

**Tribal Inclusion and Social Economy:
A Case Study of Khammam and Bhadradri Kothagudem Districts in
Telangana State**

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DECLARATION

I, **BOMMAKA SHIVA KUMAR** hereby declare that this thesis entitled "**Tribal Inclusion and Social Economy: A Case Study of Khammam and Bhadradri Kothagudem Districts in Telangana State**", submitted by me under the guidance and supervision of **Dr. V. Srinivasa Rao** is a bonafide research work. 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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A. Published in the following Journal:

1. Srinivasa Rao, V. and Bommaka Shiva Kumar. 2020. “Globalisation and Livelihood of the Scheduled Tribes: A Discourse.” *Journal of Social Work and Social Development* 11, no. 01 (June): 34–49.

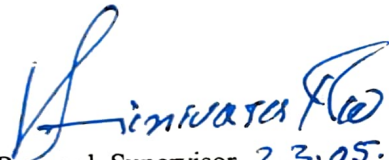
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List of Abbreviations

AMSY	Adivasi Mahila Sashaktikarana Yojana
ANM	Auxiliary Nurse Midwife
AP	Andhra Pradesh
BCG	Bacille Calmette-Guerin
CDA	Community Development Approach
CDP	Community Developmental Programmes
CFM	Community Forest Management
CHCs	Community Health Centres
CMSTEI	CM ST Entrepreneurship and Innovation Scheme
CSO	Central Statistical Organisation
DLHS	District Level Household & Facility Survey
DES	Directorate of Economics and Statistics
GCC	Girijan Co-operative Corporation
GDP	Gross Domestic Product
GNM	General Nursing and Midwifery
GoI	Government of India
GoT	Government of Telangana
IIIT	Indian Institute of Information Technology
IIM	Indian Institute of Management
IIT	Indian Institute of Technology
IMR	Infant Mortality Rate
IRDP	Integrated Rural Development Programme
JFM	Joint Forest Management
LIC	Life Insurance Corporation
LTR	Land Transfer Regulation Act
MP	Madhya Pradesh

MADA	Modified Area Development Approach
MAP	Medicinal And Aromatic Plants
MFAL	Marginal Farmers and Agricultural Labourers scheme
MFP	Minor Forest Products
MGNREGA	Mahatma Gandhi National Rural Employment Guarantee Act
MH&FW	Ministry of Health and Family Welfare
MoEF	Ministry of Environment and Forests
MSME	Ministry of Micro, Small and Medium Enterprises
MSPI	Ministry of Statistics and Programme Implementation
MWCD	Ministry of Women and Child Development
NCA	National Commission on Agriculture
NEB	National Extension Blocks
NEP	National Education Policy
NFHS	National Family Health Survey
NTFP	Non-Timber Forest Products
NGO	Non-Government Organisation
NSSO	National Sample Survey Office
NSTFDC	National Scheduled Tribe Finance Development Corporation
OBC	Other Backward Class
PESA	Panchayat Extension to Schedule Areas
PHCs	Public Health Centres
PMKVYS	Pradhan Mantri Koushal Vikas Yojana Scheme
PPP	Purchasing Power Parity
PTG	Primitive Tribal Group
RBI	Reserve Bank of India
RTC	Road Transport Corporation
SC	Scheduled Caste

SCS	Special Category States
SFDA	Small Farmers Development Agency
SSA	Sarva Siksha Abhiyan
ST	Scheduled Tribe
TDBs	Tribal Developmental Blocks
TDCs	Tribal Development Corporations
TRI	Tribal Research Institute
TRIFED	Tribal Cooperative Marketing Development Federation of India
TSP	Tribal Sub-Plan
WHO	World Health Organisation
WTO	World Trade Organisation

Chapter - 1

Introduction

The discourse on scheduled tribe is not something new to the present generation. The concept of tribe and their identity is an integral part of Indian history and present. Various studies have discussed about different issues of scheduled tribes such as poverty, exploitation, discrimination, social exclusion, economic deprivation and violation of their rights etc. There are studies on tribal development, in the areas of education, employment and livelihood. However, the problems of scheduled tribes are changing their shapes according to the situations and conditions that emerge in the society. Various studies are available in the areas of tribal livelihood and their identity. The present study focuses on factors behind tribal exclusion and how they are changing their shapes with the contemporary political and social structure. This study, attempts to analyse the factors underlying the socio – economic inclusion of tribal communities in India. For many centuries they are fighting for their identity and equal livelihood opportunities in the society. It is the threat to culture and traditional identity which is the main factor that holds the process of tribal inclusion into the mainstream social economy which in turn affects the development process of tribal communities.

1. Origin of Scheduled Tribes

Scheduled tribe communities in India are having unique identity and culture. They have their own languages, traditions and cultures. That shows that, there are various factors which lead them to be isolated from the society. Chattopadhyay (2014) in his book on “Redefining Tribal Identity” said the identity of scheduled tribes was different in Indian history. In the Maurya period tribes had enjoyed the highest status as citizens which was lost after Pushyamitra Sunga who usurped the throne by defeating the last Maurya king Brihadratha in 184 BC. In Sunga regime, the Manusmriti was developed and accepted by the Hindu society. It is a kind of revelry stand of King Pushyamitra Sunga against the tribes in India who worshiped their own cultures and traditions. This is the period where all the tribal communities in India lost their identity and isolated from the mainstream society. Maurya Empire had given high importance to the education, equality and banned

all religious activities at the time of king Ashoka. King Pushyamitra Sunga had won the battle against Maurya empire and re-established Hindu empire in his regime. In Maurya period, tribes worshiped Buddha and followed his ideals. This is the reason, tribes in India got isolated during the Sunga regime. From that time till today the scheduled tribes in India have been facing various kinds of humiliations, atrocities and exclusion from the mainstream society.

Historians say that the Hindus are the descendants of the Aryan speaking people who came from the Mediterranean regions and the near-east- ern regions of Asia several thousand years ago and settled in India. They may have come in conflict with the residents already living in the land. When the latter were overpowered, they drew themselves more and more into the forests, hills, and the more inaccessible areas. Scholars now agree that many of the indigenous people were amalgamated with the new settlers and became absorbed into the caste system of the latter (Sarma 1993).

The condition of scheduled tribe community in colonial period. With the above discussion, it can be understood that, in Hindu society, tribes scaled the lower social positions. The communities which accepted the Hindu religion, scaled the highest social positions in the society. Due to change in the tribal population number, slowly tribals have strengthened the connection with the plain areas. In the process of acculturation, they have faced several hardships in colonial period (*ibid.*).

Before the British, the tribes are categorised as lower social group and isolated group of community. That shows it is not British Government which started exploiting the tribes. They have been facing the exploitation since several decades. The methods of isolation, assimilation and exclusion was continued in the British rule. The policies framed in the British government were more favorable to the land lords, zamindaris and private moneylenders. Those policies restricted the tribes in their livelihood process. They were unable to utilise the forest for their livelihood. The policies changed their traditional methods of cultivation such as shifting cultivation. They were restricted in hunting; gathering and forest employment which are basic resources for scheduled tribes (Rao and Ramu 2014). In 1874, the Government of Britain enacted an act called Scheduled District Act of 1874. The objective of this act to exclude the tribal community and to keep all tribal communities outside the jurisdiction of administration. The

intention of it was that the state should not interfere into the matters of scheduled tribes (Mathur 1976). This kind of policies have severely affected the livelihood conditions of the scheduled tribe communities. The Government of British thought that, the policies of isolation and segregation would help the scheduled tribes from the exploitation of external forces. However, in reality the policies had increased the exploitations of the external forces on scheduled tribes (Dube 1972). In 1865, forest act enacted to provide protection to the scheduled tribe communities who are depended on forest and its resources. The objective of this act was to establish state control over forest resources. This act has disabled the rights and commands of the scheduled tribes over the forest resources. Due to this act, the tribal communities had revolted against the forest officers of British government and continued their struggles, and finally in the year 1927 the new forest act was introduced to protect the livelihood opportunities of tribal communities over the forest resources (Mahapatra 1994). According to the anthropologists, tribes are seen as small, self-sufficient group of people with their own language. The political policies are unsuitable to the tribal communities as they are culturally discrete in nature. Some of them see tribes as left-over groups in India even in present century, as there are no conditions to divide civilisation into tribes and non-tribes. Tribes have been continuously looked as backward, isolated, less advanced communities in India (Goswami 1984).

There are various protective measures that were taken in favor of scheduled tribe communities in the pre-independence period. Some of the anthropologists suggest the theory of National Park. To protect the interest of the scheduled tribe communities who lived in the forest areas and minimise the exploitation of external forces such as local moneylenders, landowners and zamindaries. It would help them to preserve their culture and traditions, which are facing serious threat. As per Government of India Act 1919, the entire scheduled tribe areas are divided into two categories and they are wholly excluded areas and modified excluded areas (Bhanage 1993). At the time of independence, the constitution has given highest priority to scheduled tribes and given excluded and moderately excluded communities are included in the fifth and six schedule (Louis 2008). After the independence the government of India, initiated various policies for the scheduled tribe welfare. Among them, Panchsheel was one of the most effective policy,

which is discussed below. The objective of the policy is to develop the tribal areas without affecting any of their cultural and traditional beliefs. For that development, there is a need of effective administration. This policy stated that, by training and building up the teams within the tribal areas will help them to achieve the prescribed goals. The objective of the policy is to uplift the tribal areas. By integrating tribes in the economic spaces by respecting traditional and cultural beliefs without over administering the tribal areas. Whatever the output or result came out from the activities should not scale them or judge them based on amount spent on them. The progress should be scaled by measuring the quality of work happened based on their integration and development (Rath 2006). There are various policies that have come into existence for tribal development and their integration but, the situation shows that the scheduled tribe communities are not changing as expected.

2. Social Economy

A critical examination of various elements of scheduled tribes and the factors that contributed towards the systematic segregation from the mainstream social economy since decades. The policies framed for the development of the scheduled are not showing much effective results as expected. In this juncture there is need of separate approach to tackle the issue more effectively. During this process, many studies have looked at the tribal problems in a different manner and expressed their views and conclusions. In this study it is strongly stated that, the problem of scheduled tribes is not only poverty, unemployment and deprivation. It is the problem of social identity and it is the problem of upliftment of their community towards equal opportunities with the help of common public resources. Strong integration can be possible without sacrificing their cultural and traditional identities. Because those are the cultural and traditional identities of Indian ancestors not solely of tribes. In this juncture, the concept of social economy is introduced and linked up with the tribal society. Social economy is the study of human foundations and relations, which also deals with equal opportunities among all, concerns about equal distribution of available resources in the society in the field of production, distribution and consumption (Bruyn 1981). The concept of social economy, which includes the thought of common goods and services, expertly examines the dimensions of

economic analysis. Mainstream economics helped in solving various issues such as poverty, inequality, wants and desires under certain assumptions of the class society. However, society needs more than what are being explained in the text books because, existing literature cannot address the various issues, which are prevailing in the society (*ibid.*).

In various studies, Ambedkar has identified that majority of the socially deprived and economically marginalised communities are still living without any changes in their livelihood. Mainstream economics failed to address the many issues related to caste, which plays major role in the foundations of the society. There are many examples which have proved that inequality exists in the modern society, finding own social gotra's in online, in the form of social net inequality that exists in the so-called modern India, in technology. To overcome various typical problems that are extremely affecting the structure of the society, there is a need of specific model to address the various social and economic issues. There is a need to adopt different approach to understand and to evaluate unique social system. In Indian economy, family structure plays a fundamental role in social system. We must recognise that in Hindu or Indian society based on family, family is the father of Varna system in India, which is the basic reason for inequality in Indian society. Social economy, is extracted from the concept of social exclusion. However, not confined solely to the excluded groups, but also deals with the neo-liberal developmental policies and their consequences. It believes in sustainable development of the society, serves the society without any profit, autonomously manage the economy with democratic decision making, which clearly states that any policy making which is related to the economic growth or welfare of the people should not confine to the few privileged groups. Social economy ensures the humanistic approach of development, based on human needs of man as relatedness, transference, and rootedness (Chalam 2017).

While addressing some of the previously mentioned unique questions that the Indian development model encounters, the social economy does also look at the social dimension of common good. Social economists, as distinguished from social matters like the concept of social exclusion, is found to cover a remarkably wide range of social and economic problems. Even in the practical context of identifying 'the excluded' in France, Rene Lenoir, a French Governmental official, spoke of the following as constituting the

‘excluded’ – a tenth – of French population; marginal and social persons, and other social ‘misfits’ (*ibid.*).

Social economy mainly exhibits the nature of humanity and welfare of the society which includes the study of non-profit organisations. The Study explains that the foundations of human welfare society ultimately transform the economic as well as social foundations of the society. The Study on capitalism and economic order is not as simple as society think it requires clear view on present principles of the structured society. Concept of new social economy would be self-governing. Marx never described about fresh social model, because there is a need to bring change in the political economy prior. To bring this model in practical form there is much need of deep systematic framework on literature to study present economy as a self-governing one (Bruyn 1981).

The problems of scheduled tribe communities in India not only explain about the exploitations they are facing from the external society. They are also interpreting the essence of the humanistic approach and its relevance in the present society. Because, since decades tribes are not only facing the problems of land alienation, but also discrimination. They are highly weakened purposefully. Their fundamental rights are neglected and livelihood opportunities are exploited. After independence, there are various policies emerged but the result was negative and did not improve the situation of the scheduled tribes as expected. There is gap in the implementation of the policies at the ground level. Intentionally, tribes were cornered and they were not allowed to lead a peaceful life that they deserve. The concept of the social economy tried to give some systematic theoretical explanation on the tribal issues.

3. Review of Literature

Generally, tribes in India considered as half naked people, depended on forest and allied resources. Their professionalism consists of arrows and spears in their hands, feathers in their heads, use of unintelligible language combined with myths of savagery and cannibalism. In some literature, they are described as animalistic, uncivilised, headhunters and brutal people. They follow myths and superstitions with dirty and dark-skinned people. As discussed, there are various parameters, which concluded them as

different elements based on their livelihood conditions. Post-independence, the constitution of India has taken special care on scheduled tribes. The policies are made to protect their identity in all aspects (Digal 2016). Scheduled tribes in India are transformed into different groups and each group as different unique language and some similar cultural traditions. In Indian society, diversity or heterogeneity has been termed as hallmarks because of existence of various religions, languages and caste groups In India, tribal community has stratified as they are the controllers of their resources especially forest resources (Xaxa 1999a).

According to the census report, tribal population constituted 8.2 per cent of Indian population. Since decades, the tribal population in India be located in the rural areas. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Andhra Pradesh, West Bengal and Karnataka are the states having highest number of tribal populations in the country. Lakshadweep, Mizoram, Nagaland, Meghalaya, Arunachal, Dadra and Nagar Haveli consisted of large number of scheduled tribe population also considered as Union Territories. Since Independence, the greatest challenge that the Indian Government is facing is providing social justice to the scheduled tribe communities in India. Since Independence, scheduled tribe community is considered as weakest community in the country. The term weakest defined in terms of education, health and employment. Greater portion of the tribal population are still residing under the poverty (Padhi and Nilakantha and Aswini 2007). The scheduled tribes in India have been defined as son of soil and forest. They are facing the worst kind of exploitation since several million years. In the medieval period, they did not have access to minimum standards of living. In the British rule itself, they got access on the education, transportation, communication, medical facilities etc. Some of the north- east areas, tribes were not much disturbed in the British rule. They were left alone in their hill areas and not disturbed in their livelihood much. The constitution of India in the Article 342 mentioned tribal folk and not tribe. That implies that the people live in their own regions and boundaries and make their relationships within tribal community. They do not have knowledge about the external society; they allow their own people to rule and did not allow others. At present many tribal groups are migrating to the nearby rural areas and urban areas for better livelihood opportunities. In the past, many attempts were made to integrate tribal communities with

the other social groups. Due to their rich cultural heritage, traditions and beliefs it did not happen as expected. They only allow their community people to lead them and the reason behind that can be explained in a simpler manner. As discussed, they have faced many hardships from the external forces. They do not believe in other community people and this was the major reason of denial of non- community leadership (Vidyarthi 1981).

However, the question is what kind of Exploitations tribes faced from colonial to present time? There are various answers that can be seen in vast literature such as land alienation, socio-economic exclusion, deprivation, physical harassment, denial of justice, unequal distribution of common pool resources and denial of entry into the forest etc.

Language, culture and traditions of tribal communities recognised them as unique community. The word “Tribe” defined as community that lives away from the mainstream society. British government treated these communities as isolated based on their livelihood conditions and geographical conditions. In the 16th century, tribes were considered as primitive community which lives in the forest (Xaxa 2005). In the colonial period, the British government completely fragmented the relationship between scheduled tribes and forest. Because majority of the colonial policies are not tribal friendly, they were framed in favour of capitalists. The colonial industrialists and economic and political forces uprooted the tribal artisans and peasants. Historically, it is proved that tribes in India are highly exploited socially, economically and geographically. Due to these many reasons, the scheduled tribes remained as marginalised sections in the society. There were many industrial activities that were initiated in the tribal areas which resulted in huge displacement of the tribal families in the colonial period.

In the colonial era, tribal communities were exploited and harassed by non-tribal people in the nearby areas. Because in the colonial time non-tribals played active role as local moneylenders and contractors. It is also proved that, due to the cultural backwardness of the scheduled tribe’s British government segregated the tribes into tribal and non- tribes. By dividing them into different groups, the British government had the free access to entire forest resources. It is observed that, in the colonial rule British government did not show any interest in the consistent policies for the betterment of the tribal community. In the colonial rule, tribes were considered as category of people who

have different language and culture. The term tribe usage has minimised from colonial rule as different caste groups regulated in the work areas based on religious and caste hierarchy. While dividing the work in work areas they used the system called caste hierarchy. Due to this kind of practices, slowly scheduled tribe people also started adopting the caste structure in the society. The Process of tribal transformation started in the colonial time. Tribes started adopting the beliefs of Hindu religion (Xaxa 1999b). Tribes are defined as those who practiced animism. Tribes do not practice much and lives away from the Hindu religious practices because they got preferred as lower strata of society. Due to these, they have been called as aboriginals in the society and mostly they were called as backward Hindus as they are considered as backward in the society due to their existence of living away from the mainstream society (*ibid.*).

In the history of India, tribes are defined as aboriginals. They reside in the forest area with minimum contact with the external society. No Hindu or other religion tried them to join their system. In India, tribes are categorised by population with low density, isolated groups, who uses primitive technology and a small political group. Tribes are considered as strong and dangerous due to their forest living conditions. During the Mughal rule majority of scheduled tribes were converted into Islam religion. During the colonial rule, majority of the scheduled tribes worked as slaves. Due to harsh methods of the British government tribes revolted against them. Due to the encroachment of British government, the Christianity has highly influenced the tribal livelihood and it was the major reason for their conversions into Christianity. Land alienation, shifting cultivation, lack of education, migration, urbanisation, unemployment, industrialisation, deforestation and regionalism are the various issues that pushed scheduled tribes into the darkness (Preet 1994).

It is a well-known fact that, scheduled tribes in India since decades are fighting for their land rights. As discussed, Land plays a pivotal role in their livelihood. In the forest they depend on the shifting cultivation and due to various policies, they have lost their land and livelihood opportunities. It leads to both land deprivation and alienation. Due to state regulations, they lost rights on their land. They are facing the problem of land rights since colonial period. These are the main reasons behind the economic

backwardness of the scheduled tribes (Bose 1981). The British government introduced the Land Acquisition Act 1884; under this act, government looted most of the tribal lands and used them for public purpose. Due to lack of documentation of land records most of the lands are illegally encroached by non-tribal communities (Banerjee 2007). During the pre-colonial period, the administration did not show any interest in the forest resources. In the mid-19th century government focused on the forest and forest related resources. It's started protecting the forest resources by implementing various acts and laws to preserve the forest (Saldanha 1996). Some of them are forest act 1865 to protect the forest resources covered with the trees, without proper permission, people cannot use forest products. This law was applicable only to government-controlled lands and did not frame any laws to protect the private forests (Kulkarni 1987). In the year 1878, new forest act was implemented to protect the forest and interest of the villagers depended on the forest products. In 1894, the new forest resolution was introduced in the interest of the state and did not consider the interest of the people. British government vandalised the interest of the people and restricted the movement of the people over their forest resources (Bhargava 2002).

The British government changed their perception on tribal communities before independence and developed tribal friendly policies in 1930. Earlier they interpreted the scheduled tribes as criminal tribes or animist. In the later period they have understood the factors behind their backwardness and livelihood conditions. In Indian society, notably some of the prominent scholars, anthropologist and nationalist have undertaken the policies for the development of the scheduled tribe. After the realisation point, they concentrated on protecting the interest of the scheduled tribes. With the protective measures of the British government, majority of the tribal were converted to Christianity. They felt that the Brahmins projected the tribe less civilised. By converting into Christianity tribals felt that they can get equal social-economic status and opportunities. Later, British established a friendly bond with tribal communities and started understanding them. It is stated that, their religion is one related to environment that they are living in (Chattopadhyay 2014). It shows that, the situation of the scheduled tribes has worsened in the history of India before the British rule. In the medieval time, interest of the scheduled tribes was not considered and worsened their livelihood conditions. In the

colonial era, the situation of the scheduled tribes not changed and the exploitation and discrimination were continued. At the end of the colonial era, the British government realised the value of the scheduled tribe community and protected their interest.

After the independence, the government has taken various measures to protect the rights of the scheduled tribes. As discussed, tribes faced lot many struggles in the colonial period. However, after the independence they faced some of the similar struggles that can be discussed here. Land alienation, land owner exploitation, local money lender exploitation, unaware about the government welfare programmes, do not have knowledge on the forest what have to be collect and what not to and majority of the government schemes are not reaching to the rural area scheduled tribes. Some of the scheduled tribe people do not have knowledge on the schemes they are receiving. They will not question anybody due to the fear complex. This are the conditions that still exist in the present society but the government is not addressing the issues that effectively. Still majority of the scheduled tribes are under poverty. In this section, we will discuss about the situation of the scheduled tribes after the independence.

The constitution of India has given equal importance to all the people of the country. Meanwhile it also concentrated on protecting some of the regions by providing some special provisions. The special provisions are to safeguard the rights, traditions and customs of the primitive groups of the country. The groups represent the ancient culture and identity. It is an essential thing to provide protection to these communities. Some of the regions are north-eastern states such as Mizoram, Meghalaya, Assam, Arunachal Pradesh, Manipur and these states are consisted of the population of scheduled tribes. The Sixth schedule of the constitution provided several safe guards to the scheduled areas of the country (Mathew 2004). After the independence, constitution of India has given heavy responsibility to the government in areas such as welfare, protection and development of the tribal communities in India. It is the responsibility of the government to protect the interest of the scheduled tribe communities who had faced decadal exploitation of medieval and colonial period. There are instances, where tribes were not allowed in the decision-making. Since ages, tribal groups are the victims of the external society. They faced exclusion, exploitation and depression. It is a mandate responsibility

of the government to provide various livelihood opportunities to the scheduled tribe communities by implementing various policies schemes and programmes (Mukherjee 2012).

Even after implementing various policies and schemes the livelihood conditions of the scheduled tribes did not change as per the target. There are certain hindrances that are obstructing the development process of the scheduled tribes in the country. The aim of the government was to unite all the tribal groups in the country irrespective of their development. It is the known thing that, tribal communities in India are depended on hunting, gathering, shifting cultivation. These are the basic opportunities of tribal livelihood. However, the tribes in India are heterogeneous groups with different languages and cultural traditions according to the place and environment. It is not possible for the government to make homogenous policies for the tribal development. At implementation level all the policies, schemes and programmes are not reaching the targeted groups. Due to improper implementation of the scheduled tribes all the tribal communities in India are at static stage of condition. Policies, schemes and programmes of the government should be framed according the scheduled tribe geographical conditions. Then only the benefits of the government programmes will reach the scheduled tribes (Singh 1988). The weak political representation of the scheduled tribes in the society is one of the major factors behind their backwardness. At the mainstream, incapability of the tribal leaders in addressing the tribal issues was main drawback behind their low development status. There are certain factors such as land alienation and globalization which also affected the tribal livelihood conditions. Due to lack of education, improper awareness and less voice, they depended totally on their leaders. Due to socio-economic backwardness, the issues of scheduled tribes are considered as secondary. With the effective political representation, tribes can solve their problems in the mainstream society.

There are certain elements not focused such as fear of expression and lack in methods of representation. Non-tribes are aware of the fact that, scheduled tribes are socially and economically deprived and they do not have proper channel to address their issues at the outer world. The confidence levels of the scheduled tribes are not sufficient

to address their grievances and to assert their rights. Due to the several national initiatives in the scheduled tribe areas, the tribal communities have compromised on their development process for the sake of national interest. Not only the compromising nature of the community but also due to the lack of awareness and information they are facing the problems such as poverty, indebtedness, low levels of the education, lack of nutritional food which lead to illness and results in low mortality rate. Economic deprivation due to the land alienation in the shadow of development projects in the tribal areas led to massive displacement and migration of the tribal communities to urban spaces. Majority of their livelihood conditions are related to the forest. The communities faced settlement issues and ended up in the poverty trap. Large extent of tribal areas are encroached under the shadow of development process which was the first and foremost reason behind the tribal backward ness and poverty. In many instances, the government considered tribal land as commercial product. The revolt or resistance of the scheduled tribes on their land rights considered as law-and-order problem suppressed the movement in many ways (*ibid.*).

It is important to reframe the tribal policies according to their requirement and livelihood conditions. It is the time to find the ways for alternative land use strategies for the scheduled tribes in India in the present neo-liberal development process. Strengthening the tribal policies is mandatory thing for the social and economic emancipation of the scheduled tribe communities in India. There are various factors identified in the tribal land such as, soil degradation, wild animal attacks, climate change, as major portions of their agricultural lands do not have irrigational facilities. Climate is the major thing behind their production process. Without proper rains, they cannot involve in the agricultural process. There are other factors such as, land alienation, farming practices; soil conservative techniques are more ancient and need policy framework to address the issues related to agriculture. In southern India, majority of the tribal lands are dry lands, mountain lands need alternative methods of farming. There are some alternatives in their minds but to make it possible there is need of strong institutional support. Using the land for the crops such as millets, un-irrigated neem, cashew nut, teak etc. requires large amount of financial support and it can be possible

only with the help of government support. This helps the scheduled tribes to attain their economic wellbeing and improvement in the livelihood conditions (Purushotham 2005).

After the independence, constitution of India provides reservations to the scheduled tribe communities in areas of education and employment. The communities below the minimum subsistence level are called as backward communities. Those communities require certain provisions to strengthen their livelihood conditions. Reservations are one of provision provided to the backward communities in India. In all areas especially in education, health and employment tribal communities are not at all equal to majority of the communities in India. After independence, government initiated the land reform to redistribute the lands to landless people of the country. However, it was a failure at the implementation level. In areas of agriculture, due to various external forces majority of the scheduled tribe communities have remained as land less laborers and worked in their field as daily wage laborers because of indebtedness. The objective of the land reforms is to redistribute the land to landless people. Wealthiest groups of the country did not allow land reform to be implemented. They gave up the dry land and kept the wet land in their side. Apart from this, various commissions are appointed to provide employment opportunities to the scheduled tribes in India. Government also initiated certain training programmes to bring awareness among the scheduled tribe communities regarding their policies, programmes and scheme, to extend the reaching capacity of the schemes (Jain 1981). The government's attitude and policies towards the scheduled tribes are much neglected. They are not following the provisions and policies laid down for the scheduled tribe communities in India. The special provisions include, statutory recognition, representation of legislature, right to use their language in the educational arena and right to freedom on their livelihood opportunities. The constitution provided the tribal communities with special reservations in education and employment, to make them strong in the political and economic areas (Xaxa 2005).

Land alienation is one of the major issues affecting the livelihood conditions of the scheduled tribes in India. In the history, tribes do not have rights on land. They totally depended on forest and forest allied resources for their livelihood. In the beginning of the colonial period tribes in India were the neglected group. Forest lands were encroached

forcefully and displaced them from their areas. At the end of the colonial era, they received some protection from the colonial government. After independence, government incorporated several provisions on the protection of fundamental rights of the scheduled tribes in India. Due to lack of education and awareness, several external forces exploited scheduled tribes in many ways. They grabbed their lands forcefully under the shadow of indebtedness by providing loans at high interest rates. Government also treated tribal land as private product and initiated various projects on the tribal lands which led to massive displacement and poverty among the scheduled tribes in India.

Transformation of the scheduled tribe community happened due to the changes in agrarian patterns. Tribes were transformed from caste to peasant society. Before they depended on both forest and agriculture for their livelihood. After the severe restrictions on the forest products tribes shifted from forest way of living to agriculture. Tribes in India are denoted as primitive groups based on their methods of living and agricultural methods. Due to changes in the agrarian patterns, tribes faced several issues. There are positive as well as negative factors behind their transformation. Negative factors are, due to their annoyingness, non-tribal community taken it as an advantage and started exploiting the scheduled tribes by providing loans at highest rate of interest, providing minimal quality of seeds, taking more quantum of output from their production. That led to low returns of production and their capacity of repayment of loan got weakened. Due to high indebtedness, local moneylenders grabbed their land as replacement of loan. It is one of the major form of land alienation in rural areas in India (Godelier 1977).

These are also some of the factors that accounted behind non-integration of the tribal communities in the mainstream society. As discussed, changing agrarian patterns led to large scale of distress among the scheduled tribes in India. Various changes in the agricultural sector brought them agony. The feature of agriculture turned as unrewarded activity due to lack of coordination between farmers and government. High indebtedness, changing in the cropping patterns, effects of the green revolution, crop failure and liberalisation policies have smashed the agricultural sector severely. Negligence of the government towards agricultural sector has affected the livelihood of the scheduled tribes in the society. Lack of research and extension programmes also affected it. Low returns

in the agricultural sector led to a big stratification among rural family structure. Majority of families became nuclear families. The families depended on the agricultural sector and started sending their children to urban areas for non-agricultural employment opportunities. Agriculture in rural areas is badly affected. Due to the industrialisation and globalisation policies tribes lost basic rights on their livelihood. Majority of the tribal areas are situated in the forest areas. There is an abundant availability of mineral resources in the tribal areas. This is the major reason that most private aided industries are concentrated on the tribal belt areas which led to the massive displacement of tribal communities from the forest. Government did not consider the interest of the tribal livelihood in the forest areas and have given permissions to the large-scale mineral extraction industries. Due to the establishment of the industries majority of the tribal communities are affected and lost their livelihood opportunities and are displaced to urban areas. The situation of the agricultural sector can be explained in three phases after the independence. After the independence, the government focused on the pro-agricultural reforms and on abolition of intermediaries, decreased the land revenue and invested on irrigational facilities. The second phase started with introduction of green revolution. With the introduction of green revolution, the agricultural strategies changed, technology introduced, with introduction of new technology in the agricultural sector, and usage of more pesticides and fertilisers effected the farmers in area of cost of production. Input cost increased in the production process. Third phase started with introduction of liberalisation and globalisation policies. Due to massive increase of imports from the various countries, the domestic agricultural industry was affected severely (Suri 2006).

Decentralised policies of the government did not benefit the scheduled tribe communities in India. After the independence, major policies and measures did not reach the tribal communities. After introduction of green revolution, majority of the tribal communities were trapped into the indebtedness and low returns of the production due to change in the cultivation methods. Newly introduced agrarian patterns require new varieties of inputs and labour force, wages, marketed surplus and production according to the size. At implementation level, the policies did not reach effectively. Local authorities should be responsible for the training of the farmers for updated technology. The leftist

and right-wing political parties are participating in more debates on the policies and reforms but not on the implementation (Das 2003).

The fight for land rights is not a new struggle for scheduled tribes in India. Since colonial period, they are fighting for their land rights. As discussed, land alienation was major factor behind tribal distress. At present, land rights are central issue in the tribal community. Apart from the several provisions and policy frameworks, the problem of land alienation existed in the tribal society. Government move towards new industrial policy is also one of the major factors behind the land alienation. Rural non-tribal exploitation, lack of grievance capacity and weak political powers are the major reasons behind land alienation among the scheduled tribe communities. There are many laws passed out in post-independence to protect interest of the scheduled tribe people in the areas of their livelihood opportunities. The discussion on land alienation was very important as land plays a major role in economic and social status of the tribal communities. The tribes in India are having very little control over the land rights. On this note, the government implemented various agricultural policies including land reforms. However, due to various internal factors land reforms did not show any positive results. These many reasons, cautioned researchers and planners to concentrate on the tribal backwardness. On the above grounds, land alienation become the major focusing point for planners, academicians, researchers, social scientists, and social reformers. During this era, tribes are facing the highest-level exploitation in terms of land alienation. Majority of the tribal people lost their ownership on their lands due to private establishments and government encroachments in the name of development projects (Ambagudia 2010).

The objective of the globalisation process is to enable the free movement of goods and services between the countries to make Indian economy global. They have adapted the technology to integrate the Indian economy with the global economy. The advancement in the technology influences the social and economic growth of the country. Opening the economy to the global market increases the competition internally as well as externally. The structural changes in the economy are very essential for the overall development of the economy. The process of globalisation equalises per capita income

between the nations. On the other side, it is an argument that due to the process of globalisation the domestic market is exposed to the treats of marginalisation (Ezhilarasu 2014).

There are merits and demerits of liberalisation policies in India. On one side the growth rate of the country was increased and employment opportunities of the people also got increased. The people in the country are getting various foreign products at cheaper price on their fingertips. On other side, domestic economy is severely affected due to the flow of foreign goods in the country. In the case of scheduled tribes, liberalisation policies opened the gates to many foreign industries to establish their entities in India. Tribal areas are the one having abundant natural resources and minerals. Due to the above reason, majority of mineral-based industries established their entities in the tribal belt areas of the country. That resulted in massive displacement of tribal communities residing in the forest areas. Due to forceful displacement and migration, the livelihood conditions of the scheduled tribes are affected severely. In Orissa, forestlands were destroyed for construction of pipelines and roads to the industries. The tribal communities residing in nearby areas protested against the illegal encroachment of the forestland for the purpose of industries. Those are the communities totally depended on the forest-based resources. The industries based on the fossil fuel negatively affected the forest environment. With the help of Non-Governmental Organisations (NGOs), tribal communities protested severely against the violation of environment laws by the private companies. After the massive protest, government has taken the action against companies by deducting the subsidies that the government provided to them. However, the problem of scheduled tribes is not solved fully (Wani and Ashish 2008).

Government of India witnessed massive agitations of the scheduled tribes for the protection of their rights. It is an act of dissatisfaction towards the government rate for tribal land. Government has taken the tribal land for the purpose of development project and has given very less amount as compensation. On those grounds, the tribal communities started protesting against the government for fair price. The major argument of the tribal community is that, the lands they have sold for government, uninterestedly. At least they have right to get the fair price on the land they sold. As discussed, the

politics in India are interrelated with the land. According to the available sources, 40 per cent of farmers are not showing much interest in agriculture and its allied activities. They want to sell their land for fair price. In these circumstances, it is the responsibility of government in providing fair price to the farmers on their land (Thorner and Kerblay and Smith 1966). The consequences behind the displacement of the scheduled tribe communities are liberalisation policies. The tribal communities in India are the weaker sections without proper political representation. In most of the displacement cases, the industries have given various kinds of promises such as guarantee in employment, permanent homes and ensured the fair price for their land and various securities. However, at the end not even one promise is fulfilled due to weak bargaining power of the scheduled tribes (Pandey 1996). Encroachment of the tribal land is not just a commercial space. It is taking back the livelihood opportunities of the scheduled tribes forcibly. Because as discussed, tribal communities have emotional bonding with the land. After forceful acquisition, they are not getting the deserved. Tribes in India deserve protection over their culture and traditional identity. It is the responsibility of the government to strengthen the livelihood opportunities by protecting their natural environment. The unique identity that they have acquired is based on their traditional and cultural identity (Kamal 2017). Since centuries, various ruling classes have been showing dominance over the tribal natural resources. After the independence the dominance was not minimised but changed its form. As discussed, all the problems are related to land. Whatever the periods such as medieval, colonial and after independence the situation of tribes over their land was not changed. Now also they are fighting for their land rights. There are various laws designed to protect the interest of the tribal communities. At the end, government itself has violated the laws and given permission to the various industries to establish their entities in tribal areas. Government has vanished all the fundamental rights of the scheduled tribes. Every time the ruling class is enforcing new laws to crush the interest of the scheduled tribe communities (Simon 2016).

The irony is that the scheduled tribes in India lost their lands mostly because of the projects initiated by the government such as irrigation, mining, mineral-based industries, hydroelectric power generating units, and construction of dams (Saxena 2006). The liberalisation policies are introduced by the government for the economic growth and

neglected the tribal communities in India. Government industrial policies have directly isolated the tribal communities from their natural environment. Due to the lack of political power, the tribal communities failed to stop the industrial forces in the process of encroachment of their lands (Angel 1991). Through the globalisation policies, tribal communities are wounded severely. Their traditions and customs are at vanishing stage. In the process of liberalisation, government has totally neglected the concept of social justice and inclusive method. It has isolated the tribal communities from their natural environment and forced displacement pushed them in poverty. However, the objective of the government, globalisation policies hampered the livelihood opportunities of the scheduled tribes in India. The neo-liberal policies of the government not only isolated the marginalised communities from the development process but also increased the poverty rate of the country (Nair and Vishnu 2018).

The constitution of India, in its fifth and sixth schedules have focused on the well-being of the tribal communities. It has provided several legal safeguards and policy provisions. The basic resources such as land, water and forest should be accessed according to the welfare and not on the market conditions. Due to the new economic policies and globalisation process the objective of welfare is totally neglected. Those policies have exploited large quantum of tribal resources and exploited their livelihood opportunities. Dominance of private forces in the tribal areas have totally devastated the livelihood conditions (Ezhilarasu 2014).

After the several grievances on deforestation and forceful encroachments of the tribal areas, finally, the self-security movement started in the scheduled tribe community, as land is an essential source of their livelihood. In tribal communities, 90 per cent of their livelihood depended on the land that they have. It is one of the primary employment sources to them (Chambers and Gordon 1991). However, since centuries they are fighting for their land rights and against the forceful encroachments. From colonial to present time, the non-tribal communities are not stopping the forceful acquisition of the tribal land under the shadow of their capitalistic behavior. The capitalistic ideology of the state is breaking the backbone of the scheduled tribe communities. The problem of land alienation is not at all minimised, rather it was increased with the introduction of

liberalisation policies. Due to the various acts of government and external forces, livelihood conditions of the tribes deteriorated and purposefully pushed towards chronic poverty levels (Reddy 1989). Government took various measures to protect the rights of tribal community after independence. However, the tribal people do not have any knowledge on the government welfare schemes introduced for their development and still they face the problems of land alienation, landowner exploitation and local moneylender exploitation. Some of the tribal people do not have knowledge on the schemes they are receiving. After independence, the government of India categorised the scheduled tribes as unique people based on their cultural and traditional way of life. Due to their forest-based living, majority of the tribal areas are not having any kind of infrastructural facilities due to lack of connection with the mainstream society. The majority of the tribal families are not aware of the government schemes and programmes. Their lands are not even registered properly in the revenue office. Due to lack of documentation the non-tribal community people have taken advantage and encroached tribal lands (Basha 2017).

Because money lending is the primary way to encroach the tribal lands and if they raise their voice they are trapped. The non-tribal communities systematically exploited the tribal communities. First, they confuse the tribal communities about the new way of agricultural methods and they will provide some amount as loan to start their production process. At the end, tribal communities' agricultural output will be low and the non-tribal take the advantage of tribal inability of repayment and encroaches their land. The government survey officers and local settlements are also reasons behind land alienation. (Rao and Priya and John 2006). The background of all the above exploitations is lack of education. Education is the key factor to emancipate the scheduled tribe communities and minimise the exploitation burden. Lack of their understanding capability and questioning power are the basic reasons behind their backwardness. Education only helps them to come out of distress. Poor educational standards among the scheduled tribe communities are the primary factor behind their poor bargaining power. Without proper knowledge on their rights and provisions, it is difficult for them to protect their property rights and fundamental right that constitution of India provided to them. Majority of the scheduled areas are located in the remote areas nearer to forest without proper livelihood opportunities and facilities. This is the main reason behind not reaching the development

programmes to tribal areas. In India, more than 270 tribal languages are recognised (Sujatha 2002). Education is the only source that tribes have in their hands to develop their livelihood conditions. Education and awareness are the key factors to resist the process of non-tribal exploitation.

Education helps the tribal communities to address their issues at political platform. Forest based livelihood and having unique language to each tribal region was the major hindrances in their development process. Education will provide them common language to speak and address their issues effectively with common dialect. In the area of literacy rate, the condition of scheduled tribes is at vulnerable stage since 1961. According to the 2011 census, it increased not as expected. In 1961, the literacy rate of the scheduled tribe communities was at 8.54 per cent. Increased to 63.1 per cent in 2011. The direct issues of the scheduled tribe communities are exclusion in all aspects of the society. Education enables the inclusive approach. They have right to live peacefully under the protection of constitution. Education enables the livelihood conditions of tribes by improving their socio-economic status in the society (Maharatna 2005). In the educational areas, the situation was at neglected stage. The dropout rate of tribal children at primary stage was at alarming stage. The reasons behind the drop-out was unavailability of tribal teacher in the school. As discussed, there are total 270 tribal languages in various tribal regions. They are unaware of the common language. The lessons in the primary schools are teaching in common language not in the tribal language. The students are unable to understand the common language due to much of the students not showing interest to attend the school. The location of the school was the major problem of non-appointment of teachers in the schools. Due to less salaries and facilities, teachers are not showing the interest to teach in the government tribal schools. The location of the tribal villages is inaccessible due to poor transportation facilities. As they are living in the forest areas, there is no proper roads to those villages. Secondly, the parents of the children not aware about the importance of the education. Their economic conditions do not allow them to think more than their subsistence level. Due to the poor economic background their entire day was spent on finding the livelihood opportunity. There will be always a financial stress in their families. They do not even get proper food to consume. Under those circumstances it is very difficult for them to concentrate on

educating their children. Thirdly, in most of the schools' teachers are not attending the schools due to poor monitoring of the school management. It is a clear-cut negligence of the government at the implementation level (Brahmanandam and BosuBabu 2016).

In the area of higher education, government is initiating numerous programmes to attract the students. They are providing reservation to the students to get the admission in desired educational institutions all over the country. Providing financial support to the students to pursue their education without any psychological disturbances and to minimise the financial stress. Scheduled tribes in India are availing seven per cent of the reservation in education and employment sector. The students who are getting the admission under the reservation slot have to fulfil all the requirement of degree and institution. There is no provision of relaxation in fulfilling the eligibility requirement (*ibid.*). There are some gaps in the tribal education.

Sahu (2014) in his study found certain gaps in the tribal education. In the area of drop out he has mentioned some of the important suggestions. There is no proper monitoring of the primary schools of the scheduled tribes. There are no awareness programmes in the tribal villages about the importance of the education as it is not possible to bring up the enrollment ratio without proper awareness. The teachers in the schools are not providing any guidance or counselling to the parents or children. Students are not provided with the relevant study material in their local language.

Due to the low economic background and financial crisis students are showing interest towards the work rather than to education. Government is not providing any sort of financial help to the students. Less number of the residential schools are also one of the reasons behind low enrollment ratio. Because, in residential school's students will get food, shelter and clothing. It will help majority of the tribal communities to overcome their financial stress.

Poverty is one of the major factor that not allowing integration of tribes into mainstream society. It is the main factor affecting the scheduled tribe community. As discussed, there are various factors that led to tribal poverty. Illegal land encroachments and forced displacement is the major reason behind the tribal poverty conditions. Poverty

is one of the primary elements not allowing tribal community to participate in the development process. According to the existing literature, inappropriate policies, government moves on the development process are the main factors causing the tribal poverty. There are no separate policies for tribes according to their regions. Uniform policies are affecting the scheduled livelihood opportunities and conditions. Poverty is just only scarcity of basic things to live. It is the phenomenon, which controls the entire process of livelihood conditions and worsened the situations entirely.

In the society, due to social exclusion the tribal communities are not receiving equal share in the public resources. Poverty levels in the tribal communities is more as compared with the other communities in the society. The factors leading to chronic poverty are illiteracy, social exclusion over the centuries, new methods of farming and lack of education. The increased birth rate is one of the important factor behind their financial stress. Majority of the tribal communities are not following any kind of birth controlling methods. Due to their low economic status the mortality rate of the children in the tribal communities are very low. The children are facing the problems of malnutrition due lack of nutritious food (Parmar 2014).

The fact behind this kind of situation is that decadal exploitation of the scheduled tribes under different ruling classes. The development of scheduled tribes can be witnessed by giving them self-governing provision. Through self-governing provision, they can distribute the public resources equally among them that can enable the process of tribal upliftment. The planning commission of India also is concentrating more on eradicating all forms of poverty. It has focused more on the tribal livelihood opportunities and socio-economic development through initiating various development programmes. The double growth of the tribal communities is one of the main objectives of governments (Pal 2015).

However, improvement in the educational standards among the tribal communities is the solution to many of the problems that tribal communities are facing since centuries. Education enables the bargaining power and questing capacity on the problems that they are facing in their day-to-day life.

The whole literature review was focused on the history of scheduled tribes and how they are forcefully migrated to the forest areas due to land-lordship rules and also discussed about the basic idea of social economy and its objectives in a comprehensive manner. Hence, the study focused on the socio-economic inclusion of scheduled tribes into the mainstream social economy.

4. Research Questions

After detail analysis of the study on the process tribal inclusion into mainstream social economy. There is a need to address some of the research questions. The key research questions of the evaluative study are mentioned in the following description.

1. What is the historical background of tribes in India?
2. What is social economy and its interrelation with the tribal community?
3. What are the factors behind tribal transition in India?
4. Is socio-economic inclusion possible?
5. What are the possible ways towards tribal inclusion into mainstream social economy?

5. Research Problem

There are studies, which try to bring out the crux of the livelihood conditions of the tribal communities. In the context of newly formed Telangana state, there is a dearth of studies on tribal inclusion and social economy. Here the crucial question is what are the possible ways for tribal inclusion into mainstream social economy? Hence, this study will conduct in the context of prevailing living conditions of tribal community in Telangana state and tries to adopt a holistic approach to understand the tribal resistance for their equal socio-economic opportunities in the mainstream social economy.

6. Objectives

The elucidation of background of study, after in-depth analysis by examining the conditions of tribes in Indian economy. The key objectives of the study are mentioned in prescribed format that are followed below.

1. Study the historical background of tribes in India.
2. Explore the concept of social economy and its interrelation with the tribal community.
3. Locate the crucial factors underlying behind tribal transition in India before and independence.
4. Critically examine the factors behind socio-economic inclusion.
5. Possible ways and evaluate various factors which helps in tribal inclusion into mainstream social economy.

7. Methodology

To understand the level of oppression and discrimination on tribal communities and its impact on their livelihood. To find out the ways towards tribal inclusion into mainstream social economy, the study used both primary and secondary source of information. The study is presented at three levels namely - macro (State level), meso (District level) and micro level (Household level). For macro-level study, we have selected Telangana state. In secondary data analysis, cross sectional and time-series data published by various data sources are used. These include publications from Directorate of Economics and Statistics; National Sample Survey Organisation (NSSO); Central Statistical Organisation, RBI reports, etc., to understand the level of tribal development, study concentrated on various socio- economic and political indicators such as, Education, health, employment, income, and poverty etc. Social indicators such as caste, gender and culture. The primary data was collected from the two districts of Telangana. The study was conducted on the four mandals, eight villages of two districts. Total 396 respondents were interviewed.

8. Chapterisation

The first chapter *Introduction* deals about the concepts of social economy, tribes, kinds of exploitation they faced in colonial and post-independence period along with literature review, research problem, research questions, objectives, methodology, and chapterisation. As tribes lived far away from the mainstream society, in forest remote areas, even British government considered them as lower and isolated social group.

Exploitation methods continued in their regime as the policies introduced by them favoured proprietors, zamindars and private moneylenders and affected tribal livelihood. Even after the independence, tribes were slowly restricted in utilising the forest for collection of resources and employment. Social economy mainly studies about the human relations, equal opportunities and equal distribution of available resources such as production, distribution and consumption in the society. Social economy ensures humanistic approach of development, based on human needs of man as relatedness, transference, and rootedness. Economics helped in solving many issues such as wants, desires, inequality, poverty under certain assumptions of the class society but still these all issues are not yet resolved. It failed to address the issues related to caste, which is a typical problem in a mainstream society. Therefore, there is a need of specific model to address various social and economic issues and need to adopt different approach to understand and to evaluate unique social system. Government took various measures to protect the rights of tribal community after independence. However, the tribal people do not have any knowledge on the government welfare schemes introduced for their development and still they face the problems of land alienation, landowner exploitation and local moneylender exploitation. Some of the tribal people do not have knowledge on the schemes they are receiving.

The second chapter *Social Economy of Tribes* examines the overall concepts of social economy and its relevance in present prevailing conditions and focuses on impact of social economy on tribal communities in India. Social economy can be understood differently by various theories, which mainly depend on its elements and justifications. Social economy is not a new concept in the basis of humankind but the changing circumstances over the decades have changed the meaning of it. Social economy may be different in each aspect but the conclusion was similar in all perspectives. Another concept that has same justification with social economy is theory of justice. Social institutions are transformed along with the human characters. Social institutions are an integrated concept of society includes hierarchic institutions, which are enabled from the family structure. It is the fundamental theory of social instructions originates as social union, which discusses in social economics. Social economy theory was divided into two categories, one is based on societal basis and other is based on economic basis. In India

even in present era, people are divided on the basis of religion and caste. Therefore, there is a need of humanitarian movements to frame strong socio-economic policy and it is possible only when all the people in the society are aware about their rights and duties. India has seen a different phases of development after getting independence to till now. However, within the development process, tribal community or their regions affected utmost because of the displacement of land occupied by government itself. India initiated a path to development through the introduction of five-year plans.

