in the village. Another thing is marriage customs are very strict in all the Savara hamlets which consider the bridegroom should pay the bride price to spouses, music, dance and food expenditure is extravagant. The Savara community is very particular on ritual practice based ancestral worship because they have their own ritual practices without the inclusion of Hindu and Christian traditions. Their extravagant expenditure on religious-based ceremonies, functions and festivals are being caused to get debt from outside money lenders.

2.1.2. Kapu Savaras

Kapu Savaras who resides semi civilised plain areas in agency regions, they are persisting the Savara customs. These Savaras considered as plain cultivators and living as low cadre in social order than hill Savaras. It has another name by calling outsiders of the community namely Baseng and Kudunga. Another thing is the Kapu Savaras have been living in civilised plain areas too by calling them as Bhima Savara, Sudha Savaras and Tekkali Savaras. All these Savaras and sub-communities are Telugu speaking tribals significantly Kapu Savaras are vegetarians. Mostly these plain tribal communities live in Seethampeta, Heeramandalam, Mandasa and Pathapatnam, Svarakota. Bhima Savara and Sudha Savaras mostly living the surroundings of

Mandasa mandal and they speak their language with the mixing of Oriya words. These tribal communities are agriculturalists and they used to follow the new irrigation systems and new technologies to cultivate. Consequently, they have habituated to follow the modern systems like socio-economic, cultural, political, and traditions, rituals, believe. In this scenario, the precipitous changes have been started in their community by wearing modern dresses, *sarees*, *lungies*, and pants etc. Their food habits have totally changed by following the modern way of cooking and lifestyle. Some of the drastic changes have taken place in their living style like most of the family has started becoming nuclear families from Joint families. They follow the marriage system called *Menarikam* (Marriage with maternal uncles daughter). When the study observed their social and political phenomenon each and every plain Savara village had followed the social control system, the village headman called *Buyan*, *Kundan Maru*, *Bairsoji* and *Kudan Boi* (priests). Slowly the music and dance sections become reduced by the entrance of education. The interactions with the Hindu and Christians have increased so the traditions of the community become undergone to the temporary changes sparsely.

2.1.3. Jatapus

Jatapu tribal community had transformed into the civilised section from the Khonds, they speak Khond and Telugu language in plain areas. Based on their mythological tales Jatapu community has transformed from Konda Jatapu Dhoralu and or lords from the Khond castes. They themselves proclaimed that they belong to their ancestor chiefs are Palakonda *Zamindars*. Currently, the social organisation of Jatapu community is modernised and they divided joint into nuclear families. Based on their economic status number of property quarrels have taken place in every house. They divided into several subgroups from within the family and the wage labours have come up by the accelerated economy. When the study looks into their marriage system, the persons used to get married when the girl reaches the puberty. Most of the marriages would happen within their regions by choosing their relatives. They have been following the levirate (a man can marry the widow of his deceased brother) system in marriages, and widow remarriages are allowed to them. The role of father and mother is less during the youngsters marriage. Mostly all the marriages happen as

Hindu ceremonies. To strengthen their bonds and kinship all the festivals and rituals would happen within their village and region. Steadily, the traditional ritual complex totally based on their agriculture by the inclusion of modernisation particularly in roadside semi-urban villages. Mostly they used to prefer the outside jobs for their better economy and better sustenance. According to their social order, they are lower than the Savaras. By the interventions of non-tribals Jatapus have changed and emerged as a strong social, political organisation in the Srikakulam district. Due to the modernisation of education, living pattern and socio-political system the transformation has taken place on their own traditional cultures. By the interactions of the non-tribals gradually they started following their traditions and ritual ceremonies, ritual traits and festivals, functions etc.

2.2. Livelihoods based on Natural Resources

Land, water, forest and animals are considered as natural resources. Forest and wild livestock resources have been given consideration for their socio, economic and cultural implications. Savaras and other surrounded tribal communities socio-cultural and religious lives were influenced by their forest ecosystem. In the study area research found that forest was very dense considering with various trees without distance from the village. There were a number of big trees namely *Terminalia arjuna*, *Terminalia tomentosa*, *Spondias pinnata*, *Lannea corromandelica*, *Mitragyna parvifolia*, *Gmelina arborea*, *Clatanthus collinus*, *Azadiracta indica*, *Ficus religiosa*, *Tectona grandis*, *Terminalia Billericia*, *Buchania lanzan* and *Shorea robusta* etc. Hunting was their favorite activity. Other communities from the region used to collect some forest resources like wood for house construction, ropes, fishing traps, furniture implements, agricultural implements, leaf plates, baskets, brooms. During marriage rituals, palm trees (sago) and *Madhuca Indica* trees were most important for the use of traditional rituals and ceremonies as it was discussed in chapter second. The following causes were responsible for the depletion of natural resources in the study area by the influence of non-tribals. When it comes to slash burning cultivation it is one of the most economic and income generating sources of Savara and other communities, locally it is called *Konda Podu* and this cultivation starts only in the month of April and May. Forest department had commenced strict regulations on

Konda Podu in the name of protecting natural resources, because to prepare the hill land for slash burning cultivation, first have to cut some trees and use fire to clean the selected area. In this scenario, forest department has been passing some regulations on slash burning cultivation in the study area. Hence, the above-mentioned information has affected their livelihood. When it came to the commercialisation of forest products in the study area all the tribal communities were used the forest products for their own necessities. But now the situation has changed due to the influence of markets, tribes were more enthusiastic to sell their products in markets. By the selling of valuable trees to non-tribals, they steadily started enter into the tribal villages with the tribal satisfied money. When the study have a look on the commercialisation of medicinal plants and health practices in surrounding area Savara and other tribal communities are depended on their own medicinal system because Savara and others treated ailments by using the medicinal plants. Therefore, according to the medicinal man (*Yijjirodu*) information medicinal plants such as *Actocarpus lokoocha*, *cyperous ritundous*, *asparagus reeomosa*, *rauwafia serpantina*, *Cyperous retundus*, *pongamia blabra* and *Semicarpus anacardium* etc. The local medicinal person called *Yijjirodu* for treat ailments and diseases for free of cost. In this juncture, by the legitimised instructions on medicinal plants, hills and surrounded areas tribal lost their traditional medicinal system. Then non-tribals started constructing hospitals in semi-urban areas which are near to the tribal hamlets.

Section–3 Relationship between land and livelihood of selected respondents

The continents of this universe have dispersed and divided into the diversity of minerals, different components which are fully enveloped with the forests and forest ecosystem, natural resources, living organisms and biomes. The stereotype living organisms of this continent had been steadily perpetuated their bonds to recycle and reinforce it for better sustenance in this surface. Though, forests are being an impotent objective for the better sustenance of the tribal people and civilised common people in contemporary scenario. Significantly, forests have become core elements to the tribal communities. The forest-based natural productions are very essential to the

tribals, particularly who is being as disadvantaged sections in this society based on their social status, income, literacy and health status and lack of primary technological services. The degradation of forest resources have prescribed to displace and disintegrated several indigenous tribal communities by the legitimised instructions before Independence. The forest resources are common property for all the tribal communities until the British rule. It means to say that before transformed into the states, the central government commenced to deforestation by implementing the policies and projects. Consequently, the livelihood opportunities have reduced to the tribal communities. Even after independence tribals lost their customary rights on land and due to some false surveys and settlements. By raising revenue on forest-based natural resources and forest productivities, the government plans and policies make the advantages for non-tribals to enter into the forest officially. Meanwhile, they were encouraged to occupy much land under the cultivation of different crops. With the forceful entry of non-tribals have become the main causes to reduce the tribal livelihood. Though with the research interest, the study conducted the survey in selected tribal regions to excavate the conditions of livelihoods of the tribal people in Srikakulam district, Andhra Pradesh, as a result, the below findings are described by the researcher. In this juncture, when the study looks into the tribal livelihood approach.

3.1. Tribal Livelihood Approach in Selected Areas

The depiction of the livelihoods is more evidence to know the beginning stage of human existence. With the evidence of the available literature on livelihoods, the progressive civilisation has formed the capitalists by using the natural resource. Steadily, tribal people commenced the usage of natural resources for sustaining their livelihoods with vague knowledge. In this progressive way, all the tribal communities have arranged some of the pentagons to improve the livelihoods. Later the pentagons have become the significant framework for human capital. For instance labour work skills, knowledge, creativity etc. Then started following the natural capital for better livelihood existence, for instance, natural resources like water, land, minerals and natural yields. Then physical capitals like food, shelter, tools and livestock, equipment. The economic capitals, for instance saving wealth, credits, loans and

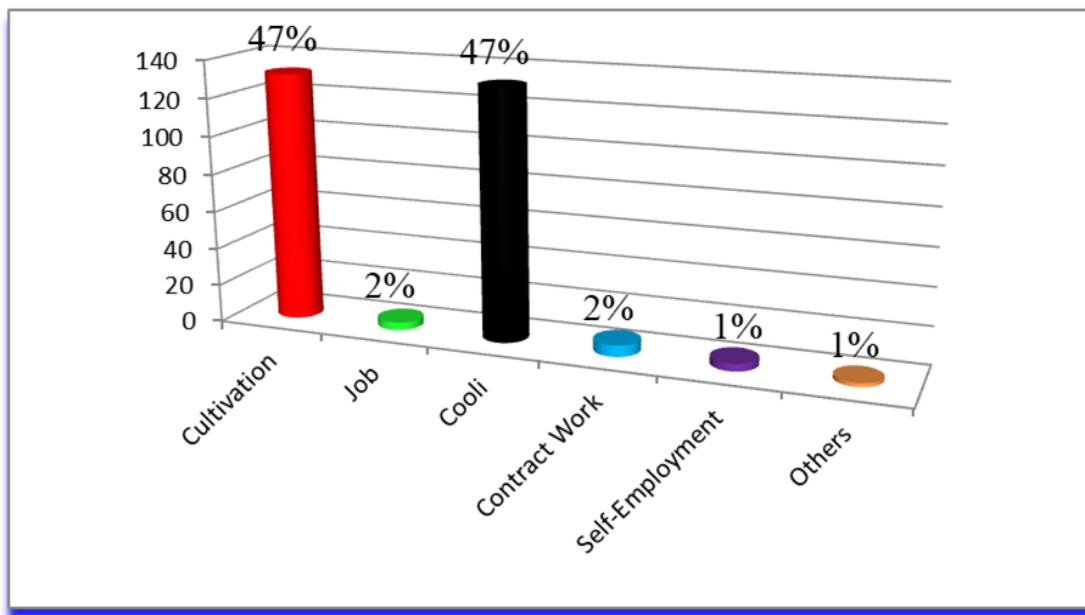
saving materials and minerals and finally when it looks to social capital, for instance, the social bonds and relations. All the capitals cling each other on tribal livelihoods in their living regions. In this scenario, the research study focused on their livelihoods to found their lives. Consequently, for the better livelihood approach, the government implemented the projects and policy-based developments.

3.2. Resource Relationship in the Selected Tribal Areas

The research selected area has an immemorial complex history for using natural resources, to be able to understand the exact content on the people exact relations to engage with the today's natural resources. The primary groups are living in research selected area namely Savara, Jatapu and Badaga communities are Indian origins. Their immemorial history reflects the patchwork of selected region, negotiation and relations of land boundaries. The available evidence shows that the relationships between the tribals like pastoralists, and cultivators, labours and natural resources. Only because of plenty of natural resources the selected region became home to numerous livelihood opportunities for the tribal communities. Though, here the land plays a pivotal role in transforming the livelihoods day by day. The lifestyle of the tribal communities here particularly clings with the land, forest, water etc. Due to the forest ecosystem, a little bit rainfall contributed an increase of livelihoods, cattle population, and labour relations while engaging in work. So the farmers used the opportunity to farm different crops with the manpower of tribal communities and some of the tribals also use to cultivate some tiny crops like paddy. By the availability of natural resources the skills have developed for the tribals in between the livelihood opportunities grown. In this scenario, some economic changes have taken place due to the globalisation. So they have got some restrictions on their land by the legitimised rules on tribal land and resources steadily their land got divided for the farm by using the fence. This is the main cause to enter the non-tribals into the tribal region with the help of government officials and in the name of development. By these precipitous changes in tribal livelihoods, numerous alternatives came to the tribals to sustain, those alternatives made them as a tenant and agro-based labours. Temporarily the selected region tribal communities use to cultivate different crops like paddy, Jeedi, cotton, brooms, oil seeds etc. when the study goes into the deep

observation of their livelihood resource relationships, they mostly engaged to cultivate the below described crops. Though the study described the findings below this was collected by the researcher. Primarily when the study discussed on research conducted tribal communities source of livelihoods are shows the following bar chart as it was stated in chapter three.

Diagram-5.1: Main Sources of Livelihoods (in Per cent).

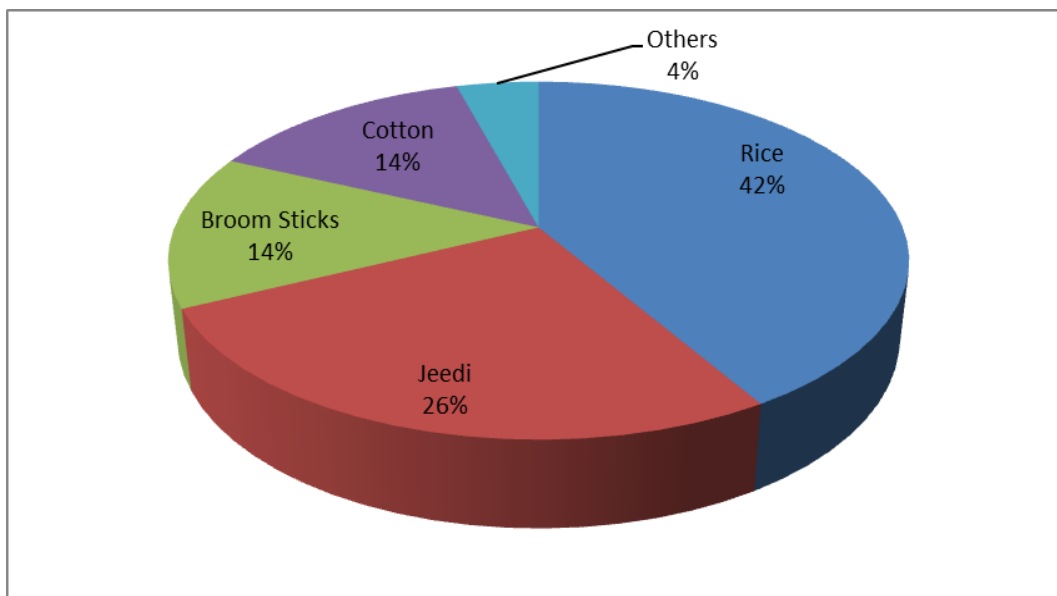


Source: Compiled from the field data.

Livelihood has placed an important role in every individual life to depict their status of living in the society. Here tribal communities who are mostly following their livelihoods on the usage of natural minerals most of them always want to be as agro-pastoralists. So the portrayed data has clearly shown their livelihood resources of selected respondents in the above diagram 5.1 out of 280 households 47 per cent of the respondents have depended on cultivation, 2 per cent of the respondents are doing private jobs based on their educational qualification among 8 villages, 47 per cent of the respondents used to go for agro-based *cooli* work in their premises, 2 per cent of the respondents are going for contract work which is in outside of the region all the members are young aged people, 1 per cent of the respondents have depended on self-employment within their premises with their natural products and 1 per cent of the respondents used to depend on other works like driving and shop keeping work outside the region. In this circumstances, all the tribals livelihood had depended on

their own and some tenant land. According to the available data illustrating their livelihood sources were enormous by the forest ecosystem but the vague knowledge of tribal communities of the selected areas tribals still following the traditional customs on livelihood activities without any inclusion of modernisation. The selected region declared that the majority of the tribal population has depended directly or indirectly on the agro-based livelihoods as per the above bar chat. When it comes to paddy cultivation most of the tribal communities engaged to do paddy cultivation. *Raagi*, Cotton, *Jeedi* and Oil Seeds etc. have cultivated along with paddy. Though all the responders had depended on purchased seeds and some of them depends on *Desi seeds* which are indigenous and own seeds.

Diagram-5.2: Status of Preferred Crops to Farm (in Per cent).



Source: Compiled from the field data.

As per the available data on 5.2 diagram out of 280 households Paddy cultivation is being high per cent with 42 per cent and 116 respondents. Next cashew cultivation is preferable with 26 per cent and 74 respondents, and cotton 14 per cent and 39 samples and broomsticks 14 per cent and 39 households and others 4 per cent in 12 households who preferred and depended on seasonal crops like fruits etc. One of the respondent Aarika Aridhi Gaadu says that;

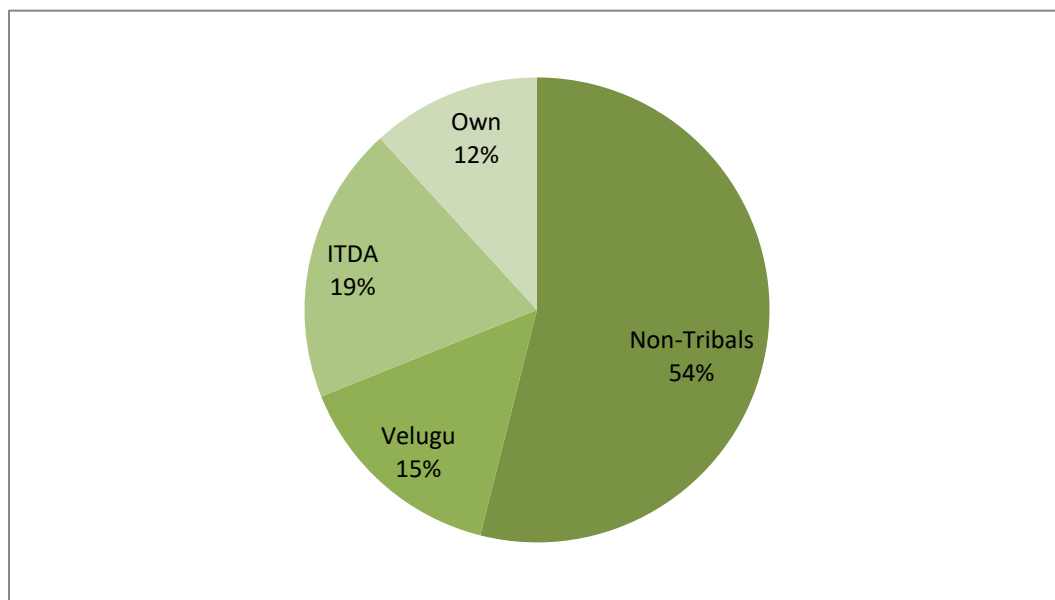
Every tribal have engaged in cultivating different crops here based on our economic investment. Most of us depended on marketable crops and we have no undeniable

opportunities to form different high investment crops. If something happened to the crop due to some pollution and natural calamities and high precipitation we have no option to cultivate again with new investments so all the tribals use to cultivate one crop with a number of discussions before starting the cultivation. Mostly we used to cultivate the farms in two different areas all the Paddy, raagi, cotton and cashew crops preferred to cultivate in plain areas and some of the fruits and seasonal crops preferred to cultivate on hill tracks.

As it was discussed early in chapter three. All the tribal communities from selected villages have been cultivating the repeated and seasonal crops based on their economic conditions precipitation, soil fertility, pesticides etc. and the available seeds from the ITDA and non-tribals. The entire process of cultivation depended on the organic base of tribal way of cultivation. Non-tribals used pesticides cultivation which is an organic and inorganic mixture of cultivation. The agricultural department claims that the consumption of pesticides and fertilisers are high to the cultivations in the tribal region. When the study observed the respondent position the study declared that no consumption of pesticides used in tribal way cultivation in several years ago but now the situation has changed.

Now-a- days all the tribals used to buy the seeds from the non-tribals so if they need any pesticides tribal should expend more money. But still some of the tribal communities depended on organic cultivation. Here the study explained the buying of seeds from deferent places trough the diagram.

Diagram-5.3: Seeds from various Sources for Cultivation (in Per cent).



Source: Compiled from field data.

As data provides in diagram 5.3 the status of getting seeds from different sources out of 280 households all the selected villagers used to get their seeds from different ways most of the tribals have had been preferred non-tribals to get seeds out of 280 households 151 respondents with 54 per cent used to get their seeds from non-tribals. From ITDA 54 respondents with 19 per cent, From Velugu 42 respondents with 15 per cent and own seeds 33 respondents with 12 per cent. One of the respondents called Palaka Krishna Murthy from Hippaguda village in Puliputti panchayat explained that;

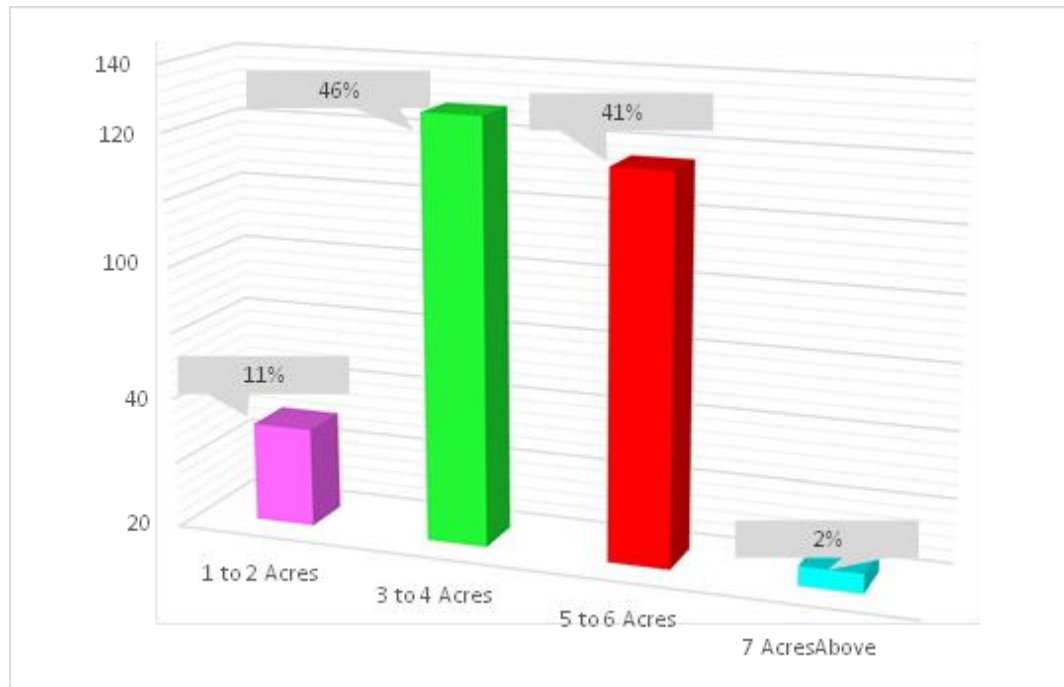
We have several sources to get the seeds for cultivation from non-tribals which are available all seeds at a time in all seasons by mortgage some property or assets etc. when we get seeds from ITDA there is a process to get seeds installment wise with some less subsidy but it is long process and we have one more way to get the seeds from Velugu which is a sub-office to the ITDA.

As it was explained early in chapter three. There are two things that the study needs to explain, one is ITDA which is providing all the seeds and some of the loans for cultivation. The land for an unbreakable livelihood and it is a traditional and lifelong activity until death for executing their basic necessities through farming. Another way is non-tribals when the tribes have no money to buy seeds then they mortgage some property near them and used to cultivate the lands with the high interests.

When the study looks into the *Jeedi* cultivation most of the households have chosen as a secondary option for their livelihoods. The production of *Jeedi* in the selected region is low as compared to the primary cultivation because it is an annual product. When it comes to the oilseeds small-seeded grass plant like ground nuts and etc. and some of the big plants which are called sunflower those are cultivated in all the tribal regions. It is extremely seasonal crops so this productivity also low in the above-mentioned crops. The remaining cotton and brooms are typically grown crops based on the rainfall. Apart from these crops sometimes tribal communities use to farm other crops like vegetables, chickpeas, pulses and nuts, spices etc. based on the availability of land and for better sustenance. In this scenario, the study needs to discuss the tribal land, income, productivity etc. because the whole cultivation has

been doing on own and tenant lands. Primarily every household had been cultivated in own and tenant land which is shown below.

Diagram-5.4: Status of Tenant Land (in Per cent).



Source: compiled from field data.

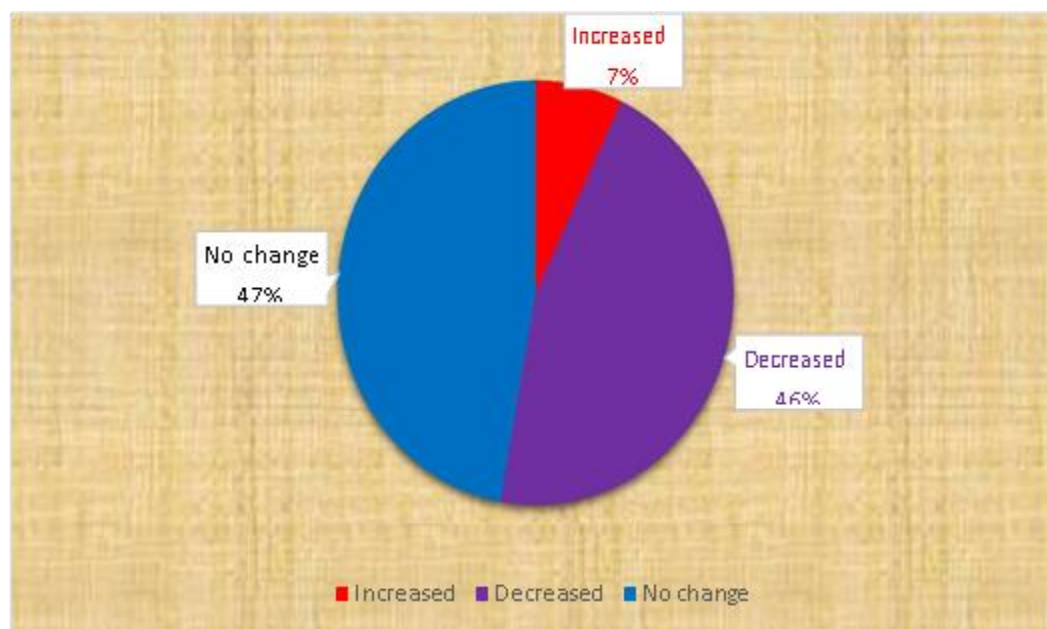
From the available data in all selected villages the above diagram 5.4 showed the status of tenant farmers in selected areas as there are 46 per cent of the respondents doing 3 to 4 acres of tenant land out of 280 households, 41 per cent of the respondents doing 5 to 6 acres, 11 per cent of the respondents doing 1to 2 acres and only 2 per cent of the respondents doing 7 acres of tenant land around the eight villages. Out of these respondents one of the respondents called Nimmaka Lakkaiah from Diguvakaluvarayi village in Keesaraguda panchayat explains that;

We all have 20 cents to 1 acre own land with Pattas on the hill and plain areas, even though we use to take land for lease from non-tribals in different modes of interests because we have not sustained with less land which is given by the government. Need more land for better sustenance through the practice of different sorts of livelihoods to change the climate, and social-economic conditions of ourselves.

As the study has discussed early in chapter second. Sometimes it becomes a miserable issue to the tribal communities because of high interests from the non-tribals. Non-tribals have more land just adjacent to them, they used to cultivate

different highly investible crops. Though, sometimes tribals used to mortgage their properties for the crop, in this scenario, if they fail to clear interests in a particular period, they have to lose their property which they had mortgaged. Around all villages, most of them lost their lands and houses. Finally due to the changes of socio-economic conditions of the tribals and surrounded areas tribals need to take tenant land for better livelihoods. On the basis of the above description, tribal communities livelihoods totally based on land and it used for self-sustaining and it is being as income generated source. In this juncture, most of the tribal communities used to go for agricultural work, labour work in ITDA and sometimes self-employment by using the natural resources like forest productivity namely leaves, selling honey, bamboo etc. to increase their income. As per the above stuff which has explained to show their sustenance based on natural resources. The whole livelihood resources sometimes interlinked to the natural forest ecosystem because due to the climate change their production sometimes may be increased, sometimes may be decreased and being no change for several years.

Diagram- 5.5: Status of Crop Production (in Per cent).

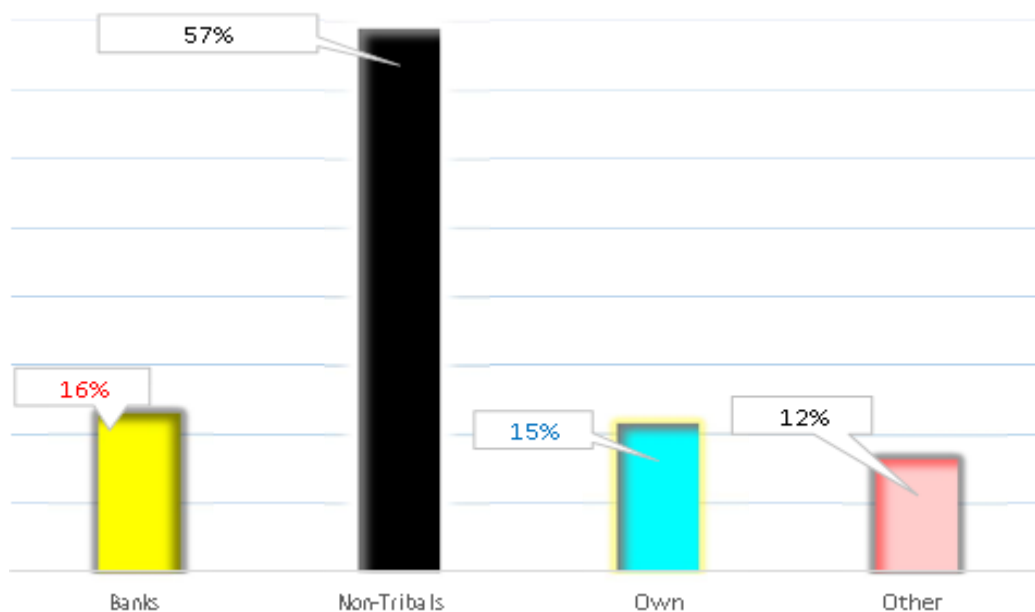


Source: Compiled from field data.

The above diagram 5.5 clearly indicated that the crop production has no change since fifteen years out of 280 households 47 per cent respondents says no change and

46 per cent says decreased and only 7 per cent people say increased. Their livelihood totally depended on their production of the crop. So based on the respondents information, to continue paddy cultivation, lack of precipitation and lack of soil fertility on their fields, tribals want to fertilisers from the ITDA. They need a change in crops selection to cultivate. Though, it should happen when the ITDA approved to give different seeds and fertilisers for cultivation. Because of no change of production tribals were struggling to reinforce their livelihoods. Still some of the areas their crop production is decreased due to the lack of proper investment on crops. Only the lowest percentage says it has been increased due to the availability of better investments (who are having more than 5 acres of land). Because, those tribals had more chances to get good production by saving money from their ancestors and by having more land around them. In this scenario, tribals investment on cultivation is a discussable issue to know the exact reasons for their pauperisation. The status of their investment would be;

Diagram- 5.6: Status of Investments for Cultivation (in Per cent).



Source: Compiled from field data.

The above diagram 5.6 data illustrated the status of investments for cultivation. The diagram shows tribal communities from all villages had been got the benefits from banks, non-tribals, own investment and others. Out of 280 households 16 per cent of the respondents getting benefits through banks with some subsidies, for the

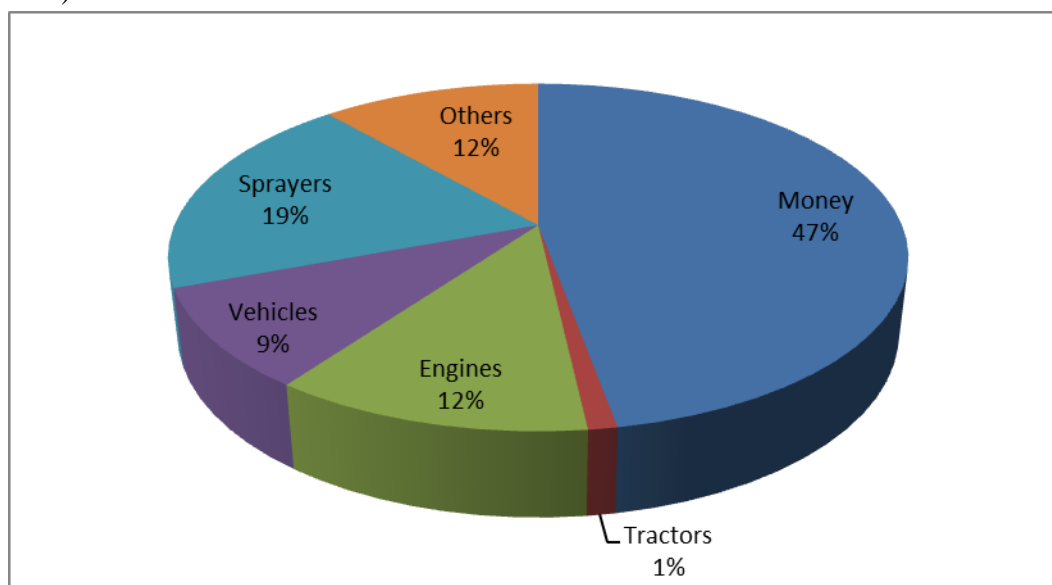
remaining people have not got properly from the banks even providing original documents. Therefore this is one of the reasons to choose non-tribals for their investment around 57 per cent of the respondents depended on them, 15 per cent of the respondents using their own money for cultivation and others 12 per cent of the respondents who invest their own and from their relatives. They have no option other than non-tribals to cultivate the land due to lack of proper livelihoods in their area and sometimes lack of income sources from their forest resources. Here the study needs to discuss the collection of forest natural production, in the selected region in every village. Women used to go for a collection of firewood to sell in nearby markets and some for self-use. It is one of the economic activity around them, sometimes due to the legitimised restrictions on forest all the women harassed by the officials while collecting forest wood. Even in this scenario, no one dares to give complaint against them. As per the information, there are some movements have taken place while getting bribes in different forms from the tribals for wood. When it comes to leaves collection for making food plates and different crafts, Srikakulam is one of the pioneer districts in the production of Teak, banana, Tendu, Ebony and other *Beedi leaves*. Due to the restriction of ITDA and other non-tribals authority tribals have not been able to collect the leaves properly. Other forest-based productions like Neem (Indian lilac), mushrooms were used to collect seasonally by the nearest inhabitants and sold by them in the nearest marketplace for their economic gains.

3.3. Contemporary Livelihood Dynamics in Selected Area

The study has well documented the complexity and diversity of livelihoods strategies among the tribal communities in selected areas. The study has documented the lifestyle of selected tribal communities and their practices on livelihoods, socio-economic relations. Now the contemporary conditions prescribed to study the livelihoods dynamics by using the land of Savara, Jatapu tribal communities. The study has completed the investigation on the sustenance of tribals without apathy. In the past, traditional hunting and gathering played a pivotal role in the tribal life but in the process tribals obsessed with different work for their livelihoods. The livelihoods of these communities in the selected area has a great scope which is based on the natural resources through cultivation and improving livestock and cattle grazing. In

this objectivity of livelihoods, the environment is characterised seasons, and patchiness of resources because the resource-based livelihoods are great extent, governed by the climate change in the forest ecosystem it seems. The fieldwork has taken place in the middle of the agro-based season following the below description. In this contemporary scenario the legitimised settlements by the government has implemented on tribals and share similar strategies activities and patterns of household, divisions of labours, trees, plants seeds etc. Their products used for better livelihoods on the purposes of food, creation of shelter, cooking, firewood and on medical use, craft making, trading etc. the case of cultivation shows some different sets of issues. The sharing and availability of natural resources are highly adjustable around the selected areas. The objectivity of livelihoods strategies in Srikakulam district is somewhat different. Cultivation is not widely practiced, some people used to do cultivation rest of them choosing the alternatives like rearing livestock. Therefore, the availability of livelihood activities are sometimes problematic and the opportunities of livelihoods are becoming weak in recent trends. Consequently, the governments accelerating with some legitimised discourses and schemes for better sustenance of the tribal communities in the field area

Diagram-5.7: Respondents View on Benefits from Government Schemes (in Per cent).



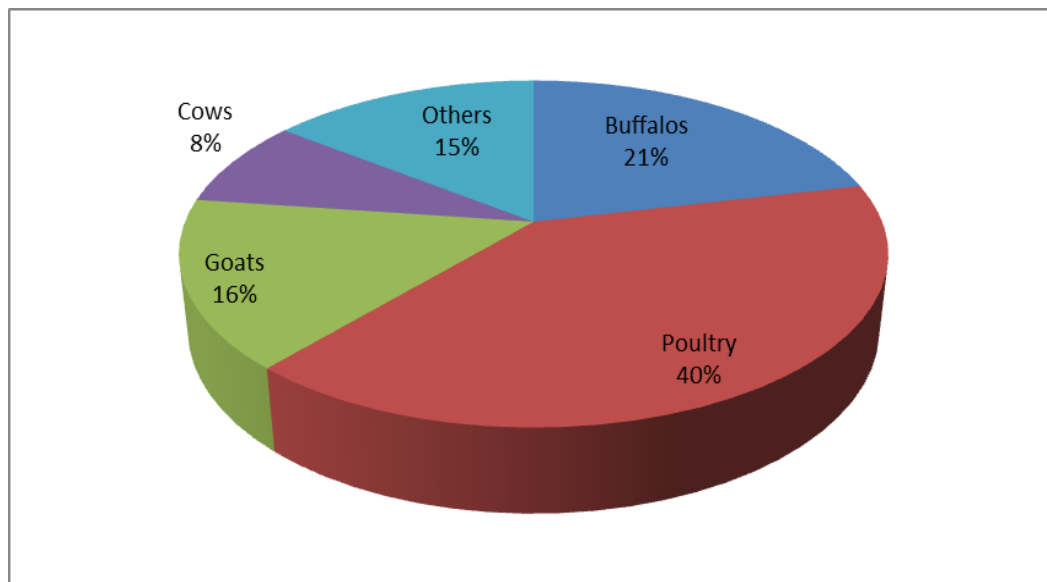
Source: Compiled from field data.

According to the above diagram 5.7 the status of benefits from government

schemes explained that out of 280 households 47 per cent of the households got benefited from banks in various schemes through currency, 1 per cent of the households have got tractors from the ITDA on special loans for high investors, 12 per cent of the respondents got engines for water which is useful during the cultivation period to get the water from canals, 9 per cent of the respondents got vehicles for other livelihood sources other than forming like autos. 19 per cent of the respondents got sprayers for crops which is a low investment and less subsidy than above mentioned objects. Finally, 12 per cent of the respondents had got other agro-based benefits such as water pipes, ploughs, and some of the modern objects for their livelihoods.

The government had implemented several schemes with the full-fledged equipment to reinforcing the tribal livelihoods. In this process, the government has been giving an attempt to keep the crops production low and high to subsidise the agricultural inputs. Which are organic or non-organic fertilisers and pesticides, irrigation, electricity and other subsidies for tribal cultivators through the cooperative societies. Through the different schemes, the government always is trying to approach the marginal sections through the ITDAs to pay the fertilisers and other necessary assets for tribal livelihoods. Therefore, the government sells their fertilisers at lower prices than other market prices. In addition to this, the government provides the irrigation and electricity facilities at the price that the below cost of production to the plain cultivators. Here, only for some of the tribal communities and most of the non-tribals who are farming the tribal region. With this kind of different schemes the escalation and inclusion of non-tribals into the tribal regions and purchasing the quality of agro-based inputs to reinforce and enhance their agro-based productivity. However, not all the tribal communities been benefitted from the government. When the study forwarded to the tribal livestock in selected region, the situation can understand through the below information.

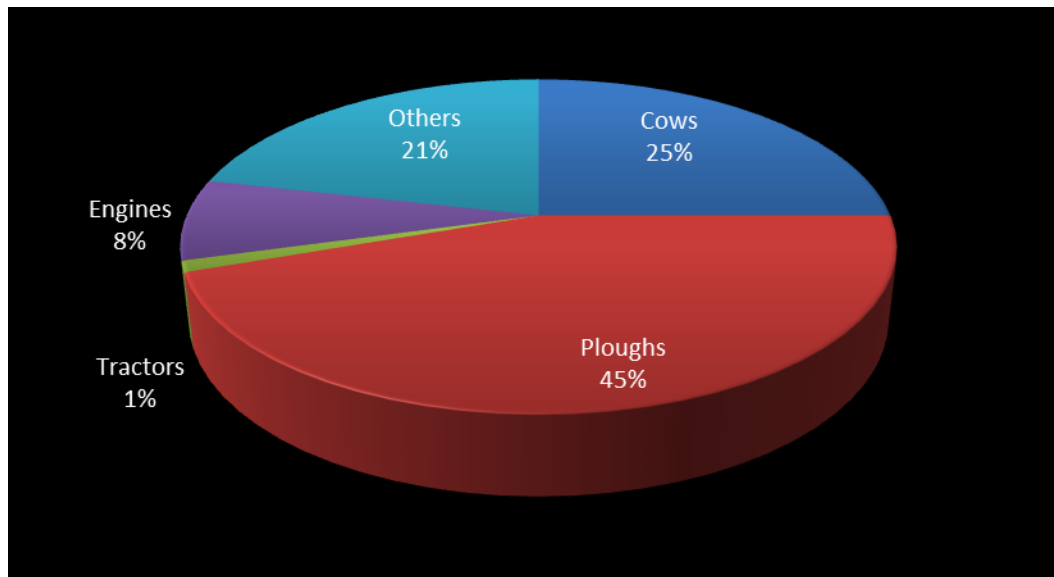
Diagram-5.8: Status of Livestock (in Per cent).



Source: Compiled from field data

The available data describes through the diagram 5.8 status of livestock around the 8 villages in total 280 households 21 per cent of the households had buffalos, 40 per cent of the households had poultry, 16 per cent of the respondents goats, 8 per cent of the respondents cows and other livestock 15 per cent of the respondents. All the livestock is their income generating source in different ways like milk, eggs, meat, and other birds etc. Significantly in most of the tribal regions and an entire surface of the universe livestock is an essential economic asset, and sometimes it declares the status of humankind in the living region particularly it is the symbol of investment for the poor tribals. With the production of poultry, milk, egg and herbivorous and non-herbivorous themselves can be useful for economic betterment to the tribal communities. Based on the field information of household respondents have several pieces of livestock at their homes. Almost every household had bullocks, buffalos, goats, Sheeps, poultry and cows etc. in the entire region. According to the field observation bullocks and buffalos are being used for farming, and for dairy production, goats, and sheep for trading, and poultry for self-use. Overall study findings prescribed that having livestock is an important aspect in tribal livelihoods. So for the further research information is needed to understand the tribal livelihoods which are the most useful assets for tribal agro-based activities.

Diagram- 5.9: Status of Agro Productive Assets (in Per cent).



Source: Compile from field data.

The available data the agro-productive assets have illustrated clearly through the above diagram 5.9 out of 280 households from 8 villages ploughs are being leading role by using an agricultural tool which are using around 45 per cent ploughs, including 25 per cent cows have been using for cultivation and 1 per cent tractors from three households to the entire eight villages, 8 per cent engines for water and other objectives 21 per cent. Which are used as their productive assets without modern technologies all the respondents been following the traditional ways for cultivation by using above mentioned objects. The agricultural tools place an important role in tribal livelihoods. Being forest-based tribals they totally depended on forest-based resources but it has been cultivating since decades. They used to do both Plain and hill cultivation significantly seasonal cultivation is their main economic input. When it comes to the different crops paddy is the primary one, for the cultivation of paddy and other forms, agricultural assets are needed. If they do not have proper assets tribals used to get required assets from the non-tribals for rent. Only because no one has full-fledged assets to cultivate, due to the different dialects required agricultural assets mentioned below with the local names namely *Nagali*, *Poodhu* (Plough) is the major instrument for farming and to mix the soil for seed growing. Neck Yoke is used as a projection to the bullocks in

between the necks with the addition of plough. *Manu* (Leveler) it is made by the locally available wood to do plat the soil after completing the plough work. *Para*, *Savaranki* (Spade, Hoes) which is used for flake the grass and to cut the useless sand. Sickle (*Kodavali*, *Jiggi*) mainly for harvest the crop, to cut the small branches of trees, to cut the small plants, axe and *shakathi* (chopper) are to cut the big trees and to break the useless rags of trees. *Borigi* (Dibber) to dig the soil. Therefore, sometimes tribals may get the assets from the ITDA in the name of different schemes. Otherwise, they can buy themselves. Now the pattern of cultivation changed due to the modernisation and by issuing the new model assets from ITDA. Rest of the communities and people need to get those necessary assets from the non-tribals by paying money or for interest. Therefore, the government introduced a number of schemes and programs to make them aware on cultivation.

In the name of tribal development ITDA introduces several agro-based awareness programs on cultivation through the sub-branches like Velugu Projects. Mostly awareness programs on cultivation, awareness programs on different agro-based programs, awareness programs on pesticides usage, and awareness programs on seeds usage. Therefore, other activities from the agricultural department in ITDA like supplying different seeds (groundnuts, sunflower, paddy, millets etc.) on the basis of subsidy, to improve the soil fertility rate on the tribal regions it supplies the green manure seeds. Sometimes soil testing happens by the ITDA. For more information, the study described below.

3.3.1. Polambadi Program

This program has introduced by the Andhra Pradesh state through the ITDAs to train the formers to get awareness on the identification of diseases and pests with help of integrated crop management techniques. It is an approach to the cultivations with the environmental consideration by measures including cultivation of appropriate crops and careful use of crops. The program had conducted with 30 tribal farmers in 10 acres of during the cultivation of the seasonal crops, this program was conducted for paddy and groundnut etc. The main intention for conducting this program is offering the land by the officials, and Department of Agriculture gives 50

per cent subsidy to the farmers.

3.3.2. Chandranna Rytukshetram

The scheme has taken up in 2000 acres in the Srikakulam district. About 20 varieties of horticultural crops have been farming for higher production. Fish and Prawn are getting much demand including the rice and *Jeedi* in plain and some hill areas in the tribal region.

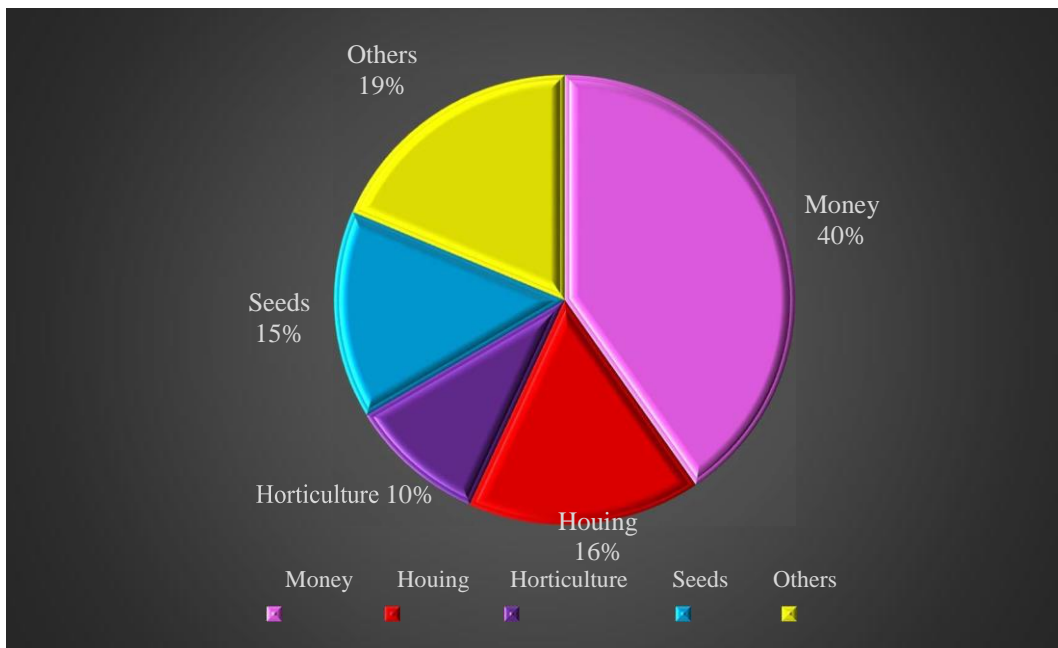
3.3.3. Seed Village Program

The main Objective of this program is “it ensures supply of quality certified seed of notified varieties to the farmers in time at their places at affordable prices besides ensuring quick multiplication of new seed varieties in a shorter time in that mandal and district based on the crop situation” and some of the main objectives of the scheme is seed based agricultural production, certifying the quality of seeds, supplying of quality seeds to the tribals to increase the productivity and bringing the more area under the cultivation.

3.3.4. Polam Pilustundi

It is one of the projects implemented by the Andhra Pradesh Chief Minister Sri Nara Chandrababu Naidu under the scheme of NTR Srujala Sravanthi. This project main aim is to develop the crop production with the inclusion of modern agricultural methods and to reinforce the enthusiasm in tribals by cultivating the crops. As per the field data still, tribals are being below the poverty line because the availability of sources indicating their pauperisation in the contemporary situation by taking loans from the government to fulfill their essential needs.

Diagram-5. 10: Purpose of Loans from Government (in Per cent).



Source: Compiled from field data.

The availability of data through the diagram 5.10 purpose of loans from government has clearly explains around 280 households most of the 40 per cent tribal communities have got money from the various schemes as loans with less subsidy, on the housing schemes 16 per cent of the people got benefited through Indiramma Kranthi Padhakam and annually and seasonally those are benefitted 15 per cent on seeds through ITDA schemes, and 10 per cent people taking loans and other materials from the ITDA on the purpose of horticulture, finally 19 per cent of the respondents benefits through different annual schemes from ITDA.

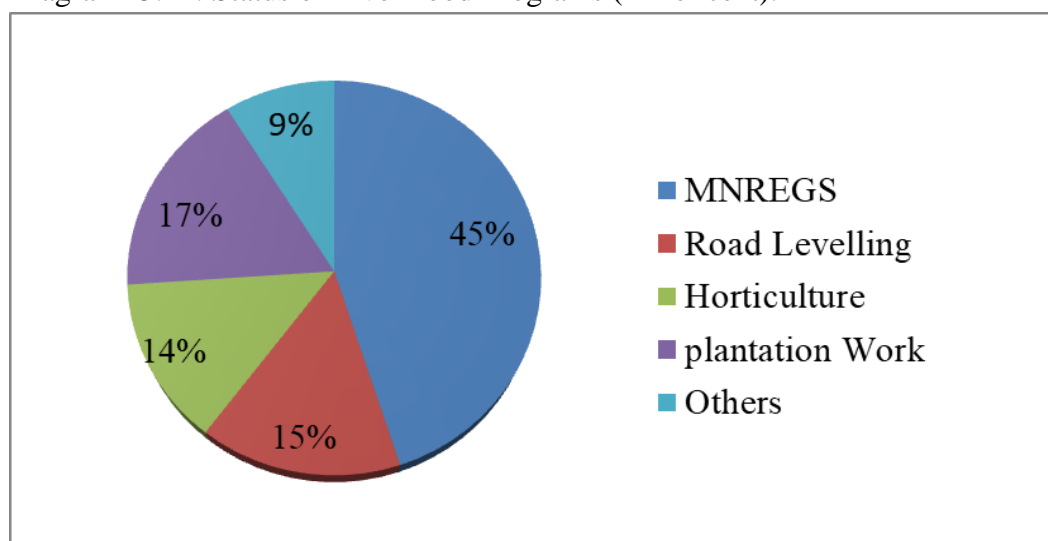
Even all the tribal communities of the selected region aware the welfare programs, projects and policies. Which are training programs for tribal farmers to get better benefits from the cultivation, nutrient management programs for better living, environment, habitation, food and health management etc. including all the age group people. Significantly, government has implemented the integrated pest management to the tribal farmers for better awareness. This is on the usage of pesticides, crop production technologies from mechanisation to reduce the manpower during work time in fields and introducing the new instruments for better crop production.

Bangaru Thalli is a program for the girl child in every household from birth to

until completion of her graduation. If a woman gives birth to the girl child the government would credit 2500 into her account and 1000 rupees every month until 2 years. At the time of immunisation rupees, 1500 would give through the Anganvadi Kendrams every year until the baby gets 5 years, from three years on words. At the time of joining the school, 2000 will be given to the child from the first to fifth class and 2500 for sixth and eighth standards and 3000 for ninth and 10th standards. For intermediate 3500 each year, 4000 every year for her graduation.

NTR Barosa is one of the schemes to secure their lives to all the vulnerable and poor tribal communities, particularly for old people to give support and to fulfill their needs as per the scheme. The pension amount has increased up to 200 to 1000 rupees per month only for old age people. Widows, toddy tappers and weavers and aids patients would get 500 to 1000 rupees and to people with disabilities would get 1500 rupees per month. The government has implemented another program to reinforce the tribal lives through different livelihood activities and programs which are;

Diagram- 5.11: Status of Livelihood Programs (in Per cent).

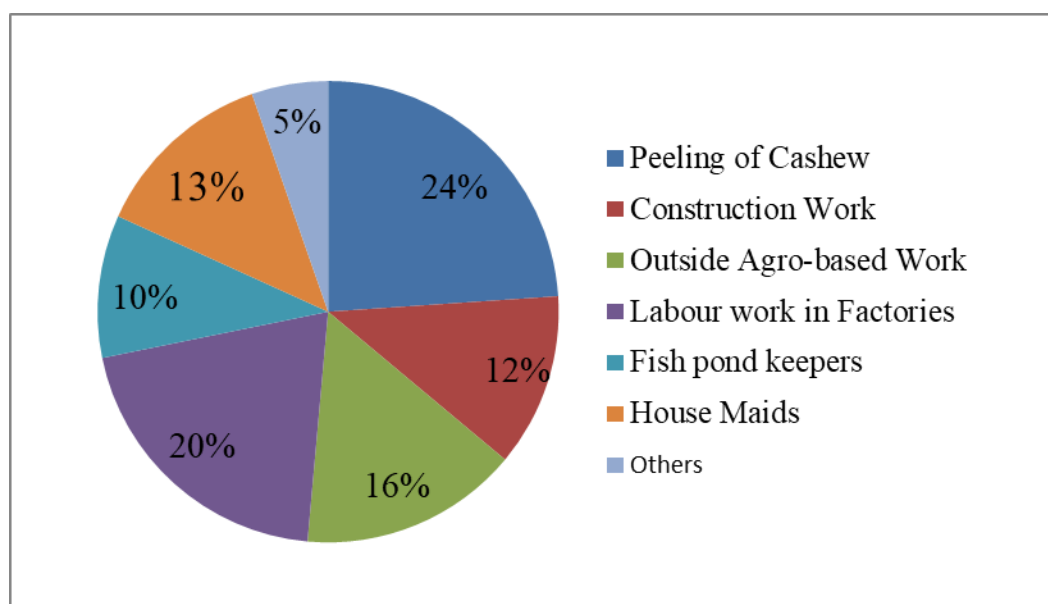


Source: Compiled from field data.

The above diagram 5.11 described the status of livelihood programs in all the selected villages. Out of 280 households, 45 per cent of the respondents depended on Mahatma Gandhi National Rural Employment Guaranty Scheme (MNREGS) with registered card holders are permitted to do work in this scheme. 15 per cent of the respondents depended on road leveling, 14 per cent of the respondents horticulture,

17 per cent of the respondents plantation work and 9 per cent of the respondents were depended on other works. When it comes to the description of the above diagram, Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) is a social security Act to the rural labours people in the entire country for giving employment and for better livelihood activities. The scheme has designed to provide 100 days employment for every adult in every year. The scheme includes numerous works from the ITDA such as road leveling work, horticulture work, plantation work and other works for the forest covered regions. When it comes to the non-forest covered regions and plain areas canal repairs, construction work and all the seasonal works based on the area. Though tribal communities livelihoods engage with other seasonal works which are;

Diagram- 5.12: Other works other than Farming (in Per cent).



Source: Compiled from field data

The above table described diagram 5.12 showed clearly the status of works other than farming in all the selected villages. After the seasonal crops and in between the period tribal communities used to go for other works based on their economic conditions. Out of the 280 households 24 per cent of the respondents explained that to go for peeling cashew work at non-tribal lands, 16 per cent of the respondents say they do outside agro-based work seasonally, 20 per cent of the respondents used to go for labour work at non-tribals, 13 per cent of the respondents says that they do work

as housemaid at nearby the villages in non-tribal houses and 12 per cent of the respondents do other works particularly young aged people used to go outside contract, 10 per cent of them fish pond keepers etc. work. Rest of the 5 per cent tribals have engaged gender-wise with other works which are collecting broomsticks in the forest, *Jeedipikkalu Valavadam* (Peeling of Cashew), contract-based construction work at nearby the region or outside the region, when they completed their agro-based work in their region all the tribal communities, particularly from the Srikakulam district, used to migrate to the other region for agro-based works namely (*Oorlamidaki Velladam*), when it comes to the youth always prefer to do work in factories and they used to be as pond keepers for fish, prawns. If someone not able to go outside the region for work they would choose alternative works in nearby areas as housemaids, sweepers and other works. In this situation, there is a need to discuss the livelihood changes in the selected area to aware of the tribal livelihood activities.

A number of afforestation programs were functioned the study area through the government and non-government organisations. The main objectivity of the afforestation program was to cover the forest with various plants by using the tribal communities with fewer prices for planting. One Non-Governmental Organisation (NGO) called Janachetana was worked with some objectives and had formed Vanasamrakshan Samithi (VSS) in the study area. It was reported that Janachetana had planted various plants like mango, Cashew and other etc. with the collaboration of government.

3.4. Critical Livelihood Changes in Research Conducted Area

The newly implemented projects and policies proposed to change individual livelihoods to politically based livelihoods with some of the legitimised instructions from the government in the tribal areas in Srikakulam district. Hence, this may have positive and negative impacts on contemporary sustainable livelihood activities. Eventually, some of the changes from an individual to political rights have direct consequences for livelihood activities and strategies. These changes direct access to forest-based cultivation and products reduced from the restricted areas. These people who produce many of the forest products. Labour and manpower pattern change

alternatives to food, fire woods etc. knowing the livelihoods in this area in different perspectives prescribes that there is a major drawback to these communities. When the study looks into the past, such forest natural resources were distributed to the tribal communities. Each and every product of forest has stored by the tribal communities to produce different crafts for making that as an income source. Now if these activities are to be shifted to political rights how would be the labour, gender, social, economic and environmental relations. Another critical phenomenon is that of the role of particular livelihoods tribal communities in constructing tribals identity and maintaining links with the past. Both place an important pivotal role to tribals perceptions of their nativity in the contemporary scenario and their construction of power relations in the development process. In Andhra Pradesh developments in tribal regions showed integrate aboriginal traditions and beliefs have high jacked. Such projects and policies have a significant impact on tribal people in contemporary society. If implemented government livelihood approaches are to become as significant in development. With these developments, tribal communities may get the drastic changes in livelihoods now and in future as well. Here the study should discuss the land alienation to know the impacts on livelihoods with the link of objectivity.

Section-4. Land Alienation and its Impact on Livelihoods

Pre and post-independence policies, plans and projects in India have obsessed tribal communities to have obscurity in livelihoods it seems, and the planners were obsessed on economic development by using forest ecosystem. It resulted in establishment of several industries, projects, minings and dams etc. By introduction of these projects and plans, it brought different changes in land, water, and other natural resources in tribal areas. Based on the forest ecosystem, the availability of several forest minerals in tribal covered areas have caused to openings of several factories, mining companies and for land alienation by intervenes of non-tribals. Though, this section has discussed the causative factors and impacts on tribal livelihoods.

Indian developmental plans have commenced introducing several projects on mining, infrastructures, irrigation, livelihoods and in all sections etc. These

developmental plans have had led to the land alienation of tribal people, these legitimised indications connote the forcing migration from their original habitats. These planned and authoritative regulations have caused to sudden migrations with their productive assets and pushed them into the gesture of ambivalent. Due to these legitimised non-tribals intervenes in tribal regions, it had become the social issue to put debates by academicians, planners and social activists etc. The process of land alienation includes the mining, non-tribals intervenes, transportation, constructing dams and other government buildings, other business of non-tribals. The problem of land alienation indicates that more risk to the tribal livelihoods. The implemented policies and programs have not germinated new ways for tribal sustenance for decades. Hence tribal communities face pauperisation by losing their income generated resources and livelihoods. Huge number of tribal communities who inherently depended on forest-based natural resources is alienated and their immemorial ethos, assets have lost for the sake of development projects and plans. Apart from the loss of livelihoods, land habitation, living conditions and sociocultural conditions have making tribal life more miserable.

Tribal communities in Srikakulam district lost their land. It is alienated and obsessed them to push into the pauperisation by the cost of using natural resources because agriculture and other cultivations are main indicators to the forest-based livelihoods. Usually plain and hill cultivation (*Jhum* cultivation), edible fruits, flowers, medicinal herbs, non-timber forest products, leaves and fruits have illustrated the tribal economy. Hence development policies and plans have commenced impinging on their agriculture and land which are being as a primary source to their livelihoods. Consequently, they enter into the undeniable position by informal to the formal economy which is new to them. By the developmental projects, they lost agricultural land and forest resources.

4.1. Land Alienation in Study Area

All the tribal communities have different attachments with their land. The land is not the simple objective of production to them, they themselves assumed and practiced spiritual customs to the land. With the bondage of land tribal communities have had different perspectives and concepts from others. The phenomenon of land

usage in the study area is no one had no right to alienate the land from within the community. Every tribe had their own autocracy on land within their premises. Their tradition, culture, region, identity and their existence had persisted to the land which they hold. But there are continues misuse of tribal land is been happening which is the main source to the tribal communities in Srikakulam district. The following explanation is to be the better understand on alienation of tribal land in the study area.

4.2. Why Tribal Land for Alienation

The selected area in Srikakulam region many tribal have been illegally dispossessed their land. Many of the tribal communities are been forced to leave their homes by the cost of their legitimised intervenes of non-tribals and government policies and projects. As per the field reflections, one thing had to discuss with the question that why particularly tribal land for alienation? When it goes to explain, in this earth every forest apparently has the diversity of minerals based on the ecosystem. In this selected area on the purpose of progressiveness of the nation, most of the legitimised policies and programs have come up with prepared equipments to exploit the natural resources. In these circumstances, the pressure has commenced from the government officials, politicians and from non-tribals on forest sector for the cause of development. In the name of development tribal land steadily becoming an important factor to the non-tribals to occupy their land for the sake of mining, infrastructure development, construction of dams, roads, etc. Basically in this tribal area mines occupied large tracts of land, though these mines are caused to affect their forest ecosystem by involvement of non-tribals and contractors with the help of politicians. Most of the mines and other natural resources have located in the traditional inhabitants of the tribal communities here. This selected areas produced many natural minerals like mica, bauxite and other minerals. These tribal communities like Savara and Jatapu communities have steadily commenced exploiting in the name of development. By the government interest, by extinguishing their natural and legitimised rights on the forest, is paying some namesake compensation for land. One of the respondents Palaka Srinivasulu from Hippaguda village explained that;

We the communities, Savara and Jatapu's who have been residing for several decades through my ancestors. Since several years we have been facing several problems and fighting for our (whole villagers) lands. In the name of construction of industries, some of the politicians like Rama Mohan Naidu s/o Dharmana Prasad Minister of Revenue in Nallari Kiran Kumar Reddy tenure (Ex-Chief Minister for Andhra Pradesh) have forcefully tried to displace us to occupy the Kinnedhaara hill which is fully covered by mining minerals. Since that period we have been protesting to get our land and land Pattas back from the government because all the tribal communities particularly who resides on the basis of Kinnedhara Hill lost most of the land on the hill.

As it was already explained in chapter four. The land records shows that the areas which affected tribal people reside under the Kinnedhara hill is in outside of the agency area but every tribal community has land *Pattas* on that hill. Tribal communities cling with spiritual bondage to their homeland and to their adjacent ecosystems. Thus, as per the tribal rights and rules no one has any rights to transferable the tribal land to the outsiders. That is the main cause to restrict the entry of non-tribals. Therefore, the land markets are low thereby the cost of under development. The rate of compensation to the tribal lands is low based on the market rule. Once the projects commence, the value of land would be high, so most of the outsiders always showing enthusiasm to occupy the tribal land.

4.3. Land Alienation and its Legality in Study Area

The government obsessed to set legal rights with full equipped elements under the Land Acquisition Act (LAA) which is amended in 1984, to expropriate and alienate the land rights from the landholders. The colonials have set it to make modernise some areas but they were ill-equipped, without state legal rights over the individual lands. First, in 1857, the colonial government had introduced All India Act and it passed some policies to all the landholder to surrender some land for the public utility purpose. Under the progressiveness and development of the areas, states have commenced acquiring private land in different tribal regions in the name of public purpose. Precipitous alienation is happening in different forms from their habitats through the government acquisition of land and forest resources to inaugurate the industries, dams etc. by threatening the indigenous communities. According to one of the respondent, Biddika Simhachalam from Billamada village explained that;

We have been residing here since decades and forming agro-based crops in our own Patta land, and we use to pay the tax regularly to the revenue department since my ancestors period. Precipitously some of the outsiders namely Subramanyam and his wife from the Srikakulam urban area came up with new documents (land Pattas) by holding rights on about 50 acres around the village with the help of Mandal Revenue Officer (MRO) by saying that to give compensation for our land. We the people of this village still roaming around the ITDA office to solve and to know the exact legal rights of the problem.

Hence the tribal communities who lived and who has some special attachments to the forest ecosystem are now in the transformation mode by using it as agriculture to non-agricultural activities by the non-tribals. After globalisation the state of Andhra Pradesh had been engaged to acquire tribal land for expropriating by establishing the industries, especially for mining purpose in the study area.

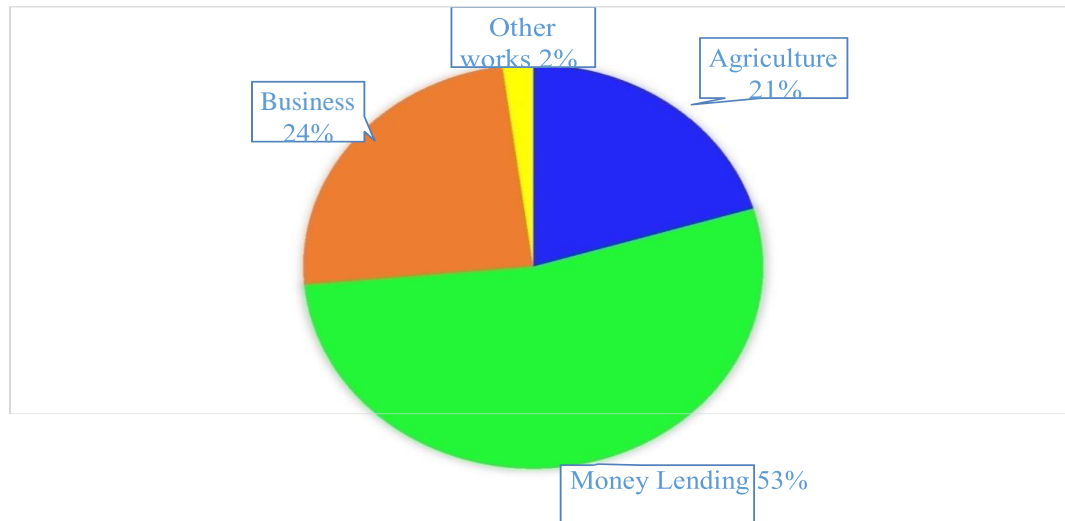
4.4. Impact of Land Alienation on Tribal Livelihoods

Inherently all the tribal communities in this land have a harmonious relationship with their ecosystem. Naturally, they use to live close to nature by engaging with different livelihoods. In this scenario, the land alienation is being conferred to all the academicians, and policy makers. Now-a-days it has appeared in a wider perspective in this symbiotic relationship in between the forest ecosystem and non-tribals. In order to this, it may lead to deteriorating the forest resources which is available in tribal regions. The exploitation velocity of natural resources in tribal areas through developmental activities has different impacts on their livelihoods and some of the primary issues highlighted in the following.

Their harmonious relationship with livelihood activities prescribes their deterioration of subsistence because sometimes they used to face some undeniable situations to fulfill their basic needs by having nepotism on their land. By this gesture of their living style, they never try to choose other outside options to germinate their new livelihoods. When the study looks on their livelihoods, land alienation is being first causative factor to push them into obscurity by the non-tribals. The study highlighting the causative factors to alienate the land is by non-tribals in tribal areas, mortgaging, loss of assets and property, borrowing wealth for all activities, marriages etc. Again the study highlights the victims approach through

some case studies etc. when it comes to the appearance of non-tribals in tribal region;

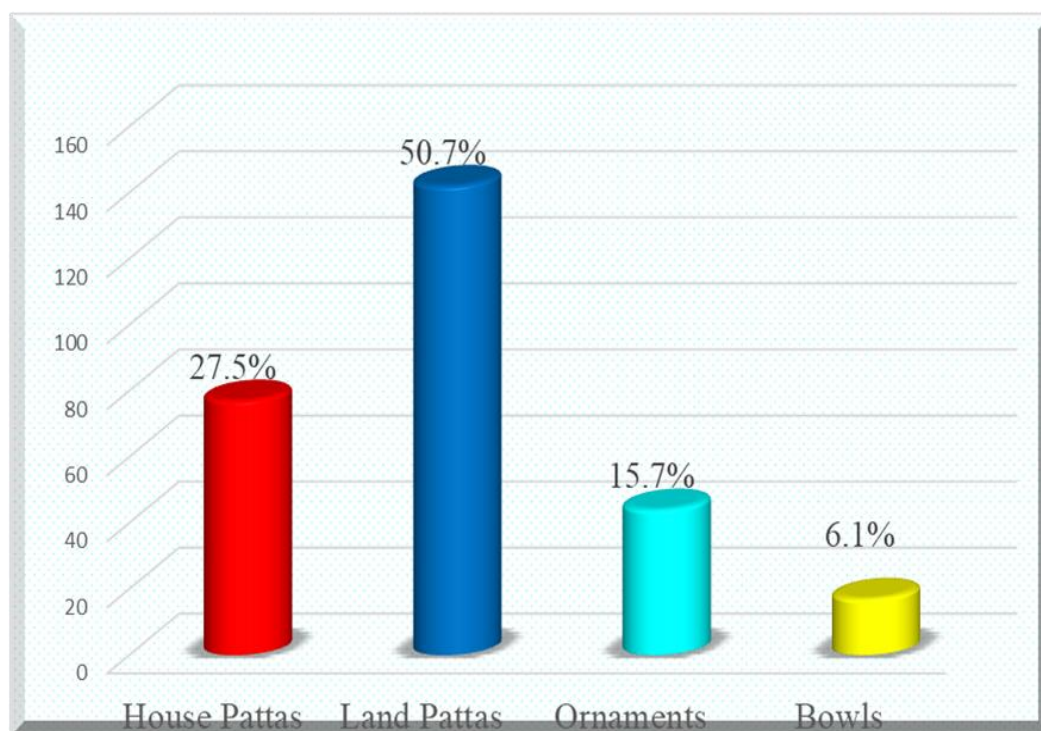
Diagram- 5. 13: Status of Non-Tribals Occupation (in Per cent).



Source: Compiled from field data.

The above diagram 5.13 describes the status of non-tribals occupation in tribal areas. Around 280 households in all selected villages, non-tribals have had settled in a different place by having different occupations. Their main activities is money lending for interests to the tribal communities by holding their property, there are 53 per cent all the non-tribals have engaged in that work, 21 per cent got the land in tribal areas and doing cultivation on that land, 24 per cent of the respondents doing business in different ways such as groceries shops, seeds, pesticides, cement, clothes shops and some of the necessary items in semi urban areas which are very near to the tribal areas, and 2 per cent doing other works such as women in different organisations and factories etc. in this scenario, all the tribals used to get money for their basic needs with high interests, so they have bought some land surrounded tribal areas to settle down there. As per the field reflections, since 15 years tribal communities have been mortgaging their productive assets, properties, ornaments and other things to the non-tribals by the cost of their pauperisation and weak sustenance as it was discussed in chapter four.

Diagram- 5.14: Status of Mortgage (in Per cent).



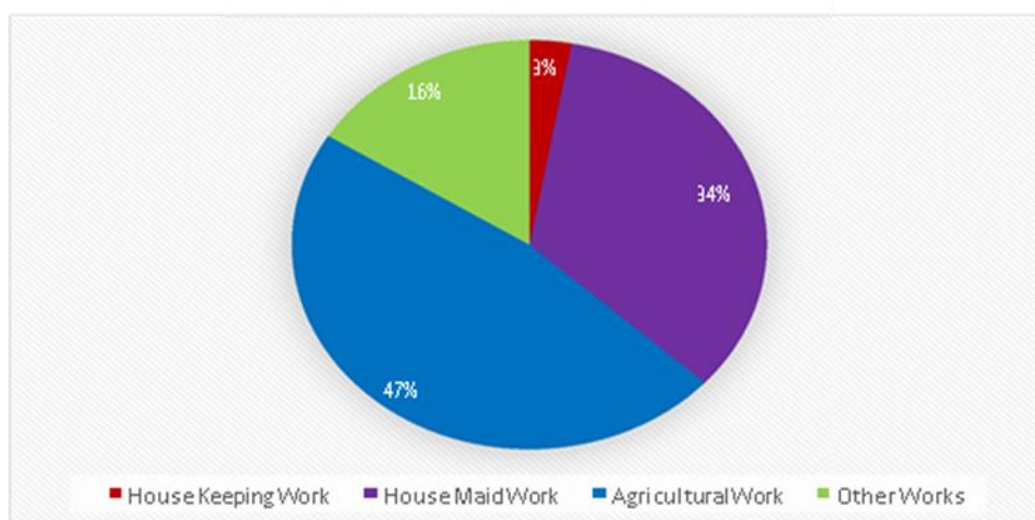
Source: Compiled from field data.

As per the field data diagram, 5.14 explained clearly the status of the mortgage. Out of 280 households, 50.7 per cent of the respondents used land *Pattas* for a mortgage, 27.5 per cent of the respondents house *Pattas*, 15.7 per cent of the respondents ornaments and 6.1 per cent of the respondents mortgaged bowls for money with high interests. To fulfill their necessities, the situations demand them to mortgage for some reasons like marriage, lack of livelihoods, traditional occasions, children school fees, health, etc. it reflects the heavy loss of assets and properties. All it happens only because of illiteracy, vague knowledge and fewer livelihood opportunities to them. All the miseries come only because of traditional activities without proper use of natural resources and land. They had no other alternatives other than their land, house *pattas* so they have lost those for basic necessities.

Another thing was with the objectivity of losing land included love marriages there are 7 cases found around the villages. Some of the girls from three different villages namely Hippaguda, Pulputti and Polavaram have eloped and got the marriages with non-tribals then (before six months) some tribals and non-tribals have come to

compromise and some of them not yet compromised. Still, they have not been lost their land by love marriage in future they may take their land as a dowry. Since last 15 years, total of 12 love marriages were held in villages. Total 7 scheduled tribe girls have got marriage with scheduled caste guys, 4 girls with other backward classes, 1 tribal person got marriage with scheduled caste girl and all the marriages have done by elopement. Some people have compromised and some people do not know where they are? All these incidents have taken place in when they were doing outside agro-based works and other contract works.

Diagram- 5.15: Status of Works at Non-Tribals (in Per cent).



Source: Compiled from field data.

Based on the field data the above diagram 5.15 had explained that most of the tribals have been doing different works in under the non-tribals for their alternative livelihoods and for more income to fulfill their needs. Around 47 per cent doing agricultural work on their fields for monthly wise economic benefits, 34 per cent of women are doing housemaid work in the non-tribals houses which are near to their region. For monthly salary, 3 per cent housekeeping work as watch men's and finally 16 per cent other works as shopkeepers, drivers, cooli works etc. other than farming all the works doing tribal near non-tribals to get better livelihoods with economic support. One of the respondent says that;

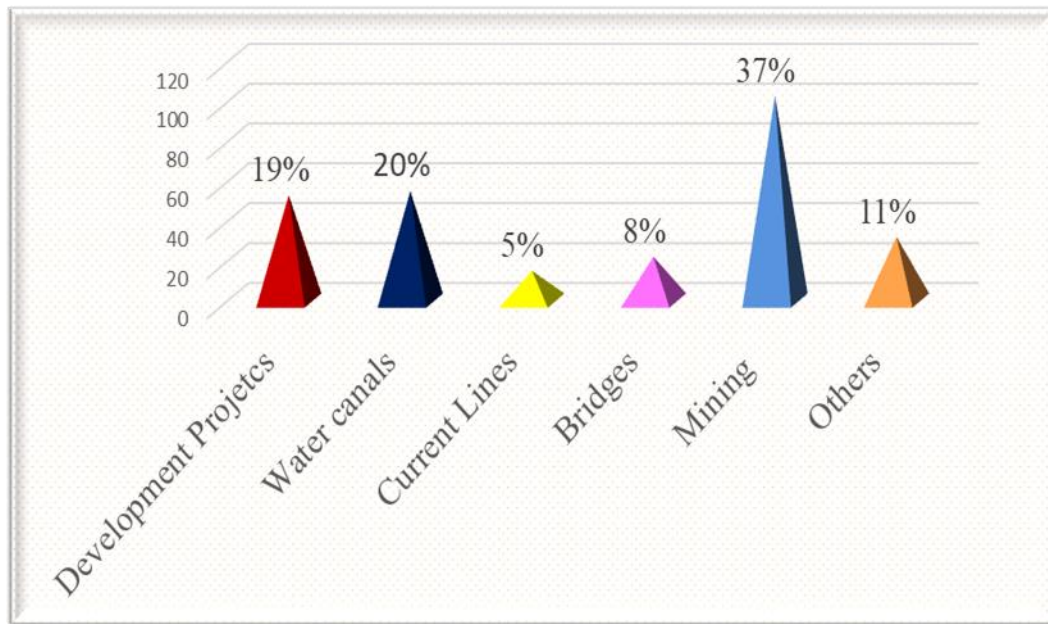
We the people who are being as scheduled tribes, we have to reinforce my livelihood strength to get economic benefits for better sustenance that is why sometimes we use

to go for other works near to non-tribals. Otherwise with the insufficient land tribals cannot sustain without getting side income other than farming.

As it was stated early in chapter four. Here, with the above explanation, tribal people need more opportunities from the government to settle down with better livelihoods. The government should look on them in the perspective of reinforcement of the tribals through lands, subsidy and other livelihood schemes etc. Due to the less economic support sometimes they use to borrow money from them with high-interest rates to execute their activities in all aspects, so the study has a look on the status of borrowing, it would be like described below.

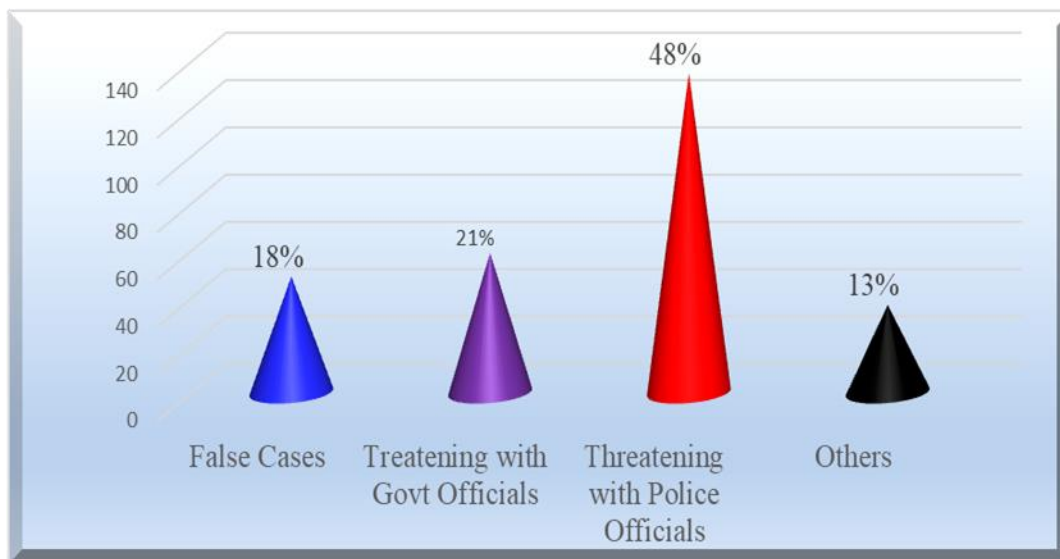
Diagram-5.16: Appearance of Land Alienation in Different Forms (in Per cent).

According to the field data diagram, 5.16 explained that the appearance of land alienation is different forms in tribal areas which are described below. Out of 280 households, 103 respondents lost their land forcefully by mining without compensations and alternatives in all the villages, mostly in Kinnedhara hill. By digging water canals for forming lands through tribal lands around 55 respondents lost their farming land, establishing current lines, poles and transforms in middle of the cultivated tribal land by the legitimised orders around 15 respondents lost. Around 22 families have lost their land by the construction of bridges to make roads and canals in between the middle of the tribal land and 53 respondents lost their land by development projects and schemes by construction of buildings and offices without any alternatives and compensations and other 32 respondents lost their land through non tribals by taking money for high interest rates. Sometimes government may get the tribals land for tenant for constructions as schemes wise as per the rule but by the local politicians have taken their land forcefully without compensations and alternative lands to implement schemes and works which is assigned by the government.



Source: Compiled from field data.

Diagram-5.17: Forms of Threatening (in Per cent).



Source: Compiled from field data.

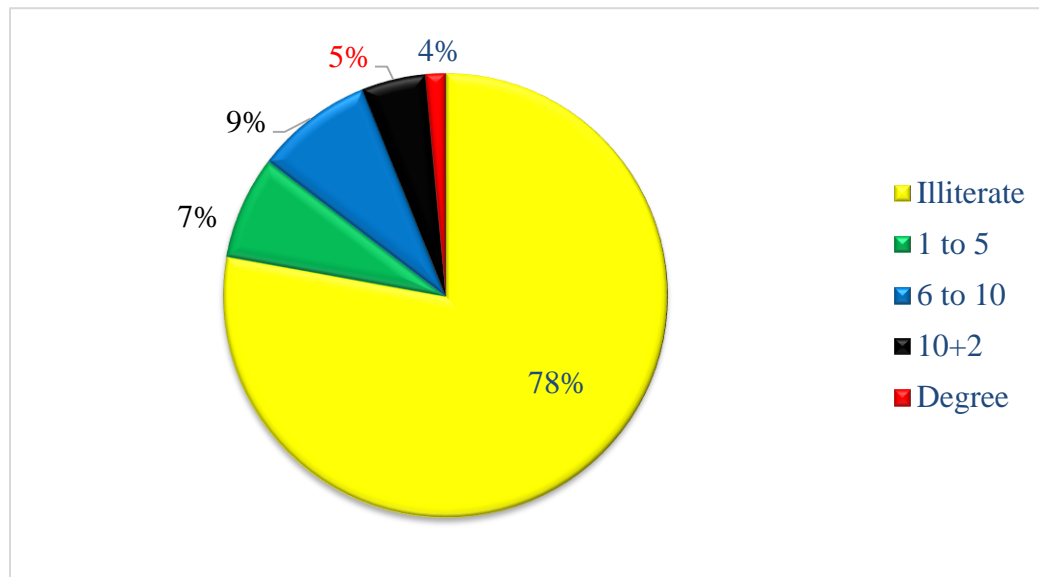
With the available data diagram 5.17 indicating that in all selected villages every village communities have faced different kinds of threatening by the non- tribals, government officials and politicians etc. out of the 280 households 48 per cent of the respondents threatened by the regional police people on the basis of land issues with illegal entry of non-tribals, 21 per cent of the respondents threatened by the government officials even they have original land *Pattas*, when they approached

them for submitting their requisition appeals on land issues. In this scenario, non-tribals and politicians put some false cases on around 18 per cent of the respondents by asking their injustice on their lands. Finally, 13 per cent of the respondents threatened in the other ways by the local non-tribals such as in the form of giving seeds, money, assigning work, a sudden increase of interest rates etc. one of the respondents called Biddika Maasaiah from Karuguda village in Manumukonda panchayat says that;

I had threatened by the non-tribals and government officers, when I approached them for loans and other livelihood works and saying that you people better to withdraw the requisition appeals from the ITDA and regional MRO office otherwise we won't give anyways to other opportunities for forming, water through canals, and transport facilities and economical ways etc. for your livelihoods and for better sustenance.

In this circumstances inclusion of industries and different projects in tribal areas, the government apparently indicates the following urbanisation and large- scale inclusion of non-tribals into the area. This result has turned to increase the land alienation of tribal communities and it turned to push them outside the forest area to search for new livelihoods. By the immigration of outsiders, tribals have undergone to the below poverty line. Due to the urbanisation of scheduled area legitimised criminalisation, robbery, goonies have increased on the tribals land and habitations. In this process, due to the migration and alienation of land, their existence has become worse. Even if they wanted to do other works than farming in industries they have no educational qualifications according to the field survey their educational status is;

Diagram- 5.18: Status of Education (in Per cent).



Source: Compiled from field data.

As per the above diagram 5.18 out of 280 households in eight villages the status of education clearly illustrated their literacy rate. Around 218 respondents with 78 per cent, are illiterates who particularly depended on agro-based farming for their livelihoods, 21 respondents with 7 per cent studied 1 to 5th class, 24 respondents with 9 per cent studied 6 to 10th class 13 respondents studied 10+2 with 5 per cent, only 4 respondents with 1 per cent have completed degree. All the tribal communities have settled as agricultural farmers, daily wage labours in ITDA and other non-tribals, some of the youth migrated to outside the region on contract- based works and only 4 people are being private job holders by doing the job in Velugu office which is established to implement the ITDA and government schemes and policies. In this scenario by using the modern technologies in industries with the help of foreign investments government and contractors have choosing the educationalists and giving only white-collar employment. So there is no space for indigenous people. If some jobs available on skill-based manpower work, the officials use to choose non-tribals because the literacy rate among tribals is very low.

Some of the important case studies were observed from the victims by land alienation in different villages in the study area. The study had highlighted some of the case studies which are from Billamda, Hippaguda and Karuguda village.

4.5. Contemporary Resource Depletion

The depletion of natural resources and forest production has impinged on the Savara and other tribal communities in the study area. When the study had observed the impacts on different aspects;

4.5.1. Impact on Economy based lives

The reduction of natural resources has impinged on the Savara and other communities in both economic and cultural scenario. Earlier, tribal communities have been got the forest minerals for the free of cost without legitimised instructions. Forests are much closed to the tribal hamlets to collect the forest production but now people has to go the longer distance for required resource collection. Deforestation has become the major cause to make the distance so long from the forest to tribal hamlets. It have been effected women particularly because of women used to go to collect the minor forest resources. Later due to the forest department restriction on forest Savara and other communities gradually disappeared in collecting forest resources. Hence, these impinge reduced their economy. Due to the lack of production tribals started depending on non-tribals to fulfill their necessities in all the occasions. Buffalos, goats and other livestock had domesticated for the purpose of ceremonial sacrifices in the festival period. Because of their economic conditions still, they stuck to their traditional cultures during the festivals time which with their borrowed money.

4.5.2. Variations in Occupational Structures

The depletion of natural resources have forced many of the tribal communities in the Srikakulam district to switch over their occupations. *Podu* cultivation, a collection of forest products are reduced and the collected minerals are not sufficient to fulfill their basic needs. Hence, they started working in non- tribals and migration to the urban areas for better employment.

Thus, it impacted on women also like the division of labour is clearly appeared in the Srikakulam district most of the womens are engaged to collect the non-timber forest productions and its marketing. They used to go to the near hill and used to collect leaves, broomsticks, turmeric and leaf cups etc. but due to the economic

conditions steadily started working under the non-tribals. Here the study is going to explain about the issues thoroughly through some case studies for better awareness on the tribal livelihood with the impact of land alienation.

4.6. Case Studies

4.6.1. Case Study-1. Illegal Authority became Legal Authority on Tribal Land

From Billamada village explained that forest-based livelihoods are primary income sources to their existence. Usually, they use to cultivate the land seasonally by forming different crops. Paddy is an essential to crop to them because the product will come up with less investment by using natural resources. Every household of this village has *Patta* land here and cultivating this land since ancestors period. Usually, they use to form paddy, cashew sometimes, cotton etc. for better livelihoods. Their entire cultivation skills were depended on forest ecosystem by using hand-made agro- based assets. In this scenario, some of the precipitous changes have come to their lives by affecting livelihoods with some of the legitimised restriction and discourses from non-tribals with the help of government officials. One family has come up to the village along with Mandal Revenue Officer (MRO) by showing land *Pattas* and saying that the entire land around the village is their own. Then the tribals questioned the MRO through proper evidence like land *Pattas* and the bills of paying land taxes. But they got an arbitrary judgment by the MRO. Then they approached and appealed to ITDA and district collector offices with the requisition letters. When the collector and ITDA officers suggested the regional MRO to solve the problem, they got some lamented contradictory conjectures by saying that; as per the land records non-tribals are original owners of the particular land and it has registered on their names in the 1980s because the area which tribals have residing is not under the agency area. After some negotiation happened in-between the tribals and non-tribals with the result of offering some compensation to the tribals, but tribals were not agreed to their offers and still roaming around the government offices to get their lands back. The interesting thing is that both non-tribals and tribals have land *Pattas* and tribals have been paying taxes regularly to the revenue department. Still, some more time needs to get a

proper judgment for their problem.

4.6.2. Case Study-2. Money Lending has become a major cause to Land Alienation

From the same village the respondent who has 2 acres land in Billamada village saying that regarding the above problem, they have no option to get a proper result from the government even they have original *Pattas* on land. Money plays an important role between the non-tribals and government officials. He is one of the victims in that village who lost their land and which is in still pending, by intervenes of outsiders. He lost his land, livelihood and other property by paying more interests to the non-tribals. The respondent got some threatenings from the non-tribals, police and government officials to withdraw their requisition appeals by saying that “*we won’t allow to cultivate the land and do whatever you people can do*”. For three years they have been threatening to put some false cases against the tribals. In this scenario, all the tribal communities in the village are being together to solve their problem themselves with the proper channel by holding original documents. They have no options to persist in their livelihoods and life becoming worst without land and livelihoods. Though tribal communities have had grappled to evict the non-tribals from their land to get their lands back. Losing their land can occur indirect burden to their lives by the involvement of non-tribals. It causes to migrate to other places from their original inhabitants. It is clear-cut indication to tribals to displace and lost their livelihoods with the involvement of outsiders.

4.6.3. Case Study-3. Land Alienation by Political Interventions

From Hippaguda village explained that he has 20 cents acres own *Patta* land and doing 2 acres for tenant which is in two different places on plain and hill track namely Kinnedhara hill. He used to cultivate Paddy in plain area and which is being as tenant and cashew arming in 20 cents which is on hill track. Since the decade ago he has been facing trouble and roaming around the ITDA offices. He lost his land by intervenes of politicians on the Kinnedhara hill which is fully covered by the natural minerals like mining around 24 kilometers width. In the term of chief Minister Sri Nallari Kiran Kumar Reddy, Ram Mohan Rao s/o Sri Dharmana Prasad Rao

Minister of Revenue Department occupied the land in the name of development to get the natural minerals and started mining with the help of politicians and local revenue officers. Without giving any alternatives to tribal who have own lands on the Kinnedhara hill. After the objection of tribal communities, they tried to escape them with the help of police by threatening them. When the tribals organised several rallies and indefinite hunger strikes, the court has given a stay on that. The tribal communities of Hippaguda village lost their livelihoods and some of the lands by roaming around the courts. Because of the political issue, no one (government officials) has come forward to solve the problem. Still, they use to give their requisition appeals to the ITDA officers but no result has come out yet. They have no choice to do other work than farming due to illiteracy and vague knowledge. So they have full-fledged skills on cultivation but their land on Kinnedhara hill still is in pending and they have no rights to do cultivation until solve the problem. Because of these kinds of alienation people steadily choosing other livelihoods in different aspects without gender disparity until they get a proper judgment by the court.

4.6.4. Case Study-4. Illegal Threatens have become Legal to Alienate the Land

The respondent from Hippaguda village, who has 1.50 acres land in plain and Kinnedhara hill area explained that on, I had threatened by the non-tribals and government officers, when I approached them for loans and other livelihood works and saying that you people better to withdraw the requisition appeals from the ITDA and regional MRO office otherwise we will not give anyways to other opportunities for forming, water through canals, and transport facilities and economical ways etc. for your livelihoods and for better sustenance. (Repeated the above content while illustrating the case study). After the incident, he put forward the issue in their village meetings through their village elder person, after some discussions, they have given the complaint in ITDA office with collected biometrics and signatures from all tribal communities in that village.

4.6.5. Case Study-5. Tribes are becoming prisoners through political interventions

The respondent who has 30 cents land on Kinnedhara hill explained that he used

to cultivate vegetables in his land, by the undeniable exploitation of his land on the hill. He also fought for their lands and had a false police case while protesting for their lands. When the problem had come up, all the tribals become together and started a protest against the illegal mining of Kinnedhara hill. While doing rally against politicians tribal people got arrested by the police without any intimation and without any proper evidence. They have done relay hunger strike for 35 days and also rallies in front of Seethampeta mandal Revenue office to solve their problem. When the Chief Minister has come to the Srikakulam for meeting with people all the villagers had started “*Padayatra*” (Pilgrimage on foot) to express their problems to the CM, the local police officials had not allowed them to meet him partially and arrested them forcefully for doing rally. They were in police station around 9 days and they got threatened by the police and local politicians with the support of Minister. Tribal communities have no money to come out from the cases and with that incident, they lost their livelihoods and sustaining with fear. Now all the tribal communities from their village have got some land for the tenant from local non-tribals and fulfilling their basic needs with the agro-based and other outside livelihoods.

4.6.6. Case Study-6. Land alienation through land surveys

The respondent who has 1 acre land in Polavaram village explained that his land is in pending like the government has given 1 acre land to him so the miserable thing on that land is after the regular land surveys his land got registered on another non-tribals name who had adjacent land to his land. Now the non-tribal has not allowing him to do cultivation even he has own *Pattas* on the land, only changing the name is becoming problematic to him, because of these kind of causative factors he has no land in his hands now. He lost his livelihoods and doing cultivation by taking other land for the tenant. Since one and half years he still roaming around the ITDA office by giving requisition appeals because of the wrong surveys the entire village had gone to the problem by jig jag reports on land. Due to the jig-jag land survey, tribal lands have gone to others and some others land has come to tribals, but most of the tribals have lost their land in this scenario. Not only he of the entire village be facing this kind of problems by changing the names outsiders but government use to send

the tax collectors to tribals households so the situation became like “*tribal are the taxpayers and the non-tribals are production owners*”.

These sort of land alienation is been still happening in Seethampeta agency area.

4.6.7. Case Study-7. The mortgage is playing a pivotal role in alienating the land

The respondent from Diguvalakaluvurai who has 2 acres of land explained that he has lost his land by mortgaging near non-tribal for money about 4000 to fulfill the basic functions and occasions. Now he has no land because of high interest for 2 years about 45000 and due to the lack of proper precipitation, lack of an economic market to the production, seasonal production has not come out, so there was an undeniable condition to give his land to non-tribals as per the earlier agreement. Now he became the *Tagulu* (tenant) farmer on his own land and cultivating Paddy. Not only him, but the entire village situation is also becoming like this due to the fewer subsidies and lack of proper approach, and functions from the ITDA officials, the economic condition of tribal communities indicating to choose outsourcing for money from the non-tribals. Most of the people lost their land, house, ornaments and productive assets etc. by mortgage near non-tribals to fulfill their economic needs. Since decade with the entry of non-tribals, tribal people have become legitimised and authoritative in all aspects. So these kinds of activities to get the natural minerals from tribal areas and these kind of numerous ways of alienation in agency areas have become common in every tribal region in the state.

5. Summing Up

The entire study summed up with the brief explanation about the tribal communities by excavating their miserable experiences on their livelihoods through burgeon land alienation, which was happened by the undeniable intervenes of non-tribals into their forest ecosystem. Land alienation is one of the major cause to reduce their livelihoods development. The rapid expansion of alienation activities resulted in that exploitation of natural minerals from the forest ecosystem. Alienation activities have brought the drastic changes on tribal minds on socio- economic conditions to their existence, it reflects several revolutionary movements in tribal

areas. Thereby the entire study has divided into four sections such includes the profile of the respondents, the demographic profile of the study area, socio-economic conditions of the selected respondents. Finally, discussed the field findings which are burgeon contemporary causative factors to impact on livelihoods and land, including some selected case studies on exclusionary practices through alienated land. Some of the inclusive factors have been taking place from the government schemes and policies to reinforce them from obscurity on livelihoods for better sustenance.

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Chapter – 6

Conclusion

After research findings, making draft of the research should be authentic and it should not distrust the quality of objectivity of research otherwise it would be like smirk of a lazy person and it would be more painful than the parturition of a women. So writing conclusion was a big task rather than research analysis because conclusion had agglomerated the various objectivities of the research to germinate new views on topic and elaborate the issues. As per the available literature and data on tribal livelihoods and land alienation, every researcher and author has some apparent stereotype image on tribal livelihoods from the ages. Thus, some of the undeniable research findings on livelihood have given authentic information to ratify as immemorial treatises in several forms which are books and gazetteers, by illustrating and discovering the discrepancies between the tribal and non-tribal livelihoods.

Due to some indispensable causative factors on their livelihoods, the study has portrayed the reciprocal activities and impacts on livelihoods in between tribes and non-tribals. Because most of the tribal existence is cling to the forest ecosystem in the entire selected research area. The inherent alignment of tribal livelihoods have enclosed by the natural resources in the surface of study area. So all the tribal people they themselves have created ways to several innovative ethos to execute their livelihood activities by using the natural minerals in study area. Most of the tribal people have dispersed within the forest area, by dividing the forest as several components to consume the forest-based natural minerals. Due to the inherent diversity of natural minerals, the forest ecosystem has encompassed the rigid livelihood opportunities for tribal communities in Srikakulam district.

Though, the ample resources have been attracted the non-tribals to increase their wealth by using the forest minerals. In this scenario, due to the legitimised restrictions of non-tribals intervened into destroy their livelihoods in different forms like land alienation, mining, in the name of development projects and with some

local business etc. So due to the vague knowledge of tribal communities, they have been attracted to their tactics to fulfill their basic necessities with the help of economic benefits.

In these circumstances, most of the tribes lost their land by cling of unsolved situations and number of conjectures have commenced around them to subjugate and wipe out their livelihood opportunities. But some of the communities in the study area have raised various contradictions to retained and reinforce their opportunities. Sometimes by the paradoxical activities, tribes used to grapple with pauperisation, by persisting the contradictions of non-tribals and legitimised autocracy on tribes. By the commerce of non-tribals on tribal productivity, they always tried to evict them from their residing. Predominantly, due to the autocracy of non-tribals, the impoverishments of tribal communities are impinged on the tribal sustenance.

The miserable thing on tribal livelihood is that all the government schemes and policies are being as causative factors a little bit to depredation. Sometimes the incentive policies of government on tribal livelihood have become detrimental. Consequently, the government has commenced catered disbursement to the agro-pastoralists for reinforce them through various loans. When land alienation has taken over not only tribal land but also government forest lands and village commons etc. steadily all the surrounded tribal communities lost their inhabitant control on forest minerals. Houses, grounds, worshipping places, grazed lands and even burial grounds etc. have occupied so they have had undeniable situations to leave their earlier livelihoods. So after some migrations of tribal communities, they have not willing to share their common property, especially women used to walk longer distances for grazing cattle and gathering firewood etc. by losing their property tribes are deprived of food security is caused to starvation in Srikakulam district.

Basically, forest produces fulfill their basic necessities such as food, medicinal herbs, firewood, fodder etc. are the income generating sources to them through collecting non-timber forest production has got destroyed with the result of land alienation. In this scenario, some of the ample insects, mammalians, herbivorous and non-herbivorous, livestock have endangered as well. Some of the homogeneous

social system relations have become heterogeneous relations due to the displacement of tribal communities in study area. Due to some legitimised discourses by the non-tribals and government officials, the glimpse of overall scenario on the existing conditions of tribal communities are apathy over there. The vague knowledge and fear of tribal communities have caused to refill the non-tribals strength by nepotistic transformation of authorities on tribal region.

According to field study which was conducted in two mandals in Srikakulam district, Andhra Pradesh on Savara and Jatapu tribal communities comparatively socio-economic variables of literacy, educational status, health indicators, enrolment, employment opportunity, income access to basic amenities such as housing, drinking water, drainage facility, electricity etc. have not shown any improvement, because all the facilities which are providing by the government is namesake. With all the above mentioned objectives the study has sowed the various ways of exclusion of tribal communities from their livelihoods in selected area. Various data reports also brought out the delayed implementation of development projects and policies by the state and from various departments. Lacuna in allocation and utilisation of funds so structural inadequacies are at the state, districts, mandal and village level. Most of the tribal communities in study area they do not have any awareness of policies, plans, projects which has implemented by the government. When the study has a look on the political scene is too bad because there was no any single leader behalf of them from their villages, except their constituency.

Before going for detailed chapter wise analysis, the study has conducted in Srikakulam district with a sample of 280 respondents including seven case studies. The sample 280 households those who are from two mandals namely Seetham Peta and Bhamini including eight villages in four panchayats. In detail, the first chapter *Introduction* has portrayed with the existing literature on tribes, tribal livelihoods and land alienation in the state as well as entire country. This chapter has illustrated the basic information based on the available literature which has considered through some questions and objectives for further chapters. Apart from this above stuff, the introduction chapter explained appropriate outputs. Conceptual wise tribal livelihood, land alienation on tribal region, complexity of livelihoods environment,

complexity of land alienation, land, tribe and forest relationship, pre-colonial livelihoods environment and land alienation, constitutional safeguards which includes social, economic, cultural, educational and political safeguards, statement of the problem, review of literature, methodology and status of sample size. While discussing the methodology part, design an area of the study, target people, methods, data collection, and analysis of the specific research study.

The second chapter *Importance of Land and Forest in Tribal Livelihood* has given an overview on importance of land and forest in tribal livelihood with the research question like, what is the relationship among tribe, land and forest? Considering the importance of forest, land-based tribal livelihoods by using the natural minerals and socio-economic profile of the tribal communities in all over the state and country as well. This chapter portrayed the living pattern of scheduled tribes in various regions, pre and post-colonial forest status and forest right Acts. Land rights and land and tribal rights in the process of alienating the land, it explained the overall information in various affected parts of the country. Distributions of land in different periods through various plans and policies, by the legitimised pre and post-colonial Acts land and forest conflicts, have discussed. Wide ranges of economic and social benefits have explained and it includes the socio and economic activities by the tribal and non-tribal in all over the country. So the available source has illustrated the various conditions in various aspects.

The third chapter *Livelihood Opportunities among Tribals in Post-Colonial Era* has started with the research question is what are the various livelihood opportunities among the tribal in post-colonial era? With the objective of to study the livelihood opportunities of the tribes in post-colonial era, has depicted and summarised various conceptual understandings of tribal livelihoods and different arguments, impacts and overviews etc. based on this. Pre and post-colonial development policies, projects, plans and programs have explained on Indian tribals to reinforce them by retain their livelihoods, and attempted to give an overall explanation on problems of livelihoods, schemes and approaches by the governments and some of the pre and post-colonial occupational diversities during the development process of tribal communities in all over India and Andhra Pradesh as well. Some of the land and livelihood based

movements have discussed because of forest land issues between the tribes and non-tribals and government officials as well from British rule to present contemporary period. Some of the unsuccessful tribal development programs have explained because of raising the developmental issues by intervenes of politicians, non-tribals with the support of government officials.

The fourth chapter *Land Alienation in Tribal Areas: It's Impact on Livelihood* has focused with the research question what is the impact of land alienation on livelihood sustainability of tribal? With the objective of to study the impact of land alienation on tribal livelihood, has portrayed that even tribal communities have various laws and Acts passed by the government to uplift and protect their livelihoods. Since several decades due to the displacement through land alienation has being tricky to their livelihoods in all over India. Several resolutions against the land alienation have not being solved the issues. In this scenario sometimes tribal people have becoming the victims through the tactic discourses by the outside people. And the chapter has illustrated the contemporary livelihood dynamics of tribal people, diversity of livelihood opportunities in tribal areas through resource- based relationship in forest covered areas in the present and post scenario.

The fifth chapter *Exclusion of Tribes and Tribal Livelihood* has illustrated the research findings with the research question what is the impact on tribe due to the land alienation? So it has portrayed findings based on the available field data. This chapter mainly divided into four sections including 7 case studies on research conducted area. Considering the section-1 explains the basic profile of the respondents, section-2 focused on the demographic profile of the study area, section-3 depicted socio-economic background of the respondents including sample size, panchayats, villages in selected area and socio-cultural and religious scenario of the respondents which are Savara and Jatapu tribal communities. Land and livelihood relations of agro-pastoralists, tribal livelihood approach, resource relationship, contemporary livelihood dynamics in selected area and some of the awareness programs for uplift, critical livelihood changes in study area. Section-4 land alienation and it is impact on tribal livelihood has analysed by the data from field findings. This includes land alienation in study area, causative factors for alienation,

legality of land alienation on non-tribals in Srikakulam district of Andhra Pradesh. Tribes have given some recommendations in both textually and orally. So the data has discovered some findings which are described below.

1. Findings

The study has few important findings from the research conducted area on land alienation which is being as a most effective impact on livelihoods. All the findings has described on land and livelihood perspectives of the respondents and land alienation and its impact on livelihoods.

From the livelihoods perspective even they have ample ways for livelihoods, due to vague knowledge and illiteracy the respondents could not able to use the opportunities. Only some of the youngsters from the entire selected area have showed enthusiasm to find new livelihood ways as outside contract works.

When it comes to selecting crops and getting seeds for cultivation, the entire region depends on seasonal crops in plain areas which are rice, raagi, cotton and some of the oilseeds etc. because of water facilities, high precipitation and it has interlinked to the forest ecosystem. One more thing is for getting seeds, most of the respondents have showed interest to get seeds from the non-tribals, because even they have subsidies, due to the delay, installment wise and only for preferred crop seeds are getting from the Integrated Tribal Development Agency and other regional wise sub-offices.

Almost every respondent in all villages have 2 or 3 acres tenant land from non-tribals because tribal people have only 20 cents to 2 acres land which is highest and located on hill tracks. Due to lack of proper irrigation facility on hill tracks, it has confined for only cashew, vegetables, and some fruits etc. and these cultivation has depended on precipitation mostly. Though, some tribal communities have been used to cultivate paddy in plain areas which land has taken from non-tribals for tenant in tribal covered areas.

According to available data, which was collected from the respondents, ITDA and other government affiliated centers. Most of the people has depended on non-tribals for money to invest on their cultivation by mortgage their property papers and

ornaments etc.

Every household has different kinds of livestock which is used for cultivation, domestic livestock for self-usage, and some of the livestock for economic gain.

The government has providing several opportunities for better livelihood by implementing the Mahatma Gandhi National Rural Employment Guaranty Scheme (MNREGS), plantation work, horticulture work and some of the development based contract work in surrounding areas. Therefore they have been engaged with other work from out of the tribal region such as peeling of cashew, housemaid, shopkeepers, and other agro-based and other labour work etc. for their economic gain and for better sustenance.

Consequently, from the land alienation and impacts on livelihoods perspective, losing property is not new to tribal communities because to fulfill their necessities based on the occasions. Non-tribal have spread near spread over to every tribal hamlets as landlords, employers and as commerce etc. money lending and forming different crops are their main occupations near the tribal lands.

On the purpose of housing, farming, health and for other occasions, most of the tribal communities have been mortgaging their property for high interests since 15 years.

Since last 15 years, total 12 love marriages has found in all villages. Total 7 scheduled tribe girls have got marriage with scheduled caste guys, 4 girls with other backward classes, 1 tribal person got marriage with scheduled caste girl and all the marriages have done by elopement. Some people have compromised and some people do not know where they are? All this incidents have taken place when they were engaged for agro-based works and other contract works outside of the native.

When it comes to the development of tribal areas, the government used to take tribal land for constructing bridges, water canals, and current poles and for cell phone towers with less compensation and sometimes without compensation and alternatives. In this scenario, they have been facing undeniable situations by the government officials and non-tribals.

On the respondent's perspective, land alienation is taking place in the name of development projects, constructing buildings from the tribal communities without any compensation and alternatives. Many incidents have taken place within the study area in the name of mining and land surveys by the government officials. So they lost their livelihoods and other opportunities in different ways by losing their land. For instance, Kinnedhara hill has occupied by the politicians, which is being main source for tribal livelihoods in Hippaguda village. Consequently, number of tribal people have threatened and beaten by the police and government officials when they were in procession for getting their lands back. According to the available findings, the researcher has put forwarded some suggestion below for future research.

2. Suggestions

After careful observation of the present study, the researcher has determined the importance of other aspects on livelihood and land alienation which was not covered by the study and hope it might be filled by future researchers. Here the study has pointed out some suggestions for the future studies;

1. ITDA should be very transparent and vigilant while distributing the land to the tribal people.
2. ITDA should increase the land for tribal communities and it should be in acres.
3. ITDA have to increase to amount and other livestock for tribals and it should concentrate on subsidy for their loans.
4. Government should concentrate on seasonal livelihood programs.
5. ITDA should create the season-wise livelihood opportunities to reduce the migration and poverty level
6. Government should provide sufficient fertilisers and pesticides in time with low prize.

According to the basic information from the tribal communities getting justice is wired for their loss of lands thereby many of the non-tribals have started displacing from their natives in the name of contract works and other labour works to outside the tribal region. Due to lack of proper subsistence, their existence has become

precarious by infiltration of outsiders into the tribal region. Consequently, the government has implementing various policies and programs to get rid them from various issues by filling the lacuna in various departments to reinforce them through their livelihoods. So because of the above mentioned information, the situations on land alienation and livelihoods have become conferred in the academics.