The third chapter deals with the in-detail factors underlying behind *Tribal Transition in India* focus was made on tribal transition from colonial to present times and discusses about the status of scheduled tribes and their growth ratio. A tribe particularly have strong bondage with their own territory. In most of the ethnographic literature, they termed tribe as a hill tribe, forest tribes, primitive tribes and backward tribe. Tribal situation in India witnessed exploitation in various aspects compared with other communities. Most of the tribal population still lives in rural India as compared with other social groups. Highest of primitive tribes depends on forest and mountain area because since their ancestor's times they are living in that area. The transformation of forest dwellers into tribes and transformation of tribes into caste structure. British government had given separate political representation to the tribes in India by creating the excluded and partially excluded areas. However, after independence policy has undergone several quality changes. Government of India moulded this policy to protect the interests and socio-economic upliftment of the tribal community. Despite of having constitutional rights, international human rights, which includes elimination of all sorts of racial discrimination, harassment, violence against marginalised sections. Constitutional safeguards as provided in the fifth schedule prohibition of transfer of tribal lands to non-tribals communities had failed to prevent widespread land alienation of tribal community in India. After independence, more than 40 per cent of the tribal people are affected with displacement in the name of development. The tribal communities in India, are extremely backward as compared with the other communities in the society.

The fourth chapter examines the *Socio-Economic Inclusion* of tribal communities. The chapter discussed about the various socio-economic inclusion factor related to the

tribal communities in India. Government initiated various developmental activities to uplift the tribal community as a whole. Still, most of the tribal communities are living in forest areas, some are migrating to local villages and very few people are settled in urban areas. People resides in the forests; people of hill areas are recognised as indigenous people. Those are primarily amalgamated with the new settlers. In later period they are absorbed into caste system. In the British rule tribals were treated as unworthy, exploited them in various forms, which resulted in Santal rebellion. Transformation of the tribal society has been conceived in terms of tribe getting integrated in society and its civilisation. Most of the tribes are being integrated in the Hindu society. They accepted the caste structure within it. This is primary stage transformation of tribes into caste groups. There are movements for the political autonomy. Seven movements were taking place in the central India for the separate state of Jharkhand. It was a systematically organised movement. In the state of Telangana tribals have organised a movement in Adilabad for Gondraj. Most of the tribal leaders demand for the separate state for the adivasis in the country. A tribal autonomy movement was started in the south Gujarat by demanding separate state if their problems were not resolved. Socio-economic inclusion of the scheduled tribes can only be possible with the providing of better livelihood opportunities. If we see the present economic conditions, all the recent studies have stated about the marginalisation of the agricultural sector. The good governance in the tribal areas definitely brings qualitative changes in the tribal livelihood. However, there are cases of institutional negligence of the tribal areas at ground level. As a results of institutional exploitation over the decades majority of the chenchu tribal communities have migrated from forest livelihood to village livelihood.

The fifth chapter *Tribal Inclusion: A Case Study of Khammam and Bhadrachalam Kothagudem Districts* deals with by analysing the data collected from tribes, their view on economic development and adoption of new cropping strategies and mainstream conditions. Scheduled tribes in India and their unsolved problems such as social exclusion, lack of education, movement for social justice and constitutional safeguards, all are for their own tribal empowerment and equal standards of living as like rest of the society. Even after all these problems and struggles, tribes in India are marginalised. Chapter is divided into two sections. Section- 1 discusses the sample areas and

respondents and Section- 2 discusses about the livelihood conditions of the tribal communities. Highly focused on their economic opportunities and impact of government policies on them. In the areas social and economic life of the tribal communities were discussed in detail. There are various factors discussed in the chapter such as educational qualifications, livelihood opportunities, credit sources, reasons behind the credit status, and status of irrigational facilities. Also, about the role of government in providing employment opportunities in tribal areas through different schemes, role of grama sabha in tribal areas, status of tribal communities in the residing villages and their relationship with other social groups and discussed on their interest in the political participation.

The sixth chapter *Conclusion* discusses about the entire work carried out in this research and focused on the findings of the study. Based on the findings included the relevant recommendations on the socio-economic inclusion of the scheduled tribes in mainstream social economy based on the findings of the study.

The next chapter *Social Economy of Tribes* examines the overall concepts of social economy and its relevance in present prevailing conditions and focuses on impact of social economy on tribal communities in India along with five-year plan periods.

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Chapter - 2

Social Economy of Tribes

Chapter discusses about the overall idea of social economy of tribes by taking the various indicators of tribal livelihood. There are many related and unrelated studies on social economy by considering the population as a whole. However, not based on community or culture which are eventually segregating them from mainstream society. Tribal inclusion into the mainstream society is one of the essential parts that has to be happen. In reality the livelihood conditions of the scheduled tribe communities were not similar and expected. Nevertheless, the reality is exactly in opposite direction as shown in the mirror. The present chapter discusses about in-depth literature review related to social economy and tribal communities. Discusses on the theory of social economy and ways towards tribal inclusion.

1. Social Economy

The philosophy of social economy is understood differently in various theories. It varies based on compared elements and justifications. Concept of social economy is not a new theory to the humankind. However, the changing circumstances over the decades have changed the meaning of it. There is need of reconstructing the theory of social economy by calculating present contemporary situations. Here, social economy in the field of human nature.

The re-discovering the concept of social economy is like human heart was seemed suddenly re-discovered in present times, there are many changes in the professionalism from past to present times. New attitudes, new tools, and very fresh views are there in the field of economic theory. New generation has to set a trend in the field of movement of prices, trade, income, and cycles of production. Remaking of economic theory cannot be done overnight as it needs an effective frame work, need of fresh ideas to re-build its structure and require a serious attempt for a new movement (Tugwell 1930).

Social economy had different perception in the area of humanity. The way it is portrayed may differ but the overall conclusion was similar. Here, there is the

consideration of elements such as war and social economy. However, the justification is same. During Napoleon war of France, which destroyed around 1.4 million lives and over billions worth property was destroyed. War is so expensive; it requires lot of work force, resources, military expenses, and maintenance of armed forces. Due to war, thousands of people withdraw from their industries and engage in the war. Above statistics and statements clearly explained, the damage caused due to war which results in disturbed peace and humanity. Wasting huge amount of financial assets and human power in war will end-up with large amount of loss to humankind and for their livelihood. Spending this amount on education and human development will definitely raise the standards of livelihood and prevails high level harmony and peace in the economy, that ultimately justify the meaning of social economy (Howerth 1906). There is an element called social museum which is a Latin-American Organisation for systematic study of social problems. The idea of social museum coined in the international congress of social economy, which was held in 1994. The concept of social museums is to build strong bonds and cooperation in between public relations as humanitarian movement, which is a foundation of fundamental social policy. Main aim of the organisation is to provide legal protection and to bring social reforms, which enable the strong path towards social welfare (Sherwell 1924).

In a production organisation, there is a behaviour of high level of capitalism only focusing on the profit maximisation not on the welfare of the labor. In the process of production not only profit but, at the same time there is need for establishing strong social relation which makes meaningful action in the process of production and capitalist social relations (Bryer 2012). Most of the organisations and managements combine the ideology and reality. Workers are accountable for-profit maximisation which had finally led towards stress and escapism. There is the need of modifications in their approach towards workers in the production process (Ezzamel and Hugh and Frank 2004). Labour management relations are effective tool towards profit and for conversion of labour into capital. The social process in between labour and capital improves the state-society relations, generates cooperation, commitment and activism towards capital accumulation and social relations (Kasmir 2005). Process of productions is highly associated with the workers, if they want to regulate it that is easy for them vice-versa. This one is exactly

explaining the relation and meaning of life process of society as an inter-related concept of production in the conceptual understanding (Marx 1954). A society should be self-regulating thing as production process concern with subjective conditions, combined with the institutionalised human centered values and goals. It is an objective of mainstream economic categories; mostly explore the exact possibilities of interconnectedness of state and society in real concrete terms (Gramsci 1977). The Major argument that comes from Marx is that a society can engender a certain level of needs in public interest; it is capable of constructing adequate resources, institutions and concepts to organise and regulate systematically. Humanity is the only one, it can regulate, organise and solve the problems in society (Marx 1962).

Theory of justice and social economy are inter-related terms and have same justification. Economics and social institutions are altered with the human characters. Social institutions are integrated concept of society that includes hierarchic institutions and are enabled from the family structure. It is fundamental theory of social orders which originates as social union that is discussed in the social economics (Rawls 1971). Social contract theory is a Rawls model of economy. Later on, it extended so that whatever the social choices are beyond the rulers and governments is the basic choice of social justice. The concept of social economics is an ethical concept with certain amount of positivism since long time it has been vanished from the mainstream economics. Model of social choice should be ethical and yield certain basic principles of justice. Model has two points of ethical elements those are, that each person has the equal right of liberty as similar to all. Secondly, social and economic inequalities are benefiting least advantaged members of the society. Some sections of the people are sacrificing their basic liberty for the sake of economic advantage. Self-respect or persons sense his/her own value should not be reducing it is a primary good of a person (Worland 1977).

The theory of justice can be understood as a next level of social choice, one of the finest ideas in the past are based on social and political theory. Veil of ignorance, is their choice of basic principle. Ignorance, allows the individual to be different from others in their choices, tastes, interest, abilities, desires, and their goals towards their basic principle of primary good- liberty, power and income. These are the choices of self-

interest rather than choice of good based on human nature (Wolf 1977). Concept of justice is an inspiring ethical thing, self-actualisation derived from classic Greek eudemonism talks about the dignity of human. Highest good of man comes from his birth, to be true and real to himself in relation to his own. Dignity is a qualitatively unique perfection; every person chooses his life, as he wants. Discovering of the ideal uniqueness is an enhanced value. It is a self-love that originates as motivational moral and ethical value. According to social economics self-love is a moral element; recognition of unique excellence is a self-realisation point of a person. Psychological stabilisation comes from his maturity and unique skills and awareness. Because self-love generates knowledge, respect towards other and achieving goals. Such a system definitely leads to social justice; it is a fundamental principle of every person; goal of social development will happen only with help of ideal community of complementary perfected population (Norton 1976).

Social economy is an organised study of society and equal distribution of socio-economic resources. The new social concept, is explaining about the new foundations of the economy. The new social would be self-governing concept carried on new transformations. The new model of social economy is not an economics but rather sociality. For new model, there is a need of strong framework. The model should be governing itself without the regulations and controls of the state. The study should be clear about the gap between socialism and capitalism in the age of transition (Bruyn 1981). The concept of social economy is scientific in nature; its theoretical framework is based on the study in the order of self-governing in the society. That means mutual governance in the fields of agriculture, industry and commerce. Major aim of the study is about the fulfillment of human rights and livelihood (*ibid.*).

There are many studies that explained the concept of social economy in different fields of knowledge. However, there were no studies based on community participation and right to live equally. This study mainly focuses on concept of social economy in perspective of disadvantaged sections. Social economy is an ethical philosophy, which studies on human foundations and relations. Every person in the society has right to live

as others at highest level of freedom. It deals with the equal level of opportunities among all the people, not on the basis of prevailing inequalities.

In this study, the theory of social economy is systematically divided into two categories they are 1. Societal basis and 2. Economic basis. Under the society, discusses about role of social forces in the society. In present Indian society, people are divided based on religion and caste. Every religion has its own identities, principles and norms. In the name of caste people are divided. Based on communities, each community has its own culture, language and living patterns. However, tribal communities in Indian society are exploited based on community and religion. The common public resources were not distributing equally, caste-based violence is common practice in both rural and urban India. They divide the people based on birth and ritual purity. They are not allowed into the common public space, no access to basic resources and decision-making. Secondly, study also deals based on economic standards: which includes education, health, employment opportunities, income and standards of living. Study feels there is need of humanitarian movements on strong social and economic policy. It only happens when people are aware about their rights and duties. Social economy will give space to every individual equal space and right to live equally as primary objective of humankind. Study ensures that with the high standard of economic wellbeing only equality will be re-established. Construction of strong social economic model is only possible with the help of ideal community with the strong group of intellectuals. In this study, social economy believes in sound planning and imagination with strong determination humankind can achieve freedom of social equality.

2. Scheduled Tribes in India

India is a single country, which has a large tribal population in the world, constitutes of 8.6 per cent in total population of our country (GoI 2011). The tribal population represents marginalised group and economically low background. Education is the important key, which helps individual personally, and to achieve the goals by increasing their capability levels, growing opportunities, conquer barriers for further leads towards the development of community both economically and socially. Education is the only one factor that can bring any comprehensive growth in an economy. Education cannot be

considered only as an input it also develops the inner strength of the community, as it helps them to face new challenges in life. Educational accomplishment and literacy considered as influential indicators of socio-economic development. Therefore, tribal community should benefit the assorted policies provided by the government to improve in their livelihoods through education (Maharatna 2005). Adopting the dual system of administration at the planning level became one of the major constraints for the tribal population in the aspect of education. The tribal population has not utilised the adequacy of education in a proper way (Sujatha 1994). Rani (2000) analysed that language was the main obstacle for tribal children in establishing the communication with teacher in the schools and after some point of time, it is becoming as the terminator to dropout their education.

Social economy can lead the community towards development through one of the aspects, i.e., education. In education, teacher behavior with the students and motivation given to them are the important features and it can also call as teaching-learning process. There should not be competition among the teachers as it may direct the students in a wrong way (Vaidyanathan and Nair 2001). Education is not measured as a major necessitate facet in the tribal community. Nevertheless, government has focused on various policies to educate them in view of their development and integrates them towards mainstream society (Sujatha 2002). During the early time of education, local language usage in teaching the children is considered as a medium of instruction particularly for tribes. Because, the tribal language varies from the regional languages and the children can get involved easily for the communication with teachers. It furthermore helps in increasing the student-ratio, as the teacher will also be available from the local tribal community (Jha and Dhir 2002). The reason for high dropout rates among the tribal community was due to other medium of instruction that differs from their mother tongue. In addition, the appointment of teachers from outside tribal community who do not know the local language was generating communication gap between teacher and student (Gautam 2003). Praitichi Committee Report in 2002, recognise a few problems which are becoming the hurdles in education for tribal community which are expenditure of schooling, lack of scrutiny, lack of enthusiasm from teachers, and the dependence of private tutoring. By overcoming the above-mentioned

issues through the government policies, tribal children can get education and develop their livelihoods economically and socially. Maharatna (2005), government policies framed to develop the livelihood conditions of the tribal communities and also helps them to integrate into mainstream social economy. However, the challenge is to develop them more deliberately and involving them more in common interaction between mainstream society and tribes but not bringing them within folds of mainstream society.

Dalits and adivasis form the paramount group among every single one of the school dropouts, within them girls' proportion is extremely more. As education become a universal remedy for the inclusive growth of development of both economic and social upliftment, the fragile section of social order should make use of this special implication and move towards mainstream society (Lal 2005). The non-formal education should be given importance in the tribal areas predominantly to the children of hardest reach out places in remote sections. The NFE groups will target the children who dropped out from formal education from schools and they provide education in a non-formal way. This process provides a space for inventions and infuses flexibility to an inflexible structure in terms of administration, teaching techniques, content, target group of learners and evaluation measures (Nair 2007). The constitution of India provided safeguards for the development of tribal communities in particular to education and employment sector. The policies framed were working towards development of tribal community and now a days, their children were getting educated and forwarding on the way to mainstream society with higher education by improvising their social economy background (Sedwal and Kamat 2008). The policies should concentrate more on inclusive growth strategy of tribal community development rather than on discordant growth stratagem. Education is a significant parameter for any community to develop. The tribal economy will progress towards mainstream living standards all along with their culture (Abdulraheem 2011).

Tribal children have a very low participation rate in educational sector. Despite the fact that enlargement of tribes is stimulating consign in India, but the rapidity of development to a certain extent was slow. Ashram schools established especially for tribal children to educate them from elementary to higher secondary levels, but the inadequate quality of education-destabilised confidence in education as a turn of phrase

for social mobility. The focused areas of tribal education were medium of language, infrastructural development, livelihood opportunities, awareness among the parents, student-teacher ratio, and proper monitoring. These issues can be resolved through awareness campaigns on literacy which can bring change in thought process of parents in engaging their children in employment is a bad practice. The study materials in local language gives more strength to tribal teachers so that children can involve more interestingly in class room lectures, providing various scholarships for higher studies predominantly in medical sciences, engineering and other technical streams, establishment of hostels, providing social security especially to girl students and by maintain proper monitoring in teaching methods, working hours and attendance registers. These steps should be taken seriously. Policy makers should focus more on the government interference particularly in education by allocating more funds in central and state budgets. Making easy access and creating more opportunities should be provided to give more confidence among them to compact with the outcast on equal terms. The educational background of tribal population is very low comparatively to other sectors of society. Therefore, the parameters to expand education among them should be done in more absorbed way and the result should be reached in the pace of development. Social conditions and economy of tribes will progress through education, which also helps them to improve their living standards and equalise them towards mainstream society (Sahu 2014).

India has seen a different phases of development after getting independence till now. However, within the development process, tribal communities and regions are affected mostly because of the displacement of land occupied by government aided projects. India initiated a path to development through the introduction of five-year plans. As the economic growth was very low, it concentrated more on constructing dams, mining and mega projects, etc. (Fernanades 1994). In India, dams are treated as temples of modern India and as a symbol of advancement and wealth. The mega projects sanctioned and after completing the construction of dams, it brought irrigation to a large portion of lands through which the economic growth is seen. However, the land given by the population to construct dams and other projects displaced them from their inherited lands which they were cultivating from long back. The projects changed the cultivating

patterns, use of natural resources such as land, water etc. (Goyal 1996). Land is a major source of livelihood. People slowly started becoming dependent on extension of forest land and other natural resources for their livelihoods as their subsistence. Thousands of people displaced from their livelihood source as the government implemented various development programmes. The data estimation from 1951–90, number of persons affected was not available exactly in a numerical value, but overall figure was about 110–185 million (Fernandes and Enakshi 1989). The major aspect led to displacement was through dams, as India consists of large number of river vallies, which are using for irrigation and hydroelectricity production. The small and marginal farmers who are mostly from the backward communities such as scheduled castes and scheduled tribes are affected due to the process of land displacement (Patel 1974). The tribal regions are affected profoundly as their major subsistence of livelihood is through land. During independence, tribes were living in a resource rich area. When the government took their land to construct dams, mining, coal digging, etc., they lost all their lands and became landless labourers. Government framed various policies to uplift their economy, but still tribes were lacking behind in aspects such as education, nutrition, health, etc. (Mohapatra 1991). Since independence, five-year plans were executed but the development of tribes were lacking far behind. Most of the tribal land were occupied from government and other communities. The tribals become economically backward and underdeveloped. Changes in land use pattern, acquirement of urban growth, and migration caused environmental degradation, and pollution. Land used for cultivation was becoming low soil fertile and the output of farm was not resulting efficiently. Prices of the products used for agriculture become high and the government minimum price was not corresponding to the input prices. Tribes were remaining in the forests, as land is their basic subsistence (Kothari 1996). Tribes are the ones who are affected most in the process of development after independence. The community was completely dependent on forest land and natural resources. Due to forced displacement, tribals became landless, remained underdeveloped economically, culturally, socially, and politically. Later, in 1993 the ministry of rural development drafted a national rehabilitation policy, which helps to resettle the compensation. However, not implemented properly, failed miserably in most of the states, as only 25 per cent of population whose land displaced were re-settled. The

process of larger development of nation became lower development for the tribal region (Mohanty 2005).

Many tribal movements and struggles are seen throughout the years for the development of their community. The Indian class system co-opted tribals into the caste system and brought tribal identity by assigning various committees to include them in mainstream society. In Jharkhand, there was a demand for the separate state. In search of social identity, Chhota-nagpur Unnati samaj- 1920, Adivasi Mahasabha- 1939 were instigated. Tribals rejected even British, through some movements such as Tilka Majhi of 1780 to Kol rebellion of 1831. Through these several movements, this community gained some allowance through Chhotanagpur Tenancy Act, 1908. The Adivasi mahasabha mainly initiated to abolish the dominant class structure and zamindari system, as they are the one who exploiting tribes (Munda 1988). Slowly, the tribals were alienated from the mainstream society and remained as a backward community. After independence, government focused on the development of tribes by framing several policies. The language barrier is one of the problems as tribal local language is quite different from outside society. Due to this, tribal community cannot form a separate state as an imploration of not having a link language on its own because they were minor in region comparatively to other communities. The language issue is also the main barrier of tribal community as upper caste communities will cheat them based on language (DN 1988). Areeparampil (1996) observed that the reason behind the backwardness of tribal community was the land alienation. The land of tribals, which they are using, from their ancestors were taken away in the process of development of industries as for coal mines, minerals, constructing dams, etc. However, tribals depend more on the natural resources as their primary occupation. For agriculture the basic essential resource is land, that was unavailable and made them to depend on other works such as agricultural labourers. Migration is a problem in tribal community to remain as a backward, as they practiced shifting cultivation process and made availability of revenue. Also, they work as the supply of labour to non-tribal areas because of no land in terms of their own. The dominant mainstream society took advantage of tribes and developed with their strain and blood (Savyasaachi 1998).

The economy is in the hands of non-tribal areas and the tribes became labour for them. The local leaders of tribal region trapped with the tactics of outsiders and gave authorities to control them. This affected the tribal economy and political development of their villages. Slowly, changes made through government policies and reservations in aspect of education. Education created new middle-class leadership within the tribals. Regional movements and ethnic movements happened to get their rights back (Sengupta 1980).

The forests are destroyed in the name of industrialisation that affected the livelihood of tribals. The planning of development worsened the lives of them and increased the exploitation towards them. Political power is misused in their community. Policies are framed for their development but the commencement is not done in a proper way. The Poor remained poor as reaching policy regulation to them was moderately sluggish which benefited the upper dominance class. The pre-occupation of upper class in politics has also led to tribal backwardness in mainstream society (Ganguly and Uday 1987).

Tribals slowly started realising the importance of societal advantages in several aspects such as education, agriculture and use of tribal languages, etc. Agricultural patterns changed according to the monsoon rainfall, irrigation, cropping patterns, and cost of cultivation. Development in agriculture gives them better living standards. Slowly, the tribal children were getting education. Even the political power was also attaining importance within the tribal regions. The tribals as minorities need cooperation of other communities, for the upliftment of their livelihood (Lal 1996).

Movements gave hope for the development of tribal community with the adoption of technology. The tribal children are getting educated through the government policies in residential schools. The tribes' involvement in politics was also being improved as the local leaders started communicating with the other community leaders and helping tribal community with the local language. (Fernandes 1998). Division based on religion has become a problem as both Christians and Hindus were living together, but in Hindu class structure they were considered as low class and even same in mainstream society. The oppression of tribals should be overcome by initiation of government and by tribals

themselves. So, government framed policies to up bring the livelihood of tribes in all aspects such as economic, social, cultural, and political which helps them to compete with the mainstream society (*ibid.*).

Tribes can integrate themselves through participating in politics and compete along with the upper castes within the village or outside the region. The tribals of Rajasthan are participating in politics since independence. The term unification can be seen in two terms of analysis: i) Relations between an individual and his society and ii) Whole society and its relation with the other regions. First, one implies that integration of all units of society were including them as a whole. Second, one assumes that only particular society represents as one unit and it tries to integrate itself with the larger society. Political unification is different and does not imply unification in social and cultural scopes (Doshi 1978). The Bhils tribe of Rajasthan has been participating in politics ever since independence but within the tribal groups the competitiveness was become less compared with the general areas. The tribes maintained their unity, cultural identity along with political identity. This tribe conventionally considered by feudalism, united labour and ethnic isolation. The tribes were aware of constitutional safeguards, privileges and reservations given to them in services, economic and education. Nevertheless, education is not considered as strong aspect among them as it was leading to migration. The tribes as individual does not have awareness about the political parties but as the villages unitedly hold strongest in congress or swatantra parties. Bhils have strong impact on politics within their region. They have developed themselves in several aspects to integrate themselves with the mainstream society (*ibid.*).

Government framed several policies for the inclusion of tribes into mainstream society. However, there was not much success in implicating the policies. The two main reasons for the failure were, one is the adopted model of development as it maintained unequal exchange relations between social groups and marginalising the power and powerless people. Second is through the difference in cultural aspects. The tribes were completely different in culture, language and living conditions as compared to other societies. Therefore, tribes should integrate into mainstream society without affecting their cultural identities. Social, economic equalities, environment sustainability, political

participation, cultural, and democratic integration helps tribes to integrate themselves in mainstream society. Education is considered as an important aspect that integrates tribes with society. However, due to the less ratio of tribes teachers and migration to urban areas also increased dropouts. Traditional cultural identities should not be affected while integrating themselves in society (Heredia 2003).

3. Tribal Development and Five-Year Plans in India

Developing countries like India promote their development through its effective planning. Major objective of the planning commission in the country is to develop poor as traditional societies in one hand and at same space it has to resolve the problems and sufferings of humans. Since past six decades, the process of planning playing a crucial role in the overall development of the economy. In the present scenario, tribal community is encountering with various socio-economic, cultural and political problems. They are treated like weaker sections of the society both in urban and rural societies in India. Below analysis explains the role of planning commission in the process of emancipation of tribal community in India since independence (Suresh 2014).

Various tribal development programmes were initiated through several planning periods to uplift the tribal community in economically, socially, culturally, and politically. There were various tribal development models formulated in different five-year plans (Naidu 2007). In most of the five-year plans, welfare of scheduled tribes aims at agricultural productivity, forestry, animal husbandry, and small-scale industries. Education training programmes, development of tribal women and children (Anuja 1999). To bring out the required attention on the tribal community, government of India initiated the multipurpose tribal blocks in second five-year plan and tribal sub plan in fifth five-year plan (Rao 2005).

Below table- 2.1, clearly explains the commitment of government of India on tribal development through various five-year plan periods. There are no doubts that tribes are exploited more than other communities in the country. Lack of proper medical and livelihood related infrastructure are the major factors in tribal areas. After independence,

tribal community faced a lot of basic problems. Whatever the government programmes and funds are not reaching the beneficiaries of tribal communities in the country.

Table-2.1: Details of Plan-Wise Fund Allocation for Tribal Welfare

Details of Plan-wise Fund Allocation for Tribal Welfare Plan Period	Total Fund Allocation	Allocation for Tribal Development Programmes	Percentage
1st Plan (1951–56)	2069.00	13.93	0.06
2nd Plan (1956–57)	4800.00	49.92	1.08
3rd Plan (1961–66)	7500.00	50.53	0.60
Annual Plan (1966–67)	2081.54	32.32	0.48
Annual Plan (1967–68)	2246.00	32.32	0.48
Annual Plan (1968–69)	2359.00	32.32	0.48
4th Plan (1969–74)	15901.47	79.5	0.5
5th Plan (1974–79)	38853.24	1157.67	3.0
Annual Plan (1979–80)	12176.00	855.16	-----
6th Plan (1980–85)	97500.00	3640.25	3.7
7th Plan (1985–90)	180000.00	6744.85	3.8
Annual Plan (1990–91)	65714.50	-----	-----
Annual Plan (1991–92)	73482.15	-----	-----
8th Plan (1992–97)	434100.00	22409.65	5.2
9th Plan (1997–2002)	859200.00	32087.26	3.7
10th Plan (2002–07)	1618460.00	1481.00	0.09
11th Plan (2007–2012) *	3644718.00	3633.00	0.09
12th Plan (2013–17) *	3568626.00	-----	-----

Source: Documents of Planning Commission, from 1st plan to 12th plan, Government of India.

Table- 2.2: Plan Period Strategies related to Tribal Development

Sl. No	Plan Period	Tribal Development Programmes
1	1 st Plan (1951–56)	Tribal community development programmes (CDP). Concentrated on social welfare programmes like health, sanitation and housing etc.
2	2 nd Plan (1956–57)	Community development approach (Tribal development projects) and PANCHSHEEL – five principles of tribal development programmes.
3	3 rd Plan (1961–66)	43 Special multipurpose tribal blocks (Creation of TD Blocks)
4	4 th Plan (1969–74)	Six pilot projects initiated by the central government with amount of 150 Cr. Administrative Frame Programme Implementation and protective measures (Tribal Developmental Agencies TDA)
5	5 th Plan (1974–79)	Total and Comprehensive view of tribal problems and coordination of sectoral programmes (Tribal Sub-Plan and creation of LAMPS)
6	6 th Plan (1980–85)	Integrated Approach and large financial allocation (expansion of TSP).
7	7 th Plan (1985–90)	Infrastructural development (Intensive tribal development)
8	8 th Plan (1992–97)	Focused on poverty, illiteracy, organizing state level tribal developmental programmes
9	9 th Plan (1997–2002)	Focused on improvement in education, health and skill up gradation without any gender inequality and focused women and child development programmes
10	10 th Plan (2002–07)	Focused on promotion of higher education in tribal population
11	11 th Plan (2007–2012)	Mainly focused on overall inclusive growth approach.

Source: Documents of Planning Commission, from 1st Plan to 12th Plan, Government of India.

Government of India has allocated for tribal development, implemented various programmes through five-year plans for their overall development. Government has moved its steps towards engaging majority from tribal community itself towards spreading educational schemes, health, nutrition, public distribution, and extension services etc.

Significance of planning in developing countries is a foundation stone for economic policy; it is a symbol for independence and freedom of equal choice. Planning commission played a significant role in historical process of India since independence. National planning commission was established in March 1950. Major objective of a commission is the formulation of plan to effective and balanced utilisation of available resources in the economy.

3.1. First five-year plan (1951–56)

In the first five-year plan (1951–56), government of India mainly focused on the welfare and rights of tribal population. It is a foundation stone for democratic way of organising things in the absence of class and privilege. Main objective of the first plan is Community Developmental Programmes (CDP).

This programme helped the tribals into adoption of modernisation with sacrificing their identity, culture, tradition, social, and psychological problems. In this plan, developmental programmes of the tribal broadly divided into four sub categories 1. Education and culture, 2. Development of tribal community 3. Communication and 4. Social welfare programmes like health, sanitation etc. plan formulated on the basis securing additional and more intensified development.

3.2. Second five-year plan (1956–61)

Plan has majorly focused on integrated development which was taken as main objective through National Extension Blocks (NEB) in most of the tribal areas. This initiative was to reduce the inequality and bring privileged status to tribal communities in the economy. In this plan, they created 43 Special Multipurpose Tribal Developmental Blocks (SMPTBs) later on they are called as Tribal Developmental Blocks (TDBs).

This scheme planned for about 25,000 people out of 65,000. For each block central government contributed around Rs. 25,000/- under the leadership of Verrier Elwin. This scheme covered over 71 per cent of tribal population in the country.

3.3. Third five-year plan (1961–66)

The third five-year plan (1961–66) has highly concentrated on the agricultural practices of tribal population for economic upliftment and rehabilitating the shifting cultivation. It suggested various multipurpose cooperatives for meeting the requirements of credit and non-credit options for agricultural artisans.

Plan emphasis was on the programmes like; supply of bollocks, sheep breeding, and poultry. In the field of cultivation, they provided quality seeds, organising training classes for production in agriculture. They gave priority to education by providing stipends, scholarships and fellowships. It also provided provision for health care programmes, such as preventive measures for disease and establishment of maternity childcare centers.

Though integrated developmental benefits under the recommendations of Elwin committee and U.N Dhebar commission they have given 489 Tribal Developmental Blocks (TDBs). Plan was more focused on various developmental programmes such as health, education, housing, communication, shifting cultivation by providing various provision that are required for production in agriculture.

3.4. Fourth five-year plan (1969–74)

It mainly emphasised on the standard of living, to promote equality and social justice. In the beginning of the plan Shilu A.O committee reviewed the tribal development programmes, evaluated them, and came with some conclusions on its functioning levels. They are the following: the functioning of tribal development blocks has not reached the required expectations; employment generation was very low level, whatever the tribal developmental benefits confined to upper class people of tribal community failed to reach the needy people.

During the plan period, government of India invested 150 crores on six pilot projects to cover over 40,000 tribal families. These projects are known as Tribal Developmental Agencies (TDAs). These six pilot projects were initiated in various states namely, Andhra Pradesh, Bihar, Madhya Pradesh, and Orissa in between 1971–72. For every pilot project a separate tribal developmental Agency was established.

During this plan period, government started a programme named Area approach programme, under this programme all the tribal developmental blocks were divided into different groups and allocated to various tribal developmental areas and appointed district and sub-division levels officers to solve the tribal's needs. There is participation of local institutions, people, and non-officials, involved in the execution of the programme. It is taken, as an experimental study on tribals to measure their growth rate and sustain it in long term.

The most important programme that central government initiated to raise economic well-being of tribal community to improve their level economic standards by promoting various economic benefits such as education, health and housing which is undertaken for the development of the tribals communities at both central and state level of economic opportunities. After analysis overall fourth plan formulation out of six tribal development agencies, two of them started in fifth five-year plan.

3.5. Fifth five-year plan (1974–78)

Fifth five-year plan is a very important phase in the development of tribal communities. It is a landmark for emancipation of backward sections of the society with the objective of doubling the income levels to meet the minimum consumption levels and to remove the regional disparities and imbalances. Government realised with its previous performance and contributions towards weaker sections of the society not reconciled the various issues and came to conclusion that, there is urgent need of separate development approach to solve problems of tribal communities.

The overall development of the tribal communities is only possible with the all-round development. To achieve the objective, government introduced new development strategy called the tribal sub-plan. The major focus areas of the sub-plan are the

following: focused on betterment of livelihood conditions, minimise the exclusionary gap between tribal communities and other communities in the society, establishment of social integration and eradication of all the forms of exploitative practices in the society prevailed in the form of culture and caste. It will strengthen the socio-economic relations and inner capabilities of people helps to build organisational skill among tribals benefit them in overall personality development.

The aim of the sub-plan is to make the central and state governments in the problem areas to achieve the planned goals. To ensure effective accountability, eliminate diversion of funds and utilise the resources in effective as well as efficient manner for welfare and development over 65 per cent of scheduled tribes in India. The concept of Tribal Sub-Plan will increase the flow of funds for the development of tribals in the fields of infrastructure and will reach benefits to the targeted groups in the tribal communities.

3.6. Sixth five-year plan (1980–85)

As comparing with previous plan periods government failed to reach all the sections of populations in tribal community. In the fifth five-year plan by introducing tribal sub-plan covered around 65 per cent of the tribal population, remaining 35 per cent of population is still in dark phase of the development. In the present plan period, government did not focus on the infrastructural developmental schemes or some other issues. It is merely focusing on the poverty with this at least 50 per cent of the tribal families will cross below poverty line.

Major objective of the sixth five-year plan is to bring all the tribal communities under one roof of development programmes through various developmental approaches. In this connection, government launched two important approaches they are: Modified Area Development Approach (MADA) and Community Development Approach (CDA).

These approaches launched to sustain growth rate in long term by developing weaker sections of economy, to make them self-reliable by developing of services from the bottom to upwards rather than reverse pattern. Developing skills to enable employment opportunities and remove social stigma. It will result in self-reliability.

3.7. Seventh five-year plan (1985–90)

The seventh five year focused on the various issues such as social and economic. Social justice, equity and self-reliance are considered as social issues. Education, employment, poverty, development of agriculture, horticulture, forestry, and village cottage industries are considered as economic issues. There are some other issues namely, money lending, land transfer, debt bondage, forest, trade, and socio-economic spheres.

To execute all the elements in systematic manner there is need of effective framework and planning. For the economic development of the tribal communities government has established two national level institutions they are: Tribal Cooperative Marketing Developmental Federation (TRIFED) in 1987 which is an apex body for state tribal development cooperative corporation; and National Scheduled Caste and Scheduled Tribes Finance and Development Corporation (NSFDC) in 1989.

Appropriate guidelines initiated in the plan for tribal areas they are (a) cabinet sub-committee formed for fulfillment of objectives of tribal sub-committee. Tribal representative also is associated with the plan implementation and prohibition of transfer of tribal lands to non-tribal people.

3.8. Eighth five-year plan (1992–97)

Government initiated integrated effort, through various programmes and schemes outlined not only for the elimination of disparities in-between various social sections or minimise the exploitation. But, also paid attention on problems such as violation of tribal rights, non-payment of minimum wages that are deserved for their work, land alienation and restriction on right to collect minor forest produce (MFP) these are mainly emphasised in this plan period to achieve socio-economic upliftment of tribal community.

According to national forest policy 1988, several safeguards for forest tribes were given. In India, forest sustains major part of the tribal livelihood. There is a systematic relationship between forest and tribal community, forest is the basic source of employment and it is a source of living for them in the fields of cultivation, horticulture, infrastructure, and agriculture. Governments are advised long back regarding conversion

of tribal forest villages to the revenue villages to generate and explore the forest resources.

3.9. Ninth five-year plan (1997–2002)

To bring stability among tribes, government concentrated on education sector, because it believed that education only is the strong tool to minimise the societal gap between scheduled tribes and other communities and concentrated on education because it is the key indicator of socio-economic development and employment opportunities. Government has largely concentrated on strengthening infrastructure by construction of schools, colleges, laboratories, educational centers, and facilitating financial assistance with the help of TAHDCO.

Higher Economic standards leads to heights of liberation from most of the common problems like house, hunger and clothing. Distribution of free housing *pattas*, burial grounds, drinking water, and electricity are major period in the ninth plan period. Health is primary need of every individual. Government has implemented mobile dispensaries and medical camps organised to provide health care to most of the forest tribal areas.

In agricultural sector scheduled tribes land are more fragmented and smaller. Most of the irrigation facilities are poor. In this view, government initiated a programme called National Common Minimum Programme for providing minor irrigation facilities for scheduled tribes. This is an assistance given by constitution of India under article 275(1) bridging of infrastructure gaps in tribal areas. It will enhance productivity of land which would result in better socio-economic conditions.

3.10. Tenth five-year plan (2002–07)

Tenth plan has high expectation based on recent performance with improved GDP, literacy rate and high declined rate of poverty. Plan builds on new dimensions and opportunities focused on many issues with experience and addressed many weaknesses that have emerged. Concentrated on many unsolved problems and women empowerment with introducing various national level schemes that are discussed below briefly.

Unsolved problems make any community destroy its socio-economic levels. There are many unsolved issues still existing in tribal community. Persistent problems like, poverty, land alienation, indebtedness, land displacement/ transfers, shifting cultivations, deterioration of forest villages make their living standards worse. These issues will still exist in the society because of deprivation and exploitation have to be eradicated with immediate effect with strong remedies. Tenth plan specifically focused on eradication of these issues which is a center point on its approach rather than economic growth.

Women empowerment is one of the key issues in tenth five-year plan. Low literacy rate in women tribes were found in 134 districts over the country with below 10 percent literacy rate. To cover the entire population Primitive Tribal Group (PTG) scheme was initiated. National Scheduled Tribe Finance Commission Corporation launched scheme for economic development of tribe women Adivasi Mahila Sashaktikarana Yojana (AMSY) for financial assistance. Ministry decided to provide insurance scheme for tribal women through Janasri Bheema Yojana (JBY) initiated by Life Insurance Corporation of India for all PTG families.

3.11. Eleventh five-year plan (2007–11)

Eleventh plan is an inclusive growth approach with social justice as primary objective of plan. Strengthening the scheduled tribes socially as other groups in the society. Addressing major issues such as, social exclusion, exploitation and marginalisation, unequal distribution common resources themselves among social groups based on community inferiority complexities. Concentrated on implementing tribal sub-plan (TSP).

Plan implemented effective strategy for inclusive growth process. Social justice or social empowerment are achieved only through personality development with help of education which is an effective tool for social empowerment of tribes. For educational development government started various beneficial schemes such as, extending incentives, financial assistance, coaching, and building hostel facilities to benefit larger portion of scheduled tribes. Secondly, strengthening tribal groups by generating

employment opportunities and income generation by self as an essential tool for their livelihood and social justice which will eradicate exploitation and various malpractices. Plan focused on four activities and they are minor forest produce, providing the market facility to the collected material, providing training to the eligible tribal youth as capacity building activity. Focused on research and development to achieve inclusive growth process.

3.12. Twelfth five-year plan (2012–17)

Twelfth plan focused on overall empowerment of tribes with respect to issues at government at Centre. According to the imperatives of the fifth schedule, Tribal sub-plan 1976, Panchayat ESA 1996, RFRA 2006 with the reference to above, tribal-centric, tribal-development process, tribal participation in various issues has been largely effective. Strengthening the administration in tribal developmental areas, implementation of various programmes was done. Government moved its steps towards engaging majority from tribal community itself towards spreading educational schemes, health, nutrition, public distribution and extension services etc. Making tribals involve in teaching process for their own people was done. Posting adequate staff to implement all the programmes were initiated.

Implementing livelihood support system for tribals by providing sufficient training for creating employment opportunities near their habitations were encouraged. Whatever post required additional scheduled tribes post should be created for effective implementation of government programmes. There are other infrastructural developmental programmes initiated such as better coverage of road ways to tribal areas, connectivity through railways, Tribals have right to minor forest produce and effective and speedy implementations of PESA and FRA institutional mechanisms.

4. Summing Up

Theory of social economy is an ethical philosophy, it can be related to any social, economic and political issues in the society. It is not a new theory; philosophy is adopted in many elements. Social economy had different perception in the area of humanity. Social economy in the process of production discusses not only profit but, at the same

time there is the need of establishing strong social relation which makes meaningful action in that process and capitalist social relations. Theory of justice and social economy are inter-related terms which have same justification. Economics and social institutions are altered with the human characters. Social justice can be achieved only through ethical philosophy. Social economy is a systematic study of society and equal distribution of resources. The new social concept, is explaining about the new foundations of the economy. The new social would be self-governing concept carried on new transformations. Social economy is an ethical philosophy, which studies on human foundations and relations. Every person in the society has right to live as others at highest level of freedom. It deals with the equal level of opportunities among all the people, not on the basis of prevailing inequalities. Scheduled tribes in India and their unsolved problems such as social exclusion, lack of education, movement for social justice and constitutional safeguards are for their own tribal empowerment and equal standards of living like rest of the society.

The next chapter *Tribal Transition in India* discusses about tribal transition from colonial to present times and discusses about the status of scheduled tribes and their growth ratio as tribal situation in India witnessed exploitation in various aspects compared with other communities.

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Chapter - 3

Tribal Transition in India

Since decades there are many tribal studies that are examined by various anthropologists. However the socio-economic situations of the tribes has been changing over the period of time. Studies were different in colonial period and present contemporary times. European or western scholars studied about the tribes in the perspective of human evolution and religious ways. Most of the anthropologists studied the socio-economic and cultural perspective. Moreover, the present situation of tribes is totally different in the development perspective. For the development of the tribal communities in India, government has initiated various developmental programmes. This chapter clearly examines the tribal transition in India from colonial to present times and discusses about status of scheduled tribes and their growth ratio.

1. Tribal Transition

Tribes remain outside of the state and civilisation. It is because of their choice or necessity. It is the main reason behind calling them non-civilised people of the society. In India most of the tribal population more or less are living outside Hindu religion (Beteille 1992). Most of the tribal population lives in rural India as compared with other social groups. Highest number of primitive tribes depend on forest and mountain area because since their ancestors' times they have been living in that area. They have strong bonding with the surrounded nature from very ancient period (Fernandes 1995). The transformation of forest dwellers into tribes and transformation of tribes into caste structure have taken place. Most of the ethnographic studies state that tribes are described as ethnic groups. Societal difference between tribes and caste system had not fully emerged until the 1901 census. A tribe particularly have strong bondage with their own territory. In most of the ethnographic literature they termed tribe as a hill tribe, forest tribes, primitive tribes and backward tribe. After the independence, in the constitution of India they emerged as scheduled tribe to fulfil some administrative formalities (Singh 1997). Tribes are considered as illiterates and with unique traditions as compared with other community. Relatively they are out of other societies, due to some personal insecurities and since decades they are habituated with their own territory (Srivastava 2006). There is a high amount of disparity among tribes and other

communities in the society. Differences may be calculated based on their backwardness, ignorance, and levels of poverty. The argument is that, most of the tribal communities remained poor because of their methods of cultivation. Their agricultural practices are entirely different and still in some areas they are following primitive agricultural methods of cultivation. Poor landholding situation is also one of the major factors behind the tribal backwardness. Most of the tribal lands are situated in the hill areas, slope areas and dry areas which result in soil erosion. Moreover lack of quality seeds, manure and chemical fertilisers, financial sources, livestock, innovative methods of cultivation, poor institutional support and displacements are the major reasons behind tribal backwardness in India. Agriculture is the most crucial factor in tribal livelihood. They own the land in the areas where they live. But due to poor economic condition, low fertility of soil, and debt traps they are pushed into miserable conditions (Aphale and Bairagi 1984).

1.1. Tribals Transition in Post-independence Era

British government had given separate political representation to the tribes in India by creating the excluded and partially excluded areas. However, after independence, policy has undergone several quality changes. Government of India moulded this policy to protect the interests and socio-economic upliftment of the tribal community. This policy is reframed with high level priority to the tribal cultures, traditions and no outside interference in their cultural beliefs. It also safeguards the tribal art, and cultures (Dubey 1982).

Tribes in India have been treated with cruelty and harshness. In India there are no social isolation policies for tribals as compared with other countries like America. In America the tribals were restricted to the reserved areas (Singh 1995). If we observe the tribal policies of colonial period and present Indian government which would automatically suggest the policy safeguards to tribal communities in India. Whatever policy provisions existed in the colonial era are purely at the self-interest of the colonial government. In the case of present government, it has concentrated purely on the socio-economic upliftment of the tribal people (Elwin 1959). The policy of isolation is formed with main characteristic of non-intervention or limited intervention of externalities. In this juncture there was a direct intervention of Christian missionary people into the tribal areas. It is observed that Christian mission helped most of the tribal communities.

It works for the well-being of the tribal communities and their work resulted in many tribal areas equipping with the schools and hospitals. Christian missionaries helped the socio-economic transformation of tribal community as a whole (Sahay 1968). Large scale conversion has happened especially in eastern India. The primary goal of the missionary was the conversion of people into their religion by opening schools and hospitals. After a detail analysis of the activities headed by Christian missionaries leads to the conclusion that under the shadow of humanitarianism colonial rulers wanted to get benefit of the alienation of the people from mainstream society by generating the sentimental or emotional bonding with the external missionaries (Srinivas 1944).

It is a fact that tribals are deeply attached to the land and forest. After independence, Nehru's Panchsheel was initiated to protect the interest of the tribal community on land and forest. But it was observed that Central and state governments have not honoured the Panchsheel. Instead of it, they initiated anti-tribal policy. Forest policy is one of the illusions of it. In 1894, colonial government introduced the forest policy to protect the interest of the tribal people. After that tribals started following shifting cultivation in forest. State control over the forest was minimised. There was no free grazing allowed in the forest. In 1952, government of India withdrew the concession given in the forest policy by formulating a new forest policy in 1894. In 1988, national forest policy prohibited the shifting cultivation in the forest to protect the forest environment. But several scholars argue that shifting cultivation was an eco-friendly process (Behura 1995).

The practices of alienation and destruction of tribal lands heavily affected the living standards of the tribal people who depended on forest. In 1961, the commissioner of the scheduled tribes complained that most of the right of scheduled tribes have been hampered and taken away but the government did not even reply to the issue that have happened in the forest areas (Chopra 1989). There is a strong belief among the tribal community that all the common lands, forest, ponds, waste lands, government gardens are common property resources and everybody has right to utilise them. But, in the case of the tribes, they are alienated to utilise them because of the supremacy of the non-tribals on the tribal community (Fernandes 1995). Collective ownership will prevent the land alienation issue in the tribal areas rather than single ownership right (Sharma 1995). Gare (1982) has written some realities regarding the tribal life in real terms. He

has written about the phenomenon of the land alienation, tribal debt trap and the bounded labour practice in several instances. Whatever the initiatives taken by the government of India like education, agricultural development, socio-economic upliftment policies did not benefit the tribal life much at the end of the fourth five-year plan. The basic reason behind this was, tribal welfare measures were taken by government of India are common. But in real terms tribal welfare measures varies from region to region. Hence government decided to implement in the fifth plan and focused on various tribal regions by implementing tribal sub-plan.

Exploitation of tribes is the basic reason behind tribal under development in the society. Mostly exploitation by grabbing land and forest resources is affecting tribal life more. In India, majority of the tribes hold small and very limited agricultural land for the purpose of the cultivation. Forest land is not affected by shifting cultivation practices. Moreover, tribal uses traditional cultivation practices and not the conventional farming. Forest is affected by cutting of the timber by local forest societies. Hence, it is clear that tribal only depend on small plots of agricultural land. The tribal underdevelopment is due to unproductive agricultural output and hunger (Gare 1983).

Since decades tribal are depending on the forest produce. They may live outside the mainstream society but they have strong harmony with the nature. Forest provides necessities for living like cooking, shelter, employment, and livelihood. Tribes are connected with the forest from birth to death. Forest plays a central role in tribal communities. Tribal produce minor things from forest for their daily well-being. Forest is everything for them. Minor forest Produce includes all the items except timber. Collection and production of minor forest produce is the daily economic activity of tribal community. Minor forest produce are basic things which are necessary for their daily subsistence. During the time of drought and famines, tribes only depend on what they produced and collected in working days. Minor forest produce plays a vital role in economic transformation of tribal community. A special drive is required to protect the tribal well-being and to provide market places for the tribes for daily forest minor produce (Gaikwad 1990). In the socio-economic development phase tribals are lagging behind in many fields. In the field of education and socio-economic life tribal are very lagging behind. It was main factor behind tribal exploitation in various areas. There is

a very minimal growth rate in enrolment ratio of the scheduled tribes in India. Large number of tribes are victims of development. In the name of development, they were alienated, displaced and migrated to some other areas that led to chronic poverty in most of the tribal communities (Gare 1983).

Socio-economic betterment is essential element in tribal development. Before analysing the tribal development policies, we need to look back into the earlier tribal development policies as a whole. It is needed to analyse the background policy makers, and planners and analysers, which led to vital improvement in the policy frameworks, problems and developmental issues. In this process, government will realise the problems and reframe the policy frameworks by involving various anthropologist, forming various committees and commissions to resolve the problems related to tribal development (Belshaw 1972).

2. Tribal Development in India

Development policy requires basic minimum need without them the development cannot be defined in real terms. Basic things includes food, work, safe drinking water, health, nutrition, sanitation, and housing are starting point of development process. The minimum needs of the tribes can be achieved through various ways such as integrating them with the society in social relations and production process and building the socialistic pattern of the society. This section discusses about developmental status of scheduled tribes in India.

Most of the schemes were not implemented and whatever budget sanctioned for those schemes are diverted. Basically, the tribal sub-plan was initiated for the purpose of overall development of the tribal communities belonging to all regions according their patterns of development. Due to lack of educational infrastructural facilities, the enrolment ratio of the scheduled tribe communities is not as good as expected. The reasons behind low enrolment ratio are lack facilities in the educational institutions and teacher absenteeism. Poor medical facilities in the schools are also one of the factors behind low enrolment ratio of the students. Whatever the facilities provided such as drinking water, roads, transportation are in very poor condition due to lack of maintenance (Aphale and Bairagi 1984). There are various causes of disintegration of traditional tribal system. One of the major causes was failure of various tribal welfare

programmes. Most of the tribal communities are threatened and exploited in various forms. Tribals are not ready to sacrifice their cultural and traditional identities for the sake of integration and development process (Haimendrof 1982).

To address the developmental path successfully, tribal integration with mainstream economy requires huge mobilisation not only to protect their cultural identity but also to address the minority status of scheduled tribes. If minority status is addressed tribals will participate in the developmental process. To achieve all the above education plays a crucial role (Heredia 1995) in the area of tribal development. Apart from analysing various developmental approaches, they need to examine the administrative structure and organisational strategies adopted during many years of planning process in India. Tribal development needs a crucial and special treatment (Deogaonkar 1982). The existing policies did not satisfy the tribal community. That the welfare policies did not help in overcoming the inferiority complex among tribal people. It was recognised that welfare needs should help in development of self-motivation, determination and perfect course of action that enables the tribal community to achieve quality life style (Deshmukh 2003). By overall analysis during the twentieth century government failed to provide the minimum basic subsistence to the scheduled tribes in India. Half of the century British government ruled and later half part was ruled by Indian government but both governments failed to provide the minimum living standards to the scheduled tribes (Mehta 2000).

2.1. Developmental Transition

Post-independence development process was dislocated the large section of the tribal communities and led to massive urbanisation. Whatever the government welfare policies- they did not reach the needy people and not successful at implementation level. On the other hand, new economic policy worsened the living situations of scheduled tribes in India. Whatever the efforts made for eliminating slavery and improve the socio-economic conditions to eradicate poverty and improve the living conditions by engaging them in education which helps them to overcome the poverty, illiteracy, ill-health, to improve the employment opportunities and living conditions. In general, anthropologists explained that whatever the government policies for welfare with protective mechanisms and developmental strategies have failed to bring remarkable change and impact on the tribal development. Moreover, for government of

India tribal development is very challenging area. There is a need of overall development of tribes in terms of education, social, economic, and political to overcome the backwardness and to face the exploitation and underdevelopment (Singh 1995).

Sharma (1995) in the time period between primitive and modern is around 10 thousand years based on that the profile of average tribal person is characterised on some characteristics stated below:

- 1) Rural Residence (Any type of residence)
- 2) Mostly engaged in agricultural and forest related activities as an employment method
- 3) Chronic poverty,
- 4) Low levels of literacy rates,
- 5) Lack of health facilities, ill-health and malnutrition
- 6) Habituated to an informal economy
- 7) Deeply bounded with land and forest
- 8) Depended on the minor forest produce

Most of the tribals are in the process of development though they are hunters and gatherers in the south and central India. Some are settled in agricultural sector in many states in the country. Some are working as industrial workers. Only jarawas tribes are living outside the world without any connection with the external society (Behura 1995). Empirical studies from different part of the country stated that in the fields of education, health and employment, tribal are very low as compared with the other social groups. There are cases of attacks on tribals by local money lenders, forest officials, government and local agents. There are substantial literature available about tribal development and deprivation (Singh and Jabbi 1996).

Education is not only an input of economic development of tribals, it also helps in development of inner strength to face the future challenges of their life. Currently tribal communities in India are not only behind general population, they are also lagging behind schedule caste population in literacy and education. Despite of sincere efforts from the government in overall development of tribal community, they are still very far behind in all the standards of development (Maharatna 2005). The tribes who work as labourers will not get minimum wages. Even, the tribal children were not able to go to school because of language problem, less teachers and most of them works in the

agriculture field. Whenever the tribes take courage to question about their rights, they have been oppressed by local political leaders or by other caste-based communities (Das 1998).

Tribals fail to adopt educational development policies. It was found that major constraints in the education of tribal community was there at planning level by adopting dual administration system (Sujatha 1994). Most of the tribal communities are facing the problem of language barriers, though tribals have their own language and culture. In the process of teaching, tribal children facing the communication problem with the teachers. This, leads to increasing the school dropout of tribal children (Rani 2000). This situation shows how tribal communities are getting access to the common resources like education in society due to their language barriers, governments failed to provide basic survival right such as education at level of implementation (*ibid.*). People should have their own priorities for development as it affects their lives, beliefs, institutions, occupation and to control their economic, social, and cultural development. Tribes lost their basic rights related to land, resources, culture, education, and development. To avoid such exploitation, government should provide ownership rights and preserve natural resources for future use and respect their culture with dignity (Gupta 2004). Tribes are exploited in many ways for nation's development. The modern industrial growth of development deprived tribes in two ways. One is through exploitation of using of their lands and natural resources as they lived on these substances. Other is the transformation of their lives which are affected by market forces and they remained as labourers. They are also affected in the aspects of cultural identity, knowledge and power. Tribes started struggles against government to protect their identity in society (Baviskar 1995). India slowly has chosen capitalistic development path and changing its policy framework towards market forces. In this whole process, tribal community is the one which got affected most. They lost their land because government grabbed their lands as tribes do not have any ownership rights on the land they are cultivating. Instead of helping them, government worsened their situation by displacing them from natural resources and deprived their rights of life and livelihood (Cullet 2001).

Despite of having constitutional rights, there are also international human rights, which includes elimination of all sorts of racial discrimination, harassment, violence

against marginalised sections. But, government itself is using indigenous people as backward. However, having strong provisions against discriminatory practices tribal community is facing various atrocities in the country (Baviskar 2007). In the matter of citizenship claims, equality before law, equality in accessing opportunities in the state level institutions, establishing fairness and justice in the interaction session of state and individuals of political community. However, without any substantive basis, socio-political relations in the state are mostly on the grounds of ethnic status. Some results in social stigmatisation of each ethnic group in the society, these practices are eventually widening the gaps and creating fractures among various communities and providing space for aggravating social tensions in the country (Mingione 1995). Establishing formal mechanisms to determine minority status, through ethno-regional politics, enables the determination of rights claims by minority groups residing in various states resulted in violation of their human rights. This may create environment of communal clashes by selective killings of adivasis (Haokip 2002). Human rights movement in India were formed to protect the civil and democratic rights which are drawn from western democracies. During the emergency period 1970s, it was moved to other areas among more marginalised groups. This framework has been contextualised during post-colonial period. There are certain differences between western democracies and post-colonial India which mainly relates to political and civil society (Ray 1989). In India, increasing contempt of accountability for violation of human rights and also roles and responsibilities of National Human Rights Commission (NHRC) 1993 has to be critically examined. In a global context, human rights institutions in India are completely different from other countries like, US, China, and Cuba. Judiciary rights were also got delayed. But, still human rights activists will work for equalising the grievances for all humans. The struggle should be carried on in the slums, villages, upper, and middle classes houses to sensitise the fundamental rights (Banerjee 2003).

In the areas of land alienation, whatever the Constitutional safeguards provided to the scheduled tribe communities they have not safeguarded them effectively. The lands are transferred from tribal communities to non-tribal communities in many indirect ways. Non-tribals forcefully occupied hundreds of acres of land belonging to tribals in Andhra Pradesh and some of non-tribals married tribal women for their lands.

No single government officials questioned the violation of tribal safeguards and right to property in the context of exploitation against tribal community (Revathi 2013). Tribals in India are not able to promote their culture and language although constitution provided them the right to conserve its culture and language according to Article 19(5). According to the constitutional safeguards tribals have right to represent their language, culture, study their own heritage and tradition. The state do not have any right to impose other cultures and languages on them (Xaxa 1999). To protect tribals' traditions and customs constitution of India reinforces some provisions like Panchayat Extension to Scheduled Areas, PESA Act in 1996 to safeguard scheduled tribe to preserve their identity and customs. PESA Act enables tribal community in decision making and planning process in gram Sabha related to their programmes and projects for their socio-economic development to ensure peace and good governance (Aiyar 2002).

Panchayats Extension to the Scheduled Areas (PESA) Act, was formed to protect the indigenous people from land acquisition. This act is applicable to areas which comes under fifth schedule of constitution of India. It mandates that the panchayats or gram sabha should be consulted before the process of land acquisition for development and before rehabilitating people who gave the land. But, there is no such contemplation takes place which can consider as violating human rights (Bandopadhyaya 2004). Human rights are treated like birth rights for every person in the country. Human rights can be understood in the context of protecting their own self-interest and to effective functioning of social indicators of development (Nair 2006). Tribal communities are enjoying every opportunity and suffering with greater amount of inequality with the violation of human rights by dominant society, particularly in case of tribal women. It was facing domination and social discrimination in mainstream society. To understand current status of tribals need to understand their historical background. Whatever the movements for the sake of equality, self-respect are outcomes of historical injustice. Over the centuries scheduled tribes in India, are purposefully excluded and marginalised (Halavath 2014).

2.2. Developmental Displacement

In India tribal population constitute eight per cent of the total population. But after independence more than 40 per cent of the tribal people are effected with displacement

in the name of development. Displaced tribals are the real victims of the development process after independence. According to the records it has been estimated over 185 lakh tribal are victims of displacement in the time period of 1951 to 1990. This counted around two per cent of Indian population. Only 30 per cent of the people are resettled after displacement remaining are still suffering (Fernandes 1991). In the span of 50 years more than 20 per cent of the tribal population has been uprooted and displaced (Sharma 1995). Government of India statistics showed that during the time period of 1981–85 coal mine sector alone displace 1,80,000 tribal people and offered one job per family. But only 36 per cent of the families are got jobs. In the states like Jharkhand, tribal alienation and displacement has been going on from 1907 with the effect of establishment of Tata iron steel company (Singh 1994). Displaced tribes are offered low compensation and not taken efficient measures for resettlement. Most of the displaced tribal population was converted as industrial workers and wage labourers (Haimendorf 1982).

Industrialisation has affected the primitive and aboriginal tribes' living conditions. Most of the industries are situated in forest areas. Land was grabbed for the purpose of construction of dams and pipeline for industrial development. Highest number of tribes are affected with destruction of forest for the purpose of development (Chaudhuri 1965). Mega development projects like industries, mining, construction of dams, and many more developmental projects become more problematic for livelihood of the tribals communities in rural India. Civilization process and modernisation policies of government have affected most of the tribals in displacement families deteriorating the standard of living. Particularly by taking the case of Andhra Pradesh during last few decades. In the context of construction of Polavaram dam, which took place over the Godavari River by connecting various states like Chhattisgarh, Andhra Pradesh and Orissa. In this process over 4,00,000 people were affected with displacement. In that, 1,50,000 tribals particularly vulnerable in terms of livelihood, preservation of distinctive cultural heritage is in big trouble, most of the tribals have depended on forest minor produce, they habituated with the certain methods of livings. Displacement not only disturbs their life it also affect their entire communities, and societies build over the decades from generations and affects their socio-economic system miserably (Huhua 2009). Tribes were considered as the population who are living far behind in the society. Agriculture is the main occupation for most of the tribes.

Until colonial period, tribes have their own rights. After the independence, government framed various policies for their development and also grabbed their lands in the name of mining, constructing dams and for other natural resources. Tribal cultivation was affected and some of them become labourers in the lands they cultivated (Bharathi 1999).

Large scale displacement of tribal population took place due to construction of polavaram project. Several people's organisations are participating in the tribal's resistance programme. Adivasi Sankshema Parishad (ASP), Girijana Prajasa Sangam, Peddala Ikya Vedika, Adivasi Rakshana Samithi (ARS), Andhra Pradesh Girijana Sangam (APGS), Girijana Abhyudaya Sangam, Hidum Debba (TDB), Kula Konda Reddy Girijana Sankshema Parishad Aranyaka, Godavari Basin Action Group (GBAG), Natwan Sangam, Agency Girijana Sangam (AGS), and some other organisations worked in favour of tribal resistance in Andhra Pradesh (Bondla and Narendra and Sudhakar 2010). After colonial rule, India mainly focussed on the development of nation. Slowly, techniques of modernisation and technology were adopted to develop in their economic conditions. This led to the concept of development to see only in terms of market forces leaving behind the other service sectors. This has affected most of the indigenous people and they have started struggles for their rights. Because, the nation's development was not merely worked for the tribes (Xaxa 2001). The rights of indigenous people got affected in the process of development, the relationship of tribes with natural resources became deprivation, devastation and displacement leading the tribes to disempowerment. These all together outstretched the questions like development for what and for whom and at what cost (Baboo 2002).

Since independence tribals have been suppressed with state attitude neglect to a disregard of constitutional obligations. Corporate and political nexus in the state displaced the tribals from their land with suppression methods and violating the human rights. That led to growth of Naxalite activities in the tribal areas which leads to decline of government programmes in tribal areas and most of the tribal communities suffered in-between government and Naxalite. Initiation of polavaram project in the tribal related area is another example of state exploitation and violation of human rights in the context of tribal community in India (Sarma 2006). Marginal community got mostly affected on the namesake of nation development. Human rights were not implemented

towards tribal community and dominated their interests by other higher communities. They are being excluded within the society as outsiders. Violation of human rights took place in various places in India as a part of development (Nag 2001).

Most of the tribe's percentage in India were seen in Chhattisgarh, Jharkhand, Madhya Pradesh, and Orissa. Mainly in Orissa, the tribal population is around 22.1 per cent in total population. Liberalisation and modernisation policies implemented by government were affected tribes. Due to available cheap labour and low transportation prices, most of the privatisation industries highly invested. This led tribes to lose their natural resources, basic occupation for their livelihood and steered them into poverty (Sengupta 2001). Modernising development of nation pushed away the tribal lands and resources like forests and water. Tribes faced deprivation in all aspects such as economic, political, cultural, and ecological. They remained as labourers for survival of lives with basic subsistence. This exploitation outraged tribes and directed them to show their resistance power through various movements for the basic rights (McMichael 1996).

After the industrialisation development took place, tribals moved out of forests by loss of their natural habitat. It became difficult to survive even for the wild life animals. Fluoride, sulphur dioxide, etc., like some of the chemicals were getting mixed up in the forest water. The release of global warming gases are affecting the health of tribes who are staying in rural backward areas. Government should take care of these issues and conduct health camps for tribes (Suchinmayee 2008). Development programmes became the main reason for displacement of tribal population. Construction of projects constantly displaced tribes and due to their poverty, they are considered as weaker sections in other communities. Many people are not able to use their skills in a new place and they lost their ability to use human capital. Displacement headed tribes to lose many aspects such as marginalisation, homeless, landless, jobless, food insecurity, loss of education, and also violation of human rights (Cernea 2000). Government took up a large number of developing projects in Orissa as it is rich in natural and mineral resources. So, many number of industries were focussed on this state. Mining and constructing of dams and major or minor irrigation projects drove tribes to move out of their places. Tribes lost their livelihood as they are displaced to

other places by losing their homes and background from their original habitation (Ota 2001).

The practise of forced eviction of tribes from their lands demonstrates the seriousness of violation of human rights. The development process clearly violated rights of tribes by eliminating them from their own cultivated lands and displacing them to other places. Government never considered to inform tribes about the projects and their requirements of development. The development strategies violates the right of their own priorities and self-determination, as right to development is also a human right (Das 2001). According to the Land Acquisition Act 1894, the government can procure private lands and properties in public interest. This provision made government to take lands from indigenous people and made tribes far away from their traditional source of constituent, means of support and social systems. The displacement made tribes to loss their both physical and man-made capital. Due to large scale industries and for infrastructural projects, tribal lands were acquired and they were displaced from their homes. Violation of rights can take place only with the political and economic weakly sections or individuals (Sharma 2003). Forest Act 1878, categorised forests into three kinds: Reserve, Protected and Village forests. The village forests were available to utilise in a small proportion for tribes. National Forest Policy 1894, declared that as forests comprises on slope of hills as protected. Industrial developments, railway tracks, timber supply, etc., together shatter the access of forest for tribal community. These all aspects become reasons for the displacement of tribal communities from their traditional practises and in securing their livelihood (Mohanty 1998).

Displacement reduces the existing socio-cultural and economic conditions of the tribal families who are displaced from their own land. There will be a loss of social capital which is a combination of natural, physical and human capital. It also reduces employment opportunities and denied their basic rights such as right to employment and education which increases more drop-outs. The non-tribals were benefited more by the development projects and got permanently settled in the lands of tribes (Pillai 1999). The productive land is a collective source for a whole village. Due to displacement, not only the land owners but also the labour who works under that land will also get affected. The people who depend indirectly on the labourer work will lose their right to life, security, employment, and livelihood opportunities. The tribal population are

losing their right to live and land (Pinto 1999). In the process of development, dependence on natural resources become high. The profit oriented markets were given importance but it worsened the conditions of tribes as well as environment and deprived their human rights of land, employment, culture, livelihood, and sustenance. New economic policies of privatisation and globalisation kept tribes in a stake position (Sahoo 2005).

In the six decades of democracy and development, tribal community in India is most deprived and backward section of the society as compared with the other sections of the people. Unlike other sections of people, they are unable to effectively formulate through democratic and electoral process of society. Failure of state in implementing tribal welfare policies at ground level and formal political system with several exploitative methods gave space for Maoist revolutionaries into the tribal societies. There are two tragedies that explains state failure towards protection of tribal safeguards and violation of human rights in the context of tribal community. First tragedy is state treated Adivasi citizens in a hatred and arrogant way. Second tragedy is pre-assumed so-called protectors, Naxalites failed to provide long-terms solution for tribal backwardness (Guha 2007).

For the purpose of educational advancement, Ashram Schools was established in 1971–72. This study has revealed various lacunas in implementing this scheme in true spirit. Various suggestions like building and library, common room for teachers, separate urinals and bathroom for boys and girls, availability of electricity, provision of annual maintenance to overcome infrastructure problems, arrangement of parent meetings, medical, and physical checking organisation of educational tour, competitions of folk songs and folk dances, availability of play grounds and sports material, special coaching, debates, periodicals, and lectures etc. has to be arranged to improve existing conditions (Sirsalkar 1985).

The development process and making the modernisation have highly affected the tribal communities in India. The process of development has created gradual genocide in the tribal community. Tribal agricultural land was replaced with the development projects. Agricultural farmers are converted as wage labourers. Though previously the entire family was engaged in the agricultural works but due to large scale of development projects, the tribal lands are exploited and only single person from a

family is engaging in the unskilled work and remaining family members are ended up as unemployed labourers. Because, to get job in the industrial sectors requires skills and knowledge. The tribes are considered as unwanted labour and expelled them from the work places. That led to the gradual genocide in the tribal areas with unemployment. In the Jharkhand, before the establishment of industries people were engaged in the various work related to agriculture and tea plantation. With the introduction of development projects in the Jharkhand, the local people became unemployed due to lack of skills and knowledge and non-local population got employment opportunities. Gradual genocide has happened due to illness and hunger. It is the clear negligence of the state and state failed in providing alternative employment to the people who have lost their employment in the process of development (Devalle 1992).

Some of the anthropologist, wrongly interpreted the scheduled tribe communities in India. The information based on the baseless evidences and misinterpretation. Those studies have explained savage as glorifying and romanticizing. They termed savage as noble work. The livelihood of the tribes is confined to singing, dancing and drinking. But the some of the empirical studies on the scheduled tribes said that, the health of the tribals was reported as high prevalence of illness and starvation.

The studies on the health conditions of scheduled tribes disclosed that, majority of the tribal health conditions are prevailed with malnutrition. The studies are done by Jabalpur ICMR Regional Medical Research Centre, Nutrition Foundation of India and Post – graduate department psychology from Ranchi. In the areas of Chota Nagpur and Santal Paragana region of Jharkhand they had done eleven surveys which covered sample of 6,051 cases collected the data related to health and other issues. The study said that, the poor health and nutritional status of the tribal communities are because of rural livelihood, poverty and illiteracy.

In Bihar, the study revealed that the factors of mental illness, lack of nutritious food and family relations (Singh *et al.* 1996). The study conducted on the two rural tribal blocks reported that, eight per cent of the children are immunised. 40 per cent of the children are malnutrition. 71 per cent of the children are consuming tobacco (Singh 1997). The study stated that there is a lower expectancy rate and higher fertility in those tribal areas. Tribes also have lower nutritional status and having different kind of diseases related to food habits (Basu 1985).

3. Strategies of Tribal Welfare

The strategies related to the tribal welfare are being shaped from few decades. As a part of tribal welfare, government is introducing several policies and programmes those are directly benefiting the tribal communities as whole. Tribal communities are staying in the forest areas. The forest areas are rich in minerals and other resources and the developmental projects are concentrated in those areas. The new economic policies have attracted the highest number of industries to the countries. They have concentrated in the forest areas to utilise the forest resources. The more projected in the forest areas are minimised the availability of natural resources, exploitation of the man power at low wages. The establishment of the industries in the tribal areas is the open assault on tribal communities in India. It is a direct attack on the tribal communities in India, exploitation of their livelihood conditions. It is a direct attempt to reject the tribal sub system of Panchsheel proposed by Prime Minister Nehru. For the sake of individual interest, the community interest was neglected. The establishment of new industries in the forest areas have vanished the residual support of the tribal communities. Their culture and traditions are highly attached with the forest. It is the high exploitation of the forest resources for the commercial purpose by the multinational corporations.

The forests are converted as waste and degraded land because of over exploitation of the forest resources. Due to these factors, tribal already lost their relationship with the agricultural irrigated land. On dry land, they cannot perform any crop irrigation. They cannot afford modern methods of agriculture. It is very clear that, the amount which they are getting from the agricultural production is less than a regular job salary. Due to industrial encroachment the agricultural profession has already changed daily wage labourer (Sharma 1995). As discussed, tribes in India are highly exploited group due to post-independence development process. Due to economic reforms, tribes lost their livelihood opportunities and ended up with the poverty. The constraints are more which cannot be solved in short period of time. There is poverty, illness, starvation, and inefficient agricultural production (Singh 1997).

Without having the knowledge on the constraints and problems, it is not possible for any policy maker to work on the possibilities. The possibilities of the tribal improvement can only be possible with systematic understanding of the tribal problems from ground level. It is already noticed that, tribal background in India is rural

livelihood, illiteracy, forest-based livelihood, and exploited. With the various examples, the situation of the scheduled tribes is understood clearly. The factors behind the tribal exploitation were clearly understood with the existing sources of literature. The removal of tribal constraints is not an easy process as they are backed with the highly influential factors in the society. There is no other way than fighting for the rights legally. The two ways of plan can be the one of the solutions for tribal problems they are political platform and HRD. It is an effective strategy for the tribal development in India. It is necessary that, tribes have to restore their authority on the resources.

1. Clear implementation of fifth schedule in tribal areas
2. Introduction of panchayat system in every tribal area
3. Prevention of tribal land and forest alienation
4. Restoration of tribal rights over their resources

It is stated that, tribals have reservation of 51 per cent on the employment opportunities in the industries which are established in their areas. It is the responsibility of the encroacher in providing rehabilitation facilities to the displaced families (Sharma 1995). Whatever the tribal welfare policies, they cannot be successful because of the low literacy rate of the scheduled tribe communities in India. Illiteracy, ill-health and poverty are the extreme factors to concentrate on the tribal development. They are primary constraints that should be addressed for better livelihood opportunities of scheduled tribe communities in the country. Without providing process agricultural facilities in the tribal areas. The agricultural process will be unproductive and non-profitable (Gare 1983). Women and Child Development department has given report on their study on 2,000 tribal women conducted on Bankura, West Bengal. The report stated that, the women have taken the waste land from 450 areas from the men. They raised one million Arjun and Asan trees and earned good income from their produce for six months.

In the Gujarat state, lift-irrigation mobilised the tribes and gave them training and the production improved in good number from four quintals to 15 quintals per acre. In Mizoram, they have trained the local tribals about the new techniques of the agricultural production and allied things such as investment on the livestock and other related activities. In Udaipur, they have given training on water shed management and

management of water resources in their areas. Increased per capita income from Rs. 598/- to Rs. 1,735/- (Singh 1995).

The NGOs have become friends to the tribal by their cooperation in the field of livelihood opportunities. The government also acknowledged the contributions of the NGOs and stated that they should maintain friendly relationship with the government not as a critic. There are instances of where state and central governments appreciated the role of several NGOs on their contribution towards the societal development. Due to barbaric methods of the society, the voice of dissent has been appressed. The Ramakrishna mission and Christian missionaries are contributing highly towards the development of the marginalised communities in the society (Panigrahi 1993).

Whatever the efforts of the voluntary organisation are keeping on the marginalised sections are getting some benefits. The people participation in government programmes have improved. Despite of several societal inequalities India was committed to the finest democratic values. Post-independence, the political elites have abandoned the values of the constitution of India. They neglected the voice of the marginalised communities. However, after over the period of the voice of dissent was emerged and gained strength. They have declared and given strength to the 68 million people of the scheduled tribe communities that they do not have to sacrifice their livelihood for the sake of so-called God named development (Prasad 1987).

Tribes are far away from their traditional occupations, though anthropologists and others who study them might likely to see them conforming to their image of primitiveness. Contemporary tribal societies differ so widely in their habitats, social organisations, modes of production and cultural practices, that to nurture a definition of tribe may turn to be disappointing. These days, tribal societies are on the road to modernity and development. For instance, a comparative study of the lists released for the last some years of the successful candidates under the reserved category for the Civil Service examinations will reveal that over years the post for the Scheduled Tribes go to a handful of their communities because the latter have done exceptionally well under the policy of positive discrimination and the other development programmes meant for tribes. The level of modernisation and education is very high among tribal communities of the north-eastern part of India (Beteille 1992).

4. Land Alienation of Tribes

Land is the primary source of livelihood for the scheduled tribe communities in India. Without land they cannot survive in the present societal structure. As their land holding consists of small and marginal. They utilise most of the resource at their extent. Since centuries forest-based living of the scheduled tribes depended on the shifting cultivation. Agriculture is the basic livelihood activity of the scheduled tribe communities. Land is their socio-economic identity. Without land, we cannot measure the economic status of tribal communities in India. The tribal struggles are inter-related with the land and land related. Land alienation, illegal land encroachment by other communities, rights over the forest land, and forest-based livelihood all depends on the land. Land plays a major role in tribal livelihood. Since decades tribes are fighting over the forest rights and control over forest-based resources. They are fighting for their land rights over the decades. Due to various exploitative practices and societal fundamentals made scheduled tribe's communities more vulnerable and marginalised.

Dispossession takes place both directly by disposing the tribal communities from their lands, livelihood, habitat, culture, political system, values, and identity. And indirectly through renunciation of benefit of development and of their rights. With their control over resources shrinking, tribal communities remain the most vulnerable and marginalised community in the country.

As there is no provision called land right to the tribe in India in the pre-independent period. Constitution of India has given equal rights to the tribal communities in India. In the colonial period, British government have exploited large number of forest resources in the process of construction of road, rail and sea ways. Large number of tribal areas were displaced and lost their rights over the forest resources. They have been restricted over their resources and livelihood opportunities. Their lands have been encroached forcefully and used for various other commercial purpose. After the independence with new initiatives of the government such as new laws, programmes, policies, and strategies for the tribal development has taken place. As per the studies, the tribal land alienation was started in the medieval period. In the medieval period, land alienation can be defined as encroachment of forest lands. Forest lands are used for the mining purpose. Majority of the mining industries are established in the tribal belt areas. The tribal belt areas are the rich in availability of mineral

resources. Due to large scale of land encroachments, they are fighting for their livelihood resources over the centuries. The government authorities have done surveys with their representatives for passing their legislation and legalisation of adivasi forest rights (LAFR).

After the independence, the government introduced various land laws to protect the interest of the tribal communities in India. They have introduced the land reforms which have not reached the expectations and all irrigated lands were not distributed to the landless people. The dry lands were redistributed which are of no use to the marginalised sections. There are various failures at state level. Development process displaced 26 lacks of the tribal families after the independence (Simon 2016).

Tribal communities and forest resources are undivided and tribes have customary rights over the forest resources. They can use the forest resources for the livelihood purpose. India has witnessed around 70 tribal movements over decades. They are continuously fighting for their customary rights over their forest resources. As discussed, during the colonial rule zamindars, money lenders, contractors, industrialists encroached the lands forcefully. There are several tribal movements that emerged to retain their rights over the forest resources (*ibid.*).

Post-independence, the government has given special provisions to the tribal communities in constitution, during various planning periods. The government introduced Panchsheel, tribal sub-plan, educational development programmes, agricultural related programmes to enhance the agricultural production. The land alienation cases are countless and in the external society very few people stand in support of victims of land alienation. Availability of land among the scheduled tribe communities are minimised over the period of time. Land has the direct relation with the tribal communities. In spite of having several land rights, the non-tribal communities are finding several ways to exploit the tribal communities and they are getting successful. Not only with the non-tribal communities, they are also having the clashes with forest authorities. In India, the government is implementing several forest laws but at the ground level nobody is following the laws as prescribed. They are discriminating the tribal communities on societal foundations. Not allowing them to access common resources such as land in the forest. To retain their rights, they are struggling over the decades. Some what they are achieving their rights with their

movements. They are getting some opportunities for their livelihood. But at the same time, they are fighting for their existence because of state atrocities over them in the name of development process and establishment of industries in their areas (Balagopal 2007).

As land is the basic source, the land holding situation of the tribal communities are very minimum and more than 80 per cent of the holdings are marginal and small holdings which are playing pivotal role in tribal livelihood process. But it is also major factor behind the increased poverty levels among the scheduled tribe communities in India. This will be discussed as more detailed in the next part of the chapter.

5. Status of Poverty among Tribes in India

Livelihood conditions of the scheduled tribes is a major concern since centuries. Their culture, traditions, unique language, and social discrimination are the primary factor for tribal exclusion in India. Foundations of the society is based on the caste and religion. The tribes in India, are facing social exclusion since centuries and those are the basic reasons behind the poverty among them. By taking all these into consideration, the government of India has given special provisions in its constitution for their upliftment. It has given the legal framework, progressive policies and special allowances for tribes. Government has been concentrating on the implementation of special Integrated Tribal Development Programmes (ITDP) to improve the livelihood conditions. In the area of poverty, they have organised various poverty elevation programmes. It has implemented schemes related to eradication of poverty by providing livelihood opportunities not only related to agriculture. In the fifth plan, it has given priority to the tribal communities and for their livelihood opportunities. They have started tribal sub-plan for overall development of the tribal communities. The tribal sub-plan was aimed at not only providing livelihood opportunities but also concentrated on the eradication of poverty and social discrimination.

Not only the state and central governments, but also the civil organisations and international agencies have contributed their part for the development of the tribal communities in India. They are working for bringing awareness on government policies and their benefits to the tribal communities. Government has given special focus on tribal communities in eleventh and twelfth five-year plans regarding tribal inclusion

and improved livelihood opportunities. Given special interest on economic well-being of community. They have given emphasis on socio-economic inclusion of tribal communities through sustainable developmental goals (SDGs). They are focused on eradicating poverty, inequality and exploitation in the society towards the tribal livelihood (UNESCAP 2015). Foundations of the society, led to comparison of social groups. The society is giving importance based on the caste and religion. Both are the main pillars of Indian society which cannot be neglected. The societal exclusion of some communities is happening based on these foundations. Scheduled tribe communities in India are very backward as compared with other communities in the society and it is because of their social identity. In the society, tribes are identified as lower caste group. There are many considerable evidences that, the scheduled tribes in India are more deeply embedded with the economic deprivation as compared with other social elite groups. Socially elite groups are getting more opportunities as compared with tribal groups. There are certain elements in the society which cannot be changed that easily (Sengupta and Kannan and Raveendra 2008). The livelihood conditions of the tribal communities are under poverty due to lack of awareness on government welfare policies, low educational levels and do not have access to the economic assets in the society (Thorat and Mahamallik 2007). There are other reasons such as government was not utilising the abundant resources such as land and other land related resources (Gang and Sen and Yun 2008). The foundations of the society are basic reasons behind the non-access to the economic resources. Weak bargaining power of the tribal communities benefited the socially elite groups by taking the innocence of tribal groups. Lack of education is the major factors behind low availability livelihood opportunities (Borooah 2005). There are numerous evidences that, tribal communities are the victims of societal foundations not only at present but since centuries they have been socially excluded based on their livelihood practices and cultural traditions. They are marginalised due to the oppressive policies of socially elite groups in the society (Gill and Bhattacharya 2015).

Due to lack of access to various livelihood resources, they have lost the numerous opportunities and economically weakened. They do not have strong voice to address their issues at concerned authorities (Das *et al.* 2011). To minimise the level of poverty in tribal areas the concept of development was introduced. Although the concept of development was reduced the poverty levels at the same time, they have led

to the displacement of the tribal families from the forest areas. The development process hampered the customary rights of the tribals over the forest resources. That process resulted in raising the ratio of poverty in tribal areas. Although the concept of development process was essential for the enhancement of the economic growth of the country. But whatever the policies introduced for them, they were turned as anti-poor and hampered their basic rights on livelihood and livelihood related opportunities. On one side, state has given numerous safety provisions to the tribal communities over their resources and on other hand eliminated the traditional livelihood opportunities. The period of development and economic growth was very high in 1990 due to new economic policies for boosting the financial resources of the country (IHD 2014). There are evidences that, significant number of tribal communities are residing in the remote areas as compared with the other social groups in the society. That led to massive poverty scale in the tribal areas due to lack of infrastructural facilities, educational opportunities, livelihood opportunities, and loss of access over their resources. The conditions of the scheduled tribes were not debated at any national level. Tribal problems are not considered as national problems. The statistics of NSSO clearly showed the poverty levels of the tribals and non-tribals from 1993–2011. The poverty levels of the tribals are more compared with the non-tribals in the economy. The poverty rate of the scheduled tribes in 1993–94 is 65.09 per cent in the rural areas and 41.01 per cent in urban areas. In the case of non-tribals, the poverty levels are 48.04 per cent in rural areas and 31.06 per cent in the urban areas. The same situation was repeated in 2011–12, but the situation of non-tribal communities was improved as compared with the tribal communities. The poverty level of the tribal population in 2011–12 is 45.03 per cent in rural areas and 24.01 per cent in urban areas and in the case of non-tribal communities, the poverty levels are 22.09 per cent in rural areas and 20 per cent on urban areas.

The improvement of the poverty levels in non-tribals are much significant than the tribal communities in the state. The difference is 23 per cent between non-tribals and tribal communities as whole. The gap between the tribals and non-tribals increased drastically over the period of time. The tribal population in India is constituted of around eight per cent in total population and one-fourth of the tribal population was residing below poverty level without having proper livelihood opportunities (Das *et al.* 2011). There are various factors which effected the livelihood conditions of the tribal

communities. The land holding situations of the scheduled tribes are very minimal. According to the census 2011, 47.02 per cent of the tribal communities are marginal land holdings and 42.05 per cent are holding small land holdings. It is showed that 89.07 per cent of the scheduled tribe communities in India are having marginal and small land holdings in India. In the case of non-tribal communities, the proportion was entirely different. 24.08 per cent of non-tribal communities are holding the marginal land holdings and 18.08 per cent are holding small land holdings. That shows 43.06 per cent of the non-tribal communities are having marginal small holdings. That gap between tribal and non-tribal communities is 46 per cent. That shows, public resources are not reaching the tribal communities as compared with the non-tribal communities in the society (*ibid.*).

6. Summing Up

In India most of the tribal population more or less is living outside of Hindu religion. Most of the tribal population still lives in rural India as compared with other social groups. Highest number of primitive tribes depends on forest and mountain area because since their ancestor's times they are living in that area. They have strong bonding with the surrounding nature from very ancient period. British government has given separate political representation to the tribes in India by creating the excluded and partially excluded areas. However, after independence policy has undergone several quality changes. Government of India moulded this policy to protect the interests and socio-economic upliftment of the tribal community. Development policy requires to consider the basic minimum need because without them the development cannot be defined in real terms. Basic things include food, work, safe drinking water, health, nutrition, sanitation, and housing which are starting point of development process. Tribal community is the most adversely affected ethnic community due to development in post-independence period. The government welfare policies have not reached the needy people and not successful at implementation level. On the other hand, new economic policy worsened the living situations of scheduled tribes in India. In India tribal population constitute eight per cent of the total population. But after independence, more than 40 per cent of the tribal people are affected with displacement in the name of development. Displaced tribals are the real victims of the development process after independence. Since centuries forest-based living of the scheduled tribes

depended on the shifting cultivation. Agriculture is the basic livelihood activity of the scheduled tribe communities. Land is their socio-economic identity. Without land we cannot measure the economic status of tribal communities in India. The tribal struggles are inter-related with the land and they are land related. Land alienation, illegal land encroachment by other communities, rights over the forest land and forest-based livelihood and all these depend on the land. Land plays a major role in tribal livelihood. Since decades tribes are fighting over the forest rights and control over forest-based resources. They are fighting for their land rights over the decades. Due to various exploitative practices and societal fundamentals made scheduled tribe's communities more vulnerable and marginalised.

The next chapter *Social Economic Inclusion* of tribal communities discusses about the various socio-economic inclusion factor related to the tribal communities in India and about the various developmental activities which are initiated to uplift the tribal community as whole.

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Chapter - 4

Socio-Economic Inclusion

In India, tribal community has significant history and unique tradition and culture. There are more than 400 groups in India officially designated as scheduled tribes. Since centuries scheduled tribes in India are facing various forms of exclusions, humiliations, displacement, and discrimination. Government has initiated various developmental activities to uplift the tribal community as a whole. Still, most of the tribal communities are living in forest areas, some are migrating to local villages and very few people are settled in urban areas. Hence, this chapter deals with the social transformation and economic inclusion of scheduled tribes in India with respect to their living conditions and socio-economic opportunities by analysing various parameters.

1. Transformation of Scheduled Tribes in India

India is a river of many languages, religious practices and racial stocks. Hindu religion consists of many caste groups without any proper uniformity. People who reside in the forests, and hill areas are recognised as indigenous people. Those primarily amalgamated with the new settlers. Later period of time they are absorbed into caste system. Still indigenous people are traditional dwellers who adhere to their ancestral culture and they are described as Adivasi or Tribe. The meaning of tribe is an extended kinship group with homogenous cultures, speaks common language and religious faith. Indigenous people had little contact with the larger section of the society (Bailey 1960). From over the three centuries, Christian missionaries established relationship with backward people like tribes and offered many benefits to them if they convert Christianity. They offered schooling to their children, providing basic food and cloths. In some cases, entire villages are converted into Christianity and others joined in the church places.

Under the British rule, tribals were treated as unworthy, exploited them in various forms which resulted in Santal rebellion. Majority of tribal people lost their land and became landless labourers in their own field through the process of borrowing money from non-tribal money lenders for the purpose of crop yielding. Due to crop failures and other agricultural reasons, adivasis often unable to pay back the received amount of debt with

extremely high rates of interest. Some of catholic mission people have helped adivasis in providing credit for their crop provided legal assistance to litigated lands. After independence, government of India considered various grievances of adivasis, introduced various welfare development schemes for the tribes such as special scholarships, hostel grants and reservation in service and legislature. Those schemes helped in tribal welfare and brought consciousness of their separate tribal identity. Education has enormously helped them in the growth process (*ibid.*).

In an Anthropological point of view, diversity is one of the strongest points to be considered in Indian society. Language, religion, caste, region, and tribes are considered to be a most important distinctions of the society. These all are rooted in the social relations of the people at large (Beteille 1995). Most of the anthropological literature focuses on the Indian social reality. At the time of British, in their literature, they used the term tribe as general vernacular in more than one intelligence, in reference to group of primitive people with common ancestors live in barbarous conditions. After independence, tribes are identified as backward community in Hindu religion later on they are distinguished on the basis of caste. Most of the scholars worked on it systematically. Tribes are different from caste population. Most of their villages are heterogeneous in nature and unique combination of customary practices (Mandelbaum 1970). There are some interpretation and perceptions that have been developed with the concept of tribe. Includes the absence of exploiting classes, multi functionary kinship bonds, segmented socio-economic character, unique customs and traditions, low level of technology, common names, territory and cultures. The most common thing that tribes have is that they all stand outside Hindu civilisation (Pathy 1992).

Transformation of the tribal society has been conceived in terms of tribe getting integrated in society and its civilisation. Most of the tribes are being integrated in the Hindu society. They accepted the caste structure within it. This is primary stage transformation of tribes into caste groups (Bose 1941). Anthropologists in India classified tribal communities in various groups. 1. Group of people merged in Hindu religion 2. The group positively adapted Hindu religion 3. The group undesirably adapted to Hindu religion 4. The group uninterested to join in Hindu religion (Roy Burman 1972). Some other anthropologist

divided the tribes into 1. Group depended on forest 2. Settled in rural areas 3. Partially changed their culture 4. Changed their culture 5. Integrated (Vidyarthi and Rai 1977). Transformation of tribes into caste structure occurred through different levels of methods which have diversely conceptualised. Highly considered as adoption of Hindu society by majority of tribal groups. Moreover, Sankritisation is another method which tribes have been absorbed into Hindu society (Sinha 1962). At times anthropologist used many alternative methods of Sankritisation, those are Kshatriyisation and Rajputisation. Main aim of these terms is to transformation tribes into caste structure. This type of process is called as Sankritisation. The main questions raised from the transformation is social mobility of tribes and what tribes are gaining through the transformation into caste structure (Hardiman 1987).

Big debate is on status of tribes in Hindu society. The tribal communities are changing their culture and identity and adopting the Hindu religion ideals and caste structure. Most of the scholars felt that transformation of tribes into Hindu society is not a good phenomenon. Tribes will not get honoured position in the caste hierarchy of the Hindu society. Hindu society and caste hierarchy are inseparable. As compared with other caste groups in the Hindu society everyone has their own caste-based occupations. If tribes join with Hindu society eventually, they should end with the lower position in the caste hierarchy as a bonded labourer (*ibid.*). Tribal society in Indian economy studied not only relation to the caste Hindu, it is also related to peasant society. Peasant society in India is very much related to tribal society. Tribals are generally defined having common government, common culture and practices. But there are some boundaries between tribes and non-tribal people. Tribal society is segmentary system having small in scale and restricted special features social, legal and political relations. In a simple way tribal societies are self-contained units of Indian society (Redfield 1956). Tribals are considered as small peasants, they produce agricultural output from forest land for their own consumption. For the fulfilment of their obligation to the holders of political and economic power (Shanin 1973). Transformation of tribals to peasants is timely phenomenon. Some of the scholars explained this phenomenon as shifting of tribal from fishing, hunting, shifting agriculture to settled agricultural methods of non-tribal groups of the society.

From last 50 years tribal society is changing from homogenous to considerable heterogeneous society due to various cultural and traditional transformations to other religions which created the occupational differentiation in the tribal societies. For example, same society of people transformed from shifting agricultural practices to settled agricultural methods. Some are working as agricultural labourers, quarry mine workers, stone crushers, and plantation or industrial workers. In educated area, some are occupied as lawyers, doctors, government servants, teachers, and politicians. This type of occupational differentiation through social stratification in the form of class is not only as qualitative change there is also strong quantitative change in the tribal society (*ibid.*). Till now discussed about the transformation of tribal society into various religions such as Hindu and Christianity and their occupational changes in economic inclusion. But, over the decade's tremendous changes have been happening in the tribal society in terms of socio-economic and political and ideological perspective. In the mid-19th century over 36 tribal ongoing movements were identified. Out of 36 movements, 14 movements are only concentrated in the north-east areas of India which includes political movements and socio-cultural movements for seeking new identity and movements based on their traditions. Most important movements happened for the separate state of Jharkhand. There are also some mobility movements among kurmis to re-seeking tribal status. In central India witnessed some of the political movements of Gonds. Four movements in western India, two tribal peasant movement in Andhra regions. All the movements are based on the socio-economic and political (Singh 1982).

Majority of the studies explained that most of the homogeneous tribal communities are relatively have strong economic base such as Munda, Santal, Bhil, Gond and some primitive tribes are having pre-agricultural technology and have participated in these movements. Studies also observed that most of the tribals participated in the movements are highly educated and having high rate in the participation of democratic processes. There are many factors behind these movements such as issues related to land and forest, some of the educated tribes demanded for the reservation in the government jobs and against exploitation of tribal people in the areas of agriculture, mining and industries. Some of the movements in north-east areas are based on securing their culture and traditions (*ibid.*). Basically, most of the north-east areas are having international boundaries, they are not

integrated with the mainstream political scenario. They maintain their own administration and set of rules and relatively isolated from the outside cultural tradition and political environment. Main reason behind highest number of movements in these areas are north-eastern hills picked up on the eve of transfer of power and old tribes assumed to be new tribes and small tribes merged with larger tribes. Their fight for securing their own identity, cultural beliefs and for their autonomy over their areas. For example, Nagaland have more autonomy as compared with other states. No law can apply to Nagas unless it is approved in their own state assembly (Dubey 1982).

Cultural dimensions behind these movements are very interesting. There is a phenomenal rise in the Christian transformation during mid-19th century. It became tribal identity. In the north-eastern areas the process of Sankritisation was not driven properly. Sankritisation process in Manipur valley not only stopped, it also started de-Sankritisation process effectively in support of Christianity. Government officials have not supported the Sankritisation, they are in against it. In this process, they have started movement and anti-Bengali and anti-Vaishnava people burned the scriptures of Hindu. And Brahmins of the Hindu religion burned the scriptures of Manipur (*ibid.*).

There are movements for the political autonomy. Several movements taken place in the central India for the separate state of Jharkhand. It was a systematically organised movement. In the state of Telangana, tribals organised a movement in Adilabad for Gondraj. Most of the tribal leaders demanded for the separate state for the adivasis in the country. A tribal autonomy movement was started in the south Gujarat by demanding separate state if their problems were not resolved. Communist Party of India (CPI) extended its support to the tribal movement. Adivasi Rashtriya Mahasabha demanded separate state for the adivasis in Gujarat by joining tribal territories of the neighbouring states. With the help of available literature, it is notified that, since ages scheduled tribes in India are fighting for self-esteem and equal identity. But due to the existing societal structure, they are not even developed economically and have faced various kinds of economic and social discrimination. It is a known fact that, scheduled tribes in India are under poverty as compared with the other social groups. There are different factors behind their backwardness such as poverty, lack of education, lack of health infrastructure, and

various government policies which directly and indirectly affected the scheduled tribe population in the country. There are also various socio-economic inclusionary methods which government has initiated such as forest rights over forest collection for the better livelihood.

2. Forest based Livelihood

There are various stories and talks about tribal forest living and the conditions that led to forest living of the scheduled tribes in India. Scheduled tribes in India, are purposefully pushed into acute poverty and backwardness. There are various social elements that led to forest living of the tribal community. Whatever the government policies and programmes implemented in the tribal areas are mainly designed to bring back their equal status in the society. In this juncture, the present chapter discusses about the relationship between tribal community and forest. In India wide range of tribal communities are divided into three major categories based on their geographical conditions. The forest in the India is divided into three major categories based on geographic conditions and they are Himalayan, Central Indian and South Indian Forest areas. These three geographical areas consisted of large number of tribal centred areas in India. It was proved that, from 400 B.C the tribes in India are deprived of their rules of lordship and social exclusion. They have been isolated from the mainstream society and not given any kinds of provisions to live and they relayed on the forest resources for their living. Do not have any other source of living (Edwardes 1925). The ultimate meaning of socio-economic inclusion of scheduled tribes is to bring them back to mainstream society and make them part in the development process. The entire objective of the present research is based on this note.

Forest is the integral part of the tribal society. But it was said that, there is no historical evidence showing they are the first inhabitants of the land. It is also found that there is no evidence that, tribes were originally occupied the forest in India. There are some tribal communities migrated to other countries such as Burma, China and Tibet. In the history, tribes were migrated from one part of the country to other part of the country. There is historical evidence that the war between the tribal kings and Rajput rulers in the past. There are evidences that tribes are migrated from plain areas to forest areas (Mehta 1953).