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Interview Schedule on
Land and Livelihood of Scheduled Tribes in India:
A Study in Northern Andhra Pradesh

Profile of the Respondents

1. Name of the Respondent _____
2. Age _____
3. Gender _____
4. Name of the Village _____
5. Name of the Mandal _____
6. Name of the Panchayat _____
7. Name of the District _____
8. Tribe/Caste _____
9. Religion _____
10. Occupation _____
11. Annual Income _____

Socio-Economic Background of the Respondents

12. What is your educational qualification? _____
13. Do you have house?
1. Yes 2. No ()
14. If yes, is it?
1. Own 2. Rental ()
15. How long you been living in this village? _____
16. Have you ever lived in any another village/town earlier? ()
1. Yes 2. No
17. If yes, name of the village/town? _____
18. Why did you leave that village/town? _____
19. Do you have ration card? ()
1. Yes 2. No
20. If yes, which type of card do you have? ()
1. White Card 2. Pink Card 3. Don't Know

Land and Livelihood of the Respondents

21. What is the main source of your livelihood?

22. Do you possess land? ()

1. Yes 2. No 3. Not Respond

23. If yes, which type of land do you have? ()

1. Own 2. Tenant

24. How many Acres do you possess? _____

25. How long have you been cultivating? _____

26. What type of crops do you prefer to farm? _____

27. Why do you choose those crops for cultivation? _____

28. From where do you get seed for cultivation? _____

29. Have you ever given land to tenant farmers? ()

1. Yes 2. No

30. If yes why did you give the land to tenants?

31. Have you ever been a tenant farmer? ()

1. Yes 2. No

32. If yes. How many acres and why did you take?

33. What is your source of income?

34. In the last fifteen years, the production in your field has-increased/ decreased and no change?

1. Increased 2. Decreased 3. No change 4. Not Respond ()

35. If increased/decreased/ no change what are the reasons?

36. Where do you get money to invest on cultivation?

37. Have you got benefited from Government schemes? ()

1. Yes 2. No

38. If yes, what kind of benefits have you got?

39. Do you have the following livestock?

40. Do you have agro productive assets? ()

1. Yes 2. No

41. If yes, what kind of agro assets do you have?

42. Are you aware of agro related Government Schemes for cultivation? ()

1. Yes 2. No

43. If yes, what kind of schemes do you aware?

44. Did Governmental officials organize awareness programs on Government Schemes?

1. Yes 2. No 3. Not Respond ()

45. If yes, what kind of awareness programs organize by the Government officials?

46. In the last fifteen years, did you take loan from Government? ()

1. Yes 2. No

47. If yes, on what purpose?

48. Are you aware of social welfare programs, projects and policies run by the Government?

1. Yes 2. No 3. Not Respond ()

49. If yes, how?

50. Have you enrolled in any government programs for livelihood? ()

1. Yes 2. No

51. If yes, what are those livelihood programs?

52. Do you go for any other work other than farming? ()

1. Yes 2. No

53. If yes, what do you do other than farming?

Land Alienation and its Impact on Livelihood

54. In the last fifteen years, did you mortgage anything for your needs, i.e. Household, Farming and any other occasions? ()

1. Yes 2. No

55. If yes, what did you mortgage?

56. What will they keep your assets with them if you can't pay on time?

57. In the last fifteen years, have you lost any assets/property in mortgage? ()

1. Yes 2. No 3. Not Respond

58. If yes, what kind of assets you lost by mortgaging?

59. Are there non-tribals in your village? ()

1. Yes 2. No

60. If yes, what would be their major profession/occupation?

61. Are there landlords in your village? ()

1. Yes 2. No

62. If yes, do you go for work to landlords/non-tribals? ()

1. Yes 2. No 3. Not Respond

63. If yes, what kind of work you do there?

64. In the last fifteen years, have you borrowed money from non-tribals? ()

1. Yes 2. No 3. Not Respond

65. If yes, what was the purpose? ()

1. Household 2. Farming 3. Personal 4. Children School Fee
5. For Marriage 6. Health 7. For any Other Occasions

66. Have you ever lost land? ()

1. Yes 2. No

67. If yes, how?

68. Do tribes marry non-tribals and do non-tribals marry tribes in your village? ()

1. Yes 2. No

69. If yes, How, when and why?

70. Do tribal give dowry to non-tribals during marriage? ()

1. Yes 2. No

71. If yes, how and which form it would be?

72. Have you ever given your land to the Government or land tenants? ()

1. Yes 2. No

73. If yes on what purpose?

74. Did Government take your land before? ()

1. Yes 2. No

75. If yes, for what purpose?

76. Do you aware of land alienation? ()

1. Yes 2. No

77. If yes, what is it?

78. Have ever seen land alienated by non-tribals nearby villages? ()

1. In village 2. Neighboring village 3. No 4. Not Respond

79. If yes, specify the purpose?

80. Does land alienation impact on people's livelihood? ()

1. Yes 2. No 3. Not Respond

81. If yes, how?

82. Do you know the victims of land alienation in your village or neighboring village?

1. Yes 2. No 3. Not Respond ()

83. If yes, do you know the exact reason for land alienation?

84. Did Government pay the compensation to the victims of land alienation? ()

1. Yes 2. No 3. Not Responding

85. If yes, what did they get?

86. Do you aware of police threatening the victims of alienation of the land? ()

1. Yes 2. No 3. Not Respond

87. If yes, which form of threatening it would be?

88. Did you ever participate in any agitation/protest rally against the land alienation? ()

1. Yes 2. No 3. Not Respond

89. If yes, in what kind of agitation/protest rally against the land alienation have you participated?

90. Have you seen the police lathi charge on the people who were involved in the agitation/protest rally against land alienation? ()

1. Yes 2. No 3. Not Respond

91. What is your opinion on land alienation?

Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh

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Chapter-1

Introduction

The thesis title *Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh* made an attempt to understand the contemporary trends in livelihood practices and how land alienation effected the tribal lives. Government of India and few states have introduced several laws, acts, plans and programs to protect the rights and livelihood of the tribes. Makhan articulates that the land is the central asset to the tribes and 90 per cent of them were depended on the agriculture and its allied works and moreover, they are emotionally devoted to land. But, he observed the gradual decline of land owners among the tribal communities as land is being alienated to the non-tribals since the scheduled areas were recognised. As per the 2011 census, the cultivators among tribal communities have fallen to 52.7 per cent in 2011 which was 54.43 per cent in 1981 and 68 per cent in 1961. Meanwhile, the landless labourers among tribes increased to 47.3 per cent in 2011 which was 32.67 per cent in 1981 and 19.71 per cent in 1961. The above data gave a clear picture of changing trends of land alienation. Department of Rural Development (1988) reported that 80 per cent of the land was alienated to non-tribals, which varies from state to state. Even after decades of the independence, the lives of the tribes did not change along with the development. According to Nazeer (2003) most of the tribes lost their land as it was mortgaged and occupied by the non-tribal irrespective of the existing laws. Also Mathew Roy (2010) observed that the more dependency on land led to alienation which was resulted in increasing unemployment and poverty. Therefore, the current study focuses on the livelihood practices in the tribal areas and trying to know the impact of land alienation. Also the study intended to bring out how tribes transformed and created the alternative livelihood practices in the light of industrialisation and globalisation.

The following sections focused on the overview of tribes in India. The term *tribe* has derived from the Latin word *tribes*, meaning the poor or the masses. "In 16th century, the word *tribe* was appeared in English language and denoted a community of persons claiming descent from a common ancestor. The word *tribe*

is generally used for a socially cohesive unit, associated with a territory, the member of which regards them as politically autonomous. Often a tribe possesses a distinct dialect and distinct cultural traits. Moreover, tribes can be defined as a collection of families bearing a common name, common dialect for speaking, common profession in a particular place and is not usually endogamous though originally it might have been so”.

Here, definitions of the word ‘Tribe’ stated by the prominent scholars in the following.

1. ⁶ Gillin and Gillin: “Any pre-literate local groups may be termed as tribe, whose members reside in a common area, speak a common language and have common culture”.
2. W.H.R. Rivers: “Tribe is a simple tribe of social group whose members speak a common dialect and work together at the time of work”.
3. R.N. Mukherjee: “A tribe is that human group, whose members have common interest, territory, language, social law and economic occupation. Scheduled tribes in India are generally considered to be adivasis meaning indigenous people or original inhabitants of the country”.

⁴⁶ Adivasis (original inhabitants) are spread across the central, northeast and southern regions. Among ⁴ these tribal groups, some are still at the stage of food gathering and some are practicing shifting-cultivation, and primitive forms of agriculture. These various tribes existed in 1500 BC. Tribes were socially and geographically isolated, but more than six hundred tribes speak multiple-languages with the influence of Aryans, Muslims and the Britishers. Religiously these tribes are unique and follow animism. While some have adopted Islamism or Christianity by the influence of Britishers and the ⁴⁶ social traditions of most tribes make them to stay away from the country’s mainstream Hindu population.

Tribes are unevenly distributed across the country except in the states like Haryana, Punjab, Delhi, and Pondicherry. Madhya Pradesh has the highest scheduled tribe population of the country (14.5 per cent), followed by Maharashtra (10.2 per cent), Orissa (9.7 per cent), Gujarat (8.9 per cent), Rajasthan (8.4 per cent), Jharkhand (8.4 per cent), and Chhattisgarh (7.8 per cent) about 68 per cent of the STs live in the above said seven states. It is about 26.3 per cent in Jharkhand, 1.0 per cent Orissa, and 1.1 per cent in Kerala. The proportion of the STs total population in the country is highest in Mizoram (94.5 per cent), Lakshadweep (94.5 per cent) and Nagaland (89.1 per cent). Out of which, about 91.7 per cent are living in rural areas and 8.3 per cent in urban areas respectively.

When it comes to Andhra Pradesh there are 35 scheduled tribes placed in eight districts which is 6.6 per cent of the state population. Since they live in hills, forest area, they have some typical characters such as culture, geographical isolation, inferior/shy to mingle with other communities. Several developmental programs /plans started by the central and state governments for development of independent India. In 1999, Government of India (GoI) constituted “The Ministry of Tribal Affairs” to look after the development of scheduled tribes. The problems like low literacy and high dropouts, inadequate health services, lack of nutritional food, extreme poverty and lack of proper implementations of schemes etc. are making tribes away from the economic development. As per 2011 census, the population of schedule tribe in India is 8.2 per cent and it is 6.6 per cent in Andhra Pradesh. They can be divided into two groups. One group is who survives in a hilly tract of the Deccan plateau and by the rivers of Godavari and Krishna. The second one is extended between the rivers of Krishna and Godavari. According to Scheduled Tribes Order Act 1976 there are 35 types of tribes in eight districts and other tribes about 50 million nomads are surviving in plain areas.

The prominent tribes are Khonds, Kholamis, Nayakpods, Koyas, Godabas, Yanadi, Chenchus, Savaras, Kondadoras, Valmikis, Bagatas, Jatayus are covered in whole Andhra Pradesh. Sugali 8.7 per cent, Koyas 11.3 per cent, Yanadi 92 per

cent, Gonda 5⁴ per cent, and the remaining 24 per cent of population belong to small tribes. Nomadic tribes are Pichukaguntla, Balasanta, Saradakondru, Nomadinnalavaru, Gollasuddulu, Veeramustivaaru, Bavanilu, Birannalavaaru, Gollasuddulu, Parasalu, Gangariddulu, Kommuvaaru²⁰, Nakkala etc. and the other tribes are surviving in Andhra Pradesh. About 92.5 per cent of them lives in rural areas. They follow very particular traditions and customs. Most of the tribes depended on handicrafts i.e., making toys, baskets, collecting leaves, honey etc. for livelihood. They have own language but it does not have a script for many languages. The living style of tribes has been gradually changing after initiation by the government like reservation in education, employment, legislative assemblies, local bodies are changing etc.

Before presenting the literature review it tries to understand several concepts following it. The below section attempts to understand the land alienation its impact on tribal livelihood.

Several strategies are there to meet the necessities for their livelihood by using their capabilities, assets, income, and also different activities. An individual livelihood refers to securing the basic necessities like food, water, and clothing, medicine, shelter etc. are set of activities. Livelihood activities are different from urban to rural areas livelihood. Rural livelihood involves living in nature, for instance, farming, fishing, hunting and gathering, forest product collection, agriculture, food production and self-employed, like street food vendors. Urban livelihoods are city-based, for instance, informal trading, wage-earning jobs in public and private sectors, sometimes professional jobs, and self-employment. The lives of tribal communities are different from the non-tribals in many aspects such as the income levels are not fixed as their livelihood laid on the seasonal agriculture. Therefore, the cost of living reflects their earning. Several governments introduced and invented strategies to enhance the literacy, education, employment and urban livelihood practices. When it comes to alternative livelihoods government should introduce income generating skills, and these should pass on to coming generations to overcome the socio, cultural and economic challenges. The livelihood is a need for entire human existence.

Livelihood includes food, income and assets. A human being may not attain livelihood security through the ownership of land, livestock or from the food gathering process. But, it is possible only through the constant employment with sufficient wage.

Livelihoods may be predetermined by birth. A human beings may be born into a caste with assigned activities as potter, shepherd, washer men, cultivator, cooli, pastoralists with animals, forest dwellers with trees, fisher people, shopkeepers and each of these activities may turned in to new households in some occupations. The tribals have been facing several challenges in livelihood and occupation since the Independent India introduced several safeguarding acts/ policies to reinforce them. The pre and post independent India made several laws to safeguard the life, property, and culture of the tribes. In Andhra Pradesh, tribal communities have started movements in agency area against the land alienation as it was manipulated the revenue records and by non-tribals. Nearly half of the agency land was occupied by non-tribals¹² which is against the land alienation act. Nearly 75 per cent of the people in India¹² are dependent on agriculture and allied activities for their living and also inequalities in land holdings are rampant. In India, the land is the main asset for most of the tribes. The land alienation can be defined in broad and narrow sense³ i.e., the alienation of individual land holdings and means of livelihood. In the broader sense, “the alienation includes the loss of common property and rural commons”⁷⁹ Tribal land has been alienated to both individuals and institutions. It appears in urban and rural areas, tribal and non-tribal people.¹¹ Manipulating land records, forcible occupation of adivasi land, land exchanging etc. are the result of land alienation. Today, tribals are mortgaging, selling and using the land to meet the needs in day to day life. In India today the main problem is before tribal communities are how to earn and livelihood. There are numerous livelihood practices practicing by the tribes in all parts of India. Such as by the shifting cultivation, hunting-gathering pastoralists like who are living in different environments. There is a great transformation with respect to usage of land resources, access, and control etc. are damaged the livelihoods of the people.

¹⁷ The present paradigm of development emphasising on urbanisation and

industrialisation has not only to improve this process, and also caused for the displacement of tribals. Most of the tribes lost their control on forest as they were thrown out from it in the name of development. Also, it was observed that the reduction of resources and illegal cutting of trees by non-tribals in the forests are shown the serious effect on the livelihood of tribes.

The growth of industrialisation, urbanisation and wealth were shown greater impact on tribal livelihoods. The urban and industrial needs are leading to deforestation; which effected majorly on tribal lives. Since several years tribal communities live on the lap of nature, their all social, economic and cultural conditions are closely engaged to nature. The concept of livelihood and its analysis came into nineties closely related to poverty reduction strategies. To understand the livelihood system of the poor is very crucial to effective poverty reduction.

This research work tries to look into the development projects related to the tribes in Andhra Pradesh, which are becoming as a new source of displacement and excluding people in the tribal belts. This research mostly deals with the land-based livelihood and exclusion of tribals through development projects and land alienation, particularly in region Srikakulam district. It explains theoretically on tribal livelihood, land alienation and different forms of exclusionary methods. It also analysed how there are affecting the lives of tribes in the contemporary society. Available literature used for theoretical framework to build the constructive research.

Before presenting a literature review in the present chapter, the next part helps to understand several concepts in the study and understanding the relationship between the tribal livelihoods by the impact of land alienation. In view of this background, the below section make an attempt to understand the concept of livelihood in the contemporary India.

1. Tribal Livelihood as a Concept

A livelihood is a way of living. It encompasses people activities, capabilities, assets, income and the source of needs of life. It plays a prominent role in peoples wellbeing and for the betterment of future generations. Inherently, the term '*livelihood*' is identified in humans to improve their survival. It can be

described that livelihood is a life style, job, supporting to family etc. It is a mixture of capabilities, assets, social and economic resources.

The concept livelihood has several ways like social, economic and political contents. In this scenario, industries, markets, social norms, government policies, and ownership policies of land may affect the common people. In the context of social relations like gender, religion, culture, kinship, and ethnicity etc. may affect the livelihoods. The social and political organisation, social norms, democracy, leadership, authority, and decision-making processes may cause to affect the livelihood. Livelihoods are shaped by the natural environment including fauna and flora. The continuous changes in nature and geography may impact the primary nature of livelihood. Because, a person may chose different activities to meet the needs of his/her family. Even individuals from or expand to small communities to get their needs, because the diversity of livelihood is enormous.

Environment trends may bring changes in income-generating opportunities, forest products and services. Massive shift in policies, politics, governance, technological development, economical change, use of natural resources, etc. are obstacles to the future of livelihoods. Hence, people adopt several strategies to develop and survive.

Land alienation is a significant reason for vulnerable livelihood in marginal communities. The following section focused on the overview of tribal land alienation in India.

2. Land Alienation as a Concept

According to Marx, *“in a capitalist society, an alienated many lives in an alienated nature and s/he performs estranged labour and the product of his labour becomes alien to him”*. The social scientist used the concept land alienation in India. Land alienation is the core of the peasant tribes. It believes that the tribal rights are the part of human rights. The problem of land alienation is a conflict against the current socio-economic order in the society. Marx says *“alienation is fundamentally a particular relation of property, involving involuntary surrender to antagonistic other alienation is inherent in exploitative*

relations of production and its nature varies with that of exploitation". Hence, the demonstration of land alienation is dissimilar based on the social conditions such as slavery, serfdom, and capitalism etc. The concept of land alienation is explicated to apprehend the particular problems of the tribes where and when land becomes the key source of exploitation.

Government of India considered the land of tribes is '*alienated*' if the land is sold out, mortgaged and leased it to non-tribal. Also the government opined that the land is considered as alienated, in a case, if a tribe failed to clear the debts to get back his/her land and if the land is occupied by or given to government departments including forest department, private institutions, and voluntary organisations.

Since 1950 land alienation was started and became a major problem to the tribal communities, due to which, people lose livelihoods. The income and employment of the tribes in India are based on the land, therefore, the land alienation left as a major concern in tribal regions and livelihood. Alienation is grabbing the land from indigenous people of tribals by non-tribals across the country. Non-tribals hold most of the land in scheduled areas. This resulted that, tribes are losing rights legally over the land. It is in two ways, one is the mortgage the land in order to get fertilisers, seeds, etc. to money lenders and traders. The second is, non-tribals occupy the land by utilising the local revenue officers by keeping tribes as *Binamis*, or for industrialisation, mining, etc. Land alienation pushed the tribes into poverty and restricted them from enjoying the forest-based livelihoods. Due to the development projects, government limited the forest area, put restrictions on shifting-cultivation and all these together led to land alienation and displacement. The following section focused on the overview of the complexity of livelihood and land alienation to know the ways of living through livelihood in India.

3. The Complexity of Livelihood Environment

The livelihood activities of poor and rural people are complex and diversified on agriculture, natural resources, other activities in markets, participation in labour markets, home based livelihoods etc. Urban poor people depend on multiple livelihood activities involving different employment and self-

employment activities. Livelihood takes place within the household. The household is an immediate internal livelihood environment. Household characteristics will affect the opportunities and constraints for livelihood generation. Farming is a kind of livelihood, in which household play a major role. But the resources and assets needed for sustainable livelihood based on farming are to be found in the household environment. Households are embedded within a wider environment which may call the external livelihood environment. This environment offers resources, and also sets limits to livelihood generations.

*“Livelihood has been described as a site in which particularly intense social and economic interdependencies occur between groups of individuals”.*⁶⁰ Livelihood strategies are including farming, herding, fishing off-farm employment and the exploitation of natural resources through hunting and gathering. These activities emphasises the capabilities of the rural and poor. Thus, even the poorest one also holds the wealth in the form of natural capital which includes natural resource stock or local environmental endowment (water, wind, and soil) resources. Social, human, physical and financial capitals include membership in groups are based on the assets like the relationship of trust, education, ecological knowledge, ability to work, health, land, tools, cash savings credits, pensions and household wealth etc. The relationship of the household environment and impact of them is depended on the mobilisation of the above said five sorts of capital. To accumulate and utilise these capitals to the households is purely determined by the cultural, institutional, and economic factors of the environment. These factors include markets, legal system, common property, land tenure arrangements, status of women, natural and global markets for locally produced goods, and spiritual connections to the land. The mentioned capitals and factors has shown a great association among household demography, household capital, and the environment of livelihood.³¹

Here, the study explains the complexity of tribal land alienation as an idea on scheduled areas.

4. The complexity of Land Alienation

Land alienation happens in different forms between rural and urban areas, tribal to tribal, tribal to non-tribal also demand has put forward for alienation in housing by outsiders and non-agricultural purposes. Several kinds of alienation process have been continuing since the post-independence. Marrying the tribal girl, manipulating land records, the forceful occupation of adivasi land by non-tribals were resulted due to land alienation. In rural areas, land alienated to meet the day-to-day needs of cash for poor adivasis and were trapped by non-tribals and money lenders through markets in rural areas people started mortgages. Governments also taking tribal land for public purposes, building projects, dams, industries, etc. without rehabilitating them in safe zone.

For last several years tribes and social activists have been appealing the government to restore their land. The land restoration is a most important concern in the scheduled areas and in the nation. Today, land rights of tribal in scheduled areas have pushed into insecure and disposed. Despite having legal safeguards, still government could not provide special protection and security to the land along with the culture, common property, and resources. The community ownership, governance on land, customary rights and common resources become susceptible. The land is illegally transforming at a massive level in the name of land regulation though there are several legal safeguards for land protection. The existing government mechanism is non-responsive and could not protect the scheduled tribal land, livelihood and resources.

Some of the legal issues are coming out during alienation regarding the ownership of land when it is legally unrecognised. Unsatisfactory state of land records created lot of problems during land alienation due to the mortgage of land and standing crops to moneylenders and traders. This was resulted that the actual tribal landowner turns into tenant-farmer in their own land, therefore, more than half of the wealth goes to the non-tribals. Land is alienating illegally to non-tribals by non-tribals, government authorities, and the corporate sector. *Benami* land holding and lack of right deed the land are actually pushing the tribals into poverty and creating helpless condition. Tribal land has not been taking care

effectively, large size of the land has been handing over to the corporate and plantation companies by the government officials, politicians and landlords etc.

Further it explained the relationship between forest, land, and tribe in the following content to know the life cycle of tribal people.

5. Relationship of Land, Tribe and Forest

Forest is a real habitat to the tribals, since their ancestors period. They are the original inhabitants of the forests and hills. Over many generations, tribes settled in the form of dispersed or clustered village habitations and cleared some parts of the forest and brought the land into cultivation. Since then, they have been surviving by hunting-gathering food, fishing and collecting forest products etc. Forest and forest land plays a vibrant role in the improvement tribal economy. A forest provides different kind of benefits such as job, income, agriculture and basic needs of the human life cycle. Forest sector is the second largest land use after agriculture and it is being covered by 21.05 per cent in the nation's total geographical area. Around 300 million tribes and local people have been depending on the forest for their substance and livelihood. Forest is a biodiversity to the livelihoods and provides self-employment to the tribal communities. Forest and land is a mother to tribal people and practice their peculiar ways of life, tradition, unique cultural, customs, and living close to the nature and also the forest resources are most important source of livelihoods.

In India, forest has played a prominent role in the process of development and civilisation. There is a reciprocal relationship between the tribes and forest and it still has remains uninterrupted in the interior areas. The forests are not only greatly influenced Indian civilisation and culture but also protected and promoted the socio-economic conditions of forest dwelling communities. Hill tribes live largely in the forests and one has to depend on others to survive and lead a life. This interdependency is held in a great esteem by the tribal. Hence, it can be said that the various species existed in the forest are kith and kin. This type of extension of kin relationship to flora and fauna of forest is unique to tribes in our country. They believed that the forests and hills are the domiciles of their gods and goddesses, thus they consider them as sacred place. The forest and land are the

culture and economy to them. Forests provide countless consumable roots, tubers, seeds, leaves, honey, and other minor products. The tribes are using the forest resources genuinely for their needs and survival.

Before going to discuss the constitutional safeguards and the problem of the research, it briefed the pre-colonial livelihood and land alienation environments.

6. Pre-Colonial Livelihood Environment

Till the entry of Britishers, a large number of indigenous tribal groups existed in forest region. Therefore, several rituals, they themselves as they are the actual owners of the forest land. Cultural activities and social celebrations held in the forest environment. Usually, they believed that the forest is their home, because, they move place to place and collects the food, fodder, firewood etc. (Ghoshal 1991). Later during the British period (1757–1947), Indian forests had been their main revenue source. To control the forest products from the natives of the forest, British government implemented various rules and land regulations across the country. Slowly tribal livelihood started transforming due to the need for timber construction, building railway line, establishing industries, making furniture, supply firewood and export to Britain, etc. Later, Britishers started ignoring the native people of the forest and their livelihoods. The Britishers started rule the country (India) along with the Bangladesh and Pakistan. They mainly depended on the forest products and wild animals to increase their economy and revenue. The livelihood of local forest dwellers has largely ignored by the British government. Government required local people knowledge and historical experience to be given protection to the forest and forest products. They also forced tribals to change lifestyle and to stop shifting cultivation practices, to protect their forest production. Some of the natives became permanent forest labourers to accommodate these labourers.

7. Pre-Colonial Land Alienation Environment

Till the early 20th century, the tribal people in scheduled areas were virtually isolated. In the mid of 19th century, the British government started indirect rule in tribal areas and in coastal region by feudal mediators, *Zamindars*, *Mutadars* in India generally and Andhra Pradesh in particular. The estates are divided into

groups and villages and were controlled by the influenced individuals called *Mutadars*. The migrated non-tribals in the scheduled area started giving money, food grain, and cloths to tribes and slowly the non-tribals used various methods to occupy the tribal land. *“The British laid the basis of private property and create feudal interest on land including land and forests belonging to the tribes through the Zamindari to landlords”*. The British paved the way for commercialisation of the forest resources that the tribal societies were treated and known to be their community holding. They levied a tax on all the natural resources like bamboo, thatch, fish etc. Later, the rise of tribal revolts in coastal region, Britishers introduced safeguard policies and Acts to protect the tribal land. Thus, the British government enacted the first landmark protective legislation and all the scheduled areas came under the discretionary powers of the Governors in all over.

8. Exclusion of Socio-Economic Condition of Southern Tribes: Its Impact on Livelihoods

⁶⁶ This study is made an attempt to understand the concept of socio-economic profile of tribal communities in Andhra Pradesh. It mainly gives an overview on their livelihoods and how tribal communities have been struggling to overcome many exclusionary practices in the process of socio-economic profile like health, gender, religion, caste, culture, infrastructure, education, occupation, habitation etc. in this present scenario. About 60 per cent of India forests lie in the 187 tribal districts covered by scheduled V and VI of the India Constitution. Scheduled tribe comes under the excluded people because they have distinct culture and linguistic characteristics but the cultural distance between them and mainstream has sometimes been overlapped by the development, literature and some administrative writings. *“Tribes are not characterised by this or that race, habitat or religious practices, but by bonding fabric of kinship and joint ownership of the natural resources from which they make their living”*. Tribals are self-employed farmers, however the productivity of tribal agriculture is low mostly it depends on rain fed hill cultivation under taken with limited sources. The relationship of scheduled tribes ⁵ to land is not restricted to cultivation. When it comes to the

theory of ²⁷ socio-economic profile of the southern tribes, exclusionary practices are accelerating due to the lack of awareness. They have been losing their livelihoods by the interventions of non-tribals in all forms and they are pushing into the pre-agricultural stage. All the policies and programs implemented by the government are not reaching tribal communities only because of legitimised restriction from the politicians and government officials. Due to the vague knowledge and fear by the non-tribals still southern Indian tribals are leading obscurity of life.

Here the study discusses the constitutional safeguards and the rights of tribes in India.

9. Constitutional Safeguards

The “*Constitution of India*” provides a number of safeguards to the Scheduled Caste and Scheduled Tribes to secure justice, socially, political and economic safeguards for all citizens. The safeguards can broadly be divided into four categories as mentioned below.

9.1. Social Safeguards

According to Indian Constitution, Article 17 represents, untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offense punishable in accordance with law.

Article 23 prohibits, traffic in human beings and beggar and other similar forms of forced labour and provides that any contravention of this provision shall be an offense punishable in accordance with law. It does not specifically mention scheduled caste and scheduled tribes but since the majority of bonded labour belongs to scheduled caste and scheduled tribes this article has a special significance for scheduled caste and scheduled tribes. In pursuance of this article, there is the Bonded Labour System (abolition) Act, 1976, and there is a Centrally Sponsored Scheme (CSS) for identification, liberation, and rehabilitation of bonded labour.

Article 24 provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment; there are central and state laws to prevent child labour. This article is significant for scheduled caste and scheduled tribes too as a substantial portion, if not the majority, of child labour engaged in hazardous employments, belong to scheduled caste and scheduled tribes.

Article 25(2) (b) provides that Hindu religious institutions of a public character shall be thrown open to all classes and sections of Hindus. This provision is relevant as some sects of Hindus used to claim that members belonging to scheduled castes had no right to enter the temples.

1.1. Economic Safeguards

The provision of Articles 46, 23 and 24 mentioned above also form part of the economic safeguards. These specific safeguards for the scheduled tribes are

mentioned below.

Article 241 according to clause (1), the provisions of the fifth schedule shall apply to the administration and control of the scheduled areas and scheduled tribes in any state other than the north-east states of Assam, Meghalaya, Tripura and Mizoram according to clause (2), the provisions of the sixth schedule shall apply to the administration of the tribal areas in the states of Assam, Meghalaya, Tripura, and Mizoram.

Article 275 (1) provides that there shall be paid out of the consolidated fund of India as grants-in-aid of the revenues of a state such capital and recurring sum as may be necessary to enable that state to meet the cost of such schemes of development as may be undertaken by the state with the approval of the government of India for the purpose of promoting the welfare of the scheduled tribes in that state or raising the level of administration of the scheduled areas there into that rest of the areas of that state.

1.1. Education and Cultural Safeguards

Article 15(4) empowers the state to make any special provision for the advancement of any socially and educationally backward classes of citizens or for scheduled caste and scheduled tribes. This provision was added to the Constitution through the Constitution (first amendment) Act, 1951, which amended several articles. This provision has enabled the state to reserve seats for scheduled caste and scheduled tribes in educational institutions including technical, engineering and medical colleges.

Article 16(4) the term backward classes is used as a generic term and comprises various categories of backward classes, scheduled castes, scheduled tribes, other backward classes,

Article 29(1) indicates that “any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same. This Article has special significance for all the scheduled tribes”.

Article 350A. It shall be the endeavor of every state and of every local

authority within. The state to provide adequate facilities for instructions in the mother tongue at the primary stage of education to children belonging to linguistic minority groups and the president may issue such directions to any state as she considers necessary or proper for securing the provision of such facilities. Most of the tribal communities have their own languages or dialects which usually belong to a different family of languages than the one to which the state's official language belongs.

1.1. Political Safeguards

Article 164(1) provides that in the states of Bihar, Madhya Pradesh and Orissa there shall be a minister in charge of tribal welfare who may, in addition, be in charge of the welfare of Article 330 provides for reservation of seats for scheduled caste and scheduled tribes in the Lok Sabha scheduled castes and backward classes or any other work.

Article 332 provides, for reservation of seats for scheduled caste and scheduled tribes in the state Vidhan Sabhas (legislative assemblies).

Article 334 originally provided that the provision relating to the reservation of seats for scheduled caste and scheduled tribes in the Lok Sabha and the state Vidhan Sabhas (and the representation of the Anglo-Indian Community in the Lok Sabha and the state Vidhan Sabhas by nomination) would cease to have effect on the expiration of a period of 10 years from the commencement of the Constitution. Article 371 A contains special provisions with respect to Nagaland. Article 371 B contains special provisions with respect to Assam. The article, 371 C contains special provisions with respect to Manipur. Article 371 F contains special provisions with respect to Sikkim. Article 371 G contains special provisions with respect to Mizoram.

Article 371 H contains special provisions with respect to Arunachal Pradesh. The main aim of this research study is to find the reasons behind the tribal livelihoods with the impact of land alienation, so the study is trying to excavate the realities through the statement of the problem.

10. Review of Literature

Vennelakanti Ragavaiah in his book "*The Yanadi*". Mainly, dealt their habitation and food habits. He narrated about their ornaments, appearance, medicine, and amusements. However, he did not concentrate on their economy. In his another book *Tribes of India* mainly highlighted a more natural and perhaps correct interpretation of the world would be treated it as the corruption of the Sanskrit word Anadi which means without a beginning As the original inhabitants of this part of the country and as people who had an ancient origin that the same could not be remembered, it is no wonder that the tribe should have been popularly called Anadi's aboriginal or the original sons of the soil. Yanadis were congenital and corrigible nomads for thousands of years and had no ambition, revenge, and jealousy, collective are communal feelings. Basically, Yanadis did not commit serious crimes. He mentioned their enjoyment, the fullest freedom, living a carefree life, exposed always to the sun and rain and the vagaries of the weather lavishly given to baiter and gaily. He described the geographical situations of the Nellore district and also emphasised on the socio-economic aspects, dress and ornaments, food habits, hunting animals and the clan names of the Yanadis. He never attempted to bring cultural aspects.

Sherring in his article entitled "*The Tribes and Caste of the Madras Presidency*" mentioned that the Yanadi tribe was based on the complete barbaric ideas, behaving and living in the jungles that were seen in a state of complete nomadic lifestyle based on the fruits, roots and leaves, timbers and other forest products. He emphasised much on their location of residence at Sriharikota in Nellore district. However, he had neglected about socio-economic and cultural aspects of the Yanadis during the colonial period.

Ramachandra Guha in this article had a debate on "*Forestry in British and Post-British India: A Historical Analysis*" its immemorial historical and traditional rights of the indigenous people had been discussed through the development policies while analysing the pre and post-colonial policies on Indian forestry. Though this, the article has divided into three parts which cover forestry in British India, post-colonial situations and evolution of forest legislation.

Satya Pal Ruhela “*The Children of Indian Nomads*”. This is a research study regarding enculturation and socialisation of children of some nomadic community of India. The author has explained about their lifestyle the communities of nomadic people such as bhatpuppeturs, snake charmers, kalanders, nadibhuts, and gaduliya lohars. The recommendations made by the author will be used to those involved in the welfare of nomads such as child welfare, planning, administering educational, social welfare programs for the children and underprivileged sections of our society.

Pray. C. E. “*The Impact of Agricultural Research in British India*”. This article has highlighted and discussed three major points i.e. less agricultural growth during British India, limited impact due to ineffective allocation of research resources and lack of financial resources have led to a green revolution in food grain production. Due to the fewer data, it indicated the impact of research is very small and evidence, suggestions and larger investments in food grain research did not produce efficient results in a green revolution in colonial India.

Agarwal, Rao and Reddy “*Yanadi Response to Change: An Attempt in Action Anthropology*”. This is a book on action anthropology and mainly highlights the change process of Yanadi tribe from 1970 to till and also made a suggestion to the government to establish Industries in remote and inaccessible tribal regions in India. It explains that the several changes were took place in the life of Yanadis in 1970s, but still they depend on the “*Stone Age methods*” to make fire. This tribe transformed tremendously after interacting with the anthropologists and the Sriharikota High Altitude Range (SHAR) administration. This book stood as a model for an “*experimental approach*” particularly in the context where large number of industries took placed inaccessible tribal areas in India.

Thurston “*Caste and Tribes of Southern India*”. The author mainly illustrates the origin and their subdivisions of Yanadis namely, Reddy Yanadis, Challa Yanadis, Adivi Yanadis (who are living in the forest), Koppala Yanadis (frog-eaters). He had mentioned the surnames of their elder’s kulapedda and Included

their language was mixed both Tamil and Telugu. However, their language is more centered on Telugu and he has given good information about their fauna and flora of the forest which they resided. He focused on their cultural practices of the worshipping of gods and goddesses. He described their dwelling systems, marriage, birth, funeral ceremonies, and other ritual patterns. And he observed their daily weeks, catching fish, rats, cobras, and also he emphasised their Yanadi dance during their festival occasions. Finally, the author highlighted the socio-economic, cultural and medical aspects of the Yanadis.

Murkute "*Caste and Tribes in India: Socio-Cultural Study of Scheduled Tribes*". The author explained that there are different Indian and foreign researchers have written much about Gonds, not much is known about Pardhans who are culturally a part of the great Gonds and have been primarily responsible for preserving and passing on of the methodology, rituals, folklore etc. of the tribe. In the study of the Pardhans from Yavantmal district, which is the chief habitat of the Pardhans in Vidarbha. The author clearly explains the ethnic status of the tribe and socio-cultural aspects like marriage, family. The author has found the social change which has set in the tribe since planned development started in the region.

Jaykumar "*Tribal's from Tradition to Tradition, a Study of Yanadi Tribe of Andhra Pradesh*" penned about their problems, marriage and housing patterns and family systems. Mostly he conveyed their education and lack of medical facilities and also surnames, occupations, indebtedness.

Doshi. S. L. "*Anthropology of Food and Nutrition*" this book is essentially an explore the food in culture. It explains that the cultural dimensions also decide a person's food and nutrition habits and choices. It deals with the food habits of the tribals in theoretical perspective of social anthropology, culture, and ethnicity. It argued that the history, tradition, and culture of the particular tribe determine the food ideology. The study provoked him to talk over on several aspects of tribal food habits, food preparation, hot and cold food, and ceremonial food. The author develops a theory of tribal stratification by taking food habits as a core indicator.

Randhawa "*The Lost Wonders Nomads and Gypsies of India*". This book in its pictorial aspect is an ode to the nomad women, whose admirer I am. She, who cheerfully walks many miles a day beside her husband in times good and bad, gives a hand to straggling elders untiringly, pitches and strikes camp day after day, creating her family an itinerant nest of warmth and loving care. Because of her, the spirit of the community survives its living traditions, art, and crafts. There is much beauty and sensuality in her and also strength. In stride she has a graceful rhythm, attired breathtakingly, wearing her ornaments and black less choli with bold nonchalance. She is the greatest feminist of all.

Radhakrishna "*Dishonored by History: Criminal Tribes and British Colonial Policy*" in this book author outlined the "*history and implications of colonial legislation, and the Criminal Tribal Act (CTA)*". She discussed how the concepts of crime and criminality changed over a period of time and also explains how the colonial administration's prejudice against nomads on one hand and with the needs of wage workers on the other. The author focused on the nomadic trading community of kovaras in colonial Madras and studied in detail the process of its forced sedentarisation in a police and missionary-run settlement. The community survived and forged a strong union movement in spite of severe and repeated ruptures from its parts. However, through a careful analysis of its present oral culture and folklore, the author shows that its members have lost memories of that history, and share the extensive belief of the communities' earlier dangerous criminality".

Goyal "*Nomads at the Crossroads*" in this book author explained clearly regarding nomadic cyclic structure and say that the nomadism as a way of life is logical, valid and productive. He said that the modernity, civilization, and the changing effected the nomads, but they were not ready to come out of the circle of their land, culture, and lifestyle. The book explains the different aspects of nomads living around the world such as portraits, livelihood of the various nomads, marriage system, culture, religion, etc..

Ghatage "*Nomadic Tribes and Social Work in India*" in his book author are mainly illustrated the real nature of the life of nomadic tribes. These nomadic

families have been traveling one place to the other place in search of their livelihood, these groups sometimes alone and sometimes small groups and this process have been practicing for thousands of years. These families settled on the outskirts of the villages for a limited period because of demand is over they will leave the place. Wandering is their common lifestyle. Reasons which can be ascribed to this condition may be illiteracy, superstitions, poverty, unemployment and above all their ignorance or unawareness about the world. They are basically away from mainstream society. According to the author, there are 42 major and 183 sub-tribal groups wander not only within India but out of the country also. The author has analysed the welfare and development schemes about the nomadic tribes in Maharashtra.

Gupta “*Adivasis and the Raj: Socio-Economic Transition of the Hos, 1820-1932*” on the basis of post-colonial period it tends through the research on Adivasis, the book focused on several concerns of identity, definitions, politics, categories and also highlight the impact of the British policies on the lives of Adivasis, socio-cultural traditions, and the nature during colonial period. This is a study about ⁵ Hos of Chota Nagpur in 1820, and their alliance with British, and how their protest turns into a religious reform movement to develop a distinct tribal identity in 1932.

Rao “*Ethnography of a Nomadic Tribe*” the book author mainly dealt with the life of Yanadi tribe and social organisation of a Dravidian tribe in one region of south India. This book describes the considering the two requirements; it highlights the south indian kinship theoretically and also enabled the readers to to understand the social organization against various theoretical perspectives. It is a ethnographical study of Yanadi tribe who lives in Sriharikota Island. The author described that the number of nomadic tribes are being revealed during medieval history, but their transformations and features remain mysterious. This is the attempt made by the author to fill the gaps to some extent.

Rao, Deshingkar, and Farrington in this article “*Tribal Land Alienation in Andhra Pradesh Processes, Impacts and Policy Concern*” discussed the

displacement of tribal communities in Andhra Pradesh by the implementation of development projects in scheduled areas. Impact of land- based livelihoods by development strategies which include infrastructure, food security and employment generation etc. and it explained the positive discrimination from all aspects. Tribal women empowerment by the self-help groups had discussed. Pre and post independent land situations and typology of land alienation in different regions, surveys, settlements, forest policies, have explained clearly.

Somasekhar “*Scheduled Castes and Scheduled Tribes Development in Andhra Pradesh*” in this book the author explained through the different papers on different occasions over a period of time. The author has divided some sections on society and economic strategies and planning development, human resource development, credit and marketing, and administration, which cover the state of economy, society, women, agriculture, education, health standards of living, credit and marketing, forestry etc. and the policies programs, organisation and administration concerning to scheduled castes and scheduled tribes development.

Scott “*The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia*” author explains that the “art of not challenging us with a radically different approach to history that views events from the perspective of stateless peoples and redefines state-making as a form of internal colonialism. In contrast to the western ideal of the social contract as fundamental to state making, Scott finds that disturbing mechanism of subjugation to be more in line with the historical facts in mainland Southeast Asia”.

Venugopal and Vijay Kumar in their article entitled “*Consumption Pattern of Tribals- A Study in Seethampeta Mandal, Srikakulam District*”. Mainly illustrated about the significant difference among the three categories of tribals on the consumption of vegetables, non-vegetarian food items, cereals, pulses, and other consumer non-durables. Therefore, the article explained Savara, Jathapu and Gadaba’s socio-economic conditions and consumption patterns in Seethampeta mandal, Srikakulam district. Religious traits of Konda, Kapu, Jathapu’s and inter-tribe variations in socio-cultural aspects were clearly illustrated.

K. Appanna Babu in his article on *"Fertility Pattern on Tribal Women of Srikakulam District, Andhra Pradesh"*. Was carried out to aware the health status of Konda Savara women in Srikakulam district. Hence, he tried to work on demographic social conditions of tribals especially on family planning. The implication has derived from the fertility model is that demographic and social conditions of tribal people are the most important determinant of fertility. The average rate of conception per women is 3.51 and the average number of live birth per women is 3.50 and onethor finding of this work is average number of children surving is 2.76 which indicate that average number of children who died is 0.29 per women. It suggested the necessities such as family planning, and health care services to them.

Rao T.P. *"Tribal and Land Alienation in Andhra Pradesh"*. This article has examined the problem of tribal land alienation in Andhra Pradesh with causative factors and dimensions because tribal people have an immemorial relationship with the forest ecosystem by using natural minerals. It also explained the tribal relationship and forest-based livelihoods. Their entire lives and livelihoods centered to build upon means of production, for instance, all the tribal communities losing their land by intervening of outsiders. So land places an important and critical role here and it also argued the forest laws which were implemented for protecting the natural resources.

Rao. *"Tribes of Andhra Pradesh and their Cultural Heritage"* author explained that Indian cultural heritage is partly based on syncretic traditions and tribal cultural heritage is also amalgamated into the composite national heritage. According to author described that the tribes are diversified with unique socio-cultural traditions, different occupations and varied linguistic heritage. The oral traditions, mythologies, folklore etc. the author mainly attempted through the objectives are made in this book to present the unique facets of socio-cultural life of tribal communities of Andhra Pradesh, and their contribution to the enrichment of national heritage.

Dilleswara Rao Konduru on his article *"Ethnographic Analysis of Savara Tribe in India"*. Clearly described about the district wise population of Savara

tribe in Andhra Pradesh and Orissa. Therefore, area and climate, demographic features, language, physical features, village and house, dress pattern, family, food habits, kinship, marriage, life cycle ceremonies, socio- economic conditions, economy, economic organisations, political organisations, religion, Savara art and painting has emphasised clearly.

Simon. V. S. “*Land Laws, Livelihood and Human Security of Tribes*” in India. This article has illustrated all the historical challenges on tribal communities and the most sensitive problem of land, livelihoods and human security of the tribes in India by the legitimised sovereignty over the land resources. Due to being in broad line in socio-economic conditions, that is questioning their cultural identity. New projects, industries, deforestation as started in tribal areas for encroach the forests. This paper mainly tried to argue the land alienation through past years and it also highlights the laws, policies, plans, land issues, rights and to what way the government can address the issue. If the quality and quantity of the study want to go constructively it should have rigid research questions on the basis of proper objectives.

Bhusi, Rao, Bharathi, Venkaiah and Rao on their article entitled “*Ethnomedical Study among Savaras of Srikakulam District, Andhra Pradesh*”. The study was carried out the practices, primitive tribal population of Srikakulam district, Savaras ethno medical practices. It has found 14 medicinal plants those are used by the Savara community for curing various ailments with their local names and mode of administration and methods of preparation. The local knowledge of Savara tribe have been using for primary health care as first aid. The traditional knowledge of Savara community is ascribed to their cultural frame work.

11.Statement of the Problem

There are several laws, legal protections, constitutional acts, constitutional bodies constituted to protect the basic rights of tribals in general and tribals living in forest and scheduled areas in particular. The world is growing fast technologically, industrially and civilisation as well. Keeping view of modernisation, liberal, global and private policies were introduced across the

world and India also could not avoid it the process of development. As part it, government had to build the projects, dams, industries, mining companies, etc. in the scheduled areas. Thus, several governments brought Land Alienation Act (LAC) in scheduled areas and forests where tribes live and treat forest as their mother land. Some acts restricted tribes to utilise the natural resources, forest products etc. Altogether has shown serious impact on the tribal livelihoods and the sustainability. The other side, money lenders, traders, political influenced individuals and groups, government appointed revenue officers and others started occupying the tribal land by using the several means like flows in the law; acts etc. Thus, the suppression of non-tribals over tribals increased and the ownership of land transferred into the hands of non-tribal from tribal to.

This was resulted for the disappearance of indigenous culture of tribes, traditions, customs, social factors and economic sustainability. There were enormous changes occurred in livelihoods of tribes, land ownership, economic growth, etc. The Tribal in scheduled area have to adopt new strategies forcefully for their livelihoods since their natural rights over land and livelihoods lost, and sustainability. The land alienation and development process has drastically impacted on the socio, economic, cultural and political aspects of tribal life.

Therefore, the study would like to find the current situations of tribes, the new strategies adopted for livelihood and sustainability of the tribes living in the selected area. Also wanted to know how this land alienation impacted on the tribal livelihood and sustainability process in the selected scheduled area. Thus, the study is looking into the impact of land alienation, new livelihood strategies, economic growth and social, cultural transformation.

12. Research Questions

The following research questions have used to indicate the better research analysis of the study, the questions are;

1. What is the relationship among tribe, land, and forest?
2. What are the various livelihood opportunities among the tribes in the post-colonial era?
3. What is the impact of land alienation on tribal livelihood?

4. What is the impact of land alienation with reference to the tribal livelihood in Srikakulam District, Andhra Pradesh?

Based on the above research questions study can form some objectives for the worthy study.

13. Objectives of the Study

The following research objectives have used for better understanding of land and livelihood and exclusion of tribes in Srikakulam district, Andhra Pradesh.

1. To understand the relationship between forest and land, with scheduled tribes.
2. To study the livelihood opportunities of the tribes in the post-colonial era
3. To study the impact of land alienation on tribal livelihood
4. To study the impact of land alienation on tribal livelihoods in Srikakulam district, Andhra Pradesh.

14. Working Concepts and It's Definitions

Different concepts and definitions, which are important and used for the study, are given below:

1. Tribals: Usually, families and groups use to compose larger tribal units are linked through blood ties as the term commonly used, through religious, socio-economic functions. The definition of the term tribe has emerged from the several attempts by the scholars on tribal life. It is "a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization".
2. Alienation: Is a process through the tribal communities loss or sell their land to non-tribals. They loss their livelihood and identity with the loss of ownership on their traditional own land.
3. Indebtedness: Long pending or amassed loans to be repayable to the borrowers. Such borrowers are non-tribals in the form of money lenders, banks and cooperatives.
4. Agency Area: A forest area noticed by the government particularly for tribal people/population. Outsiders (non-tribals) are not expected to intrude into such areas. Such agencies are noticed to keep the identities of tribal communities.
5. Shifting Cultivation: Changing the place and crop of cultivation. It occurs usually by the causes of low precipitation, lack of investment. Shifting cultivation will not give hope to gain income but it causes to land alienation and indebtedness.
6. Forest Rights of Tribal Communities: The basic rights of tribal communities are acquire the forest minerals, produce and sell them in the markets.
7. Forest Produces: Forest products like honey, herbals, firewood and medicinal plants are legally allowed to be collected and sold in the markets by the tribal communities.
8. Displacement: Replacement of tribal population from their original place of settlement. This may be due to several causes like constructing dams, industries and power projects.

15. Methodology

Research methodology played an important role as the backbone in the entire social science research to study well. Keeping this as one of the important aspects, the methodological tools are discussed below.

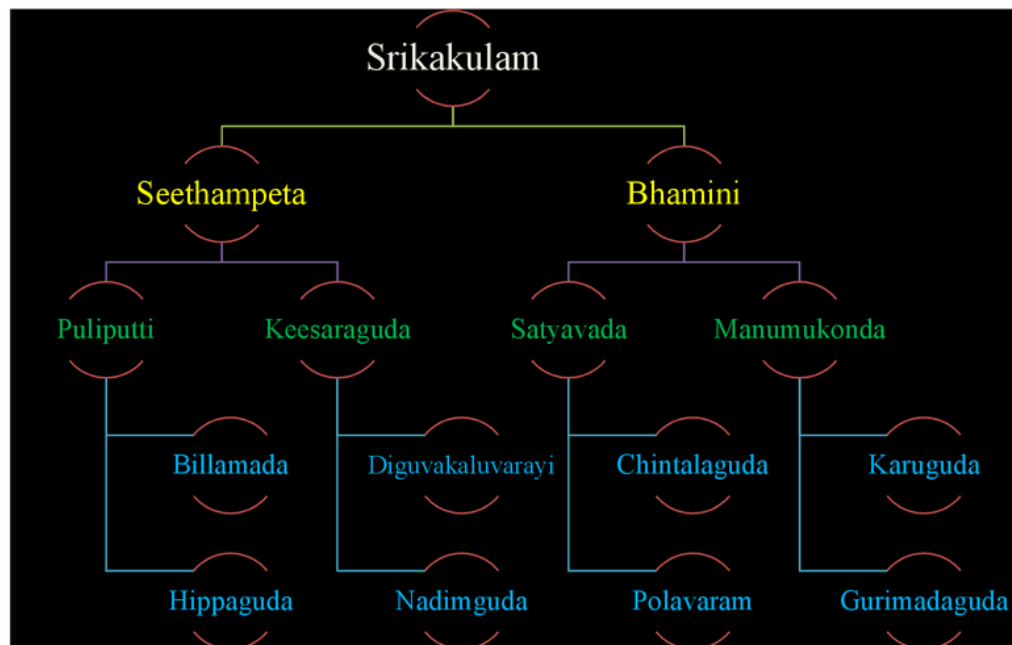
Topic of the research depended on both primary and secondary sources: for

secondary sources researcher referred several books, research papers and articles published in national and international journals, magazines, newspapers, online sources such as reports, documents, data, etc. published by the central and state government agencies and Non-Governmental Organisations (NGOs). Also other sources like speeches, interviews from academic authors.

For primary sources, the researcher collected the data in two ways: firstly, the raw data available in the reports brought out by the Tribal Ministry, ITDA's and others affiliated offices, etc. The second one is collected data from the households in the selected villages. The researcher has conducted face-to-face interviews with the household respondents through semi-structured questionnaire. The study has been carried out in eight villages in Srikakulam district, Andhra Pradesh. The research area was selected purposefully as the scheduled tribes were boycotting forcefully from their own land by the non-tribes. Also, there were illegal interventions of non-tribes in the scheduled areas where they are not supposed occupy the land. The field study was conducted during 2017–2018. For the study, the researcher has selected two-mandals, and four panchayats were selected from these two-mandals. Two-villages were picked from each panchayat. The diagram of the selected research area is shown in figure 1.1.

The planned sample of the study is 320 household respondents. The sample size of each village is 45. The actual sample received is 292 and the rest were considered as invalid as the researcher could not find respondents at home or some questionnaire were partially filled. To maintain the similarity in the sample in each village the researcher has confined to 280 household respondents. The snow-ball ⁶⁵ method of sampling was used to select the household respondents as there are only less than 50 houses in each village. The field notes were taken during the study and the observations were used in the analysis. The tools of SPSS (Statistical Package for the Social Science) and MS Excel (Micro Soft Excel) for tabulation, to draw charts, diagrams and evaluated the data.

Figure 1.1. The diagram of Selected samples village wise



Source: Compiled from the field Study

16. Chapterisation

The present study consists of the following six chapters.

1st Chapter *Introduction*

This chapter highlighted the concept of livelihood, statement of the problem, literature review covers objective and methodology of the study. It also focused on legal provisions and safeguarding mechanisms created for the tribes particularly in relation with the land. Despite that, it covered concepts of livelihood, land alienation, relationship between land, tribe and forest. This chapter mainly dealt with this safeguards and mechanisms.

2nd Chapter *Importance of Land and Forest in Tribal Livelihood*

This chapter tried to understand the importance of the forest and land to the tribes and their livelihood. It explained the benefits of forests to the tribals in socio-economic and cultural perspective. It also described challenges occurred in forests and an impact of government schemes, policies, privatisation, industrialisation etc. on the tribal livelihoods in the forest area

3rd Chapter *Livelihood Opportunities among Tribes in Post-Colonial Era*

This chapter had gone through the different literature and understandings which dealt mostly with the concept of tribes and their livelihood from the past and present scenario, positive and negative dimensions of opportunities in livelihood including policies, plans, programs, schemes, benefits, integration employment, food, cloth, shelter, health, livestock development and dimensions of their work assessment etc. from the post-colonial era.

4th Chapter *Land Alienation in Tribal Areas: It's Impact on Livelihood*

The fourth chapter had tried to look into the impact of land alienation and it shows the different problems of tribes in present society. This chapter argued that land alienation through development strategies now-a-days these projects are becoming major effect to the land-based livelihood, because of land alienation how the people facing difficulties in the fields of infrastructure, occupation, discrimination, empowerment of tribal women, food security, employment, migration political interventions as well etc.

5th Chapter *Exclusion of Tribes and Tribal Livelihood*

Has analysed the collected data had evaluated and the exclusionary processes used by the state bodies to alienate the tribes from the forest lands thus breaking their livelihoods have portrayed drawn categorically.