As it is proved forests in India are equipped with large number of medicinal plants and others useful resources. Government of India also encouraging the tribal community population towards collection of non-timber forest produce (NTFP). The NTFP includes medicinal plants, various fruits and seeds, bamboos, and canes etc. By accessing these resources to tribal community, they can earn half of their livelihood income through these resources. After taking various welfare initiatives in the areas of tribal development still poverty levels of the scheduled tribes are not changed. In the present time in north east India, the NTFP products are providing large amount of livelihood opportunities to the scheduled tribes in the country. In India over hundred million people are living by depending on forest and forest-based resources. Madhya Pradesh, Himachal Pradesh, Orissa, and Bihar more than 80 per cent of the population is residing in the forest areas and depending on the NTFP products for their livelihood. In the 19th century, timber was given the most economic importance as compared with other forest products. Remaining all NTFP products are categorised as minor forest products can be used by the scheduled tribes for their livelihood. The discussion opened on the forest management and forest resources. Because the forest management includes the different methods of agriculture such as slash and burn agriculture and grazing. The forest managements cover all the local institutions in the forests and their rights. The healthy relationship between the state government and local institutions will enhance the livelihood opportunities of the tribal communities. The good relationship with the state will enhance the forest resource management and training to enhance the skills and knowledge for better livelihood opportunities. With the good training and knowledge, they can compete with the external market forces and enhance their livelihood opportunities (Krishnakumar and Jefferson and Anitha 2012).

India consists of quantum of natural resources with precious mineral resources. The country has encouraged the tribal communities towards the collection of non- timber forest products. The NTFP products include medicinal plants, leaves, seeds, fruits, bamboos, and canes etc. The forest resources are the major source of tribal livelihood. Half of the family income can be generated from the forest-based living. It is observed that, in spite of significant economic growth of the country, the poverty levels of the tribal communities have remained same. The forest-based livelihood opportunities are providing good livelihood opportunities to the tribal communities in India. In India, 100 million people

from different parts of the country are directly and indirectly depending on the forest-based resources for their livelihood. Studies show that, in the states like Orissa, Himachal Pradesh, Bihar, and Madhya Pradesh 80 per cent of the population are depending on fully and partially on the NTFP products (Rao and Boya 2020).

In the colonial era, the British government has not focused much on forest resources and its management. They have used the forest resources for building ships and railway tracks and roads. Exploited the large extent of forest resources in the country. In the post-colonial era, the government has given importance towards the protection of forest resources. From mid-19th century, government has concentrated on the protection of forest and enacted certain laws to protect the available forest resources for sustainable development. In colonial era, itself the Lord Dalhousie implemented various forest protection mechanisms to protect the forest from the exploitation such as construction of the railways and road ways. But due to the mismanagement of the forest resources and lack of proper supervision, large area of forests is destroyed. For the sustainable development and to meet the future timber requirements, government started implementing strict tribal laws for the protection of the forest resources (Smythies 1925).

In the colonial period itself the attempt was made by introducing the Forest Act-1865. The act specified that to use the forest resources the local institutions must take permission from the state.

State has the ultimate authority to protect the forests and not have access to the forest resources without the state permission. All the mentioned restrictions are covers only government forest areas not for the private owned forests resources (Kulkarni 1987). Based on the exploitation status, new restrictions were imposed on the usage of the forest resources. In 1878, new forest act was introduced with new recommendations. In the act, the government divided the forest into three categories. They are reserved forest, protected forest and village forests. Slowly, government started restrictions on the forest resources and their usage. It was not even allowed the trespassers for cattle feeding. In the 1894, government came up with the different policy resolutions. It is the first forest polity to increase the state control over the forest resources as compared to the local institutions. Local institutions will have authority to use the forest resources without the concern of the

government. These policies have controlled the tribal rights over the forest and their livelihood opportunities (Bhargava 2002). The forest Act- 1927 have given full powers to the forest officials those having direct relation with forest communities. Due to that, the forest officials started restricting the tribal communities over their farming methods. They have not allowed the tribes to cultivate in the forest lands. They have restricted the shifting cultivation method. All the restrictions of tribal officials affected the livelihood opportunities of the scheduled tribes in the country (Sengupta 1988).

All the acts and policies introduced by the British government have vandalised the tribal rights over the forest. Transferred the power of control from local institutions to state government. Prior implementation of the government policies, the tribal communities had the powers over the forest and forest resources. After implementation of the policies the forest resources have become the state property. The authority of control over the forest was not minimised after the independence. They were continued after the independence of the India and the government of India enacted a forest act in 1952 to look into revenue matters of the forest resources. All the private forest acts came under the government control. But the government has not focused on the welfare activities. Even for the cattle feeding they have to pay the fees. For the protection of scheduled tribe communities, the government formulated a commission headed by U.N. Dhebar. The commission was set up by the President of India. The commission was focused on the existing forest policies and their impact on the livelihood conditions of the scheduled tribe communities in the forest areas. The commission stated that, the forest providing all the livelihood resources to the scheduled tribe communities including food, shelter and livelihood opportunities through forest resources such as collection of medicinal plants and related items. The commission is also recommended that, the government should reconsider several restrictions of the tribal policies and should allow the scheduled tribe communities to cultivate in the forest lands. But the situation was remained same.

In 1976, national commission on the agriculture stated that tribal communities are destroying the forest resources and state should minimise the tribal's control over the forest and their rights. The commission also recommended that, there should be a uniform law to protect the forest resources and also divide the forest according to their nature. There is

need of additional protection. On the basis of the report National Commission on Agriculture (NCA) in 1980 forest draft was enacted. In this draft, the major power and control over the forest was given to the central government and even state government was restricted control over the forest. The state government do not have powers to allocate reserve forest land without the permission of the central government. With all the above restrictions, the bill was passed and became an act. The government was more focused on the forest revenue rather than the welfare of the tribal communities residing in the forest. In 1988, the forest department shifted from Ministry of Agriculture to Ministry of Environment and Forests. It was drafted the forest bill and passed by the parliament. And this draft was included welfare and ecological balance as main objective (Tripathi 2016).

With all the discussion from colonial period to 1988. The government's main concentration is on the forest revenue rather than the welfare of the scheduled tribe communities residing in the forest areas. They have transferred the control of forest from the local authorities to state government and from state government to central government. But not focused on the livelihood opportunities and livelihood sources of the scheduled tribe communities as a whole. From 1988 onwards the situation of the forest dwelling communities was changed but not as expected. The 1988 act, was framed to fulfil the requirements of the scheduled tribe communities. It was focused on the protection and maintenance of the ecological balance of forest resources includes humans and plants. It was given scope for the shifting agriculture with certain limitations. They have to take permission from the legal bodies for the period of three years for shifting cultivation which includes trespassing, cattle feeding and forest collection. State government do not have control over the reserve forest but they can have it on village forest. Due to this kind of restrictions several movements were took place. The social activists and human activists taken huge role in protection movement and against government control over the forest resources. Later period of time, government appointed Bhuria Committee over the forest issues. Bhuria Committee recommended several protective mechanisms in favour of the tribal community. The committee forced the government to implement the recommendations of fifth scheduled and formed PESA act in 1996. To protect the tribal communities from the illegal land encroachments and their rights over the forest. In 2002, the debate was started on the tribal rights over the forest and their relation between the

forest and forest resources. After the globalisation and liberalisation policies, the mineral rich areas were targeted highly for the industrial development. Due to that process, the direct encroachers forced the tribal communities residing in the tribal areas to evict from their places. Due to rapid industrialisation, the tribal communities as whole affected severely.

To protect the scheduled tribe's interest over the forest and to protect the rights, government introduced forest act in 2006. The objective of the act is to recognise and protect the forest rights of tribal communities. Government recognised the tribal communities as protectors of the forest resources and important agents of conserving the forest resources. Given rights over the forest resources to tribal communities helps to enhance their livelihood opportunities and living conditions. In the process of rapid industrialisation, tribal lands have been displaced. Due to the massive deforestation, tribes lost their livelihood opportunities and sources. They were forcefully displaced from the forest areas. As we know that scheduled tribes in India are highly depended on the forest collection. The forest is providing good employment opportunities to the scheduled tribe communities. Government is also giving certain provisions in the areas of forest collections. In India more than 50 per cent of the tribal population was residing in the tribal areas and depending on the forest-based resources for their livelihood (*ibid.*).

3. Socio – Economic Inclusion a Discourse

The concept of social transformation is not new in the Indian society. In India, social structure plays a crucial role. The fundamentals of the Hindu society were based on its social structure. Based on their social status, they have to participate in the societal matters. Their social status would decide their limitations. As discussed in the chapter one, the scheduled tribes in India are forcefully migrated to the forest areas due to lordship rule. Since centuries, scheduled tribes in India made forest as their immediate shelter and livelihood source. As they are living in the forest since centuries definitely forest plays a crucial role in their livelihood opportunities. It is the responsibility of the present government to bringing back them to mainstream economy by providing various livelihood opportunities. This section will discuss about the role of government in social and

economic inclusion of the scheduled tribes in the country. Also includes livelihood opportunities, economic opportunities and related elements.

Social inclusion and strengthening the economic status of the scheduled tribes are interrelated concepts. These cannot be separated in any matter. Because as per the Hindu social structure, scheduled tribes are not allowed in any decision making at village level. They do not have rights on common public resources. Without having access to common public resources in the society how can they become economically stronger? As we know that scheduled tribes in India are having unique identity, culture and traditions. Based on their existing available resources, government have to plan the development process (Sree Manasa and Srinivasa 2021).

The central and the respective governments have made efforts to alter the fate of 38.2 million who are living in different parts in India. Governments have done in the name of tribal welfare in several reports like annual reports of the commissioner castes and scheduled tribes from 1950 onward, report of Classes Commission 1955, reports of the study team on social backward classes 1959, forty-eighth report of the estimates Parliament 1959, report of the committee on special tribal blocks 1960, report of the scheduled areas and scheduled commission 1960–61, report of the study group on the weaker sections of the village community 1961, report of the employment of scheduled castes and scheduled tribes 1964, committee on tribal economy in forest areas 1967, report team on tribal development programme 1969, reports of the committee on welfare of scheduled castes and scheduled tribes and a few other reports are also released by the respective state governments (*ibid.*).

The constitution of India provided special provisions for the protection of scheduled tribe rights. It provided the statutory recognition to the tribal communities. Provided them with special privileges like reservations in political and administrative services. Article 335 and 339 focused on the administrative welfare, protection and promotion of the scheduled tribe rights. Part IV of the Indian constitution provided the directive principles of the state policy. It focused on the right to socio-economic development of the tribal communities in the country. Article 342, specially concentrated on the tribal development. It talks about government should form as separate commission to specifically look into the multi-dimensional development plans for the tribal development (Babar 2021). According to the article 29(1) tribal communities can protect their culture and traditions. According to the article 350A, every Indian have the right to pursue his/her education in their own mother

tongue. The president of India, have power to protect the interest of scheduled tribe communities because they have various mother languages in India (Verma 1996).

In the area of tribal development, government of India followed various approaches like political approach, administrative approach, religious approach, and anthropological approach. It has taken the references from colonial period to present. Based on several studies, government have taken various kinds of approaches in the tribal development. After independence, government has given separate political representation to scheduled tribe in India. The political representatives from the government have the responsibility to bring over their community people as they can address their problems at parliamentary levels. Administrative approach has similar features of the political approach. As Indian constitution has given the reservations to the socially excluded communities like scheduled tribes in the areas of administration, they can directly address the problem at ground level. At state level, the Governor of the state can take the decisions related to tribal welfare activities. In case of Governor absence, Chief Minister and Tribal Minister of the particular state can take decision on tribal related issues (Panda 2006).

In the present times various organisations are at work for the well-being of the scheduled tribe communities. Like Christian missionaries, Ramakrishna Mission, Arya Samaj and other NGOs working for the tribal welfare. These organisations were understanding the culture and traditions of the scheduled tribe communities and according to their requirement, they will work. Government also implemented various developmental policies in the five-year plan periods for the tribal welfare. The planning commission of India concentrated on various important welfare factors such as health, employment, education, and enhancing the livelihood opportunities among the scheduled tribe communities in the country. Despite of the several constitutional provisions, political and administrative representation, various development initiatives over the period of time through various policies and programmes, the socio-economic situation of the scheduled tribe communities were not improved as expected. The policy benefits are not reaching the ground level as expected. Due to lack of awareness, they are not availing the welfare schemes which government introduced for their development. Here in the areas of tribal studies and their development. Impact of state initiatives on the tribal development can be

classified as two forms: primarily, it is about the class formation within the community. The elites in the tribal communities and their contribution towards the tribal development. Because the contribution of the elite community within the society not contributed much for community development and they are not addressing any tribal issues at ground level. Secondly, the masses depended on various welfare programmes such as health, schooling and public distribution have minimal development as compared with the other groups within the community. Due to the government economic policies, their access to traditional sources of livelihood have decreased. At the same time, they are lagging behind in various areas such as skills, knowledge, training, societal exposure, social network, and knowledge on new livelihood opportunities were very minimal (Chaudhary 2021).

There are some major elements highly influence the livelihood conditions of the scheduled tribe communities. They are: education, health and employment. For now, majority of the tribal communities are depending on forest and forest-based resources. The communities residing nearer to villages are depending on the agriculture and its allied activities. The socio-economic inclusion of the scheduled tribe can be possible only with achieving the educational goals. In every aspect, tribal communities are being exploited due to lack of awareness and education. With the help of the education, they can address their issues to political and administrative levels and make their issues resolved in a systematic manner. In this view, education plays a pivotal role in the empowerment of scheduled tribe communities in the country. As discussed, in India, social structure plays a dominant role and under its shadow, many social groups are dominating one another.

In the area of education, according to the census report the literacy rate of the scheduled tribe community was 8.54 per cent in 1961 and it increased to 58.96 per cent in 2011. It shows that educational levels of the scheduled tribe communities are increasing as expected. Still 41.04 per cent of the tribal population are do not have proper education. Majority of the literate population is residing in the urban areas and very minimal per cent of the literate population was living in the rural areas. They do not have awareness about the policies and programmes of the government. Education is one of the main things which can enhance the livelihood opportunities of scheduled tribe communities as whole. It works as a very important and effective factor in the socio-economic inclusion of scheduled tribes

in mainstream social economy (Maharatna 2005). In the area of tribal welfare, government also taken many measures and planning commission concentrated highly on the tribal development. In the fifth five-year plan, planning commission was focused on the tribal sub-plan. With the help of the tribal sub-plan, they can concentrate more on the tribal areas. In the tribal sub-plan, they coded as elementary education to the scheduled tribes is important. Because it is very crucial element in the tribal development and their progress in the society. In 1986 through recommendations of the National Education Policy (NEP), the government was taken second most important step in the area of tribal education. Based on the recommendations of NEP, they initiated the process of setting up the primary schools in tribal villages. They appointed tribal teacher for better understanding of the concepts and teaching in their own mother tongue. Established ashram and residential schools for the tribal communities in the state (Sujatha 2002).

According to the recommendations of NEP, government implemented various educational programmes. But at ground level, the enrolment ratio of the students is not at expected level. At the same time, dropout rate of the students is increasing at alarming stage. There are various reasons behind this phenomenon. The studies pointed out that, most of the tribal schools do not have tribal teacher for teaching them in their mother tongue. Due to that reason, students are unable to understand the concept. This led them to face several language barriers in the process of learning which increased dropout rate of tribal children in the country. They also pointed out various reasons such as the tribal areas located nearer to the forest areas and those areas are without proper road transport and minimum facilities to live. Due to various livelihood factors, teachers are not showing interest in teaching at tribal schools.

Secondly, parents in the rural background do not have knowledge on education and its importance. Their economic background also one of the factors not allowing them to pursue the education. The parents are interested to send their children to work rather to school because the children can earn some for family that can help their family to run without any food grain shortage. These are also some of the reasons that tribal children are not showing the interest to pursue their education increase in dropout ratio in the tribal schools (Sahu 2014).

Table- 4.1: Literacy Rates of Scheduled Tribes by Gender and Urban- Rural Distribution

Scheduled Tribes									
Year	Rural			Urban			Total		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
1961	2.90	13.37	8.16	13.45	37.09	22.41	3.16	13.83	8.53
1971	4.36	16.92	10.68	19.64	37.09	28.84	4.85	17.63	11.30
1981	6.81	22.94	14.92	27.32	47.60	37.93	8.04	24.52	16.35
1991	16.02	38.45	27.38	45.66	66.56	56.60	18.19	40.65	29.60
2001	32.44	57.39	45.02	59.87	77.77	69.09	34.76	59.17	47.10
2011	46.90	66.80	56.90	70.30	83.20	76.80	49.35	68.53	58.96
Percentage Increase in 2011 over 2001	44.57	16.40	26.39	17.42	6.98	11.16	41.97	15.82	25.18

Source: Census of India- 2011, Office of Registrar General, India.

As discussed, the literacy rate of scheduled tribe communities in India has not increased as expected. Still 41.04 per cent of the population is not educated. That shows, whatever the government programmes implemented for the enhancing the educational standards among the scheduled tribes are not reaching the ground as expected. As mentioned in earlier, main reason is huge absenteeism of tribal teachers in the tribal schools due to lack of livelihood facilities in the tribal villages. Poor monitoring of the government officials in government schools and improper implementation of the schemes at ground level are the reasons behind the less enrolment ratio. In the given table- 4.1, the statistics showing that in the year 1961, the literacy was 8.53 per cent and it was increased to 58.96 per cent in 2011. In the span of last 50 years, the literacy rates of the scheduled tribe have not even increased as expected, still half of the scheduled tribe population do not have proper education. This is the major reason behind their backwardness. Because without knowing the importance of the welfare scheme how can they avail its benefits? Without having proper reading capacity, it is very difficult to understand. By taking this as advantage the non-tribal people are exploiting the scheduled tribe communities in various ways. In the areas of enrolment ratio, the situation remained same. The poor enrolment

ratio not only because of poverty. There are various factors which can include. Those are unfavourable school environment and quality education in the school (Paltasingh 2021). The factors influence enrolment ratio of children at school level. The school related factors include disparities between the children based on their social groups and economic status. Culturally based disparities, poor teaching quality among the teachers and inadequate infrastructural facilities, lack of committed teachers, and unfavourable school environment are some of the reasons at school level (*ibid.*).

Table- 4.2: Percentage Enrolment of ST Students to All Categories (in percentage)

Year	Primary	Upper Primary	Secondary
1995–1996	8.8	6.1	4.9
1996–1997	9.2	6.3	4.9
1998–1999	9.6	6.7	5.1
1999–2000	9.4	6.9	5.0
2000–2001	9.7	7.2	5.4
2002–2003	9.7	6.9	5.4
2003–2004	9.8	7.5	5.6
2004–2005	10.5	8.1	5.6
2005–2006	10.6	8.5	5.7
2006–2007	10.8	8.5	6.1
2007–2008	10.8	8.2	6.3
2009–2010	11.2	8.6	6.3
2010–2011	11.0	8.7	6.4

Source: MHRD, 2010–11.

Language factors include the main reason behind the low enrolment ratio is in most of the school students not getting their education in mother tongue. Medium of the instruction was in state language but not in the tribal language. From medium of instruction to quality of teaching is unfamiliar to the tribal students in the school. This kind of negligence from the management is hampering the progress of the students. Improper learning environment in the class led to poor enrolment ratio. Because in the tribal

communities the children join in the school at late age and with the poor academic performance they feel like isolated, are reasons behind the dropouts. Teacher's commitment and absenteeism is also one of the major reasons that students do not show interest in attending school in a regular mode. Remote location of the school and poor infrastructural facilities in the school are one of the main reasons behind low enrolment ratio in school. It was found that, majority of the tribal schools are not following the provisions and norms of the RTE. They are not school related factors such as poverty, parent's education and livelihood patterns, migration and influence of child labour, and other poor socio-economic factors are also responsible for the poor enrolment ratio in the schools (*ibid.*).

In the state of Telangana, the literacy rates of scheduled tribe communities are not at maximum level. Except in two districts of the state, remaining all the districts are showing below or around 50 per cent of the literacy rate. Only Hyderabad and Rangareddy districts are showing 69.34 and 56.05 per cent respectively. Remaining all the districts are showing lowest literacy rates. Mahbubnagar district was showing lowest literacy rate of 42.29 per cent as compared with other districts in the state. Medak district showing second lowest in the literacy rate as 44.73 per cent. This shows that the government of Telangana not concentrating much on education system in the state. According to the 2011 census, the tribal population in the state was 9.1 per cent. Khammam was the highest tribal populated district in the state with the literacy rate of 51.59 per cent. As discussed, parent's behaviour towards the education, lack of tribal teachers in most of the schools, unfavourable school environment, and socio-economic status of the tribal communities are main reasons behind the low literacy rates in the districts (Punnaiah 2018).

It is very clear that, the backwardness of tribal community in India and Telangana is because of the negligence of both state and central governments. They are not implementing the recommendations of NEP. The government schemes and programmes are not implementing properly at ground level. Due to that, the status of literacy rates among the scheduled tribe communities in the state are not growing as expected. The statistics of Telangana showing that, Hyderabad constituted very minimal percentage of the tribal population as compared with the other districts in the state. But the literacy is

more as compared with the other districts. That shows government is concentrating only on the urban areas as compared with the rural areas in the state. This shows clear negligence of the rural areas in the state. In Telangana, total 203 government residential hostels and 283 ashram schools were running for the scheduled tribe communities in the state. In the residential school's 43,361 students are enrolled and in the ashram school's 43,301 students pursuing the education (*ibid.*).

Socio-economic inclusion of the scheduled tribes can only be possible by providing better livelihood opportunities to them. The present economic conditions, all the recent studies stated about the marginalisation of the agricultural sector. In economics, there is a good sentence about the demand and supply. "Corn is not high because a rent is paid, but a rent is paid because corn is high" which was written by David Ricardo, a classical economist. Former finance minister of India, Pranab Mukherjee stated that without proper agricultural development, the development of the economy is empty (Chalam 2017). In recent times, scheduled tribe communities are depending on the agricultural sector for their livelihood. Providing better livelihood opportunities in the agricultural sector will enable tribal communities economically strong.

The question is due to various development projects, tribals were alienated and communities are displaced from their lands. If the government policies are not allowing tribal communities in the development process, is the socio-economic inclusion of the scheduled tribe communities is possible? It is all about government interest in establishing the Mega-development projects as a model of economic development. There are various developmental projects such as hydro-power projects in Gujarat and Orissa, manufacturing industries like steel in Orissa and Madhya Pradesh and BHEL in Telangana. All these projects immensely impact on physical, social, cultural, and psychological life of the various human societies. Damages large extent of natural and man-made resources based on the size of the projects. Whatever it was, modern development projects are widely recognised as they promote only mining industry and basic infrastructure projects like hydro, atomic or thermal, construction of the dams, canals and water bodies creates the massive ecological imbalances and dislocation and displacement of the major population groups in the society. They lost their livelihood opportunities on the land and nature and

end with the poverty. During the economic reform's times, strong debate has happened between the supporter and critiques of the mega-projects. Due to the strong force, World Bank has withdrawn the financial support for large developmental projects in Gujarat (Panigrahi 2021).

The scale of displacement and dislocation can be address with the help of extent of tribal distress. The forest management in India was very poor. As noticed prior, 50 per cent of the scheduled tribal communities are residing in forest areas and using forest resources for their livelihood. The scholars in present times used various parameters such as socio-political and economic developmental to scale the forest governance in the country. It is all about the protection of their rights and livelihood opportunities. From the past several decades, there is a wide range of discussion on forest management and role of local governance in the context of tribal livelihood. Decentralising the power failed to resolve the issues related to tribal livelihood. Decentralisation in the forest governance have to improve the livelihood conditions of the forest dependent people. But in the process of decision-making, many people are not considered local institutions for the decision-making process. Not taken the opinion of tribes and neglected their view at the ground level (Patra 2021).

In the case of Andhra Pradesh, after its bifurcation in 2014, it is the eighth largest state in the country with 13 districts, out of it five districts are scheduled areas. The state consists of 5.53 per cent of the scheduled tribe population. There are 19 tribal groups identified in the state out of which six tribal groups are categorised as Particularly Vulnerable Tribal Groups (PVTGs). They are Kondareddy, Savara, Gadaba, Porja, Kondh, and Chenchu. All the scheduled areas in Andhra Pradesh are covered under the schedule V of Indian Constitution. Government provides various kinds of agricultural and employment loans to the scheduled tribe communities in the state to enhance their livelihood opportunities. Government also concentrated on providing quality education to the tribal children by providing them financial support while pursuing the education. The state government is also encouraging the tribal communities towards the collection of NTFPs. They are also providing monopoly rights over the forest produce and provided

retail outlets to sell their products such as Girijan Cooperative Corporation (GCC). To help the tribal communities in marketing process to sell their products (Rao 2021).

The good governance in the tribal areas definitely brings qualitative changes in the tribal livelihood. However, there are cases of institutional negligence of the tribal areas at ground level. As result of institutional exploitation over the decades, majority of the chenchu tribal communities are migrated from forest livelihood to village livelihood. The need for livelihood opportunities forced them to shift from the forest. The culture of the plain areas is entirely different from their culture and traditions. The state government policies are not helped the chenchu tribal communities in their livelihood. The land reforms in Andhra Pradesh and Telangana did not benefit the tribal communities. Non-tribal communities own five acres of the wetland and ten acres of dry land with the help of those land reforms. In Andhra Pradesh, majority of the chenchu tribal community are landless people. They work as agricultural labourers for six months in a year and remaining six months of the period, they work on day-to-day basis at low wages. The government policies for better tribal livelihood not help them to meet their family subsistence level. They earn some income by selling firewood which they have collected from the forest. They do not have any livelihood opportunities at their place. They survive with the minimal food at all the times in a day. They collect non-timber products from the forest and sells at nearest place for minimal cost. They do not even have proper channel to sell their products which collected from the forest. Whatever the money they earn through these small works, invests on buying groceries and food items for their families. For the social ceremonies and agriculture purposes, they will take loans from the private money lenders at high interest rate. Due to non-cooperative conditions in their livelihood, they fail to repay the loan in given period of time (Rohith and Ridhima 2021).

As discussed in the earlier part of the chapter, Indian Constitution provided the safeguards and promoted tribal rights. It has provided the reservation to tribal communities in areas of education, government services and political representation to address their problems and to uplift the downtrodden. It also prohibited all the kinds of discrimination, exploitation and all the forms of assaults. Ensured equality in all the public places and livelihood opportunities. Promoting education and economic interest of the tribal

communities in the country. All the above-mentioned measures are onboard since independence. Various tribal development programmes being implemented and still planning more. But the development in the areas of tribal livelihood not taking place as expected. It was stated that, all the academicians, governmental and non-governmental organisations, anthropologists, and all the likeminded people should understand that tribal development is a slow and undercurrent process. The socio-economic and political conditions of tribal communities cannot change overnight. Whatever the welfare inputs are providing by the government and other bodies should concentrate on the social status of the tribal community in the society. Those inputs should erase the social status of tribal communities in the society. The developmental policies should concentrate on minimising the social inequalities in tribal areas. The social science researchers should capture the ground reality of the tribal communities and their livelihood (Kisku 2021).

The livelihood and culture of tribal communities in India are changing their shape according to changes in the society. From the past 50 years tribal societies from homogeneous society changing towards the heterogeneous, due to various cultural and traditional transformations. The differences were created because of the change in their occupational structure. The tribals primarily depended on the shifting agricultural method, later they shifted to the settled agricultural methods. The people who work as agricultural labourers are shifted to urban areas and work as construction workers, quarry mine workers and daily wage labourers. The educated people in tribal communities are working as lawyers, doctors and other professionals. According to the work environment, cultural traditions of tribal people are changing their shapes and methods. It is not a qualitative change in the tribal communities but definitely it is a greater quantitative change. Various religious communities are attracting the tribal communities to convert them into their communities. They know that tribal people are the most backward community people in India. If they are provided with the proper education and employment opportunities, it is easy for the religious communities to convert them into their religious groups. Under this religious umbrella, tremendous changes are happening in the tribal communities over the decades in socially, economically, politically, and ideologically. It is also proved that, some of the homogeneous tribal groups are having with relatively strong economic base. The tribal groups such as Munda, Santal, Bhil, and Gond tribe, especially having strong

economic base as compared with the other tribal communities. Some of the primitive tribal groups also had the knowledge of the pre-agricultural technology (Shiva Kumar and Srinivasa 2021).

The government has framed several policies to uplift the livelihood conditions of tribal communities in the country. But most of them was not successful at implementation level and livelihood conditions of scheduled tribes in the country was unchanged. There are two major reasons behind this unsuccessful implementation. One is, the adopted method. Development is not maintained in equal exchange relationship between the tribal communities and other social groups. The policies are concentrating on the homogeneous cultural objective not concentrated on the overall cultural identities in tribal communities of different regions in the country (*ibid.*).

To understand the tribal livelihood and to make policies according to the livelihood conditions is not a simple task. Before making any policies and programmes, the first and foremost thing should consider is geographical conditions of the tribal communities. Because the tribes in various regions have inter connection between them and their environment. If one takes the aspect of politics in the tribal areas, first they should concentrate on how the livelihood environment was connected to the local politics and development. The policies should be different for the mountain valley communities and plain communities. According to their living conditions, government should provide employment opportunities. According to the given information, policies should concentrate on the sectoral issues such as drinking water, electricity, education, health, roads, and livelihood opportunities (Satyam 2019).

4. Summing Up

Since decades scheduled tribes in India are facing various forms of exclusions, humiliations, displacement, and discrimination. The government initiated various developmental activities to uplift the tribal community as a whole. Still, most of the tribal communities are living in forest areas, some are migrating to local villages and very few people are settled in urban areas. In the British rule, tribals were treated as unworthy and exploited them in various forms which resulted in the Santal rebellion. In an anthropological point of view, diversity is one of the strongest points to be considered in

Indian society. Language, religion, caste, region, and tribes are considered to be the most important distinctions of the society. Most of the studies explained that most of the homogeneous tribal communities are relatively strong economic bases such as Munda, Santal, Bhil, Gond, and some primitive tribes having pre-agricultural technology and had participated in movements. For the last 50 years, tribal society is changing from homogenous to a considerable heterogeneous society due to various cultural and traditional transformations to other religions. Which created occupational differentiation in the tribal societies. For example, the same society of people transformed from shifting agricultural practices to settled agricultural methods. Social inclusion and strengthening the economic status of the scheduled are interrelated concepts. These cannot be separated in any matter. Because as per the Hindu social structure, scheduled tribes are not allowed in any decision-making at the village level. They do not have rights to common resources. The socio-economic inclusion of scheduled tribes can be possible only with achieving the educational goals. In every aspect tribal community being exploited due to a lack of awareness and education. With the help of education, they can address their issues at political and administrative levels and make their issues resolved in a systematic manner. In this view, education plays a pivotal role in the empowerment of scheduled tribe communities in the country. Socio-economic inclusion of the scheduled tribes can only be possible with providing better livelihood opportunities.

The good governance in the tribal areas definitely brings qualitative changes in the tribal livelihood. However, there are cases of institutional negligence of tribal areas at ground level. As a result of institutional exploitation over the decades, majority of the chenchu tribal communities are migrated from forest livelihood to village livelihood. The need for livelihood opportunities forced them to shift from the forest. The culture of the plain areas is entirely different from their cultural traditions. The state government policies have not helped the chenchu tribal communities in the areas of their livelihood.

The next chapter *Tribal Inclusion: A Case Study of Khammam and Bhadrachalam Districts* focused on the primary data analysis. The chapter focused on the socio-economic conditions of the sample villages and on the equal livelihood opportunities of the scheduled tribe communities.

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Chapter - 5

Tribal Inclusion:

A Case Study of Khammam and Bhadrachalam Districts

Social economy is an ethical philosophy, studies on human foundations and relations. Every person in the society has right to live as others at highest level of freedom. It deals with the equal level of opportunities among the people, but not on the basis of prevailing inequalities. Scheduled tribes in India and their unsolved problems such as social exclusion, lack of education, movement for social justice, and constitutional safeguards, designed for tribal empowerment and for equal status of living as like rest of the society. Even after all these problems and struggles, still scheduled tribes are considered as a backward community by considering their low phase of development. In this juncture, this chapter analyses the possible ways and evaluates various factors of tribal inclusion.

The chapter was divided into two sections for better understanding. The first section discusses about the sample selection, criteria followed while selecting the sample and details about the sample areas. Section- 2 discusses about the livelihood conditions of sample respondents. Focused on their economic opportunities and impact of government policies on them. Discussed on the factors affecting the tribal livelihood as a whole in the perspective of socio-economic inclusion.

The sample selection was carried out in different methods based on the population of the state and availability of respondents. The study has selected two districts in Telangana state. They are, Khammam and Bhadrachalam districts. Two mandals were selected from each district by using purposive sample method on the basis of population. Two villages are selected from each mandal by using same purposive sample method on population basis. Random sample method was used in the section of respondents. The study has used total of two districts, four mandals and eight villages to analyse the core objective.

Section- 1:

This section discusses about the profile of the state, districts, mandals, and villages of the selected sample respondents.

Telangana was formed as 29th state in India which got separated from united Andhra Pradesh state on 2 June 2014. According to the 2011 census, population of the state is 3,50,03,674 within the area of 1,12,077 sq. km.

Until 1956, Telangana region was ruled by Nizams as it was a part of Hyderabad state and later on 1 November 1956, the region was merged with Andhra state and formed united Andhra Pradesh state. There was a demand for a separate Telangana state from decades and after several movements, the state got separated by passing the bill in the parliament in 2014. Telangana is enclosed by the states Maharashtra and Chhattisgarh in the north, Karnataka in the west and Andhra Pradesh in the south and east directions. The state has major cities such as Hyderabad, Warangal, Nizamabad, Nalgonda, Khammam, and Karimnagar.

In Telangana, Telugu is the official language while the small portion of population in the state speaks Urdu, Hindi also the border districts speak Kannada and Marathi. Abundant minerals and coal mines are located in the State. As per the environmental conditions rice is the major crop in the state. Other than rice, there are several other crops that were also given importance and they are Maize, Cotton, Tobacco, Sugarcane, and Mangoes are also cultivated. After the formation of the state, the government has given more importance to the agricultural section as it is the backbone of the state revenue. The major rivers which flow from the state are Godavari and Krishna. These rivers are the major water source to Nagarjuna Sagar Dam and Kaleshwaram projects. They are used for the agriculture and drinking water purpose in the state. There are also other rivers which constituted small portion and those are, Tungabhadra, Dindi, Manjeera, Kinnerasani, Pranahitha, Penganga, and Taiperu.

The state has its own cultural and traditional festivals like Bathukamma and Bonalu in a very cultural and devotional way. Large number of populations participates in the festival celebration and state government organises these festivals in a grandeur manner by allotting separate funds. State also celebrates tribal festivals like Yedupayala Jatara in Medak district and Sammakka Samma Jatara in Warangal district. For tribal festivals there will be a huge participation of devotees from several countries. It attracts international tourism.

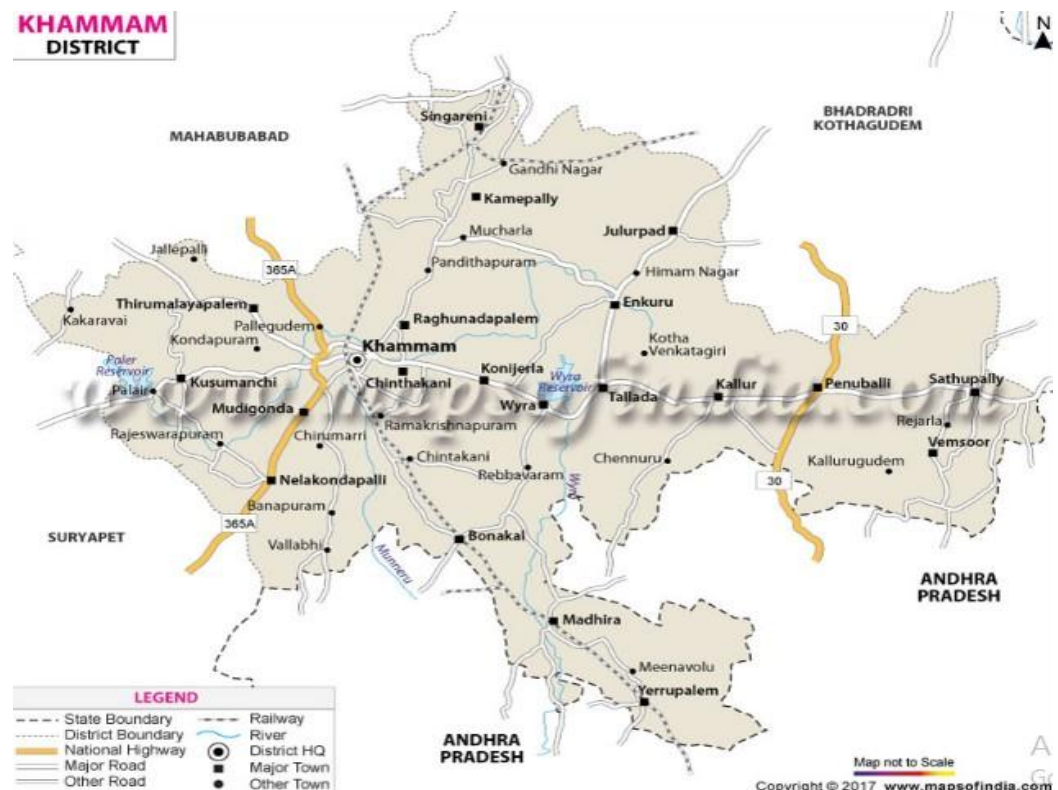
1.2. Districts

This section consists of the profile of two districts, i.e., Khammam and Bhadradi Kothagudem which are selected for the sample respondents.

1.2.1. Profile of Khammam District

Khammam was first considered as a town which is situated in Warangal district and later became district in 1956 when united Andhra Pradesh was formed. Khammam district was surrounded by Warangal and Nalgonda districts in the west, Andhra Pradesh state borders in the east and south, Madhya Pradesh in the north with two revenue divisions and they are Kallur and Khammam and sub-divided into 21 mandals. According to 2011 census, the district has a population of 27,97,370 in which the scheduled tribe population is around 7,65,565. The literacy rate of Khammam district is 65.95 per cent. The major crops in the district are paddy, cotton, maize, pulses, and chillies. Godavari, Sabari, Kinnerasani, Munneru, Paleru, Akeru, and Wyra are the major rivers flowing through the district.

Map- 5.1: Geographical Map of Khammam District



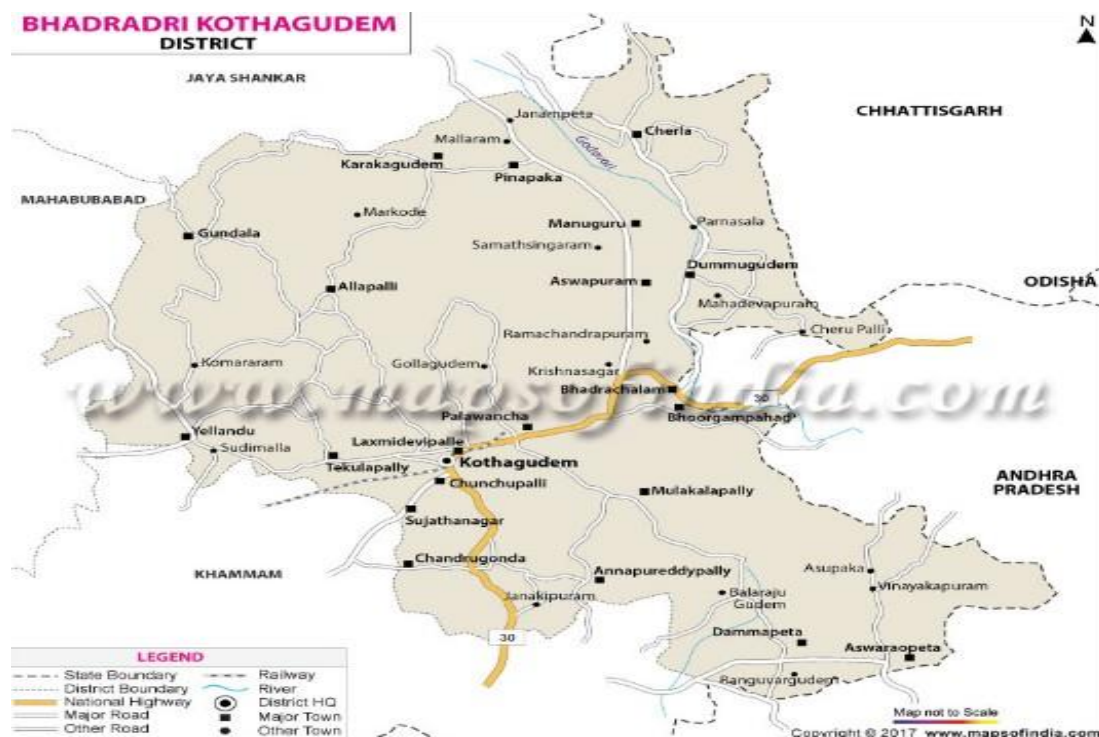
Source: Maps of India, 2017.

1.2.2. Profile of Bhadradri Kothagudem District

After the formation of Telangana state, Bhadradri Kothagudem was formed from Khammam district. This district consists of 23 mandals with two revenue divisions which are Kothagudem and Bhadrachalam. The district headquarters are located at Kothagudem town and the district boundaries are Bhupalapalli, Mahabubabad, Khammam districts Andhra Pradesh and Chattisgarh states. The district covers a larger area under forests which produces teak, bamboo, beedi leaves, honey, tamarind, etc. over Bhadrachalam, Manuguru, Bergampahad, Kothagudem, and Yellandu.

The major industry in this district is Singareni Collieries Company Limited (SCCL) - a coal mining company which is jointly run by both state and central government. There is a power station called Kothagudem Thermal Power Station which runs with the coal. Telangana Power Generation Corporation Limited (TSGENCO), ITC- Paperboards and Specialty Papers Division (ITC-PSPD) are located at Sarapaka village, Bhadrachalam.

Map- 5.2: Geographical Map of Bhadradri Kothagudem District



Source: Maps of India, 2017.

1.3. Sample Representation

Information on the sample districts, mandals, villages and number of respondents are shown in the table 5.1.

Table- 5.1: Sample Representation

S. No.	Name of the District	Name of the Mandal	Name of the Village	No. of Sample Respondents
1	Khammam	Singareni	Usirikayalapalle	48
			Relakayalapalle	52
		Raghunathapalem	Erlapudi	54
			Mallepalle Chinthagurthi	56
2	Bhadradi Kothagudem	Tekulapalle	Bethampudi	55
			Gangaram	42
		Yellandu	Rompaid (part)	44
			Komararam	45
Total	2	4	8	396

Source: Field Study, 2020.

1.3.1. Singareni Mandal and Villages

Singareni is one of the mandals in Khammam district of Telangana state, India. Headquarters and revenue division of this mandal is located at Singareni town. Yellandu, Palwancha, Khammam, and Kothagudem are located beside.

Singareni mandal consist of 98 villages and 19 panchayats. Kamalapuram is a low populated area and Usirikayalapalle is the highly populated area in the mandal. It is in the 186 m elevation (altitude). Khammam, Bhadrachalam, Medaram, Warangal, and Nagarjuna Sagar dam are tourist destinations.

The language spoken is Telugu and some populace speaks Urdu. Total population is 52,238 and 11,891 houses in total 98 villages and 19 panchayats. Male population is 26,739 and female population is 25,499.

1.3.1.1. Usirikayalapalle Village

Usirikayalapalle is a village positions in Singareni mandal, Khammam district of Telangana State, India. The village is situated at 42 km towards north from district headquarters, Khammam and six km from the mandal. Usirikayalapalle postal head office is located at Yellandu.

Komatlagudem (five km), Sudimalla (five km), Bhagya Nagar Thanda (five km), Manikyaram (seven km), Madharam (nine km) are the nearby villages positioned to Usirikayalapalle. Usirikayalapalle is surrounded by Yellandu mandal towards north, Kamepally mandal towards south, Garla mandal towards west, and Bayyaram mandal towards east. Yellandu, Palwancha, Kothagudem, and Khammam are the nearby cities located to Usirikayalapalle village.

Here, the local language is Telugu. Total population of Usirikayalapalle village is 14,014 in which males are 7,340 and females are 6,674 those living in 3,041 houses. Total area of Usirikayalapalle village is 5,115 hectares. According to 2011 census, total ST population in the village is 10,895.

1.3.1.2. Relakayalapalle Village

Relakayalapalle village situates in Singareni mandal, Khammam district of Telangana state, India. The village is located at 44 km towards east from district headquarters Khammam and 11 km from Singareni mandal. Relakayalapalle village postal head office is located at Karepalli.

Thadikalapudi (seven km), Manikyaram (eight km), Komatlagudem (nine km), Papakollu (12 km), Usirikayalapalle (13 km) are the nearby villages positioned to Relakayalapalle village. Relakayalapalle village is surrounded by Julurupadu mandal towards east, Tekulapally mandal towards north, Enkoor mandal towards south, and Kamepally mandal towards west. Palwancha, Yellandu, Kothagudem, and Khammam are the nearby cities located to Relakayalapalle village.

Here, the local language is Telugu. Total population of Relakayalapalle village is 5,027 in which males are 2,637 and females are 2,390 those living in 1,074 Houses. Total

area of Relakayalapalle village is 3,284 hectares. According to 2011 census, total ST population in the village is 4,338.

1.3.2. Raghunathapalem Mandal and Villages

Raghunathapalem mandal is located in Khammam district of Telangana state, India. It is situated at 37 km towards west from district headquarters, Khammam and 10 km from Thirumalayapalem. Raghunathapalem mandal postal head office is situated at Subled.

Jupeda (three km), Bachodu Thanda (four km), Solipuram (five km), Hasnabad (five km), Bachodu (six km) are the nearby villages to Raghunathapalem mandal.

Raghunathapalem mandal is surrounded by Maripeda mandal towards north, Nuthankal mandal towards west, Kusumanchi mandal towards south, and Mothey mandal towards south. Khammam, Suryapet, Kodad, and Jaggaiahpet are the nearby cities to Raghunathapalem mandal. This Place is in the border of the Khammam district and Warangal district. Warangal district Dornakal is located east towards this place.

Here, the local language is Telugu. Total population of Raghunathapalem mandal is 1,233 in which males are 607 and females are 626 those living in 316 houses. Total area of Raghunathapalem mandal is 718 hectares.

1.3.2.1. Erlapudi Village

Erlapudi is a village located in Khammam (urban) mandal in Khammam district of Telangana state, India. It is located very near towards east from district headquarters Khammam. Erlapudi postal head office is located at Komminepalli.

Erlapudi is surrounded by Khammam (rural) mandal towards west, Mudigonda mandal towards south, Chinthakani mandal towards south, and Konijerla mandal towards east. Khammam, Palwancha, Kodad, and Jaggaiahpet are the nearby cities situated to Erlapudi.

Here, the local language is Telugu. Total population of Erlapudi village is 10,262 in which males are 5,249 and females are 5,013 those living in 2,271 houses within the total area of 5,843 hectares. According to 2011 census, total ST population in the village is 9,611.

1.3.2.2. Mallepalle Chinthagurthi Village

Mallepalle Chinthagurthi village is located in Khammam (urban) mandal in Khammam district of Telangana state, India. It is located 12 km away from sub-district and district headquarters Khammam. The gram panchayat of Mallepalle Chinthagurthi village is located at Mallepalle.

Raghunathapalem (four km), Pangidi (six km), Thummalapalli (six km), V. Venkatayapalem (six km), and Sivaigudem (seven km) are the nearby villages located to Mallepalle Chinthagurthi village. Mallepalle Chinthagurthi is surrounded by Khammam (urban) mandal towards west, Khammam (rural) mandal towards west, Kamepally mandal towards north, and Chinthakani mandal towards south.

Here, the local language is Telugu. Mallepalle Chinthagurthi has a total population of 6,258 peoples. There are about 1,650 houses in Mallepalle Chinthagurthi village within the total geographical area of village is 3,200 hectares. According to 2011 census, total ST population in the village is 3,498.

1.3.3. Tekulapalle Mandal and Villages

Tekulapalle is a mandal located in Khammam district of Telangana state, India. Tekulapalle mandal headquarters is located at Tekulapalle town. Kothagudem city, Yellandu city, Palwancho city, and Bhadrachalam city are the nearby cities situated to Tekulapalle mandal.

Tekulapalle mandal consists of 121 villages and 12 panchayats. Koppuram is the smallest village and Bethampudi is the biggest village located in the mandal. The mandal located in the 122 m elevation (altitude).

Here, the local language is Telugu and some populace speaks Urdu. Total population of Tekulapalle mandal is 43,961 those living in 9,685 houses who spread across total 121 villages and 12 panchayats in which males are 22,186 and females are 21,775.

Bhadrachalam, Khammam, Medaram, Warangal, and Papi Kondalu (Papi Hills) are the nearby important tourist destinations to see.

1.3.3.1. Bethampudi Village

Bethampudi is a village located in Tekulapalle mandal in Khammam district of Telangana state, India. It is located at 62 km towards east from district headquarters Khammam and very near to Tekulapalle mandal. Bethampudi postal head office is located at Yellandu mandal.

Seethampuram (three km), Tekulapalle (four km), Pegallapadu (five km), Gollapalle (seven km), and Gangaram (nine km) are the nearby villages situated to Bethampudi village.

Bethampudi village is surrounded by Kothagudem mandal towards east, Julurupadu mandal towards south, Singareni mandal towards west, and Palwancha mandal towards east. Kothagudem, Yellandu, Palwancha, and Bhadrachalam are the nearby cities located to Bethampudi village.

Here, the local language is Telugu. Bethampudi village total population is 22,871 in which males are 11,632 and females are 11,239 those living in 5,047 houses within the total area of 13,890 hectares. According to 2011 census, total ST population in the village is 19,303.

1.3.3.2. Gangaram Village

Gangaram is a village situated in Tekulapalle mandal in Khammam district of Telangana state, India. It is located at 71 km towards north from district headquarters Khammam and nine km from Tekulapalle mandal. Gangaram postal head office is located at Kothagudem Colls.

Bethampudi (nine km), Koyagudem (10 km), Koppurai (10 km), Seethampuram (11 km), and Bodu (12 km) are the nearby villages located to Gangaram village. Gangaram village is surrounded by Kothagudem mandal towards south, Palwancha mandal towards east, Yellandu mandal towards west, Julurupadu mandal towards south. Kothagudem, Yellandu, Palwancha, and Bhadrachalam are the nearby cities located to Gangaram village.

Here, the local language is Telugu. Gangaram village total population is 4,868 in which males are 2,431 and females are 2,437 those living in 1,056 houses with the total

area of 8,412 hectares. According to 2011 census, total ST population in the village is 4,422.

1.3.4. Yellandu Mandal and Villages

Yellandu is a mandal in Khammam district of Telangana state, India. Yellandu mandal headquarters is located at Yellandu town. Yellandu mandal belongs to Khammam revenue division. Yellandu city, Palwancha city, Kothagudem city, and Khammam city are the nearby cities situated towards Yellandu mandal.

Yellandu consists of 96 villages and nine panchayats. Mamidigundala is the smallest village and Sudimalla is the biggest village. The Yellandu mandal is situated at 175 m elevation (altitude). Khammam, Bhadrachalam, Medaram, Warangal, and Nagarjunakonda (Nagarjuna Sagar Dam) are the nearby important tourist destinations to see.

Here, the local language is Telugu and some populace speaks Urdu. Total population of Yellandu mandal is 1,04,343 living in 22,474 houses those who spread across total 96 villages and nine panchayats in which males are 52,200 and females are 52,143 whereas 42,421 persons lives in town and 61,922 lives in rural.

1.3.4.1. Rompaid Village

Rompaid is a village located in Yellandu mandal in Khammam district of Telangana state, India. It is located at 54 km towards north from district headquarters Khammam and around one km from Yellandu mandal. Rompaid village postal head office is located at Yellandu Colls.

Bhagya Nagar Thanda (eight km), Komararam (nine km), Sudimalla (nine km), Kambalapalli (13 km), and Usirikayalapalle (13 km) are the nearby villages to Rompaid village. Rompaid village is surrounded by Bayyaram mandal towards west, Singareni mandal towards south, Tekulapally mandal towards east, and Garla mandal towards south. Yellandu, Palwancha, Kothagudem, and Khammam are the nearby cities to Rompaid village.

Here, the local language is Telugu. Total population of Rompaid village is 18,912 in which males are 9,246 and females are 9,666 those living in 4,138 houses within the total area of 12,209 hectares. According to 2011 census, total ST population in the village is 8,557.

1.3.4.2. Komararam Village

Komararam is a village located in Yellandu mandal in Khammam district of Telangana state, India. It is located from 63 km towards north from district headquarters Khammam and 11 km from Yellandu mandal. Komararam village postal head office is situated at Yellandu Colls.

Rompaid (nine km), Yellandu (nine km), Bodu (15 km), Bhagya Nagar Thanda (16 km), and Kambalapalli (16 km) are the nearby villages situated in Komararam. Komararam village is bounded by Gundala mandal towards north, Bayyaram mandal towards west, Tekulapalle mandal towards east, and Singareni mandal towards south. Yellandu, Kothagudem, Palwancha, and Khammam are the nearby cities located to Komararam village.

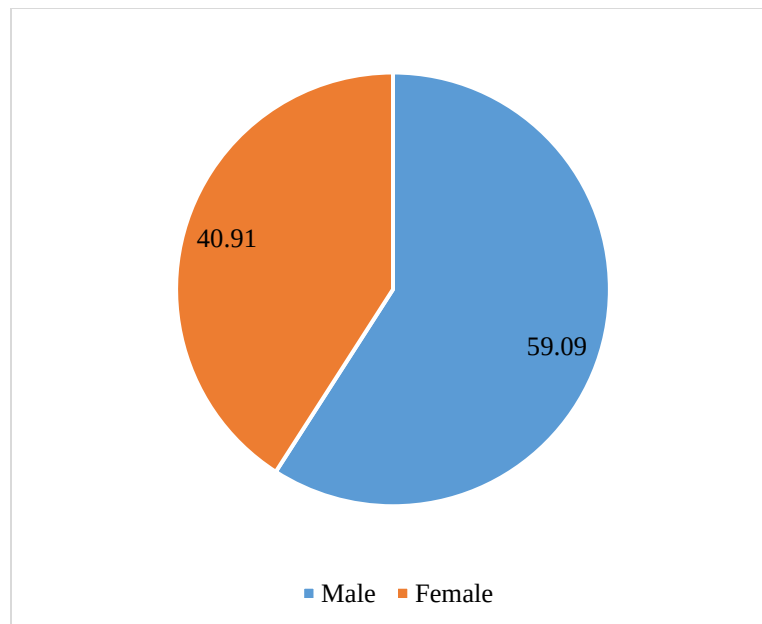
Here, the local language is Telugu. Total population of Komararam village is 9,967 in which males are 4,996 and females are 4,971 those living in 2,189 houses within the total area of 11,025 hectares. According to 2011 census, total ST population in the village is 8,039.

Section- 2:

The unique socio-cultural and traditional life of the tribes in India is identified as a unique ethnic group. The word ethnicity refers wide range of non-class divisions based the prevailing factors such as religion, race, culture, and traditions. Any single hereditary group with shared value, life style, symbol of identity is considered as ethnic group (Chattopadhyay 2014). As explained, tribes in India are considered as separate ethnic group with pre fixed notions. Based on the large quantum of literature clearly explained that, scheduled tribe did not start their livelihood in the forest. Centuries back due to lordship rule they were forced to migrate into the forest areas. Since centuries they are experiencing various kinds of discriminations, isolation and oppression. They were identified as socially

economically backward people (Rao and Kumar 2020). As a major objective of the present study focused on the integration of the tribal communities into the mainstream social economy. Based on that, the study was nurtured and collected the data. This section discusses about the various issues related to scheduled tribes in Telangana State such as their livelihood opportunities, economic and social conditions and determinants of equality as a whole. The selection of the sample was focused on the gender equality and because as study was focused on social equality and tribal inclusion. Taking the perspective of single gender will not produce proper outcome. On those grounds gender equality was carried out in the research. The figure- 5.1 is showing the statistics of the gender wise distribution of the sample data. The participation of the women in the family decision making is very high and plays an influential role. The women respondents in the study was 40.91 per cent and male respondents are 59.09 per cent. Women in the tribal communities spend more time in the agricultural field as compared to the men. From the beginning of the harvesting period the women will take care of all the activities. In cases, non-tribal communities by marrying the tribal women they grabbed the tribal lands. Thousands of land grabbing cases were pending at Court of Law, only few cases were resolved.

Figure 5.1: Gender Representation (in percentage)

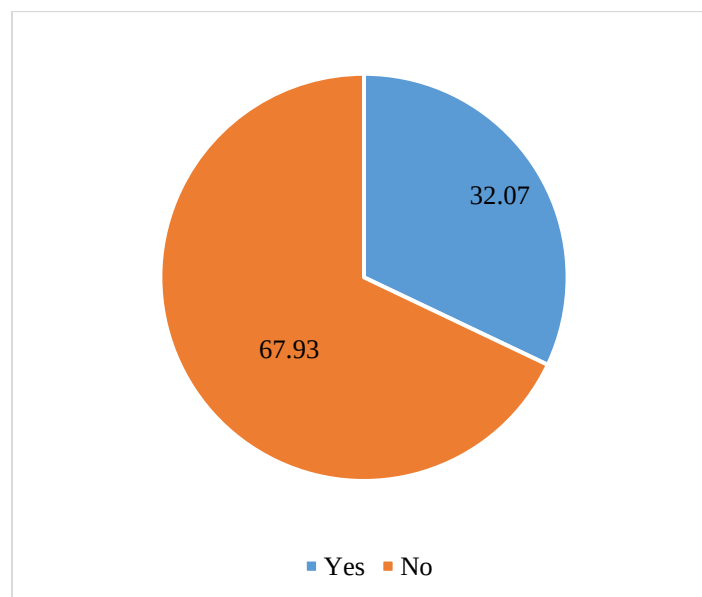


Source: Compiled from Field Study 2020.

The approach of the non-tribal men in the case of tribal women in two ways. Firstly, they will marry the tribal women in later period of time they encroach tribal women's land. In the second stage, owns the livelihood sources of tribal women's such land and other land related properties. Women and land closely associated with many other social groups but it was bit high in the tribal communities (Pushpavalli 2021). The equality and integration in the society can only be possible with set of morals and values. Most of the women are working in the agricultural field areas at the time of field interview. They are engaging all kinds of agricultural works but as compared with male they are receiving low wages. But the role of tribal women in the family is very high. They will engage in household works, shares financial burden of the family and work burden with the men.

The rural economic livelihood highly inter-dependent on the status of their livelihood. At present stages, large quantum of machinery was replaced the livestock in the rural areas. In the earlier days, the livestock was not only used for the agriculture purpose they also provided various livelihood opportunities to the rural population. They maintain local milk diaries. They sell their goats for social ceremonies; they also use them for transportation purpose. But now a days due to large extent of mechanisation in the agriculture and allied activities. The number of livestock in the rural areas was minimised.

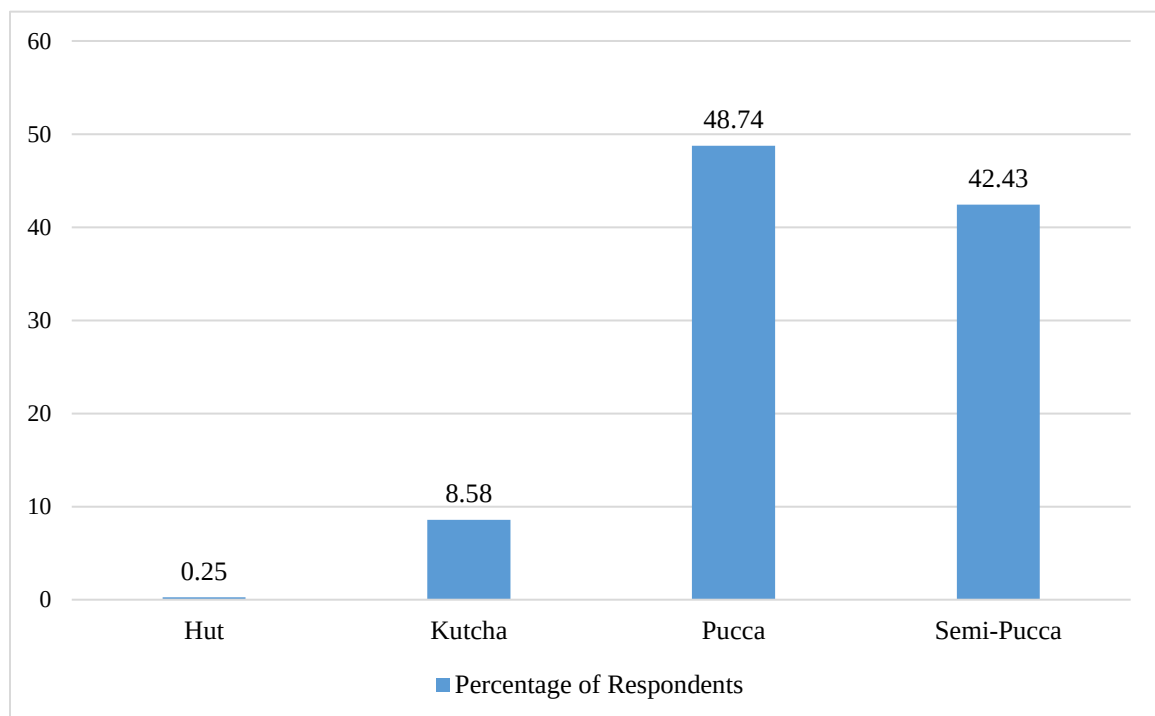
Figure 5.2: Livestock (in percentage)



Source: Compiled from Field Study 2020.

If you observe from the figure- 5.2, the number of livestock in the tribal areas was decreased. In the villages it was observed that, only 32.07 per cent of the people are showing interest in the maintaining of livestock. They are making the livestock as one of their livelihood opportunities. Remaining 67.93 per cent of the respondents have not showed any interest in maintaining the livestock. Narasimha from Erlapudi village said, his family was not interested in maintaining livestock. Because livestock maintenance requires lot of money and they have to spend more time on the well-being of animals. They cannot even attend any relative's social ceremonies. He felt that maintaining the livestock is big headache and he cannot be justifying the job. For any agricultural purpose they rent a machinery for certain hours and complete the work. But the Laxmi who is maintaining the livestock in the same village said that, they are selling the pure milk to half of the households in the village. They are earning some money from that and also, they are using cow dung as a firewood replacement. They are saving time for arranging the firewood. She said, whatever the amount they are getting through milk that amount they will spend on the welfare of the animals and remaining amount they will use for their livelihood. They are using their livestock for the purpose of transportation and agricultural purposes.

Figure 5.3: Type of House (in percentage)



Source: Compiled from Field Study 2020.

The economic status of the family can be understood with the assets that the family is having. In the field study it was found that, 48.74 per cent of the respondents are having the pucca houses with strong basement and root with cement. 42.43 per cent of the respondents are having the semi-pucca houses with strong cement base and root with bricks. 8.58 per cent of the respondents are having the houses with very poor-quality bricks and mud. 0.25 Per cent of the respondents are living in the hut type of house with some thin sheets (*Thadka*) that they have made their house. It was observed that 48.74 per cent of the sample respondents are maintaining some good livelihood standards as compared with their past. If we observe from the past, As Ambedkar said, the socially deprived and economically marginalised sections are still continuing their livelihood status without any changes. The mainstream economics and political factors are not addressed these issues in a systematic way. The elements of inequality existed in the modern society. They are using the technology to identify the social status of the particular person. Without addressing the inequalities in the economy, it is not possible for the policy makers to contribute their full extent to the tribal development (Chalam 2017).

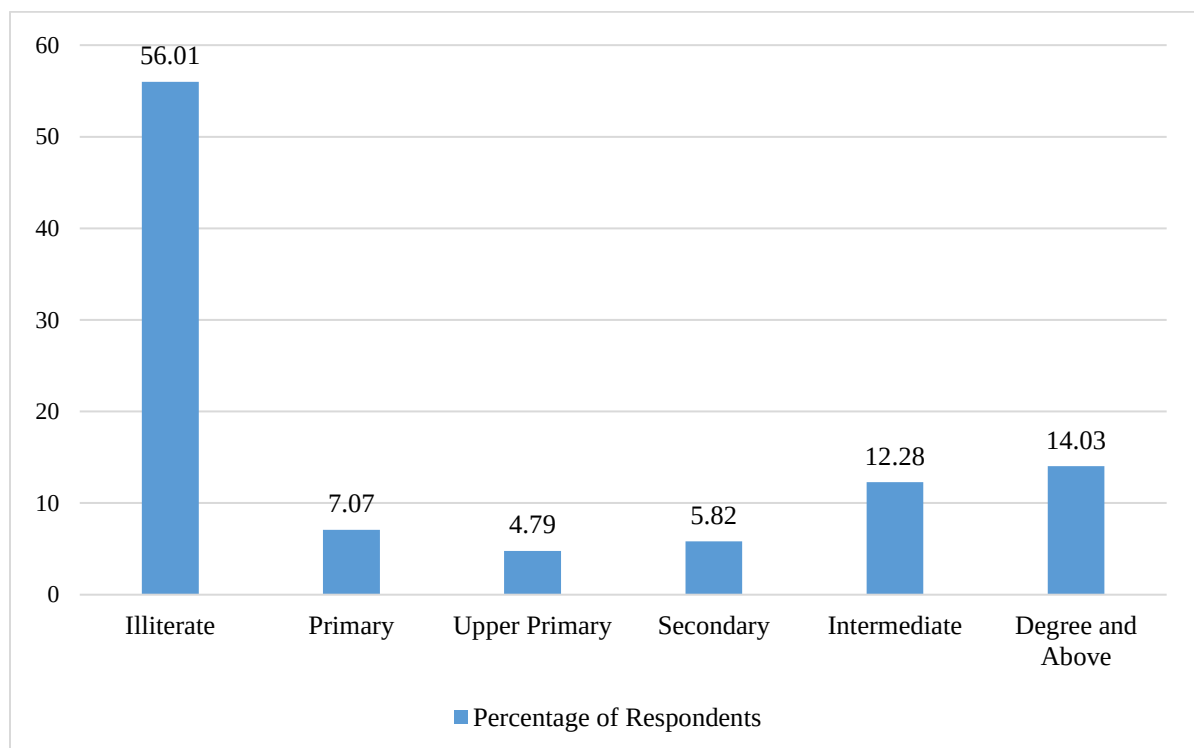
Education is the key factor for the economic growth and to minimise the social inequalities in the society. In the present stage, the tribal economies are concentrating on the education sector. They are educating their children for the better livelihood opportunities. Education is the perfect tool to the tribal communities to address their issues at the political platforms. Because, their geographical conditions, language and lack of public resources are the major hindrances for their education. The education enables them to communicate with the rest of the society with the common language. By learning the common language, they can address their issues in more effective manner (Maharatna 2005).

The dropout rate of the tribal children at primary level was more. There are various reasons behind their dropout. The unavailability of the tribal teacher in the schools is a problem. Without the presence of the tribal teacher in the school it is hard for the tribal students to understand the concepts. Because all the subject books are printed in common language which they are very much lagging behind. There are total 270 tribal languages which are identified in India from various tribal regions. There are various reasons behind

the absenteeism of the tribal teachers in the primary school stage. The tribal villages are located nearer to the forest without proper road transportation. The facilities in the tribal villages are very minimal. Based on those reasons the teachers are not showing any interest to work in the tribal areas. On the other side, the economic conditions of the tribal communities are very poor due to lack of livelihood opportunities. Both male and female in the tribal family will engage in the livelihood works. But their income was not enough even for covering the subsistence levels of the family. In some cases, children also engage in the livelihood activities to earn some income for the family. Due to the low economic conditions of the tribal communities, they are unable to send their children to the schools (Brahmanandam and BosuBabu 2016).

In the area of higher education, government is providing many benefits to the marginalised communities in the country. The government of India is providing reservations at the higher education level and also giving financial assistance to the students who are showing their excellence academically. Scheduled tribe people are provided with the seven per cent reservation in the education and employment sectors (Sahu 2014).

Figure 5.4: Educational Qualifications (in percentage)



Source: Compiled from Field Study 2020.

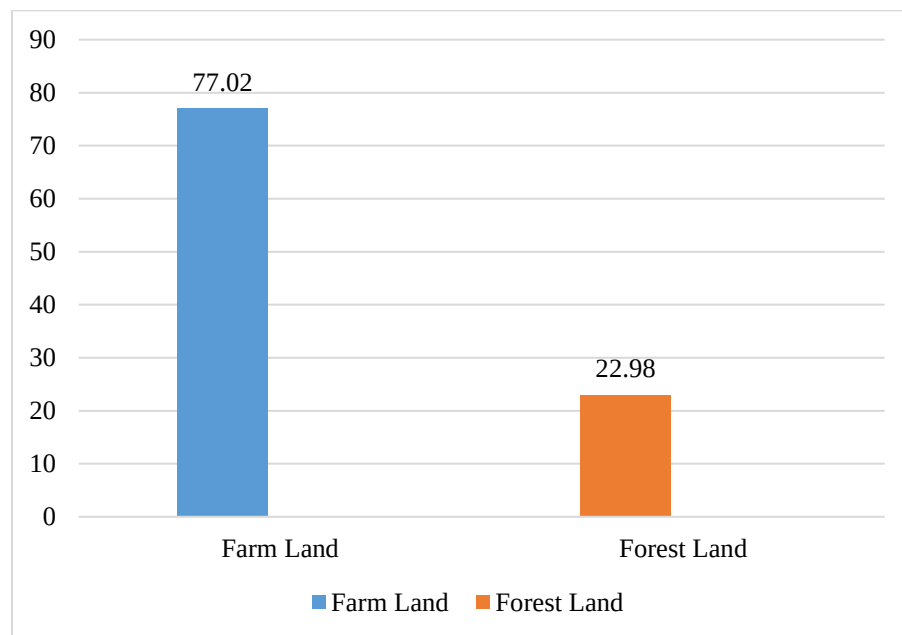
The figure- 5.4 is showing the statistics of the educational qualifications of the respondents. In the field study it was observed that, younger generation was not engaging much in the agricultural activities they are pursuing their education in the nearest town and some are doing jobs. Only their middle-aged people and old aged people are engaging in the village level agricultural works. The statistics is showing that, 56.01 per cent of the respondents do not have any educational background. They only depended on the agriculture and allied activities for their livelihood. They do not have any knowledge on the policies and programmes initiated for their development. Their income levels also are very minimal. 7.07 per cent of the respondents have completed their primary level of education, 4.79 per cent completed their upper primary level of education, 5.82 per cent of the respondents have completed their secondary level of education. As compared with the primary, upper primary and secondary education. The respondents who completed the intermediate and graduation was more. 12.28 and 14.03 per cent of the respondents completed their intermediate and graduation respectively. This shows the persons completed the graduation also are engaging themselves in the agricultural sector. Suresh Nayak from Mallepalle village said that he was engaged in the corporate job for three years in Hyderabad. But whatever the amount he his earning is not sufficient to accommodate his expenses. Then he decided to change his profession to agriculture. Now he is happy with his earning as compared with corporate employment. There are positive cases and there are also cases of loss and depression.

Land is the primary source of income to the scheduled tribe communities in India. At present, 100 per cent of the scheduled tribe families are depending on land and land related activities. Land plays a crucial role in tribal livelihood. In the present study all the respondents are depended on agriculture and allied activities. The liberalisation policies introduced by the government affected the land holding situation of the tribal communities in India. Industrial policies of the government have directly affected the livelihood conditions of the tribal communities residing in the forest. With the establishment of the new industries in the tribal belt areas which led to displacement of the large section of tribal population. They have lost their livelihood opportunities and employment opportunities due to forced displacement. As we know that, the livelihood opportunities of the tribal communities are interrelated with the forest and forest-based resources. Due to forced

displacement they have lost all their livelihood opportunities related to the forest. Without the forest they have remained as unskilled and unemployed and ended with the acute poverty levels (Angel 1991). In the process of globalisation and liberalisation policies, the government has totally neglected the social justice concept. The policies have totally isolated the tribal communities from their livelihood opportunities and lost basic necessities of living (Nair and Vishnu 2018).

The NGOs and social welfare activists received several legal complaints on the forceful encroachment of the forest areas and deforestation. Since centuries the tribes are fighting for their land rights and to end the capitalistic monopoly over their livelihood sources. The problem of land alienation was increasing due to rapid commercialisation of the forest areas. They have targeted the forest areas because the forests are the sources rich in minerals and other natural sources (Reddy 1989). The figure- 5.5 is showing the statistics of type of land that tribal communities are owning in the sample areas. In the Komamraram village, 70 per cent of the scheduled tribe population was depending on the forest land. The government did not provide them any official documents on their lands. They are not receiving any kind of financial benefits that government is providing on the land.

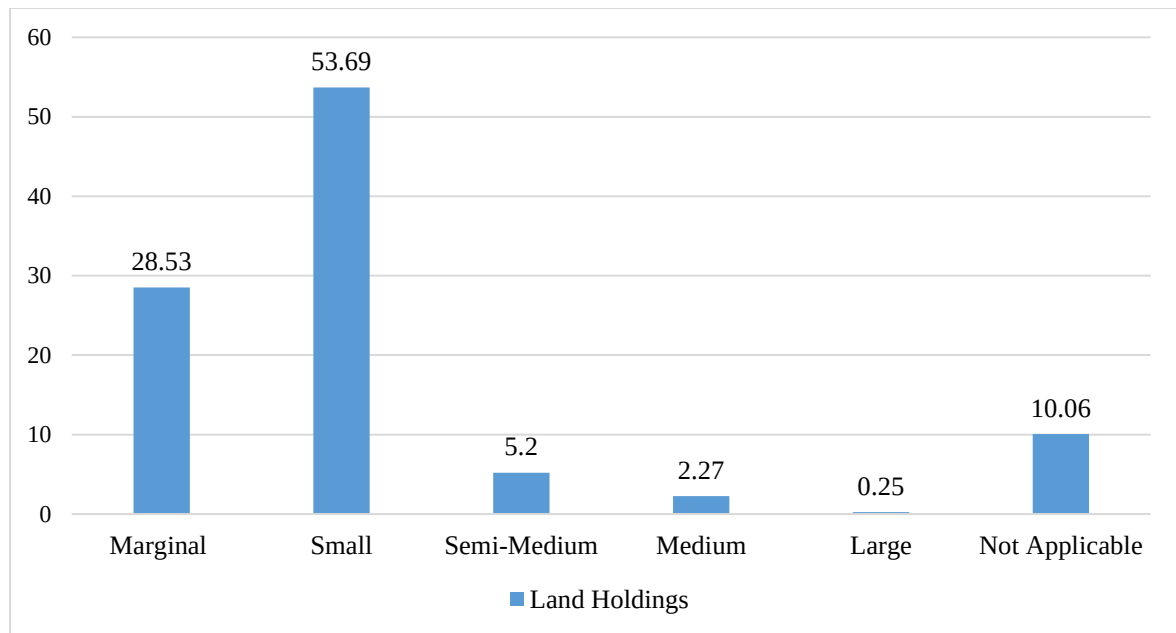
Figure 5.5: Type of Land (in percentage)



Source: Compiled from Field Study 2020.

In every sample village, there are families depending on the forest land. In one of the villages- Gangaram, all the tribal families in the village are depending on the forest lands without any ownership rights from their ancestors. There is no proper road connectivity to the village. During the corona time all the villagers have stopped the farming and totally depended on the government PDS system. There is no income generated from the work. In some days they have slept with the empty stomach. They are not receiving any kind of financial support on cultivation. Banks are not providing any loans on the forest lands without ownership documents. The figure- 5.5 is showing the statistics of the land type of the tribal communities in the sample district. 77.02 per cent of the families are owning the farm land near to the village and 22.98 per cent of the families are cultivating the forest land without any proper documentation. The study also concentrated on the land holding situation of the scheduled tribe families in the sample villages. Because with the help of the land holding statistics it can be easy for to understand overall economic status of the tribal communities in the sample villages. The figure- 5.6 is showing the statistics of the land holding situation of the tribal communities in the sample villages.

Figure 5.6: Land Holding Situation (in percentage)



Source: Compiled from Field Study 2020.

Land is an essential livelihood source for the scheduled tribe communities. In the figure- 5.6 showing that, 53.69 per cent of the tribal communities are having small land holding and 28.53 per cent of the families are holding marginal size of land holdings. The statistics shows that, 82.22 per cent of the total sample population was holding small and marginal size of land holdings. Only 5.02 per cent of the families are holding the semi-medium size of land holdings, 2.27 per cent of the families are holding medium size land holdings and 0.25 per cent of the sample population is holding large size of land holdings.

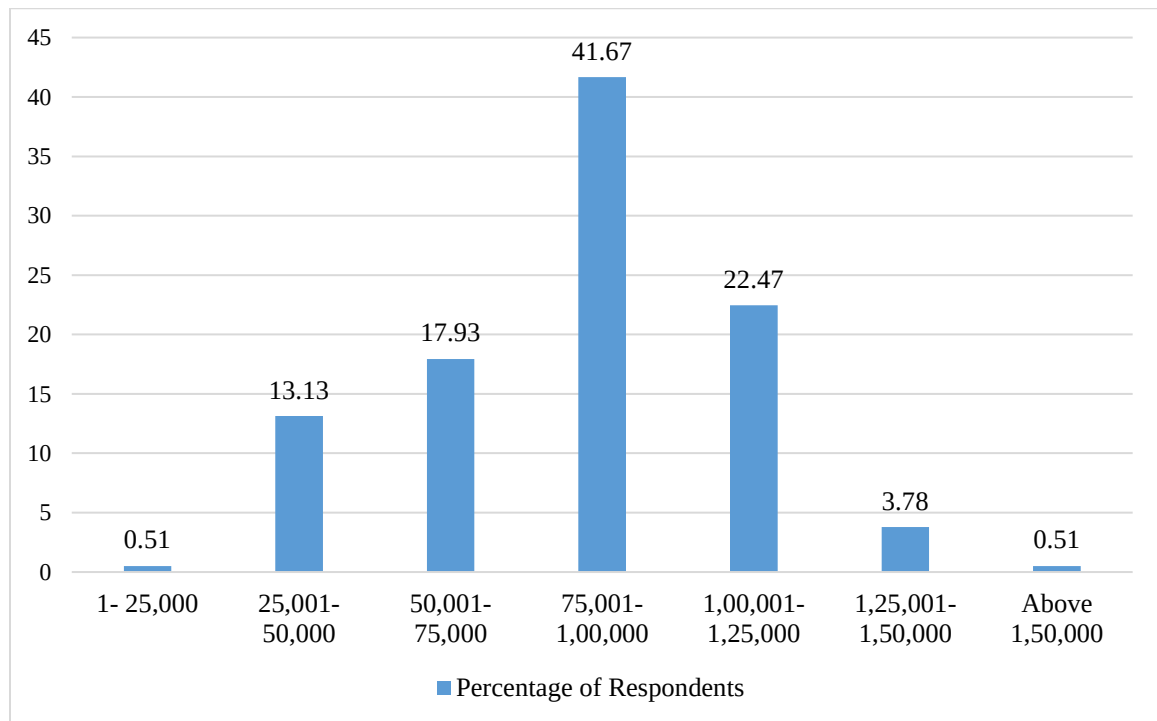
Scheduled tribes in India lost their lands mostly due to the government development projects. The industrial policies totally neglected the economic growth and socio-economic inclusion of the tribal communities. Tribal communities also did not receive the promised compensation over their lands. There are instances, where tribal communities protested against the minimal compensation of the government over their lands. Some industries have negotiations with the tribal communities to establish industries in the tribal areas. They have promised employment, permanent houses and financial compensation over their lands. But in most of the cases they had not initiated their promises (Pandey 1996).

With the above discussion it was cleared that, 82.22 per cent of the respondents are having the marginal and small land holdings. Economic status of the family can be understood with the help of their annual income. The purchasing capacity of an individual will decide whether the family is in below or above poverty line. In the figure- 5.7 showing the statistics of the annual income of the sample families.

Figure- 5.7 is showing that 41.67 per cent of the households earning their annual income between 75,000–1,00,000. 22.47 per cent of the households are earning between 1,00,000–1,25,000. 17.93 per cent of the households are earning between 50,000–75,000 and 13.13 per cent of the households are earning annually between 25,000–50,000. Only 4 per cent of the households earning above Rs. 1,25,000/-. That shows that 72.73 per cent of the household's monthly income was not even exceeding Rs. 10,000/-. Within that they have to pay the education fees of the children, should adjust for the annual health care issues, they have to maintain the food for the entire family. If they face any crop failure in those seasons the income will be less than Rs. 50,000/-. It is also observed that, they are taking the loans from banks as well as private money lender at high rate of interest. Their

half of the crop production will go for the credit repayment and the remaining half will adjust for their family necessities.

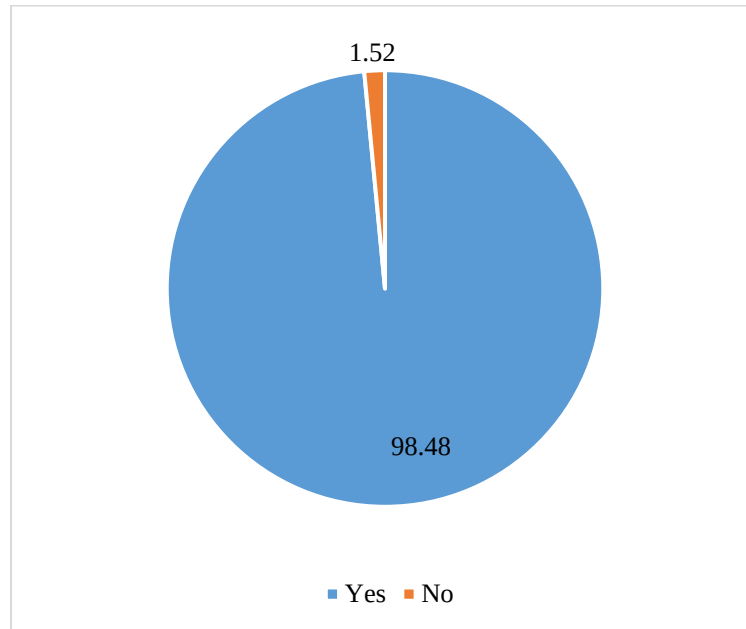
Figure 5.7: Annual Income (in percentage)



Source: Compiled from Field Study 2020.

After providing many financial assistances from the state as well as central governments. The tribal communities are depending on the private and public money lending institutions. Due to the high rate of interest, they are not able to repay the availed loan and are losing their agricultural lands in the exchange of loan repayment. Due to corona, the financial structure of the families had entirely collapsed. The employment opportunities are totally vanished due to corona pandemic and lockdown. In the field study it was observed that, they have not found any kind of credit sources due to lack of employment opportunities. After the lockdown, they found some employment near to their villages bases on that they found some credit sources. There are various reasons which led them to indebtedness. Lack of regular employment, unexpected health expenses, to meet their subsistence level and agricultural purpose. Whatever the financial assistance received from the government was not even satisfying their expenses.

Figure 5.8: Taken Credit (in percentage)

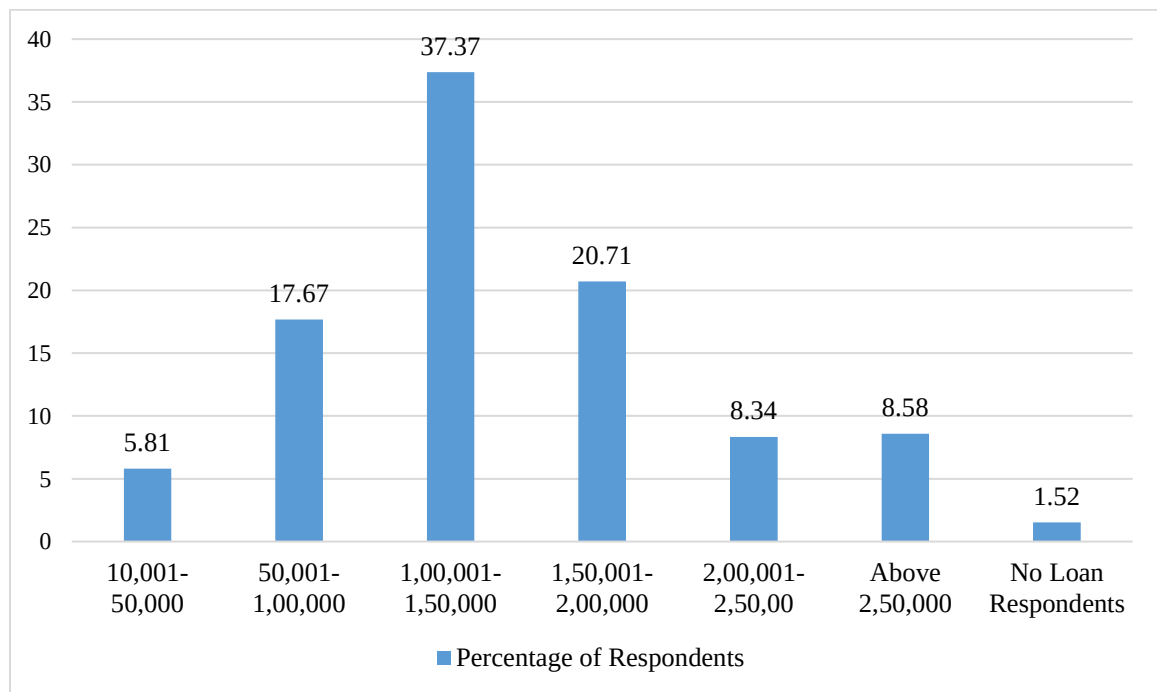


Source: Compiled from Field Study 2020.

In the figure- 5.8 showing the statistics of the credit status of the sample respondents. 98.48 per cent of the respondents have taken credit from the different credit sources available to them. This shows that, the given financial benefits are not fulfilling the requirements of the people or the given financial help was not utilised for the given purpose. In the field study it was observed that, the state government is not providing the financial assistance at the beginning of the crop period. The government is disbursing the financial assistance at middle or end of the crop season. Suresh Nayak one of the respondents from Usirikayalapalli village said that, he is receiving the financial assistance for his crop in middle or end of the crop season. He cannot wait for such long period of time as water sources will dry up by that time. To meet the immediate requirements such as to begin the crop production he need certain amount. Based on his requirements he has taken the loan from the private money lender. In the Bethampudi village, Banks sanctioned the loan amount of Rs. 30,000/- to Rs. 40,000/- in the lockdown period and even if the villagers questioned the bank officials, they did not receive any reliable answer from them. With that minimal amount they cannot start their production process. Due to that reason, they are taking the loans from the private money lenders. Nageshwar respondent from Rompaid village said that, all the villagers got Rs. 1,500/- financial assistance from state

government and Rs. 500/- from central government. They also got extra quantity of food grains through PDS. But whatever the amount they received, was not sufficient for the monthly expenses. They did not get any job during covid-19 lockdown period. For some days due to the fear of corona they have not even attended MGNREGA programme but, after some time, to overcome the financial burden, they started working under it. During lockdown, children in the family fell sick and they got only minimal health care from the village level medical facilities. They took their children in local auto with high auto fare and admitted their children in private clinic for treatment. They took Rs. 25,000/- as debt for the medical expenses of their children. They said due to corona all the construction works have been stopped and because of that there is no income source for their family. They started their agricultural works in the month of June. The financial assistance from the government for agricultural inputs was delayed and they have only four acres of land. Even, the crop loan was not completely waived off so they received very minimal amount as bank loan, so they took Rs. 70,000/- again as debt from local moneylender. They said that due to lockdown, their financial status has very much deteriorated.

Figure 5.9: Credit Particulars of the respondents (in percentage)



Source: Compiled from Field Study 2020.

After this crop period, they are in dilemma about their employment status. Due to weak economic condition of the family, they do not have any alternative employment choice. They said that, if the situation continues like this government should provide some employment opportunities or it should resume construction activity that will allow them to meet their financial requirements.

There are various reasons behind the credit particulars of the respondents. 96.21 per cent of the respondents have said that they have taken the loan for agricultural purpose and 1.01 per cent for the purpose of marriage and 1.26 per cent of the respondents said that they have taken the loan for the purpose of health. There are various reasons behind their credit history. Late disbursement of the government financial assistance, over cost in the process of crop production, health and social ceremonies.

Table 5.2: Credit Particular from Bank/Private (in percentage)

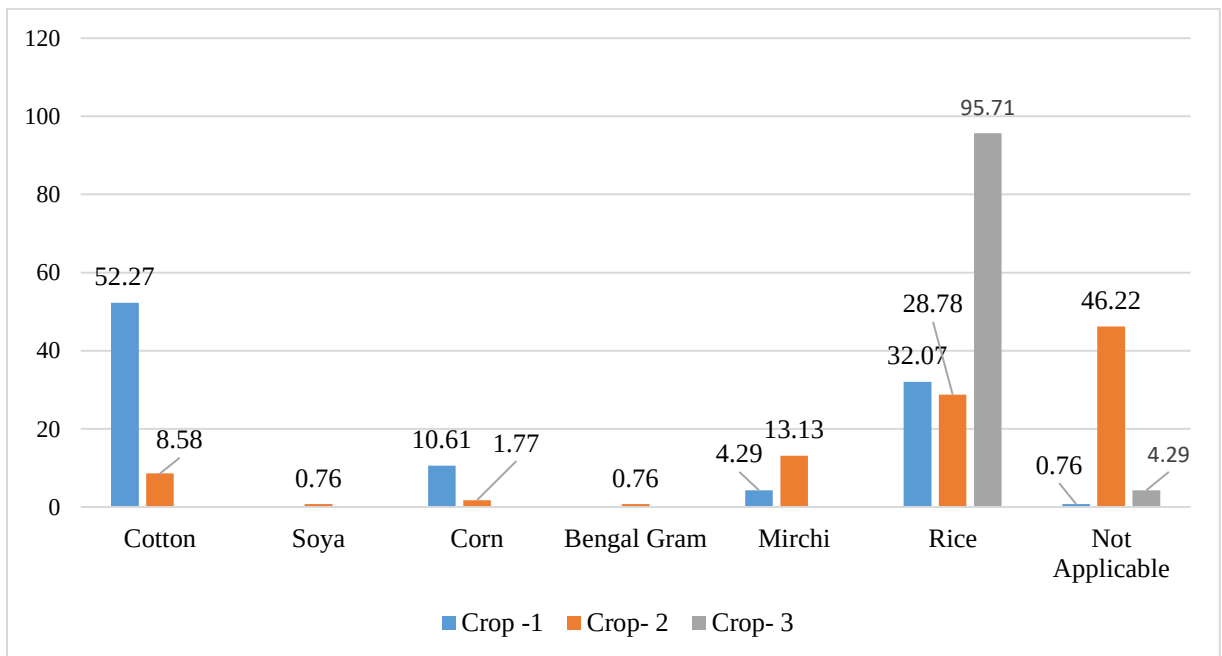
Credit Amount	From Bank (Public)	From Private
10,001–50,000	11.11	35.10
50,001–1,00,000	35.61	39.39
1,00,001–1,50,000	19.69	13.13
1,50,001–2,00,000	5.06	5.31
2,00,001–2,50,000	2.27	3.28
Above 2,50,000	2.27	1.77
Not Applicable	23.99	2.02
Total	100	100

Source: Compiled from Field Study 2020.

They have taken the loan from the both public banks and private money lenders. The amount of loans they have taken each side was calculated in detail. The table- 5.2 showing the statistics of credit particulars of the respondents from both bank and the private money lenders. It was observed that, all the respondents are taken the loan from the both private money lenders and nearest government banks. Some of the respondents did not show interest to disclose their credit particulars. 35.61 per cent of the respondents are taken from government banks and 39.39 per cent of the respondents taken credit from private money lenders rupees 50,000–1,00,000. Around 70 per cent of the respondents are taken the credit in between 10,000–1,00,000. Only 19.69 and 13.13 per cent of the respondents are taken loan above Rs. 1,00,000/- from government and private money lenders

respectively. All the above category comes under the agricultural credit purpose. Very minimal per cent of the people have taken high amount of the credit for the purpose of social ceremonies and repayment of the existing credit. 94.69 per cent of the respondents are faced problems during the repayment of the loan. The corona pandemic totally minimised the livelihood opportunities of the tribal communities. They totally remained as job less during the first lockdown period. They have not accumulated any money for the next production process and for the maintenance during the lockdown period they have taken some credit from the private money lenders and at beginning of the crop production they have taken high amount of credit at high rate of interest. Due to the corona pandemic, they lost their employment as well as ended up with the extra amount of the credit. Due to the corona, labor cost in the agricultural field was increased. The laborers demanded more wages to work under corona conditions. Some villages have not stopped their agricultural services to the neighboring villages that resulted in the high labour cost and production cost led to more credit. As discussed in table- 5.2, the source of investment in the next production process was observed as 71.72 and 77.78 per cent of the respondents are taking the credit from government bank and private moneylenders respectively. That means, single source of credit is not meeting the requirements of the agricultural production.

Figure 5.10: Cropping Pattern (in percentage)



Source: Compiled from Field Study 2020.

Figure- 5.10 showing the cropping choices of the respondents. In the field study it was observed that, 52.27 per cent of the respondents are cultivating cotton as their first crop. As the water sources are very minimal in those areas, people prefer to cultivate cotton as their primary crop. Some are cultivating mirchi, bengal gram, and soya and are second crop. They are cultivating all those pulses for the domestic use only and not for the commercial purpose.

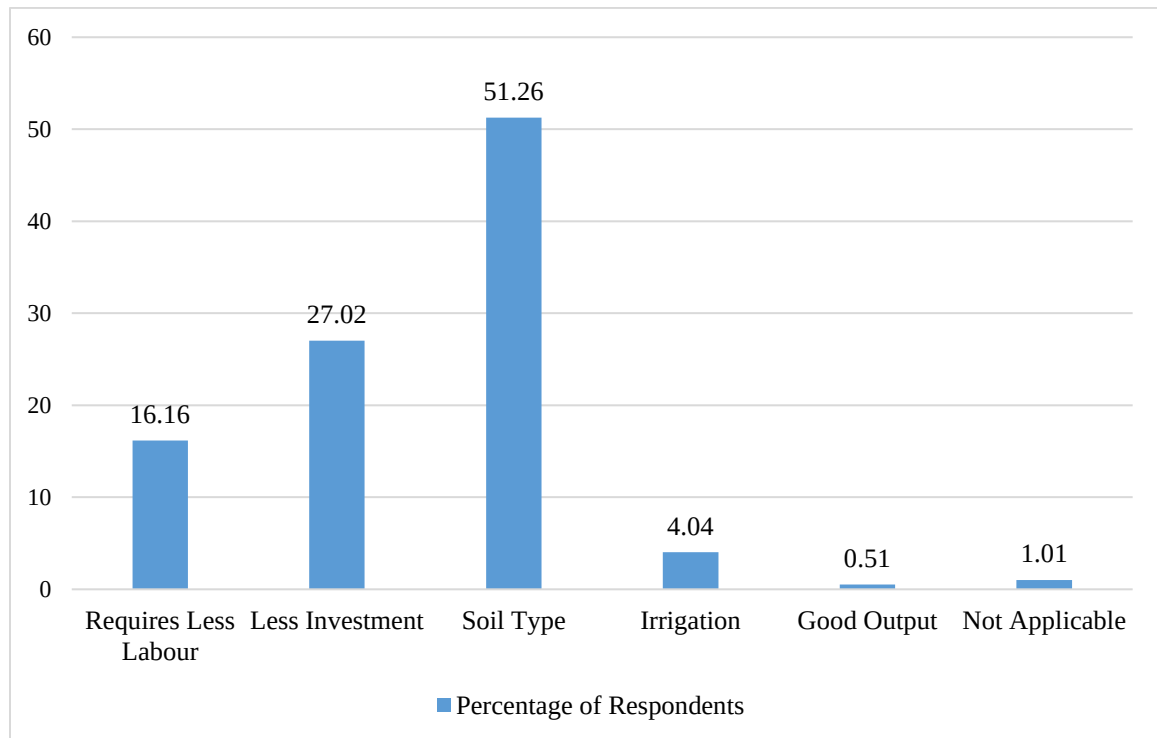
They are also cultivating rice as third crop for the domestic use itself. They are cultivating only cotton for the commercial purpose and remaining all crops are for their domestic purpose. 52.27 per cent of the respondents said that, according to government orders they are cultivating the cotton as their primary crop. If they do not follow the guidelines of the government, it will not give any financial support to their crop. During lockdown period, they took credit from local villagers for purchasing food and also medicines for their mothers. Their livelihood conditions were totally deteriorated. Some days in the month they starved due to lack of availability of food grains in the house. Due to duplicate seed, they experienced crop failure in the previous season and ended up with loss. With this lockdown effect, they lost their employment opportunities and they do not have any money to invest in the next crop production.

For any crop production, the farmer will calculate the production cost and the revenue without those calculations he/her will not start any crop production. 52.27 per cent of the respondents in the sample villages are cultivating cotton as first crop. Figure- 5.11 showing the statistics of the crop selection methods of the respondents, 16.16 per cent of the respondents are said that, they have chosen the cotton crop because it takes less labour time, 27.02 per cent of the respondents have said that based on the investment they have chosen the crops.

There are various reasons behind the crop selection of the famers. Due to the corona pandemic, they have given equal priority to the food crops and commercial crops. In the analysis it was found that they have given equal importance for the food crops. They are not selling cultivated food grains at the market. Because, due to corona they have faced severe food shortage. Still there is no clarity on corona pandemic and they are preparing

themselves according to the situations. As corona positive cases are increasing, they have given more importance to the food grains as compared with the past.