6th Chapter *Conclusion*

Had illustrated based on the evaluation of collected data. And also made an attempt to understand how the state bodies policies related to the forest lands and tribal lands affected the livelihood of the tribes located in that particular region. This chapter certainly made suggestions and policy level changes to be adopted by the state bodies.

17. Summing Up

In the process of summing up of above introduction chapter, mainly discussed the overview of tribal groups in India, profile of *Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh*. A focused discussion of the livelihood and land alienation process of vulnerable groups in the country and also had a note of constitutional safeguards for the

tribes in the country. Review of literature which is discussed in view of land and alienation which are very much easy to understand the profile of tribal livelihood and elaborated statement of the problem, objectives which are clearly analyses and understand of the study and the approach of structural methodology consisting of various sampling methods also discussed.

Chapter-2

Importance of Land and Forest in Tribal Livelihood

An attempt is made in this chapter to understand the concept of the *Land and Forest in Tribal Livelihood* and their forest-based relationships. The chapter analysed the research question and objective to understand the relationship between forest and land confined to scheduled tribes. It also focused on the status of forestry in pre and post-colonial period, forest rights, land rights, the process of land alienation, land distribution and forest-based land conflicts etc. Besides, it presented an overview of the conditions of marginalised communities in remote areas in Andhra Pradesh. A brief analysis will be laid so as to elucidate all aspects of tribal people lived forests in Andhra Pradesh.

Human beings are closely associated with the natural environment and there is kind of reciprocal attachment between the humans and forest mammals in the process of survival. Now-a-days these relations have been changed into a detrimental manner. Forest resources are the backbone of any country and, forests are contributing to worlds overall development. Mainly, tribes living in forest areas are more dependent on the forest resources such as “*exhaustive, non-exhaustive, conventional, non-conventional, renewable, and non-renewable*”. Forest resources are the play a significant in the development of a country. The natural resources include such as, forest, land, water and animals. The socio-economic and religious life of tribal people has been influenced by their local ecosystem. In this area, forest and land resources find place abundantly. Earlier, local forests are dense and deep sans a gap between villages. The dense forests have been giving shelter to all the humans and animals for their livelihood hunting and gathering, agriculture, shifting cultivation and timber. Tribal people have been depending on forests as much as they are dependent today. They use the forest to meet their basic needs like food, fodder, medicine, fuel, construction material, furniture, fishing traps, agricultural implements, traditional baskets, ropes, mats, leaf cups and plates and many more.

The study asserts that forest land is the main economic and income generating pursuit for tribes. Each individual tribal family occupies some land for it, and certain land is used for cultivation and they prepare remaining land to cultivate seasonally. But forest department is imposing strict regulations on the environment of forest land, preparing land for slash burning cultivation. Due to restrictions of the forest department, some people have made *Podu* land for settled cultivation as their economy is based on agro-forest, and their livelihood depend on agriculture, wage labour, minor forest products, hunting and gathering and shifting cultivation etc.

When the study delves deep into discussion on forest-based tribal people, it is seen how few communities are ¹² still at the stage of hunting and food gathering. Majorly, for about 51 per cent of the tribes relied on cultivation and 28 per cent are working as agricultural labourers. The rest of tribal communities are engaged in construction work, plantation, household industry, mining and quarrying, and other services. For tribal development, they have a very small unit of benefits as protective measures like reservation of education, employment, and political reservation. But the majority of tribes have been marginalised socially and economically by the process of development from last six decades since independence. Most of the tribal people obtain their livelihood from agriculture and forest which is totally different from non-tribals agricultural communities; their dependence on the forest in different purposes is considerable agriculture. Out of the total geographical area, the actual area under the shifting cultivation is estimated to be around 22.78 million hectares and total 6.07 million number of families are depending on it for livelihood. The forest has been continuing to be a major resource to tribal communities in food, timber agricultural implements, medicines and other necessities to everyday tribal life. Leafs, roots, tubers, flowers, and fruits are important products of tribal livelihood in forests.

Here, the study discusses depletion of natural resources, to know the

importance of forest, land and their livelihood. The depletion of natural resources has negative effects on the tribal people ⁵ in their socio-economic and cultural spheres. Earlier all the tribal communities, particularly who are residing in the forest used to get forest produces for free of cost without any jurisdictional constraints. Because, the forest is very dense and very close to tribal hamlets, so these people need not go out of the way to collect their basic required resources. But now-a-days, people not only have to move longer but they also need to spend longer time to get their required resources. The deforestation has been increasing between forests and tribal hamlets and it has been affecting women in particular, as they are always engaged in collecting some minor and major forest resources. Due to unavailability of animals, basic resources and some restrictions from the forest departments, as well as privatisation by the government, hunting expeditions of the tribal people have been disappearing gradually. Now they are living in encroached land and have become landless and marginal farmers and continue with their struggle for survival as a process and a way of life.

Lack of forest resources have forced many of the tribal hamlets to switch over their occupation from the traditional practice of slashing and burning cultivation. All the collected forest resources are not at all sufficient to fulfill their basic needs. Thus, working in non-tribal land become compulsory for them, to fulfill family needs. Due to low production, all the young masses have started to migrate to urban areas. Consumption of forest resources brought the tribal families together. Now-a-days due to high production, there is competition among them to hold on to the agricultural land.

Finally, aforementioned discussion reveals that all tribal communities are depending on forest resources to fulfill their basic necessities and also their socio-economic and cultural needs. Their dependency on forest is not lessened with depletion of forest resources, as they are still dependent on the forests to retain their traditional culture and livelihood. In view of this background, the section below attempts to discuss the present relation between tribe, land, forest and livelihood systems in this contemporary society in India.

1. Importance of Forest and Tribe

India is one among the countries where the huge number of primitive tribes located. Several authors called these tribes with different names based on their way-of-life. For instance, “*Sir Herbert Risley, Lacey, Mr. Elwin and Shri A.V. Thakar named them as aboriginals, the name ‘hill tribes’ was given by Sir Baines, and Mr. Grigson called these tribes as ‘hill tribes or wilder aboriginals’, Mr. Shooobert gfaed the name as ‘aborigines’, Mortin and Dr.Hutton called them as a ‘primitive tribe’, Mr. Baines calls them ‘jungle people, Forest Tribe or Folk’ and Mr. Elwin referred them as ‘Baigas the original owners of this country’ and so on*”.. The eminent Indian Anthropologist Dr. Ghurye called them ¹³ ‘backward Hindus’, Dr. Das and Das named them as a ‘submerged humanity’.

The scheduled tribes in India are indigenous people, but they could not withstand the invasion made by several groups from west, northwest and northeast such as Dravidians, Indo Aryans and Mongolians, and these were superior in number estimated as ten million stays in deep mountains, thick jungle and they are good in use of mechanical equipment. The original tribes in India mutually separated into a large number of groups and sub-groups, and these tribes were belongs to the “*endogamous and exogamous clans*’ with the unique surname/own names, traditions, customs, culture, lifestyle and way of life.

The study looks into the tribes in India where they are treated from a historical angle. When Aryans first entered India and found that the indigenous population was largely dark skinned and more backward than them, they used the contemptuous term *Dasyus* for them. But men like Risley, Grierson, Russell, Thurston, Einthoven and many others, despite their colonial interests, laid their foundations of tribal and linguistic studies in their vast compilations. It is true that in post-independence phase, India has become more conscious of their responsibilities, towards the underprivileged segments of the country that found ends and personal have been increasingly allotted to the tribal uplift and some measure of progress, social, economic and political. The government of India passed an act titled “*scheduled castes and scheduled tribes and traditional forest dwellers (recognition of forest rights) Act, 2006 or Forest Rights Act (FRA)*” to

address problems of availing forest resources and to do justice to the communities who suffered under the British rule. Britishers took control over the forests vastly and it resulted that most of tribes depended on the forest products and forest land and also lost the rights over the forest which lead lose their livelihood. Even after independence, the control over forests continued by the government of India but, the government acts/policies did not take under consideration of the rights of the forest communities, their livelihood, and survival.

The study understands the association of ¹³tribal communities with the forests and ²⁷the population of tribes living in the hilly and forest areas in India is about 67 million. Usually, they are all are forest dwellers, but, millions of non- forest dwellers also got so much of illegal income from the forest. Tribes have an undetached attachment with the forest and it becomes part of their culture, rituals and livelihood. The forests in India have recognised sacredness, but too much of deforestation has been occurring in the name of development for several years. From a couple decades, the governments wanted to preserve the natural ecosystems i.e. forest or world life. Therefore, hunting and utilizing forest resources is prohibited in several states in India. For instance, Orissa, Andhra Pradesh, Uttarakhand and Maharashtra, etc. Thousands of hectors of forest area is regenerated and protected by villagers their own through government programs or government supported programs like Joint Forest Management (JFM) applicable to them. In the present scenario, the study looks into the importance of land and forest to tribal communities like:

2. Importance of Land, Forest, and Resources of Livelihood to Tribes

The recent research developments observed that the tribes have become strange to their own region; it made them fight for their natural rights such as land, usage of forest productions etc. Additionally, the situation is becoming worse day by day as many fuel companies are mushrooming. Historically, it is tough to imagine that India covered with huge forest area that was slowly diminished for so many reasons. Forests are extended for agricultural purpose, industilisation, and also it separated the forest zones to protect animals like elephants and tigers. In spite of

all these obstacles, India has covered with thick forests across the north Indian plains. In the 7th century, the Chinese traveler Hieun Tsang said that he travelled through very thick forests in India also said it was very tough to travel through it. These resources remain unbroken till late medieval and Mughal period.

Land is a fundamental source of income for the tribal communities and nation as well. It occupies the primary position in social, political, cultural and economic organisations of a nation. In India, land is a chief source of livelihood and it was given socio-cultural economic, values too. The primitive and original inhabitant tribal groups are emotionally associated with land and forest and had a great historic relationship. Forests are remained as a direct income source for many states and to communities. In India, for about 1.73 million villages are located around forests and all of them are *“depended on the forest resources day-to-day goods and services such as edible fruits, roots, tubers, flowers and leaves (for food and medicine), firewood (for cooking), various materials (for agricultural implements, house construction and fencing), fodder for livestock and grazing of livestock”*. Tribes collect forest sources for their own consumption and commercial benefit which increases their income level.

The alienation process had deprived the tribal livelihoods from the forest-lands which is main source of economy. They receive money as compensation which is almost not familiar to them. There two major sources of survival to the tribes are livelihoods are agriculture. Around 270 million cattle depended on forests in India for grazing. It is estimated that about 78 per cent of Indias forest is affected, in this 18 per cent is highly affecting, which follows that 31 per cent is at medium and 29 per cent at low level affecting respectively. Forest material like wood, poles use to make agricultural tools, to construct cattle house and fencing to the fields and so on. This actually regenerated the resources and the resource extraction actually helps to improve the capacity of forests. Still the *“Shifting cultivation”* is in practice and the more crop cycles also contributed to the forest degradation. According to several studies, in India, the shifting-cultivation is taking place in the area between 5 MH 11.6 MH carrying by 3 to 26 million people at 16 different stages. The acts and governments are planning for alternative

livelihood approach as there are large numbers of the population depending on the forest for their day to day sustainability. The study had an idea on the importance of livelihood, land and tribe which is described below.

3. Importance of Livelihood, Land and Tribe

Tribes felt that the government policies on agriculture failed to meet the demands of livelihood which lead them shift to regular source of revenue. The colonial administration offered land at low price for the purpose of cultivation. But, the lack of agricultural tools and measurements, less ⁵ quality of soil, crop failures, and rigid revenue demands, etc. lead the tribes to lend money from money lenders for purpose of ⁵ agriculture. In India, tribes lost ownership of land and went into the hands of liquor sellers, who encourage tribes to buy alcohol on credit. The dominated classes which amassed vast land, wealth through trading, liquor selling, money lending and which has shown an effect on the live of tribes and the tribe status was went down from farmer to bonded labour/tenant farmer. Thus, non-tribals owned and occupied half of the tribal land spread across the scheduled regions in Andhra Pradesh. The tribal communities have continuously been losing knowledge over their resources due the pressure coming from the legislatives, advanced people and implementation of different projects. The landless tribes become worse and living in vulnerable condition of povert due to lack of employment, lack of basic needs. ¹² A large number of tribal people have been migrating to the urban areas in search of employment due to unavailability of basic resources in their own areas. A number of people are displaced by development projects, and among them about 50 per cent are tribal population. Destruction of forest lead to a question of survival among the communities depended on the forest products and land. The worst sufferers are women who must know to work harder to meet the fuel, food, water, fodder requirements of the family and its cattle. It did not only deprive their livelihoods, also forced them to migrate seasonally in search of employment. The government plans to open up on scheduled areas to build multinational companies has not only destroyed natural resources but also their livelihoods and traditions. Large scale of forest land has transferred during fifth five year plan and forest management offered

projects in the interests of large private companies like the Indian tobacco company in Andhra Pradesh. Now-a-days, tribal people, everywhere in India, have taken up strikes against the governments to protect their resources and livelihoods. By alienating tribal land and forest from them, they have lost their livelihood. And the government functionaries are oppressing and exploiting them through various unconstitutional means. Millions of tribal people have been on the move in the last several decades, making way for development projects, industrial activities, and forest conservation to allow the process of development to make good policies of state which have been resulting in the destruction of natural resources. With this loss of livelihood and land, the following forest conflicts are discussed in below section.

4. Current Status of Forestry in India

Forests are home to the biodiversity, and are rich and unique. The forest resources are changing continuously because changing knowledge and culture are developing gradually. India is a developing country, and India's forest sector is having the second position in the use of land after agriculture. In the forest remote areas about 300 million tribal and other local people have been depending on for their subsistence and livelihood. Forests in India are a major environmental resource, and they are in the top position in the world.

Traditionally tribal communities have been an inseparable part of the forest ecosystem. Forests have been fulfilling the basic needs of tribal people such as socio-economic, religious, cultural and medicinal. According to the current status, there are 189 tribal districts in 29 states and 7 union territories as recognised by the government of India under the Integrated Tribal Development Program. All districts where tribes are located in 451,223 square kilometers of forest, and it is about 40.59 per cent of the geographical area. The current assessment clarifies an actual increase of 438 square kilometers in all the tribal districts of the country. Forests are very important for the management of this natural resource; these productions will directly satisfy the human needs because Indian forest management is keeping the ecosystem perspective in view.

In the region-wide, if the study looks into the eight states of the north-eastern

region “(Arunachal Pradesh, Meghalaya, Assam, Manipur, Sikkim, Nagaland, Mizoram, and Tripura)” are producing rich forest resources. It covers 7.98 per cent of the geographical area in the country, the region has been recognised as one of the biodiversity hotspots of the world due to its richness. All the tribal communities of this land use the shifting cultivation in the hilly parts of the region. As per the present assessment, the total forest covered in the region is 171.964 square kilometers, which is 65.59 per cent of its geographical area in comparison to the national forest cover of 21.34 per cent. Very dense and open forests covered 14.81 per cent 43.85 per cent and 41.34 per cent respectively. The present assessment shows an actual decrease of forest cover to the extent of 628 square, kilometers in the northeastern region. Indian Forest Act (1927) recognised the land through Recorded Forest Area (RFA) which was divided into Reserved Forests (RF) and Protected Forests (PF). Also the forest land recorded under the State Act or Local Laws are brought under RFA. Thus, for about 75 per cent of the forest land in the country spread across the states of Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Rajasthan, Tamilnadu, Telangana, Utter Pradesh and Andaman Nicobar islands and brought under the Recorded Forest Area (RFA). Around 40 per cent forest cover is controlled in 9 big patches of more than 10,000 square, kilometers Uttarakhand, Maharashtra, Karnataka, Goa, Tamilnadu, Kerala, Himachal Pradesh, Telangana, Odisha, Madhya Pradesh, Chhattisgarh.

The land area of India is about 328.7 million hectares, which 142.5 million hectares. 43.3 per cent is under agriculture. Forest covers 76.5 million hectares i.e. 23.27 per cent. According to the state forest report 1997, the actual forest cover is 63.34 million hectares 19.27 per cent of which 26.23 million hectares are degraded. India is forgetting the deforestation trend. The *United Nations* estimated that the forest is covered in 68 million hectares which is 22 per cent in the country's area. In 2013, Forest Survey of India reported that the forest range is enlarged to 69.8 million hectares by 2012, as per the satellites covered in the two years. Meanwhile, the forest range is decreased in central, south and north-eastern states between 2010-2012. The following section focuses on the overview of Indian forestry in

the colonial period.

5. Forestry in the Colonial Period and Post-Colonial Period

All over the Indian history, forest plays a significant role among the tribal communities as well as non-tribal population and governments. Before British presence in India, all the tribal communities inhabitants relied on forest resources as crucial elements of their lifestyles. With the advent of British administration, Indian forest has become generated to the requirements of the state and rural people. Tribals found themselves excluded from the forest resources. After the Indian independence the transition of forest resources management has changed a little. Thus, exertion of state authority and restriction of access in forest has been increased through the Indian forest policies. In the history of Indian forests, the first attempt to massive deforestation commenced in the British period in the late ²⁷ eighteenth and early nineteenth centuries. On 10 ⁴³ November 1806, the first conservation of forests in India facilitated the extraction of taking timber in the southern region of Malabar and Travancore. Between 1820 and 1865 rosewood and sandalwood were added into the list of extraction, to conservation by the British government. Later the agriculture extension has begun in 1821 with the tribal forest settlement. Which constituted the first restriction on the Himalayan forests by the tribal and rural peoples in the Kumaun and lower Garhwal regions of western Himalayas. In the middle of the 18th century agricultural extension was joined by other sources of pressure on Indian forests. In order, the princely states where the colonial government had given permission to Rajas to maintain and control exploitation of forests were even more indiscriminate. Later British government had decided to construct an extensive railroad network in the 1850s, particularly on the rich Sal and Deodar forests of the Kumaunand Garhwal Himalayas. The British government has recognised that it was imperative to India with international markets in order to facilitate the export of raw materials from India. In order to do that, rail networks had increased accordingly from 32 kilometers in 1853 to 7,678 kilometers by 1870. By the middle of 19th century colonial administration and policy makers recognised the effect of land use

43 policies. So in 1855 Governor General Lord Dalhousie circulated the first effort of 43 memorandum on forest conversation suggesting that teak should be declared as state property and its trade strictly prohibited and with some of these concerns in mind, The 59 Government of India established the Imperial Forest Development 59 (IFD). In 1865 The Government of India enacted the first Government Forest Act (GFA). Later it became controversial in government circles. In 1878 Forest Act was established a system to bring the 59 valuable forests completely under the control of forest departments. The system has designed three types of forests, which are Reserved Forests, Protected Forests and Village Forests (VF). With these, 1878 Indian Forest Act replaced customary relations between villages and forests and severely stressing the remaining accessible forest resources. Because of these colonial officials noted that the strict forest administration which has prevailed of late years has given rise to serious discontent among the agricultural classes. This was true in areas where no buffer *Zamindars* class has been established to mediate between colonial administration and rural peoples.

The basic forest classification had maintained in the Indian Forest Act (IFA) 1878. Later the British government allowed new provisions to assume private forest management and it extends the protective control over forests not owned by the government. In effect, the British India government tried to restrict the access of forests in India to the tribes through the 1927 Act. In Indian forests administration, the 1935 Act has important changes. This Act has implemented two tiered system of government that evolved into Indian federalism; more over this Act initiated the administrative pattern for forests followed the post-independence period until 1976. Under this Act, forest administration authority has come into the control of provincial legislatures. The last British forest policy in 1944 by Sir Herbert Howard. Inspector General of Indian Forests (IGIF) in this juncture India was wracked by the anti-colonial agitation throughout the 20th century. After getting independence, India has entered into the difficult position to maintain the structure of British forest policies. When the study discusses about the post-independence forestry nearly two hundred years of development of Indian forest policy has remained constant, conceptions of pre-British and British

forest resources and management practices are readily apparent. But the difference between the British and independent Indian forest policies are not clear.

After, new leaders of India have decided that a review of British forestry policy was in order. Indian leaders felt that “the revolutionary changes which have taken place during the interval and physical, economic and political fields called for a reorientation of the old policy”. They believed not only the forests were destined to play an important role in Indian agricultural and industrial development, but forestry issues would become a critical element in states relations. By the state leaders, an important instrument for policy review was created with the instituting of the Central Board of Forestry (CBF) in 1950. CBF looking like the Board of Control (BC), which was established by the British administration in the 19th century to manage forest research education and practice. The first post-independence declared Indian Forest Policy (IFP) was delivered clearly as a Government of India resolution in 1952. The 1952s resolution clearly specified that the 1894 policy statement “constitutes the forest policy of India up to this day” and that its fundamental concepts still hold good. The 1952 resolution called for a classification of forest resources nearly identical to that contained in the 1894 policy. Forest area has been controlled by forest departments were still divided into the protection of forests, village forests, national forests and tree lands. National forests were still designated for commercial timber supplies and other village forests and tree lands were still projected to fulfill timber and fuel wood and fodder needs of the rural inhabitants. British policy instructions were obvious in several specific areas covered by the 1952 policy. In 1960, the scheduled area and scheduled tribe commission noticed that the 1952 resolution allowed “rural access to fulfill fuel wood, fodder, and small timber needs”. However, as the scheduled areas and scheduled tribes commission observed in April 1960, tribal rights of indigenous forest-dwelling tribal communities were increasingly reduced after 1952 policy enactment. Under the 1952 forest policy, tribes owned forests were subject to some controls as all other forest areas. In effect, traditional tribal rights to forest use and products had been limited even further than under colonial rule. 1952 policy has become the

protection measures for threatened areas, including 60 per cent of hill areas 20 per cent of plain areas under the forest cover. Late 1952 forest policy could not change the pattern of Indian forestry. But the early 1960s Indian Forest Policy was encountering criticism from both state and central policy makers. This 1960s National Forest Policy Resolution (NFPR) of 1952⁷¹ was coming under attack as well. The early 1970s study of Indian forestry by the National Commission on Agriculture (NCA) established the consequential assessment of Indian forest policy and legislation of the post-independence era.

⁸¹ With the introduction of the National Commission on Agriculture (NCA) Fourth Five-Year Plan, Indian forest had become the industrialised and production oriented. Later NCA has started reclassification of Indian forest along the functional line. In contrast to the classification of 1927 legislation forest would divide into protection forests, production forests, and social forests to manage all the hill slopes, watersheds and river banks, forest-based industries, wastelands village commons, and canal banks, railway lines, panchayat lands and roadside lands etc. Again NCA suggested three forest additional categories like mixed quality forests, valuable forests, and inaccessible forests, to manage the higher production of timber to grown economic species. To increase high revenue through timber and forest road extension to the remote areas, NCA has started these classifications to accelerate the scale of Indian forestry, industrialisation etc.²⁷ Later NCA forest management initiated the Fifth Five Year Plan in this period with the development goals of self-reliance through important substitution and export promotion strategies. The final NCA suggestions for the forest policy involved new forest legislation with the Government of India Act in 1935, to the control of Indian forests with the states. By the 1970s NCA recommendations on both management and punishment become controversial attempts to enact National Forest Legislations (NFL). Finally, the new resolution proceeding from earlier policy statements stressing the close relations between forests and segments of rural people and it depends on forest resources for their livelihood.⁷³ In this regard, the policy resolution emphasised the importance of integrating the rural people into forest protection and regeneration programs. As of the 1980s, it

remained policies continued restriction of access and abridgment of rights or inclusion of the rural population in the care and management of Indian forest (*ibid.*). The following section focused on the overview of the implementation of

forest Acts which was taken place for tribal development is to know the ways of living through livelihood in India.

6. ¹Implementation of Forest Rights Act in Andhra Pradesh

According to 2001 census, geographically and population wise United Andhra Pradesh was listed fifth position with 2, 75,069 square kilometers and ²² 75.73 million people. In which, 55.22 million people in rural and 10.67 million in forest area living. Many of these are considered to be indigenous and tribal people which are approximately 5 million in number. Andhra Pradesh had widespread landscape and it is the third ²² largest forest covered state in India. Since long, the historical processes of the ²² state, extinguishing forest people rights and confiscating them have led to severe livelihood, insecurity and poverty. After independence, there has been a continuous ⁶⁴ conflict between the tribes and the forest department for owning the forest land in the concerned regions. In 2006, Indian parliament has passed the Forest Rights Act (FRA) to protect the right of tribes who are living in the agencies and the Act was come into force in 2008. Under FRA, the first right ensures that it controls the acquisition of land in the name of development in the society. *“Second right land titles assured under the Act is alienable, and the titles granted to the climates contain no absolute and alienable right over the property. Titles granted under FRA are not creating ownership over lands in the same way. The third right assures that private right to be granted are heritable under section four-clause, and there is no provision to promote gender equity in such inheritance. The FRA ensures joint title in the name of spouses in case of married persons. In the case of single head and in the absence of a direct heir, the heritable right shall pass to the next of kin. Neither act nor the Indian Succession Act (ISA) is applicable to the scheduled tribes in views of specific bars under the social laws. Only customer laws are applicable for tribal communities for a succession of properties and in most tribal communities, the customary law ensures patrilineal succession”*. But, the customary laws excluded women for getting sharing in the inherited property. Fourth FRA right has put a cutoff period. Also, several rules were framed in this Act. As per rule 11, tribe can file a claim of land in three-months before the committee. In any case, if the claim was no

successful, the can appeal at various level within 60 days of the resolution was taken according the rule 14.

When FRA was introduced to Andhra Pradesh, at the state level the Act rapidly came into force on 1 January 2008 by Andhra Pradesh Chief Minister Y.S. Rajasekhhar Reddy. While implementing the FRA, it focused on private land rights and neglected the common property issues. The Act implemented in about 700 to 800 villages against the 5,000 forest villages estimated by the FRA. According the rules of this Act, FRA has to assist the state governments to create multiple committees i.e. “*state, district, sub-divisional level committees and habitation level Forest Right Committees (FRCs)*”. In the implementation, by end of August 2009, receiving claim on land is completed from the districts of Adilabad, Vishakhapatnam, Kurnool and East-West Godavari. As on 30 April 2010, the committee received 3, 22,955 individual claims for 9, 49,518 acres of land and received 6,903 community claims for 10, 12,844 acres of land. The committee has rejected 45 per cent (1, 49,665) of claims came from individual for various reasons and the remaining 55 per cent (1, 63,108 individual claims) approved and distributed an extent of 14, 08,654 acres of land. Land claim certificates were issued to 1,978 communities with an extent of 9, 48,749 acres of land. Andhra Pradesh forest recorded area 15.8 million acres of forest land is approved for the community and private rights in the state.

One of the main objectives of FRA is to stand for pro-poor, but, in practice it did not happen. In reality, it considered the poor families which were depended on the forest land named them as intruders. The Act aimed at providing right on land to the poor people who already cultivating the forest land and ensuring access to use forest products for livelihood. The approach and transparent implementation of FRA is core to show an impact on the livelihood of the tribes in

the forest region.

7. Land and Rights in Scheduled Areas

Always the issue of land rights is anywhere with respect to the marginalised sections of society. Since long ago one of the most marginalised communities in all over India is the tribal communities. Who despite have special provisions for them in the constitution, the problem of land rights among tribes is seen in the context of the problem of tribal communities struggles for surviving in the absence of alternatives. In view of loss of private holdings by tribes, several laws came into force during pre and post-colonial administrations to put a check to land alienations. These laws suffered from many limitations and were unable to check the transfer of land tribes to non-tribals. The ongoing land conflicts all over the state add new dimensions to the land laws and tribal rights. The land has always connected with social status in the country and it has always been controlled by some social groups. Some groups (tribes) do not come under this banner especially with limited resources. So the history of tribal peoples has been one of the marginalisation, deprivation, and dispossession. The issue of having a right on land was given much importance in the context of disputes rose to own the land in the Indian society.

The government has been concerned about this concept and it has taken some judicial and policy-making steps. In this scenario, land reform is one of the important possible alternatives to address social inequality and to private autonomy to different categories in matters of production, role, and distribution. The primary objective of land reform is increasing the productivity in the agricultural sector while bringing the quality and social justice to marginalised sections of the society. The principle of land reforms was directed by the value of social justice which ensures minimum entitlements to land and prevents concentration of land ownership. In addition, it was treated as part of enriching a large number of tribal communities from oppression and dispossession as the land was central to the issues of social relations, social interactions and determination of categories at the grass root level in the society. The Constitution ensures right on land to the scheduled tribes along with the legislative measures to protect them.

The law plays an important to protect rights of tribes in India. Meanwhile, the five principles of Nehru provide a vision to the uniqueness of tribes and customary claims of land. These are all targeted to reduce poverty, growth in agricultural productivity, accessing land to the poor and socially excluded sections like scheduled tribes in Andhra Pradesh. After independence, the government of Andhra Pradesh enacted several important legislations for the development of scheduled tribes to establish a legal structure on land rights.

The problem of tribal communities are about to basic needs, but not restricted to education, health, livelihood support, drinking water, food security, infrastructure, and sanitation etc. now-a-days government usually forgets the tribal rights in India which are protected by the Constitution of India. All these protections are available to groups named in Constitution (scheduled tribes) order 1950. Within the category of the scheduled tribes around 500 groups listed of who around 70 are parts of sub-classification particularly vulnerable tribal groups, all these groups are facing critical survival due to loss of their rights and negligence of administration and the rights of scheduled tribal communities are for their development, autonomy and dignity. In Article 21 under schedules 5th and 6th of the Indian Constitution, the study can see the tribal rights, Article 14 tells equality, Article 15 tells non-discrimination, Article 16 equality of opportunity, Article 17 abolition of untouchability, Article 21 life and liberty, Article 23 rights against exploitation from the fundamental rights of the Constitution Article 38 securing and social order, Article 39 guiding principles of policy and Article 46 promotion of educational and economic interests of scheduled tribes from the directive principle of the state policy. The following section focused on the overview of tribal land alienation in India.

8. Land and Tribals in the Process of Land Alienation

The support of rural and remote life continues to rest on land. The land is the many cultural and any economic aspects of society and the tribes of Andhra Pradesh and all over India as well without any exception. As it was already stated in chapter one, “the land is not only a source of livelihood for the tribes it is also connected with their sense of history and is a symbol of social prestige”. “The ownership of land is the assured possession of a few acres is not of the means of economic subsistence but is also a symbol of status and dignity”. Tribes in India, historically are carrying the sacred relationship with land and continuing by their posterities. Since many generations, they have been developing their complete knowledge of their lands, environments livelihoods and natural resources. To reserve this primordial identity of the tribes, Jaipalsing who is the leader and founder of the Adivasi *Mahasabha* demanded for a representation in the Constituent Assembly (CA) when it visited to address the land question in the tribal life in the present scenario. The entire tribal life process was depended on upon two major productions that are the land and forest which has describes as the major twin pillars of tribal economic conditions. When the study talks about land alienation, the constitutional safeguards and other laws at state-level failed to regulate the land alienation in the tribal area. One of the main reasons of government failure in stopping land alienation is the Land Acquisition Act (LAC)-1894, which allows government to have sovereign power to take away land for public purposes or in the name of development. The non-tribals and politicians of Andhra Pradesh have been illegally occupied hundreds of acres which are belonging to the tribal communities. By marrying tribal women allurements and acquiring tribal land. Gradually who comes from other districts captured a considerable amount of the tribal land tribal land after accelerated the process of land alienation. Land transfer to tribal to non-tribals by money lending mostly upper caste people usually who comes from urban areas and other districts, generally take a written statement while advancing the money. If the borrower fails to repay the money within stipulated time borrower use to give his land to the money lender, it is very common in Andhra Pradesh. Lack of education, the

literacy rate of the tribal people in Andhra Pradesh is just 8 per cent.

Predominantly, Land alienation is an agrarian economy characterised by the highly skewed distribution of land and adverse land man ratio aggravates the inequalities in terms of income and wealth. This is more so in Agency areas where the lands are passing into the hands of large landowners. In the course of time, the process of land alienation has increased tribals have become tenants and agricultural labourers. In the name of development projects, government and private companies making tribal agencies as privatisation and industrialised. Government policies, politicians are occupying forcefully from tribes. The landlords and politicians and other bracteates using various methods to acquire their lands like *Benami* transfer, transfer of tribal land in the name of tribes adopted fictitiously. Transfer to non-tribals in the form of lease, and in the name of concubines and tribal servants who may work as bonded labourers, transferring land without any record, encroachment of tribal land by force. The state government is occupying the tribal lands in the name of constructing development projects such as irrigation, mining, power, dams, roads and other projects as well. Thus, tribes were deprived from the rights over the land. Because of these kinds of alienation forms, tribal communities will be deprived of the benefits of protective laws and special schemes for their development.

9. Distribution of Land in Scheduled Areas

Land plays a crucial role in the economic activities and it is a crucial resource for everyone to produce food products as well. If folks use land properly it would generate income to them, for instance in rural areas agriculture dominates the economics. The land helps in the economic growth and also determines the social status in the society. Forest land was one of the main source of income to the government during the British rule. Hence, British government passed the ownership of land the following social groups i.e. *Zamindars*, *Mahalwars*, and *Ryots*. Land distribution in India is cockeyed as it was based on the caste system. Most of the land went under the control of dominated castes peasants. To curb these inequalities, several land reforms were implemented by the government in India. But the vulnerable sections of the agriculture like the landless laborers and

small land tenants not yet going anything. Number of land regulations acts were passed to augment the agricultural production by distributing the land to landless people along with the aim of decreasing the inequalities in state of Andhra Pradesh.

“Andhra Estates Land (reduction of rent) Act (AELA)-1947 introduced to reduce the rents to the Ryots in estate approximate to the level of assessment taxed on land in Ryotwari area in the neighborhood. The Madras estate (Abolition and conservation into Ryotwari) Act-1948 repeal of the permanent settlement, the acquisition of the land right holders and other estates located in the province of Andhra Pradesh the introduction of the Ryotwari settlement in such estates it means Zamindari under tenure or an Inam estate”. This Act extends to the state of Andhra Pradesh as a Andhra Pradesh tenancy and agricultural Act-1950. The main Objective of this Act are... “1. To regulates the relation of landlords and tenants of agricultural lands, 2. To regulate the alienation of land, 3. To prevent excessive subdivision of agricultural holdings, 4. To provide for the legislation of co-operative form, and 5. To empower the government to assume in certain circumstances management of agricultural lands”. The main objective of Andhra Inams (Abolition and convention into Ryotwari) Act-1956 “to ensure fair rent to tenants and lease period is fixed for farmers in the state. The Andhra Pradesh ceiling on agricultural holdings Act-1961 provides for the imposition on agricultural holdings upon the class of land. Andhra Pradesh land reform (ceiling on agricultural holdings) Act 1972, which provides for a ceiling of one standard holding from 4.05hectors (10 acres) to 10.93 hectores (about 27 acres) in the case of wetland and from 14–16 hectores (35 acres) to 21– 85 hectores (54 acres) in case of dry land”.

When the study looks into the land distribution pattern in Andhra Pradesh, The data had laid on land holdings from three sources i.e. National Sample Survey (NSS), Census of India (CI), Agricultural Census (AC). The NSS reports analyses the data on Household Ownership Holdings (HOH), Household Operational Holdings (HOPH) and Operational Holdings (OH). The marginal holdings which constitute 46.6 per cent of total operational level but control only 9.3 per cent of the total operated area in 1976–77. Some holdings constitute 20.3 per cent of operated holdings but control only 12.8 per cent operated area. Marginal and small together constitute nearly 67 per cent holdings but control 22 per cent operated area in 1976–77 and medium and large holdings constitute 15 per cent operational holdings but control 56 per cent operated area. It indicates that the distribution of land was skewed in 1976–77 by 2000 to 2001 there was a tremendous increase in the marginal holdings. Total holding increased to 61 per cent operated area 21 per cent operated area in 2000–01 land holding 46.6 per cent 60.9 per cent operated area in 2005–06 marginal and small both together constitute 83.5 per cent to holding but control 48.5 per cent total operated area and medium and large constitute about 4.05 per cent of holding but control 25.1 per cent operated area in 2006. When it comes to Andhra Pradesh total distribution of land to scheduled tribes according to 1991 census the population of tribes was 4.2 million constituting 6.3 per cent of the total population, scheduled tribes in Andhra Pradesh mostly concentrated in the hilly and forest areas Since 1976–77 to 2010–11 in Andhra Pradesh scheduled tribes operational holdings constitute 6.3 per cent of tribal holdings and control 6.2 per cent of operated area. Despite the enforcement of these land legislation and distributions it is interesting to state the concentration of land in the few households persists in Andhra Pradesh. The following section focused on the overview of the complexity of livelihood and loss of land to know the ways of living through livelihood in India.

10. Land and Forest Conflicts

The land and forest conflict determined by nature, and characteristics of the socio-economic, cultural factors along with the policies. Economic deprivation, deficient property rights, vulnerability contributed insecurity to forest insecurity which later evolved into conflict. Forest conflicts have several characteristics like many forests in India are trans boundary. Conflicts over the forest resources and states are rejecting forest area to tribal communities; take over the responsibility to protect forests or providing rights on land to investors. Some conflicts arouse when the land accessed to tribal groups on sharing benefits. Population growth in forest area and misuse/mismanagement of forest resources caused for wildlife conflicts in India. Land degradation and deforestation are also some of the conflicts. Political uncertainty, government unwillingness, public policies lead towards short-term gains in respect to utilisation of land and sources in the forest. Lack of long vision will probably lead to environmental conflict. The poverty, economic policies, and rapid growth of technology, etc. also has shown impact on the nature and lead to conflicts. After India's independence, majority of the people depending on the forest land and its resources triggered to several conflicts. Since the forest plays a vital role in the livelihood, the conflicts had shown an impact ecosystem. The impact of the conflicts felt on all tribal communities, national economy and other societal group. When the study discuss the socio-economic benefits of the forest for better awareness of land, livelihood and tribe in India the next section follows.

11. Socio-Economic Benefits of the Forest

Usually, forests have been providing a wide range of economic and social benefits not only to tribal communities but also to non-tribals. Forest resources contributing to the country's economy through employment, processing, trade of forest products and energy investments of the forest sector. Thus, socio-economic benefits crucial in development of the world sustainable forest management. Economic benefits to the tribal people usually pressured in monetary terms like income from the economic sector, the value of production of goods and services from forests. It is difficult to measure the social functions of the forest but it can differentiate among countries. The socio-economic functions in forests are the value of wood and not wood forest

products removals, employment in forestry, ownership of other wooded and here ¹⁹ three classes of ownership were used, public, private and other. Forest area is designed for social services in two ways including the primary functions and the ¹⁹ total area of forest for which reactions education and other social services. Whenever the study talks about the social conditions of forest tribes, Indian society has a number of tribes. However, this tribe does not come under the fold of Hindu society. The tribes are based on the primitive mode of livelihood and production that made them refused to mingle with the mainstream of the Indian society. Since the Indian society has based on the ethnic groups, tribal societies have its own nature and they have their own way of life. Even their social life consisted of different social organisations that involved various methods of grouping and grading people for carrying out of the activities of common existence by showing in common activities under the bonds of relationship in India. ⁶ Most of the tribal communities are living under the complete barbarism based on their roots, other variety of animal, plant life such as fishing and fruits. These existed hierarchical system within the tribal system. However, the international deferent nation did not grow into a point of complete alienation of one stratum from the other. The bonds of kinship and ethnicity becoming stronger as the tribes were slowly brought into the political process through representation. The inhibited development of intratribal concentration also led to the confrontation between the tribes and the nation tribes for economic interests. So coming to economic conditions to the tribal life is the government formed a number of varieties of economic organisations in order to take hold of the left-over from the tribal people.

There are various important classifications of these economic organisations. Every tribe lives on the basis of the verity of economic activities. The economic system was divided into food gatherers, trappers, herdsman, scavengers, and cultivators, formlabours, fishermen, bamboo workers. The primitive tribes in still depending on collection and hunting for their childhood through a collection of edible roots, fruits, honey and small animals for food. They also collect wax, gum, tusks etc. for the purpose of barter system. In this way, they would able to fulfill their essential needs even in the absence of cultivation of food grains. Most people of such category is also engaging in some other subsidiary and economic pursuits, yet the dominant mode of

economic organisations still remained to the food gathering and hunting. Even the tribal people technology is traditional simultaneously their surplus is very low to fulfill their minimum needs. In addition, their nomadic existence also becoming a hindrance to the development of techniques of preservation and conservation among them, since their entire physical existence is spending in producing food, there is hardly any scope for rapid development in any other sphere of life.

Most of the tribal communities have been working as daily wage labours under the forest department and the private contractors for the source of livelihoods. The main activities in the forest are organising the bamboo forestation and contractors are using to pay very low wages, in addition to this middleman and the contractors encouraging the plantation crops that destroy the very essence of the livelihood of this tribes and maximise the profits for these contractors. The tribe economy mostly based on forest produces, they could never cut any tree for their own interests they treat it as goddesses and worship it before going hunt in case of *Garela Misamma* of the Chenchus in modern Andhra Pradesh. They can collect some items from forest produce, like including honey, housing material, fuel, medical herbs from the forest. If the study looks at an economic point of view, in southern India, the tribes divided into food gatherers, hunters, shifting cultivators, supplementing their livelihood either by hunting and food collecting farmers with the plow.

Fishing is one of the major food procuring activities. There, for instance, tribal people decide to go fishing and forgoing a day work. The *Ootha*, *Madam* and *Galem* (angler) there are the implements for use fishing the ideas of the tribal economy is primitive and simple and their surplus is very low. The economy of the tribe is essentially one of hand-to-mouth existence. It seldom takes note of non-essentials. It does not have much to do with money-economy. Industrial labours was comparatively a new phenomenon in the economic organisation of these tribes since some forest tribal rehabilitated colonies come in contact with presented the tribal people with a new and permanent source of livelihood. But they were the victims of industrialisation and had been pushed into an alien milieu without any preparations to face the hazards of a strange world. This led to tremendous changes in their culture and behavior. The

market economy sees in one form or the other among forest-based tribes. There is regular markets, cereals, spices, meal salt, utensils, agricultural tools and implements clothing, cosmetics etc. is available in the markets in search of local produce at throwaway prices. However, The British policy of isolating the tribe lead to exploitation. It gave a scope to *Zamindars*, land lards, money lenders and contractors to exploit the tribes at the maximum, which led to the burden on tribal people.

After a detailed discussion of land, forest resources and ¹⁴ socio-economic profile of tribal communities, the discussion ¹⁴ is moving towards the next discussion in the third chapter to discuss new things.

12. Summing Up

The present chapter explained the importance of land, forest resources in tribal livelihood and ⁵ socio-economic profile of forest tribe in Andhra Pradesh. The available sources disclosed that the pattern of living conditions of the tribes. In this present scenario chapter tried to explain about the forest status, forestry in the pre and post-colonial period, forest rights, land rights, land alienation, distribution of land, loss of livelihood, forest conflicts and forest about forest resources. However, with the brief elucidation of tribal people in all aspects in Andhra Pradesh and ⁴⁸ profile of the tribal communities in the present chapter, the next chapter *Livelihood Opportunities among Tribes in Post-Colonial Era* elaborates different social indicators where these tribes have different literature and understandings which deal mostly with the concept of tribes and their livelihood from the past and present scenario.

Chapter-3

Livelihood Opportunities among Tribes in Post-Colonial Era

An attempt is made in this chapter to understand the concept of *Livelihood Opportunities among Tribes in Post-Colonial Era*. It mainly focused on the dynamics of tribal inhabitants in remote areas. Livelihood dynamics, approaches and opportunities are narrowly interlinked with the complex history of the resource. ² Hunting and gathering as livelihood activities are examined in detail. This chapter argued about the tribal ethnographic profile, economic typology, developmental schemes, projects, diversity of natural resource-based activities for their livelihood and occupational diversity etc. and the construction of textual knowledge about the Indian tribal people in contemporary conditions.

The tribal population of India has been a core role in formulating the cultural heritage of India. Since thousands of years, all tribal communities are settled in different regions in the country. Each and every tribal community has made themselves as unique from traditional and cultural distinction. Notably, they live in various geo-climatic and ecological ⁵⁸ conditions ranging from forests, plants, hills and remote areas from mainstream society. Based on the available literature all the tribal communities in earlier areas were not spread ⁵⁸ but in recent decades they have seen in different sections of economic, educational and social development. If the study looks into south Indian region, a number of tribes are leading miscellaneous existence. They comprise a significant number of communities engaged in intellectual activities like cultivating tea, coffee, agrarian and fishing. Astoundingly the lifestyle of Indian tribal people has been maintaining numerous styles of eating, drinking, walking, singing, clothing, traditions, customs and dancing etc., to lead their life to own. When the study gone to the deep discussion of tribal livelihood to know their present existence.

The indigenous lifestyle, traditions and customs are unique and it connected to the utilisation of natural resources and different kinds of work. All the tribal communities' immediacy in close immediacy with natural minerals land scopes; they have improved employment approaches based on their native knowledge.

This knowledge have been continuing to ¹⁷ generations and it is being played an important role in the safeguarding and bearable use of natural minerals. They have been ¹⁷ depending on nature for this existence. “This, there always existed an organic unity between humans and their surrounding between their culture and nature. Social and cultural diversity, coupled with environmental complexity, have generated diverse approaches and technologies in the management and use of different natural resources”. Since thousands of years, tribal communities are being consumers of fauna and flora. Their culture and economy thoroughly connected with wildlife because human and nature are always been communal. The land is an important source of tribal people and their economy is mostly agro-based and ⁶³ forest land is the second source of their livelihood. After independence, the government has implementing several projects for the upliftment of tribal livelihood. Socio- political movements in British India concerned the socio-economic conditions of tribals. These were recognised the importance of transformation of lives of tribes in Gandhian approach. Livelihood strategies are accelerating rapidly to influence the peoples for well-being. “A livelihood will be sustainable when it can cope with and recover from stress and shocks and maintain and enhance its capacities and assets, both now and in future, while not undermining the natural resource base. Sustainable livelihood is a way of thinking about the objectives, scope and priorities for development, in order to enhance progress in poverty elimination. Sustainable livelihood aims to help poor people achieve lasting improvements against the indicators of poverty that they define”. During the last 60 years, the planning process and implementation of policies have not executed properly while reducing the difference between the ⁵ tribal and non-tribal communities. Number of region wise livelihood practices are practicing by the indigenous people as hunters and gatherers, podu cultivators, pastoralists. Several changes have been appearing gradually while using land, safeguarding their minerals but these are effecting their livelihoods without alternatives. The forests are the home for many tribes but here non-tribals are being very progressive on controlling the natural minerals in the name of development moreover, it effecting their livelihoods by the eviction of forest trees.

India had the most distinguished land to the diversity of tribals and their traditions, most of the indigenous tribal people have been distributing in a wide region and thereafter settled down in different occupations. All the states and Union Territories have scheduled tribal population, broadly north-eastern region, Himalayan region, central India, western India, southern India and Island which includes under this country, these are the tribal concentrated regions of India. “According to the anthropological survey and available sources have been stating that all the Indian tribes have heterogeneous cultural pattern mostly depending on ecological settings and ethnic environments. Broadly speaking all the northeastern tribes of India following shifting and hill cultivation, those who are in central and western India use to change the cultivation and economy and remaining south India tribes and island region tribes mostly based on food gathering”. The available literature shows (regarding tribal economy) for the economy of tribes, man power based wage works are being important tool to the tribal communities. Food gathering people have no other secondary occupation. With regard to the above statement, the current chapter tried to know the livelihood conditions one by one from the colonial rule, diversions of opportunities and tribal development programs of the contemporary Indian tribes.

1. Ethnographic Profile and Distribution of Scheduled Tribes in all over India

The diverse ethnic communities were found in number of regions in India. As per the statistical census of 2011 and 2013, comprising 705 scheduled tribal communities are noticed in about 30 states as well as a number of individual ethnic groups. According to the census 2011, ethnic population is 10.43 crore, constituting 8.6 per cent of the people and in rural areas 89.97 per cent and in urban 10.03 per cent people are living. When it comes to 2001 to 2011 census the decadal population has been 23.66 per cent against the 17.69 per cent of the total population. However, lack of ethnographic data numerous tribal communities is missing. Some of the larger tribal groups are spread in an entire large region and often settled down in different occupations. Again some of the indigenous people

have divided as sub-groups. In many cases, these distinct tribal communities have identical names. The sex ratio of total population in overall is 940 females for 1000 males and 990 females for 1000 males for scheduled communities. Therefore, the ethnic population is 30.1 million in 1961 census. After that it has increased up to 104.3 million as per 2011 census. When the study looks into their inclusion of a community as a scheduled tribe is an ongoing process. The Lakur Committee had given the significant features for the people to be identified as scheduled tribes are:

- “An indication of primitive traits
- Distinctive culture
- Shyness of contact with the community at large
- Geographical isolation and
- Backwardness”.

This kind of demographic phenomenon, undoubtedly tribal communities will invariably affect the socio, economic, cultural and political process within them. Though the tribal communities have spread all over India, in between some of the eminent scholars had a few significant views on regional distribution. According to Roy Burman (1972) and Vidyarthi (1977) have suggested a more or less identical five-fold classification. In 1960 Dube and 1965 Atal have given a fourfold classification. Notably, most of the tribes placed in the below mentioned regions of India. (A) Himalayan Region: It covers glacial part of India and they belong to Mongoloid racial stock. (B) North-Eastern region: It covers the states and mountain, valleys and Union Territories, who mostly belong to Mongolian racial stock as per eminent pioneers of anthropology. (C) Central Indian Region: It covers mostly old hills and plateau parts and belongs to proto-australoid racial stock. (D) Western Indian Region: It covers territories and some tribal groups belong to proto-australoids racial stock. (E) Southern Region: It covers most of the hills and forests like Nilgiri, Nallamala and Seshachalam hills etc. and having negrito, caucasoid and proto-australoid or mixed racial features. (F) Island Region:

It covers all the forest area and small tribal communities. After the distribution of tribal communities throughout the nation, number of Anthropological and Government Surveys (AGS) was held, in this process, new problems have arisen. But due to lack of genuine data, most of the tribal communities are not yet getting proper facilities which five-year plans has started for their development. There are numerous tribal communities which even they do not have little knowledge they are following some hierarchical and cultural patterns largely depending on natural settings and ethnic environment. So if the study looks at their economic classification to inhabit in small hamlets. Different eminent scholars have suggested around three to eight classifications of the Adivasi economy; those may be classified in to

- *“Food-gathering including hunting and fishing*
- *Pastoral*
- *Shifting hill cultivation*
- *Cultivation*
- *Handicrafts*
- *Trade and commerce*
- *Labour-work including agricultural and industrial labour”.*

As per records, it seems some tribes from north-east and central India tribal people depended on the podu, crop cultivation and economy and several south, western and Island tribal communities have been engaged with hunting and gathering. The most enthusiastic aspect of tribal sustainability and economy is that they rarely follow one occupation, their economy is being a mixed one among the important occupations handicrafts, labour work and gathering are followed by money. The study can find that the primitive stage people do not know other occupation so their economy indicates the below poverty line as if the study compares to cultivation it totally depended on people. For instance around 90 per cent of the tribal people have been depending on cultivation now a day, including shifting and hill cultivation. They engaged directly as landowners and indirectly as land labours. Notably, the agricultural sector is connected with tribal livelihood development. But in recent past tribals have been losing their livelihood

opportunities through the government unsuccessful projects, policies and plans by politicians and government agents etc. If the study observed agricultural system in the British era, it can easily understand the situation of tribal livelihood condition.

2. Colonial Land Tenure System

Colonial land tenure system focused on the very specific historical phenomenon is the system for collecting land revenue in a specific country in India. If the study observes history, the British Empire has ruled nearly 200 years. First, they came as traders then later in 1613 they got permission from Mughals emperor Jahangir and started East India Company by building a factory at Surat. In 1764 the colonial people had completely handed over the political power on industrial states of Bengal and Bihar after the victory of Buxar battle. The British administration had granted rights to collect land revenue taxes in these areas in 1765 particularly. After 1818 the British got major political powers in India, and by 1860 large parts of modern territories in different parts of the country were under the political control of British Empire and had autonomy in administrative matters. But after the mutiny of 1857 the East India Company (EIC) came to an end. When all Indian groups revolted against British officials, the British government left India in 1947 (Banerjee and Iyer 2016). During the above period, the colonial rulers had certain historical accidents. During British era, land revenue system differs from district to district which clearly impacted on economic performance of districts. The study can understand the Indian districts with collection of land revenue from the cultivators and be assigned to a class of landlords. Here, the study has a brief look into the Land Revenue System (LRS), the Mughal land revenue system Raja Todarmal had planned scientific connection for the Indian agricultural system. All the landowners, the land farmers and the *Zamindaris* had only right to collect revenue/taxes and handing over to the central government authorities. When the battles of Buxar and Plassey happened, the British government who are rulers of Bengal presidency they continued the tax collected by the *Zamindaris*. However, there were the *Zamindaris* or some feudal landlords who had been allotted Jagirs by the state colonial administration to certain responsibilities. All this safeguarded the promotion of a very strong landlord lobby in the agrarian society. In the

context of the need to get more revenues and send profit to East India Company in London, The colonial policies were started to increase land revenues and all freedoms were given to the *Zamindaris* to collect the tax. The system of collecting revenue is very crude and oppressive as the *Zamindaris* fixed taxes at will cultivators enjoyed security of tenure. To pay off the taxes, farmers used to borrow money from *Zamindaris* and money lenders and they became bonded labours and slavers as the borrowed amount could not be repaid due to their tactical interests.

Lord Cornwallis introduced the *Rayatwari* system with the permanent settlement Act in 1775, wherein individual settlements were made with each holder of land title (*ryot*) by the state with farmers have right to mortgage and transfer land if the fixed rent was paid, so he could not be removed from the land. Uttar Pradesh and Panjab have another land tenure system called the *Mahahwari* was also introduced by the colonial government. As per the village records, which village was the main basis for the land settlements and farmers to paid revenue zero per cent land holdings. By the farmer's community, all the villagers were the unit of property ownership and taxation was jointly held.

3. An Overview on Ancient Indian Agro-Based Cultivations and their Livelihood

Due to the fertile land availability, Indian agriculture has begun around thousands of years before and cultivation of crops and domestication of animals. In view of naturally favorable conditions, the primitive nomadic ways of life for the hunters and gathers have slowly started habitation in several areas, (particularly where the natural sources available). Then they started using tools and technologies which enabled or agriculture to flourish. Sometimes monsoons from the north-west and south-west helped to cultivate double crop and animal husbandry, in between they choose other important occupations like domestication of fowls, and ox, goat and sheep, when it comes to wheat, barley, cotton and paddy are the major crops. Agriculture had yet to be a permanent form of livelihood then farmers learned innovative methods and aware of technology simultaneously passing the improvements to the entire community to succeeding generations. If the study

observes the Harappa civilisation cotton cultivation, cloth fabrication with handlooms and some of the handloom industries are the best examples of Harappa development, through this information it can understand their improvement in the way of tribal settlements. Horticulture and rice cultivation has started with dates, mangos and muskmelons extensively have domesticated and gave rise to the oil, fiber, jute and narcotics while sugarcane was first cultivated in India. Later it led to a significant structural system of drainages. Quality of irrigation, artificial tanks, reservoirs and water storage system was well developed by the Indus valley people. Irrigation was highly practiced by constructing dams, meanwhile iron has come to existence as a progressive implement to cultivate the cereals, oilseeds and fruits. On hillslopes fruits and in the plain areas millets, barley, wheat, oilseeds were cultivated. For better soil, mixed cropping was undertaking and rotational cropping was restarted.