Figure 5.11: Reasons for choosing these crops (in percentage)



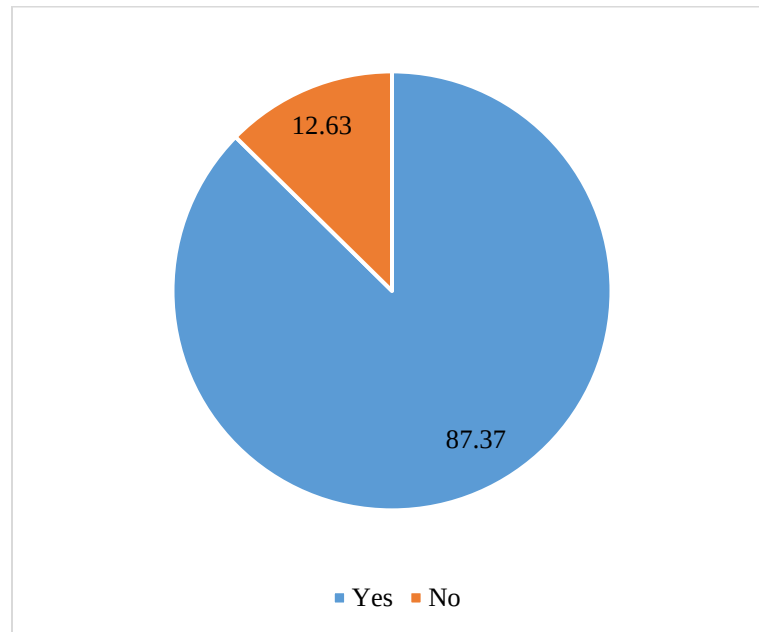
Source: Compiled from Field Study 2020.

They are investing very low on the crops that they are cultivating, 51.26 per cent of the respondents have said that their soil type is very favourable for the chosen crops. Other crops will not give more output as compared with the cotton. They are not expecting any wonders in the irrigational facilities within the available irrigational facilities they are choosing the crops and making some profits out of them.

Now a days they are various issues that are affecting the crop production. As discussed, due to less quality seeds, fertilisers and do not have minimum knowledge about the cultivation process they are facing the various kinds of difficulties. Figure- 5.12 is explaining the status of difficulties that they are facing during the cultivation process. In the field it was observed that, six villages among the eight villages do not have proper irrigational facilities. Bethampudi village have good irrigational facilities as some small river water was available near to the village and the remaining all the villages, they do not

have proper irrigational facilities and the villages like Gangaram are totally depending on the rain fall. Some of the respondents have experienced crop failure due to the heavy rainfall. The government compensation is not received. The agricultural officer had visited the farm and estimated the crop loss at minimal level and submitted the report to the government.

Figure 5.12: Difficulty in Cultivation (in percentage)



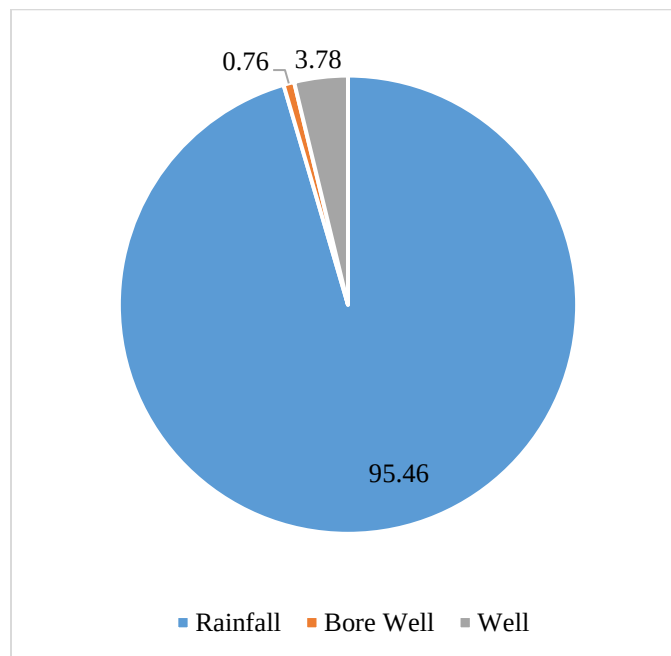
Source: Compiled from Field Study 2020.

They are waiting for the compensation from the government. The type of land also is one of the reasons behind the crop failure in the tribal areas. Some of the tribal lands in the forests are not suitable for cultivation. They have different types of lands dry land, hill land and rock land. Due to the nature of land type, they are facing lot many problems during the process of cultivation. In the study it was found that 95.46 per cent of the respondents do not have proper irrigational facilities in their lands

Irrigational sources are one of the important sources in the cultivation process. Without proper irrigational sources it is difficult for the farmers to cultivate their crops. In the figure- 5.13, it shows the status of irrigational facilities in the tribal areas. 95.46 per cent of the respondent do not have any irrigational facilities in their agricultural fields. This shows the negligence of the government policies in the areas of the tribal development.

There is a scheme called bore well energisation scheme to establish the bore wells in the tribal agricultural lands. Not a single village in the two districts have implemented the scheme so far. The local village administration was taken the names of the beneficiaries long back.

Figure 5.13: Source of Irrigation (in percentage)

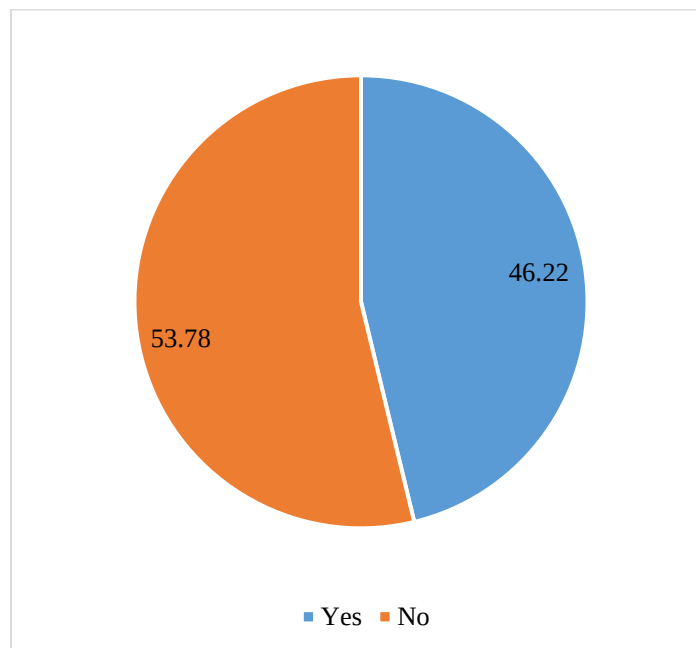


Source: Compiled from Field Study 2020.

They have not received any reply from the government. 95.46 per cent of the respondents are depending on the rainfall to start the cultivation process. Before 2014, they have severe drought conditions due to lack of sufficient rain. From the last three years they are receiving good rainfall at the time of cultivation. In 2019, untimely rains damaged the crop production massively in the sample villages. But now they are receiving good rainfall and started the production process. As we discussed, 22.98 per cent of the respondents are having lands in the forest areas which are far away from the villages those do not have any irrigational facilities. Proper irrigational facilities will give them good output. From the last five years due to heavy rains, lack of quality seeds and financial crisis, 46.22 per cent of the respondents are faced crisis in the production process. As we observed, there are heavy rains during crop seasons in 2019 and 2020, due to untimely rains they have lost their crops. And in the hill areas, lower part of the land was totally damaged due to heavy rains and

higher part of the land has not provided any crop output due to lack of water. In the figure-5.14, showing the statistics of the crisis in the crop production during the last five years' time. 53.78 per cent of the respondents said they have not faced any crisis during the given period of time and 46.22 per cent of the respondents have said that they have various kinds of the crisis in the crop production process. From last five years, the rainfall percentage was increased. There is no shortage in the rainfall. But due to their type of land such as hill land and dry land, they are getting the expected agricultural output. They are certain institutional negligence at ground level.

Figure 5.14: Crisis in production during last five years (in percentage)

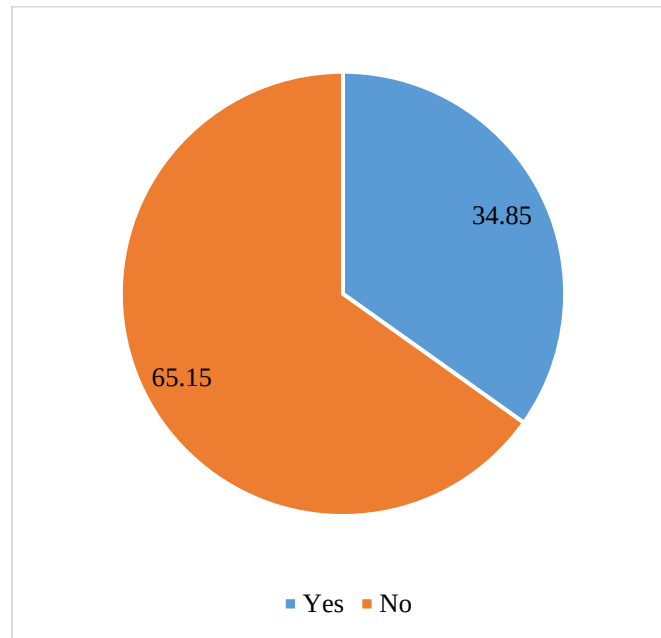


Source: Compiled from Field Study 2020.

Due to the corona conditions, they have lost their livelihood opportunities in the summer time. In the Gangaram village respondents said that, whatever the amount provided by the state and central governments, they used for buying vegetables and groceries in the home. Nobody provided any work during corona time. They started agricultural works after the permission from the state government. They faced labour shortage problem in their village due to corona as nobody turned out for the agricultural works as labourers in other villages. The own villagers only helped in the process of agriculture at high wage rates. Government also did not provide any financial assistance in

the beginning of the cultivation process. Due to lack of education, they are confused in application process. Double usage of pesticides is also one of the reasons behind their crop failure. Negligence part of the agricultural officer also is one of the reasons behind their crop failure. They are not visiting the agricultural farms regularly and monitoring the usage of pesticides and fertilisers in the farms.

Figure 5.15: Visit of Agricultural Officer (in percentage)



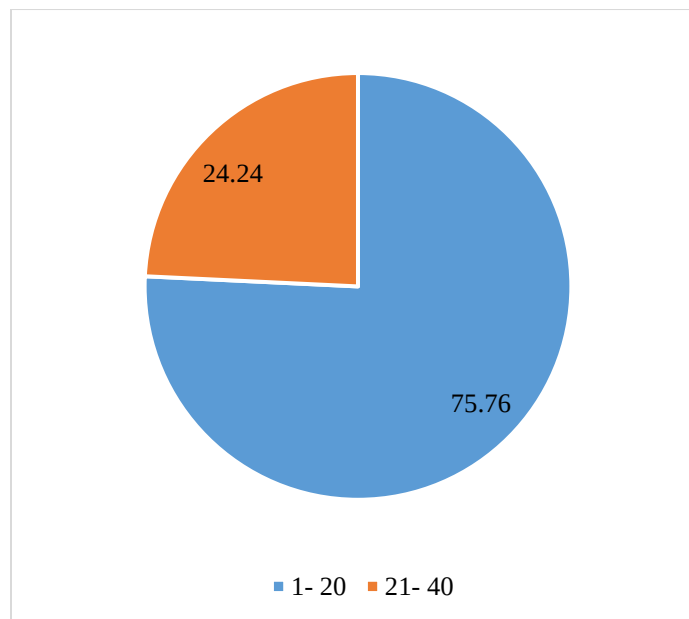
Source: Compiled from Field Study 2020.

Role of agricultural officer is very crucial in every village. It is the responsibility of the agricultural officer to educate the farmers in the cultivation process. The agricultural officer should inspect the each and every aspect carefully and should educate the farmers before the cultivation process. That is the reason the agriculture officer was appointed by government. It was observed from the above discussion 87.37 per cent of the respondents are facing various kinds of difficulties in the cultivation process. The analysis is showing that the agricultural officer in those areas are not working properly and they are not addressing the problems in the cultivation process. In Bhadravadi Kothagudem district, all the sample villages respondents said that, agricultural officers visit their villages very rarely. In their visit they will not give any suggestions to the farmers. They just visit the village and had a discussion with the village level administration. After the discussion he will not meet any of the farmer in village. The agricultural officer did not visit any of the

village farms during last two years. In the figure- 5.15 showing the statistics of the visits of the agricultural officers to their villages 34.85 per cent of the respondents said that, the agricultural officer visited their village and some of the farms also. 65.15 per cent of the respondents said that, Agricultural officer has not visited their farms.

All the villages have the market facility. They are selling their products in the nearest markets. But for some districts they do not have proper road facility to the markets.

Figure 5.16: Distance of Market (in percentage)

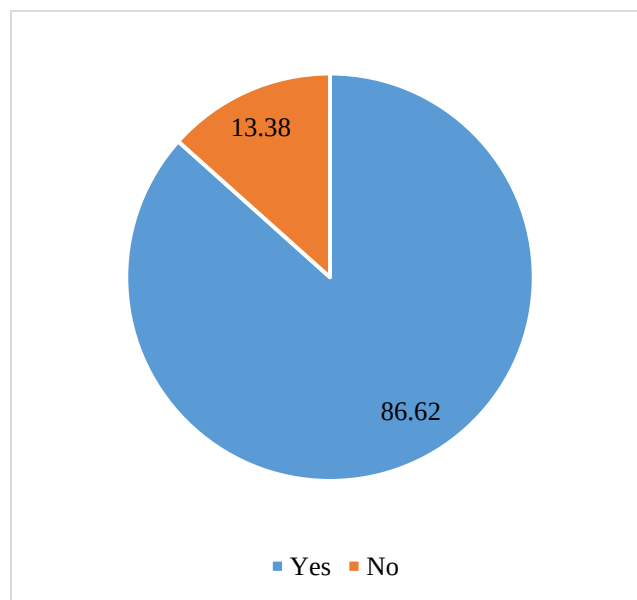


Source: Compiled from Field Study 2020.

The figure- 5.16 showing the distance of the villages from the market facilities. The cultivation itself is one of the major challenges for the tribal communities in those areas. Besides that, they are facing problems in reaching their product to the market areas. For Gangaram village they have to travel around 30 km to reach the market place. They are spending more money for the transportation. Due to lack of road facilities, they are not reaching the market within the time. In that village, all the farmers sell their crop to the local market buyer at some price by deducting the transportation prices. During the lockdown time the government have paid high prices to the transportation facilities. After selling the crop in the market they are receiving very minimal profit after deducting all the input cost in the production process.

In the market area, they are not receiving the fair price for their crop. 99.24 per cent of the respondents are aware of the minimum support price given by the government to their crop. In some cases, the market people are not providing the fair price to the crop. By showing various defective reasons such as colour and quality they are deducting the price of the product. Figure- 5.17 showing the statistics of the status of minimum support price for the crops in the market area. 86.62 per cent of the respondents are receiving the minimum support price for their crop. 13.38 per cent of the respondents are not receiving the minimum support price due the low quality of crop. They are very much satisfied the minimum support price that they are receiving for their crop. The given price has included all the input cost of the crops and profit to the farmers. Only 13.38 per cent of the respondents are not satisfied with the price they are receiving for their crop. The minimum support price plays vital role in economic stabilisation of the tribal communities. Because when they receive good price for their crop, it will reduce the financial stress to the farmers and they can easily repay the given credit and maintain their families with the received amount. As discussed, they are taking credit from both public sectors banks and private money lenders at high rate of interest to invest in the cultivation process. They can only replay the credit amount with the surplus output and fair price for their product.

Figure 5.17: Minimum Support Price (MSP) (in percentage)



Source: Compiled from Field Study 2020.

In this case, the minimum support price is playing a crucial role in the livelihood conditions of the tribal communities as whole. 70.96 per cent of the respondents said that, due to corona pandemic the cost of the labour has increased drastically almost doubled as compared with the conditions before corona pandemic. According the present production cost, government should revise the minimum support price for their crops. In the monsoon season, they started the agricultural activities without any proper financial assistance. There is no signs of social distancing and corona precautions in the field area. Villagers are facing the problem of labour shortage. Because of corona, labour cost was increased from Rs. 350/- to Rs. 600/-. Cost of cultivation was also increased. 29.04 per cent of the respondents said that they are very much satisfied with the amount they are receiving for their crop.

Proper implementation of the welfare policies plays a crucial role in the development of the tribal livelihood. Government initiated several welfare policies to integrate tribal communities into mainstream social economy. Whatever the policies initiated by the government did not reach ground level beneficiaries. The main reason behind this kind of gap is, the adopted model of development by the government. It has not maintained the equal exchange relations between all the social groups in the society. The uniform policy making is not benefitting the tribal communities. Because in India, tribal communities are not homogeneous community. They are speaking different languages according to regions. They are engaging in different cultural traditions according to the region. Some are residing in the plain areas and some are residing in the hill areas. According to the nature of living and geographical conditions, the policies should be designed. Same policies for the all the regions will not benefit all the tribal regions in the country. According to their livelihood conditions, the government should design the livelihood opportunities to them.

Based on those mentioned above, the study also concentrated on the schemes and policies of the state and the central government institutions. Because it was observed that, respondents in the sample villages completed their land ownership registration process after the formation of the Telangana state. Before formation of Telangana state, in united Andhra Pradesh they have not registered their lands in their names. The Government of Telangana started the scheme called Rythu Bandhu. It is a financial support scheme for the

farming community in the state who are having lands. For one crop season, government is providing Rs. 5000/- per acre. In total, for two crop seasons, government is providing Rs. 10000/- per acre. The government is sanctioning the amount as investment to their seasonal agricultural production. They have no need to take the loans from private or public credit sources. The main objective of this scheme is to minimise the credit percentage of farming community and to make them economically stronger.

Government is providing the agricultural support in the form of different schemes. They are: Rythu Bandhu, GRI Vikas and Bore well energisation schemes. The GRI Vikas scheme was implemented for the welfare of scheduled tribes in Telangana state. It is a sustainable development scheme. The government of Telangana selected the beneficiaries and made them to convert their small and marginal holdings of land into agricultural fields. By converting them into agricultural fields the government also provided different facilities to the converted land such as construction of tube wells and bore wells, with three phase electricity to the farms. The objective of this scheme is to convert the waste into productive lands for their sustainable development.

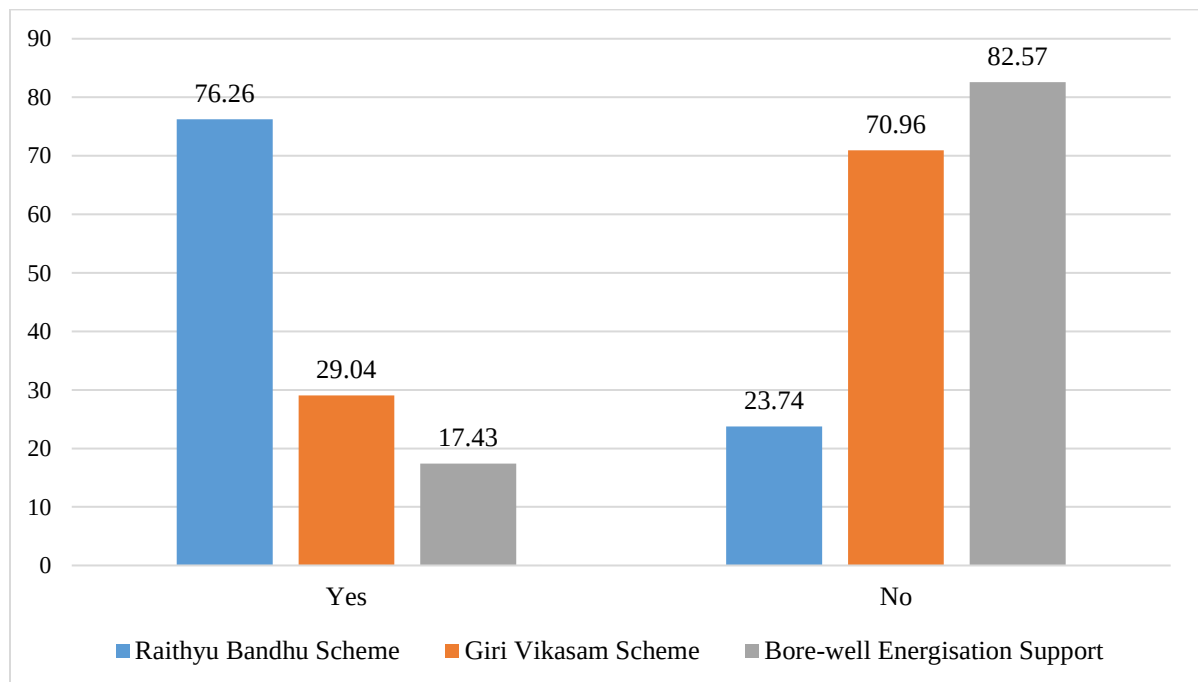
The Bore-well energisation scheme plays a crucial role in providing irrigational facilities to the lands which do not have proper irrigational facilities. At village level, the government will identify the beneficiaries through village level administration and the details will be send to concerned authorities and they will dig bore well in those beneficiaries' lands. The scheme is to make dry lands into wet lands to make good production output in those agricultural fields and make them economically stronger by creating favourable conditions in the agricultural fields.

All the schemes are designed to make scheduled tribe communities economically stronger and make them to integrate with the mainstream society economically. On those grounds, the study has concentrated on these schemes and taken the status of implementation. The study concentrated on the ground level implementation of above scheme and make sure that, the schemes are reaching the real beneficiaries are not by visiting their farms. All the above schemes are agriculturally related schemes, so it can only be understood by physical visit of the farm areas of beneficiaries. At the time of visit, the study focused on all the aspects like production cost and improved output. In the figure-

5.18 clearly explains the status of the three schemes which were implemented in all the sample tribal villages. The section clearly explains about how the schemes have been benefitted the beneficiaries in increasing their yield after availing the schemes and role of gram sabha in collection of beneficiaries of the schemes.

With the help of the figure- 5.18 in analysis it was understood that, 76.26 per cent of the respondents are benefitted from the scheme. 23.74 per cent of the respondents are not benefitted from the scheme due to lack of ownership documents on their agricultural lands. Those lands are located in the forest area.

Figure 5.18: Status of Agricultural Development Schemes (in percentage)



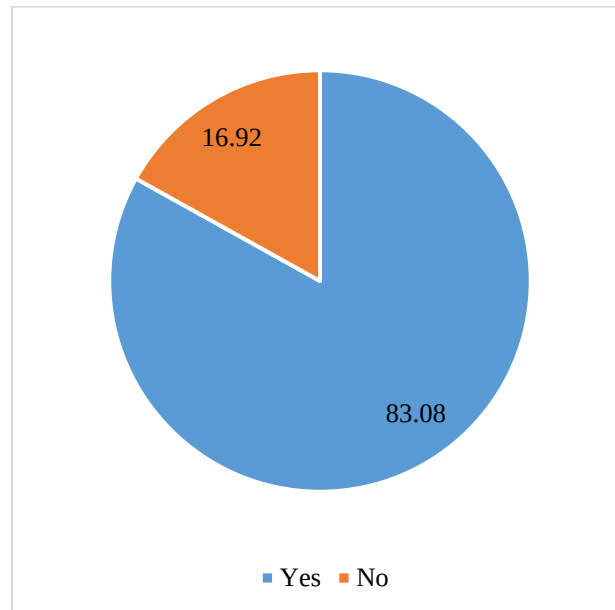
Source: Compiled from Field Study 2020.

The land owners are trying to get the land registration but due to various technical issues like survey number, the registration was not happening. In case of Giri Vikasam scheme, 29.04 per cent of the respondents have benefitted and the remaining 70.96 per cent of the respondents have not availed the scheme. In some villages the selection process is going on, yet to finalise the beneficiaries and send the list to the concerning authorities. In the case of Bore-well Energisation scheme, 17.43 per cent of the respondents have benefitted and remaining 82.57 per cent of the respondents have not benefitted from the

scheme. In some of the villages, selection process was going on due to present corona pandemic the process was delayed. All the above-mentioned schemes are implemented at ground level, but the village level administration was not doing the process in quick manner and they are delaying the process. With the help of these schemes, the production was increased enormously and the statistics about the yield production was analysed in the study.

In the figure- 5.19 showing the statistics of how the scheme has helped them to improve their production output. In the figure- 5.19 showing that, 83.08 per cent of the respondents have said their yield was increased because of the agricultural support schemes. Before the schemes they faced a lot of crisis, due to high interest rate of the credit they have taken. Without proper irrigational facilities, they have faced crop failure and after the setup of bore wells in the agricultural fields, they have experienced positive returns from the agricultural fields. 16.02 per cent of the respondents have said that the given scheme has not increased their yield. They are the beneficiaries of Rythu Bandhu scheme.

Figure 5.19: Role of Schemes in increasing the yield (in percentage)



Source: Compiled from Field Study 2020.

They are not satisfied with the given amount and they also added that the government is not disbursing the amount in right time. It is disbursing the amount in the middle of the cultivation process. They have already invested certain amount in the

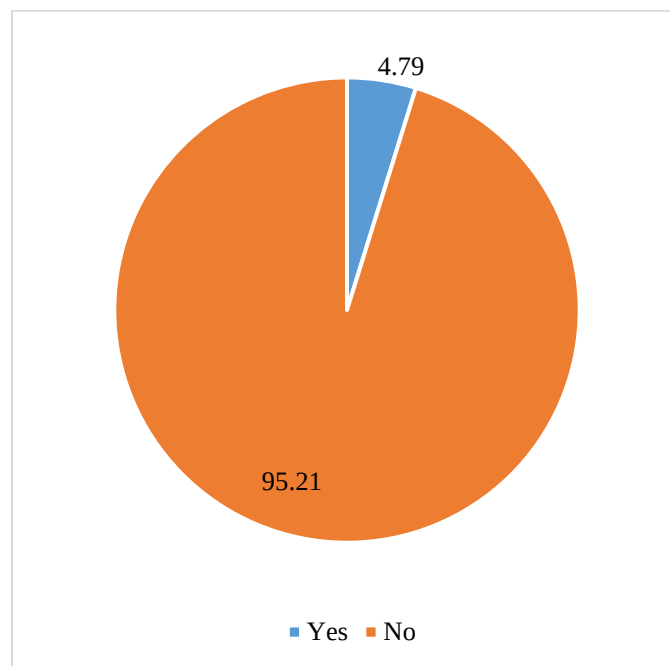
beginning of the crop period by taking some credit from different sources. They are repaying the loan with the interest after the disbursal of the amount. They said that timely releasing of amount may help them to invest in the cultivation without paying any interest to the local moneylenders. Besides that, they are also happy with the initiatives of the government. In the Bore-well Energisation scheme, 78.03 per cent of the respondents are not satisfied with the role of gram sabha. They felt that the village level administration was not taking the process very seriously and doing late in finding out the beneficiaries. Only 21.97 per cent of the respondents are satisfied with the role of gram sabha in their villages. Except the Rythu Bandhu scheme, they do not have any awareness on the remaining schemes. 55.45 per cent of the respondents do not have any awareness on the government schemes including NTFP. Only 45.55 per cent of the respondents are aware of different government schemes. The main reason behind the lack of awareness is, the government officials are not organising any awareness programmes in the villages. 82.83 per cent of the respondents said that government officials are not organising any awareness programmes on the government schemes. 17.17 per cent of the respondents have said that, some awareness programmes were organised by government official in their villages. Rompaid village people attended some of the government awareness programmes. In remaining villages, the respondents have not attended any awareness programmes on the schemes.

In the area of forest collection, 95.21 per cent of the respondents are not even involving in the forest based livelihood. They are only depended on the agriculture and its allied activities in the pilot study and it was observed that based on that experience only the study was concentrated on the agriculture and allied activities rather than forest-based livelihood.

As discussed in the literature in chapter- 4, forest is the integral part of the tribal livelihood. But it is very much important point that, there is no historical evidence that the scheduled tribes are inhabitants of forest lands (Edwardes 1925). Due to the lord ship rule they have migrated to the forest areas (Chattopadhyay 2014). Forest in India equipped with the large number of medicinal plants and other useful resources such as honey and firewood. In the recent times, the government of India is encouraging the tribal

communities towards the collection of NTFP. The estimation of the government is that the tribal communities can earn half of their livelihood income with the help of the NTFP. These NTFP products are providing employment to the large number of tribal communities in India. Government has given more importance to the timber and remaining all the products were categorised as Minor Forest Products (MFP). By providing good training skills and livelihood opportunities in the NTFP, majority of the tribal communities will show the interest in making the forest collection as their primary employment activity (Krishna Kumar and Jefferson and Anitha 2012). Study also focused on the forest collection of the tribal communities and to find the reasons behind their non-participation in the forest collections. The problems they are facing during the forest collection. The figure- 5.20 explains the status of the forest of the tribal communities in the sample areas.

Figure 5.20: Status of Forest Based Livelihood (in percentage)

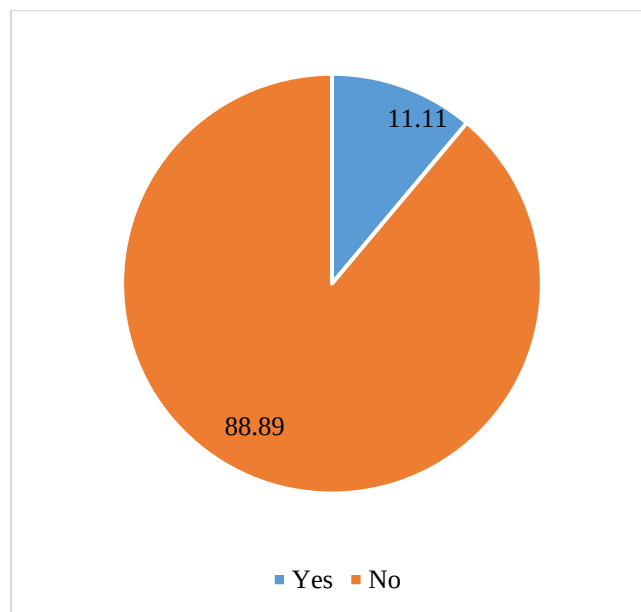


Source: Compiled from Field Study 2020.

The figure- 5.20 showing the statistics of the forest-based livelihood of the schedule tribe communities in the sample areas. 95.21 per cent of the respondents are not engaging in the forest products for their livelihood. There are various reasons behind their non-participation of the forest-based livelihood. It is also observed that, only 10.86 per cent of the respondents are aware of the new forest policies of the government. 89.14 per cent of

the respondents do not have any awareness about the new forest policies of the government. Opportunities are provided in favour of forest-based livelihood. They said that till last two years they are engaged in the forest to collect honey and fire wood from the forest. But while travelling to home after the forest collection, forest officers had taken the things they have collected by saying these are not allowed to be taken and collect. If they argue with the forest officials, they will hit them and not let them live peacefully. On those grounds, they just stopped the collection of forest production and engaged in the agriculture-based employment. Still 4.79 per cent of the respondents are engaging in the forest collection like collection of firewood, honey and some medicinal plants. They are escaping from the forest officials after the collection and reaching the home. They will sell those products to the local people with minimal price. On demand, they will also collect the fire wood for the social ceremonies in the village. It is also pointed out that, only 11.11 per cent of the respondents are having the awareness on Girijan Cooperative Corporation (GCC). Figure-5.21 showing the statistics of the awareness of the respondents on GCC.

Figure 5.21: Awareness on Girijan Cooperative Corporation (GCC) (in percentage)

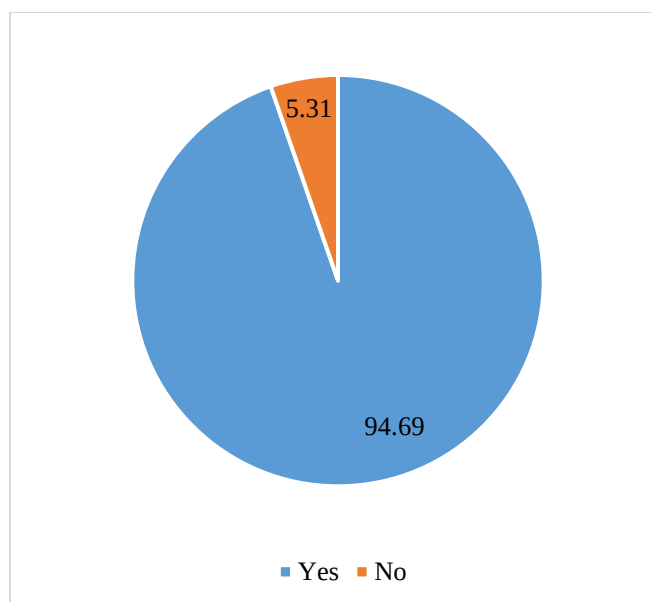


Source: Compiled from Field Study 2020.

The objective of GCC is to collect the forest collections of tribal communities with the minimum support and make them available to the common in the society by setting up various outlet stores. It is the responsibility of the government, to establish GCC in the

tribal residing areas. But, 88.89 per cent of the respondents do not have any knowledge on the GCC. Their collected things from the forest will be sold at the nearest stores or directly to the families in the village. Only 11.11 per cent of the respondents are having the knowledge about the GCC. In the past there are some GCC outlets available to towns due to less collection of the forest products all the GCC were closed and are not at functioning stage. But, the government of India has provided enormous opportunities in the forest collection. It is also providing the various rights to the forest communities in the areas of forest collection. Other than the forest collection government also is providing various livelihood opportunities to the scheduled tribe population in the sample villages. It has also initiated various livelihood programmes successfully in the corona pandemic period. There are no employment opportunities available for the tribal communities. They totally depended on the Public Distribution System (PDS). Government also increased the quantity of rice and pulses during the corona lockdown period. All the respondents have received the PDS from the government regularly. They are not receiving any free power supply in their houses. Government is providing free power supply up to 50 units but all the respondents are consuming more than government prescribed limit that is the reason behind why they are not availing the subsidy in their homes. For agriculture they are receiving free electricity from the government.

Figure 5.22: Status of MGNREGA (in percentage)



Source: Compiled from Field Study 2020.

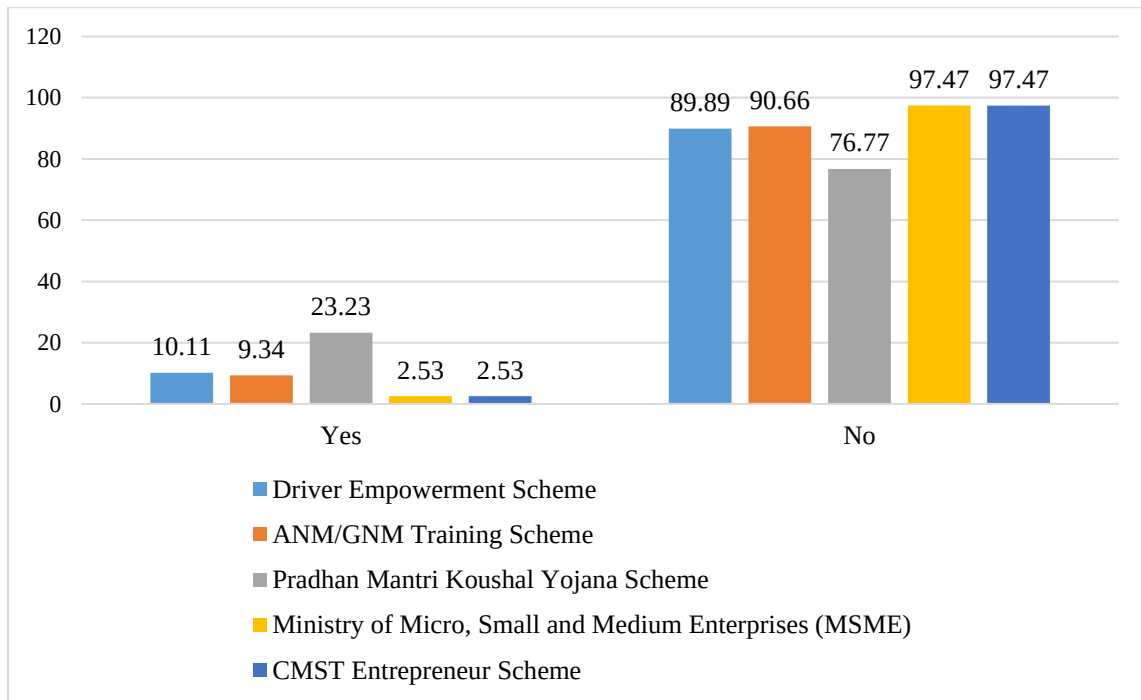
The employment status of tribal communities is totally depended on the agricultural and its allied activities. In the two crop seasons they are engaging in different agricultural works, after the crop seasons they will not have any kind of work to do in the months of March, April and May. MGNREGA is the government employment guarantee programme to the rural people in the months of summer. In the summer months they will not find any employment opportunities. This employment programme provides income to the people who have not engaged in the any livelihood activity due to draught. In the corona time, 94.69 per cent of the respondents are depended on this employment programme. For the purpose of food, they totally depend on PDS and MGNREGA and did not consume any meat or protein food due to weak financial conditions during the corona lockdown. All the villagers have received corona financial assistance from state government and central government. Majority of the villagers utilised MGNREGA employment programme effectively in the corona lockdown period. But the employment scheme was not extended to 150 days and so they have got to work only for 100 days.

There are various self-employment training programmes that government offering to the scheduled tribe people in the country. Figure- 5.23 showing the statistics of the government employment guarantee schemes.

There are various employment training programmes initiated by the government to make scheduled tribe communities economically stronger. The study has concentrated on the various schemes that the government initiated in the rural areas. The list of schemes we focused are: Driver Empowerment Programme, ANM/GNM Scheme, Pradhan Mantri Koushal Vikas Yojana Scheme (PMKVYS), Ministry of Micro, Small and Medium Enterprises (MSME) and CM ST Entrepreneurship and Innovation (CMSTEI) Scheme.

The Driver Empowerment Programme: Government of Telangana initiated the programme with the help of Maruthi motors, Uber and State Bank of India. The objective of this programme was to make an individual perfect in the driving skills and provide an employment opportunity with collaboration of cab services. State Bank of India will provide the car under the tribal funds. 10.11 per cent of the respondents availed the scheme and they are earning good salary from the employment.

Figure 5.23: Benefited from Self-employment Scheme (in percentage)



Source: Compiled from Field Study 2020.

ANM/GNM Scheme was especially for the educated women in the village. They will provide the required training for the services and after the training the government will provide the employment in tribal villages. PMKYS is a self-employment generation scheme. Under this scheme the government will provide the skills and trainings to the educated youth in the village with the help of some professionals. Under this scheme government will also provide the cash benefits to the skill seekers. 23.23 per cent of the respondents have availed the scheme and acquired some skills establish small stores in the villages like internet shops and photographers. MSME is a self-employment scheme, the people interested in setting up the small industries central government will give the training and provide subsidy on their investment. 2.53 per cent of the respondents have availed the scheme. CMSTEI scheme, it is the scheme available to all the educated people in the tribal communities. The objective of the scheme is to make the entrepreneurs out from the tribal communities. They will give you the required training and financial support to reach their goals. It is the self-employment generation scheme. 2.53 per cent of the respondents availed the scheme. Very minimal number of respondents have availed the self-employment schemes. It is due to lack of awareness about the schemes. Local tribal institutions are not

educating the young generation towards the employment opportunities available to them. 97.47 per cent of the educated youth in the villages have not availed the scheme due to lack of knowledge and information.

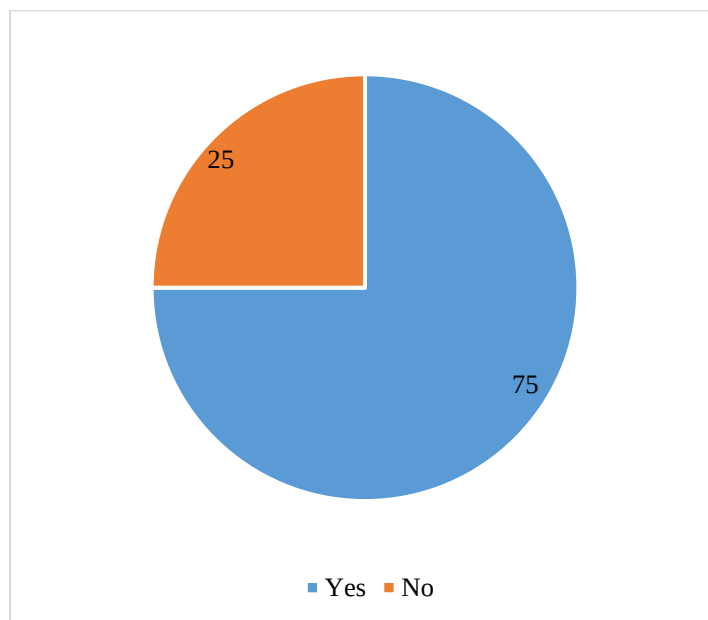
The primary factor the scheduled tribes in India have to concentrate on education. Education is the ultimate tool for the socio-economic inclusion in the country. Without the proper education they cannot address their issues at the administrative level. Due to lack of understanding capacity, questioning power and knowledge are the basic problems that scheduled tribe communities are facing in the society. Poor educational standards among the scheduled tribe communities are the basic reason behind their poor bargaining power. There are total 270 tribal languages identified by the government from different parts of the country. Tribal needs a common dialect to address their issues in the mainstream economy. It can only be possible with educating themselves (Sujatha 2002).

Education would establish a strong political base for the tribal communities. With proper knowledge and information, they can easily address their issues at national level. But in the present stage due to lack of infrastructural facilities, unavailability of tribal teachers in the schools, poor economic status not allowing the tribal children to pursue their education. At the primary stage itself the dropout rate is more. There is need to concentrate on the ground level issues of the tribal areas. The economic conditions of the tribal families are not allowing them to think more than their subsistence level. In the area of higher education also government is providing seven per cent reservation to the scheduled tribe students. The government is providing the reservation to enable tribal students to pursue their education in their desired institutions. The government is also providing the financial assistance to the students who doing excellent in their studies to make them comfortable from financial stress. Not only in the educational sector but also the tribal students can avail the reservations in government services and public services. It is very important that the tribal students should avail the opportunities provided by the government to address their issues at main stream society (Brahmanandam and Bosubabu 2016).

Based on the various arguments in the review of literature, the study has given utmost priority to analyse the status of education standards among the tribal communities. And also, the level of awareness among the parents regarding the facilities available in the

school especially the schemes which are related to the tribal education. Financial benefits are given by government to the tribal students to pursue their education without any financial barriers. On those grounds, the study concentrated on the various issues related to education such as hostel facilities, health facilities available in the schools, awareness of the parents about the facilities available in the school, and awareness among the students on the available facilities in schools and colleges, and their knowledge in the area of higher education and employment opportunities. The figure- 5.24 is showing the status of parent's awareness on the facilities that their students are availing in the government hostel while pursuing their education.

Figure 5.24: Parents Awareness on Hostel Facilities to ST Students (in percentage)

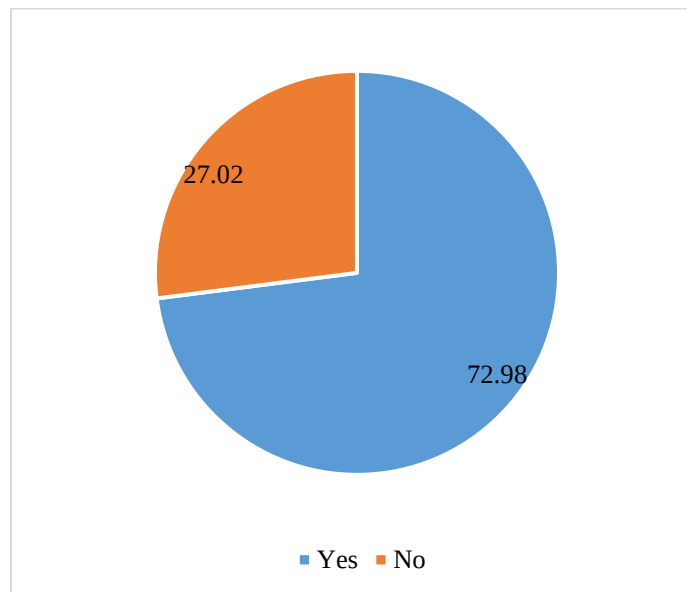


Source: Compiled from Field Study 2020.

In the figure- 5.24 showing the statistics of parent's awareness on hostel facilities. 75 per cent of the parents are aware about the facilities that their children receiving in the government hostel. 25 per cent of the parents do not have clarity on the facilities that their children are availing in the government hostels. It is also observed that, 98.23 per cent of the parents do not have awareness on the medical facilities that their children are availing in the government schools and hostels. 65.15 per cent of the parents are not aware of the facilities that their children are availing while pursuing education in the school. The students are taking money from their parents to buy textbooks and notes. But the parents

do not know that, all the study material will be provided by the school to the students. Without having the proper knowledge, they are giving money to their children. 88.64 per cent of the parents do not have knowledge on the number of social welfare schools available for their children in the state. Without having the proper knowledge, they are sending their children to nearby villages. Only 34.85 per cent of the parents are aware of the facilities that their children are availing while pursuing their education. The figure- 5.25 is showing the status of student's problems during their education. Due to the corona all the schools have started online classes. The students are not understanding the concepts properly. In the villages they are experiencing the network issues while attending the online classes.

Figure 5.25: Difficulties while pursuing the education (in percentage)



Source: Compiled from Field Study 2020.

The figure- 5.25 showing the statistics of the difficulties that the students are facing while pursuing their education. Due to corona, all the children are staying at home. The study has taken it as an opportunity and interviewed students about the difficulties that they are facing at school while pursuing the education. The students said the food that is providing in the schools and hostels are not of good quality. The teachers in the schools are beating the students with the sticks. They are not explaining the concepts in the tribal language due to absence and non- recruitment of the tribal teacher in the school. The school

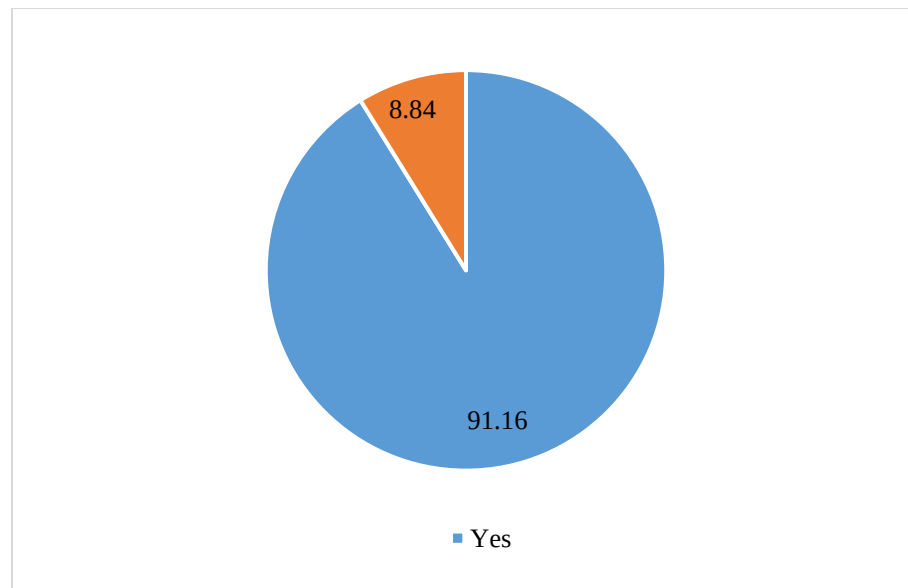
management has not scheduled the computer classes daily. Weekly twice they will get the chance to operate the computer. The computer classes are not scheduled for them regularly. In some of the schools, they do not have sufficient computers for the students. They have to wait for their turn to operate the computer. The science teacher will not use the science lab. Whatever the concepts the teacher will explain in the classroom environment. After March 2020, all the educational institutions are closed due to corona pandemic. Due to that, the school management has started the classes in online mode. Due to lack of technical knowledge on computer, they are not attending the classes regularly. Due to online mode of teaching, the students are not understanding the concepts clearly. The teacher does not re-explain the concepts again. Due to poor network connection, they are facing interruptions while attending the classes. They cannot concentrate on the education in the home environment. The total time is spent on playing in the streets. 84.34 per cent of the respondents are aware of the reservations at higher educational sectors. All the respondents are aware that government will provide employment if their children study hard. But they do not have knowledge on the employment opportunities that their children receive after their education. 82.33 per cent of the respondents do not have the knowledge on the employment opportunities that their children receive after the education.

Health is the basic element first to look after. Without maintaining proper health standards everything will end without the conclusion. Especially in the tribal areas, the health facilities are very minimal. Their economic conditions also do not allow them to eat protein food. In most of the tribal villages they do not have proper medical facilities they have to depend on the Asha worker of the village in emergency or to primary medical center. The nutritional levels of the tribal children were very low. Without having the proper nutrition, it is difficult for them to concentrate on the education.

Health is redefined as it gives the strength to an individual to self-manage while facing the physical, mental and psychological challenges in their livelihood style (Machteld Huber 2011). The health and illness play a vital role in the tribal livelihood. Without proper health conditions they cannot concentrate on the livelihood opportunities and cannot attend any employment. In Most of the cases, tribal people depend on the traditional ways of treatment for their illness due to lack of health facilities in their villages. Due to negligence

and poor implementation of the health programmes at village level, led to poor nutritional status of the children in the tribal areas. There are less infrastructural facilities in the tribal areas like Sub-centers, community health centers (CHCs), Public health centers (PHCs) are available in scheduled tribe areas when compared with the proportion of the population. The health infrastructure in the tribal areas was developed under three tier system. Sub-Center, PHCs and CHCs (Shyjan and Simon 2017). Based on the available literature on the tribal health, the study was focused on the health parameters of tribal areas. At present, the country is facing severe shortage in the area of health. All the respondents have the health cards issued by the government. In the Bhethampudi village, they do not have any kind of medical facilities. Even in the emergency situations, the villagers are completely depending on Asha workers. They will go to mandal in case of any emergency for treatment which is located around 15 km from their village. There are no quarantine facilities provided to the affected people in the village. They simply self-quarantined themselves in their respective houses. There are corona positive cases in this village, where surpunch himself got affected with corona. The major problem in this village is irregular sanitisation.

Figure 5.26: Awareness on the facilities available in corporate hospitals through government health scheme (in percentage)



Source: Compiled from Field Study 2020.

During the lockdown period, surpunch said that they regularly sanitised the village but the villagers said that, they have sanitised the village only for two or three times in the whole lockdown period. This shows the negligence part of the health workers in the village. 91.16 per cent of the respondents are aware of the hospitals that they have to visit during any severe health issue time. They are aware that in corporate hospital also they can get the treatment without paying any fee. Only 8.84 per cent of the respondents are not aware of the medical facilities available at corporate hospitals. This shows that all the respondents are very much aware of the health facilities that are available to them.

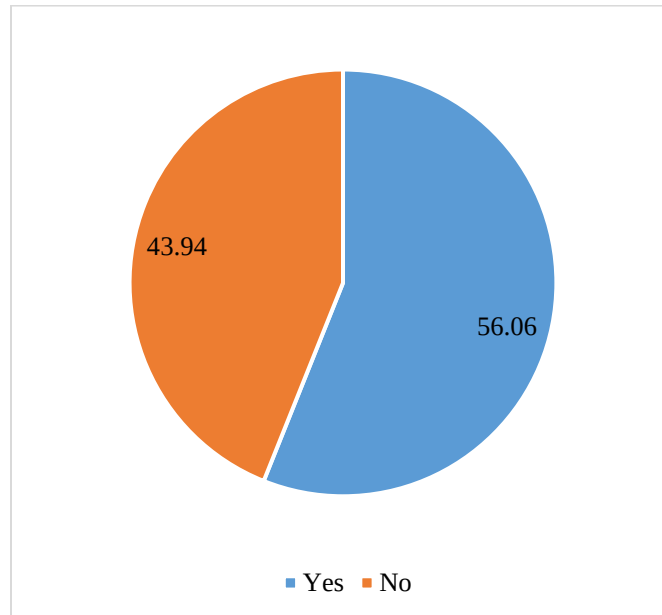
In the society, scheduled tribe communities are facing various kinds of discriminations and exploitations. Tribal communities in India are integrated into Hindu religion and accepted the caste system within it (Bose 1981). Based on their social status only they participate in the community decision making. The social status of the tribal communities in the society will decide their limitations. Social inclusion and strengthening the economic status of the scheduled tribe communities are inter related concepts. Without strong economic status they cannot fight for the equal status in the society (Rao and Sree Manasa 2021).

The constitution of India provided many protective mechanisms to the tribal communities in India. It is the responsibility of the marginalised communities to use them for the better livelihood opportunities and social equality (Babar 2021). All the tribal villages have the Grama Sabha. As scheduled tribe villages are provided with the self-ruling option all the Grama Sabha members are from the tribal community only. In the figure- 5.27 showing the working status of the Grama Sabha.

In the figure- 5.27 showing that only 56.06 per cent of the respondents are participating in gram sabha meetings and discuss about the problems in the village. 43.94 per cent of the people are not attending any gram sabha meetings. That shows that half of the respondents are not involving in the decision making of gram sabha.

The gram sabha was formed to solve the village level problems and address their problem at higher level. It is the responsibility of the village level administration to solve the problems of the village with the help of the government officials and make sure that all the people in the village are receiving the government benefits or not.

Figure 5.27: Respondents Participation in Gram Sabha Meetings (in percentage)

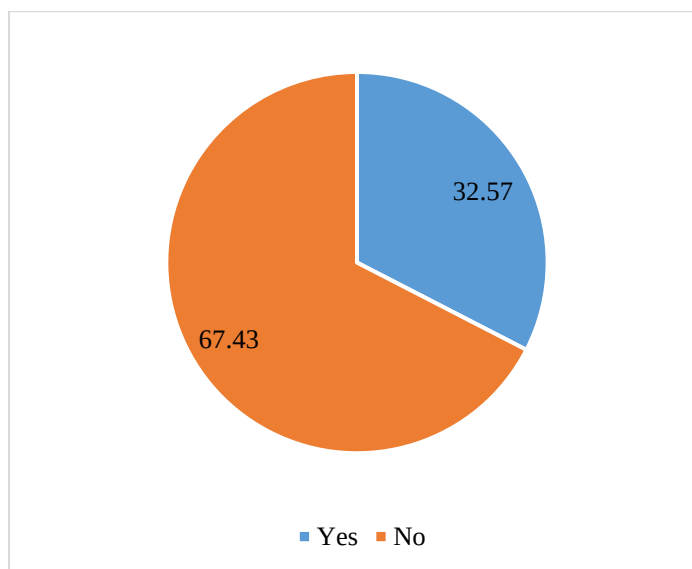


Source: Compiled from Field Study 2020.

It is the responsibility of gram sabha to organise village level awareness programmes on the schemes and policies of the government. It is the responsibility of the gram sabha to educate the youth in the village towards the employment opportunities available to them and make them to understand the importance of policies and programmes. In most of the villages, the gram sabha is not working properly. The members of the gram sabha do not have knowledge about the policies and programmes of the government on the tribal communities. They are not addressing the problems effectively. That is the reason 43.94 per cent of the respondents are not attending the gram sabha meetings. The figure 5.28 is showing the statistics of the respondents on their awareness on the tribal welfare office at district headquarters.

In the figure- 5.28 showing that, 67.43 per cent of the respondents are not aware of the tribal welfare office at district headquarters. Even educated youth in the village do not know where it exists. They have not addressed their problems at tribal welfare office. Only 32.57 per cent of the people are aware of the tribal welfare office. 77.91 per cent of the people participate in the mandal level committee meetings and they discuss various problems related to their village to the mandal level officers.

Figure 5.28: Respondents Awareness on the Tribal Welfare Office (in percentage)

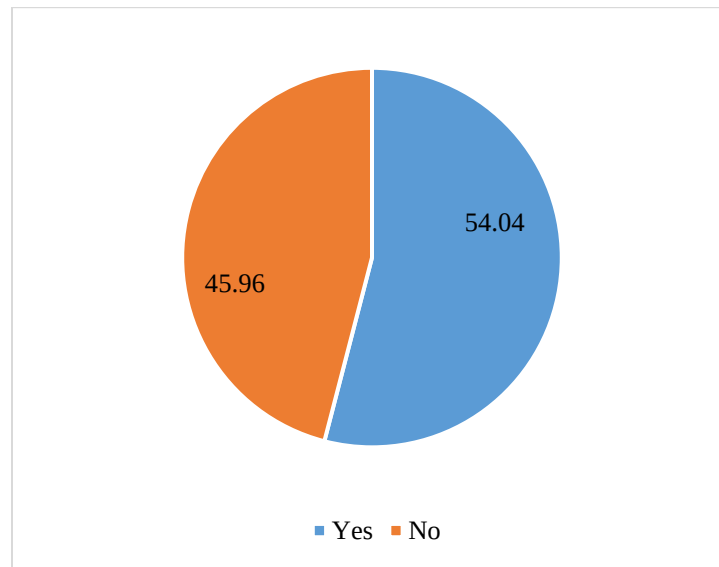


Source: Compiled from Field Study 2020.

88.89 per cent of the respondents said that, other communities will participate in the tribal festival at village without any problem. They are not facing any kind of discrimination in the social ceremonies. Other community people also invite tribal people for their social ceremonies. All the respondents are maintaining good relations with the other community people. 11.87 per cent of the respondents said they have experienced the other community domination in their villages during the common festival time. 88.89 per cent of the respondents said that they have not faced any kind of discrimination while visiting other community places and 11.11 per cent of the respondents said they have faced the discrimination while visiting other community areas. From the last five years there are no community disputes in the villages.

Now a day's educated youth are preferring love marriages and society is witnessing various kinds of honor killings in the name of religion and caste. Inter caste marriages are status of equality among the society. It was the ultimate tool to integrate tribes with the other communities. The tribal communities should feel free to make a relation with the other community people. The figure- 5.29 will explain the status of the respondent's opinion on the inter caste marriages.

Figure 5.29: Respondents Opinion on the Inter-Caste Marriages (in percentage)



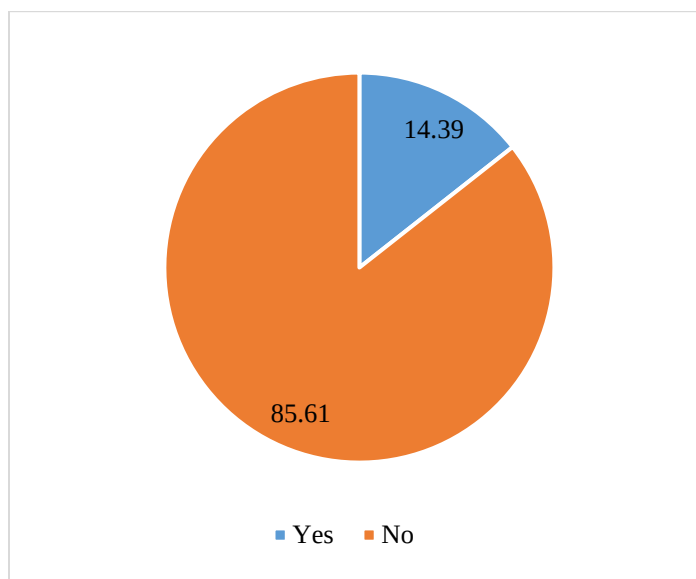
Source: Compiled from Field Study 2020.

Figure- 5.29 showing the statistics of the respondent's opinion on the inter caste marriage system. 54.04 per cent of the respondents are in favour of inter caste marriage and they are ready to send their child in marriage with any caste people. They do not have any caste feeling and ready to integrate with the other community people. 45.96 per cent of the people have not showed interest in the inter caste marriages. They have expressed various reasons for that.

Venkatesh from Komararam village said that, non-tribal people make marriage with the tribal people to take the benefits of the government schemes of the tribal communities and to grab the tribal lands officially. Ramesh from Rompaid village said that, their family is against inter-caste marriages because of cultural and traditional differences. Ramaiah from Gangaram village said that, he does not trust the other community people as they will show more dominating behavior towards them. After marriage also within short time they will give divorce and marry their own community people.

The study also taken the opinion of their participation in the politics. Because the ultimate goal of the tribal inclusion is sharing of political power and addressing their issues more effectively on various political platforms. The figure- 5.30 explains about the opinion of the respondents in the political participation.

Figure 5.30: Interest of the respondents to contest in the elections (in percentage)



Source: Compiled from Field Study 2020.

The figure- 5.30 showing the interest of the respondents to contest in the elections. Only 14.39 per cent of the respondents said that they are interested in contest in elections. 85.61 per cent of the respondents said that they are not interested to contest in the elections. Only 38.89 per cent of the respondents are aware of the political reservations and remaining 61.11 per cent of the respondents are not aware of the political reservations. When a question is raised about the working status of the government 0.76 per cent of the respondents said that it is very good, 55.05 per cent said that it is good, 36.62 per cent said that it is average and 7.57 per cent of the respondents are not happy with the working status of the present government. 68.68 per cent of the respondents are aware of their MLA candidate.

After analysing all the data that belong to opinion on the political participations, 85.61 per cent of the respondent are not interested to contest in the elections because they are not aware of the societal issues and importance of their participation in the political platform. The socio-economic inclusion of the tribal communities only happens with the tribal participation in politics. Political power was the ultimate tool to eradicate social and economic discrimination on the scheduled tribe communities in the country.

3. Summing Up

Every person in the society has the right to live like others with highest level of freedom. It deals with the equal level of opportunities among all the people, but not on the basis of prevailing inequalities. Scheduled tribes in India and their unsolved problems such as social exclusion, lack of education, movement for social justice, and constitutional safeguards, are for their own tribal empowerment and equal standards of living like rest of the society. The chapter was divided into two sections for better understanding. The first section discusses about the sample selection, criteria followed while selecting the sample and details about the sample areas. Section- 2 discusses about the livelihood conditions of sample respondents. It has highly focused on their economic opportunities and impact of government policies on them. It also discussed on the factors affecting the tribal livelihood as a whole in the perspective of socio-economic inclusion. The study was conducted in two districts, four mandals and eight villages and interviewed 396 respondents in the Telangana State. The word ethnicity refers wide range of non-class divisions based on the prevailing factors such as religion, race, culture, and traditions. Any single hereditary group with shared value, life style, symbol of identity is considered as an ethnic group. The chapter has also discussed about the livelihood conditions of the tribal communities. The study included the agricultural opportunities of the tribal communities by analysing various factors such as annual income, credit and availability of the resources. 96.21 per cent of the respondents have said that they have taken the loan for agricultural purpose. 77.02 per cent of the families are owning the farm land near to the village and 22.98 per cent of the families are cultivating in the forest land without any proper documentation. 95.46 per cent of the respondents are depending on the rainfall to start the cultivation process. Proper implementation of the welfare policies plays a crucial role in the development of the tribal livelihood. Government initiated several welfare policies to integrate tribal communities into mainstream social economy. In the area of forest collection, 95.21 per cent of the respondents are not even involving in the forest-based livelihood. They are only depended on the agriculture and allied activities and in the pilot study it was observed and based on that experience only the study has concentrated on the agriculture and allied activities rather than forest-based livelihood.

There are various employment training programmes that are initiated by the government to make scheduled tribe communities more economically stronger. In the field study we have taken the various schemes that the government initiated in the rural areas. The list of schemes we focused are: Driver Empowerment Programme, ANM/GNM Scheme, PMKVYS, MSME and CMSTEI scheme. 56.06 per cent of the respondents are participating in gram sabha meetings and are discussing about the problems in the village. 43.94 per cent of the people are not attending any gram sabha meetings. 45.96 per cent of the people have not showed interest in the inter caste marriages. The socio-economic inclusion of the tribal communities only happens with the tribal participation in politics. Political power was the ultimate tool to eradicate social and economic discrimination of the scheduled tribe communities in the country. To achieve the political power, understanding of the societal structure is most important thing. The systematic understanding of the society can be only possible with the education. Education will provide wide range of understanding of society and its relations.

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Chapter - 6

Conclusion

Social economy is a methodical study of society and equal distribution of resources. The new social concept, is explaining about new foundations of the economy. The new social concept would be self-governing concept carried on new transformations. The new model of social economy is not economics but rather sociality. For the new model, there is a need of a strong framework. The model should be governing itself without the regulations and controls of the state. The study should clear the gap between socialism and capitalism in the age of transition. The concept of social economy is scientific in nature; its theoretical framework is based on the study in order of self-governing in the society. That means mutual governance in the fields of agriculture, industry and commerce. A major aim of the study is to fulfill human rights and livelihood. There are many studies that explained the concept of social economy in different fields of knowledge. However, there were no studies based on community participation and the right to live equally.

In chapter one, introduction was given about the concepts of social economy, tribes, and kinds of exploitation they faced in the colonial and post-independence period along with a literature review, research problem, research questions, objectives, methodology, and chapterisation. As tribes lived far away from the mainstream society, in forest remote areas, even British government considered them as lower and isolated social group. Exploitation methods continued in their regime as the policies introduced by them favoured landlords, zamindars and private moneylenders and affected tribal livelihood. Even after the independence, tribes were slowly restricted in utilising the forest for the collection of resources and employment.

In 1919, the government divided tribal areas as two categories such as wholly excluded areas and modified excluded areas, and made it an Act. Due to this, in constitution tribes were given more importance by including them in fifth and sixth schedule. The government of India introduced several policies in favour of schedule tribe development and to minimise the exploitation from external forces in the society. One of the important policies is Panchsheel which is framed with the objective to develop the tribal areas without affecting any of their cultural and traditional beliefs.

Even though, tribes remained as a backward community not showing much effective results. So, there is a need of a separate approach to confront the issue. Many studies came out and expressed views and conclusions about tribes. One of the main problems which were acknowledged as, social identity and equal opportunities within the society. It can be possible with strong integration without sacrificing their cultural and traditional identities, as tribes give more importance to their culture. At this juncture, the concept of social economy was introduced and linked up with the tribal society.

Social economy mainly studies about human relations, equal opportunities and equal distribution of available resources such as production, distribution and consumption in the society. Social economy ensures humanistic approach of development, based on human needs of man as relatedness, transference and rootedness. Economics helped in solving many issues such as wants, desires, inequality, and poverty under certain assumptions of the class society but still, these all issues are not yet resolved. It failed to address the issues related to the caste which is a typical problem in mainstream society. So, there is a need of a specific model to address various social and economic issues and the need to adopt different approach to understand and to evaluate the unique social system.

Tribes are considered aboriginals and categorised as low-density isolated groups which use primitive technology. They have minimal contact with mainstream external society as they themselves have small political groups. They are also seen as dangerous, as they live in forest dense areas. Under different regimes, tribes are seen in different ways which affected their living conditions. During the colonial period, tribes are seen as slaves and got forced to work under Britishers. In the British rule, Christianity was highly influenced on the tribal livelihood and it was the major reason for their conversions to Christianity. Land alienation, shifting cultivation, lack of education, migration, urbanisation, unemployment, industrialisation, deforestation, and regionalism are the various issues that pushed scheduled tribes into the darkness.

The land is the major source of tribal livelihood as their major occupation depend on agriculture and its allied activities. Due to policy implications, tribes got transferred from shifting cultivation to settled farming. But to continue settled farming, the land they are using should be registered. As tribes live far from mainstream society, they have minimal knowledge about the rights and policies. Due to these issues, they

faced land deprivation and alienation problems by losing their lands to the government. Some tribes lost lands to the non-tribal community as they did not have proper land records. The British government introduced the Land Acquisition Act 1884; under this act, the government looted most of the tribal lands and used them for public purpose. This is the main reason behind the economic backwardness of scheduled tribes.

The government took various measures to protect the rights of tribal communities after independence. But the tribal people do not have any knowledge of the government welfare schemes introduced for their development and still they face the problems of land alienation, land owner exploitation and local money lender exploitation. Some of the tribal people do not have knowledge on the schemes they are receiving. They will not question anybody due to the fear complex. These are the conditions that still existed in the present society but the government is not addressing the issues to solve effectively. Still, majority of the scheduled tribes are in poverty.

Indian constitution gave equal importance to all people living in the country and it also concentrated on protecting some of the regions by providing some special provisions. The special provisions were framed to safeguard the rights, traditions and customs of some of the regions in the country which are north-east states such as Mizoram, Meghalaya, Assam, Arunachal Pradesh, Manipur, and states consisting the population of scheduled tribes. It is the responsibility of the government to protect the interest and welfare of the scheduled tribe communities. The main aim of introducing various policies toward tribal communities is to integrate them into mainstream society but the implementation of those policies failed miserably in doing so and tribes remained as backward communities.

It is a known thing that, tribal communities in India are depended on hunting, gathering, agriculture and its allied activities for their livelihood. However, the tribes in India are heterogeneous groups with different languages and cultural traditions according to the place and environment. It is not possible for the government to make homogenous policies for tribal development. There is a need to frame the policies, schemes and welfare programmes based on the geographical conditions, so then tribes can get benefitted from those policies.

The weak political representation of scheduled tribe communities in the society is also one of the major factors behind their backwardness. Due to lack of education,

improper awareness, and less voice, tribes depend totally on their leaders but at the mainstream level, the tribal leaders are incapable to address their issues is another major drawback of their low development status. Land alienation and the introduction of globalisation policies also affected the tribal livelihood conditions. In 1991, the government opened Indian economy to the world economy by introducing globalisation policy. This was the major step that the government has taken after the independence but due to rapid industrialisation, the livelihood conditions of scheduled tribes affected severely. Also, due to socio-economic backwardness, the issues of scheduled tribes are considered secondary. Only with effective political representation, tribes can solve their problems in mainstream society. There are certain essentials which are not focused such as fear of expression and lack of methods of representation. These issues can be solved only through education. Intervention of non-tribal groups affected tribes socially and economically. Majority of scheduled tribe communities are facing the problems such as poverty, indebtedness, low levels of education, and lack of nutritional availability led to illness and results in low mortality rate. Economic deprivation due to the land alienation in the shadow of development projects in the tribal areas led to massive displacement and migration of the tribal communities to urban spaces. In many occurrences, the government considered tribal land as commercial product. The revolt or resistance of the scheduled tribes on their land rights considered as law-and-order problem suppressed the movement in many ways.

It is very important to reframe the tribal policies according to their living conditions. Alternative land use strategies should be introduced and should strengthen the welfare schemes for their development. Various factors such as soil degradation, wild animal attacks, irrigational facilities, land alienation, education, health, and farming practices should be given importance. Government should initiate certain training programmes to bring awareness among the scheduled tribe communities regarding their policies, programmes and schemes.

In chapter two, the overall idea of social economy was explained regarding tribal communities in India. Social economy can be understood differently by various theories which mainly depend on its elements and justifications. Social economy is not a new concept in the basis of humankind but however, the changing circumstances over the decades have changed the meaning of it. Social economy may differ in each aspect but the conclusion was similar in all perspectives. For example, considering the

elements of both war and social economy, the justification is same. Here can observe that in the napoleon war of France, around 1.4 million lives and other properties worth billions got destroyed. It means war costs more expensive damage and also requires a lot of work force, resources, military expenses, and maintenance of armed forces. Also, to participate in war thousands of people withdrew from various industries and engaged in war. It means along with the collateral damage, it disturbed peace and humanity. The wasted amount of financial assets and human power in war can be spent on education and human development which helps to raise the living conditions of people in the country and also prevails high level harmony and peace in the economy, which ultimately justifies the meaning of social economy.

Another concept that has same justification as social economy is theory of justice. Social institutions are transformed along with human characters. Social institutions are an integrated concept of society including hierarchic institutions which are enabled by the family structure. It is the fundamental theory of social instructions originates as a social union which discusses in social economics. Philosophy of justice can be understood in the next level of social choice, one of the highest level of philosophies in history are social and partisan theory. It explains about self-love and self-choice which rose another concept called ignorance. Ignorance, allows the individual to they are different from others in their choices, tastes, interest, abilities, desires, and goals towards their basic principle of primary good- liberty, power and income. These are the choices of self-interest rather than choice of good based on human nature.

Social economy is a moral way of life that studies on human foundations and relations. Every person in the society has right to live at the highest level of freedom. It deals with the equal level of opportunities among all the people but not on the basis of prevailing inequalities. The social economy theory was divided into two categories, one is based on societal basis and the other is based on an economic basis. In India even in the present era, people are divided on the basis of religion and caste. Every religion has its own identities, principles and norms. Same as religion, caste has its own culture, language, living conditions, and constitutional safeguards, but caste divides people into several communities. Due to caste-based violence, distribution of public resources is not equally distributed. The low categorised caste groups are not allowed into the common public space and do not have access to basic resources and also in the decision-

making process. Secondly economic standards which include various aspects such as education, health, nutrition, employment opportunities, income, and standards of living. So, there is a need for humanitarian movements to frame strong socio-economic policy and it is possible only when all the people in the society are aware of their rights and duties.

Education is the essential key, helps to achieve goals of an individual by increasing their capability which helps in grabbing more opportunities and to conquer barriers for further leads towards the development of a community both economically and socially. Because it is the only factor that can bring any kind of inclusive growth to an economy. Education cannot only see as an input but also as developing the inner strength of the community, as it helps them to face new challenges in life. Educational accomplishment and literacy are considered as influential indicators of socio-economic development. But, adopting the dual system of administration at the planning level became one of the major constraints for the tribal population in the aspect of education. The tribal population has not utilised the adequacy of education in a proper way. Also, language was the main obstacle for tribal children in establishing communication with the teacher in the schools, and after some point in time, it became as the terminator to dropout their education. The literacy rate in tribal regions is very low when compared to other communities.

The government introduced different educational schemes in the regions of tribal communities and one of such schemes is Ashram schools which are established specially for tribal children. These issues can be resolved through awareness campaigns on literacy in the villages which can bring change in the thinking of parents, so that they would stop engaging their children in employment. Also, providing study materials in the local language gives more strength to children, so they can involve more interestingly in class room lectures. Policy makers should focus more on government interference particularly in education by allocating more funds to central and state budgets. These all can help in making easy access to create more opportunities for tribal children and gives more confidence among them to compact with the outcast on equal terms. The advancement of social conditions and economy of tribes would happen through education, which helps them to improve their living standards and equalise them towards mainstream society.

India has seen different phases of development from getting independence to till now. However, within the development process, tribal community or their regions are affected utmost because of the displacement of land occupied by the government itself. India initiated a path to development through the introduction of five-year plans. In the first five-year plan, the government of India mainly focused on the welfare and rights of the tribal populace. The main objective of the first five-year plan is to focus on Community Developmental Programmes (CDP). This programme helped tribes into the adoption of modernisation with sacrificing their identity, culture, tradition, social, and psychological problems. The second five-year plan was majorly focused on integrated development through National Extension Blocks (NEB) in most of the tribal areas mainly to reduce inequality and bring privileged status to tribal communities in the economy. In this plan, they created 43 Special Versatile Tribal Developmental Blocks (SMPTBs) later on they called as Tribal Developmental Blocks (TDBs). In the third five-year plan, the focus was made on the agricultural practices of tribal population for economic upliftment and rehabilitating the shifting cultivation. In the fourth five-year plan period, the government started a programme named Area approach programme, in which all the tribal developmental blocks were divided into different groups and allocated to various tribal developmental areas and appointed district and sub-division levels officers to solve their needs. In the fifth five-year plan, the government came up with a new strategy entitled Sub-Plan. The main objective of the Sub-Plan is following: To advance the value of living conditions of the tribal community, to slender down the gap between level of tribal progress and other areas belongs to various ethical groups and to achieve the social and cultural amalgamation of the tribes to rest of society which they belong. The major objective of the sixth five-year plan is to bring all the tribal communities under one roof of development programmes through various developmental approaches. In this connection, the government launched two important approaches: Modified Area Development Approach (MADA) and Community Development Approach (CDA). The seventh five-year plan focused on various issues such as social and economic. Social issues such as social justice, equity and self-reliance. Education, employment, poverty, the advance of agriculture, cultivation, forestry, and village cottage industries are considered as economic issues. In the eighth five-year plan attention was given to the special problems such as destruction of tribal rights, non-payment of basic wages deserved for their work, land alienation, and restriction on right to collect minor forest produce

(MFP). In the ninth five-year plan government focus on strengthening infrastructure in the education field and the distribution of free housing *pattas*, burial grounds, drinking water, and electricity were also done. Tenth five-year plan shaped new dimensions and opportunities by focusing on many issues with experience and addressed many weaknesses that have emerged and also gave importance to the concept of women empowerment. Eleventh five-year plan is an inclusive growth approach with social justice as the primary objective and addressed major issues such as social exclusion, exploitation, marginalisation, and unequal distribution of common resources among social groups based on community inferiority complexities. In the twelfth five-year plan, the government moved its steps towards engaging the majority from tribal community itself to spread about educational schemes, health, nutrition, public distribution, extension services etc., and made tribals involve in the teaching process for their own people by posting adequate staff.

In chapter three, the focus was made on the tribal transition from colonial to present times and discusses the status of scheduled tribes and their growth ratio. A tribe particularly has strong bondage with their own territory. In most of the ethnographic literature they termed tribe as a hill tribe, forest tribes, primitive tribes, and backward tribes. Tribal conditions in India witnessed that all the tribal civilisations are pre-literate and differently dressed as compared with other community. Relatively they are out of other societies due to some personal insecurities and since decades they are habituated with their own territory. There is a high amount of disparity among tribes and other communities in the society. Differences may calculate based on their backwardness, ignorance and levels of poverty. The argument is that most of the tribal communities remained poor because of their methods of cultivation. They continue to cultivate land in their own traditional manner. Method of fragmentation of land is another problem within the tribal backwardness. Most of the tribal lands are situated in the hill areas, slope areas and dry areas which result in soil erosion. Moreover, lack of quality seeds, manure and chemical fertilisers, financial sources, livestock, innovative methods of cultivation, poor institutional support, and displacements are the major reasons behind tribal backwardness in India. Agriculture is the most crucial factor in tribal livelihood. They owned land in the areas where they live. But due to poor economic conditions, low fertility of the soil, and debt traps have pushed the tribals into miserable conditions.

Most of the tribal population still lives in rural India as compared with other social groups. Highest primitive tribes depend on forest and mountain area because since their ancestor's times they are living in that area. They have strong bonding with the surrounded nature from a very ancient period. The transformation of forest dwellers into tribes and the transformation of tribes into caste structures. British government has given separate political representation to tribes in India by creating the excluded and partially excluded areas. However, after independence policy underwent several quality changes. The government of India moulded this policy to protect the interests and socio-economic upliftment of the tribal community. This policy reframed with giving a high level of priority to the tribal cultures and traditions. And no outside interference in their cultural beliefs with the interest to safeguard the tribal art and cultures. It is fact that tribals are deeply attached to the land and forest. After independence, Nehru Panchsheel was initiated to protect the interest of the tribal community on land and forest. But it was observed that central and state governments not honoured the policy of Panchsheel. Instead of it, they initiated an anti-tribal policy. Forest policy is one of the illusions of it. In 1894, colonial government introduced the forest policy to protect the interest of the tribal people. After that tribes started using forest lands for cultivation. There is no state control over tribal forestry. There was no free grazing in the forest. In 1952, government of India withdrew the concession given in the forest policy (1894) by formulating a new forest policy. In 1988, national forest policy prohibited shifting cultivation in forests to protect the forest environment. But several scholars argued that shifting cultivation was an eco-friendly process.

Exploitation of tribes is the main factor behind tribal underdevelopment in the society. Mostly exploitation was happened by grabbing land and forest resources affected tribal life more. In India, majority of the tribes are hold small and very limited agricultural land for the purpose of cultivation. Forest land is not affected with shifting cultivation practices. Moreover, tribal uses traditional cultivation practices, not conventional farming. Forest is affecting with cutting of the timber by local forest societies. Hence, it is clear that tribal only depend on small plots of agricultural land. The tribal underdevelopment is due to unproductive agricultural output and hunger. Forest plays a central role in tribal communities. Tribal produce minor things from forest for their daily well-being. Forest is everything for them. MFP includes all the items except timber. Collection and production of MFP is the daily economic activity

of tribal communities. MFP is the basic things which are necessary for their daily subsistence. During the time of drought and famines, tribes only depend on what they produced and collected in working days. MFP plays a vital role in the economic transformation of the tribal community.

Despite of having constitutional rights, international human rights, which includes the elimination of all sorts of racial discrimination, harassment and violence against marginalised sections. But, the government itself uses indigenous people as backward. However, having strong provisions against discriminatory practices tribal community face various atrocities in the country. Constitutional safeguards as provided in the fifth schedule, prohibition of transfer of tribal lands to non-tribals communities had failed to prevent widespread land alienation of tribal community in India. Non-tribals forcefully occupied hundreds of acres land belongs to tribals and some of non-tribals married tribal women for their lands. No single government officials questioned the violation of tribal safeguards and right to property in the context of exploitation against tribal community. Tribals in India are in the stage of cannot promote their culture and language although the constitution provided them the right to conserve its culture and language according to Article 19(5).

According to the constitutional safeguards, tribals has right to use their own language, culture and to study their own heritage and tradition. The state does not have any right to impose other cultures and languages on them. To protect tribals traditions and customs, constitution of India reinforces some provisions like Panchayat Extension to Scheduled Areas (PESA) Act in 1996 to safeguard scheduled tribe to preserve their identity and customs. PESA Act enables tribal community in decision making and planning process in gram sabha related to their programmes and projects for their socio-economic development to ensure peace and good governance. Civilisation process and Modernisation policies of government affecting most of the tribals in displacement and those families deteriorating in the standard of living. Industrialisation affected the primitive and aboriginal tribal living conditions. Most of the industries are situated in forest areas. The land was grabbed for the purpose of construction of dams and pipeline for industrial development. The highest number of tribes are affected with destruction of forests for the purpose of development. Mega development projects like industries, mining, construction of dams, and many more developmental projects become more

problematic for the livelihood of the tribal communities in rural India. The practice of forced eviction of tribes from their lands demonstrates the seriousness of the violation of human rights. The development process clearly violated the rights of tribes by eliminating them from their own cultivated lands and displacing them to other places. The government never considered to inform tribes about the projects and their requirements of development. The development strategies violate the right of their own priorities and self-determination, as right to development is also a human right. In other hand, new economic policy worsened the living situations of scheduled tribes in India. In India, tribal population constitute eight per cent of the total population. But after independence, more than 40 per cent of the tribal people are affected with displacement in the name of development.

The fourth chapter was focused on the possible ways of socio-economic inclusion of tribal communities into the mainstream economy with the help of available literature. There are more than 400 groups in India officially designated as scheduled tribes. Since decades, scheduled tribes in India facing various forms of exclusions, humiliations, displacement, and discrimination. In this view, the chapter taken various socio-economic factors and discussed the status of tribal communities in India. In the British rule, tribals were treated as unworthy and they exploited them in various forms which resulted in Santal rebellion. Alteration of the tribal society has been conceived in the terms that tribe getting integrated in the society and its civilisation. Most of the tribes being integrated in the Hindu society. They accepted the caste structure within it. This is primary stage of transformation of tribes into caste groups.

Big debate is on status of tribes in Hindu society. Most of the scholars felt that transformation of tribes into Hindu society is not a good phenomenon. Tribes will not get any honoured position in the caste hierarchy of Hindu society. Hindu society and caste hierarchy are inseparable. As compared with other caste groups in the Hindu society everyone has their own caste-based occupations. From last 50 years, tribal society changing from homogenous to considerable heterogeneous society due to various cultural and traditional transformations to other religions which created the occupational differentiation in tribal societies. For example, same society of people transformed from shifting agricultural practices to settled agricultural methods. In educated area, some are occupied as lawyers, doctors, government servants, teachers, and politicians. This type of occupational differentiation through social stratification in

the form of class has materialised, not only as qualitative change there is also a strong quantitative change in the tribal society. There are movements for the political autonomy. Seven movements took place in central India for the separate state of Jharkhand. It was a systematically organised movement. In the state of Telangana, tribals organised a movement in Adilabad for Gondraj. Most of the tribal leaders demand for the separate state for adivasis in the country. A tribal autonomy movement was started in the south Gujarat by demanding separate state if their problems were not resolved. CPI extended its support to the tribal movement. Adivasi Rashtriya Mahasabha demanded separate state for the adivasis in Gujarat by joining tribal territories of the neighbouring states.

Forest is the integral part of the tribal society. But it was said that, there is no historical evidence showing that they are the first inhabitants of the land. It is also found that there is no evidence that, tribes were originally occupied the forest in India. There are some tribal communities migrated to other countries such as Burma, China and Tibet. In the history, tribes were migrated from one part of the country to other part of the country. There is historical evidence that the war between the tribal kings and Rajput rulers in the past. This argument shows that the tribal are not residing in the forest by choice. They are forced to reside in the forest. In the present time in north-east India, the NTFP products are providing large amount of livelihood opportunities to the scheduled tribes in the country. In the 19th century, timber was given the most economic importance as compared with other forest products. Remaining all NTFP products are categorised as minor forest products which can be used by the scheduled tribes for their livelihood. The constitution of India provided special provisions for the protection of scheduled tribe rights. It was provided the statutory recognition to the tribal communities. Provided them with special privileges like reservations in political and administrative services. The socio-economic inclusion of the scheduled tribe can be possible only with achieving the educational goals. In every aspect, tribal community was being exploited due to lack awareness and education. With the help of education, they can address their issues to political and administrative levels and make their issues resolved in a systematic manner. In this view, education plays a pivotal role in the empowerment of scheduled tribe communities in the country.

It is very clear that for the backwardness of tribal community in India and also in Telangana, there is a negligence of the state and central governments. They are not

implementing the recommendations of the National Education Policy. The government schemes and programmes are not implementing properly at ground level. Due to that, the status of literacy rates among the scheduled tribe communities in the state are not growing as expected. If observe those statistics of Telangana, Hyderabad constituted very minimal percentage of the tribal population as compared with the other districts in the state. But the literacy is more as compared with the other districts. That shows government is concentrating only on the urban areas as compared with the rural areas in the state. The scale of displacement and dislocation can be addressed with the help of extent of tribal distress. The forest management in India is very poor. As noticed prior, 50 per cent of the scheduled tribe communities are residing in the forest areas and using forest resources for their livelihood. The scholars in present times used various parameters such as socio-political and developmental policies to scale the forest governance in the country. It is all about the protection of their rights and livelihood opportunities. From the past several decades, there is a wide range of discussion on the forest management and role of local governance in the context of tribal livelihood. The good governance in the tribal areas definitely brings qualitative changes in the tribal livelihood. However, there are cases of institutional negligence of the tribal areas at ground level. As the results of institutional exploitation over the decades, majority of the chenchu tribal communities are migrated from forest livelihood to village livelihood. The need for livelihood opportunities forced them to shift from the forest. The culture of the plain areas is entirely different from their cultural traditions. The state government policies are not helped the chenchu tribal communities in the areas of their livelihood. The land reforms in Andhra Pradesh and Telangana not benefitted the tribal communities. Non-tribal communities own five acres of wetland and ten acres of dry land with the help of those land reforms itself.

The livelihood and culture of the tribal communities in India are changing their shape according to changes in the society. From the past 50 year's tribal societies from homogeneous society changing towards the heterogeneous due to various cultural and traditional transformations. The differences created because of the change in their occupational structure. The tribals are primarily depended on shifting agricultural method, later they shifted to the settled agricultural methods. The people who work as agricultural labourers are shifted to urban areas and working as construction workers, quarry mine workers and daily wage labourers. The educated people in tribal

communities are working as lawyers, doctors and other professional occupations. According to the work environment, cultural traditions of the tribal people are changing their shapes and methods. To understand the tribal livelihood and to make policies according to the livelihood conditions is not a simple task. Before making any policies and programmes, the first and foremost thing should consider is geographical conditions of the tribal communities.

The fifth chapter focused on the primary data analysis. The chapter focused on the socio-economic conditions of the sample villages. It is focused on equal livelihood opportunities of the scheduled tribe communities. Scheduled tribes in India and their unsolved problems such as social exclusion, lack of education, movement for social justice, and constitutional safeguards, all are for their own tribal empowerment and equal standards of living as like rest of the society. Even after all these problems and struggles, still scheduled tribes are considered as a backward community. The chapter was divided into two sections, the first section of the chapter discussed about the sample districts and villages. Second section of the chapter discussed about the livelihood conditions and opportunities of the scheduled tribe in two districts of Telangana state. The unique socio-cultural and traditional life of the tribals in India identified as a unique ethnic group. The word ethnicity refers to the wide-range of non-class divisions based on prevailing factors such as religion, race, culture, and traditions. Any single hereditary group with shared value, life style and symbol of identity is considered as ethnic group. The selection of the sample was focused on gender equality because as in tribal communities both women and men play an equal role on their socio-economic decision-making. They both involve in the works related to the livelihood opportunities. The participation of women in the family decision-making is very high and plays an influential role. The women respondents in the study were 40.91 per cent and male respondents are 59.09 per cent. Women in the tribal communities spends more time in the agricultural field as compared to the men. From the beginning of the harvesting period, women would take care of all the activities in the farm.

The rural economic livelihood was highly inter-dependent on the status of their livelihood. At present stages, large quantum of machinery was replaced the livestock in the rural areas. In the earlier days, livestock was not only used for the agriculture purpose but also provided various livelihood opportunities to the rural population. They maintain local milk diaries. They sell their goats to social ceremonies; they also use

them as transportation purpose. But now a days due to large extent of mechanisation in the agriculture and its allied activities, the number of livestock in rural areas was minimised. Only 32.07 per cent of the people showing interest in maintaining livestock. They are making the livestock as one of their livelihood opportunities. Remaining 67.93 per cent of the respondents are not showed any interest in maintaining the livestock. The economic status of the family can be understood with the assets that the family is having. In the field study it was found that, 48.74 per cent of the respondents are having the pucca houses with strong basement and root with cement. 42.43 per cent of the respondents are having the semi-pucca houses with strong cement base and root with bricks. 8.58 per cent of the respondents are having the houses with very poor-quality bricks and mud. 0.25 Per cent of the respondents are living in the hut type of house with some thin sheets (*Thadka*) they have made their house. Education is the key factor for the economic growth and to minimise the social inequalities in the society. In the present stage, tribal economies are concentrating on the education sector. They are educating their children for the better livelihood opportunities. Education is the perfect tool to the tribal communities to address their issues at the political platforms. The statistics showing that, 56.56 per cent of the respondents do not have any educational background. They only depended on the agriculture and its allied activities for their livelihood. They do not have any knowledge on the policies and programmes initiated for their development. Their income levels also very minimal. 7.07 per cent of the respondents are completed their primary level of education, 4.79 per cent completed their upper primary level of education, 5.82 per cent of the respondents are completed their secondary level of education. As compared with the primary, upper primary and secondary education, the respondents who completed intermediate and graduation are more. 12.28 per cent of the respondents completed their intermediate and graduation respectively.

The non-governmental organisations and social welfare activists filed several legal complaints on the forceful encroachment of forest areas and deforestation. Since centuries, tribes are fighting for their land rights and end the capitalistic monopoly over their livelihood sources. 77.02 per cent of the families are owning farm land near to the village and 22.98 per cent of the families are cultivating in forest land without any proper documentation. 55.85 per cent of the tribal communities are having small land holdings and 28.53 per cent of the families are holding marginal size of land holdings.

The statistics shows that, 84.38 per cent of total sample population was holding small and marginal size of land holdings. Only 13.64 per cent of the families are holding semi-medium size of land holdings, 2.27 per cent of the families are holding medium size land holdings and 0.25 per cent of the sample population is holding large size of land holdings. 84.38 per cent of the respondents are having with the marginal and small land holdings. Economic status of the family can be understood with the help of their annual income. The purchasing capacity of an individual will decide that whether the family is in below or above poverty line. 98.48 per cent of the respondents are taken credit from the different credit sources available to them. This shows that the given financial benefits are not fulfilling the requirements of the people or the given financial help was not utilising for the given purpose. In the field study it was observed that, the state government is not providing the financial assistance at the beginning of the crop period. The government is disbursing the financial assistance at middle or end of the crop season. 35.61 per cent of the respondents are taken from government banks and 39.39 per cent of the respondents taken credit from private money lenders of 50,000–1,00,000. Around 70 per cent of the respondents are taken the credit in between 10,000–1,00,000. Only 19.69 and 13.13 per cent of the respondents are taken loan of above 1,00,000 from government and private money lenders respectively. 52.27 per cent of the respondents are cultivating cotton as their first crop. As the water sources are very minimal in those areas, people prefer to cultivate cotton as their primary crop. Some are cultivating mirchi, bengal gram, and soya as second crop. They are cultivating all those pulses for the domestic use but not for the commercial purpose. They are also cultivating rice as third crop for the domestic use itself. They cultivating only cotton for the commercial purpose remaining all crops are for their domestic purpose.

Irrigational sources are one of the important sources in the cultivation process. Without proper irrigational sources it is difficult for the farmers to cultivate their crops. 95.46 per cent of the respondent do not have any irrigational facilities in their agricultural fields. This shows the negligence of the government policies in the areas of tribal development. There is a scheme called bore-well energisation scheme to establish bore wells in the tribal agricultural lands. No village in the two districts implemented the scheme so far. The local village administration was taken the names of the beneficiaries long back.

Due to the corona conditions, they have lost their livelihood opportunities in the summer time. In the Gangaram village, respondents said that whatever the amount provided by the state and central governments, they used for buying vegetables and groceries in the home. Nobody provided any work during corona time. They started agricultural works after the permission from the state government. They faced labour shortage problem in their village due to corona as nobody turned out for the agricultural works as labourers in other villages. The own villagers only helped in the process of agriculture but at high wage rates. Government also did not provide any financial assistance in the beginning of the cultivation process. 86.62 per cent of the respondents are receiving minimum support price for their crop. 13.38 per cent of the respondents are not receiving the minimum support price due to low quality of crop. They are very much satisfied the minimum support price that they are receiving for their crop. The given price was included all the input cost of the crops and profit to the farmers. Only 13.38 per cent of the respondents are not satisfied with the price they are receiving for their crop. Government providing agricultural support in the form of different schemes such as Rythu Bandhu scheme, Giri Vikas Scheme and Bore-well energisation scheme. 83.08 per cent of the respondents are said that their yield was increased because of the agricultural support schemes. Before the schemes, they have faced a lot of crisis due to high interest rate of the credit they have taken. Without proper irrigational facilities they faced crop failure and after the setup of bore wells in the agricultural fields they have experienced positive returns from the agricultural fields. 16.02 per cent of the respondents said the given scheme was not increased their yield. They are the beneficiaries of Rythu Bandhu scheme. Forest in India equipped with the large number of medicinal plants and other useful resources such as honey and firewood. In the recent times, the government of India is encouraging tribal communities towards the collection of NTFP. The estimation of the government is that tribal communities can earn half of their livelihood income with the help of NTFP. 95.21 per cent of the respondents are not engaging in the forest products for their livelihood. There are various reasons behind their non-participation of the forest-based livelihood. It is also observed that, only 10.86 per cent of the respondents are aware about the new forest policies of the government. 89.14 per cent of the respondents do not have any awareness about the new forest policies of the government.

There are various employment training programmes got initiated by the government to make scheduled tribe communities more economically stronger. In the field study, taken the various schemes that the government initiated in the rural areas. The list of schemes focused are: Driver Empowerment Programme, ANM/GNM Scheme, Pradhan Mantri Koushal Vikas Yojana Scheme, Ministry of Micro, Small and Medium Enterprises (MSME) and CM ST Entrepreneurship and Innovation (CMSTEI) Scheme. Education will establish a strong political base for the tribal communities. With proper knowledge and information, they can easily address their issues at national level. But in the present stage due to lack of infrastructural facilities, unavailability of tribal teachers in the schools, poor economic status not allowing the tribal children to pursuing their education. At the primary stage itself the dropout rate is more. There is a need to concentrate on the ground level issues of tribal areas. The economic conditions of the tribal families are not allowing them to think more than their subsistence level. 56.06 per cent of the respondents are participating in gram sabha meetings and discusses about the problems in the village. 43.94 per cent of the people are not attending any gram sabha meetings. That shows half of the respondents are not involving in the decision-making of gram sabha. The gram sabha was formed to solve the village level problems and address the problem at higher level. 54.04 per cent of the respondents are in favour of inter-caste marriage, they are ready for marrying their child with any caste people. They do not have any caste feeling and ready to integrate with the other community people. 45.96 per cent of the people are not showed interest in the inter-caste marriages. 85.61 per cent of the respondents said that they are not interested to contest in the elections. Only 38.89 per cent of the respondents are aware about the political reservations and remaining 61.11 per cent of the respondents are not aware about the political reservations. When a question raised about the working status of the government, 0.76 per cent of the respondents are said that it is very good, 55.05 per cent responded as good, 36.62 per cent said as average and 7.57 per cent of the respondents are not happy with the working status of the present government. 68.68 per cent of the respondents are aware about their MLA candidate.

Findings of the Study

- As livestock is one of the economic sources for the tribal communities, in the villages it was observed that, only 32.07 per cent of the people showing interest in maintaining livestock. They are making the livestock as one of their

livelihood opportunities. Remaining 67.93 per cent of the respondents are not showed any interest in maintaining the livestock.

- The housing patterns of the respondents are as follows: 48.74 per cent of the respondents are having the pucca houses with strong basement and root with cement. 42.43 per cent of the respondents are having the semi-pucca houses with strong cement base and root with bricks. 8.58 per cent of the respondents are having the houses with very poor-quality bricks and mud. 0.25 per cent of respondents are living in the hut type of house with some thin sheets (*Thadka*) they have made their house.
- The educational status of the respondents, statistics showing that, 56.01 per cent of the respondents do not have any educational background. They only depended on agriculture and its allied activities for their livelihood. They do not have any knowledge on the policies and programmes initiated for their development. Their income levels also very minimal. 7.07 per cent of the respondents are completed their primary level of education, 4.79 per cent completed their upper primary level of education, 5.82 per cent of the respondents are completed their secondary level of education. As compared with the primary, upper primary and secondary education, the respondents who completed intermediate and graduation are more. 12.28 and 14.03 per cent of the respondents completed their intermediate and graduation respectively.
- The respondents are depended on the both forest as well as plain land for the agricultural land type of purpose. 77.02 per cent of the families are owning the farm land near to the village and 22.98 per cent of the families are cultivating in the forest land without any proper documentation. 53.69 per cent of the tribal communities are having small land holding and 28.53 per cent of the families are holding marginal size of land holdings. The statistics shows that, 82.22 per cent of the total sample population was holding small and marginal size of land holdings. Only 5.02 per cent of the families are holding the semi-medium size of land holdings, 2.27 per cent of the families are holding medium size land holdings and 0.25 per cent of the sample population is holding large size of land holdings.
- The annual income of the respondents is as followed: 41.67 per cent of the households earning their annual income between 75,000–1,00,000. 22.47 per

cent of the households are earning between 1,00,000–1,25,000. 17.93 per cent of the households are earning between 50,000–75,000 and 13.13 per cent of the households are earning annually between 25,000 to 50,000. Only four per cent of the respondents are earning the income above Rs. 1,25,000/-. This shows that 72.73 per cent of the household's monthly income was not even exceeding the Rs. 10,000/-.