In the area of Vindhya ranges sustained agricultural practices such as weeding, plowing, crop protection and irrigation was practiced as also water storage in tanks

and Kallanai Dam built on the Cauvery River. India has learned much more from the Persian irrigation including the water wheel and others technics. In medieval period grafting techniques were introduced by central Asia to develop the horticulture. The advent of the Portuguese saw a huge infusion of fruits and vegetables from South America such as potato, tomato chilies maize and fruits like pineapple, papaya, cashew-nut, mango, orange and lime also improved by the grafting techniques. Rubber is a cash crop which was introduced by the Portuguese people. Tea crop was introduced by the Britishers, later Indian crops like cotton, sugar, fruits spread to the entire Islamic world. Indian handicrafts, cotton industries, textiles have become very famous during the medieval period. When it comes to the diversity of the cultural infusions and paintings, books, music, and book paintings all flourished. After British entry into India land revenue system has become a major problem and it is more scientific system and farmers could implement the schemes for agricultural management. Land revenue system had impacted more on agriculture. The impact of the land revenue system is like *Ryotwari/Mahalwari*, etc. Led to the agrarian controlled structure with property rights leading to under illustration of land and manpower and led to inefficient use of land and low agricultural productivity. This led to different forms of land ownership as given below.

- Expropriator tenants—previous land owners
- Occupancy tenants—who got tenancy right as per the 1935 Act
- Non-occupancy tenants—these tenants were paid cash rents which were not regulated by administrators
- Share crops— who paid 60 per cent of production and unprotected.
- The various tenants Acts in force by colonial administration:
- Bengal Tenancy Act 1885—12 years continues occupancy conferred rights to tenants
- Agra Tenancy Act 1901—7 years continues occupancy conferred rights to tenants

- Agra Tenancy Act 1926– life tenancy rights
- Uttar Pradesh Tenancy Act 1939– tenants for life and inheritable.

Due to the existing soil, economic irrigation and cultural setups agriculture have suffered because of mass exploitation of tenants cultivators. The British administration led to the continuation of outdated cultivation methods, low agricultural yields and abnormally high rents paid by farmers to *Zamindaris*. Family labour had to work necessarily in the field of the organised marketing system. This led to subsistence level agriculture and eviction of farmers at the will of the *Zamindaris* and added to the plight of the smallholder farmers and laid the foundation for the grouping number of landless labour of India. The agrarian society has become a hindrance to encouraging productive forces in the rural economy and the productive capacity of farmers reached a stage of stagnation.

4. Economic Typology of Indian Adivasis

Tribal livelihood is very specific in nature. Here the study has numerous scholars like Majumdar (1966, Dube (1967), Vidyarthi (1977) etc. were expressed some of the economic classifications on ethnic communities. Primarily if the study take Majumdar (1966), based on the tribal economy and occupation he made a grading six fold economic classification (later Madan, 1970 also included with same views). Those are:

- Food gathering tribes
- Agricultural tribes
- Livestock animal husbandry etc.
- Manufacturing workers
- Handiworks

Dube (1969) has classified their economic system into two parts namely important and semi-important. Those are:

- Food collecting stage

- Settle primary agricultural stage and unsettled primary agricultural stage. These come under important parts the remaining semi-important parts are cattle herders.
- Tribes earning their livelihood from a specific craft or industry.
- Crime as a source of livelihood for new tribes.

Das (1967) has classified five-fold tribal economy like

- Nomadic food collectors and pastorals
- Plough cultivators of plateau and tarai area
- Shifting cultivators of hill slopes
- All integrated tribes who are benefitting social status along with non-tribals and
- Tribals who are partly assimilated with indus social system.

Later J. H. Hutton has shared his opinions on economic classifications, he divided into three types of Indian tribes.

- The tribes who collect food materials from the forest
- The tribes who live in agriculture, hunting, fishing and industrial labours
- The tribes who are in pastoral stage.

However, Hutton economic classification is very simple and brief and he has not included the other economic silent feature of the tribal economic.

Vidyarthi's (1977) Economic classification was very satisfactory and highly exhaustive about the Indian tribal economy which has clearly mentioned below. After the contemplated consideration of, ecology, level of integration and sequences of changes tribes has classified into several types. Typology of Indian tribes with special references to their economic stages Vidyarthi discussed in a number of seminars in India. He classified the tribal economy as:

- *"The forest hunting type*
- *The hill cultivation type the simple artisan type*

- *The pastoral and cattle herder type*
- *The plain agricultural type*
- *The folk artist type*
- *The agricultural and non-agricultural types (like working in the minings and manufacturing industries).*
- *The skill white collar job and traders type (the tribals who are working in offices, hospitals, colleges, universities, factories and central government services etc”.*

Vidyarthi believes that these kinds of classifications are very needed to include these types who earned their livelihood from their capabilities and arts of dancing, singing, bard, acrobatics, playing on musical instruments etc. Here the study should be kept in mind that no particular type is complete in itself or it is exclusively the means of livelihood for them. If a particular tribal community use to practicing the shifting and hill cultivation simultaneously they use to practice hunting and gathering for their livelihood. It is rather flexible and most of the tribal communities have been found practicing more than one activity for their livelihood sometime. When the study observes tribal geographical distribution, study can find three kinds of forest-based hunting type resources for their economy.

- Food gathering
- Fishing and
- Hunting.

As per the geographical distribution tribes of southern region who fall under this category are the Yanadis, Kadars and Chenchus. After the independence, most of the tribals have become more aware of hill cultivation and also known as shifting cultivation in the nation. It has numerous varieties of names: Such as Jhum in the North-East Himalayas (this region covers Meghalaya, Arunachal Pradesh, Assam, Mizoram, Tripura and Manipur). Kallu: In Bihar Santhal Paragana and Bewara in Ranchi and Palamau. In Orissa covers Rema, Kaman, Gudia, Dahi, Bringa, Dongar-Chas. In Madhya Pradesh covers Guhar, Bewar, Dahiya, Farhha, Penda, Marhan or

Irka, Dippa. In Andhra Pradesh Kond-Paddy. The other different names Slash and Burn cultivation, migratory primitive agriculture, Nomadic-agriculture and shifting cultivation, Hoe-and-burn agriculture and brand-tillage and so on. In this 21st century, most of the tribal communities have shown their interest in shifting cultivation from their primitive occupations, they are showing interest in other jobs which are available in the industrial sector for their better livelihood. In this way, some tremendous changes have been taking place because and perhaps they cannot be associated exclusively with their traditional occupations in this contemporary modern society.

Due to the government plans and projects, tribal livelihood is depended particularly on craft, industries like tool, basket, spinning and weaving, ironsmiths and metal work etc. However, these tribal people use to visit periodical santhals with their handmade and finished goods and disposes of them on cash payment or barter in addition to the Jajmani system. The crafts and cottage industries are significant and close to the tribal people as a whole and most of them know bamboo work, baskets, spinning and matting etc. These are the subsidiary occupations to earn their livelihood. In south India, the Tohti's of Andhra Pradesh make baskets and bamboo mats. The Kotas of Nilgiri depends on carpentry, pottery and tool making. In this way, we can find a number of tribal communities in India depend on the arts and crafts as their main source of livelihood. In some hilly areas, a few communities of the village graze the cattle of the villagers and maintain their livelihood. There are some tribal communities in southern India who have specialised in dancing, singing, acrobatics, snake charming, forecasting and folk arts for their livelihood. Some of the particular tribes traditionally commenced agriculture but later they started following contemporary methods for their livelihood moreover man power is essential for them.

5. Tribal Development in Southern India and Colonisation Scheme

The traditional settlement pattern of the south Indian tribes is to reside in small hamlets consisting of a few communities. Significantly they live under the trees in small cone-shaped huts. One of the interesting features of the traditional habitat

pattern is that their huts in hamlets are haphazardly scattered. To protect the forest resources the colonials have enacted several forest laws in 1882. These laws are the main cause to affect their way of life. Basically, tribals are habituated to moving freely to fauna in the forests. They use to depend on various forests grew vegetables, fruits honey and other eatables, etc. As usually tribals are experts in honey gathering, only because of the forceful forest laws most of the communities turned into a criminal way of life. Meanwhile, the Madras presidency made the tribal peoples residence in more or less permanent hamlets. Forest department was responsible for handling them for as intensives and different ameliorative measures were taken up. Subsequently, some of the rules were comfortable to enable the tribal communities to gather a natural product which was available in the forest. In 1905 British government thought that they could use the service of the tribals in the plantations in the forest areas. So numerous tribal communities were made to reside freely in particular inclusion under the control of heads man in order to observe their criminal way of life, to offer them alternative occupations, to include them as labours in government plantation work. After independence with some ameliorative measures, Indian autonomous government thought that settling the tribal people in permanent colonies. In the 1959–60s 50 per cent of permanent brick walled homes constructed by the government with proper facilities such as streets, wells for water, etc. But due to unbearable taxes and pressures from officials after some months and years, they started shifting to the previous traditional pattern of habitation under trees. The significant reasons for abandoning the previous houses are as follows:

- Usually, tribal peoples follow many supernatural so as per our understandings they have a habit to burn the huts after the deceased of a member of the family (like Chenchus) or they abandoned the entire village and move slowly to another side.

- By tradition, some of the tribal communities are semi-nomadic and move freely in the forest, so they have not resided in the permanent hut.

For the colonial successful schemes, the government should have a study

- Their traditional settlement pattern.
- Their beliefs associated with habitations.

After the independence, *“the basic principles of the development of the tribal communities were clearly enunciated by Pandit Jawaharlal Nehru, in the form of five principles known as Tribal Panchasheel, which was later endorsed by the Renuka Roy Team (1959), Debar Committee (1961), and Shilu A O Committee (1969). Starting from the special multipurpose tribal blocks of 1956. The measures taken for development of scheduled tribes are multifarious. The creation of separate tribal development blocks in the First Five Year Plan (1956–61) and of a Tribal Sub-Plan (TSP) with the state plan in the Second Five Year Plan (1974–79) and formation of the Large Scale Multipurpose Cooperative Societies (LSMCS), Tribal Development Agencies (TDA), Integrated Tribal Development Projects (ITDP), Modified Area Development Approach (MADA), micro-projects for Primitive Tribal Groups (PTG) reflected the source of tribal development administrations in the country. A variety of approaches and strategies like Top-Down Approach (TDA), Regional Planning (RP), Target Group Approach (TGA), Integrated Development (ID), Participatory Development (PD), Joint Forest Management (JFM), Watershed Management, and Poverty Alleviation Programs (WMPAP) have formed the part of tribal development”*. When the study observed their agrarian programs for development have brought in the lives of the tribal communities.

5.1. Agrarian Programs for Tribal Developments

It seems that the colonial government first forwarded a little bit to take the initiative in converting the primitive food gathering, criminal and indigenous tribals into settled agriculturists. In 1898 the government has allotted some land to them but no follow up actions were taken to make them aware and practice agriculture. However, after the independence under the reclamation and land colonisation

schemes were undertaken by the Indian government during 1959–60 hundreds of

acres was made available for cultivation for the tribals of south Indian region particularly in Andhra Pradesh. Again they were failed to aware of the technicalities of agriculture through the Board of Directors of the Development Projects (BoDDP). On this process the society had incurred a heavy loss, later land was distributed to the villagers for individual cultivation. Even the villagers have not come up to take up agriculture on the pretext that they were not having money for agricultural investment. In the process of development again cooperative society forwarded to take up the joint collection but lack of tribal cooperation once again failed.

The below reasons may be the causes of agricultural development failure. Notably, because of the hunting-gathering they little bit far away too aware about agriculture in a short time.

- All the tribal communities have followed their own individualistic way of life.
- They use to be a nuclear family.

To the above statements, the joint agriculture through cooperative societies proved to be the utter failure. Cultivation seeks cooperation from the family members. ⁷⁶ On the basis of the above facts, the study can say that the development programs for the primitive tribes should have considered their cultural patterns for bringing technological changes. As per the above observation, primary occupation seems labour work and secondary occupation clearly indicates food gathering and honey collection. So, for the technological developments of the above mentioned occupations, the following measures can be taken up.

- Need training and technological skills for forestry labour work.
- To develop the basic needs which they depend mostly like poultry and beekeeping industries, etc.
- To develop the need-based cottage industries considering the availability of raw materials in surrounding areas.
- About literacy programs must implement to aware of the technicalities.

6. Indian Administrative and Constitutional Provisions for Scheduled Tribes

After a brief observation of the above tribal development schemes, Indian autonomous government has provided numerous constitutional provisions for tribal communities to change their way of life and to make them aware about the society. The Indian Constitution has given the various provisions through the tribal administrations, for better information the study can go through structural plans and schemes. In this context, the study is going to aware about their historical background fifth and sixth schedules, constitutional provisions, tribal plans, policies and sub-plans, tribal welfare and voluntary agencies approach and so on.

Article 224 and Article 224 (a) says that the Constitution has given special administration for scheduled areas and tribal areas. These areas are governed by the provisions contained in the fifth schedule and tribal area governed by the provisions of the sixth schedule.

6.1. Historical Roots of Scheduled Areas

As per the Scheduled District Act (SDA) 1874 the study can trace back the scheduled areas and different provisions of Act. *“Which was provided for special officers to administrate civil and criminal justice and to the superintendent to the collection and settle revenue matters, to conduct administration within the scheduled districts. The Schedule District Act has covered under the Government of India Act (GoIA) 1919. These areas have divided into two categories namely*

(a) Wholly Scheduled Areas

(b) Areas of Modified Exclusion

These areas were declared as excluded and partially excluded areas under the Government of India Act 1935. There are two subcommittees one on the North- East Frontier (Assam) tribal excluded area and the other an excluded and partially excluded areas (other than Assam)” these committees have paid special attention by the Constituent Assembly (CA). Dr. B. R. Ambedkar, chairman, Constituting Drafting Committee (CDC), observed that the scheduled areas were another one for excluded and partially excluded areas. These areas have been

constituted with the below objectives.

- Assist tribes to enjoy their rights, and
- Promote and protect the scheduled tribes and develop the scheduled tribes.

6.2. The Discrepancy²⁵ between Fifth and Sixth Schedule

To the scheduled area the fifth schedule specifies eight states and sixth schedule specifies four states. “Under the fifth schedule laws passed by neither parliament nor legislature applies automatically scheduled areas unless Governor declares it in respect in law”. According to sixth scheduled tribal regions does not come under the law made by parliament/legislature, unless governor extends that law for respective region. Notably, “the fifth schedule is paternalistic and sixth schedule is participative. In the case of the fifth schedule, the Governor has vested with certain powers for ensuring their protection and better administration”.

6.3.¹³ Constitutional Provisions of the Scheduled Tribes

As the study already discussed in the first chapter constitution provides different safeguards for scheduled tribes. “These provisions can divide into two parts.

- Protection and
- Development

The protective provisions are contained in Article 15 (4), 16 (4), 19 (5), 23, 29, 46, 164, 330, 332, 334, 335, 336, 339 (1), 371 (a), 371 (b), 371 (c), fifth and sixth schedule provisions relating to the development of scheduled tribes are contained mainly in Article 271 (1) first provision and 339 (2) in the Constitution of India included different objectives of promoting and safeguarding the interest of scheduled tribes”. In many states can see them who live (tribe) within the scheduled areas. According to the sixth schedule of the Constitution, some of the tribal areas also have been declared in the state of Meghalaya, Assam and the Union Territories (UT). Some of the provisions which the sixth schedule follows:

- “These shall be district council for each autonomous district it consisting more than 24 members, not less than three and fourth shall be elected”.
- “There shall be a separate regional council for each area constituted an autonomous region”.
- “The regional council for an autonomous region in respect of all areas within such region and the district council for an autonomous district of all areas within the district accept those which are under the authority of regional council”, if any within the district shall have the power to make laws with respect to:
 - The management of any forest not being a reserved forest. The use of canals or watercourse for the agriculture
 - The regulation of the practice of Jhum or other shifting cultivation. The inheritance of property
 - Marriage
 - Social custom
 - The appointment of headman.

Tribals who are live majority they will get special treatment through the areas. According to the Constitution, there are three special provisions common for all the scheduled areas or outside.

Primarily- Political representation

Secondly- Age relaxation and fees reservation services and posts in the state

Third- Compulsory tribal advisory council for scheduled tribes, particularly who live in scheduled areas and outside regions.

Thus the study is aware that, the constitution provides statutory measures to uplift these groups who are noted less advanced stage to know their more development the study can see their plans and policies.

6.4. Tribal Policies and Plans

For tribal economic development, government has been made planned efforts

since independence. With the first attempt has done in 1954 with 43 special multipurpose development projects with an additional 27 million for five year plan was started to supplement the community development programs which aimed to develop the rural areas.

“In the context of tribal scheduled areas and scheduled commission usually called Debar Commission in April 1960”. In 1961, the Debar Commission (in scheduled areas/scheduled tribes) observed that the development in the tribal regions was not fast as expected. Investment and other protective measures were also needed to the government, the commission recommended a scheme of Tribal Development Blocks (TDB) for all areas with more than 50 per cent tribal population. In 1969, a committee under the chairmanship of Shilu AO was appointed to review the tribal development programs. It highlighted that the main points of tribal indebtedness, economic backwardness, the inadequacy of communication and land alienation it suggested to formulating a comprehensive programme of development. Six tribal development agencies were launched in four states by allocation rupees 44 crores during the fourth five year plan. But the agency approach has failed to reach the goals of tribal developments particularly in the agricultural sector, so these approaches have not extended to the other areas. Since that each government has been continued to the implementation of different programs to make them develop. Again when it comes to tribal sub-plan it has applied to certain recognised areas in 17 states and Union Territories (including Andhra Pradesh). The main sub-plan of the tribal sub-plan strategy is Modified Areas Development Approach (MADA), Integrated Tribal Development Projects (ITDP) and Primitive Tribal Group Project (PTGP) and so on. Later tribal welfare came to existence to develop them all around in all over the Indian population especially weaker sections of tribal communities. They are almost living in remote areas deep forests and hilly areas, with their simple economy and limited world views etc. The country enthusiastically aware of its responsibilities and both central and state governments is continuously making efforts to improve political and other social conditions of the tribal people. As per my understandings, the following suggestions will be used for better development.

- To know the problems of tribal communities of different levels of technologies, culture and economic development.
- Identify the areas of minimum and maximum resistance to innovations in their culture.
- Accommodating tribal needs and better welfare plans with regional and national interest.

If the welfare projects and plans are implemented with understandings there is no doubt the result of tribal welfare programs will be achieved.

7. Micro-Level Employment in Tribal Areas

Usually, all the indigenous communities have been living in hilly and forest areas, their economy is usually very simple and almost self-dependent. Now the situation has changed in different areas with the establishment of industries, mining's, complexes and constructions of roads and other development programs. Now the tribal sense is extremely complex, the study may find tribal people who are still continuing the practice of hunting, gathering stage. Another side most of the tribal areas covered by modern industrial complexes. Even though, there are several communities who are still in pre-literate stage. Most of the tribals are agro-based and they have own land. Lack of agricultural and technological awareness they still in backward. The participation rate of the population in the workforce particularly women, is considerably higher than non-tribal women in all tribal areas.

The study may be able to take the concept of employment for tribal examination the employment economy should provide minimum opportunities for self-employment and for those who are not self-employed. Indian economy continuously depended on agriculture because largely who are based on self-employment. It is now undergoing a structural change with the establishment of industries in urban areas. A large number of people have been moving towards employment and to develop their economic status. The agricultural sector is unable to engage with the increasing numbers of wage earners. The variety of unemployment is now very wide with a high population of unskilled/experienced

workers. So the government has initiated to provide employment, through several policies and plannings. During the fifth plan, the government implemented a program called micro planning for full employment.

The attempt of micro planning in tribal regions are the program of community development blocks was the first huge micro planning effort in all over the country. When it comes to area wise development, has a started area-based programs and group-oriented programs. There are some areas which have large landless agricultural labours, and there are some people in the remote areas where the command over resources has handed over to money lenders, traders and other migrants. The tribal may be engaged in his own land as a paid labour or bonded labour. Full employment economy in these regions will have to start with restoration of land, recognition of rights of sharecroppers and ensuring of minimum wages for agricultural labours. The landless people will have to support by creation of additional employment opportunities in household industries, animal husbandry, etc. Full employment for them would link up demand for their artifacts with the new economic activities, providing necessary support for technical up gradation for their new profession. The program of full employment for primitive tribes will have to begin with adequate care of their health, restoring the ecological balance which has been lost gradually helping them to join the total economy.

Planning for full employment economy in the tribal regions is broadly within the realm of feasibility. Some basic ground work has already been done. Even within the ITDP, some regions have been identified with large agricultural population and areas with depleted resources. Special programs are also being prepared for the hinterland for industrial and mining complexes and areas with rich forest resources. Programs for shifting cultivators are also being prepared in the state with a sizable problem in this regard. These steps have been taken in a response to individual needs of specific areas. They could now be interwoven in an overall strategy for full employment, the economy in the tribal regions as part of the national endeavor for full employment.

8. Problems of Livelihood in Tribal Communities

Ecologically tribal people are isolated from the mainstream society, tribal livelihood problems may be classified into two groups as major and minor in India. Before making any statements for removing the tribal livelihood problems, it is better to discuss some ¹⁴ major livelihood problems of the Indian tribes. Cause of poverty, backwardness, land alienation, illiteracy, shifting cultivation, problems of health etc.

There are numerous problems which are mostly affecting to their livelihood and which problems are facing today, poverty, economic crisis, etc. It is through the money lending system that the tribal communities are hastily exploited. Naturally, they forcefully depended by the non-tribals when they need money. Quite often, if he is not able to repay his money it descends to his next generations. The system of bonded labour is practiced in many states in India in different names. Tribal indebtedness in form of bonded labour has many ³⁹ names in different regions. Namely, *Sagri* in Rajasthan, *Vetti* in Andhra Pradesh *Gothi* in Orissa, *Geetha* in Mysore, *Naukrinama* or *Mahidari* etc. in Madhya Pradesh and *Dadan* in West Bengal. Another form of livelihood problems is land alienation among tribals because land is the main source of tribes more than 90 per cent of the communities depend on agricultural activities. Mostly in south India, their economy is agro-based. They have their special and emotional attachment to the land. After independence tribal land has started alienating by the non-tribals in the name of development. A large number of tribal people becomes rendered landless labourers. The land alienation is various forms state to state. The studies of land alienation on tribals have not been studied detail. A case study of land ⁵⁶ alienation in and around the city of Ranchi was conducted by S.P. Sinha (1968). Which brought to light the nature agencies associated with land alienation. Later got to know that indebtedness is the major cause to alienate the land among the tribals, who ¹⁰ have placed their lands with the money lenders. Thus, to stop the problem of land alienation from among the tribals both the legislative measures of land to be created to stop exploitation in this direction. When it comes to education facilities among tribals 75 per cent of the tribes are illiterates. “Education is the key point to

their development of human resources. Especially for the tribes, education is the pivot on which their success depends. Education disseminates the knowledge. Knowledge gives strength which is very essential for the tribes for attaining freedom from exploitation. Due to ignorance, it has raised out of illiteracy. Tribes have not been able to take advantage of new economic opportunities". According to the Constitution, it provided reservation for education. Tribes can have seats in all educational institutions. There are some significant causes for slow progress in literacy among tribes, namely.

- "Poverty of the parents
- Inadequate educational institutions and supporting
- Lack of educational atmosphere
- Lack of educational teachers in tribal communities
- Educational Policies
- Ecology and education especially among the tribes who are living in hilly, forest areas and inaccessible areas, there is a lack of schools".

This kind of evidence shows that illiteracy and how it was main cause of tribal livelihood. In order to eradicate illiteracy among the tribes of India an integrated approach at the micro-level will be highly useful. The problem of shifting cultivation is also one of the causes for development. Under shifting cultivation, a big area of forest land is selected for shifting cultivation and the trees and plants of the forest are cut and burnt. Under this shifting cultivation, a big track of forest land is destroyed by cutting the forest which is not only harmful to them but it also creates ecological imbalances in the region. The later government has banned this shifting cultivation and therefore, those tribes who have been practicing this hill cultivation are facing a big problem as well as it to be the main problem to the tribal livelihood.

When the study talks about their health and housing communication, the tribes of the nation faces a great deal of hardship in medical treatment although they use to practice their own indigenous medicine some of the tribes are facing problems of de-population due to serious medical and hygienic problems. Transport and communication have been lacking in the tribal areas. With the first five-year plans

government built some roads and small bridges etc. As per our understandings, the ¹³ policies and programs for tribal livelihood development were not prepared in consultation with government officials. The implementation machinery was fault and development programs could not be implemented properly. Again there was a lack of proper training of the personals that were to be recruited to work among the tribes and therefore tribal development programs in spite of the best intention of the government failed.

9. Sustainable Livelihood Concept and Approach to Joint Forest Management

¹⁶ Forests are essential sources for a large number of tribal communities, many of whom come from deprived sections of the nation (based on income, nutrition and health, literacy rate and lack of technical awareness). “The countrys population over one billion 360 million people are living in or around the forest region. This deprivation of forests is mainly recognised to the rigid state control and the resulting disempowerment and displacement of indigenous primitive tribal communities and hill tribal communities escorted by the disintegration of community-based resources”. About 90 per cent of the Indian forests are under state ownership. For about 80 per cent of the natural resources enjoyed as common property, but slowly British Indian brought them under the state control. “Before transferred to the states, forests were a central government subject until 1935. Central government concerned with the rapid rate of deforestation resulted in the constitutional amendment of 1976 that made forests as the concurrent subject. The Government of India (GoI) 1988 forest policy covered the way for the implementation of Joint Forest Management (JFM). The programme was further encouraged by a GoI connected to all the states and Union Territories that has given guidelines for the involvement of village communities and voluntary agencies in the regeneration of degraded forests. This text, for the first time, specifies the rights protecting communities over the forest land, non–timber forest products etc”. The ⁷¹ circular exhorts the state forest management to take full advantage to participate people in the protection and development of degraded forest lands.

“Joint Forest Management is an evolving policy-based program. This sets out to establish a management partnership between local forest-dependent communities and the state for the sustainable management and joint benefit sharing of public forest land. To accomplish this, JFM seeks to shift the existing inequitable distribution of management control by directly involving local people and institutions in forest management”. Most of the land used for the agricultural purpose under the state rule and also increased population had got much significant, meanwhile, it is increased that it is not possible to provide a forest-based livelihood for all. Therefore ³⁴ most of the states have implemented a two-pronged approach to involve tribal people through increasing the stake of neighboring people in the management and utilisation of the forest, and creating alternative sources of employment to reduce the pressure on forests. It has been ¹⁶ the experience of JFM project in Tamil Nadu state in 1988 with financial assistance from Swadesh International Development Agency (SIDA). It has got tremendous success in two places namely Ariyallur and Allikulli were showcased as the sources centers of Joint Forest Management. After this project got over, the forest dependents restarted wood cutting and got grazing, etc. Hence, state government should make policies to create ways of sustainable livelihoods to overcome problems in this regard permanently by reducing the dependence over the forest sources.

9.1. Sustainable Livelihoods and Approach

“The idea of Sustainable Livelihoods (SL) has begun as an approach to maintain natural resources and productivity, protected ownership, access to assets and income-earning activities. To ensure possible stocks and flows of cash and food to meet SL develops the thinking and practice of poverty reduction strategies, participation and empowerment process and sustainable development programming. SL aims to implement the inclusive vision of development that includes Natural Resource Management (NRM) income generations, technology use, empowerment financial services and good governance”.

“Livelihood indicates the activities, entitlements and assets by which people make a living. Belonging in this particular context are defined as not only natural/biological (which includes land, common property resources, water, fauna and flora) but also social, economic, political, human and physical (which includes family, social networks, community, job, credit, saving, empowerment, participation, labour, health, education, nutrition, markets, clinics, roads, schools and bridges, etc.)”. “The last element of livelihood equation is a sustainability issue. A livelihood is sustainable if it can cope with recover from and adapt to stresses and shocks, maintain and enhance its capabilities and assets, and enhance opportunities for the next generation”. “Sustainable livelihood considers long-term sustainability as well as assets and entitlements to get direct and indirect incomes”. The concept of sustainable livelihood methodology is nothing but approaching poverty reduction in a sustainable manner. SL is a process to restart the development of forests as well as indigenous people. Sustainable livelihood programs at the country level described some steps briefly below.

- “Analysis of the micro-macro and sectorial policies and governance arrangements, which impinge on peoples livelihood strategies”.
- “Identification of social and economic investment mechanisms (microfinance, expenditure on health and education) that help or hinder existing livelihood strategies”.
- “Assessment and determination of the potential contribution of modern science and technology that complement the indigenous knowledge system in order to improve livelihood”.

All the states and Union Territories of India have made Joint Forest Management (JFM) a granted forest policy and are expanding the area under JFM through several projects. “But later JFM appears doubtful unless the issue of employment, poverty, sustainable development and forest regeneration are dealt with together. Mostly JFM projects for the promotion of sustainable livelihood programs and schemes are long the duration of forest development projects should not be less than a decade”.

10. Indian Livelihood Approach a Critical Exploration in Contemporary Perspective

“Livelihood studies were taken to the center stage of development in the late 19th century when the sustainable livelihood was strongly encouraged by the Department for International Development (DFID). In the early period, the basic explanation of sustainable livelihoods supported as a rule by a diagram, of which plenty of variants were circulating after a few years”. Some of these variants can be copied to developmental organisations, deploying in this way their own explanation of sustainable livelihoods. “Poor people stood at the middle and were seen to build their livelihood strategies on a set of significant resources called capitals, usually arranged in the form of a pentagon”. This pentagon becomes the trademark of livelihood frameworks. Usually, the enlighten started with human capital for instance initially labour but also followed natural capital, financial capital, social capital and physical capital resources such as forests and postures and water but also minerals. “Houses, tools machinery, food stock form equipment and jewelry, many is a savings account or old stock a loan or credit and equality of relation of the people. Natural capital was reflected very important in rural areas, while in urban areas, it reflects less relevant as compared to shelter and wage labour. Moreover in urban livelihood studies includes physical capital”.

⁶¹ In this way, the livelihood approach concentrated much on people lives. Moreon agencies and opportunities rather than ⁶¹ focused on their impoverishment in the 1980s. The livelihood approach was ³⁰ strongly motivated by the need to develop property reduction policies. ⁶¹ It is important to state that, the livelihoods hardly deal with a single activity. Contextually the dynamic strategies are developed to meet the basic needs of households.

“The livelihood approach is also attractive because it had several strategies for the wider context in which the poor organised their livelihood strategies. The livelihood approach acknowledged that these strategies are entrenched in structures and directed by institutions. But the wider context was not only

regarded as a potential restriction to the livelihood strategies of the poor. The approach also wanted to stress the possibility of livelihood strategies to influence and even to change structures". This responsiveness for poor people, agency as their capacity to incorporate the experience into their livelihood strategies and to look for outlets of aspirations. Ambition and solutions to problems are noticeable in the livelihood approach.

11. Livelihood and Occupational Diversity in Post-British India

Livelihood and its analysis are now considered to be diverse of activities in which people are involved. "The livelihood opportunities are open to all people. Natural resource-based livelihoods all depend on complex resource relationships, which shape and mold people access to use of and control over resources. It is very critical to understand the significance of different livelihoods to different communities. It is also significant to understand how dissimilar communities adopt the strategies to exploit diversity and opportunity and cope with risk, insecurity and defenselessness within their day to day lives. Livelihood strategies also developed by nations of sharing immediacy and dependency. These have important efforts upon resource relationships and are embedded in a history of continuing negotiation and renegotiation". The different groups of tribal communities in India have undergone critical changes in their relationships with environmental resources are the past hundreds of years. Open access resources have been becoming privatised and commoditised, restricting access and excluding particular communities of resource users. This has brought irrecoverable changes within economic, political, social and environmental spheres, local economics, altering labour relations and resource entitlements for all people, when it comes to today's resource relationships and livelihood dynamics.

"The diversity of opportunistic nature of livelihood strategies among the tribal communities has been well documented. The livelihood dynamics of these rural communities within the context of contemporary land use changes. Multiple uses of land areas combining wildlife conservation with the creation of economic opportunities, incomes for rural communities and jobs etc. The rural

communities have been permitted access to a range of wildlife and natural resources (such as plants, land, animals, water)". The Indian government has now implemented community-based natural resources management has a guiding principle which to combine both wildlife management and communities development in this isolated areas.

"Significantly hunting and gathering have been playing an important role in socio, economic condition in the life of tribal communities, later community skills at hunting and gathering brought them into exchange relationships. The livelihood of these all communities in the isolated areas has to a great extent, been depended upon the natural resources through activities such as hunting and gathering and livestock rearing". There were several changes in the form of livelihoods in utilising resources among Indian tribes. The Indian forest environment is characterised by seasonally. Thus, resource-based livelihoods are governed by environmental and climate variability. Regional rainfall and environmental changes are caused by the resource availability in the forest areas. These issues are highlighted throughout the following discussions of livelihood.

"The diversities reflect changing requirements from this livelihood option as well as changes in availability. For instances gathering tree products and wild plants today is primarily for food, huts and building shelters and firewood for cooking and warmth. Other resources for gathering include use for craft making and trading resources gather include trees and plants and their associated products, small insects, and small animals such as bark, sap, termites, beetles, silk worm cocoons and tortoises etc. These hold diversions of labour over gathering resources are flexible with women and men gathering fire wood, food and building materials and medicines. Sometimes women and men jointly collect food for storage". When the tribal people has several opportunities and diversity of change in livelihoods by government projects and policies in tribal areas, situation propose to shift an individual livelihood option to a communal livelihood and it could have both negative and positive impacts on sustainable livelihood strategies. All the projects and policies have been trying to bring several changes from their primitive livelihood strategies. Projects are radically

altering the communities² access to use and control of this source. There are some possibilities² for people to become more dependent on institutions beyond their own control rather than to develop their own control. All the projects should initiate to give opportunities seriously for socially excluded communities to include through alternate livelihood sources for certain tribal communities. “If all the livelihood approaches are to become as important in development then they must be flexible enough to cope with diversity, enhance opportunity and recognise the implicit and explicit changes, the policy has on the livelihoods of poor and marginalised”.

12.Unsuccessful Tribal Development

The Indian tribal development programs are pre-planned and³⁹ target oriented and taken care of the expenditure of a given amount of funds in the so called tribal sector. The problems of tribes are diverse across the regions of the nation. The tribal development programs will not exist rapidly as long as complex formal structures of various departments are accorded prominence. The purpose of formulating plans in a rational manner is to simplify their successful implementation. Indian tribal communities are mostly settled agriculture and agriculture is their main occupation. They use to live in small huts and *Kutchas* houses which are constructed by them with local materials, labour is provided by their siblings, lineage members and relatives. In Andhra Pradesh tribal communities mostly depends upon agriculture, these tribes differ from area to area but their poverty because of their poor literacy and exploitation by other peoples because of their ignorance and simplicity remains constant.

From the past 25 years, efforts have been on to alter the fate of³ tribal people living in different parts of the nation. The wanted result has not been succeeded and the tribes suffered even more. All the poor tribal population seeks job opportunities and works with proper wages, sufficient to sustain them. The target-oriented tribal development programs conceive of cottage industries in which more often than not, those who already have a job is denied, mainly because of their ignorance and experience. Therefore, a number of development programs have met only with negligible success. The low wages in tribal regions

are also posing a problem to which no attention is given. Some areas to the Minimum Wages Act (MWA) is not implemented even in government employment in these areas. The amount paid is never according to the act, besides fewer wages are paid to women, there is a differentiation of sex. The private employment is absolutely free of any check and is free from any kind of official control. The contractors in such areas use to pay as their wish. Governmental supervisions are limited to the tax and revenue collection. When the study looks into micro-level attention, tribes basically face the problems of exploitation, economy and education. Therefore, year-round job opportunities in addition, for those who are already working, and fresh job opportunities for those who are jobless should be provided by the tribal development programs. Finally, non-tribal education should be introduced to equip the tribes with the literacy which they need.

One way to overcome the problems and bring in the wanted change is to combat these only on the grass-root level, with locally available means and ways. The job opportunities should be provided and expanded to the micro-level, year-round job opportunities should be thought of for individual areas and immediate surroundings. The wages should be sufficient to help make both ends meet and be paid regularly. The tribal development programs have been the main failure. The government must think of a development program which makes at the micro-level and mostly at the village level. The test is very difficult to complete in a limited period, but an effort has to happen now. Once the effort is made in earnest, time is immaterial the success is long-lasting. The study has followed some of the tribal movements in India to have a tiny awareness of tribal movements.

13.The Tribal Movements in India

Land and forest-based tribal movements have been widespread in east-west and central India. In south India, such movements have been taken place in recent times. Some of the forest and land issues among tribal communities have begun with the British rule because of the colonial administrations introduction of rural administrative arrangements (policy and programs) in those areas.

Simultaneously tribal areas were also opened to market forces. All these changes led to lose their rights on land, at sometimes restrictions were imposed on the tribes restricting them from accessing the forest lands. Which caused widespread revolts against British rule throughout the 19th and starting of 20th centuries. When the discussion goes deep, numerous uprisings of tribal communities have been taking place since the pre-British period, begin with Bihar revolt in 1772. Followed by many revolts in different states and Territories of the nation, namely Andhra Pradesh, Andaman and Nicobar Islands, Arunachal Pradesh, Assam, Nagaland and Mizoram, etc.

Mostly primitive and some of the important tribes have involved in revolts in the 19th century. They were Mizos (1810), Mundas (1889), Kols (1795 and 18310,

Kacharies (1839), Santhals (1853), Kasi and Garo (1829), Muria Gonds (1886), Bhuriyas (1868), Nagas (1844 and 1879) and Kondas (1817) etc., and some of the revolts which were held as regional wise in every forest covered states. According to the eminent scholars like Gogh (1974), Guha (1983) and Desai (1979), after independence, they have treated tribal movements as most peasant movements. But

K.S Sing (1985) has criticised some movements because of their nature of tribal communities' social and political organisations, and their relative social; and economic isolation from the mainstream society.

Notably, tribal communities consciousness is very strong. All the movements were not only the agrarian movements but also forest-based movements. Some of the revolts were very unpretentious and ethnic in nature as these were considered against *Zamindaris* and government officials, money lenders, illegal constructions and petty governments. Whenever tribes were unable to pay and clear their interests, money lending non-tribals and landlords use to usurp their lands. All the tribes thus became tenants on their own land, sometimes used to become as bonded labours. The government authority and public servants like police people never helped them, at the same time they used the tribal for different works without any payment. The tribal agrarian society

and customs were also ignored by the courts but also they were unaware of the plight of the tribes. All these facts of land alienation, forced labour, usurpation, minimum wages and land grabbing compelled several tribal communities like Munda, Bhils, Warli, Kol and Santhals etc., in different regions of the country like Assam, Orissa, Madhya Pradesh, Andhra Pradesh, Rajasthan, Maharashtra and Bihar to revolt. When the forest area is being the main source for livelihood, the management of forests has caused to lead some tribes to revolt. The colonial administration had introduced some of the legislation, ³⁶merchants and contractors to cut the forests. These rules not only have been deprived the tribes of several forest products but also made them as victims and harassment by the forest officials. These led tribal people in Andhra Pradesh and other regions to launch movements. In 1976, 36 ongoing tribal movements were identified by the Anthropological Survey of India (ASI). From 1778 to 1970 around 70 revolts has analysed and listed by the Raghavaiah with their chronology.

Several studies on tribal revolts have been conducted and reported in central and north-east India. There was a number of movements in southern states, this is so because of lack of basic needs, habitation and isolated by the governments. When the study observes the movements it can find significant social, religious, political and status mobility movements among migratory tribes. ²¹After independence, the tribal movements can be classified into groups like.

- “Due to exploitation by outsiders movements raised (like those of the Mundas and Santhals)”.
- “Due to economic deprivation (like those of the Gonds in Andhra Pradesh)”. And
- “Due to separate tendencies (like those of Mizos and Nagas)”.

The tribal movements may also seek political autonomy and formulation like in the states like Jharkhand, Nagas, Mizos etc. Some of the movements based on socio- religious and socio-political, socio-political like Bagat movement among hill tribes of Rajasthan and Madhya Pradesh etc. Some of the authors namely Surajit Sinha (1968), K.S. Sing (1983), has classified movements into different

categories like rebellion, political autonomy movements, agrarian movements, reform movements, cultural right movements, movements for separate statehood and insurgent movements, etc. If the study takes all the tribal movements into consideration includes Nagas revolution (which started in 1948 and continued up to 1972 the Naga insurgency was controlled ⁵⁷ when the newly elected government came to power). The Gond Raj movement started in 1941 for a separate state later it came to a peak in 1962–63 in Gonds of Madhya Pradesh and Maharashtra). The Mizo movement, Gurerrilla war fare which was ended in 1970 April with the formation of Meghalaya state. When it comes to Andhra Pradesh, Assam, Bihar, and West Bengal the naxalite movements were held continuously up to 20th century. Some of the agrarian movements were held on behalf of ⁵⁷ Gonds and the Bhils in Madhya Pradesh and forest-based movements from Gonds. It could be said that all the tribal community was launched from liberation from discrimination and oppression, backwardness and neglect, poverty, unemployment, hunger and exploitation. According to ³⁶ K.S. Sing (1985) analysed the tribal movements has divided into three phases, all the phases from before independence; first phase from 1975 to 1860; the second from 1861 and 1920; and the third from 1921 to 1947. The first phase because of the establishment of British Empire second is with intensive colonialism penetrated into the tribal economy. The third phase is with participation in national movements. After independence movements seem too classified as agrarian, cultural, and political and sanskritisation. Later all the tribal movements launched to maintaining cultural identity and for separate states etc.

14.Summing Up

In this way, the study has made an attempt to summarise different conceptual understandings of tribal livelihoods and have also reviewed the different arguments, impacts, overviews and typologies of different aspects on livelihood. This effort is made to explain and discuss pre and post-colonial developments, planning, policies and programs on Indian tribes. The present chapter attempted to give an idea about the tribal livelihood problems, schemes, approaches, and some of the occupational diversities during the development of tribal

communities. However, the brief elucidation has given on tribal livelihood in all aspects in India and Andhra Pradesh in this current chapter. The next chapter will discuss on land alienation in tribal areas and its impacts on livelihood elaborate different problems of land-based livelihoods because of land alienation.

Chapter- 4

5

Land Alienation in Tribal Areas: It's Impact on Livelihood

5

An attempt is made in this chapter to understand the concept of *Land Alienation in Tribal Areas: It's Impact on Livelihood*. It analysed the background of tribal land alienation, and also tried to analyse how this affected the livelihoods of indigenous people through the governmental projects, policies and programs after the independence. Land and livelihood is the most important aspects for human security. In India, tribal communities have been facing numerous problems without having day-to-day needs.

This chapter also highlights the main causes of the alienation which reduces livelihood opportunities of the tribes. And also studies the effects of the land alienation, particularly on the people living in the remote habitat areas. Likewise this chapter clearly explains the Acts and how the forest and forest related products are misused by the government and private authorities to get their own benefits.

Predominantly Indian indigenous people livelihood comes from the natural and ethnic aspects because land and livelihood were connected to each other since human evolution. Notably, the basic livelihood options of the adivasis are based on forest, agriculture, animal rearing etc. “A livelihood is sustainable when it can cope with, and recover from stresses and shocks, maintain and enhance its capabilities and assets, and provide sustainable livelihood opportunities to the next generation, and which contributes net benefit to other livelihoods at the local and global levels and in the short and long term”. The Indian government has been releasing several programs to effective implementation of livelihood programs since many years. All the programs have been implemented particularly for sustainable livelihoods to poor and excluded, oppressed communities. But all over the country it could not fulfill their basic needs in full manner. Now-a-days sustainable livelihood has been becoming a buzzword because there are huge gaps between the implementation of policies, programs and the results they achieved at the grass root level.

Most of the industries and dams are coming up in tribal areas which are high mineral reserve areas. Because of this dislocation of the tribes from their habitats, they are losing their natural way of living, livelihood. According to Bomman's study, Bettakurumba tribe migrated from the Gudalur forests located in south India and opined that "they are paupers, dependent on the government for cheap asbestos roofs which are ovens in summer in iceboxes in winter. They took away our forests which are like our mother and father, to sell it to the timber merchant". He spoke for thousands of adivasis across India who has lost their livelihood. In this process, tribal land alienation has been a major issue for the tribes. The land alienation is always a core and major issue to the policy makers and government due to the legal safeguards. Also, situations like this also saw nationwide protests in support of the rights of the tribes over the forest lands. In present scenario, major threats which are making an impact on the livelihood of the tribes are arising from the urbanisation, rampant industrialisation, commercialisation and infrastructure development. In the name of development tribals have been threatened without showing any appropriate alternatives to them. The concept of land alienation was exposed greatly by Karl Marx in his writings in "*Economic and Political Manuscripts*". According to him, alienation is the dynamics of exploitation of money by a few. It is fundamentally a particular relation of property which involves of involuntary surrounding. The main reason for the emergence of private property is exploitation on tribes in India. The tribal people are economically, socially, and educationally kept away. They have mostly associated with forest land for their livelihoods. Tribal land alienation means the evacuation or displacement of tribal from their regions or habitat.

In Andhra Pradesh and other states of India, tribal communities are worst sufferers over the land. Fundamentally tribal land alienation is due to the result of government policies, programs and projects. Due to these government projects, thousands of tribal people with little political and economic power have been alienated from their important source of livelihood. The dynamics of land alienation is also possible through the tribal land alienation. It covers transferring the land into the non-tribals through fraud, misusing laws, moneylenders, traders,

contractors and landlords. This process is continuing since colonial period. This research work tries to understand the issue of alienation of tribal people and the issue of loss of livelihoods.

1. Land Alienation in General

Most of the tribal communities in India are the inhabitants in hill regions which are diverse and are known to be the belts with abundant forest minerals. Land is the source of their socio-economic identity, livelihood and their very existence. Their existences are mostly interlinked closely with forest for food, medicine, fodder, fuel and livelihood. Since the primitive state, the ownership of land was with the community people and economic activity has been based mainly on agrarian, hunting and gathering, including shifting cultivation. Forests and hill regions are main sources of their identity and daily existence. In this context, the destruction of tribal lives caused intentional and unintentional displacement from their land has to be understood. Tribes are facing scarcity in availing the resources “lands, livelihood, habitat, culture, political system, values and identity” due to the negligence of development projects and the basic rights adopted naturally. These communities become vulnerable and marginalised as they lose the rights the forest resources.

As per the available literature, land problems of the tribal communities in India had emerged with reign of British rulers in all dimensions. After the initiations of the new laws, programs and policies land advancement is being highly developed and increased with the British markets. The basic and primary problems of land alienation are by the availability of land and its demand. Land alienation is common across many states in India because of the new economic policies and liberalisation in 20th century. This free market trade also is an important cause where the big industries, money lenders, businessmen, intermediaries etc., came up. Moreover mining of coal and other minerals in the tribal lands, dams and other projects excluded the tribes from their native lands. The tribes could not get many benefits and struggling to lead their day-to-day life due to their unique socio-cultural history though the rehabilitation and resettlement process took place successfully by the government. The available records say that land alienation was

initiated in the medieval period and become rapid during colonial rule. The government authorities have done their surveys and settlements with the help of their subordinates for passing their legislation and legalisation of Adivasi Forest Rights (LAFR). When it comes to practicing, the law directly helped the landlords. For instance, “The Chotanagpur Tenancy Act 1908, The Santhal Pargana Tenancy Act 1949, The Land Acquisition Act 1894, The Scheduled Area Regulation 1969 etc. are the some Acts introduced by the government for restoration, resettlements, transfer and other land-related issues”. Annual report of the Ministry of Rural Development (MRD) 2004–2005 said that Jharkhand is the state where the most tribal land alienation happened. Over 26 lacks of tribal people were lost their land in terms of development and housing projects after the independence. The continuous land alienation not only pushed tribal people into poverty but also left them as strange in their own land and questioned their identity. Rights over the forest resources for livelihood adapted naturally to the tribes. But, with the introduction of 1884 Forest Policy, tribes lose all the rights on the forest resources in Orissa. Immediately colonial rulers opened the tribal areas for Zamindaris, traders, money lenders, contractors and government officials. These resulted in introduction of market economy in this regions. As per the numerical strength, there are number of primitive tribal communities residing in Orissa such as Gond, Santhal, Kondh, Soora, Praja, Koya, Bhuiyan, Gadaba, Oraon, Juanga and Munda etc. According to a study, they were about 70 per cent of tribal revolts took placed during 1878–1948. When it comes to Andhra Pradesh, it is home to 35 tribal groups. The state of Andhra Pradesh also has witnessed the land alienation struggles and settlements were happened in pre and post independent India. In 1961, Zamindari system was abolished by Indian government and larger portion of lands were transferred to the forest department and to non-tribes and it remained as a worst period for forest based communities. It led to large-scale of people taking the rebellion path in several parts of the state. One of the main root causes of the tribal revolutions was transferring the forest tribal land to the non-tribes and the other was imposed migration. They have been tortured by the forest officials and non-tribes in the places such as Vishakapatnam, Khammam, Vizayanagaram, Srisailam, and Adilabad. In Andhra Pradesh land alienation has been happening

because of the gaining of agro-based land for Special Economic Zones (SEZ) like industries, irrigation projects and power projects etc. Majority of the people migrating from the area are mainly small-scale Adivasi farmers.

Here, the detailed observation has been done on this issue of land alienation for better understanding.

1.1. Background

The tribal development model in the nation is an extension of the pre-independence. Colonial period policies which were based on the diversity of the natural resources, and human capital for extraction and transfer of remaining for boosting industrial revolution in Britain. The only difference is that this model of primitive amassing is being used within the country for development of various sectors and in due course, this model remained relevant for growth of production in the private sector too. In spite of all the possibilities in the Constitution for protection and special treatment for tribal communities and this British emphasis did not change in independent India. In the name of development, large number of tribal communities were displaced and the proper rehabilitation was not allocated as they are weak in all aspects such as socio-economic, political and culturally.

In addition to this, the study discusses a small review of land alienation to aware about the previous conditions of alienation.

1.2. Formal Understanding of Alienation

In a fundamental sense, the alienation of humankind is nothing but loss of control. In the book *“Economic and Philosophic Manuscript”*, Marx “indicated four principal aspects the alienation such as, of human beings from nature, their own productive space, as a member of the human species and from each other”. Alienation in the Marxist conception of man in the capitalist society is the process that facilitates the exploitation of many by a few. In tribal point of view, tribals may be thought of as an alienated group. They suffer from several forms of alienation, since, “in a system of cumulative inequalities, privileges, property and power are combined in certain individuals while the socially underprivileged are economically and politically deprived”. Alienation of land itself, however, constitutes just a small component of this entire process of alienation, albeit an

essential one. It is, therefore, imperative single phenomenon, within the holistic context of tribal existence and tribal cultural ethos.

Due to the cause of policies of states, the alienation has been taking place of tribals from their habitations. With the aim of growth in forest proctions, income, and living standards among tribes, the government integrated non-tribes in the scheduled area. In the beginning years of 20th century, ownership of land in India was not commoditised prior to the British rule. Tribals in their pre-capitalistic socio-economic formation had not regarded land as a commodity as it was freely available to them for cultivation and cattle grazing. Thus, the problems of tribal livelihood were aroused with the land alienation to which several aspect are associated like private property relations, commoditisation of the forest production, land capitalization, etc. penetrated into the forests with the support of the state.

1.3. History of Land Alienation a Small Review

In India, the concept of land alienation has begun in colonial period. When the British administration entered into the tribal areas for the purpose of introducing industries, roads for imports and exports to exploit the tribal natural resources. *Zamindaris*, money lenders and traders steadily have started occupying the land by giving loans as advance. Land alienation was done with the aim of providing employment opportunities, creating labour by establishing factories, industries, and mining. Initial stages, it was partially fulfilled, but later it was ruined. But this forced them into the poverty and displacement. The Britishers accessed the land to certain contractors to utilize the forest products by restricting rights of tribes on forests. Restrictions on forest resources, construction of railways, and other activities were isolated the tribes from their own place. The government started reserving forest lands and its resources which used to give means of livelihood for the tribal people. And many tribal peoples engaged in food gathering, hunting, agriculture and they are huge dependents of forest. Therefore whenever an outsider exploits the tribal lands and resources the natural life cycle of tribal environment and tribal life is seriously disturbed. Over the above information about the land alienation, the study would discuss on forest laws before going to aware about the land

alienation briefly.

1.4. Forest Laws

The British government introduced the Indian Forest Act 1865 (which has discussed in previous chapter) for acquisition of forest lands for making roads and for better infrastructure, railways. Later through the enactment of Indian Forest Act 1878, the state has got control over the forest lands for profitable purpose. Subsequently, The British government introduced the Indian Forest Act in 1927 and which was later applied to the nation after independence by framing several laws. Under this Act, new rights has acquired by the state under the principle of important province and cultivation by people who are being original settlers of the land. Government has categorised the forest into several types like reserved forests, protected and village forests. The earlier customary rights of tribal communities in forest regions and common lands as included in a record of rights under state tenancy laws included rights such as right to take forest products from forest land, graze cattle, to fish, to reclaim forest land or waste land or to convert land into cultivatable land were restricted. Forest rights of tribal people was discontinued forest rights of tribal communities as reserved and protected forests were brought outside the scope of legal right settlements, The Wildlife Protection Act 1972, The Forest Conservation Act 1980, The Tree Prevention Act and the Forest Policy 1988 also affected tribal communities deeply. Later Supreme Court has passed the orders in 1996 as all the forest records and brought them under the Forest Conservation Act 1980. Thus, according the land records small parts of forests came under the control of forest department by identifying it as a common land. Tribes were arrested for misusing the forest laws though these happened without their knowledge and moreover they committed least kind of mistakes. Recently the tribal communities and other Traditional Forest Dwellers Act (TFDA) 2006 is an important Act for recognising their rights and for forest development projects. After the several enactments for tribal development still people are facing land alienation in the contemporary society, so just have a look the following for better awareness.

1.5. Land Alienation a Major Issue among Tribal People

Tribal areas of India are a disheartening picture. Proceedings are fast overtaking the Adivasis lands and there is no continuous determined effort to oppose them. Protection of the forest land and resources is significant for the tribal survival, but, today, the available land has been reserved to the forest department and the other side the looting land by non-tribes. Even they themselves cannot move out to seek livelihood away from the forest lands. Only by the non-tribes, they have been exploiting ruthlessly. Now-a-days their struggles are enormous to increase their opportunities and it has been calling clashes with the forest authorities and the non-tribes. Basically, land alienation is a social problem and also a common reason for conflicts. It is the most common incident all over India. Usually, many land alienations have been happening because of the conflict in that area, even though developmental projects are one of the main reasons.

Indian tribes are not an identical category, “they differ widely among themselves with respect to the regions they live and the languages they speak. Their physical features, geographical terrain, habitants, living style, the levels of development at which they are placed and the size of the community they represent”. In 1826, forest area was seized and “British India begun to control the administration of these are by dividing the area into two hills and the plain area. Again hill is too subdivided as excluded areas and partially excluded areas in accordance with accessibility and development of the region. The British put restrictions on the people from plain entering both classifications of hill areas and a purchasing or owning land there”. The Indian Constitution provides special provisions for the tribal administration and excluded area in the 5th and 6th schedule. Coming to the process of land alienation in all regions of India such as Andhra Pradesh, Chhattisgarh, Orissa, Tamil Nadu, Kerala, Jharkhand, Rajasthan and North-Eastern regions etc. every region and tribal community had well-defined administration and boundaries. This was based on their customary laws. Forest land has become a marketable commodity, its exports and imports happens both within the community. The most significant is indebtedness, because of the need for money for their basic needs and medical care and education as well. Land

development projects are the most external cause of land alienation in all the regions of India, the immigrants who invasion the tribal land. Different state actions of acquisition of land, migration of outsiders and occupation of tribal lands are among the major processes, resulting in tribal people losing control over their land. In some states implementation of unwanted urbanisation and industrialisation was resulted to land alienation. Growth of easy communication facilities to tribal areas to non-tribal areas from outside have been leading to increased land alienation among tribal communities. The study can find some land transferees from tribal by non-tribals tactically like sale, Benami transfer, forcible occupation, mortgage, oral transfer of possession, in the name of concubines, material alliance, fraudulent means etc. Cultural, religious and social obligations on account of indebtedness, medical treatment, and alcoholism has further highlighted the problem of tribal land alienation. Mostly the land has been taken under this public purpose for implementing projects without any compensation to the tribals.

When the study looks into the southern part of India, the concept of land alienation and its problem are uncontrolled. There is no much research done on the problem of land alienation. Though it is not structuralise and legalist problem, but, there are millions of lives, livelihoods, unique culture, traditions, emotion with the forest and land and socio-economic conditions were deeply rooted. The study needs to be understood in a more scientific way within a particular theoretical framework of the land alienation from the tribal communities. The discussion on land alienation can be presented here in several parts like the forms and effect of land alienation and the process of land alienation in tribal regions. The land is a main source and played a significant role in tribals livelihood as it is source of agriculture. But, land alienation pushed into a danger as the tribals were migrated from forest to the plain lands. Different changes have been occurring in the plain areas and they have affected the lives of tribal people having in the forest. The study simply can notice these challenges such as irrigation facilities, communication facilities, sale and purchase of lands, railways, marketing, creation of certain land system like Zamindaries, Ryotwaries etc. After independence, several developmental projects came into existence to reduce the role of

moneylenders and farmers development programs etc. But migration of non-tribals into the forest and land alienation by them has also main cause to the decreasing of the tribal land holding. Here the newly formed state Telangana the non-tribals illegally occupied hundred acres of land which belongs to tribal communities, mostly by marrying the tribal women. Even Girglani, J.M in his report on “tribal land issues in Telangana area” submitted to the government in 2005 says that Telangana has been losing their land to non-tribals since long back. The Gonds of Adilabad in 1930s lost and to Marathis during 1940s to Hindu and Muslim settlers invited by the Nizam from neighboring districts. From almost two centuries, various policies, laws, Acts passed by the government the problem of land alienation plaguing the tribal regions. The tribals are not able to solve their problems in forest. Government should take immediate action on restoring the alienated land and solve the pending illegal cases on tribal peoples from forest management. Moreover, fresh approach should have been initiated by the public authorities which helps the tribal communities to take part in the process of development rather than the victims.

2. Land Alienation in Andhra Pradesh Tribals and its Practice

Scheduled tribes are historically disadvantaged and were suppressed groups of Indian society. For protecting and promoting their cultural, social life and their interests and for bringing them into mainstream society distinctive principles of the Indian constitution has given some special provisions. “The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and the scheduled tribes and shall protect them from social injustice and all forms of exploitation”. In keeping with these directives, *“the Constitution has several provisions such as for the appointment of a Minister-in-charge for Tribal Welfare (Article 164) for the administration scheduled and tribal areas (Article 244) for grants for the union government to the states for the welfare of scheduled tribes and for raising the level of administration of scheduled areas (Article 275) for protection and promotion of the claims of scheduled tribes to service and posts (Article 335) and for the control of union government over the administration of scheduled areas and*

the welfare of scheduled tribes (Article 339), (Reddy 1989”). These provisions are very important for the prevention of tribal land alienation because without any provisions these are huge chance to land alienation continues as unabated. Andhra Pradesh also one of the acquired states of scheduled tribes, almost all the tribal people depended on land for their livelihood and most of them are engaged as cultivators.

In this scenario, after independence land alienation has been becoming the major issue. “Now Andhra Pradesh has scheduled areas in eight districts, imaginably the most stringent law prohibiting alienation of tribal land to non-tribals. Not only non-tribals whoever purchasing the tribal land, they could not purchase land even from non-tribals (Since the regulation 1 of 1970 was promulgated on February 3, 1970)”. After the formation of Andhra Pradesh government has enacted a comprehensive legislation- the scheduled areas land transfer regulation. It is more effective in covering the issues of land transfer in tribal areas than the Act of 1917. It also included some provisions like restoration of property to the transfer and exemption of tribal property to from attachment etc. But these regulations have not been supporting the ¹² transfer of tribal land to non-tribal.

Mostly grabbing of tribal land by the non-tribals and government officials also do not help the tribals in retaining their lands. Commonly who come from the urban and developed areas captured a substantial amount of tribal lands and are the reasons for the process of tribal land alienation. Money lending operations at an exorbitant rate of interests and dealing in the course of trade shows the clear-cut cheating by the non-tribals to get their land. The money lenders particularly who are from outside upper castes usually takes a general written statement while advancing the money and other things saying that if the borrower fails to repay the money within the stipulated period he has to dispose of his land to the money lenders only. He does not have chance to sell his land to others, these kind of conditional sales common in all tribal areas and in Andhra Pradesh as well. Inadequate institutional rural credit among the tribal people is one of the reasons for their exploitation. Due to lack of education, high rate of illiteracy is another cause for the land alienation among tribal communities in Andhra Pradesh. In this

scenario, land alienation has increased and other owners of land (tribals) have become agricultural labourers and tenants as all the tribal land is based on agrarian economy. There were many changes has taken place in their occupational distribution with agricultural labourers, so they themselves are in serious problem because of devoid of minimum facilities, shelter, food, clothing etc. The condition of the tribal communities have undergone into the pathetic condition and exploited, neglected continuously by the government in the contemporary society.

To understand the nature of land alienation, the study outlined various methods used by non-tribals for acquiring tribal lands are as follows:

1. Transfer the land to non-tribals in the name of lease and mortgage.
2. Benami Transfers
3. Transfer in the name of concubines, and tribal servants who may work as bonded labours
4. Marital alliance to transfer land in her name
5. Encroachment of tribal land by force
6. In the name of loan etc.

With these kinds of effects, tribal households have become landless and surviving as labourers and tenants. Even after enacting several Acts and regulations prohibiting the illegal land transfer, land transformation to non-tribals is still continuing in agency areas, and tribal people are alienated from those lands. Since several years in the name of development some of the policies, plans, and projects have been becoming the major causes to land alienation officially by the forest and political officials. As per the above information, here for further details, the study discusses the land alienation in various forms and ways.

2.1. Typology of Land Alienation

Land is the main source of tribal communities for their livelihoods to fulfill their needs. “Land-based livelihoods have importance with the depletion of non-timber forest produce (NTFP)”. In addition to land alienation is the major cause of impoverishment of tribal communities. Policies on land, the projects in the name of development, and reserved forests land are restricted the cultivation, utilising forest products, etc. seriously affected the forest-based livelihood.

The study further look into the issue of land alienation to non-tribals in forms of money lending, marital relationship, friendship, tenants, and purchasing land in the name of tribal servants or attached laborers etc. After independence, tribals have lost their rights on lands as well through survey and settlement operations undertaking during the individual based settlement. In this process, government abolished some systems like *Muttadari*, *Ryotwari*, *Zamindari*, *Mahaldari*, *Jagirdari* etc. under the settlement systems. Then all the tribals got *Patta* right on their own land, but, the non-tribals were got *Pattas* by influencing the authorities or manipulating the documents, thus, tribal lands were occupied. In case of many tribal areas land alienation is undertaken by forest policies. Several restrictions has put forwarded by the forest policies on shifting cultivation, agricultural land, forest boundaries etc.

Tribal lands were declared as a government property/state forests. Then state has implemented several policies to restrict tribals in between non-tribals has taken this situation as advantage to occupy the tribal land. On the other side dispossession by development projects are main cause to alienation and their livelihood. All the development projects like irrigation system, mining operations, hydroelectric projects, mineral based industries and power generating units. In the recent past, some developmental projects are becoming highly controversial due to their implementations for tribal land and livelihood in all the agency areas. The projects such as mining, industries and constructing dams like Polavaram. But government shows the track record as resettlement and rehabilitation packages to tribal communities by the influence of non-tribals. The overall situation shows, in India the alienated land cannot be restored because of loopholes and because of the influential non-tribal officials. Most of the outsiders holding their land with the help of stay orders from courts by producing false documents. In this context, developmental projects are emerging as new sources of land alienation nowadays.

2.2. Ways in which Tribal Land Alienation Takes Place

Alienation of land, rights, common property, resources become a common in now-a-days, mainly in tribal regions large scale of displacement and enforcement taking place in following ways.

1. Government displaced the tribes from their own land in the name of development process by using the terms “eminent domain in public purpose” without proper rehabilitation to the victims. Thus, land is alienated without showing an alternative livelihood, rehabilitation or ensuring benefits from the government.
2. Due to the government revenue officials and functionaries, illegal land alienation has been taking place, and incorrect explanation of laws, manipulation of records and permission granted to alienating the land. State laws are modified to include provisions that facilitate land alienation of tribal people.
3. Usually, tribal communities land is recorded as government land in survey and settlement operations and most state tenancy laws identified only owned registered land individually. Such lands have not been surveyed fully and with records for user practices, which would be shown as government land.
4. The policies for refugees are seriously resulted the displacement, land alienation and intruders occupancy of tribal land.
5. Most of the tribes in the forest region were displaced and migrated as the government started constructing dams, parks and tourist places etc. Because of conflicts most of the north-east tribal people have resulted in losing everything being displaced from their home grounds.

2.3. Process of Involuntary Displacement in Tribal Areas

Indian states have very rich resources such as mineral and hydroelectric resources particularly in tribal areas. Commonly tribal people are not partners in the process of decision making regarding construction of dams, environment impact, allocation of benefits and allocation of resources which have adverse impact on development. Displacement of tribes living the scheduled area has become a common phenomenon. It is happening with the unrestricted authority of the government without any responsibility of rehabilitating then in an alternative world. In such cases, large numbers of tribes were displaced by the government forcefully without or with less compensation. Such communities could not survive in the money markets and unfamiliar circumstances and pushed into the poverty. *“All this has led to abject and chronic impoverishment of the displaced, which*

should not be acceptable anywhere in the world, leave alone in democratic India”.

Several studies on the displacement reported that the government and private corporations successfully occupied forest land and other natural minerals with ¹meager compensation. Most of the ¹studies acknowledged that tribal rehabilitation has been project affected and displaced is much worse than before displacement with many being forced migration in search of work in all over India.

2.4. Impact of Projects and Extent of Private on Common Land

Forest common land in 13 states total 60.46 per cent has given to private and 37.55 per cent is being used as common forest land. Most of the tribal communities who have depended on forest lands, resources and these revenues were not included in government official list. For instance Hirakud dam in Orissa, Rajhara mines in Rajnandgaon district of Chhattisgarh, Nagarjuna Sagar ¹dam in Andhra Pradesh and Dumbur dam in Tripura are examples of privatisation and non-inclusion of tribals. It is the same for dalits and other landless labours whose livelihood has been included in government officials lists. ⁴Government of India under the Ministry of Rural Development shows ¹that approximately 4.3 million forest lands have been converted to non-forestry use during the period 1952 to 1976. No government has shown officially consolidated data regarding private lands existing which were forest lands got diverted. “Researches have been continuously working to show the extent of problem. Some research studies has shown that access land has been obtained for projects and there are agitations and demands for return of land to the original owners. Policymakers should understand the damage caused to tribal communities because of loss of land, forest and common property resource will be able to respond in a positive manner to the conflicts of all the tribal communities and groups throughout the tribal region against alienation of their land and resources”.

⁵In this scenario, the role of government plays an important role in dealing with the issues of land alienation.

2.5. Government Role in Tribal Land Alienation

In recent years in India the burgeoning volume of tribal movements a strong belief seems to be obtain in more money among the common people. Government

has been holding these beliefs and is taking all initiatives to ameliorate the conditions of socio-economic plight of tribal populace. But the current situation is different in tribal areas, in the early twentieth century, the ⁸⁵plight of the tribal peasantry worsened with the growing number of peasants migrating into one place to another. Actually, the British government had encouraged this immigration of peasants to obtain more revenues. If someone migrates to forests one place to another place most of them would depend on milk trading and smuggled timber. The most settlements of the immigrants resulted in the displacement of the tribal peasantry from their own land in two types. First is the migrants usurped agricultural land of tribes used to practice shifting cultivation, their area of movement included a very large tract. When migrant peasants were settled in these areas, the traditional agricultural practice of the tribal peasants reserved serious setback because migrants now occupied the land, which their thought to continue their agricultural work. Secondly, due to the tendency of tribes to abandon their land and shift to a different place at the drop of a hot also contributed to their displacement. Many tribal people moved to remote area and even to forest avoid living side by side with strangers.

¹⁰This indirect process seems to be playing an important role on land alienation among the tribal communities everywhere in India. In this connection, tribal habitats of those areas sold off their lands and houses at minimum benefits and prices to others to move to live in remote areas relatively which is free from hustle and bustle and social diversities of the modern city and urban life. This propensity cannot fulfill something sentimental in their minds. It is rather the dependence of the tribal communities on the forest resources for the sustenance of their economic life. In this regard, when the study discuss about the governmental role on tribal land alienation, it has been deeply engaged with violating tribal land policy. As per the current observation, in post-independence each and every ⁶⁴government has been practicing the acquisition of tribal land in the name of development. The governments obtaining tribal lands in the name of railways, industries, irrigation, and road transport construction of dams and so on. In the process, government agencies are becoming most significant factors leading to

tribal displacement in all over the Indian scheduled areas. The installation of irrigation projects and industrial complexes have reserved in tribal areas. For instance irrigation projects, paper mills, cement corporations, fertilisers industries are the glaring examples of government land alienations. Despite from different forms of movements and agitations including environmental and social scientists, the government went ahead with the projects in the name of developments. On the other hand, government has no other plans and schemes for the rehabilitation of displaced tribal families. On the other hand, the government is continuously trying to settle the immigrants such as politicians, bureaucrats etc. as peasants on tribal land and they have been creating vote bank for electoral gains.

2.6. Restoration of Tribal Alienated Land

Government restricting alienation of tribal lands also provide for the restoration of alienated land. The tribal development programs recommended that the only effective deterrent against alienation of tribal land to non-tribals is for the authorities concerned to take action suo moto to resume without payment of compensation all which, to their knowledge has been transferred to or is otherwise under the illegal occupation of non-tribals. While restoration of alienated land is a necessary measure it is doubtful whether this by itself is adequate. The problem may be considered along with policy of assigning lands to tribes. According to the above discussion and observation regarding the alienation the study discuss tribal livelihood with impact of land alienation.

3. Land Alienation and its Impact on Tribal Livelihood

Before going to start the discussion primarily lets discuss the concept of alienation, and it's causes in scheduled areas has not been effectively give out the data by legitimised officials and scholars. It is almost deeply connected phenomenon of contradictions to the existing socio-economic order. The concept of land alienation and the separation of land from the tribal people can be understood in a scientific manner with the help of theoretical formulation. The study can say alienation is characteristically in exploitative relation of production and its nature differs with that of exploitation. The land alienation can describe in two ways, one through tribal region and other one is who controls the land and use

of land. In this situation, “land becomes a commodity where it also becomes a major source of exploitation. This automatically results in perpetuation of many kinds inequality among the people. Land concentration, particularly in the hands of few, results in structural inequalities, which would further engulf the land disparities”. Moreover, some of the variations accelerated wealth transport facilities, market facilities, agro-based facilities and social movements resulted like *Zamindaris*, *Ryotwari* systems etc. This pre-independence change later in post- independence period has supplemented which lead to the Indian peasantry. Later which is turning for various peasant struggles led by different individuals, political parties in different reasons and which was led to the various land laws and reforms. In this circumstances several non-governmental organisations (NGOs) have come front in the form of credit network to center the local acknowledgment and also reduce the role of money lenders for agro developments. In this way, land alienation is becoming a major cause to impact the tribal livelihood. Where the study can look into the impacts on tribal livelihood it can get some clarification regarding the relationship between the land livelihoods by land alienation. “Loss of land is leads to different changes in the livelihood pattern of tribal people. A major consequence is the growing member of agricultural labourers, an indication of the *de peasantation* process. Agricultural labours among tribal have been increasing day by day. Migration to both urban and rural locations has emerged as an important option in tribal regions. Violent confrontations and legal battles between the tribal communities and non-tribals over land alienation have become rapid in recent times. The traditional livelihood pattern of the tribal people is changing as a result of loss of customary rights. The majority of landless people are working as wage labourers”. The methods of non-tribal money lenders pushed the tribal into vulnerable condition, through the legal safeguards are there in this regard. These days land alienation and administration has become difficult for tribal communities. In many cases, judgment was in favor of tribal but land could not restore. Number of tribal villages have been still considering as non-tribal villages. Finally, the livelihood pattern of scheduled tribes who are depending on forests need to be respectful while implementing the forest management programs the forest department have not been giving chance to

tribes for shifting cultivation without giving any alternatives. Majority of the tribal people have been suffering without land to cultivate, forest department has been not at all agreeing to provide land rights to them. A small number of families only having little land and rights to do *Podu* cultivation.

When the study looks in to animal husbandry government has providing every year some domestic animals as loans, such as goats, sheeps and cows etc. It seems they are not look properly on tribes because government has not recognise their traditional occupations. Even government has not conducting any training programs to the people for animal husbandry activities. For tribal houses government is not spending properly which fund has allotted particularly under housing schemes as usually carpus fund also misleading by the government. Because of all these loopholes most of the tribals have been migrating to the urban and city places to survive. Here the study should know the nature of tribals association with land for better understanding like ¹⁴ land is not only as the source of their livelihood but also as the unavailable connection for their identity. In addition to, economic category, a concept of special privilege of the tribal is associated with tribal lands inhabited by them, while in east, west, central and south India, the level of tribes as a whole as well. In the latter case, the special privilege may be considered to belong to the twilight zone of economic and political categories. One more point the study should discuss what the impact of modernisation in tribal areas after independence number of large projects for the development of irrigation, industry and power have been located in tribal areas. The projects are absolutely of great importance for the modernisation of the country and for its economic development, but the immediate effect has been displacement and uprooting of a ⁶⁹ number of persons including those belonging to the scheduled tribes. In addition to the study can go more deeply by followings to aware about the impacts by alienation on livelihoods.

3.1. Alienation Impact on Tribal Livelihood

The diversity of natural ¹⁰ resources lies in the hilly areas and rivers from the mountains. These regions are habituated by the tribal communities, who are ¹⁰ suppressed sections of the society. Thus, an important number among the displaced

people are tribes, and economically marginalised rural people, particularly who depended on the natural resource for their livelihood. The most important development-induced displacement for the tribal communities has been the lack of land, both agricultural, homestead, along with the loss of their traditional occupation. Tribes in India are becoming victims in the process of land alienation. These affected tribes are not getting proper compensations and rehabilitation because they failed to prove their ownership rights as it was adopted for centuries from their forefathers.

Available evidence shows that, “while development projects may create vulnerability through impoverishment, they disproportionately affect group that are vulnerable, these are mostly indigenous people. According to the available literature, displacement has hurt the tribal communities disproportionately. Tribes have been dispossessed from their home and without compensation on the group that they lacked rights on the land in forest. Loss of ancestral lands threatens this survival as a community and as people. This is mainly because resource land is owned by the entire community, to be used accordingly to these both present and future needs. The compensation that tribal people received is utterly poor, in accordance to this loss of land, livelihood. The loss of control and access to land threatens the tribes and their livelihood. In the name of policies, projects, programs, tribes are being forced to become landless labours or marginal labours”.

Land alienation may effect tribals in different ways, like land alienation brings loss of access to common property resources, loss of access to service, loss of access to livelihood, back down of family life during transition period, lack of sanitation, health status, additional burden of workload and responsibilities, breakdown of community networks, increasing alcoholism, domestic violence, insecurity, breakdown of lifestyle etc. Here is an account of the major impacts of development on tribal communities in the contemporary society.

The natural resources like forest, river, fishing, sea, cattle and etc. are the property and the livelihood and security to the tribes in India. Later tribal communities have no rights on these resources and alienation also taken place by the governments in the name of projects. The study of land alienation illustrated

⁹ the social and economic condition of tribal people by some projects, such as industries, mines, steel plants etc. It has resulted ⁹ that loss of access to common property and resources and loss of livelihoods, due to loss of access to such resources and other income declined the status of tribal people in the society. When the study observed the issue is on another point of view, the following issue also considerable for better awareness about the concept.

3.2. Land Alienation Creates Livelihood Concern

Land alienation has been continuing to be a most significant issue among tribal people since pre and post-independence they lost their land by settled encroachers in this scenario they lost their land and livelihoods as well. “The excessive dependence of tribal communities on land for their income and employment makes land alienation and landlessness a major livelihood concern for tribal people (through a law was enacted in 1975 to restore alienated land to tribal people, it was never enforced effectively. Subsequently, its clauses were diluted through fresh legislation)”. ⁷ The normal size of land holdings and traditionally land owing tribal communities are little much ⁷ below what other tribal communities own. In some areas, higher land holding size is seen to be ⁷ connected with better levels of development. Here the study noticed the difference ⁷ between the forward and tribal communities in their livelihood options. Usually, most of the tribal communities depend on the primary sector of their livelihood because in forwarded communities main source of employment was high. So remaining tribal communities almost depends entirely on agriculture and agricultural labour and nonagricultural labour. Since several years ⁷ Mahatma Gandhi National Rural Employment Guarantee Scheme (MNREGS) is being as main source of employment for them. “The fact that almost one person out of every nine tribal people have indicated MNREGS as the main source of employment raises concern about the sustainability of the traditional livelihood options of these people. Among all tribal people MNREGS as a main source of employment. This is indicative fact that income and employment generation scheme introduced by the government are more popular and effective ⁷ mainly among the forward tribes”. These tribal communities used to debt only for non-productive purposes, mostly to

meet day-to-day expenses and agricultural purposes sometimes and almost ⁷ high percentage of tribal people borrowings as the main source of meeting hospital expenditure. The study can find their incapability in ⁴² using health care facilities.

This was usually when treatment was free in government hospitals. Here the study can see the status of unhygienic living environment and malnourishment shows their poor health conditions of tribal people.

In another direction tribal peoples have been continuing as backward in education with visible gender defenses due to lack of tribal sensitive functionaries, lack of libraries reading materials and alcoholism. The dropouts rate is very high in tribal people at the high school level and secondary school level. Here the study can understand the importance of land that is depending mostly for their diversity of livelihood. Only because of land alienation tribal lives are becoming very difficult to meet their day-to-day needs.

3.3. Resource-based Relationships in the Tribal Areas

Each forest areas have a complex history of natural resource. All the tribal groups who are living in forest areas today are innocents and very primitive. Their history shows a complex patchwork of overlapping territories and the renegotiation of contested boundaries relationships and land scopes. Late, gradually natural resource-based changes in the tribal people and relationships between the groups widened the livelihood options, further altering their relationship with environment. The emotional relationship with the environment and nature has changed a lot in the name of development and modernisation. "Open access resources have become privatised restricting access and excluding particular groups of resource users. This has brought permanent changes within the political, economic, social and environmental spheres, altering labour relations, and local economic and resource entitlements for all people". These changes cannot underestimate the conditions of today's relationships and livelihood dynamics.

3.4. Diversity of Livelihood Opportunities in Tribal Areas

According to the debates, the livelihoods are involved in several activities. In general livelihood opportunities are open to even everyone, but not in the case of utilising forest resources. It is very tough to recognize the significance of employment opportunities in all over the nation. It is also very difficult to

understand how different communities have been adopting the strategies to exploit the diversity and opportunities in their day-to-day lives. Employment opportunities formed by opinions of members, exclusiveness and need. These have important effects upon resource relationship and are embedded in a history of continuing negotiation and re-negotiation. Mostly in tribal areas, they use to engage with some activities like planting, hunting, shifting cultivation etc. In each case, issues of complexity and diversity are highlighted and underlying and symbolic meanings in natural resource use are explored. Present the argument is people relationship with natural resources in the tribal areas are complexes and diverse.

This, in turn, reflects a dynamic balance of livelihoods as communities strive to make a living in an environment of variable opportunity and diversity. The recent implementation of government projects changed the access to, and effective use and management of, the natural resource of the forest population living within these areas. These changes resulted both negative and positive consequences for the dynamics of livelihood strategies of resources based livelihoods.

3.5. Contemporary Livelihood Dynamics of Tribal People

In Indian tribal areas, the diversity and opportunistic nature of livelihood strategies among the tribal people have been well understood. But still, have to investigate the livelihood dynamics of these tribal people within the context of contemporary land use changes. After implementing the government projects, policies and programs, land can categories in three types, commercial land, reserve land, and communal land. In present scenario these reserve land combining the wildlife conservation with the formation of employment and earning opportunities for tribal communities. The tribal population is allowable admittance to a range of flora and fauna and natural minerals like land, water, animals and plants etc. Because of these projects hunting and gathering totally banned and new infrastructure is strictly permitted. Moreover, government now is implementing some restrictions and policies, programs to combine both wildlife and tribal development in these areas.

3.6. Forced Migration for Economic Survival

“Tribal communities suffer primarily from the phenomenon of poverty-induced migration on account of rain based agriculture and absence of other avenues of employment, loss of land fragmentation of land to acquisition and illegal land alienation by non-tribals also cause to migrate. Moreover deforestation and lack of livelihood opportunities also some of the main causes to migration. Due to compulsion involved in migration in search of livelihood, it would be more accurate to describe such migration as *forced migration*”.

3.7. Causes for Tribal Migration

There are some important points contains that perpetuate poverty among tribal migrants in the present scenario in India. There are discrimination, poor education and hostile policy environment. In the tribal migrants, the literacy rate is very low, nothing has being done for developing skills, even they do not have access to public facilities. The government does not have capacity to implement protective migration and labour laws compound the problem. Moreover, seasonal migration is leading form of tribal migration. After completing the agro-based work they use to migrant as casual and low skilled also return after completion of work.

With low literacy, tribal communities have been losing their marketable skills for rural and urban employment. The poorest and deprived tribal areas of the India such as Andhra Pradesh, Telangana, Chhattisgarh, Madhya Pradesh, and Jharkhand have become major labour pools. Due to poverty and unemployment, all the men and some women migrate to cities in search of work. Now-a-days migration is becoming important livelihood activities to the tribals. In cities, all the tribals are engaged with some small-scale works like construction sector, and becoming as street vendors. When the study talk about displacement, the development projects induced displacement has resulted not only loss of land acquisition for the projects and programs but also influx of outsiders in these areas.

It can be said that it is government failure to provide livelihood to the displaced tribal after controlling their land for the economic traders and industry purposes. Here the study need to discuss about the deforestation, displacement of tribal communities from their traditional native places receding forest cover combined with low agro-based productivity and rainfed agriculture and make the need for credit and this leads to seeking employment and livelihoods under bondage often through migration. For instance, mostly tribal people migrates to rice mills, brickworks, transplanting, sowing, construction work, scavenging work, domestic and maidservant works etc. and another important point is draught. It is one of the main cause to migrate tribal people, seasonal migration, distress induced migration is largely the result of factors which include draught, land alienation, high-level food insecurity, debts. This form of migration usually starts as early September and October everywhere it seems as per the available sources. The important number of tribes mainly from draught areas like Andhra Pradesh, Karnataka, Maharashtra migrates for several and available works. Finally, tribal employments are depended by the forest ecosystem and they are reliant on agro-based crops and cultivators, large-scale migration has been continuing due to poor economic conditions is a serious cause of concern. In addition to this after independence, tribal peoples are becoming big victims of development by the government.

3.8. Developmental Plans are becoming Problematic to Tribal Communities

The present states of tribal population in India is 8.6 per cent as per 2011 senses and also 55.1 per cent total developmental projects induced persons up to 2010 an account of big developmental projects such as dams, mining, industries, parks, wildlife sanctuaries and conservation of nature etc. During the last few decades, developmental projects are becoming more problematic particularly in southern regions of India. "In this context, if the study takes Polavaram project which is going to be built on across the Godavari River which will be displaced around 400,000 people in three states Orissa, Andhra Pradesh, Chhattisgarh. Of them at least 150,000 tribes including 170 habitations of Kondareddy and Koya are particularly vulnerable tribal groups dearly in terms of livelihood and

safeguarding the distinctive cultural heritage are in shock and the rest of the tribe and dalits dependent on minor forest resources for their livelihoods. Displacement not only interrupts the lives of the individuals and families concerned but also their entire communities, groups and societies. Due to displacement, socio-economic systems and community struggles have gone out".⁸ As a result, all the tribal groups are at the lowest point in every socio-economic indicator. Tribal communities face more displacement by the government and private authorities. "In recent past years the national policy on resettlement and rehabilitation for project affected families of 2004 was embedded twice but in 2006 and 2007 failed to address the problems of displaced people".⁸ Tribal communities should fight for their rights and democratic conscious people should support them in this respect.

3.9. Tribals Becoming Victims through Development³

Because of market forces and globalisation, tribal life has begun to face numerous problems in relation to their property. Due to the industrialisation the life of forest dwellers has affected socially and spiritually. All the tribal communities not at all being able to stop the market forces, due to their system and communal land tradition. Later tribals slowly responding to the private authorities and that made changes in the tribals with division.³ The tribals were pressed to place to place which they are not familiar with dislocation usually happens only through force, the places where tribal communities involved in projects are forced ruthless displacement.

The study can understand land alienation in two ways here as per the available sources. "Primarily, narrow and broad in the narrow sense, it could mean the land alienation of each individual land holdings and means of livelihood. In the broader sense, land alienation all the tribal communities are directly are indirectly influenced by the livelihood from the forest resources. But in the name of rules and regulations forest officials have been keeping out the tribes from forest territory and its impacted negatively their customary rights and freedom of using forest resources".³ There is a high level of land alienation is going on in everywhere in Indian tribal region. In the name of leasing, market reforms are³

begun to come into existence in the hands of private ownership. In India, after the independence, millions of tribal people have been uprooted from their huts, displaced from their forms, rivers, and forests and sacrificed at the altar of national interest. Most of the dam projects and other projects, programs are being undertaken from the tribal land it could not be benefitted to the indigenous people. But government does not consider the displacement of tribal people and environment impact on local people as well.

3.10. Contemporary Tribal Situation

The contemporary employment of tribal communities are depended on the collection of forest products like timber, leafs etc. and agro-based cultivations was reduced by a way of utilisation of land and forest resources. This is guaranteed for their self-generating capacity. Later gradually, they choose settled agro-based cultivation and their livelihood system provided for a healthy food consumption basket that was rooted in the survival and safeguarding ethics. Totally the traditions of employment cycle was based on habitual rights of ethnic people over forest, which was also wide-ranging system of production. “The customary rights of tribal communities over livelihood resources and their territorial sovereignty (in so far as land was territory, not property) came into conflict with the forces of modernisation and development process in which they were not participants. In keeping with the politico-economic policies of the country, large projects, which came up in tribal areas rich in hydro and mineral resources, encroached on tribal peoples ancestral lands and thereby displaced them”. Land is very essential to them for their employment and uniqueness, cultural distinction and ethnicity for tribal communities. If they lose their land it would plays destruction with the lives of the forest-based tribal communities. Under the resettlement and rehabilitation programs land is not replaced and government does not initiate the reconstruction of livelihoods. Later it led to the cultural destitution by the loss of cultural space. “In addition to this due to the displacement of tribal communities have affected food security who are mainly depended on forest resources such as shifting cultivation, flowers, fruits, medicines, fodder, material for house, building, raw materials for traditional art and crafts, firewood, leaf plates etc”.

Various research studies indicating thoroughly that tribal living standards are reducing because of forced migration and high displacement with the result of lack of local facilities, rights, lack of employment. Moreover, the circumstances have been leading them to commit for some menial jobs for their existence as livelihood and becoming nomads as industrial labours. All the above mentioned miseries only because of government failure while implementing the developmental programs and projects.

4. Summing Up

Despite several policies, laws and Acts were passed by the government to protect tribes and their livelihood. The problems of land alienation, displacement and migration have been troubling their livelihoods since two centuries. The tribal pastoralist's resolutions on the land have not been solved by the non-tribals violent invasions on the forest. Here, the tribal problems may solve when the government take immediate actions on land as restoring the alienated land, pending illegal cases from the forest department. In addition, tribal people do not have capability to handle the large amount of cash. It quickly gone from them for wedding and ill-planned business. The tribal communities have to be replaced of their land which they lost to the government and other private owners. Then only all tribes can able to live peacefully through sustainable livelihoods.

Chapter-5

Exclusion of Tribes and Tribal Livelihood

The present chapter deals with the field research which discusses the *Exclusion of Tribes and Tribal Livelihood in Srikakulam District, Andhra Pradesh*. The chapter tried to explain the problem of tribal livelihood and its causative factors by the land alienation in scheduled areas. This area is burgeoning to ameliorate the tribals in the name of development by the government. The field research chapter has analysed the data collected from the respondents on livelihood dynamics by the impact of land alienation. The study tried to know the exclusion of tribes, and for this, the study mainly depended on the formal interactions, opinions of respondents, group discussions, government officials and other government records are considered as core objectives for analysing the data. Thus, the study has thoroughly focused on several aspects such as village profile, present living conditions, economic status, livelihood status and the problem of tribal communities and its causative factors etc. Structured questionnaire has been used to get the data in order to get conclusions for the objectives of the study. These were portrayed in the structured framework of exclusion of tribes. The present chapter has been divided into four sections which are totally based on field reflections including some case studies.

Exclusion in European context strongly emphasised on poverty, mentally, physically, handicapped, suicidal people aged invalids, abused children, multi problem households, and marginal tribal peoples etc. this structure clearly visible on based on class exclusion. In Indian context exclusion use to visible such as gender, race, ethnicity, disability, or illness, religion, political views, education, migrant, unemployment, descent, age, HIV status and mostly depended on caste based. The researcher is trying to explain the socio-economic, political, and cultural exploitation of tribals along with land and livelihoods.

The present chapter has been divided into four sections which are totally based on field reflections including several case studies. Section-1. Profile of the study area. Section-2. Explained the socio-economic background of the selected respondents. Section-3. Connection between land and livelihood of selected respondents. Section-4. Land alienation and its impact on livelihoods.

Before going into the discussion on the objective of the study, the researcher has given an introduction about the tribe, land and livelihood in pre and present scenario. Historically, tribal communities have immemorial cultures with the linkage of the forest ecosystem and by using natural resources. All the historical evidence on tribal communities are seen to prescribe structural changes. ⁷ Structural changes have taken place from day to day due to the acceleration of commoditised tribal economy. Moreover tribal land plays a critical and significant role in their lives. It is apt to say that this universe is like a green tree of organisms such as vegetation, aquatic, humans and biomes etc. Inherently every organism itself is clinging to the surface with the help of an ecosystem. Here, human beings are ⁷⁴ playing an important role in this surface by the alignment of different components and aspects. In the process of evolution, humans started using this ecosystem to fulfill and execute their basic needs. In this circumstance, they themselves pushed into the obscurity by the causative terrible nature of humans. Hence, the miserable aspect of humans was created ethos to develop their living skills, though with the vague knowledge of humans made rigged ethos to fulfill their desires. By persisting their ethos and to retain their way of living activities precipitously moved into the pauperisation by the terrible nature of the humans. Based on the conjecture life of humans precipitously new sustenance has commenced.

In this scenario, the same situation had continued until the new changes came out in their living life. It had taken several ages to develop their activities. Only because of these drastic developmental changes humans had divided into different races, tribes, and groups to perpetuate reinforcement of their livelihoods. When the context of development looks into the tribals, the velocity of development takes tumultuous conditions of livelihoods in human beings. In this scenario, some of the quarrels had been taken place. Steadily, this stereotypical developmental livelihood

process equipped some of the new changes in the humans ethos. Based on the tribals way of living, attitudes, traditions. other races can easily assess their reciprocal relations. With vague knowledge, they enclosed all of their views and innovative thoughts. Even though they had been indulged with their surrounding resources, because of impoverishment, impinges of livelihoods always encompassed them. These kinds of vortexes of woes are very common to them but they never try to come out from their destitute life. Here the life of tribal communities is paradoxical because very often they use to grapple with their livelihood activities in everyday life. When the globalisation entered they have started penetrating on their livelihoods but the circumstances of their livelihood opportunities strongly subjugated them. Subsequently, the tribals inherent livelihood activities started gathering the substantial equipments for better lives. Even the surroundings of their living hamlets fully covered by the vegetation, excessive precipitation and the diversity of natural resources etc. They have been not able to create better sustenance, though some of the indispensable causative conditions are pushed them into more pauperisation. Because of these, most of the tribal communities leading their lives as aboriginal, criminal, and obscurity way of living it seems. In this developing country, on the basis of conjectural statements the tribal developments had not been getting a significant conclusion. In this contemporary scenario, in India, the survival of tribal communities have been degenerating, contradictory and their presence in mainstream society has become more insignificant. Every tribal hamlet had their region wise own traditions and customs.

Most of the tribal areas in India follow their own autocracy based on the past and present conditions and way of life. It is clearly indicating their vague knowledge and developmental aspects have not been accelerating for better livelihood because this utmost trending society shows their indigenous disparity between the mainstream and tribal culture. The government should go forward to implement apparent, prolonged policies to reinforce their livelihood conditions. In this juncture, after independence the government had come forwarded with several conservative enactments to the tribals for their better livelihood, because

of their immemorial cultures and traditions. The enactments were could not execute properly. Consequently, the vague tribal knowledge indicated the close association with forests. Steadily, the acceleration of population growth rate and the velocity of technological development had brought the consequent changes in tribal livelihoods.

The developmental changes indeed had given the lament experiences by reduction of natural resources gradually. Later it caused the undeniable enforcement of enactments on the tribal communities, who are directly or indirectly depended on forest resources. Through the objective of development, reserved and protected forests were emerged in the 19th century in India to conserve the forest ecosystems. Consequently, several enactments, rules emerged in protected areas subsequently the surroundings of rural and tribal hamlets.

Steadily, another factor has commenced with the detrimental depredations for their better sustenance. Several resorts have emerged through the government to protect the ample forest resources from encroachments, depredations. Later the government has commenced the several components for endangered wildlife mammals, and herbivorous because of these drastic changes. Several confronts raised up in between the tribal communities and the government. Even though the government had not disbursed any compensations to the tribals as their livelihoods. Because of this, the miserable thing is an encroachment of tribal land by the officials pushed them into obscurity life. Instead of this obscurity of life and by the implementations of several five year plans and programs the undeniable incentives have commenced in tribal communities for their livelihood such as the agro-based livelihoods, fodder dependence with the domestic equipment. With the result of embodied innovative incentives have made them as agro-pastoralists by doing the *Podu* cultivation on hill areas. Though, to vanish their pauperisation and to retain better livelihoods, tribals had commenced new sustenance as peasants, which are considering hunters, fishers and gatherers, settled and *Podu* cultivators, artisans, agro-based and industrial labours, cattle keepers, pond keepers, plantation, development of livestock with the help of forest ecosystem, vegetation, precipitation and natural resources etc. Steadily, the tribal transformation has taken

place into the exchange and goods commerce from non-tribals.

Another significant thing is that the complexity of legitimisations has come to execute by the officials in the name of protection of natural resources. Thus, in the name of industrialisation development, the encroachment of land had taken place by the officials and non-tribals etc. Most of the tribal communities have restricted to use their natural resources. Hence, their sustenance had become worst and started looking for cater equipments from the government for their livelihood. Consequently, the portrayal of tribal livelihood had become lamented and also the discourses of officials on tribals have not become recurring. Even though the new policies and plans have prescribed new benefits to them but it becomes a contrast to their livelihoods by the non-tribal interventions. Therefore, the homogenous activities of the government prescribed heterogeneous to the tribal communities. Thus, the existence of a dichotomy between tribals and government has caused several revolts and it prescribed to many misconstrue. Though, these are the causes for displacement and alienated the tribal land so when it prescribes the land alienation in contemporary scenario. Usually, the indigenous tribals persist their lands with some special relationships. The land is not a simple factor of production to them, it had some cultural significance as well. With regard to special bonds of land, the tribal communities have different concepts. Consequently, the tribals include not only the living organisms and carcasses but also the spiritual significance and feature generations. Their existence is going on structurally with an alignment of culture, religion, society and identities have clung to the land which they hold. The separation of tribal communities from their homeland is prescribed several impinges on their living lifestyle and livelihoods. However, the miserable thing is that gradual encroachment of tribal land is causing to the obscurity of livelihoods because land is the main source of livelihoods for several Indian tribal communities. After independence, the policies and plans for tribal development had not executed properly for their livelihoods, in the name of indigenous development several changes have commenced in tribal regions. In this circumstances, after globalisation the government had focused on the economy by using the forest ecosystem with the result of the establishment of industries,

projects, dams, and mining etc. With the result of these plans have caused drastic changes by using natural resources of forest flora and fauna. The pressure on forest minerals mostly comes from the outside forestry such as politicians and industrialists with the help of government policies and plans. The following section is going to explain about the actual objectivity of tribal problem and it seeking for the solution of statement of the problem.

1. Argument Against

Most of the Indian tribal communities have been struggling with the pauperisation by the legitimised instructions on natural resources. Though the users of natural resources who are leading their lives with the help of forest production and ecosystem they themselves becoming causative objects to spoil their life by getting land and by habituate and convergence of the modernised life. Because of these reasons most of the non-tribals are advanced to push the tribal life into the obscurity. Predominantly, the landlords and non-tribals have been becoming the pivotal objectives to reduce the tribal livelihood and economy. Consequently, the lamented thing is whatever the plans executed from the governments are endangered which are taken to develop and to rise their livelihood for better sustenance of tribal communities. The encroachment of tribal land, the obscurity life of agro-pastoralists by different causative factors, discourses from the non-tribals and the government officials had been becoming hot debates in this contemporary scenario. The autocracy of contemporary politicians and their investment on privatisation is being main causes to subjugate the tribal livelihood. The complexity of tribal livelihood and their miseries based on their forest natural product by the advancement of outsiders have become apt to the tribal communities. Because of these miserable objectives on their livelihood even they have not been able to claim their rights.

2. Argument For

As per the statement of the problem, the study has gone to excavate the inner realities and activities of tribal livelihoods. The land is the primary source of livelihoods for them to sustain their lives. Land alienation is happening with the broad sense of the outsiders and it caused to tribal impoverishment. The reservation policies,

developmental projects, privatisation etc. have become the main causative factors to alienate the tribal land and to migrate the tribal communities. On the basis of the above factors the research had conducted in the selected area with the question, what is the impact on tribes due to land alienation? And with the objective of to study the impacts of land alienation on the livelihoods of tribes in Srikakulam district, Andhra Pradesh. The chapter has examined the exclusionary processes used by the non-tribals and state bodies to alienate the tribal communities from the forest lands, thus breaking their livelihoods have explained by the following information categorically.

Section-1: Profile of the Study Area

The following information under each sub-heading prescribed to help to understand the profile of the sample area including the demographic profiles of the Srikakulam district, mandals, panchayats, and respondent villages.

1.1. A Brief Demographic Sketch of Srikakulam District

The main reason for selecting Srikakulam district is that, the researcher has classified the causes into several categories. Political pressure and interventions on hill and agency areas, social and religious functions, debt redemption, medical expenses, alcoholism, lack of irrigation facilities, preponderance of non-tribals surrounding tribal areas, land alienation, mortgaging and money lending, joint Patta problems, crop failure and migration are very high. The general status of this district has been showing that access domestic expenditure over income accounts for major proportion of the causes of alienation. Debt repayment is other equally important cause for land alienation.

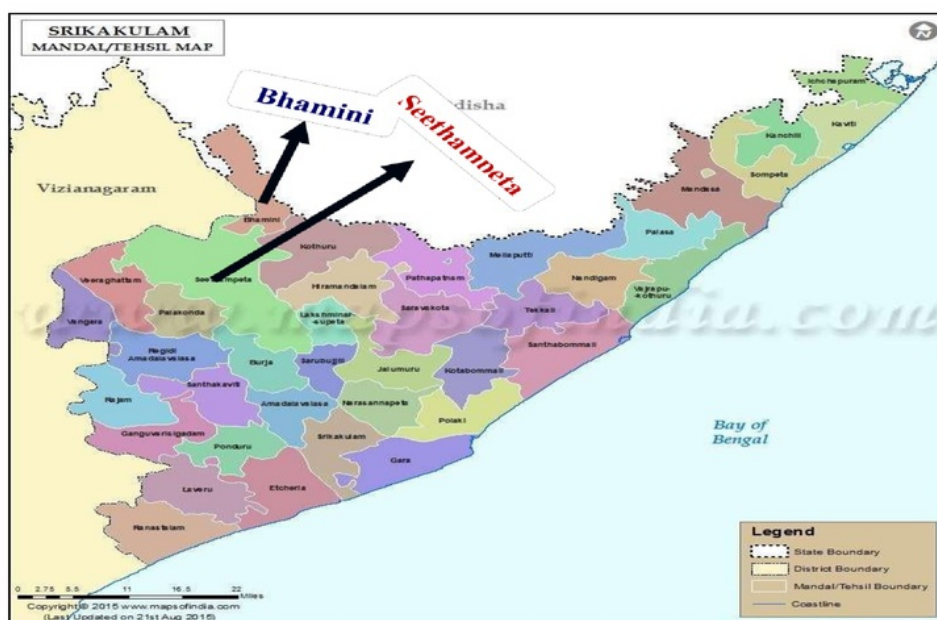
Srikakulam district have an immemorial history in Andhra Pradesh. After independence in 1950, the district had bifurcated from Visakhapatnam district. In November 1969 the district itself lost about 63 villages from Saluru Taluk and 44 villages from Bobbili Taluk on account of Gajapathi Nagaram Taluk in Visakhapatnam district which is newly constituted taluk. Late in May 1969 the district had undergone to some major territorial changes with the formation of Vizianagaram district which is very comfortable for transport from Saluru, Bobbili, Chipurupalli and Parvatipuram Taluk to the new district. Srikakulam district had

formed in the coastal surface to the Bay of Bengal and it had covered fully with the diversity of different ethos, precipitations, vegetation, food culture and music etc. Significantly, Srikakulam district had divided as two main terrains with instance agricultural plain, rocky and hilly terrain with covered by forest ecosystem and some of the Mahendragiri hills covered by the dense forest. Moreover, the Vamsadhara and Nagavali are the major rivers and the Mahendratana and the Buddha are the minor rivers in this district. According to the 2011 census, it has a population 26, 99, 471. Males are 13, 40, 353 and females are 13, 59, 118. A literate population is 17, 85, 970 among the total population. Srikakulam has divided into 38 mandals which has 1,016 panchayats including 4,030 villages. Telugu is the primary language in the district. Geographically three districts have had shared the border of Srikakulam district considering Vizianagaram district to the west, Ganjam and Gajapati districts to the north which is belongs to Odisha state

1.2. Profile of the Sample Mandals

For the purpose of the research, all the sample has taken in two mandals in Srikakulam district. Those are Seethampeta and Bhamini mandals. Which includes the eight villages in four panchayats. These mandals, panchayats and villages were fully occupied by the tribal population and which are highly concentrated and most affected areas to livelihoods, land alienation and for the natural resources in all aspects in the name of development.

Map-5.1: Map showing Sample Mandals in Srikakulam District.



Source: Compiled from Integrated Tribal Development Agency (ITDA)

1.2.1. Profile of the Seethampeta Mandal

Seethampeta mandal is one of the tribal populated regions in Srikakulam district and it has its own headquarter, and it has an Integrated Tribal Development Agency (ITDA). The mandal consists of total 340 villages and 24 panchayats. The researcher has taken two panchayats namely Puliputti and Keesaraguda for study the land and livelihood problems of tribal communities. ⁶ Because of its locational advantage and infrastructural facilities many of non-tribals settled in these areas over the many years. They have purchased the lands of tribals. The major cause of land alienation is here over spending and borrowing money rather than other reasons. The people have been residing in with the population of 11,688 households. Total Persons 50,747. Male population is 24,673 and female population are 26,074 who spread across the mandal in 340 villages and 24 panchayats. The literates are total persons 21,123. Male are 12,503 and female are 8,620 and illiterates are total persons 29,624. Male are 12,170 and female are 17,654. Total cultivators including male and female are 4,386, male 2,956 and female are 1,430. Agricultural labours are 15,451, male 8,019 and female are 7,432. When it comes to Household Industry Workers (HIW). Marginal Workers

(MW). Other Workers (OW) have been leading their life with low economy. Telugu is the local language and Savara, Jatapu and Gadaba are the substitute languages to them.

1.2.2. Profile of the Bhamini Mandal

Bhamini is the one of the mandal in Srikakulam district which is also the tribal populated region. The mandal consists total 22 panchayats including 76 villages. The researcher has taken two panchayats in this mandal too namely Satyavada and Manumakonda. Both panchayats mostly covered by agricultural and plantation areas. The major cause of land alienation in this mandal is access ⁶ domestic expenditure over income, repayment of debts, social ceremonies and other reasons. The people have been residing in with the population 9,102 in 2,021 houses. Total persons 4, 407 and female are 4,645. Their literacy rate is total 3,370 persons who placed as male 2,050 and female are 1,317, illiterates are total 5,732 who placed as male 2,404 and female are 3,328. Agricultural labours are total persons 1634 with the male 839 and female are 795 and cultivators are total 200 persons including male 131 and female are 69. Telugu is the local and primary language and Savara, Jatapu and Gadaba are the substitute languages.

1.2.3. Profile of the Sample Panchayats

The population and the livelihoods of the Savara and Jatapu tribal communities have placed in different areas. But the study discovered and analysed about the above tribals from four panchayats including eight villages. Those are Puliputti, Kesaraguda, Satyavada, and Mannukonda panchayats. From these Panchayats, eight villages were selected for data collection which includes Billamada, Hippaguda, Diguvakalavarai, Polavaram, Nadimguda, and Chinthalaguda, Karuguda, Gurimadaguda villages. Here, in this particular panchayats and villages have been fully effected by the non-tribals only because of hills which is fully covered with natural minerals like granite, irrigation. Non-tribals have purchased tribal land with high interest, money lending and political influence, by the interventions of government officials. Non-tribals have occurred slowly small areas of land. Due to the innocence and illiteracy of tribal people and money lenders ⁶ have played an exploitative role. Their exorbitant interests have been forced them to surround their land. The following diagram and information

discussed the brief profile of the sample panchayats. The whole Kinnedhara hill have been cultivating by the tribals. Here so many of them depended upon minor forest produce too. Because it is a granite mineral covered hill surrounded by the forest and tribal hamlets. This hill attracted by the politicians then forceful acquisition has been taken place by the politicians. All the panchayats and villages are tribal concentrated areas which come under the Integrated Tribal Development Agency (ITDA).

1.2.4. Puliputti Panchayat

Puliputti is one of the panchayat in Seethampeta mandal in Srikakulam district, Andhra Pradesh. It had placed 58 kilometers long from district headquarters and 11 kilometers from Seethampeta mandal. The total population of the Puliputti is 1,340, male 542 and female 572 in 378 households. It has literates like literates total 563 persons including male 332, and female 231, illiterates are total 777 persons including male 313 and female are 464. The cultivation status is like the total cultivators are 16 including male population 15 and female are 1. The agricultural labours are total 523 including males 288 and females 235.

1.2.5. Keesarajodu Panchayat

Keesarajodu is a panchayat in Seethampeta mandal in Srikakulam district in Andhra Pradesh. It had placed 55 kilometers long from the district headquarters Srikakulam. It was surrounded by Palakonda mandal towards the south, Veeragattam mandal towards west and Kotturu mandal towards the east and near to the border of Odisha. It has a total population of 591 in 159 households. The total female population 51.3 percent it means 303 and the total literacy rate is 27.6 per cent 163 members and the female literacy rate is 10.2 per cent, 60 members. Total illiterates are 428, males 185 and females 243. Most of them depended on agricultural labourers like total numbers 441, males 211 and females 230. Marginal Workers are 11, males 8 and females 3.

1.2.6. Satyavada Panchayat

Satyavada is one of the panchayat in Bhamini mandal in Srikakulam district in Andhra Pradesh. It had located around 80 kilometers to the district headquarters Srikakulam district. Telugu is the primary language and Savara, Jatapu languages

are substitute languages. It had surrounded by Kurupam mandal towards west, Kasinagar mandal towards east, Kotturu mandal towards the south. And Gunupur mandal towards the north. It is a border of two districts namely Gajapati and Rayagada districts and very close to Odisha State.

1.2.7. Manumukonda Panchayat

Manumakonda is a panchayat in Bhamini mandal in Srikakulam district, Andhra Pradesh. It was located in around 80 kilometers in the north to the district headquarters Srikakulam district. It surrounded by Kurupam mandal, Kasinagar east Kottur towards the south and Gunupur mandal towards the north, Mannukonda local language is primarily Telugu and Savara, Jatapu is the substitute languages. It has a total population 966 and number of households are 194. Total literates are 500 male 319 and female are 181. And illiterates are 466 male 181 and female are 285. The people in this panchayat belongs to Savara Jatapu tribal communities their livelihoods depends on agriculture, daily agricultural labour, industrial work and labour work behalf of Integrated Tribal Development Agency and other works etc. Their socio- economic conditions are vulnerable, they are in below poverty line. Even they have ample natural resources but they do not have the rights to use the forestproduction because of plenty of restrictions.

1.3. The Sample Breakup

The total sample respondents in the study area are 280. This sample are selected from eight villages located in four panchayats in two mandals. Here (as presented in Chapter-1) number of sample respondents mandal, panchayat and village wise the sample size ⁵ are furnished in the table no 5.1.

Table- 5.1: Sample Breakup.

S.No	Name of the Mandal	Name of the Panchayat	Name of the Village	Sample Size
1	Seethampeta	Puliputti	Billamada	42
			Hippaguda	35
		Keesaraguda	Diguvakaluvarai	41
			Nadimguda	36
2			Chintalaguda	37

	Bhamini	Satyavada	Polavaram	28
		Manumukonda	Karuguda	36
			Gurimadaguda	25
	Total Sample Size			280

Section-2: Socio-Economic Background of the Respondents

All the tribal communities inherently have divided and sparsely inhabiting together as a minor group in the surface of the Indian Territory. These indigenous tribal communities have their own immemorial identity and they themselves created their own cultural ethos, customs, beliefs, rituals and traditions, languages, scripts etc. Since ages and their ancestors period, they have not been infiltrated into mainstream society. In this modern era of development, it became the confer issue to extract the reasons through the researchers objective. Still, tribal communities are persisting the forest ecosystem and living far away from the civilised societies. Consequently, they have engaged to the diversity of occupations for better sustenance. Thereby they have their own ways of life. In general, agriculture is being played a pivotal role, so all the tribals have become as agro-pastoralists in some of the coastal and micro developed regions which include the non-primitive tribal areas. In order to this, the agro-based occupational ecosystem differs from one tribal to another. Predominantly, this is based on their forest flora and fauna, soil, fertility and precipitation etc. Due to the connote unemployment and underemployment the diversity of agriculture is being as the main objective of the livelihood and some of the tribal communities cannot sustain by the agriculture in throughout the year as well. So the atmosphere of unemployment prescribes the tribal communities into labour works and they infiltrated to use the forest produce in their daily life. Though the condition of the tribal economy in this scenario may be called as forest and agro-based tribal economy. Steadily, the isolated forest location has become the hinder activity to the tribal communities and from the mainstream society. Based on their illiteracy and innocence the non-tribals have been started infiltration into the tribal areas by catching their necessity with the help of money. The natural and forest-based ample resources tempted the non-tribals and

money lenders to exploit tribal communities as it was discussed in chapter second.