- The credit status of the respondents was around 98.48 per cent of the respondents are taken credit from different credit sources available to them. 96.21 per cent of the respondents said that they have taken loan for agricultural purpose and 1.01 per cent for marriage and 1.26 per cent of the respondents said that they have taken loan for the purpose of health. 35.61 per cent of the respondents are taken from government banks and 39.39 per cent of the respondents taken credit from private money lenders of 50,000–1,00,000. Around 70 per cent of the respondents are taken the credit in between 10,000–1,00,000. Only 19.69 and 13.13 per cent of the respondents are taken loan above Rs. 1,00,000/- from government and private money lenders respectively.
- The standing of cropping pattern was around 52.27 per cent of the respondents are cultivating cotton as their first crop. As the water sources are very minimal in these areas, people prefer to cultivate cotton as their primary crop. Some are cultivating mirchi, bengal gram and soya as second crop. They are also cultivating rice as third crop for the domestic use itself.
- Status of irrigational facilities, 95.46 per cent of the respondents are depending on rainfall to start the cultivation process. Before 2014, they faced severe drought conditions due to lack of sufficient rain. From the last three years, they are receiving good rainfall at the time of cultivation. In 2019, untimely rains damaged the crop production massively in the sample villages. But now they are receiving good rainfall and started the production process. 22.98 per cent of the respondents are having lands in the forest areas which are far away from the villages and do not have any irrigational facilities. As most they are hill area land, the rainfall will not benefit them much. Proper irrigational facilities will give them good output. From the last five years, due to heavy rains and lack of quality seeds and financial crisis, 46.22 per cent of the respondents are faced crisis in the production process.

- According to the analysis around 34.85 per cent of the respondents said that the agricultural officer visited their village and some of the farms also. 65.15 per cent of the respondents said that agricultural officer not visited their farms.
- Status of minimum support price was around 86.62 per cent of the respondents are receiving the minimum support price for their crop. 13.38 per cent of the respondents are not receiving the minimum support price due to the low quality of crop. They are very much satisfied the minimum support price that they are receiving for their crop. The given price was included all the input cost of the crops and profit to the farmers.
- The government of Telangana implementing Rythu Bandhu Scheme, 76.26 per cent of the respondents are benefited from the scheme. 23.74 per cent of the respondents are not benefited from the scheme due to lack of ownership documents on their agricultural lands. Those lands are located in the forest area.
- In case of Giri Vikasam Scheme, 29.04 per cent of the respondents are benefited from the scheme and remaining 70.96 per cent of the respondents are not availed the scheme. In some villages, the selection process is going on to finalise the beneficiaries and after the process finishes, they will send the list to the concerning authorities.
- In the case of Bore-well energisation scheme, 17.43 per cent of the respondents are benefited and remaining 82.57 per cent of the respondents are not benefited from the scheme. In some villages, the selection process was going on due to present corona pandemic the process got delayed.
- The respondents said that as 83.08 per cent of the respondent's yield was increased because of the agricultural support schemes. Before the schemes, they have faced a lot of crisis due to high interest rate of the credit they have taken. Without proper irrigational facilities, they faced crop failure. After the setup of bore wells in the agricultural fields, they have experienced positive returns from the agricultural fields. 16.02 per cent of the respondents said the given scheme was not increased their yield. They are the beneficiaries of Rythu Bandhu scheme. They are not satisfied with the given amount and they also added that the government is not disbursing the amount in right time. It is disbursing the amount in middle of the cultivation process. They have already invested in the beginning of the crop period by taking some credit from different sources. They

are repaying the loan with the interest after the disbursal of that amount. They said that timely releasing of amount may help them to invest in the cultivation without paying any interest to the local moneylenders.

- Only 21.97 per cent of the respondents are satisfied with the role of gram sabha in their villages. Except the Rythu Bandhu scheme, they do not have any awareness on the remaining schemes. 55.45 per cent of the respondents do not have any awareness on the government schemes including NTFP. Only 45.55 per cent of the respondents are aware about the different government schemes. 82.83 per cent of the respondents said that government officials are not organising any awareness programmes on the government schemes. 17.17 per cent of the respondents said that some awareness programmes were organised by government officials in their villages.
- The status of NTFP in the tribal areas was around 95.21 per cent of the respondents are not engaging in the forest products for their livelihood. There are various reasons behind their non-participation of the forest-based livelihood. It is also observed that, only 10.86 per cent of the respondents are aware about the new forest policies of the government. 89.14 per cent of the respondents do not have any awareness about the new forest policies of the government. Still 4.79 per cent of the respondents are engaging in the forest collection like collection of firewood, honey and some medicinal plants. Only 11.11 per cent of the respondents are having the awareness on GCC.
- In the corona time, 94.69 per cent of the respondents are depended on MGNREGA employment programme. For the purpose of food, they totally depend on PDS and MGNREGA and did not consume any meat or protein food due to weak financial conditions during the lockdown period. The MGNREGA employment scheme was not extended to 150 days and so they have got to work only for 100 days.
- 10.11 per cent of the respondents availed the Driver empowerment programme and they earning good salary from the employment. 9.34 per cent of the respondents benefited from ANM/GNM Scheme. 23.23 per cent of the respondents availed the Pradhan Mantri Kaushal Yojana scheme and acquired some skills to establish small stores in the villages like internet shops and video-

photography. 2.53 per cent of the respondents are availed the Ministry of Micro, Small and Medium Enterprises (MSME) and CMSTEI schemes.

- The status of educational awareness programmes in the tribal areas was around 75 per cent of the parents are aware about the facilities that their children receiving in the government hostels. 25 per cent of the parents do not have clarity on the facilities that their children availing in the government hostels. It is also observed that, 98.23 per cent of the parents do not have awareness on the medical facilities that their children availing in the government schools and hostels. 65.15 per cent of the parents are not aware about the facilities that their children are availing while pursuing education in the school. Only 34.85 per cent of the parents are aware about the facilities that their children availing while pursuing their education.
- Due to corona, all the children are staying in homes. The study has taken it as an opportunity and interviewed the students about the difficulties that they are facing at school while pursuing education. The students said that the food providing in the schools and hostels are not qualitative. The teachers in the school are beating the students with sticks. They are not explaining the concepts in the tribal language due to non-recruitment of the tribal teacher in the school. 84.34 per cent of the respondents are aware about the reservations at higher educational sectors. 82.33 per cent of the respondents do not have the knowledge on employment opportunities that their children receive after the education.
- The health status in the tribal areas was around all the respondents have the health cards issued by the government. 91.16 per cent of the respondents are aware about the hospitals that they have to visit during any severe health issue time. They are aware that in corporate hospital also, they can get the treatment without paying any fee. Only 8.84 per cent of the respondents are not aware about the medical facilities available at corporate hospitals. This shows that all the respondents are very much aware about the health facilities that available to them.
- Status of gram sabha was around 56.06 per cent of the respondents are participating in gram sabha meetings to discuss about the problems in the village. 43.94 per cent of the people are not attending any gram sabha meetings.

The members of the gram sabha do not have knowledge about the policies and programmes implementing for improving their livelihood conditions. They are not addressing the problems effectively. That is the reason around 43.94 per cent of the respondents are not attending the gram sabha meetings.

- 67.43 per cent of the respondents are not aware about the tribal welfare office at district headquarters. Even educated youth in the village do not know where it was existed. They have not addressed their problems at tribal welfare office. Only 32.57 per cent of the people are aware about tribal welfare office and all them are related to gram sabha. 77.91 per cent of the people participate in the mandal level committee meetings, they discuss various problems related to their village to the mandal level officers. 88.89 per cent of the respondents said that, other communities will participate in the tribal festival at village without any problem. They are not facing any discrimination in the social ceremonies.
- 11.87 per cent of the respondents said they have experienced the other community domination in their villages during the common festival time. 88.89 per cent of the respondents said that they have not faced any kind of discrimination while visiting other community places and 11.11 per cent of the respondents said they have faced the discrimination while visiting other community areas. From the last five years, there are no community disputes in the villages.
- In analysis it was found that, 54.04 per cent of the respondents are in favour of inter-caste marriage and they are ready to marry their child with any caste people. They do not have any caste feeling and ready to integrate with the other community people. 45.96 per cent of the people are not showed interest in the inter-caste marriages.
- Only 14.39 per cent of the respondents said that they are interested to contest in elections. 85.61 per cent of the respondents said that they are not interested to contest in the elections. Only 38.89 per cent of the respondents are aware about the political reservations and remaining 61.11 per cent of the respondents are not aware about the political reservations.
- When a question raised about the working status of the government, 0.76 per cent of the respondents are said that it is very good, 55.05 per cent responded as good, 36.62 per cent said as average and 7.57 per cent of the respondents are

not happy with the working status of the present government. 68.68 per cent of the respondents are aware about their MLA candidate.

Recommendations of the Study

- In the area of livestock only 32.07 per cent of people maintain the livestock. Encouragement of the government in the area of livestock by providing subsidies and giving some financial support to the people who are maintaining the livestock will definitely increase the number of livestock in the rural communities.
- In the area of housing patterns of the respondents, 48.74 per cent of the respondents are having the pucca houses and remaining 52.26 per cent of the respondents do not have the pucca houses. The government is providing dignity houses to the marginalised sections in the state. At the same time by providing some financial help in the house construction, they can also build their houses in pucca manner.
- Education is one of the key elements in the process of socio-economic inclusion of scheduled tribe communities to the mainstream social economy. Lack of awareness among the parents about the importance of education and facilities provided in the educational institutions is the basic factor behind the dropout rate of the children. It is the responsibility of government to organise wide range of awareness programmes at the village level will definitely increase the enrolment ratio of the students.
- It was found that 70 per cent of the sample respondents in the Komararam village are not having ownership documents for their lands. Due to that reason, they are not receiving any financial help from the government. In Gangaram village also, the respondents do not have ownership rights on their lands. The state government should take necessary steps to complete the land registration process in the state to avail the scheme of the government.
- Due to late disbursement of the agricultural financial support, the farmers are taking credit from local money lenders at high interest rate. The banks are also not providing sufficient loan for the cultivation process. In-time disbursal of the financial support to the agricultural production will minimise the credit burden to the farmers. It was observed that 98.48 per cent of the respondents are

availing of loans from different sources by saying that banks are not providing sufficient loans for the cultivation. It is responsibility of the government to provide sufficient loans to the farmers.

- Due to lack of irrigational facilities, 52.27 per cent are cultivating cotton as their primary crop. 95.46 per cent of the respondents are depending on the rainfall to start their cultivation process. Providing proper irrigational facilities in their farms will increase the agricultural output. The bore-well energisation scheme was not implemented properly at the village. Special initiatives of the government can speed up the process of various irrigational schemes.
- Study also pointed out that 65.15 per cent of the respondents said that, agricultural officers not visit their farms. It is the clear negligence of agricultural officers at the ground level. A proper monitoring committee on the responsibilities of the ground level officers will definitely increase the participation of agricultural officers to the agricultural fields.
- There are minimal cases where people are not receiving the minimum support price on their crop by showing the reasons like poor quality and colour. They are using the government recognised seeds only. At the end based on the colour and quality, they do not provide the minimum support price to the farmers will make them end up with losses. By giving minimum support price according to the regulations of the government will make them to invest in the next production cycle.
- The government schemes like Giri Vikasam Yojana and Bore-Well Energisation schemes are not processed in time. The local administration was delaying the process of selection of beneficiaries in the village. Proper monitoring of the implementation of the scheme will help the beneficiaries to use the benefits of the scheme.
- The members of gram sabha do not have knowledge about the policies and programmes implementing for their improving their livelihood. They are not addressing the problems effectively. That is the reason 43.94 per cent of the respondents are not attending the gram sabha meetings. Giving proper training and knowledge to the gram sabha members will benefit the scheduled tribe communities as a whole.

- It was observed that only 4.79 per cent of the total respondents are engaging in the forest collection. That shows the government is not encouraging the tribal communities in the area of forest collection. In other states, the tribal communities are benefiting more from the forest collection making it as their profession. In Telangana also with the encouragement of the government, participation in the forest collection will increase.
- In the study it was found that 94.69 per cent of the respondents are dependent on MGNREGA. But they are receiving very low wages for the work they are contributing. By increasing the wages in the programme will enhance the livelihood conditions and economic status of the tribal communities in the state.
- Due to lack of awareness programmes on the educational schemes and facilities available in the various educational institutions led to an increase of dropout rate of students in tribal communities. It is the responsibility of village level administration to organise awareness programmes on the government schemes and programmes at village level. That will increase the beneficiaries at village level.
- In the present stage, all the classes are running in online mode. Due to corona, the students are not attending the physical classes. Providing laptops and tablets to the students will increase their participation in online classes.
- In six villages out of eight are not sanitised regularly. The Asha workers in the village also not completed the regular door to door survey. The medical facilities in the tribal villages are very poor. Due to the heavy rush in the local government hospitals, the doctors are not attending the patients properly. It the responsibility of the government to increase the infrastructural facilities in the tribal areas according to the population proportion.
- Due to lack of knowledge about the government office, the tribal people are not addressing their problems at the district level. It is the responsibility of the district level officers; they have to visit each village monthly once to address the issues at ground level and they should provide some communication address to the farmers to contact them in the case of emergency.
- 45.96 per cent of the respondents are not interested in inter-caste marriage system. Without proper education and awareness on the societal issues, it is not possible to integrate the tribal communities into the society. They should

understand the importance of social integration and social equality to enhance their livelihood opportunities. Social equality will enable the sustainable development of the tribal communities.

- Political participation is very important for the upliftment of tribal communities. Political platform will provide them social equality and economic development. Addressing their problems at the national level only can change the scenario of livelihood conditions of the tribal communities at ground level. It is only possible with the strong political representation of the tribal communities on the Indian political platform.

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Interview Schedule on

Tribal Inclusion and Social Economy:
A Case Study of Khammam and Bhadrachalam Districts

The purpose of this interview schedule is to study ***Tribal Inclusion and Social Economy: A Case Study of Khammam and Bhadrachalam Districts***. The questionnaire is designed to collect data which will be used purely for the academic (Doctoral Research) purpose. The responses will be aggregated and reported as a summary statistic only. This interview is anonymous and strictly confidential. The only purpose is to know your views based on your experience.

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1. Identification					
Name of the respondent	Mandal	Village	House Number	Date	Mobile Number

Family Details	Type of Household (Nucleus, Joint)	Number of Family Members		Number of Family Members, Children	
		Male	Female	Male	Female

2. Details of Family Members									
Sl. No.	Name	Relationship with head	Sex	Age (Years)	Marital Status	Educational Status	Occupation		
							Major	Secondary-1	Secondary-2

3. Assets (Farm land)											
Sl. No.	Description	Process (Yes, No)	If yes, Area (acres)	Leased in (acres)	Leased out (acres)	Reasons for leasing out	Sold in last five years (acres)	Reasons for Sale	Value of sale (Rs)	Bought in last five years (acres)	Value of purchase (Rs)
	Irrigated										
	Unirrigated										

4. Assets (Livestock)						
Sl. No.	Description	Do you possess now (Yes, No)	If yes, Number	Sold in last year (Yes, No)	Value of Sale (Rs.)	Reason for Sale (Meeting consumption Expenses, Debt, Marriage, Health, Other (specify))
	Bullocks					
	Cow					
	Buffalo					
	Sheep/Goat					
	Poultry/Birds					
	Other (specify)					

5. Assets (Consumer Durables)					
Sl. No.	Description	Do you possess now (Yes, No)	Sl. No.	Description	Do you possess now (Yes, No)
1	Smokeless Chullah		7	Plough	
2	Gas		8	Bullock Cart	
3	Electric Fan		9	Two-wheeler	
4	Radio		10	Tractor	
5	TV		11	Car	
6	Bicycle		12	Other (specify)	

6. Housing Charactering								
Ownership	Number of Rooms	Access to Electricity	Material of walls	Material of roof	Material of floor	Toilet Facility	Drainage/ Sewage	Major -+ ---Source of Drinking Water

7. Net Income for the last one year (Rs)										
Cultivation	Allied Agricultural Activities	Agricultural Labour	Other Labour	Household Industry	Trade or Business	Service (Government)	Service (Private)	Remittances	Others (specify)	Total

8. Credit Particulars of the Respondent										
Sl. No.	Purpose	Year	Amount Taken (Rs)	Source	Collateral	Interest rate per annum (percentage)	Repayment	Repaid till date (Rs)	Any amount outstanding	If yes, amount (Rs)

9. Does your village have gram sabha? ()
 a. Yes b. No
10. Do you participate in gram sabha meetings? ()
 a. Yes b. No
11. If yes, what is your opinion on working status of those meetings?

12. Do you know tribal welfare office exists at the district headquarters? ()
 a. Yes b. No
13. What is the source of investment in the production process?

14. What type of crops do you cultivate?

15. Whether any agricultural officer visited your farm? ()
 a. Yes b. No
16. If yes, how you benefited?

17. Why do you choose those crops for cultivations?

18. Do you face any difficulty in cultivation? ()
 a. Yes b. No
19. If yes, what are they?

20. Do you face any crisis in the agricultural production in the last five years? ()
 a. Yes b. No
21. If yes, what are they?

22. What were the changes in the crop production for last 15 years in your field? ()
 a. Increased b. Decreased
 c. No Change d. Not Responded

23. What could be the reasons for the above change?

24. Do you have market facility? ()

a. Yes

b. No

25. If yes, at what distance it is available?

26. If no, what is the reason?

27. Do you know about Minimum Support Price (MSP)? ()

a. Yes

b. No

28. Is government providing MSP for your crops? ()

a. Yes

b. No

29. Are you satisfied with the MSP provided by the government? ()

a. Yes

b. No

30. If no, what is the reason?

31. What is the main source of irrigation in your field? ()

a. Rainfall

b. Bore Well

c. Well

d. Others

32. Is that source is sufficient? ()

a. Yes

b. No

33. If no, what are the alternative sources?

34. Have you benefited from any agricultural development schemes listed below?

Sl. No.	Name of the Development Programme	Yes	No
1.	Raithyu Bandhu Scheme		
2.	Giri Vikasam Scheme		
3.	Bore-well Energization Support		

35. If any other, specify

36. Is above schemes helps in increase the yield? ()

a. Yes

b. No

37. If no, what exactly you want to increase the production process?

38. What is the role of gram sabha for digging the bore-well in your field? ()

a. Yes

b. No

39. Did any government officials organised awareness programs on the above schemes? ()

a. Yes

b. No

40. If no, what is the reason?

41. Do you use forest based products for your livelihood? ()

a. Yes

b. No

42. Do you aware about NTFP? ()

a. Yes

b. No

43. If yes, how?

44. Have you benefited with the NTFP? ()

a. Yes

b. No

45. Where do you sell those collected NTFP products?

46. Do you have any idea about Girijan Cooperative Corporation (GCC)? ()

a. Yes

b. No

47. Are you getting Public Distribution System (PDS) regularly? ()

a. Yes

b. No

48. If yes, what are the items you are getting?

49. If no, what are the reasons?

50. Are you availing free power supply scheme providing by the state government?

()

a. Yes

b. No

51. What type of work do you choose in non-agricultural season?

52. Do you work under MGNREGA?

()

a. Yes

b. No

53. What is the role of gram sabha for generating employment opportunities in your village?

54. Do you aware about following employment schemes?

Sl. No.	Name of the Development Programme	Yes	No
1.	Self-Employment Scheme		
2.	Driver Empowerment Scheme		
3.	ANM/GNM Training Scheme		
4.	Pradhan Mantri Koushal Yojana Scheme		
5.	Ministry of Micro, Small and Medium Enterprises (MSME)		
6.	CMST Entrepreneur Scheme		

55. If any other, specify

56. Have you aware about free education?

()

a. Yes

b. No

57. If yes, how?

58. Do you know that free hostel facilities are provided to scheduled tribe students?

()

a. Yes

b. No

59. If yes, how?

60. Do you know about Gori Bala Arogya Raksha Scheme?

()

a. Yes

b. No

61. If yes, how?

62. Do you aware about other government educational institutions in the state? ()

a. Yes

b. No

63. If yes, how?

64. Did you know about the facilities that your children getting during education? ()

a. Yes

b. No

65. Did your children get any difficulty in pursuing education? ()

a. Yes

b. No

66. If yes, what are they?

67. Do you aware about reservation policy in higher education sector? ()

a. Yes

b. No

68. If yes, how?

69. Do you aware about the career opportunities provided by government after education? ()

a. Yes

b. No

70. Did you have health card issued by government? ()

a. Yes

b. No

71. Do you aware about the facility of getting treatment in corporate hospitals through government health scheme? ()

a. Yes

b. No

72. Have you witnessed any cultural changes in your family from last 20 years? ()

a. Yes

b. No

73. Do you have access to common resources in your village? ()

a. Yes

b. No

74. What are the main cultural activities which you celebrate in your village?

75. Do you participate in all village level cultural activities? ()

a. Yes

b. No

76. If yes, what are they?

77. If no, why?

78. Is there any committee to organise these festivals? ()

a. Yes

b. No

79. Do you participate in committee decisions? ()

a. Yes

b. No

80. Do all the communities celebrate festivals at one place? ()

a. Yes

b. No

81. If no, what are the reasons?

82. Do you have any separate community cultural festivals to celebrate? ()

a. Yes

b. No

83. If yes, where do you celebrate those festivals?

84. Do other communities participate in your cultural festivals? ()

a. Yes

b. No

85. Did other community people invite you for their private social ceremonies? ()

a. Yes

b. No

86. If no, what are the reasons?

87. Did you invite other community people for your family social ceremonies? ()

a. Yes

b. No

88. If no, what are the reasons?

89. Is there any community domination that you experienced in the past? ()

a. Yes

b. No

90. If yes, can you explain?

91. Do you think that you have good relation with other community people? ()

a. Yes

b. No

92. Do you visit other community localities? ()

a. Yes

b. No

93. If yes, did you face any difficulty?

94. If no, what are the reasons?

95. Do you encourage inter-caste marriages? ()

a. Yes

b. No

96. If yes, what are the reasons?

97. If no, what are the reasons?

98. Have you witnessed any community disputes? ()

a. Yes

b. No

99. If yes, what are the reasons?

100. What are the four most important problems in your village?

101. Did you avail your right to vote? ()

a. Yes

b. No

102. Who is your local MLA?

103. What is your opinion on the working status of present state government? ()

a. Very Good

b. Good

c. Average

d. Not good

104. Are you interested to contest in elections? ()

a. Yes

b. No

105. If yes, what are the reasons?

106. If no, what are the reasons?

107. Are you aware about political reservations? ()

a. Yes

b. No

108. What type of assistance you are expecting from government for scheduled tribe well-being?

Annexure- I

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Globalisation and Livelihood of the Scheduled Tribes: A Discourse

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Abstract

Land and forest are considered as the primary source of tribal livelihood in India. In 1991, globalisation affected tribal livelihood miserably. Livelihood patterns of the scheduled tribes changed drastically after the introduction of globalisation in India. The coming of new technology, liberalising the trade barriers affected domestic industry. In the process of globalisation, to establish new industries, there is a need for land with abundant resources which include minerals and water. Most of the development projects such as the construction of dams, industries and mining activities are concentrated in the tribal regions of the country. The logic behind this phenomenon is the externalisation of the environment for economic growth. Culture of the scheduled tribes is at risk of loss of identity due to forced displacement and land alienation, and hence, they become the victims of various forms of exclusion. Further, the exclusion resulted in educational deprivation, urbanisation and massive displacement at the cost of culture and ethnic identity. In the background of this, the current paper discusses the impact of globalisation policies on the livelihood conditions of scheduled tribes in India.

Keywords: Globalisation, scheduled tribe, livelihood, forest

The British government had severely damaged the relation of tribes with land and forest. Colonial capitalist and profit-oriented economic and political forces uprooted the artisans and the peasant tribes. Scheduled tribes have always been a geographically and socially isolated group which is also economically marginalised. Over the centuries, they have maintained their laws and customs. With the advent of the British, the tribal regions were thrown open for development. Scheduled tribes in India were forcefully marginalised. Mainly during the colonial rule, the tribes have been isolated, segregated and exploited with the help of the non-tribal who were promoted as money lenders and contractors. Due to their socio-economic and cultural

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backwardness, the British government segregated the tribes into tribes and non-tribes (Xaxa 1999). In the history of Indian independence, tribals have gained less and lost more, especially during the past six decades of the Indian development process. It is proof that the tribes were more affected and deprived as compared to the scheduled caste communities. Like Dalits, Tribals are unable to articulate their grievances effectively through the democratic and electoral processes. Modernisation has severely affected the livelihood patterns of the tribals (Guha 2007). In this context, the present study discusses the various factors related to scheduled tribes under two sections; the first section discusses the origin and livelihood patterns of the scheduled tribes and the second section discusses globalisation and how it has affected the livelihood patterns of the tribal community in India.

The Scheduled Tribes and Their Livelihood: A Discourse

India is a democratic and highly diversified country which includes a multitude of cultures, religions, languages and racial stocks. In India, scheduled tribes are considered as the most marginalised and isolated group which constitutes 8.6 per cent population according to the 2011 census. More than half of the scheduled tribes' population reside below the poverty line, and they constitute the most significant portion of the rural population and industrial labourers (Ravikumar 2018). The tribes in India are projected as half-naked people, with arrows and spears in their hand, with unintelligible language, coupled with savagery and cannibalism. They are also pictured as animalistic, savage, hunters and behaviourally very crude. The tribes are subject to various pejorative preconceived notions or as 'others'. According to the Government of India Act 1919, and Simon commission report 1928 and Government of India Act 1935, tribes were referred to as a separate entity. According to Digal, the term 'tribe' derived from outside of India. According to him, the history of the term 'tribe' has a long trajectory and hence attributed derogatory meanings;

The commonly used adjectival form "Tribal" is etymologically derived from a Latin word *tribus* (tri+ bhuour or bu = to be) which was basically used to identify or differentiate the three basic divisions of the Roman people, namely: Tintenses, Ramnenses and Luceres. There was no derogatory connotation as such as it is now. It had a purposeful concept and clear description, basically used for the division of Roman citizens for the purpose of taxation, military conscription and census collection. All Roman citizens were enrolled in one or other of the tribe (Three divisions). Now unfortunately in India the same term is used to identify and categorize certain bulk

of people groups with attached derogatory meanings such as backward, uneducated, and uncivilized and so on (Digal 2016).

In history, at every stage, the tribal community has faced several challenges of land and livelihood. The most sensitive problems that the scheduled tribes are facing since decades is the exploitation of land and natural resources by external forces for the benefit of the non-tribal. Each tribal community has relatively sustained its socio-cultural diversity in their societies. Article 342 identified a total of 700 tribal groups in the country. After independence, they are recognised as a separate statutory list of scheduled tribes in the constitution. Lokur Committee identified that the scheduled tribes possess the characteristics of traditional or ancient primitive traits, distinctive culture, shyness of contact with the community at large, geographical isolation and backwardness. Land and livelihood are interconnected issues of scheduled tribes as they are entwined with their habitat where they are dependent on natural resources and can be differentiated based on ethnic factors since the time of their ancestors. Most of the tribal livelihood is based on agricultural and allied activities, forest produce and temporary migration. The pattern of tribal livelihood is very sustainable in the long-run and would benefit future generations (Simon 2016). Commission of Scheduled Tribes and Scheduled Caste of 1952 defined the term 'tribe' as primitive people who live in the forest and hill areas away from the civilised society. They are differentiated based on various features such as race, language, culture and beliefs. Tribes are diversified according to their culture, traditions and linguistic traits. Scheduled tribes have distinct historical, cultural and political identities with distinct economic relations. Scheduled tribes have unique religious practices which are not recognised (officially) by any government, no holiday is observed, and hence, they are not manifested in any form. The livelihood of the scheduled tribe is based on a traditional system, and most of them are habituated with shifting cultivation and gathering minor forest produce. However, their livelihood system is most sustainable, which includes sustainable utilisation of land and forest resources. Livelihood patterns of tribes are self-generating, and they have their distinct method of living. Their economic conditions were coupled with both subsistence and conservation ethics. It is the reason why they are called as the earliest social ecologists. Their production process is highly extensive and uses a shared pool of natural resources with methods

of conserving and sustainability. Padhi and Nilakantha explained this in a very detailed manner, as shown below.

In social terms, the traditional livelihood system was based on customary, usufructuary rights of tribal communities over land and forests. It was also an 'extensive' system of production. The 'common pool' nature of resources supported customary rights and prevented the intensification of production, in the interest of conserving and sustaining the long-term productivity of livelihood resources. The sustainability of tribal people's livelihoods was thus firmly rooted in a system of 'property' rights over land and forests. As a consequence, the livelihood system's 'carrying capacity' was relatively low and it typically supported sparse populations relative to the size of the 'territory' (Padhi and Nilakantha 2011).

The land is considered as a significant source of livelihood for the majority of Indian peasantry. It plays a crucial role in socio-economic factors. However, in the light of the colonial agrarian relations, it is found that most of the agricultural land is in the hands of the few people, leading to landlessness. Majority of the land in the hand of few led to inequalities and resulted in land disparities. A large scale of tribal people got involved in migration because of land alienation. They migrated from fertile lands to forest areas. The structural changes in plain areas such as structured villages are mainly responsible for this shift which affected the Scheduled tribes in the forest areas (Rupavath 2009).

Land and livelihood are interrelated terms in tribal livelihood because their source of living is based on nature and values. More than 50 per cent of the tribal population is situated in the central part of India. A total of 72 groups of scheduled tribes in India are recognised as particularly vulnerable tribal groups (PVTG). Sustainable livelihood habits of tribes will create employment opportunities for future generations (Simon 2016). Tribes generally enjoy or expect to enjoy the autonomy of governance over their territory. They generally have control over their land and forest, governed with their laws, traditions and customs. Despite the several provisions and safeguards, the welfare results of scheduled tribes are far away from reality; forests and natural reserves are under national jurisdiction. With the development process, the problem of land alienation also increased. During the later period, the objective of the governments changed from the welfare of the scheduled tribes to building up a productive structure for the future growth process. Therefore, the welfare of the scheduled tribes was sacrificed in the process of economic growth. Due to negligence on the part

of the government, tribal language and culture were not safeguarded and promoted (Xaxa 2014).

However, by considering socio-economic backwardness of the scheduled tribes, several initiatives were introduced by the government. In 1970, planning commission introduced a particular component for scheduled tribes called the Tribal Sub Plan (TSP). The main objective of the TSP was to channelise the funds for the development of tribal community under separate budget heads. However, at the implementation level, these strategies were not meeting the population proportion, and TSP had not addressed the core issues of the scheduled tribes (Shrivastava 2014). Most of the tribes in India live below the poverty line as they depend entirely on agriculture. They live in rural areas, far from urban cities and near the forest. Forests are endowed with natural resources which help the tribal livelihood. Tribes use most of the forest products, including non-timber forest products (NTFP) such as a variety of medical plants, aromatic plants, seeds, fruits, leaves, gum, bamboo. NTFP provides employment and economic opportunities to tribes, but contribution to eradicating poverty level among them has been minimal (Gubbi and MacMillan 2008).

The role of NTFPs in alleviating poverty, particularly for forest-dependent people, is now well recognised. They provide subsistence and cash income to millions of tribal and forest dwellers in India, as a major source of fuel, fodder, food, medicines, construction materials, and livelihoods. Studies in Orissa, Madhya Pradesh, Himachal Pradesh, and Bihar show that more than 80 per cent of forest dwellers depend entirely on NTFP; 17 per cent of the landless depend on daily wage labour, mainly consisting of the collection of NTFPs; and 39 per cent are engaged in NTFP collection as a subsidiary occupation. The collection of NTFPs is also a source of cash income, because of their increasing commercial importance (Rasul and Madhav and Ram 2008).

From the early 19th century, the government recognised only timber as a primary economic resource and other products were referred to as 'Minor Forest Products (MFP)'. National Forest Policy (1998) has given the highest priority to the livelihood of tribes and environmental functions of forests and by giving low priority to the production of timber. After this, the government introduced more forest policies (GoI 2007). In 2006, the Government of India passed Scheduled Tribes and Traditional Forest Dwellers Act, to provide the benefits of access to MFP grown in forest reserved or protected areas (Shangpliang 2012). Despite this progress, NTFP was still unable to benefit the poor people from the products they collected or grew. The market for

natural products was growing through an increase in the prices, but it did not help in the development of tribal livelihood. There are various reasons which are trader's exploitation due to market pressure, restrictions on the harvest, taxes, state control and acts, access to trade license (Saxena 1999).

Certification would help the products for added value in the market. The challenges lie with the cost and with three certification levels which are self, second party or independent and third-party certification (Guillen 2008). Medicinal plants are quite crucial to tribes as they meet their primary healthcare needs, along with their livelihood needs. The increasing market demand has affected both availability and quality, which indirectly affects their livelihood. In Kerala, tribal community are allowed to collect 120 types of medicinal plants from the forests, and 96 other types of species and the largest consumer are the ayurvedic industry of the state. Tribes can get 56 per cent of their income from these medicinal plants themselves (Ramesh 2007). A tribal community named Muthuvan lives in Kuttampuzha forest which comes under Ernakulum district, Kerala. Their livelihood depends entirely on forest resources mainly for medicinal plants, NTFP's, reed, honey and bamboo (Santhipriya 2018). Deforestation, soil fertility, loss of different species, water degradation, are some of the other problems associated with land-use changes. The government should ensure the management to protect the natural resources by maximising the benefit from trade to improve tribal livelihood (Krishnakumar, Fox & Anitha 2012).

Due to the lower level of socio-economic conditions, tribes directly depend on the forest for resources. Heavy dependence on forests led to deforestation. The Birhor is one of the smallest tribal community in Jharkhand, which depends entirely on forest resources mainly for food. Natural resources are severely degraded in their area from the past two centuries. The tribal community slowly started to adopt agriculture as their primary source of livelihood. Agriculture did not help them to develop their livelihoods due to the low quality of land and ignorance of agricultural practices. So, they took an alternative shift as rope makers (Firdos 2005).

Tribes who follow traditional practices depend only on agriculture and forest ecosystems for their subsistence. In traditional shifting cultivation, the cultivation period is so long (such as 20–25 years), and there is a mix

of crops like cereals, seasonal vegetables, fibres, trees, crops. Due to an increase in population, the intervention of non-tribes into their community has also happened. Non-tribes started non-traditional cultivation practices by following the short fallow cycle of 3–5 years, and the output of crop had become less for each period. The disturbances caused by population explosion, over-exploitation of forest resources, changes in land-use patterns and soil fertility brought them down to high poverty levels. In recent years, many tribal communities have depended more on government employment schemes for their livelihood subsistence rather than in their traditional cultivation practices (Gupta 2000).

Natural calamities like floods, droughts, famines also resulted in the displacement of the tribes from tribal lands and consequently led to their forced migration to other areas. All the tribal development projects introduced in the agency areas were to develop the tribal areas but not for the development of tribal people. Whatever be the policies and development programs initiated for tribal development, they are creating an illusion of changing the lives of tribal people positively. However, in reality, nobody is getting benefited with the developmental programs introduced by the government and conflict and contradictions in the tribal areas are growing (Bhowmik 1988).

Globalisation and Livelihood

Scheduled tribes' livelihood changed drastically after the introduction of globalisation policies in India. Due to the introduction of new technology, the free outflow of good and services and removal of barriers of trade affected the domestic industry severely. Rapid industrialisation affected the poorest sections of the society, especially the scheduled tribe community. This section deals with the impact of globalisation on scheduled tribe livelihood. On one side it has created new employment opportunities, introduced new technology and foreign investment and on the other side, globalisation has created the need for training, education and skill development in which the tribes are lacking. It has also weakened the domestic industry, raised the poverty level among the deprived sections and weakened the capacity of the states (Chiru 2018). For about two decades, this phenomenon created a silent revolution in the developed as well as the developing countries. It is also called the revolution of economic reforms. It has changed the structure of

the economic system, involved in macroeconomic stabilisation and brought structural reforms in the economy (Raj 2004). The process of globalisation has not only marginalised the scheduled tribes but also affected severely on the foundations and existence of their livelihood (Ezhilarasu 2014).

Pro-globalisation argues for positive sides of the theory, such as increased employment opportunities, macroeconomic stability, efficient mode of production. On another side, however, anti-globalisation argues for the need for inclusion of the weaker sections of the society in order to stop the increase in absolute poverty, loss of culture and identity and negative changes in livelihood patterns (Irani and Noruzi 2011). Both the sides have reasoned arguments as it is a well-known fact that globalisation has stabilised the economic system, but at the same time, we cannot ignore the fact that scheduled tribe population in the country has been marginalised. The globalisation introduced in 1991 aimed to overcome the macroeconomic crisis in India. To alter the economic system, the government of India introduced the globalisation policies. However, this economic reform has affected the scheduled tribe population negatively. Encroachment of forest land has affected their culture, traditions and livelihood. This phenomenon has brought instability and unwanted changes in the weaker sections of the economy. It was evident that, during the process of globalisation, absolute poverty has been increased.

In the broad setting of reforms, in many countries in the 1980s, India was an apparent anomaly. India was at the crossroads. She was facing a macroeconomic crisis that required immediate attention. The crisis had been simmering since the mid-1980s in spite of occasional minor reform measures, attempted by the governments led by Prime Ministers, V.P. Singh and Chandrasekar respectively. The macroeconomic crisis provided the opportunity and the necessity to address meaningfully the inefficiencies in our policy framework that had altered our economic performance and to begin constructively the task of undertaking the necessary microeconomic or structural reforms that had long been overdue. The reform process began in India in 1991. The, then new Government of P.V. Narashima Rao moved swiftly and announced a programme of macroeconomic stabilization and structural adjustments, which initiated a series of reform measures in India. The proposed policy frame was radically different in approach and content from the one India had pursued since independence. Reforms initiated by Rao and his Finance Minister, Manmohan Singh are called the Second Wave of reforms (Raj 2004).

The high concentration of the establishment of industries and mining activities in the central part of the country resulted in colossal damage to

the tribal livelihood practices. Establishments of massive steel plants, heavy engineering works, river basin development schemes and hydropower project are concentrated in the forest areas in central India where 70 per cent of the tribal people reside. This development process has profoundly altered the livelihood conditions of the scheduled tribes. Despite the heavy industrial activities in the central tribal belt of India, employment opportunities for scheduled tribes were neglected (ibid.). The globalisation process converted the homogenous tribal groups into heterogenous tribal groups. It has created massive fragmentation in the tribal community in the name of development. The process of development led to massive displacement and tribal land alienation because most of the industrialisation took place in the central part of India. More than half of the Indian tribal population resides in the central belt of India, which has a vibrant ecosystem and natural resources. Due to rapid industrialisation, a more significant number of tribal families were affected and migrated to some other areas (Nair and Vishnu 2018).

Moreover, various external traits are forcefully deteriorating the tribal living conditions. Since independence, millions of tribal people were displaced in the process of development. According to the official sources and statistics from 1950–90, 110–185 lakh population was displaced. Reasons behind this massive displacement are the construction of mines, industries, medium dams and other private projects (Mohanty 2005).

The market played a dominant role as compared to the welfare measures and community safeguards. All the laws, policies, Constitutional safeguards, Land Transfer Regulations, Forest Act, Land Acquisition Act and Environment Protection Act become open to the violation. It is a clear-cut case of violation of the fifth schedule in the constitution of India by both central and state governments. Globalisation policies are the main reason behind tribal land alienation and displacement (Ezhilarasu 2014). In reality, most of the tribal lands do not have proper land documents which led to the commercial exploitation of tribal lands (Basha 2017). Scheduled tribe culture is at risk of identity due to forced displacement and having to adjust to the mainstream economy. Culture plays a crucial role in tribal livelihood. Culture can be defined as an external expression of the socio-economic situation of a community.

Moreover, for scheduled tribes, culture not only shows their dance, festivals

and music, but it also shows their way of living with ethnicity. Culture is one of the forms of employment in the tribal community. The culture of scheduled tribes is related to their form of employment, methods of cultivation, technology, social relations in resource sharing, beliefs and traditional practices. Tribal culture is under serious threat in the process of development. Tribal culture is unique as compared to the existing cultures in society. Their culture illustrates the value system and ethnicity. Scheduled tribes in India have their customs, traditions and social system.

Tribal culture is unique and differs significantly from mainstream cultural practices. Commonality is the essence of tribal life which gets illustrated in its value system. Tribal culture has its bearing from the nature that counts land, forest and water and are marked as their foundations. Their culture and social customs bear the mark of nature. All rites, rituals and festivals of the tribals have an inbuilt system of nature worship in one or other form. Tribes have an inbuilt worldview, and that is based on their social system, set of customs, economy and substances. These are the elements that combine to give the tribals their livelihood and economic substance. Together, these form their livelihood and give them an identity which are expressed in their culture. The second commonality is the set of values i.e. intra and inter-generational equity on which their culture is built. Tribal people express their cultural identity and are distinctive in their social and political organisations, language, rituals and festivals, as well as their dress, ornaments, technology, art and craft (Sahoo 2014: 94).

Liberalisation, privatisation, industrialisation, urbanisation and globalisation policies affected socio-economic and cultural identity. Due to these policies, the tribal community is at the highest risk as compared to other communities. They are at a higher risk of marginalisation as compared to past situations. Moreover, due to globalisation policies and local technology, the culture and value system of tribes has changed drastically. Market forces monopolised all the natural and forest resources. The transformation of scheduled tribes in India started with the policies of the British government, and it became more intensified with the economic reforms (ibid.).

Scheduled tribes are the victims of various forms of exclusion. They are affected with lack of socio-economic opportunities. Exclusion can result in various forms of resistance. In reality, it is the tribal community which is the victim of exclusion due to development projects and special economic zones. This type of exclusion can result in educational deprivation, urbanisation and massive displacement at the cost of culture and ethnic identity. This type of socio-economic exclusion leads to agrarian distress, increases rural indebtedness and farmer suicides. Due to the lack of voice and identity, they will become politically marginalised. Forced inclusion in the mainstream

economy leads to loss of identity and transforms into a new entity. The process of global inclusion results in child labour, women labour and tribes which were treated as unskilled and unprotected labour force which usually end up in massive poverty. It can be observed that exclusion and poverty are interrelated terms in the process of livelihood (Shivani 2013). As mentioned in earlier discussion globalisation is a process of trans-nationalisation. It stabilises the economy with the help of some international institutions like the World Bank, IMF and World Trade Organisation. Developmental policies through economic reforms have drastically altered the relationship between scheduled tribe and forest. Primary sources of tribal communities such as land and forest are exploited miserably. Large scale expansion of industries led to this situation. The main argument of Babar (2016) in his paper is that the development process is possible without disturbing the tribal livelihood sources. It is explained very comprehensively as:

Tribals always represented by media as backward, ignorant, and superstitious. Hence, the emphasis has been on introducing alien cultural values, attitudes and alien institutions with an idea that it would help them to take advantages of fruits of development. However, this approach resulted into gross failure and soon it was understood that development would be more effective if it is in conformity with traditional values and cultural norms of Tribals. Development without the cost to ecology and environment is possible. Development without the cost to natural habitats of Tribal population is possible. In order to initiate the eco-socio friendly projects, it is inevitable to include Tribals in them because without their inclusion conservatory approach of industrial projects would not succeed. Considering the government approach since 1947, it can be concluded that in the name of development Government arbitrarily have been acquiring lands without considering the fate of people who were displaced due to various development projects. It is estimated that owing to construction of over 1500 major irrigation development projects since independence, over 16 million people were displaced from their villages, of which about 40 per cent belong to tribal population (ibid.: 37).

Globalisation has affected the marginalised groups very severely. Increased prices, rise in the competition for new jobs and increased indebtedness are the significant factors that affected the scheduled tribe communities in the new economic reforms. Inequalities in society have been categorised under two branches. One is regional inequality, and another one is interpersonal inequality. Regional inequalities increased drastically due to privatisation, because of which more wealth concentrated in the hands of the elite, in the form of service charges. Due to the restructuring of the employment process, the scheduled tribes were treated as unskilled workers used only for manual works. Due to lack of education and required skills, scheduled tribes are

pushed to the bottom line in the process of development. The concept of social justice is completely violated with new economic reforms by pushing scheduled tribe population below the poverty line (Mishra 2015).

Deforestation and forest degradation have affected the scheduled tribe community by establishing heavy industries in the central tribal belt area. Massive ecological and livelihood crisis witnessed in the State of Orissa. To increase the export ratio in the country, the government of India highly concentrated on mining, exploitation of marine resources, commercialisation of agriculture and rapid industrialisation. The logic behind this phenomenon is the externalisation of the environment for economic growth. From 1986 to 2006 over 4016 projects were granted environment clearance by the Ministry of Environment, Forest and Climate Change. Despite it, several projects were started without any clearance. In 2005 Supreme Court of India released orders against those illegal establishments in forest areas. According to the Right to Information Act, out of a total of 11,40,177 hectares of forest land from 2003, a total of 3,11,220 hectares of forest land was cleared, from 1982–91 period 9800 hectares and 1991–2004 19,247 hectares of forest land was cleared for the establishment of new projects. These statistics show the level of extraction of forest resources for economic growth which affected millions of scheduled tribe people across the country. The most ironical thing is that the schemes of government affected the tribal community very badly rather than providing any good (Wani and Ashish 2008). The main feature of the tribal livelihood is sustainable development. Methods of tribal livelihood will benefit future generations. Ethical way of living by following their customs and culture is the primary parameter to scale the tribal way of livelihood. However, due to new economic resources and extraction of natural resources for industrialisation, a big crisis is experienced in tribal sustainable development. Their communities are the best examples of sustainable societies (Ratnakar 2017). Globalisation created barriers for the tribal livelihood. The well-known truth of the market forces is that they are not friendly towards the marginalised sections of society. Scheduled tribes who do not have education, enough employment skills and health are the victims of new economic reforms (Nial 2017).

Summing up

In India, scheduled tribes which are considered as the most marginalised

and isolated groups, constitute 8.6 per cent of the population, according to the 2011 census. It was found that more than half of the scheduled tribe population is residing below the poverty line, and they constitute a more substantial portion of the rural population and industrial labourers. The livelihood of the scheduled tribe is based on the traditional system with high ethical values. It is based on the agricultural and allied activities; most of them are habituated with the shifting cultivation and minor forest produce. However, their livelihood system is most sustainable, which includes optimum utilisation of land and forest resources. Livelihood patterns of tribes are self-generating, and they have their method of living. However, the socio-economic backwardness of the scheduled tribes is very conspicuous, despite several initiatives of the government. In 1970, the Planning Commission introduced a unique component for scheduled tribes called the Tribal Sub Plan (TSP). The main objective of the TSP was to channelise the funds for the development of tribal community under separate budget heads. However, at the implementation level, these strategies are not meeting the population proportion. The phenomenon of globalisation brought several changes in the tribal livelihood. Millions of tribal people lost their sources of livelihood and were displaced to other areas. It is the phenomenon of duality and ambiguity. On one side it has created new employment opportunities, introduced new technology and foreign investment and on the other side, it has weakened the domestic industry, raised the poverty levels in the deprived sections and weakened the capacity of the States.

In reality, globalisation has severe implications on the scheduled tribes in India. Invisible forces in the market hamper the traditional culture of the tribal community that led to an increase in individualism and consumerism in large sections of people. This phenomenon threatened the identity and traditionalism of the community. It is imperative to understand the impact of globalisation on the individuals, communities, customs, cultures and the government. Targeted areas of globalisation have marginalised a large section in the community. Most of the scheduled tribe's livelihood is based on precious natural resources. At the same time, to establish industries, these abundant natural resources are essential and play a crucial role in the process of production. Traditional methods of employment patterns are restructured with the new economic reforms. Due to the restructuring of the employment process, the scheduled tribes were treated as unskilled labourers and used

for manual works. Due to a lack of education and required skills, scheduled tribes are pushed to the bottom line in the process of development. The concept of social justice is wholly violated with the new economic reforms by pushing the scheduled tribe population below the poverty line. Therefore, tribal planning should address their grievances and social injustice based on the needs of a particular tribal region. Hence, regional planning and initiation of tribal programmes based on the regional requirement would be more helpful to promote tribal livelihood in the context of globalisation.

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Annexure- II



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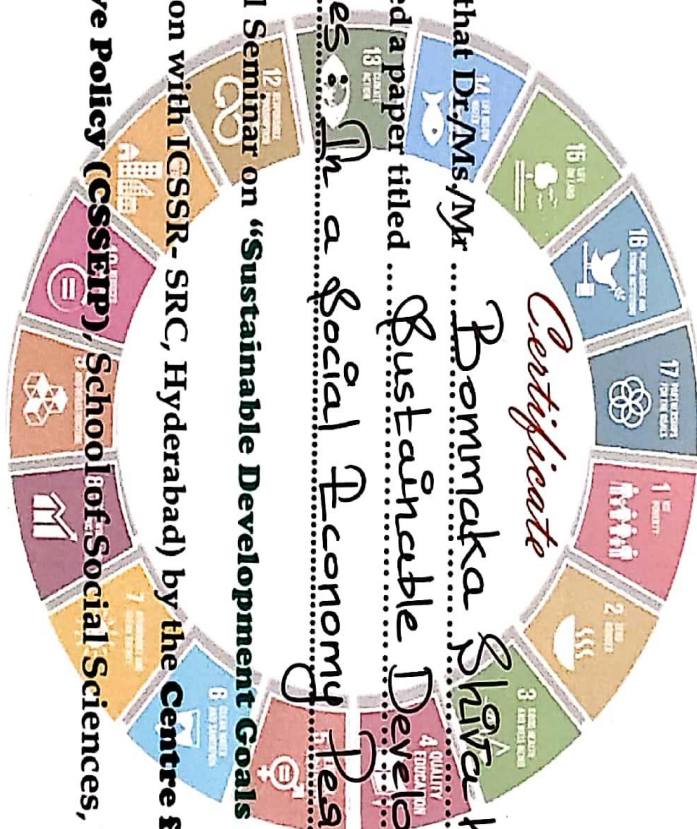


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