When it comes to the social conditions, beliefs, customs etc. of the tribal communities, they used to have raw food. In their surroundings who have higher status than their neighbor groups, they will not have food from them. The ⁶social and economic poor conditions of the tribals always interlinked with the social phenomena. Here the study have a look at household patterns of the scheduled tribes in selected sample areas, considering the tribal communities such as Savara, Jatapu, Kondadora, and Gadaba. When it comes to the selected areas have only the Savara and Jatapu communities. Being as a human, housing is imperative to protect ourselves and it is the pivotal base for our family too. This research have attempted to study the housing patterns and conditions as well. Total 280 households have observed in eight villages under the four panchayats in two mandals. All the communities have resided in their own houses with the micro help of government schemes. But the householders have to reside under the leaf thatched houses with the white ration card and Aadhar card which are very remote to the mainstream society. Some of the villages and households existed in plain and hilly areas. All the discourses from the officials are useless it seems, because of most of the villagers seeking to *Pucca* houses, and electricity from the government. Still, the way of living of tribal communities shows the obscurity way of conditions.

The study has observed the socio-economic conditions in another point of view are that Indian forest is the land of numerous indigenous tribal groups. All the tribal groups in India will not come under the fold of Hindu society because they have their own identity. On the basis of their vague knowledge and blatant manner denied them to infiltrate into the mainstream society. Thereby the arbitrary decisions had been taken by the tribal communities on the basis of their fieriness so they enveloped their own social bonds around them. Even their social life consisted of social organisations that involved various methods to grade them to carry their social activities and relationships in society. The Savara and Jatapu tribal communities have survived under the complete innocent manner based on their livelihood activities. They are agriculturists which include *Podu* and plain

cultivation, labour workers, construction workers, plantation workers under the Integrated Tribal Development Agency (ITDA), shopkeepers, pond keepers etc. as many as for their better livelihoods. Here the tribals are divided into a number of exogamous house names namely clans (*intiperlu*) which were antagonistic in nature. Each clan prescribes the hundreds of Savara and Jatapus jurisdiction named after persons of other non-tribals on whose land they are living in hill region. There are around 14 identified house names. Those communities have arisen out of their occupational structures. According to the data they had no legends and mythologies of wars in their past and their lifestyle matches their worldview. Which is to live in harmony with the gods, nature and humanity. When it comes to their children have been treated as autonomous individuals to settle in any work similarly they send them to schools as well. The language of both the communities have their own language considering Savara, Jatapu languages and Telugu as well.

¹ A report of the scheduled area and scheduled tribes commission volume one also gave the account of the traditional bodies as councils and the statutory bodies as panchayats which would advise these councils in the background of the history of the society, which gave birth to them. They also played a pivotal role in deciding social and religious matters in light of the customary laws in most of the tribal areas.

They have been following the judiciary systems which are based on the traditions and customs that modified their society on the principles of the common consensus. All the village people use to elect one elder person namely *Kulam Pedda* to judge their social, economic and other related disputes. When it comes to the role of women is the secondary and passive they have no property rights because of the domination of the patriarchal society. Women had no freedom to choose their better half's of their choice.

On the basis of government discourses, a number of varieties of economic organisations have been existing to execute their basic necessities in the tribal region. Every tribe had engaged with interesting work to increase and to lead the economic status. Consequently, tribal lives are based on their economic activities. The Savara and Jatapu economic condition has divided in to several occupations considering the agro-based, plantation, construction work, self-employment based on the availability of natural resources, non-tribals from outside the regions have collected the roots, eatable fruits, wax, gum, and honey etc. whatever the available resource from the forest production used by the tribals for better sustenance. In this way, they have been fulfilling their basic essentials, sometimes with the absence of cultivation of food grains. Both the tribal groups were being daily wage labours under the integrated tribal development, forest department and non-tribals etc. for the source of livelihood. One more point is inherent all the tribal communities know the forest flora and fauna by using the trees and herbs and leaves as medicines to cure their illness and other injuries. The economy of both tribal groups is predominantly hand-to-mouth existence. But in some cases due to the emergence of industrialisation people were becoming as industrial labours with the new phenomenon of lifestyle with the permanent source of livelihoods. By the inclusion of industrialisation and private authority, all the tribal communities have been losing diversity of forest resources.

2.1. Tribe wise Socio-Cultural and Religious Scenario from Selected Area

Significantly, there are some tribal concentrated regions namely Seethampeta and Bhamini mandal in Srikakulam district which occupied by the Savara, Jatapu and Gadaba tribal communities, every tribal community had their

own immemorial identity, based on their ethnicity. Each tribal groups follows Telugu language and their substitute languages and dialects. Based on the history of literacy and ethnological grounds Savara tribe has marked as a primitive tribe and one of the Mundara speaking tribal community in India. Savara tribe has subdivisions within the community namely Kapu Savara and Konda Savara (Malia Savara) and it had divided number of endogamous tribes as well. Each Savara community has followed their own ethos it seems, because Konda Savaras they themselves created and restricted several boundaries to the forest and hilly covered valleys. Here the study observed something regarding the lifestyle of Savara tribe like the amalgamation is apparent in hill tribes as different tiny races. Their dress pattern is totally blatant. These tribal living patterns and appearance are totally different to the ordinary civilised tribals. Because of the immemorial culture of Savara tribe, the government has granted them as primitive tribes. The study observed the remaining tribals like Kapu Savara and plain Savaratribes.

Other significant tribes in Seethampeta and Bhamini mandals are Jatapu and Badaga tribal communities, who are being little advanced than other tribal communities on socio-economic and cultural grounds. After the observation of selected regions, the study little bit concentrated on the socio-cultural and religious scenario of Konda Savara.

2.1.1. Konda Savaras

The portrayal of tribal communities on the depiction of their dress sense showed their obscurity and vague knowledge in contemporary society. They used to celebrate several festivals and AUAM festival place an important role. By the by mostly Konda Savaras had been placed in several areas including Seethampeta which are Heeramandalam, Kotturu, Bhamini, Burza, Pathapatnam and Veeraghattam mandals. They follow their own language which is called Savara language to communicate with others. Most of the Konda Savaras have their own houses some of them have Pacca houses which is sanctioned by the government and rest of them residing under leaf thatched huts. One more thing is that all the Pacca government sponsored houses constructed as abuts and parallel. Significantly all the Savara residence villages called “Gorjan” and usually those hill tract villages

are isolated and homogenous tribes in entire Seethampeta mandal. When the study focused into their economy, shifting cultivation placed pivotal role. Their major cultivation practice terraced the dry and wetland cultivation, food gathering, and some of the subsidiary based cultivations. As they are good experts in the cultivation of turmeric, banana and horticulture on the hill slopes. The Savara community still following the traditional customs on the way living. Still, there are several joint families on hill tracts only because of the autocracy based social and political control by characterising the positions like the Gamang, the Buya and the Parjas. The Gamang is the elder person to the entire village it means the village head, the Buyas are religious heads and the Parjas are common peoples in the village. Another thing is marriage customs are very strict in all the Savara hamlets which consider the bridegroom should pay the bride price to spouses, music, dance and food expenditure is extravagant. The Savara community is very particular on ritual practice based ancestral worship because they have their own ritual practices without the inclusion of Hindu and Christian traditions. Their extravagant expenditure on religious-based ceremonies, functions and festivals are being caused to get debt from outside money lenders.

2.1.2. Kapu Savaras

Kapu Savaras who resides semi civilised plain areas in agency regions, they are persisting the Savara customs. These Savaras considered as plain cultivators and being as low cadre in social order than hill Savaras. It has another name by calling outsiders of the community namely Baseng and Kudunga. Another thing is the Kapu Savaras have been living in civilised plain areas too by calling them as Bhima Savara, Sudha Savaras and Tekkali Savaras. All these Savaras and sub-communities are Telugu speaking tribals significantly Kapu Savaras are vegetarians. Mostly these plain tribal communities live in Seethampeta, Heeramandalam, Mandasa and Pathapatnam, Svarakota. Bhima Savara and Sudha Savaras mostly living the surroundings of Mandasa mandal and they speak their language with the mixing of Oriya words. These tribal communities are agriculturalists and they used to follow the new irrigation systems and new technologies to cultivate. Consequently, they have habituated to follow the modern systems like socio-economic, cultural,

political, and traditions, rituals, believe. In this scenario, the precipitous changes have been started in their community by wearing modern dresses, *sarees*, *lungies*, and pants etc. Their food habits have totally changed by following the modern way of cooking and lifestyle. Some of the drastic changes have taken place in their living style like most of the family has started becoming nuclear families from Joint families. They follow the marriage system called *Menarikam* (Marriage with maternal uncles daughter). When the study observed their social and political phenomenon each and every plain Savara village had followed the social control system, the village headman called *Buyan*, *Kundan maru*, *Bairsoji* and *Kudan Boi* (priests). Slowly the music and dance sections become reduced by the entrance of education. The interactions with the Hindu and Christians have increased so the traditions of the community becoming undergone to the temporary changes sparsely.

2.1.3. Jatapus

Jatapu tribal community had transformed into the civilised section from the Khonds, they speak Khond and Telugu language in plain areas. Based on their mythological tales Jatapu community transformed from Konda Jatapu Dhoralu and or lords from the Khond castes. They themselves proclaimed that they belong to their ancestor chiefs are Palakonda *Zamindars*. Currently, the social organisation of Jatapu community is modernised and they divided joint into nuclear families. Based on their economic status number of property quarrels have taken place in every house. They divided into several subgroups from within the family and the wage labours have come up by the accelerated economy. When the study looks into their marriage system, the persons used to get married when the girl reaches the puberty. Most of the marriages would happen within their regions by choosing their relatives. They have been following the levirate (a man can marry the widow of his deceased brother) system in marriages, and widow remarriages are allowed to them. The role of father and mother is less during the youngsters marriage. Mostly all the marriages happen as Hindu ceremonies. To strengthen their bonds and kinship all the festivals and rituals would happen within their village and region. Steadily, the traditional ritual complex totally based on their agriculture by the inclusion of

modernisation particularly in roadside semi-urban villages. Mostly they used to prefer the outside jobs for their better economy and better sustenance. According to their social order, they are lower than the Savaras. By the interventions of non-tribals Jatapus have changed and emerged as a strong social, political organisation in the Srikakulam district. Due to the modernisation of education, living pattern and socio-political system the transformation has taken place on their own traditional cultures. By the interactions of the non-tribals gradually they started following their traditions and ritual ceremonies, ritual traits and festivals, functions etc.

2.2. Livelihoods based on Natural Resources

Land, water, forest and animals are considered as natural resources. Forest and wild livestock resources have been given consideration for their socio, economic and cultural implications. Savaras and other surrounded tribal communities socio-cultural and religious lives were influenced by their forest ecosystem. In the study area research found that forest was very dense considering with various trees without distance from the village. There were a number of big trees namely *Terminalia arjuna*, *Terminalia tomentosa*, *Spondias pinnata*, *Lannea corromandelica*, *Mitaragyna parvifolia*, *Gmelina arborea*, *Clistanthus collinus*, *Azadiracta indica*, *Ficus religiosa*, *Tectona grandis*, *Terminalia Billerica*, *Buchania lanzan* and *Shorea robusta* etc. Hunting was their favorite activity. Other communities from the region used to collect some forest resources like wood for house construction, ropes, fishing traps, furniture implements, agricultural implements, leaf plates, baskets, brooms. During marriage rituals, palm trees (sago) and *Madhuca Indica* trees were most important for the use of traditional rituals and ceremonies as it was discussed in chapter second. The following causes were responsible for the depletion of natural resources in the study area by the influence of non-tribals. When it comes to slash burning cultivation it is one of the most economic and income generating sources of Savara and other communities, locally it is called *Konda Podu* and this cultivation starts only in the month of April and May. Forest department had commenced strict regulations on *Konda Podu* in the name of protecting natural resources, because to prepare the hill land for slash burning cultivation, first have to cut some trees and use fire to clean the

selected area. In this scenario, forest department has been passing some regulations on slash burning cultivation in the study area. Hence, the above-mentioned information has affected their livelihood. When it came to the commercialisation of forest products in the study area all the tribal communities were used the forest products for their own necessities. But now the situation has changed due to the influence of markets, tribes were more enthusiastic to sell their products in markets. By the selling of valuable trees to non-tribals, they steadily started enter into the tribal villages with the tribal satisfied money. When the study have a look on the commercialisation of medicinal plants and health practices in surrounding area Savara and other tribal communities are depended on their own medicinal system because Savara and others treated ailments by using the medicinal plants. Therefore, according to the medicinal man (*Yijjirodu*) information medicinal plants such as *Actocarpus lokoocha*, *cyperous ritundous*, *asparagus reeomosa*, *rauwafia serpantina*, *Cyperous retundus*, *pongamia blabra* and *Semicarpus anacardium* etc. The local medicinal person called *Yijjirodu* for treat ailments and diseases for free of cost. In this juncture, by the legitimised instructions on medicinal plants and hills and surrounded areas tribal lost their traditional medicinal system. Then non-tribals started constructing hospitals in semi-urban areas which are near to the tribal hamlets.

Section-3: Connection between land and livelihood of selected respondents

The continents of this universe have dispersed and divided into the diversity of minerals, different components which are fully enveloped with the forests and forest ecosystem, natural resources, living organisms and biomes. The stereotype living organisms of this continent had been steadily perpetuated their bonds to recycle and reinforce it for better sustenance in this surface. Though, forests are being an impotent objective for the better sustenance of the tribal people and civilised common people in contemporary scenario. Significantly, forests have become core elements to the tribal communities. The forest-based natural productions are very essential to the tribals, particularly who is being as disadvantaged sections in this society based on their social status, income, literacy

and health status and lack of primary technological services. The degradation of forest resources have prescribed to displace and disintegrated several indigenous tribal communities by the legitimised instructions before Independence. The forest resources are common property for all the tribal communities until the British rule. It means to say that before transformed into the states, the central government commenced to deforestation by implementing the policies and projects. Consequently, the livelihood opportunities have reduced to the tribal communities. Even after independence tribals lost their customary rights on land and due to some false surveys and settlements. By raising revenue on forest-based natural resources and forest productivities, the government plans and policies make the advantages for non-tribals to enter into the forest officially. Meanwhile, they were encouraged to occupy much land under the cultivation of different crops. With the forceful entry of non-tribals have become the main cause to reduce the tribal livelihood. Though with the research interest, the study conducted the survey in selected tribal regions to excavate the conditions of livelihoods of the tribal people in Srikakulam district, Andhra Pradesh, as a result, the below findings are described by the researcher. In this juncture, when the study looks into the tribal livelihood approach.

3.1. Tribal Livelihood Approach in Selected Areas

The depiction of the livelihoods is more evidence to know the beginning stage of human existence. With the evidence of the available literature on livelihoods, the progressive civilisation has formed the capitalists by using the natural resource. Steadily, tribal people commenced the usage of natural resources for sustaining their livelihoods with vague knowledge. In this progressive way, all the tribal communities have arranged some of the pentagons to improve the livelihoods. Later the pentagons have become the significant framework for human capital. For instance labour work skills, knowledge, creativity etc. Then started following the natural capital for better livelihood existence, for instance, natural resources like water, land, minerals and natural yields. Then physical capitals like food, shelter, tools and livestock, equipment. The economic capitals, for instance, saving wealth, credits, loans and saving materials and minerals and finally when it looks to social capital, for instance, the social bonds and relations. All the capitals cling each other

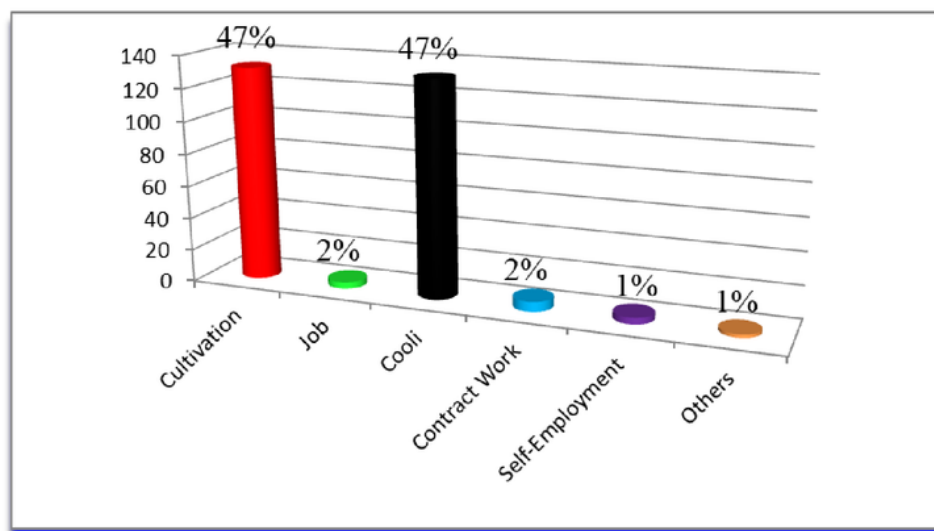
on tribal livelihoods in their living regions. In this scenario, the research study focused on their livelihoods to found their lives. Consequently, for the better livelihood approach, the government implemented the projects and policy-based developments.

3.2. Resource Relationship in the Selected Tribal Areas

The research selected area has an immemorial complex history for using natural resources, to be able to understand the exact content on the people exact relations to engage with the today's natural resources. The primary groups are living in research selected area namely Savara, Jatapu and Badaga communities are Indian origins. Their immemorial history reflects the patchwork of selected region, negotiation and relations of land boundaries. The available evidence shows that the relationship between the tribals like pastoralists, and cultivators, labours and natural resources. Only because of plenty of natural resources the selected region became home to numerous livelihood opportunities for the tribal communities. Though, here the land plays a pivotal role in transforming the livelihoods day by day. The lifestyle of the tribal communities here particularly clings with the land, forest, water etc. Due to the forest ecosystem, a little bit rainfall contributed an increase of livelihoods, cattle population, and labour relations while engaging in work. So the farmers used the opportunity to farm different crops with the manpower of tribal communities and some of the tribals also use to cultivate some tiny crops like paddy. By the availability of natural resources the skills have developed for the tribals in between the livelihood opportunities grown. In this scenario, some economic changes have taken place due to the globalisation. So they have got some restrictions on their land by the legitimised rules on tribal land and resources steadily their land got divided for the farm by using the fence. This is the main cause to enter the non-tribals into the tribal region with the help of government officials and in the name of development. By this precipitous changes in tribal livelihoods, numerous alternatives came to the tribals to sustain, those alternatives made them as a tenant and agro-based labours. Temporarily the selected region tribal communities use to cultivate different crops like paddy, Jeedi, cotton, brooms, oil seeds etc. when the study goes into the deep observation of

their livelihood resource relationships, they mostly engaged to cultivate the below-described crops. Though the study described the findings below which was collected by the researcher. Primarily when the study discussed on research conducted tribal communities source of livelihoods are shows the following bar chart as it was stated in chapter three.

Diagram-5.1: Main Sources of Livelihoods (in Respondents).

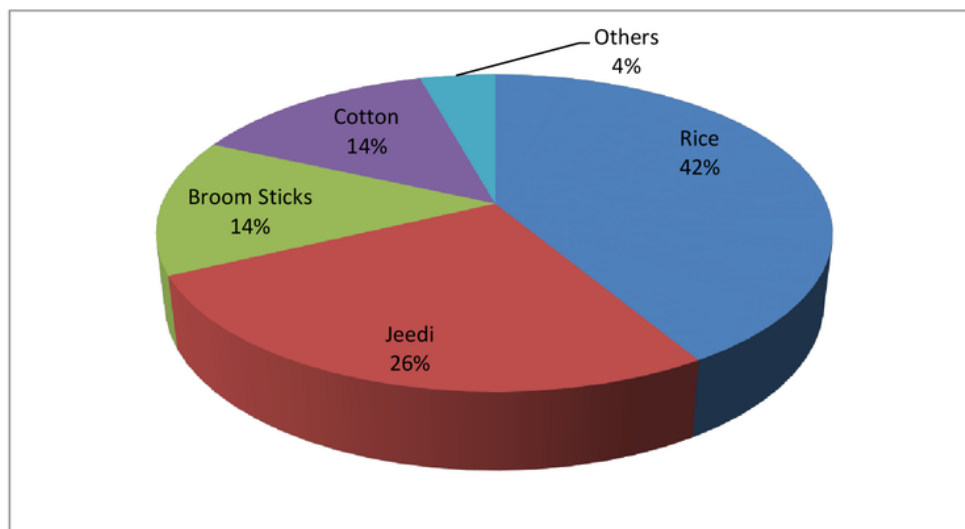


Source: Compiled from the field data.

Livelihood has placed an important role in every individual life to depict their status of living in the society. Here tribal communities who are mostly following their livelihoods on the usage of natural minerals most of them always want to be as agro-pastoralists. So the portrayed data has clearly shown their livelihood resources of selected respondents in the above diagram 5.1 out of 280 samples 47 per cent of the respondents have depended on cultivation, 2 per cent of the respondents are doing private jobs based on their educational qualification among 8 villages, 47 per cent of the respondents used to go for agro-based *cooli* work in their premises, 2 per cent of the respondents are going for contract work which is in outside of the region all the members are young aged people, 1 per cent of the respondents have depended on self-employment within their premises with their natural products and 1 per cent of the respondents used to depend on other works like driving and shop keeping work outside the region. In this

circumstances, all the tribals livelihood had depended on their own and some tenant land. According to the available data illustrating their livelihood sources were enormous by the forest ecosystem but the vague knowledge of tribal communities of the selected areas tribals still following the traditional customs on livelihood activities without any inclusion of modernisation. The selected region declared that the majority of the tribal population have depended directly or indirectly on the agro-based livelihoods as per the above bar chat. When it comes to paddy cultivation most of the tribal communities engaged to do paddy cultivation. *Raagi*, Cotton, *Jeedi* and Oil Seeds etc. have cultivated along with paddy. Though all the responders had depended on purchased seeds and some of them depends on *Desi seeds* which are indigenous and own seeds.

Diagram-5.2: Status of Preferred Crops to Farm (in Respondents)



Source: Compiled from the field data.

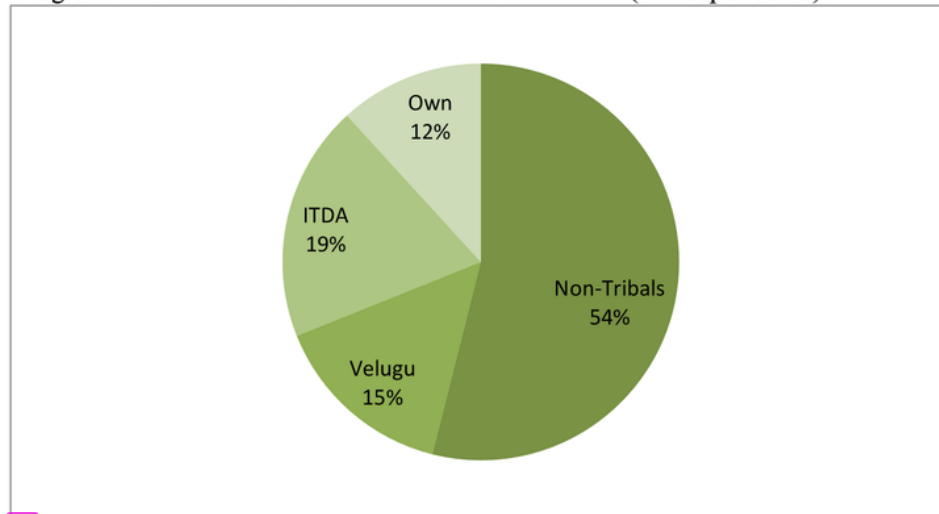
As per the available data on 5.2 diagram out of 280 respondents Paddy cultivation is being high per cent with 42 per cent and 116 respondents. Next cashew cultivation is preferable with 26 per cent and 74 respondents, and cotton 14 per cent and 39 samples and broomsticks 14 per cent and 39 households and others 4 per cent in 12 households who preferred and depended on seasonal crops like fruits etc. One of the respondent Aarika Aridhi Gaadu says that;

Every tribal have engaged in cultivating different crops here based on our economic

investment. Most of us depended on marketable crops and we have no undeniable opportunities to form different high investment crops. If something happened to the crop due to some pollution and natural calamities and high precipitation we have no option to cultivate again with new investments so all the tribals use to cultivate one crop with a number of discussions before starting the cultivation. Mostly we used to cultivate the farms in two different areas all the Paddy, raagi, cotton and cashew crops preferred to cultivate in plain areas and some of the fruits and seasonal crops preferred to cultivate on hill tracks.

As it was clearly discussed in chapter three. All the tribal communities from selected villages have been cultivating the repeated and seasonal crops based on their economic conditions precipitation, soil fertility, pesticides etc. and the available seeds from the ITDA and non-tribals. The entire process of cultivation depended on the organic base of tribal way of cultivation. Non-tribals used pesticides cultivation which is an organic and inorganic mixture of cultivation. The agricultural department claims that the consumption of pesticides and fertilisers are high to the cultivations in the tribal region. When the study observed the respondent position the study declared that no consumption of pesticides used in tribal way cultivation in several years ago but now the situation has changed. Now-a-days all the tribals used to buy the seeds from the non-tribals so if they need any pesticides tribal should expend more money. But still some of the tribal communities depended on organic cultivation. Here the study explained the buying of seeds from deferent places trough the diagram.

Diagram-5.3: Seeds from various Sources for Cultivation (in Respondents).



38

Source: Compiled from field data.

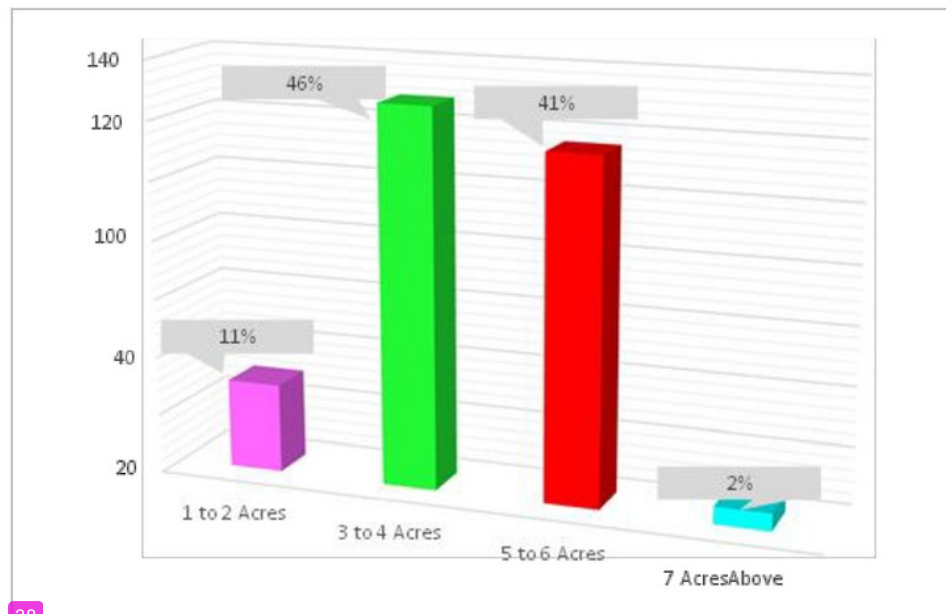
As data provides in diagram 5.3 the status of getting seeds from different sources out of 280 respondents all the selected villagers used to get their seeds from different ways most of the tribals have had been preferred non-tribals to get seeds out of 280 respondents 151 respondents with 54 per cent used to get their seeds from non-tribals. From ITDA 54 respondents with 19 per cent, From Velugu 42 respondents with 15 per cent and own seeds 33 respondents with 12 per cent. One of the respondents explained that;

We have several sources to get the seeds for cultivation from non-tribals which are available all seeds at a time in all seasons by mortgage some property or assets etc. when we get seeds from ITDA there is a process to get seeds installment wise with some less subsidy but it is long process and we have one more way to get the seeds from Velugu which is a sub-office to the ITDA.

As it was explained early in chapter three. There are two things that the study need to explain, one is ITDA which is providing all the seeds and some of the loans for cultivation. The land for an unbreakable livelihood, and it is a traditional and lifelong activity until death for executing their basic necessities through farming. Another way is non-tribals when the tribes have no money to buy seeds then they mortgage some property near them and used to cultivate the lands with the high interests.

When the study looks into the *Jeedi* cultivation most of the households have chosen as a secondary option for their livelihoods. The production of *Jeedi* in the selected region is low as compared to the primary cultivation because it is an annual product. When it comes to the oilseeds small-seeded grass plant like ground nuts and etc. and some of the big plants which are called sunflower those are cultivated in all the tribal regions. It is extremely seasonal crops so this productivity also low in the above-mentioned crops. The remaining cotton and brooms are typically grown crops based on the rainfall. Apart from these crops sometimes tribal communities use to farm other crops like vegetables, chickpeas, pulses and nuts, spices etc. based on the availability of land and for better sustenance. In this scenario, the study needs to discuss the tribal land, income, productivity etc. because the whole cultivation has been doing on own and tenant lands. Primarily every household had been cultivated in own and tenant land which is shown below.

Diagram-5.4: Status of Tenant Land (in Respondents).



38

Source: compiled from field data.

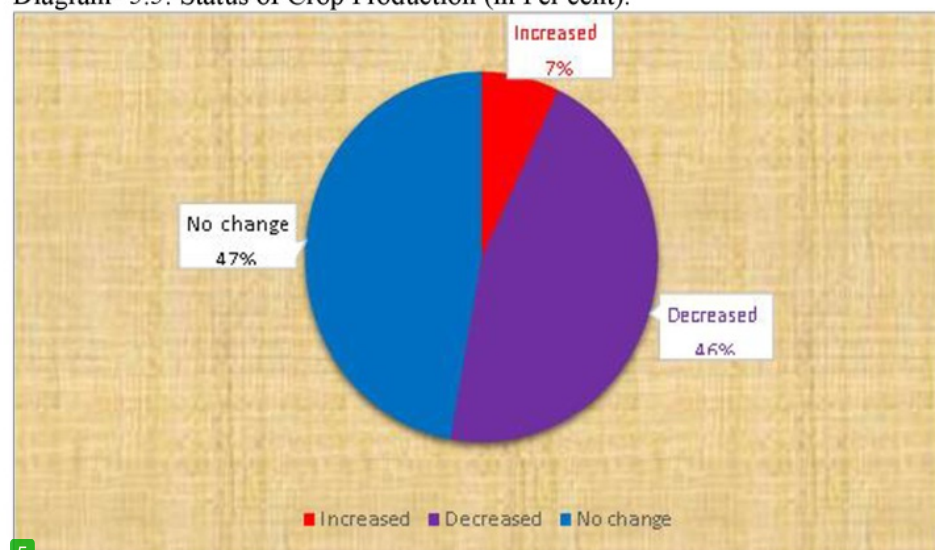
From the available data in all selected villages the above diagram 5.4 showed the status of tenant farmers in selected areas as there are 46 per cent of the respondents doing 3 to 4 acres of tenant land out of 280 respondents, 41 per cent of the respondents doing 5 to 6 acres, 11 per cent of the respondents doing 1 to 2 acres and only 2 per cent of the respondents doing 7 acres of tenant land around the eight villages. Out of these respondents one of the respondents explains that;

We all have 20 cents to 1 acre own land with Pattas on the hill and plain areas, even though we use to take land for lease from non-tribals in different modes of interests because we have not sustained with less land which is given by the government. Need more land for better sustenance through the practice of different sorts of livelihoods to change the climate, and social-economic conditions of ourselves.

As the study have discussed early in chapter second. Sometimes it becomes a miserable issue to the tribal communities because of high interests from the non-tribals. Non-tribals have more land just adjacent to them, they used to cultivate different highly investible crops. Though, sometimes tribals used to mortgage their properties for the crop, in this scenario, if they fail to clear interests in a

particular period, they have to lose their property which they had mortgaged. Around all villages, most of them lost their lands and houses. Finally due to the changes of ²⁷ socio-economic conditions of the tribals and surrounded areas tribals need to take tenant land for better livelihoods. On the basis of the above description, tribal communities livelihoods totally based on land and it used for self-sustaining and it is being as income generated source. In this juncture, most of the tribal communities used to go for agricultural work, labour work in ITDA and sometimes self-employment by using the natural resources like forest productivity namely leaves, selling honey, bamboo etc. to increase their income. As per the above stuff which has explained to show their sustenance based on natural resources. The whole livelihood resources sometimes interlinked to the natural forest ecosystem because due to the climate change their production sometimes may be increased, sometimes may be decreased and being no change for several years.

Diagram- 5.5: Status of Crop Production (in Per cent).

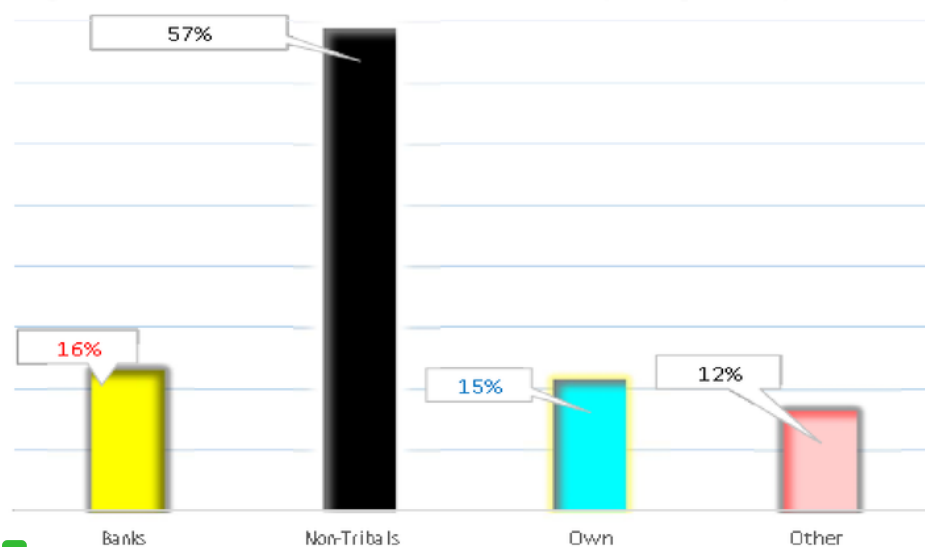


⁵ Source: Compiled from field data.

The above diagram 5.5 clearly indicated that the crop production has no change since fifteen years out of 280 respondents 47 per cent respondents says no change and 46 per cent says decreased and only 7 per cent people say increased. Their livelihood totally depended on their production of the crop. So based on the

respondents information, to continue paddy cultivation, lack of precipitation and lack of soil fertility on their fields, tribals want to fertilisers from the ITDA. They need a change in crops selection to cultivate. Though, it should happen when the ITDA approved to give different seeds and fertilisers for cultivation. Because of no change of production tribals were struggling to reinforce their livelihoods. Still some of the areas their crop production is decreased due to the lack of proper investment on crops. Only the lowest percentage says it been increased due to the availability of better investments (who are having more than 5 acres of land). Because, those tribals had more chances to get good production by saving money from their ancestors and by having more land around them. In this scenario, tribals investment on cultivation is a discussable issue to know the exact reasons for their pauperisation. The status of their investment would be;

Diagram- 5.6: Status of Investments for Cultivation (in Respondents).



5

Source: Compiled from field data.

The above diagram 5.6 data illustrated the status of investments for cultivation. The diagram shows tribal communities from all villages had been got the benefits from banks, non-tribals, own investment and others. Out of 280 respondents 16 per cent of the respondents getting benefits through banks with some subsidies, for the remaining people have not got properly from the banks

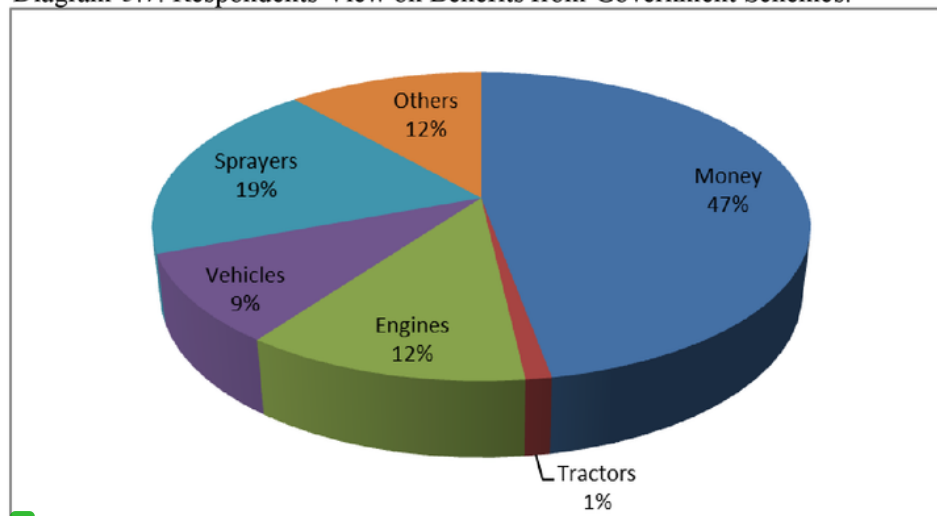
even providing original documents. Therefore this is one of the reasons to choose non-tribals for their investment around 57 per cent of the respondents depended on them, 15 per cent of the respondents using their own money for cultivation and others 12 per cent of the respondents who invest their own and from their relatives. They have no option other than non-tribals to cultivate the land due to lack of proper livelihoods in their area and sometimes lack of income sources from their forest resources. Here the study needs to discuss the collection of forest natural production, in the selected region in every village. Women used to go for a collection of firewood to sell in nearby markets and some for self-use. It is one of the economic activity around them, sometimes due to the legitimised restrictions on forest all the women harassed by the officials while collecting forest wood. Even in this scenario, no one dares to give complaint against them. As per the information, there are some movements have taken place while getting bribes in different forms from the tribals for wood. When it comes to leaves collection for making food plates and different crafts, Srikakulam is one of the pioneer districts in the production of Teak, banana, Tendu, Ebony and other *Beedi leaves*. Due to the restriction of ITDA and other non-tribals authority tribals have not been able to collect the leaves properly. Other forest-based productions like Neem (Indian lilac), mushrooms were used to collect seasonally by the nearest inhabitants and sold by them in the nearest marketplace for their economic gains.

3.3. Contemporary Livelihood Dynamics in Selected Area

The study has well documented the complexity and diversity of livelihoods strategies among the tribal communities in selected areas. The study has documented the lifestyle of selected tribal communities and their practices on livelihoods, socio-economic relations. Now the contemporary conditions prescribed to study the livelihoods dynamics by using the land of Savara, Jatapu tribal communities. The study has completed the investigation on the sustenance of tribals without apathy. In the past, traditional hunting and gathering played a pivotal role in the tribal life but in the process tribals obsessed with different work for their livelihoods. The livelihoods of these communities in the selected area has a great scope which is based on the natural resources through cultivation and improving

livestock and cattle grazing. In this objectivity of livelihoods, the environment is characterised seasons, and patchiness of resources because the resource-based livelihoods are great extent, governed by the climate change in the forest ecosystem it seems. The fieldwork has taken place in the middle of the agro-based season following the below description. In this contemporary scenario the legitimised settlements by the government has implemented on tribals and share similar strategies activities and patterns of household, divisions of labours, trees, plants seeds etc. Their products used for better livelihoods on the purposes of food, creation of shelter, cooking, firewood and on medical use, craft making, trading etc. the case of cultivation shows some different sets of issues. The sharing and availability of natural resources are highly adjustable around the selected areas. The objectivity of livelihoods strategies in Srikakulam district is somewhat different. Cultivation is not widely practiced, some people used to do cultivation rest of them choosing the alternatives like rearing livestock. Therefore, the availability of livelihood activities are sometimes problematic and the opportunities of livelihoods are becoming weak in recent trends. Consequently, the governments accelerating with some legitimised discourses and schemes for better sustenance of the tribal communities in the field area

Diagram-5.7: Respondents View on Benefits from Government Schemes.

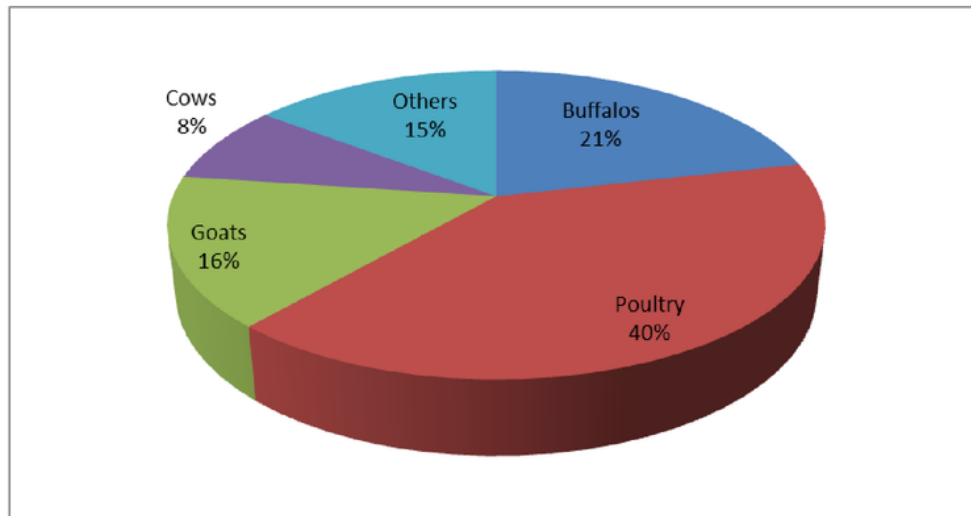


Source: Compiled from field data.

According to the above diagram 5.7 the status of benefits from government schemes explained that out of 280 respondents 47 per cent of the households got benefited from banks in various schemes through currency, 1 per cent of the households have got tractors from the ITDA on special loans for high investors, 12 per cent of the respondents got engines for water which is useful during the cultivation period to get the water from canals, 9 per cent of the respondents got vehicles for other livelihood sources other than forming like autos. 19 per cent of the respondents got sprayers for crops which is a low investment and less subsidy than above mentioned objects. Finally, 12 per cent of the respondents had got other agro-based benefits such as water pipes, ploughs, and some of the modern objects for their livelihoods.

The government had implemented several schemes with the full-fledged equipment to reinforcing the tribal livelihoods. In this process, the government has been giving an attempt to keep the crops production low and high to subsidise the agricultural inputs. Which are organic or non-organic fertilisers and pesticides, irrigation, electricity and other subsidies for tribal cultivators through the cooperative societies. Through the different schemes, the government always trying to approach the marginal sections through the ITDAs to pay the fertilisers and other necessary assets for tribal livelihoods. Therefore, the government sells their fertilisers at lower prices than other market prices. In addition to this, the government provides the irrigation and electricity facilities at the price that the below cost of production to the plain cultivators. Here, only for some of the tribal communities and most of the non-tribals who are farming the tribal region. With this kind of different schemes the escalation and inclusion of non-tribals into the tribal regions and purchasing the quality of agro-based inputs to reinforce and enhance their agro-based productivity. However, not all the tribal communities been benefitted from the government. When the study forwarded to the tribal livestock in selected region, the situation can understand through the below information.

Diagram-5.8: Status of Livestock (in Respondents).

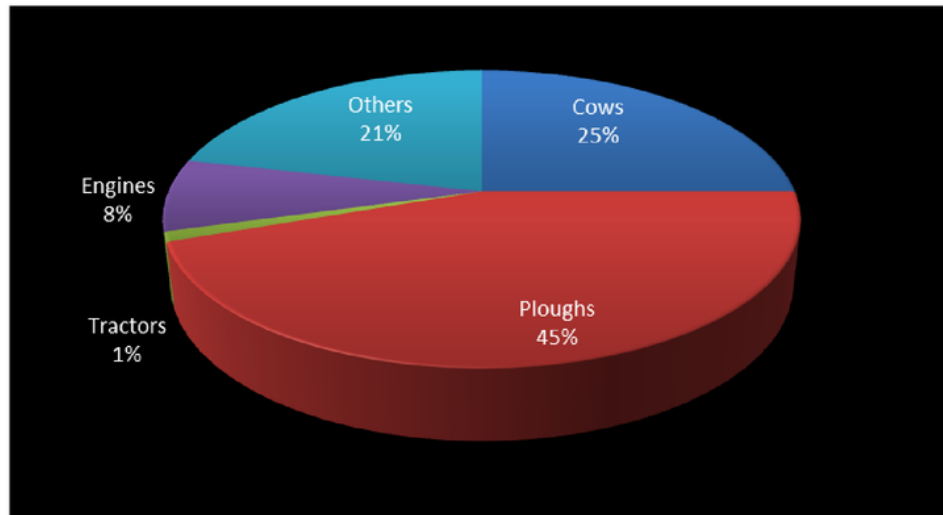


Source: Compiled from field data

The available data describes through the diagram 5.8 status of livestock around the 8 villages in total 280 respondents 21 per cent of the households had buffalos, 40 per cent of the households had poultry, 16 per cent of the respondents goats, 8 per cent of the respondents cows and other livestock 15 per cent of the respondents. All the livestock is their income generating source in different ways like milk, eggs, meat, and other birds etc. Significantly in most of the tribal regions and an entire surface of the universe livestock is an essential economic asset, and sometimes it declares the status of humankind in the living region particularly it is the symbol of investment for the poor tribals. With the production of poultry, milk, egg and herbivorous and non-herbivorous themselves can be useful for economic betterment to the tribal communities. Based on the field information of household respondents have several pieces of livestock at their homes. Almost every household had bullocks, buffalos, goats, Sheeps, poultry and cows etc. in the entire region. According to the field observation bullocks and buffalos are being used for farming, and for dairy production, goats, and sheep for trading, and poultry for self-use. Overall study findings prescribed that having livestock is an important aspect in tribal livelihoods. So for the further research information is needed to understand the tribal livelihoods

which are the most useful assets for tribal agro-based activities.

Diagram- 5.9: Status of Agro Productive Assets (in Respondents).



Source: Compile from field data.

The available data the agro-productive assets have illustrated clearly through the above diagram 5.9 out of 280 respondents from 8 villages ploughs are being leading role by using an agricultural tool which are using around 45 per cent ploughs, including 25 per cent cows have been using for cultivation and 1 per cent tractors from three households to the entire eight villages, 8 per cent engines for water and other objectives 21 per cent. Which are used as their productive assets without modern technologies all the respondents been following the traditional ways for cultivation by using above mentioned objects. The agricultural tools place an important role in tribal livelihoods. Being a forest-based tribals they totally depended on forest-based resources but it has been cultivating since decades. They used to do both Plain and hill cultivation significantly seasonal cultivation is their main economic input. When it comes to the different crops paddy is the primary one, for the cultivation of paddy and other forms, agricultural assets are needed. If they do not have proper assets tribals used to get required assets from the non-tribals for rent. Only because no one has the full-fledged assets to cultivate. Due to the different dialects required agricultural assets

mentioned below with the local names namely *Nagali*, *Poodhu* (Plough) is the major instrument for farming and to mix the soil for seed growing. Neck Yoke is used as a projection to the bullocks in between the necks with the addition of plough. *Manu* (Leveler) it is made by the locally available wood to do plat the soil after completing the plough work. *Para*, *Savaranki* (Spade, Hoes) which is used for flake the grass and to cut the useless sand. Sickle (*Kodavali*, *Jiggi*) mainly for harvest the crop, to cut the small branches of trees, to cut the small plants, axe and *shakathi* (chopper) are to cut the big trees and to break the useless rags of trees. *Borigi* (Dibber) to dig the soil. Therefore, sometimes tribals may get the assets from the ITDA in the name of different schemes. Otherwise, they can buy themselves. Now the pattern of cultivation changed due to the modernisation and by issuing the new model assets from ITDA. Rest of the communities and people need to get those necessary assets from the non-tribals by paying money or for interest. Therefore, the government introduced a number of schemes and programs to make them aware on cultivation.

In the name of tribal development ITDA introduces several agro-based awareness programs on cultivation through the sub-branches like Velugu Projects. Mostly awareness programs on cultivation, awareness programs on different agro-based programs, awareness programs on pesticides usage, and awareness programs on seeds usage. Therefore, other activities from the agricultural department in ITDA like supplying different seeds (groundnuts, sunflower, paddy, millets etc.) on the basis of subsidy, to improve the soil fertility rate on the tribal regions it supplies the green manure seeds. Sometimes soil testing by the ITDA. For the more information, the study described below.

3.3.1. Polambadi Program

This program has introduced by the Andhra Pradesh state through the ITDAs to train the formers to get awareness on the identification of diseases and pests with help of integrated crop management techniques. It is an approach to the cultivations with the environmental consideration by measures including cultivation of appropriate crops and careful use of crops. The program had conducted with 30 tribal farmers in 10 acres of during the cultivation of the seasonal crops, this

program was conducted for paddy and groundnut etc. The main intention for conducting this program is offering the land by the officials, and Department of Agriculture gives 50 per cent subsidy to the farmers.

3.3.2. Chandranna Rytukshetram

The scheme as taken up in 2000 acres in the Srikakulam district. About 20 varieties of horticultural crops have been farming for higher production. Fish and Prawn are getting much demand including the rice and *Jeedi* in plain and some hill areas in the tribal region.

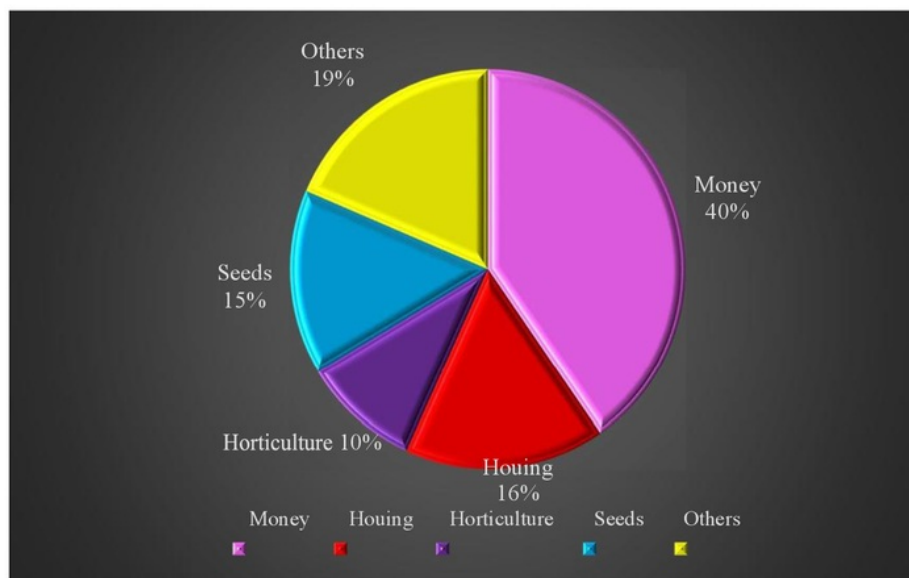
3.3.3. Seed Village Program

The main Objective of this program is “it ensures supply of quality certified seed of notified varieties to the farmers in time at their places at affordable prices besides ensuring quick multiplication of new seed varieties in a shorter time in that mandal and district based on the crop situation” and some of the main objectives of the scheme is seed based agricultural production, certifying the quality of seeds, supplying of quality seeds to the tribals to increase the productivity and bringing the more area under the cultivation.

3.3.4. Polam Pilustundi

It is one of the projects implemented by the Andhra Pradesh Chief Minister Sri Nara Chandrababu Naidu under the scheme of NTR Srujala Sravanthi. This project main aim is to develop the crop production with the inclusion of modern agricultural methods and to reinforce the enthusiasm in tribals by cultivating the crops. As per the field data still, tribals are being below the poverty line because the availability of sources indicating their pauperisation in the contemporary situation by taking loans from the government to fulfill their essential needs.

Diagram-5. 10: Purpose of Loans from Government (in Per cent).



Source: Compiled from field data.

The availability of data through the diagram 5.10 purpose of loans from government has clearly explains around 280 respondents most of the 40 per cent tribal communities have got money from the various schemes as loans with less subsidy, on the housing schemes 16 per cent of the people got benefited through Indiramma Kranthi Padhakam and annually and seasonally those are benefitted 15 per cent on seeds through ITDA schemes, and 10 per cent people taking loans and other materials from the ITDA on the purpose of horticulture, finally 19 per cent of the respondents benefits through different annual schemes from ITDA.

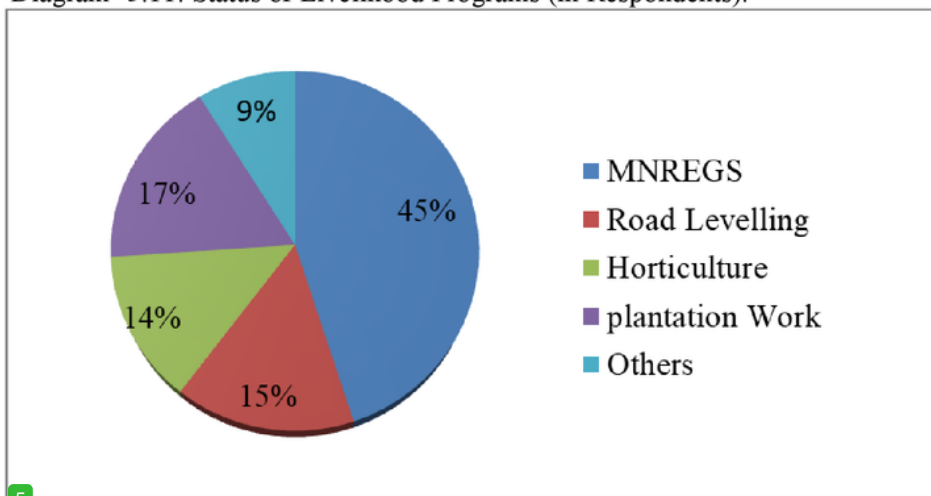
Even all the tribal communities of the selected region aware the welfare programs, projects and policies. Which are training programs for tribal farmers to get better benefits from the cultivation, nutrient management programs for better living, environment, habitation, food and health management etc. including all the age group people. Significantly, government has implemented the integrated pest management to the tribal farmers for better awareness. Which is on the usage of pesticides, crop production technologies from mechanisation to reduce the

manpower during work time in fields and introducing the new instruments for better crop production.

Bangaru Thalli is a program for the girl child in every household from birth to until completion of her graduation. If a woman gives birth to the girl child the government would credit 2500 into her account and 1000 rupees every month until 2 years. At the time of immunisation rupees, 1500 would give through the Anganvadi Kendrams every year until the baby gets 5 years, from three years on words. At the time of joining the school, 2000 will be given to the child from the first to fifth class and 2500 for sixth and eighth standards and 3000 for ninth and 10th standards. For intermediate 3500 each year, 4000 every year for her graduation.

NTR Barosa is one of the schemes to secure their lives to all the vulnerable and poor tribal communities. Particularly for old people to give support and to fulfill their needs as per the scheme. The pension amount has increased up to 200 to 1000 rupees per month only for old age people. Widows, toddy tappers and weavers and aids patients would get 500 to 1000 rupees and to people with disabilities would get 1500 rupees per month. The government has implemented another program to reinforce the tribal lives through different livelihood activities and programs which are;

Diagram- 5.11: Status of Livelihood Programs (in Respondents).

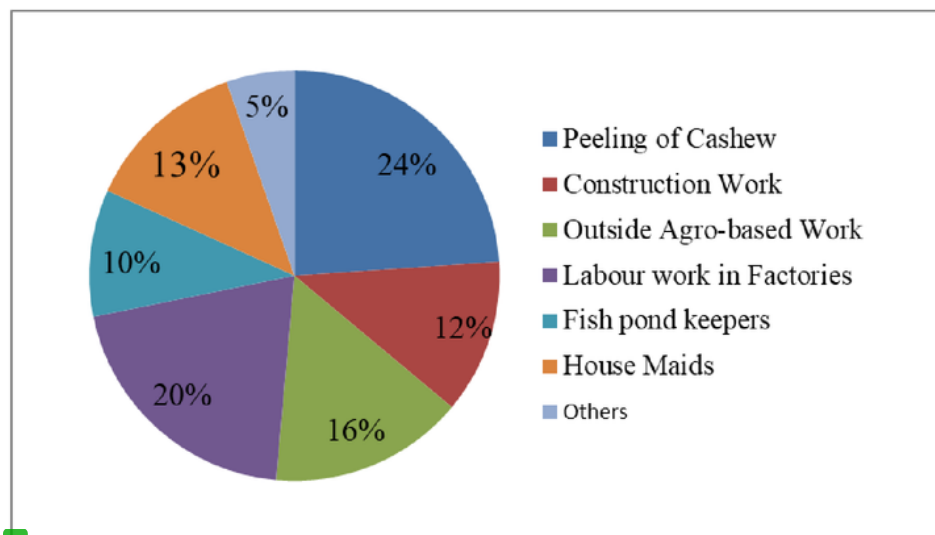


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Source: Compiled from field data.

The above diagram 5.11 described the status of livelihood programs in all the selected villages. Out of 280 respondents, 45 per cent of the respondents depended on Mahatma Gandhi National Rural Employment Guaranty Scheme (MNREGS) with registered card holders are permitted to do work in this scheme. 15 per cent of the respondents depended on road leveling, 14 per cent of the respondents horticulture, 17 per cent of the respondents plantation work and 9 per cent of the respondents were depended on other works. When it comes to the description of the above diagram, Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) is a social security Act to the rural labours people in the entire country for giving employment and for better livelihood activities. The scheme has designed to provide 100 days employment for every adult in every year. The scheme includes numerous works from the ITDA such as road leveling work, horticulture work, plantation work and other works for the forest covered regions. When it comes to the non-forest covered regions and plain areas canal repairs, construction work and all the seasonal works based on the area. Though tribal communities livelihoods engage with other seasonal works which are;

Diagram- 5.12: Other works other than Farming (Respondents wise).



Source: Compiled from field data

The above table described diagram 5.12 showed clearly the status of works other than farming in all the selected villages. After the seasonal crops and in

between the period tribal communities used to go for other works based on their economic conditions. Out of the 280 respondents 24 per cent of the respondents explained that to go for peeling cashew work at non-tribal lands, 16 per cent of the respondents say they do outside agro-based work seasonally, 20²⁸ per cent of the respondents used to go for labour work at non-tribals, 13 per cent of the respondents says that they do work as housemaid at nearby the villages in non-tribal houses and 12 per cent of the respondents do other works particularly young aged people used to go outside contract, 10 per cent of them fish pond keepers etc. work. Rest of the 5 per cent tribals have engaged gender-wise with other works which are collecting broomsticks in the forest, *Jeedipikkalu Valavadam* (Peeling of Cashew), contract-based construction work at nearby the region or outside the region, when they completed their agro-based work in their region all the tribal communities, particularly from the Srikakulam district, used to migrate to the other region for agro-based works namely (*Oorlamidaki Velladam*), when it comes to the youth always prefer to do work in factories and they used to be as pond keepers for fish, prawns. If someone not able to go outside the region for work they would choose alternative works in nearby areas as housemaids, sweepers and other works. In this situation, there is a need to discuss the livelihood changes in the selected area to aware of the tribal livelihood activities.

A number of afforestation programs were functioned the study area through the government and non-government organisations. The main objectivity of the afforestation program was to cover the forest with various plants by using the tribal communities with less price for planting. One Non-Governmental Organisation (NGO) called Janachetana was worked with some objectives and had formed Vanasamrakshan Samithi (VSS) in the study area. It was reported that Janachetana had planted various plants like mango, Cashew and other etc. with the collaboration of government.

3.4. Critical Livelihood Changes in Research Conducted Area

The newly implemented projects and policies proposed to change individual livelihoods to politically based livelihoods with some of the legitimised instructions from the government in the tribal areas in Srikakulam district. Hence, this may have

positive and negative impacts on contemporary sustainable livelihood activities.

Eventually, some of the changes from an individual to political rights have direct consequences for livelihood activities and strategies. These changes direct access to forest-based cultivation and products reduced from the restricted areas. These people who produce many of the forest products. Labour and manpower pattern change alternatives to food, fire woods etc. knowing the livelihoods in this area in different perspectives prescribes that there is a major drawback to these communities. When the study looks into the past, such forest natural resources were distributed to the tribal communities. Each and every product of forest has stored by the tribal communities to produce different crafts for making that as an income source. Now if these activities are to be shifted to political rights how would be the labour, gender, social, economic and environmental relations. Another critical phenomenon is that of the role of particular livelihoods tribal communities in constructing tribals identity and maintaining links with the past. Both place an important pivotal role to tribals perceptions of their nativity in the contemporary scenario and their construction of power relations in the development process. In Andhra Pradesh developments in tribal regions showed integrate aboriginal traditions and beliefs has high jacked. Such projects and policies have a significant impact on tribal people in contemporary society. If implemented government livelihood approaches are to become as significant in development. With these developments, tribal communities may get the drastic changes in livelihoods now and in future as well. Here the study should discuss the land alienation to know the impacts on livelihoods with the link of objectivity.

Section-4. Land Alienation and its Impact on Livelihoods

Pre and post-independence policies, plans and projects in India have obsessed tribal communities to have obscurity in livelihoods it seems, and the planners were obsessed on economic development by using forest ecosystem. It resulted in establishment of several industries, projects, minings and dams etc. By introduction of these projects and plans have brought different changes in land, water, and other natural resources in tribal areas. Based on the forest ecosystem, the availability of several forest minerals in tribal covered areas have caused to openings of several factories, mining companies and for land alienation by intervenes of non-tribals.

Though this section has discussed the causative factors and impacts on tribal livelihoods.

Indian developmental plans have commenced introducing several projects on mining, infrastructures, irrigation, livelihoods and in all sections etc. These developmental plans have had led to the land alienation of tribal people, these legitimised indications connote the forcing migration from their original habitats. This planned and authoritative regulations have caused to sudden migrations with their productive assets and pushed them into the gesture of ambivalent. Due to these legitimised non-tribals intervenes in tribal regions, it had become the social issue to put debates by academicians, planners and social activists etc. The process of land alienation includes the mining, non-tribals intervenes, transportation, constructing dams and other government buildings, other business of non-tribals. The problem of land alienation indicates that more risk to the tribal livelihoods. The implemented policies and programs have not germinated new ways for tribal sustenance for decades. Hence tribal communities face pauperisation by losing their income generated resources and livelihoods. Huge number of tribal communities who inherently depended on forest-based natural resources are alienated and their immemorial ethos, assets have lost for the sake of development projects and plans. Apart from the loss of livelihoods, land habitation, living conditions and sociocultural conditions have making tribal life more miserable.

Tribal communities in Srikakulam district lost their land. It is alienated and obsessed them to push into the pauperisation by the cost of using natural resources because agriculture and other cultivations are main indicators to the forest-based livelihoods. Usually plain and hill cultivation (*Jhum* cultivation), edible fruits, flowers, medicinal herbs, non-timber forest products, leaves and fruits have illustrated the tribal economy. Hence development policies and plans have commenced impinging on their agriculture and land which are being as a primary source to their livelihoods. Consequently, they enter into the undeniable position by ⁶³informal to the formal economy which is new to them. By the developmental projects, they lost agricultural land and forest resources.

4.1. Land Alienation in Study Area

All the tribal communities have different attachments with their land. The land is not the simple objective of production to them, they themselves assumed and practiced spiritual customs to the land. With the bondage of land tribal communities have had different perspectives and concepts from ours. The phenomenon of land usage in the study area is no one had no right to alienate the land from within the community. Every tribe had their own autocracy on land within their premises. Their tradition, culture, region, identity and their existence had persisted to the land which they hold. But there are continues misuse of tribal land is been happening which is the main source to the tribal communities in Srikakulam district. The following explanation is to be the better understand on alienation of tribal land in the study area.

4.2. Why Tribal Land for Alienation

The selected area in Srikakulam region many tribal have been illegally dispossessed their land. Many of the tribal communities are been forced to leave their homes by the cost of their legitimised intervenes of non-tribals and government policies and projects. As per the field reflections, one thing had to discuss with the question that why particularly tribal land for alienation? When it goes to explain, in this earth every forest apparently has the diversity of minerals based on the ecosystem. In this selected area on the purpose of progressiveness of the nation, most of the legitimised policies and programs have come up with prepared equipments to exploit the natural resources. In this circumstances, the pressure has commenced from the government officials, politicians and from non-tribals on forest sector for the cause of development. In the name of development tribal land steadily becoming an important factor to the non-tribals to occupy their land for the sake of mining, infrastructure development, construction of dams, roads, etc. Basically in this tribal area mines occupied large tracts of land, though these mines are caused to affect their forest ecosystem by involvement of non-tribals and contractors with the help of politicians. Most of the mines and other natural resources have located in the traditional inhabitants of the tribal

communities here. This selected areas produced many natural minerals like mica, bauxite and other minerals. These tribal communities like Savara and Jatapu communities have steadily commenced exploiting in the name of development. By the government interest, by extinguishing their natural and legitimised rights on the forest, by paying some namesake compensation for land. One of the respondent Palaka Srinivasulu from Hippaguda village explained that;

We the communities, Savara and Jatapu's who have been residing for several decades through my ancestors. Since several years we have been facing several problems and fighting for our (whole villagers) lands. In the name of construction of industries, some of the politicians like Rama Mohan Naidu s/o Dharmana Prasad Minister of Revenue in Nallari Kiran Kumar Reddy tenure (Ex-Chief Minister for Andhra Pradesh) have forcefully tried to displace us to occupy the Kinnedhaara hill which is fully covered by mining minerals. Since that period we have been protesting to get our land and land Pattas back from the government because all the tribal communities particularly who resides on the basis of Kinnedhara Hill lost most of the land on the hill.

As it was already explained in chapter four. The land records shows that the areas which affected tribal people reside under the Kinnedhara hill is in outside of the agency area but every tribal community has land *Pattas* on that hill. Tribal communities cling with spiritual bondage to their homeland and to their adjacent ecosystems. Thus, as per the tribal rights and rules no one has no rights to transferable the tribal land to the outsiders. That is the main cause to restrict the entry of non-tribals. Therefore, the land markets are low thereby the cost of under development. The rate of compensation to the tribal lands is low based on the market rule. Once the projects commence, the value of land would be high, so most of the outsiders always showing enthusiasm to occupy the tribal land.

4.3. Land Alienation and its Legality in Study Area

The government obsessed to set legal rights with full equipped elements under the ¹¹ Land Acquisition Act (LAA) which is amended in 1984, to expropriate and alienate the land rights from the landholders. The colonials have set it to make modernise some areas but they were ill-equipped, without state legal rights over the individual lands. First, in 1857, the colonial government had introduced All India Act and it passed some policies to all the landholder to surrender some land forthe

public utility purpose. Under the progressiveness and development of the areas, states have commenced acquiring private land in different tribal regions in the name

of public purpose. Precipitous alienation is happening in different forms from their habitats through the government acquisition of land and forest resources to inaugurate the industries, dams etc. by threatening the indigenous communities. According to one of the respondent, Biddika Simhachalam from Billamada village explained that;

We have been residing here since decades and forming agro-based crops in our own Patta land, and we use to pay the tax regularly to the revenue department since my ancestors period. Precipitously some of the outsiders namely Subramanyam and his wife from the Srikakulam urban area came up with new documents (land Pattas) by holding rights on about 50 acres around the village with the help of Mandal Revenue Officer (MRO) by saying that to give compensation for our land. We the people of this village still roaming around the ITDA Office to solve and to know the exact legal rights of the problem.

Hence the tribal communities who lived and who has some special attachments to the forest ecosystem are now in the transformation mode by using it as agriculture to non-agricultural activities by the non-tribals. After globalisation the state of Andhra Pradesh had been engaged to acquire tribal land for expropriating by establishing the industries, especially for mining purpose in the study area.

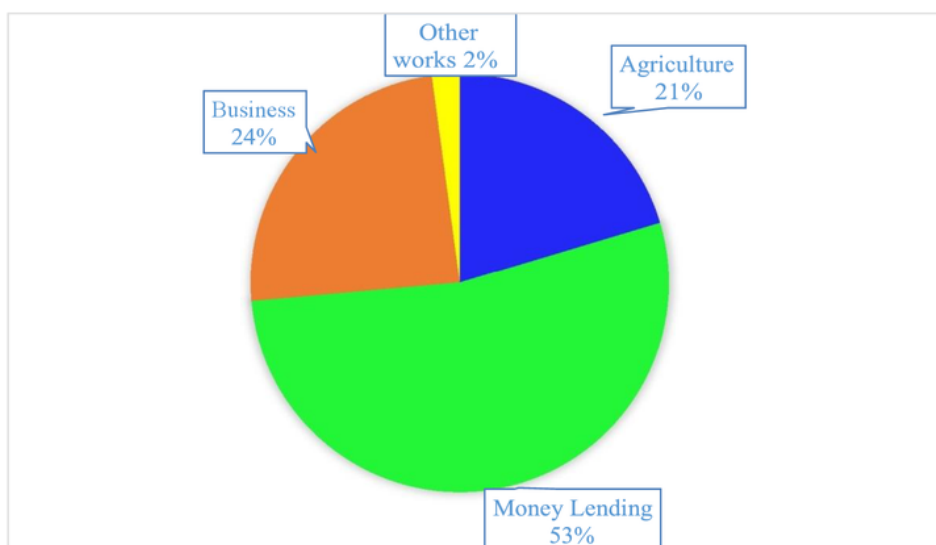
4.4. Impact of Land Alienation on Tribal Livelihoods

Inherently all the tribal communities in this land have a harmonious relationship with their ecosystem. Naturally, they use to live close to nature by engaging with different livelihoods. In this scenario, the land alienation is being conferred to all the academicians, and policy makers. Now-a-days it has appeared in a wider perspective in this symbiotic relationship in between the forest ecosystem and non-tribals. In order to this, it may lead to deteriorating the forest resources which is available in tribal regions. The exploitation velocity of natural resources in tribal areas through developmental activities have different impacts on their livelihoods and some of the primary issues highlighted in the following.

Their harmonious relationship with livelihood activities prescribes their deterioration of subsistence because sometimes they used to face some undeniable situations to fulfill their basic needs by having nepotism on their land. By this gesture of their living style, they never try to choose other outside options to germinate their new livelihoods. When the study looks on their livelihoods, land

alienation is being first causative factor to push them into obscurity by the non-tribals. The study highlighting the causative factors to alienate the land is by non-tribals in tribal areas, mortgaging, loss of assets and property, borrowing wealth for all activities, marriages etc. Again the study highlights the victims approach through some case studies etc. when it comes to the appearance of non-tribals in tribal region;

Diagram- 5. 13: Status of Non-Tribals Occupation (in Per cent).



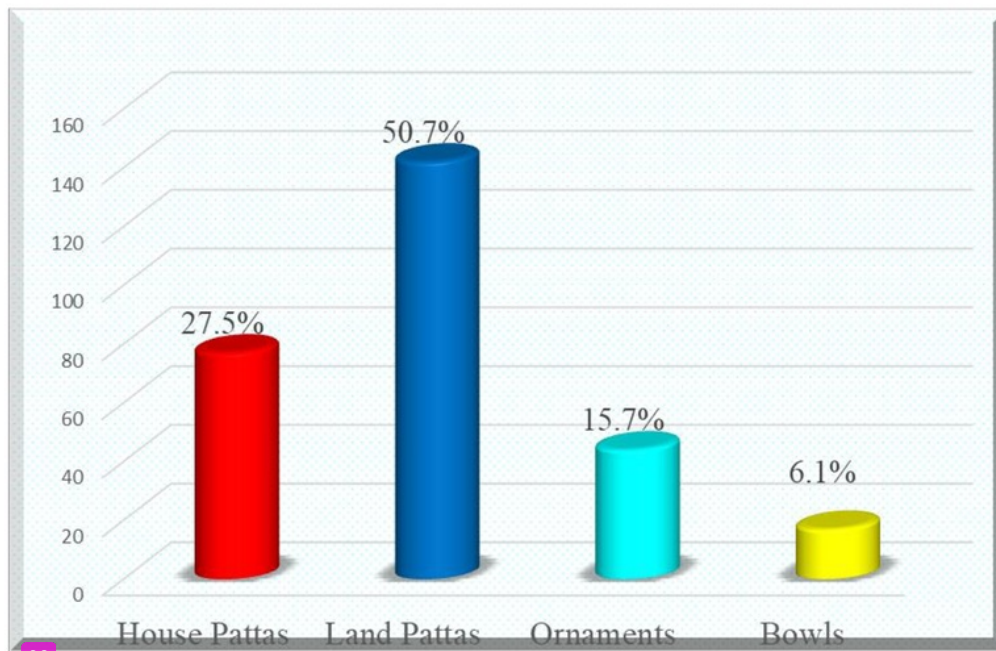
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Source: Compiled from field data.

The above diagram 5.13 describes the status of non-tribals occupation in tribal areas. Around 280 respondents in all selected villages, non-tribals have had settled in a different place by having different occupations. Their main activities is money lending for interests to the tribal communities by holding their property, there are 53 per cent all the non-tribals have engaged in that work, 21 per cent got the land in tribal areas and doing cultivation on that land, 24 per cent of the respondents doing business in different ways such as groceries shops, seeds, pesticides, cement, clothes shops and some of the necessary items in semi urban areas which are very near to the tribal areas, and 2 per cent doing other works such as women in different organisations and factories etc. in this scenario, all the tribals used to get money for their basic needs with high interests, so they have bought

some land surrounded tribal areas to settle down there. As per the field reflections, since 15 years tribal communities have been mortgaging their productive assets, properties, ornaments and other things to the non-tribals by the cost of their pauperisation and weak sustenance as it was discussed in chapter four.

Diagram- 5.14: Status of Mortgage (in Respondents).



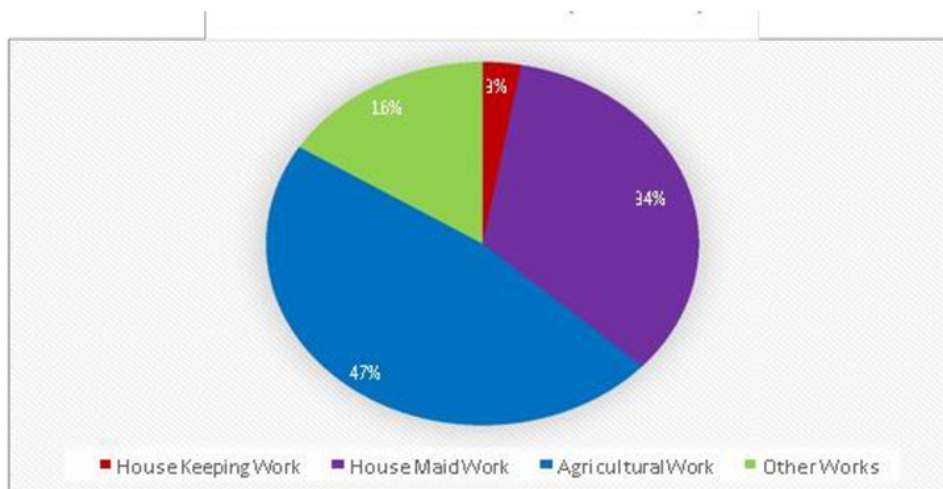
38 Source: Compiled from field data.

As per the field data diagram, 5.14 explained clearly the status of the mortgage. Out of 280 respondents, 50.7 per cent of the respondents used land ²⁸ *Pattas* for a mortgage, 27.5 per cent of the respondents house *Pattas*, 15.7 per cent of the respondents ornaments and 6.1 per cent of the respondents mortgaged bowls for money with high interests. To fulfill their necessities. The situations demand them to mortgage for some reasons like marriage, lack of livelihoods, traditional occasions, children school fees, health, etc. it reflects the heavy loss of assets and properties. All it happens only because of illiteracy, vague knowledge and fewer livelihood opportunities to them. All the miseries come only because of traditional activities without proper use of natural resources and land. They had no other alternatives other than their land, house *pattas* so they have lost those for

basic necessities.

Another thing was with the objectivity of losing land included love marriages there are 7 cases found around the villages. Some of the girls from three different villages namely Hippaguda, Pulputti and Polavaram have eloped and got the marriages with non-tribals then (before six months) some tribals and non-tribals have come to compromise and some of them not yet compromised. Still, they have not been lost their land by love marriage in future they may take their land as a dowry. Since last 15 years, total of 12 love marriages were held in villages. Total 7 scheduled tribe girls have got marriage with scheduled caste guys, 4 girls with other backward classes, 1 tribal person got marriage with scheduled caste girl and all the marriages have done by elopement. Some people have compromised and some people do not know where they are? All these incidents have taken place in when they were doing outside agro-based works and other contractworks.

Diagram- 5.15: Status of Works at Non-Tribals (in Per cent).



5

Source: Compiled from field data.

Based on the field data the above diagram 5.15 had explained that most of the tribals have been doing different works in under the non-tribals for their alternative livelihoods and for more income to fulfill their needs. Around 47 per cent doing agricultural work on their fields for monthly wise economic benefits, 34 per cent of

women are doing housemaid work in the non-tribals houses which are near to their region. For monthly salary, 3 per cent housekeeping work as watch men's and finally 16 per cent other works as shopkeepers, drivers, cooli works etc. other than farming all the works doing tribal near non-tribals to get better livelihoods with economic support. One of the respondent says that;

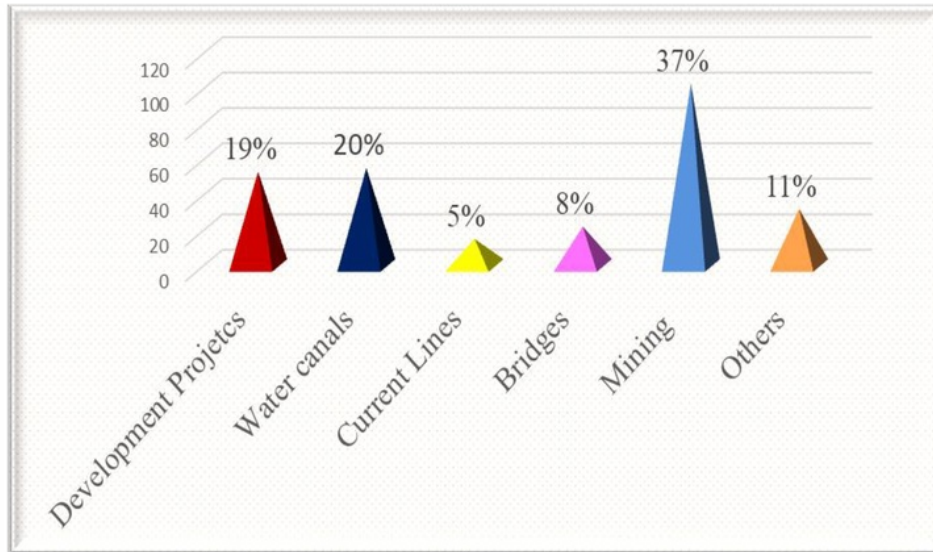
We the people who are being as scheduled tribes, we have to reinforce my livelihood strength to get economic benefits for better sustenance that is why sometimes we use to go for other works near to non-tribals. Otherwise with the insufficient land tribals cannot sustain without getting side income other than farming.

As it was stated early in chapter four. Here, with the above explanation, tribal people need more opportunities from the government to settle down with better livelihoods. The government should look on them in the perspective of reinforcement of the tribals through lands, subsidy and other livelihood schemes etc. Due to the less economic support sometimes they use to borrow money from them with high-interest rates to execute their activities in all aspects, so the study has a look on the status of borrowing, it would be like described below.

Diagram-5.16: Appearance of Land Alienation in Different Forms (in Respondents).

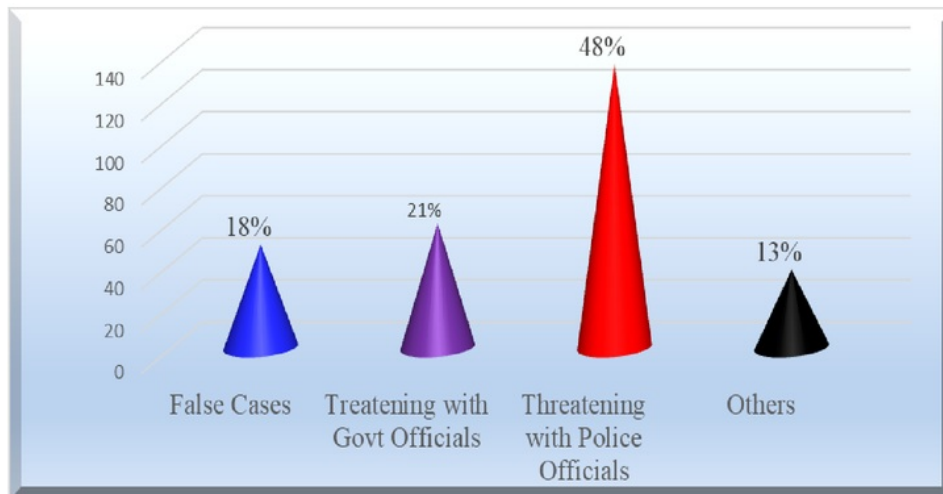
According to the field data diagram, 5.16 explained that the appearance of land alienation is different forms in tribal areas which are described below. Out of 280 respondents, 103 respondents lost their land forcefully by mining without compensations and alternatives in all the villages, mostly in Kinnedhara hill. By digging water canals for forming lands through tribal lands around 55 respondents lost their farming land, establishing current lines, poles and transforms in middle of the cultivated tribal land by the legitimised orders around 15 respondents lost. Around 22 families have lost their land by the construction of bridges to make roads and canals in between the middle of the tribal land and 53 respondents lost their land by development projects and schemes by construction of buildings and offices without any alternatives and compensations and other 32 respondents lost their land through non tribals by taking money for high interest rates. Sometimes government may get the tribals land for tenant for constructions as schemes wise as per the rule

but by the local politicians have taken their land forcefully without compensations and alternative lands to implement schemes and works which is assigned by the government.



Source: Compiled from field data.

Diagram-5.17: Forms of Threatening (in Respondents).



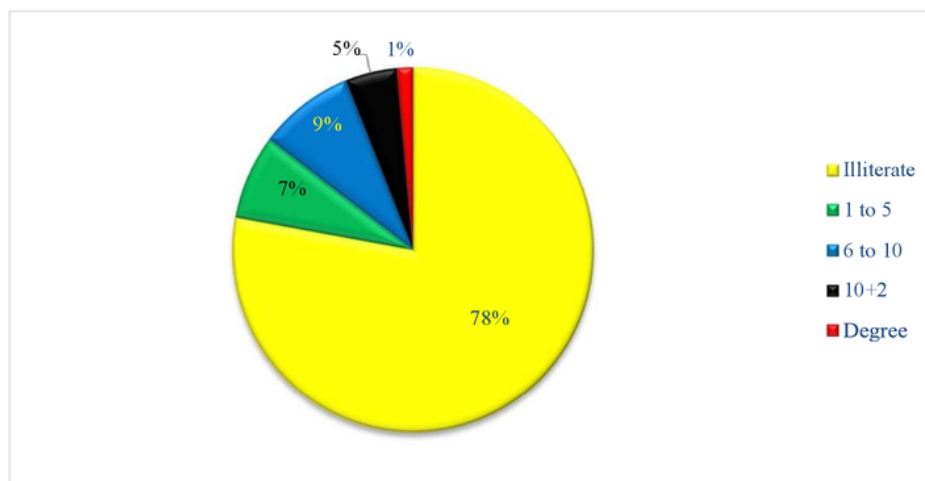
Source: Compiled from field data.

With the available data diagram 5.18 indicating that in all selected villages every village communities have faced different kinds of threatening by the non-tribals, government officials and politicians etc. out of the 280 respondents 135 respondents threatened by the regional police people on the basis of land issues with illegal entry of non-tribals, 59 respondents threatened by the government officials even they have original land *Pattas*, when they approached them for submitting their requisition appeals on land issues. In this scenario, non-tribals and politicians put some false cases on around 49 respondents by asking their injustice on their lands. Finally, 37 respondents threatened in the other ways by the local non-tribals such as in the form of giving seeds, money, assigning work, a sudden increase of interest rates etc. one of the respondents says that;

I had threatened by the non-tribals and government officers, when I approached them for loans and other livelihood works and saying that you people better to withdraw the requisition appeals from the ITDA and regional MRO office otherwise we won't give anyways to other opportunities for forming, water through canals, and transport facilities and economical ways etc. for your livelihoods and for better sustenance.

In this circumstances inclusion of industries and different projects in tribal areas, the government apparently indicates the following urbanisation and large-scale inclusion of non-tribals into the area. This result has turned to increase the land alienation of tribal communities and it turned to push them outside the forest area to search for new livelihoods. By the immigration of outsiders, tribals have undergone to the below poverty line. Due to the urbanisation of scheduled area legitimised criminalisation, robbery, goonies have increased on the tribals land and habitations. In this process, due to the migration and alienation of land, their existence has become worse. Even if they wanted to do other works than farming in industries they have no educational qualifications according to the field survey their educational status is;

Diagram- 5.18: Status of Education (in Respondents and Per cent).



5

Source: Compiled from field data.

As per the above diagram 5.18 out of 280 respondents in eight villages the status of education clearly illustrated their literacy rate. Around 218 respondents with 78 per cent, are illiterates who particularly depended on agro-based farming for their livelihoods, 21 respondents with 7 per cent studied 1 to 5th class, 24 respondents with 9 per cent studied 6 to 10th class 13 respondents studied 10+2 with 5 per cent, only 4 respondents with 1 per cent have completed degree. All the tribal communities have settled as agricultural farmers, daily wage labours in ITDA and other non-tribals, some of the youth migrated to outside the region on contract-based works and only 4 people are being private job holders by doing the job in Velugu office which is established to implement the ITDA and government schemes and policies. In this scenario by using the modern technologies in industries with the help of foreign investments government and contractors have choosing the educationalists and giving only white-collar employment. So there is no space for indigenous people. If some jobs available on skill-based manpower work, the officials use to choose non-tribals because the literacy rate among tribals is very low.

Some of the important case studies which are observed from the victims by

land alienation in different villages in the study area. The study had highlighted

some of the case studies which are from Billamda, Hippaguda and Karuguda village.

4.5. Contemporary Resource Depletion

The depletion of natural resources and forest production has impinged on the Savara and other tribal communities in the study area. When the study had observed the impacts on different aspects;

4.5.1. Impact on Economy based lives

The reduction of natural resources have impinged on the Savara and other communities in both economic and cultural scenario. Earlier, tribal communities have been got the forest minerals for the free of cost without legitimised instructions. Forests are much closed to the tribal hamlets to collect the forest production but now people has to go the longer distance for required resource collection. Deforestation has become the major cause to make the distance so long from the forest to tribal hamlets. It have been effected women particularly because of women used to go to collect the minor forest resources. Later due to the forest department restriction on forest Savara and other communities gradually disappeared in collecting forest resources. Hence, these impinge reduced their economy. Due to the lack of production tribals started depending on non-tribals to fulfill their necessities in all the occasions. Buffalos, goats and other livestock had domesticated for the purpose of ceremonial sacrifices in the festival period. Because of their economic conditions still, they stuck to their traditional cultures during the festivals time which with their borrowed money.

4.5.2. Variations in Occupational Structures

The depletion of natural resources have forced many of the tribal communities in the Srikakulam district to switch over their occupations. *Podu* cultivation, a collection of forest products are reduced and the collected minerals are not sufficient to fulfill their basic needs. Hence, they started working in non-tribals and migration to the urban areas for better employment.

Thus, it impacted on women also like the division of labour is clearly appeared in

the Srikakulam district most of the womens are engaged to collect the non-timber forest productions and its marketing. They used to go to the near hill and used to collect leaves, broomsticks, turmeric and leaf cups etc. but due to the economic conditions steadily started working under the non-tribals. Here the study is going to explain about the issues thoroughly through some case studies for better awareness on the tribal livelihood with the impact of land alienation.

4.6. Case Studies

4.6.1. Case Study-1. Illegal Authority became Legal Authority on Tribal Land

From Billamada village, explained that forest-based livelihoods are primary income sources to their existence. Usually, they use to cultivate the land seasonally by forming different crops. Paddy is an essential to crop to them because the product will come up with less investment by using natural resources. Every household of this village has *Patta* land here and cultivating this land since ancestors period. Usually, they use to form paddy, cashew sometimes, cotton etc. for better livelihoods. Their entire cultivation skills were depended on forest ecosystem by using hand-made agro- based assets. In this scenario, some of the precipitous changes have come to their lives by affecting livelihoods with some of the legitimised restriction and discourses from non-tribals with the help of government officials. One family has come up to the village along with Mandal Revenue Officer (MRO) by showing land *Pattas* and saying that the entire land around the village is their own. Then the tribals questioned the MRO through proper evidence like land *Pattas* and the bills of paying land taxes. But they got an arbitrary judgment by the MRO. Then they approached and appealed to ITDA and district collector offices with the requisition letters. When the collector and ITDA officers suggested the regional MRO to solve the problem, they got some lamented contradictory conjectures by saying that; as per the land records non-tribals are original owners of the particular land and it has registered on their names in the 1980s because the area which tribals have residing is not under the agency area. After some negotiation happened in-between the tribals and non-tribals with the result of offering some

compensation to the tribals, but tribals was not agreed to their offers and still roaming around the government offices to get their lands back. The interesting thing is that both non-tribals and tribals have land *Pattas* and tribals have been paying taxes regularly to the revenue department. Still, some more time needs to get a proper judgment for their problem.

4.6.2. Case Study-2. Money Lending has become a major cause to Land Alienation

From the same village the respondent who has 2 acres land in Billamada village saying that regarding the above problem, they have no option to get a proper result from the government even they have original *Pattas* on land. Money plays an important role between the non-tribals and government officials. He is one of the victims in that village who lost their land and which is in still pending, by intervenes of outsiders. He lost his land, livelihood and other property by paying more interests to the non-tribals. The respondent got some threatenings from the non-tribals, police and government officials to withdraw their requisition appeals by saying that *“we won’t allow to cultivate the land and do whatever you people can do”*. For three years they have been threatening to put some false cases against the tribals. In this scenario, all the tribal communities in the village are being together to solve their problem themselves with the proper channel by holding original documents. They have no options to persist in their livelihoods and life becoming worst without land and livelihoods. Though tribal communities have had grappled to evict the non-tribals from their land to get their lands back. Losing their land can occur indirect burden to their lives by the involvement of non-tribals. It causes to migrate to other places from their original inhabitants. It is clear-cut indication to tribals to displace and lost their livelihoods with the involvement of outsiders.

4.6.3. Case Study-3. Land Alienation by Political Interventions

From Hippaguda village explained that he has 20 cents acres own *Patta* land and doing 2 acres for tenant which is in two different places on plain and hill track namely Kinnedhara hill. He used to cultivate Paddy in plain area and which is

being as tenant and cashew arming in 20 cents which is on hill track. Since the decade ago he has been facing trouble and roaming around the ITDA offices. He lost his land by intervenes of politicians on the Kinnedhara hill which is fully covered by the natural minerals like mining around 24 kilometers width. In the term of chief Minister Sri Nallari Kiran Kumar Reddy, Ram Mohan Rao s/o Sri Dharmana Prasad Rao Minister of Revenue Department occupied the land in the name of development to get the natural minerals and started mining with the help of politicians and local revenue officers. Without giving any alternatives to tribal who have own lands on the Kinnedhara hill. After the objection of tribal communities, they tried to escape them with the help of police by threatening them. When the tribals organised several rallies and indefinite hunger strikes, the court has given a stay on that. The tribal communities of Hippaguda village lost their livelihoods and some of the lands by roaming around the courts. Because of the political issue, no one (government officials) has come forward to solve the problem. Still, they use to give their requisition appeals to the ITDA officers but no result has come out yet. They have no choice to do other work than farming due to illiteracy and vague knowledge. So they have full-fledged skills on cultivation but their land on Kinnedhara hill still is in pending and they have no rights to do cultivation until solve the problem. Because of these kind of alienation people steadily choosing other livelihoods in different aspects without gender disparity until they get a proper judgment by the court.

4.6.4. Case Study-4. Illegal Threatens have become Legal to Alienate the Land

The respondent from Hippaguda village, who has 1.50 acres land in plain and Kinnedhara hill area explained that on, I had threatened by the non-tribals and government officers, when I approached them for loans and other livelihood works and saying that you people better to withdraw the requisition appeals from the ITDA and regional MRO office otherwise we will not give anyways to other opportunities for forming, water through canals, and transport facilities and economical ways etc. for your livelihoods and for better sustenance. (Repeated the above content for illustrating the case study). After the incident, he put forward the

issue in their village meetings through their village elder person, after some discussions, they have given the complaint in ITDA office with collected biometrics and signatures from all tribal communities in that village.

4.6.5. Case Study-5. Tribes are becoming prisoners through political interventions

The respondent who has 30 cents land on Kinnedhara hill explained that he used to cultivate vegetables in his land, by the undeniable exploitation of his land on the hill. He also fought for their lands and had a false police case while protesting for their lands. When the problem had come up, all the tribals become together and started a protest against the illegal mining of Kinnedhara hill. While doing rally against politicians tribal people got arrested by the police without any intimation and without any proper evidence. They have done relay hunger strike for 35 days and also rallies in front of Seethampeta mandal Revenue office to solve their problem. When the Chief Minister has come to the Srikakulam for meeting with people all the villagers had started "*Padayatra*" (Pilgrimage on foot) to express their problems to the CM, the local police officials had not allowed them to meet him partially and arrested them forcefully for doing rally. They were in police station around 9 days and they got threatened by the police and local politicians with the support of Minister. Tribal communities have no money to come out from the cases and with that incident, they lost their livelihoods and sustaining with fear. Now all the tribal communities from their village have got some land for the tenant from local non-tribals and fulfilling their basic needs with the agro-based and other outside livelihoods.

4.6.5. Case Study-6. Land alienation through land surveys

The respondent who has 1 acre land in Polavaram village explained that his land is in pending like the government has given 1 acre land to him so the miserable thing on that land is after the regular land surveys his land got registered on another non-tribals name who had adjacent land to his land. Now the non-tribal has not allowing him to do cultivation even he has own *Pattas* on the land, only changing the name is becoming problematic to him, because of these kind of

causative factors he has no land in his hands now. He lost his livelihoods and doing cultivation by taking other land for the tenant. Since one and half years he still roaming around the ITDA office by giving requisition appeals because of the wrong surveys the entire village had gone to the problem by jig-jag reports on land. Due to the jig-jag land survey, tribal lands have gone to others and some others land has come to tribals, but most of the tribals have lost their land in this scenario. Not only he of the entire village be facing this kind of problems by changing the names outsiders but government use to send the tax collectors to tribals households so the situation became like *“tribal are the taxpayers and the non-tribals are production owners”*.

These sort of land alienation is been still happening in Seethampeta agency area.

4.6.6. Case Study-7. The mortgage is playing a pivotal role in alienating the land

The respondent from Diguvakaluvarai who has 2 acres of land and explained that he has lost his land by mortgaging near non-tribal for money about 4000 to fulfill the basic functions and occasions. Now he has no land because of high interest for 2 years about 45000 and due to the lack of proper precipitation, lack of an economic market to the production, seasonal production has not come out, so there was an undeniable condition to give his land to non-tribals as per the earlier agreement. Now he became the *Tagulu* (tenant) farmer on his own land and cultivating Paddy. Not only him, but the entire village situation is also becoming like this due to the fewer subsidies and lack of proper approach, and functions from the ITDA officials, the economic condition of tribal communities indicating to choose outsourcing for money from the non-tribals. Most of the people lost their land, house, ornaments and productive assets etc. by mortgage near non-tribals to fulfill their economic needs. Since decade with the entry of non-tribals, tribal people have become legitimised and authoritative in all aspects. So these kind of activities to get the natural minerals from tribal areas and these kind of numerous ways of alienation in agency areas have become common in every tribal region in the state.

5. Summing Up

The entire study summed up with the brief explanation about the tribal communities by excavating their miserable experiences on their livelihoods through burgeon land alienation, which was happened by the undeniable intervenes of non- tribals into their forest ecosystem. Land alienation is one of the major cause to reduce their livelihoods development. The rapid expansion of alienation activities resulted in that exploitation of natural minerals from the forest ecosystem. Alienation activities have brought the drastic changes on tribal minds on socio- economic conditions to their existence, it reflects several revolutionary movements in tribal areas. Thereby the entire study has divided into four sections such includes the ⁶⁵profile of the respondents, the demographic ⁷⁶profile of the study area, socio- economic conditions of the selected respondents. Finally, discussed the field findings which are burgeon contemporary causative factors to impact on livelihoods and land, including some selected case studies on exclusionary practices through alienated land. Some of the inclusive factors have been taking place from the government schemes and policies to reinforce them from obscurity on livelihoods for better sustenance.

Chapter-6

Conclusion

After research findings, making draft of the research should be authentic and it should not distrust the quality of objectivity of research otherwise it would be like smirk of a lazy person and it would be more painful than the parturition of a women. So writing conclusion was a big task rather than research analysis because conclusion had agglomerated the various objectivities of the research to germinate new views on topic and elaborate the issues. As per the available literature and data on tribal livelihoods and land alienation, every researcher and author has some apparent stereotype image on tribal livelihoods from the ages. Thus, some of the undeniable research findings on livelihood have given authentic information to ratify as an immemorial treatises in several forms which are books and gazetteers, by illustrating and discovering the discrepancies between the tribal and non-tribal livelihoods.

Due to some indispensable causative factors on their livelihoods, the study has portrayed the reciprocal activities and impacts on livelihoods in between tribes and non-tribals. Because most of the tribal existence is cling to the forest ecosystem in the entire selected research area. The inherent alignment of tribal livelihoods have enclosed by the natural resources in the surface of study area. So all the tribal people they themselves have created ways to several innovative ethos to execute their livelihood activities by using the natural minerals in study area. Most of the tribal people has dispersed within the forest area, by dividing the forest as several components to consume the forest-based natural minerals. Due to the inherent diversity of natural minerals, the forest ecosystem has encompassed the rigid livelihood opportunities for tribal communities in Srikakulam district.

Though, the ample resources have been attracted the non-tribals to increase their wealth by using the forest minerals. In this scenario, due to the legitimised restrictions of non-tribals intervened into destroy their livelihoods in different forms like land alienation, mining, in the name of development projects and with some

local business etc. So due to the vague knowledge of tribal communities have been attracted to their tactics to fulfill their basic necessities with the help of economic benefits.

In these circumstances, most of the tribes lost their land by cling of unsolved situations and number of conjectures have commenced around them to subjugate and wipe out their livelihood opportunities. But some of the communities in the study area have raised various contradictions to retained and reinforce their opportunities. Sometimes by the paradoxical activities, tribes used to grapple with pauperisation, by persisting the contradictions of non-tribals and legitimised autocracy on tribes. By the commerce of non-tribals on tribal productivity, they always tried to evict them from their residing. Predominantly, due to the autocracy of non-tribals, the impoverishments of tribal communities is impinged on the tribal sustenance.

The miserable thing on tribal livelihood is that all the government schemes and policies are being as causative factors a little bit to depredation. Sometimes the incentive policies of government on tribal livelihood have become detrimental. Consequently, the government has commenced catered disbursement to the agro-pastoralists for reinforce them through various loans. When land alienation has taken over not only tribal land but also government forest lands and village commons etc. steadily all the surrounded tribal communities lost their inhabitant control on forest minerals. Houses, grounds, worshipping places, grazed lands and even burial grounds etc. have occupied so they have had undeniable situations to leave their earlier livelihoods. So after some migrations of tribal communities, they have not willing to share their common property, especially women used to walk longer distances for grazing cattle and gathering firewood etc. by losing their property tribes are deprived of food security is caused to starvation in Srikakulam district.

Basically, forest produces fulfill their basic necessities such as food, medicinal herbs, firewood, fodder etc. are the income generating sources to them through collecting non-timber forest production has got destroyed with the result of land

alienation. In this scenario, some of the ample insects, mammals, herbivorous and non-herbivorous, livestock have endangered as well. Some of the homogeneous social system relations have become heterogeneous relations due to the displacement of tribal communities in study area. Due to some legitimised discourses by the non-tribals and government officials, the glimpse of overall scenario on the existing conditions of tribal communities are apathy over there. The vague knowledge and fear of tribal communities have caused to refill the non-tribals strength by nepotistic transformation of authorities on tribal region.

According to field study which was conducted in two mandals in Srikakulam district, Andhra Pradesh on Savara and Jatapu tribal communities comparatively²⁴ socio-economic variables of literacy, educational status, health indicators, enrolment, employment opportunity, income access to basic amenities such as housing, drinking water, drainage facility, electricity etc. have not shown any improvement, because all the facilities which are providing by the government is namesake. With all the above mentioned objectives the study has sowed the various ways of exclusion of tribal communities from their livelihoods in selected area.²⁴ Various data reports also brought out the delayed implementation of development projects and policies by the state and from various departments. Lacuna in allocation and utilisation of funds so structural inadequacies are at the state,²⁵ districts, mandal and village level. Most of the tribal communities in study area they do not have any awareness of policies, plans, projects which has implemented by the government. When the study has a look on the political scene is too bad because there was no any single leader behalf of them from their villages, except their constituency.

Before going for detailed chapter wise analysis, the study has conducted in Srikakulam district with a sample of 280 respondents including seven case studies. The sample 280 respondents those who are from two mandals namely Seetham Peta and Bhamini including eight villages in four panchayats. In detail, the first chapter *Introduction* has portrayed with the existing literature on tribes, tribal livelihoods and land alienation in the state as well as entire country. This chapter has illustrated the basic information based on the available literature which has considered through

some questions and objectives for further chapters. Apart from this above stuff, the introduction chapter explained appropriate outputs. Conceptual wise tribal livelihood, land alienation on tribal region, complexity of livelihoods environment, complexity of land alienation, land, tribe and forest relationship, pre-colonial livelihoods environment and land alienation, constitutional safeguards, which includes social, economic, cultural, educational and political safeguards, statement of the problem, review of literature, methodology and status of sample size. While discussing the methodology part, design an area of the study, target people, methods, data collection, and analysis of the specific research study.

The second chapter *Importance of Land and Forest in Tribal Livelihood* has given an overview on importance of land and forest in tribal livelihood with the research question like, what is the relationship among tribe, land and forest? Considering the importance of forest, land-based tribal livelihoods by using the natural minerals and socio-economic profile of the tribal communities in all over the state and country as well. This chapter portrayed the living pattern of scheduled tribes in various regions, pre and post-colonial forest status and forest right Acts. Land rights and land and tribal rights in the process of alienating the land, it explained the overall information in various affected parts of the country. Distribution of land in different periods through various plans and policies, by the legitimised pre and post-colonial Acts land and forest conflicts, have discussed. Wide ranges of economic and social benefits have explained and it includes the socio and economic activities by the tribal and non-tribal in all over the country. So the available source has illustrated the various conditions in various aspects.

The third chapter *Livelihood Opportunities among Tribals in Post-Colonial Era* has started with the research question is what are the various livelihood opportunities among the tribal in post-colonial era? With the objective of to study the livelihood opportunities of the tribes in post-colonial era, has depicted and summarised various conceptual understandings of tribal livelihoods and different arguments, impacts and overviews etc. based on this. Pre and post-colonial development policies, projects, plans and programs have explained on Indian tribals to reinforce them by retain their livelihoods, and attempted to give an overall

explanation on problems of livelihoods, schemes and approaches by the governments and some of the pre and post-colonial occupational diversities during the development process of tribal communities in all over India and Andhra Pradesh as well. Some of the land and livelihood based movements have discussed because of forest land issues between the tribes and non-tribals and government officials as well from British rule to present contemporary period. Some of the unsuccessful tribal development programs have explained because of raising the developmental issues by intervenes of politicians, non-tribals with the support of government officials.

The fourth chapter *Land Alienation in Tribal Areas: It's Impact on Livelihood* has focused with the research question what is the impact of land alienation on livelihood sustainability of tribal? With the objective of to study the impact of land alienation on tribal livelihood, has portrayed that even tribal communities have various laws and Acts passed by the government to uplift and protect their livelihoods. Since several decades due to the displacement through land alienation has being tricky to their livelihoods in all over India. Several resolutions against the land alienation have not being solved the issues. In this scenario sometimes tribal people have becoming the victims through the tactic discourses by the outside people. And the chapter has illustrated the contemporary livelihood dynamics of tribal people, diversity of livelihood opportunities in tribal areas through resource-based relationship in forest covered areas in the present and post scenario.

The fifth chapter *Exclusion of Tribes and Tribal Livelihood* has illustrated the research findings with the research question what is the impact on tribe due to the land alienation? So it has portrayed findings based on the available field data. This chapter mainly divided into four sections including 7 case studies on research conducted area. Considering the section-1 explains the basic profile of the respondents, section-2 focused on the demographic profile of the study area, section-3 depicted socio-economic background of the respondents including sample size, panchayats, villages in selected area and socio-cultural and religious scenario of the respondents which are Savara and Jatapu tribal communities. Land and livelihood relations of agro-pastoralists, tribal livelihood approach, resource

relationship, contemporary livelihood dynamics in selected area and some of the awareness programs for uplift, critical livelihood changes in study area. Section-4 land alienation and its impact on tribal livelihood has analysed by the data from field findings. This includes land alienation in study area, causative factors for alienation, legality of land alienation on non-tribals in Srikakulam district of Andhra Pradesh. Tribes have given some recommendations in both textually and orally. So the data has discovered some findings which are described below.

Findings

The study has few important findings from the research conducted area on land alienation which is being as a most effective impact on livelihoods. All the findings has described on land and livelihood perspectives of the respondents and land alienation and its impact on livelihoods.

From the livelihoods perspective even they have ample ways for livelihoods, due to vague knowledge and illiteracy the respondents could not able to use the opportunities. Only some of the youngsters from the entire selected area have showed enthusiasm to find new livelihood ways as outside contract works.

When it comes to selecting crops and getting seeds for cultivation, the entire region depends on seasonal crops in plain areas which are rice, raagi, cotton and some of the oilseeds etc. because of water facilities, high precipitation and it has interlinked to the forest ecosystem. One more thing is for getting seeds, most of the respondents have showed interest to get seeds from the non-tribals, because even they have subsidies, due to the delay, installment wise and only for preferred crop seeds are getting from the Integrated Tribal Development Agency and other regional wise sub-offices.

Almost every respondent in all villages have 2 or 3 acres tenant land from non-tribals because tribal people have only 20 cents to 2 acres land which is highest and located on hill tracks. Due to lack of proper irrigation facility on hill tracks, it has confined for only cashew, vegetables, and some fruits etc. and these cultivation has depended on precipitation mostly. Though, some tribal communities have been used to cultivate paddy in plain areas which land has taken from non-tribals for

tenant in tribal covered areas.

According to available data, which was collected from the respondents, ITDA and other government affiliated centers. Most of the people has depended on non-tribals for money to invest on their cultivation by mortgage their property papers and ornaments etc.

Every household has different kinds of livestock which is used for cultivation, domestic livestock for self-usage, and some of the livestock for economic gain.

The government has providing several opportunities for better livelihood by implementing the Mahatma Gandhi National Rural Employment Guaranty Scheme (MNREGS), plantation work, horticulture work and some of the development based contract work in surrounding areas. Therefore they have been engaged with other work from out of the tribal region such as peeling of cashew, housemaid, shopkeepers, and other agro-based and other labour work etc. for their economic gain and for better sustenance.

Consequently, from the land alienation and impacts on livelihoods perspective, losing property is not new to tribal communities because to fulfill their necessities based on the occasions. Non-tribal have spread near spread over to every tribal hamlets as landlords, employers and as commerce etc. money lending and forming different crops are their main occupations near the tribal lands.

On the purpose of housing, farming, health and for other occasions, most of the tribal communities have been mortgaging their property for high interests since 15 years.

Since last 15 years, total 12 love marriages has found in all villages. Total 7 scheduled tribe girls have got marriage with scheduled caste guys, 4 girls with other backward classes, 1 tribal person got marriage with scheduled caste girl and all the marriages have done by elopement. Some people have compromised and some people do not know where they are? All this incidents have taken place when they were engaged for agro-based works and other contract works outside of the native.

When it comes to the development of tribal areas, the government used to

take tribal land for constructing bridges, water canals, and current poles and for cell phone towers with less compensation and sometimes without compensation and alternatives. In this scenario, they have been facing undeniable situations by the government officials and non-tribals.

On the respondent's perspective, land alienation is taking place in the name of development projects, constructing buildings from the tribal communities without any compensation and alternatives. Many incidents have taken place within the study area in the name of mining and land surveys by the government officials. So they lost their livelihoods and other opportunities in different ways by losing their land. For instance, Kinnedhara hill has occupied by the politicians, which is being main source for tribal livelihoods in Hippaguda village. Consequently, number of tribal people have threatened and beaten by the police and government officials when they were in procession for getting their lands back. According to the available findings, the researcher has put forwarded some suggestion below for future research.

Suggestions

After careful observation of the present study, the researcher has determined the importance of other aspects on livelihood and land alienation which was not covered by the study and hope it might be filled by future researchers. Here the study has pointed out some suggestions for the future studies;

1. ITDA should be very transparent and vigilant while distributing the land to the tribal people.
2. ITDA should increase the land for tribal communities and it should be in acres.
3. ITDA have to increase to amount and other livestock for tribals and it should concentrate on subsidy for their loans.
4. Government should concentrate on seasonal livelihood programs.
5. ITDA should create the season-wise livelihood opportunities to reduce the migration and poverty level.

6. Government should provide sufficient fertilisers and pesticides in time with low prize.

According to the basic information from the tribal communities getting justice is wired for their loss of lands thereby many of the non-tribals have started displacing from their natives in the name of contract works and other labour works to outside the tribal region. Due to lack of proper subsistence, their existence has become precarious by infiltration of outsiders into the tribal region. Consequently, the government has implementing various policies and programs to get rid them from various issues by filling the lacuna in various departments to reinforce them through their livelihoods. So because of the above mentioned information, the situations on land alienation and livelihoods have become conferred in the academics.

Land and Livelihood of Scheduled Tribes in India: A Study of Srikakulam District in Andhra Pradesh

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